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Suphis' Instructions: from CHAPMAN'S "GREAT PYRAMID OF GHIZEH"

1. At our first entry into the pyramid of Inner Life on Earth, and for awhile, seven years the anthropologists say, forty nine the symbolists compute, a certain concession to the growing organism (the same with body, mind, and higher mind) is necessary. After this, just at the angle our concessions have taken us downwards, so we must ascend towards higher states of emotion and understanding, and for a long period. Here, in the Great Pyramid, at this height, in olden times, the neophyte who showed sign of undue pride at his progress was asked to descend the well-shaft and return by way of the sloping passage, but that course was not asked of Neophas, the candidate of our company, and so we passed on to the level passage and then to the Chamber of the Queen of Consciousness, the Hall of Isis, that garden of the mind, where consciousness is seen to have flowered into the higher emotional, a place for all to reach and rest in.

2. Then Suphis, our Hierophant, without preamble asked the candidate: "What can you tell me of the prime virtues?" and Neophas replied: "That we must cultivate Faith, that unfailing energy and first measure of the rational mind; faith, that is, in Man, and in God; which is to say in Nature, and in Principle, the mental garb of the Absolute Unknowable Good, otherwise the Unknowable Absolute. Faith in the civil as in the supreme Law, in the fool as in the many unfolded Bibles. Seeing right into the good, and knowing faith to be the egg from which the chick of Love emerges. Then Courage is necessary, moral and sustained, which includes physical courage. Courage serves well when the lower mind says 'get' and the higher says 'Give'. Then Hope, virtues own reward, the evidence of rational vision, is called upon when the lower mind says 'vile' when the rational says 'wait', and the higher says 'circumstance'. Then Charity that so helpful recreation of the aspirant soul, but an inwardly operant outward projection of vision--is so superficially and obviously a part of reality that is scarce need be mentioned among the qualities of the conscious evolving man. Lao Tze says: "'Perfect Charity (the glory of virtue) operates Only when there is not anything to evoke it'" (otherwise I think he means, it is duty.) "Yet, necessary as these are for all medical purposes, they are as nothing without 'Aspiration': aspiration, that is, to Be. The whole duty and purpose of Man, the struggle away from phenomena, is to be the Real, True, Abiding. The whole of thinking man's troubles arise out of the power passion, the possession passion, and the persistence passion, which occupy almost all his early energies. Traced to their source it is all just one question of Mind striving thru self-expression to reattain the Real: that ever present thirst to BE."



3. And here Suphis, saying he felt a measure of agreement, passed Neophas an "Ab," an amulet in dull crystal, in the shape of a heart. A short silence ensuing, Neophas asked: "Can you tell me anything of the higher mysteries, Suphis? And Suphis replied: "Theirs is the bloom of the high mountain plant, the parching heat of whose summer, and the biting winds of whose winter, artificial means do not sufficiently prevent to yield floriation. The flower grows & know not how. ONE other may tell you." A short silence again ensued and then Suphis waving us to follow, we retraced our steps, to the ascending passage, mounted awhile farther, and then coming to The Grand Gallery, where aspirancy counts for more than understanding, we found PROGRESS STAYED BY 28 BARS, AT EACH ONE OF WHICH SUPHIS ASKED A QUESTION BEFORE RAISING THE BAR. THE FIRST SEVEN QUESTIONS AND ANSWERS WERE AS FOLLOWS:

- S.) What is the best method of teaching?
- N.) Silent example.
- S.) What are the three best weapons to go to war with?
- N.) Goodness, Patience, Forgiveness.
- S.) Have you any regrets of experience?
- N.) No, The world was made good and it seems to have remained so.
- S.) Have you any regrets of action?
- N.) (Remembering Suphis' 'mysteries' answer) From off the arid desert comes the pure air.
- S.) To what kingdom do you owe most?
- N.) To the world's kingdom of good faith.
- S.) If objective Evil be a Good, is objective good an Evil?
- N.) Ultimate good and ultimate evil are like ultimate motion unknowable. Good and evil are each relative, but good in so far as they give us opportunity to improve them; evil in so far as they call for improvement.
- S.) Have you any rule of life which you expect to serve you pre-eminently in this ministry?
- N.) I try to keep my thought synchronising with what I believe to be inter-stellar vibration. I think it is variously termed 'practising'; or trying to realise, 'the presence'; or 'thinking with God'.
- S.) In what literature do you find the most light?
- N.) In the Legend of the Wiggled Sun Disc; in the Osiris and Isis Myth; in the Book of the Opening of the Mouth of the Christ Within'; commonly called 'The Book of the Dead'; in the Ancient Egyptian Hymns, Myths, Legends, and stories generally, and in the Story of the 'Beer of Heliopolis' in particular.

(Here Suphis handed Neophas the 'Hek' symbol in cream enamel, saying, "May this remind you of the virtue of steadfastness.")



5. We then mounted the Grand Step, and soon after twice stooping low, and passing through the Ante-Chamber we entered the ever to be admired 'King's Chamber', where, at the request of Suphis, Neophas, removing his Temple slippers, placed himself at length in the Coffin now half filled with Papyrus buds, many seconds of silence ensuing, each unto himself sufficing. Then Suphis, holding out a hand to help Neophas to rise, and motioning us to be seated on the benches around, offered to answer such questions as betokened desire for knowledge appropriate to the purposes of the candidate's second entry within the King's Chamber, and the long but easy dialogue ensued thus:

N.) What shall I do, Suphis, to know life more thoroughly?

S.) Renounce! and again Renounce! Sustain and Abstain! Give up as you take up!

N.) Yes, I know, has it any limits?

S.) You cannot over-step them.

N.) Yes, surely; but Lao Tze says: "Practise inaction, occupy yourself with doing nothing, and there is nothing which cannot be done."

S.) That is the thing a philosopher would say; but how can anyone teach those who would believe - he wished the thoughtful to accept his words literally?

N.) Philosophers seem to need a wide latitude, Suphis, between Yea, and Nay!

S.) Philosophers speak to the man in the mine, on the sea, on the hill-top, the labouring or lounging, the indigent or prosperous, rejoicing or despairing, not knowing which; and they seek to avoid making trouble among these, but rather to unify them.

N.) By saying what they do not believe, Suphis?

S.) By uttering words which shall initiate reflection in the mind of each, and in so far as that search is for the highest, the highest may be found in accordance with the state of instruction of the seeker's mind. So, Lao meant 'When you are seeking the Self avoid self-seeking: starve out the lower desires by inattention. Also with him, 'petition' was 'action'; 'Love' was inaction, synchronisation with the spatial vibrations; with the elan vital.

N.) And he also said "Desire not to desire, and you will not value the things difficult to obtain." "Learn not to learn and you will revert to a condition which mankind in general has lost." "Leave things to take their natural course, and do not interfere."

S.) Lao meant none of these things to be understood from the surface. He meant "When you recover the pristine rule of wisdom from within, and abide by the law of evolution in the soul, you will know peace without hindrance to progress, that unceasing drift towards union."



N.) But how shall I recover that pristine rule? Is there a formula?

S.) Yes. If the mind goes uncontrolled it wanders again and again over deeply indented stresses, or but urges fresh desires: keep it controlled, or clear and empty. And if you would know God be not a mere solver of riddles, self-consoler in petition and soporific emotional word-praise. Seek only for such treasure as you know how to dispense without charity, waste or condescension. For, as said, perfect charity operates without anything to evoke it. And again, there are four cardinal tendencies of the lower mind, they are, ENVY, JEALOUSY, PRIDE, and WRATH.

N.) Yes, they are most troublesome!

S.) Learn to transmute them into their four aspirant opposites, viz. (1) Into the state of seeing the self in every other. (2) Into a thirst to bestow the considered measure of the self upon that other. (3) Into consciousness of commonality, and especially common interest with that other; and (4) Into the joy which knows that Wrath, and its would-be justifications, are but fleeting shadows or obscurations of the Truth, whose darknesses but help to define the beauty of the light by which alone we live, wherein alone love can live and labour unify.

N.) Yes, Suphis, I recognise the lesson as that which you lives back, taught to Plotinus; which Plotinus taught to Kionysius the Areopagite; which the pseudo-Areopagite taught to Ruysbroeck the Admirable, y'clept' the 'Divine Doctor'; which the 'Divine Doctor' taught to Jacob Boehme; which Jacob taught to William Law; and which all must learn before we can hope to gain access to those higher mysteries which are to teach us what in its fullest meanings, means that word DIVINE.

S.) Yes, and there is one other transmutation to effect: this time only through continued practice of those aforesaid de-individualising virtues of wider-self recognition, the self with-drawing as altitude is attained, and the identity of the natural and the divine realised in the heart. Then does the up-building pyramid should come into full resemblance with our 'Splendour of the Light'. ~~There have~~

6. With that essential faith which is the better half of understanding, listen to the Bennu Bird; that bird which spreadx its wings in Central Africa 6,000 years B.C.; to Horus, to Horbehudti, to Harpocrates, to those inter-stellar vibrations, to the Christ Within, and nought will aid that transmutation more. The end ever becomes the means, as the means illumine the end.



7. S.) I believe those scriptures preserve within them certain sections of the permanent stream of thought which must be traversed by every student of the Gnosis; and without which man simply cannot expect to accomplish the journey from Abydos to Thebes, still less from Thebes to Edfu.

N.) You must be able to say something about the 'mysteries', Suphis?

S) Both lesser and greater mysteries as worshipfully expounded—chiefly at Heliopolis, Memphis, and Thebes, and later in Greece, at Delphi, and Eleusis, and elsewhere—it is told consisted but of contemplations of the nature of unity, and so of the goodness, of God; as well as contemplations of the nature of the human soul, and of the nature of its immortality. The rest was demonstration or method, widespread, divergent, or even contradictory as ever varying circumstances demanded. And whatever was further was appurtenant thereto.

8  
S.) You will recognise that as purity of mind and body accrue from active service, and yield heart, and so are in these ceremonies measured in the Queen's Chamber, the Chamber of Isis, and refer to the Lesser Mysteries, or the Gospel of Martha; so the freeing of the spiritual soul by the building of the Will, the culture of the Intellect, and the out-drawing of the Emotion Nature—the whole, duly harmonised, yielding vision of the Higher Self in man—is, or is implied by, or is conveyed in 'The Gospel of Mary', and is the purpose of all King's Chamber Activities. Intellectual attainment, a well-strengthened Will and painfully acquired experiences in exercise of these, must be indicated before the candidate may rest in meditation in the coffer of the King, and rise an Osiris. The good news of 'Marri' then is reached when the long travail has ended in the glad birth of the King over the entire inner nature.

9  
X) Ah! Yes, that glorious Chamber with its well-polished sides, five tier of stone high, ~~was~~ 100 stones in all, of equal height, with six tiers of roof, of nine superlative stone beams bar the uppermost of twenty-four, erected as an inverted V, 12 each side, and the bar the second and fifth, each of eight, or sixty-seven stones in all. The heaviest stone is computed to weigh some 70 tons, and the other horizontal stones from 50 to 60 tons, ~~xxxxxx~~ with the apex 70 feet above the floor, fifty tiers above the pavement. All of the visible structure barring the floor is well-polished red granite, in contra-distinction to the limestone of the Queen's Chamber, once no doubt approaching pure white. That Chamber symbolises the perfected lower mind, which would be well called the Martha Chamber, and once called the Jew's Chamber; while the King's



Chamber, in all probability long called the "all of Horus," can but picture the higher causal body which descends as ascension is attained. Thus have we in the Pyramid as a whole, the true patristic trinity of Father, Mother, Son; or the Cosmical one of God, Phenomena, and the Spiritual Soul.

Somerset MAUGHAM: SUMMING UP (of Mystical Experience)

(1) Mysticism is beyond proof and indeed demands no more than an indwelling conviction. It is independent of the creeds, for it finds sustenance in all of them, and it is so personal that it satisfies every idiosyncrasy. It is the feeling that the world we live in is but part of a spiritual universe and from this gains its significance; it is the sense of a present God who supports and comforts. The mystics have narrated their experience so often, and in terms so similar, that I do not see how one can deny its reality. Indeed, I have myself had on one occasion an experience that I could only describe in the words the mystics have used to describe their ecstasy. I was sitting on one of the deserted mosques near Cairo when suddenly I felt myself rapt as Ignatius of Loyola was rapt when he sat by the river at Manresa. I had an overwhelming sense of the power and import of the universe, and an intimate, a shattering sense of communion with it. I could almost bring myself to say that I felt the presence of God. It, doubtless, is a common enough sensation and the mystics have found themselves drawn to use the phrases of lovers to express the beatific vision. I do not know that it is more mysterious than that condition, which the psychologists have not yet explained, when you have a strong feeling that you have at some past time been through an experience that you are in the act of undergoing. The ecstasy of the mystic is real enough, but it is valid only for himself, and mystic and sceptic agree in this, that at the end of all our intellectual efforts there remains a great mystery.

(2) I feel rested, at peace and yet spiritually aloof. Indeed, on occasion, looking through at certain pictures or statues, listening to certain music, I have had an emotion so strong that I could only describe the union with with God which the mystics have had. That is why I have thought that this sense of communion with a larger reality is not only the ~~privilege~~ privilege of the religious, but may be reached by other paths than prayer and fasting. But I have asked myself what was the use of this emotion. Of course it is delightful and pleasure in itself is good, but what is there in it that makes it superior to any other pleasure, so superior to any other that to speak of it as pleasure at all seems to depreciate it.

(Cont. on p 110)



EDWIN FELSTEAD: "Egyptian Magic"

Egyptian civilisation had its historical birth at about 5,000 B.C., although, contrary to this finding by orthodox archeologists, we must not be content to stay at this date, which has been largely assumed after much guessing on the part of scientists who have, for some peculiar reason, maintained a steely indifference to ~~any~~ ~~occult~~ ~~phenomena~~ ~~maintained~~ anything smacking of the occult.

Egyptian culture was only Egyptian in name; it had its origins far back in the Golden Age of lost Atlantis, when human beings were still in possession of knowledge enabling them to control the powers of nature without using mechanical appliances. The Bible speaks of the Fall, of how mankind attained knowledge, and how it was abused. It is not surprising that when the Flood separated the world, forming America and Africa, the remnant of the Atlanteans, high and dry in the desert, should retain some of this awful knowledge. For before the Flood, which came about 9000 B.C., what is today the Sahara Desert was an ocean, which was eventually drained through a shifting of the sea-bottom, forcing the waters to remove into what is now the Atlantic Ocean.

The early Egyptians occupied not only the Nile Valley, but several other river-valleys, since dry and called wadi by the Arabs, and which can be traced on any good atlas. Doubtless, the orthodox scientists will not allow this to be pronounced true, although it has only been through Spiritualists that Egyptian tombs have been located. At about 5,000 B.C. however, Egypt was confined to the Nile Valley, a strip of land only about ten miles wide, running south from the Delta to just below Khartoum, although the Egyptians had early settlements as far south as Lake Victoria.

But Egyptian magic was at its height in the Old Empire, up to 3,000 B.C., and it began to lose its potencies with the Middle Empire, ~~when the Greeks overran Egypt,~~ ~~magic~~ and by the dawn of the Late Empire, when Greeks overran Egypt, magic had lost its old forms, and save in the cases of rare "masters," most people could only perform subjective magic.

In the Old Empire were erected the three great pyramids of Gizeh, including the Great Pyramid of Khufu, that of Khafra and that of Mencara. In reality, it was not Cheops who built the Great Pyramid, but a sect of priests called the Seb-ten, or "separated priesthood," a small group of exclusive priests who had managed to retain the secrets of occult Atlantis. The ordinary Egyptian priests, called Urshi or Reshites, had only subjective clairvoyance in their hands.

(a) ~~(\*)~~ The Magic of the Seb-ten included such as the following  
 (a) ~~(\*)~~ television without machinery; performed by gazing into a darkened pool of water, when an actual objective picture was perceived, not only by the magician, but by others present



(b) The ability to disappear: even when in a locked room with a company of people present; it may be noted that Jesus Christ did this, when threatened with stoning;

(c) The power of harming one's enemies at a distance; known as er-tuf khabeh, this power was originally employed only for purposes of self-defence, or to check the progress of fugitive criminals. In the Middle and Late Empires it was used for harming people.(?)

d) Levitation without trance; the pyramids were erected by making use of a form of levitation, such as is employed to-day by Hindoos when performing the celebrated Rope Trick.

This levitation can only be employed in regions where there is peace and quietness, or in a seance room, as seen to-day.

The original Masons, the men who designed the Pyramids, possessed these secrets, although before our Middle Ages they were lost. Occasionally, one hears of a "master", one of those extremely rare individuals, even to-day, although there are only about ten in the world. Modern Spiritualism, in its purest forms, is a revival of ancient Spiritualism.

Egyptian priests of the Seb-ten were required to bathe twice daily, to take but two meals a week, to be complete celibates, and to undergo certain operations required to render them able to perform magic. Theosophists know that clairvoyance can be cultivated by developing a gland behind the glabella, and that this gland, far from being vestigial is actually embryonical. In early Egypt, this gland was developed by piercing it sharply with a thin spike which operation produced a clot which made the gland grow abnormally. Another method was to cut out other glands, thus bringing all development to a single power of clairvoyance.

It is not the author's intention to disclose the methods employed for developing levitation-at-will and vanishing, although it may be said that these powers of clairvoyance and levitation can be attained through fasting, such as is practiced in Japan by disciples of Za-Zen, but these methods require too much time and in many cases are dangerous. This article does not decry the born Medium, but simply outlines the nature of magic as left behind by Atlantis. In regard to Mexico, this ancient magic was also known there, by a class of priests known as the Chotlotecs, a brotherhood swept away when the later Aztecs invaded the country from British Columbia. These northern barbarians knew nought of real magic, only crude witchcraft, and by the time the Spaniards landed in Mexico, all was myth and legend. As far as is known there is not even a single "single" "master" in all America, and even in Egypt and ~~the~~ there are but four or five



One of the greatest living Egyptologists, formerly Keeper of the Mummies at the British Museum, has been striving for years to discover the old secrets of the Seb-ten.

(e) The ability to project one's astral form to any distance at will, in order to convey any desired message; the form would appear to the desired person, and speak in the Direct Voice.

Modern application of hypnotic or mesmeric power, and might easily forget that this power has been known and used from very early ages. An interesting reminder of this fact occurs in The Spiritualist "newspaper, published in London on July 20th, 1877, where we read:

"Solon, the sage and lawgiver of Athens, B.C. 600, expressly says: 'When all medicines fail, the sickness-tormented man, touched by hands, shall straightway become whole' (xii. 61, edit. Bergh). Aeschylus, at the end of The Suppliants, says that Io was at last released from the misery of her transformation by the stroking of Jove's healing hand; and, again, in the Prometheus Bound, 873, Prometheus tells her that in the land of the Nile, Jove will restore her to sanity by only stroking and touching with his soothing hand, and that she should there bear him a son named Epaphus, i.e., the Stroker, who would rule in that land; whence it may be conjectured that the science of mesmeric healing was handed down there.

"Mesmeric sensibility was a familiar matter in the antique world, and there is much ground for thinking that the whole great Orphic School and Philosophy were devoted to its theory and practice. The celebrated Epimenides, one of the founders of the Orphic theology, seems to have been a great "medium. "He was reputed to be a man of a sacred and marvellous nature, whose soul quitted its body as long and as often as it pleased; and Plato says of him that 'his mind had a prophetic and inspired sense of divine things' So too, we read in the Dabistan (vol. 1, 278) that 'Gushtaspians of Iran had such power that when they pleased they could leave the body, which they treated as a garment'; and, again, in the same volume, Zoroaster prepares King Gushtasp for a heavenly vision by drinking some 'hallowed wine,' probably mesmerised wine: Erdaviraph drinks thrice os such wine, and the sleep that follows, like that mysterious man of St. is caught up into "eaven.

"Maximus Tyrius, in his 22nd Dissertation, tells of one Aristeeas, a philosopher, in whose wisdom on one would at first believe, because he could mention no preceptor who had instructed him, and none knew whence he had got his knowledge; but he explained that his soul had got his knowledge; but he he explained that his soul had left his body and wandered over all countries and islands.



(110) Was Jeremy Bentham so foolish after all when he said that one sort of happiness was as good as another, and if the amount of pleasure was equal pushpin as good as poetry? The answer the mystics gave to this question was unequivocal. They said that rapture was worthless unless it strengthened the character and rendered man more capable of right action. The value of it lay in works.

The value of art, like the value of the Mystic Way, lies in its effects. If it can only give pleasure, however spiritual that pleasure may be, it is on no great consequence or at least of no more consequence than a dozen oysters and a pint of Montrachet. If it is a solace, that is well enough; the world is full of inevitable evils and it is good that man should have some hermitage to which from time to time he may withdraw himself; but not to escape them, rather to gather fresh strength to face them. For art, if it is to be reckoned as one of the great values of life, must teach men humility, tolerance, wisdom, and magnanimity. The value of art is not beauty, but right action.

ZEN MASTER KAKUAN "THE IO OXHERDING PICTURES" (or Stages of Development) (16th. Century)

- (1) The beast has never gone astray. What is the use of searching for him?
- (2) By the aid of scriptures he has found traces.
- (3) When the eye is properly directed he finds that it is no other than himself.
- (4) Owing to overwhelming pressure of outside world, ox is hard to control.
- (5) Things oppress us not because of an objective world but because of a self-deceiving mind.
- (6) He will not turn his head; however enticed, he will no more be kept back.
- (7) The ox forgotten, leaves the man alone.
- (8) Holiness before which birds offer flowers is a farce. ~~All~~ confusion is set aside and serenity alone prevails, even the idea of holiness does not remain.
- (9) From the very beginning, pure, the man has never been affected by defilement. Returns to the Origin.
- (10) He goes on his own way without following the steps of ancient sages. (Continued on page 458, 459)

Dr. B.S. THIND : ON DEATH AND HEALING; After death the centre of awareness is placed in one's emotional nature. (2) Thind calls the Prana "the life-stream" with which we can heal ourselves and others.



WING-ANDERSON: "Seven Years That Change The World 1941-1948"

Before the next century has passed, however, science will open the rooms of the Great Pyramid, now unknown, and rediscovers lost wisdom concerning cosmic cycles and their influence on human affairs.

The archives of the Essenes contain what purports to be a true account of the Great Pyramid and its builders. In this history we find the statement made that within the south (undiscovered) room of the Pyramid records are stored covering 3,000 years. Gathered from all inhabited sections of the earth, these records cover data pertaining to weather, wars, races, and other items used by the prophets in predicting the future.

This room is protected by unseen forces and will be guarded from discovery until world peace is established in 1948.

There are three phases to the mind of man: the subconscious, conscious, and super-conscious. The subconscious is the composite mind of all the cells of the body; the conscious is the mind of the self, I, My, or soul; the super-conscious is the mind of the spirit.

Into the consciousness of man two streams of impressions converge. From the subconscious come the demands of the physical man--his appetite, sex urge, physical desires of every sort and description, and a constant stream of impressions from his physical environment. The subconscious is the field of the physical. It is the mortal mind of the Christian Scientist, the animal mind.

Another stream of impressions flows in from the super-consciousness, which is the mind of the spirit. It is this phase of mind that we must thank for all original ideas, our faith, our intuition, our conscience, our religious ideals, our sense of right and wrong, for these are all impressions of a spiritual nature.

The subconscious functions over the solar-plexus and sympathetic nervous system, and centers in the back part of the brain. The conscious mind, or self-mind, operates over the cerebro-spinal nervous system and centers in the fore-brain. The super-conscious manifests through the pineal gland and top brain.

Each phase of consciousness has its own frequency and color. The subconscious is red, a low frequency. The conscious is yellow, an intermediate frequency. The super-conscious is blue, a higher frequency.



When the cells of the body need nutriment a message travels over the sympathetic nervous system, at a low frequency, to the solar plexus where the impulse is converted into the intermediate frequency of consciousness. Only then does the individual become aware of hunger. A mental impression of any kind outside the field of the physical body and its three dimensional environment is a message originating in the super, or spiritual, consciousness. When we have a new idea, have an impression that an action we are contemplating is wrong, or endeavor to recall a picture of some past event, each of these is a function of the super-conscious, and it manifests itself in the body as a nerve impulse of high frequency. When converted into the intermediate frequency of the conscious mind, we have an idea.

Thought is the weighing of a present problem on the scales of past experience. Consciousness is a medley of impressions from both the sub and super phases of mind. Herein is the secret of mental telepathy or transference of thought from one person to another. You may have a thought that you wish to transmit to some loved one at a distance. If you are able to convert this thought into the higher frequency of the super-conscious, it is broadcast into the ether. This energy impinges on the super-conscious, or spirit mind, of your friend. Only when he has reconverted the high frequency of the spirit, by means of his pineal gland, into the intermediate frequency of the conscious mind, will he receive the message and be aware that you are en rapport or in tune with him.

Mental telepathy is a transference of mental pictures or visualizations, and not a transference of words. So if you would try a few experiments in thought transference, build a picture of the idea you wish to convey, and visualize your friend receiving this picture. You may be amazed at your success.

The conscious mind should be positive; the other two phases negative. The real self, the I AM, the Soul-Mind, should be the master. The Essene training develops this soul mastery whereby the initiate comes into full command of his body, his spirit and his environment. The Master, Adept, Prophet, the true Essene, is a balanced man, a man who has attained the ability to command equally either the cells of his physical organism or the attributes of his spirit. He can direct his attention to any organ or part of his body and force it to do his will, or he can silence the appetites of his body and listen to the still small voice of the spirit. He can go into the



"silence," to that kingdom of heaven to be found within. He is the super-man. If his attention is directed to a world without, he is master, for he has learned concentration of will and effort. If he directs his attention within, he is in command of his being and of every mental power. His is the four dimensional consciousness, the realization of the unseen world of spirit and the seen world of matter. His is the ability to contact the unseen infinite field of causation and the seen finite fields of effect. Past, present, future are within his ken. He has the ability to use the super or laws of spirit to overcome the inferior laws of matter.

The cross of Kosmon is the balanced cross of the balanced man, equal with respect to the powers of spirit, body, and intellect. The Master can stop the flow of impressions coming into his mind from the physical world without, and live in the spirit, or he can heed the wise voice of his spiritual consciousness and concentrate his powers on the world without.

HUI-NENG: SUTRA BY THE SIXTH PATRIARCH

If we are treading the Path of Enlightenment,  
 We need not be worried by stumbling-blocks  
 If we keep an eye constantly on our own faults,  
 We cannot go far astray from the right path.  
 Every species of life has its own way of salvation;  
 They will not be antagonistic one to another.  
 If we leave our own path and seek for another way  
 Of salvation, we shall never find it.  
 Though we plod on till death overtake us  
 We shall find only penitence at the end.  
 If one wishes to find the true way,  
 Right action will lead him to it directly.  
 If one has not the mind to aim at Buddhahood,  
 One will grope in the dark and never find it.  
 He who treads the Path in earnest  
 Sees not the mistakes of the world.  
 If we find fault with others,  
 We ourselves are also in the wrong;  
 When other people are in the wrong we should ignore it;  
 It is wrong for one to find fault with others.  
 By getting rid of the habit of fault-finding,  
 We get rid of one source of defilement.  
 When neither hatred nor love disturb the mind,  
 Serene and restful is our sleep.



"silence," to that kingdom of heaven to be found within. He is the super-man. If his attention is directed to a world without, he is a master, for he has learned concentration of will and effort. If he directs his attention within, he is in command of his being and of every mental power. His is the four dimensional consciousness, the realization of the unseen world of spirit and the seen world of matter. His is the ability to contact the unseen infinite field of causation and the seen finite fields of effect. Past, present, future are within his ken. He has the ability to use the super or laws of spirit to overcome the inferior laws of matter.

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#### THE SIXTH PATH

If we are treading the Path of Enlightenment, we need not be worried by stumbling-blocks. If we keep an eye constantly on our own faults, we cannot go far astray from the right path. Every species of life has its own way of salvation; they will not be antagonistic one to another. If we leave our own path and seek for another way of salvation, we shall never find it. Though we did not find health overtaken us, we shall find only peace at the end. If one wishes to find the true way, Right action will lead him to it directly. If one harnesses the mind to aim at Buddhahood, one will go in the dark and never find it. He who treads the Path in earnest sees not the mistakes of the world. If we find fault with others, we ourselves are also in the wrong; when other people are in the wrong we should ignore it. It is wrong for one to find fault with others. By getting rid of the habit of fault-finding, we get rid of one source of delinquency. When neither hatred nor love disturb the mind, serene and peaceful is our sleep.



(1) The eye is perhaps the most complex organism in creation; a phenomenon which becomes more mysterious and inexplicable the more it is studied. It is a force which emanates from the source of creation whence we all come as created beings and whither we return. The creative source moulds, dissolves and decomposes everything. It forms the forces of growth, allows them to act, and then destroys them in a continual process of weaving, of creating and destroying. The eye itself is not only a part of the source, in its form and expression the eye may be said to contain the essence of **creation** within itself. It is a part, and at the same time, a whole. It may be compared to a crystal which, having fallen away from a salt solution yet retains within itself the essence of its origin and also succeeds in expressing it in a quite beautiful way.

The created world is revealed to us through the medium of the eye. We perceive it in three-dimensional space, a significant fact not fully appreciated and which contains within itself two problems. First, we become aware of "space", the space in which creation manifests, an awareness which tells us that the eye itself is a part of creation and of space. It is the centre and kernel of our search for knowledge; we observe that the eye is part of creation through which creation itself is visible. Does it not follow then that the whole created world may be discovered, that it is located in the eye itself, that it must have its complete reflection at the point where it realises itself? Secondly, it sees all things in the light, and is aware of them in darkness, but it does not perceive light itself. Certainly it sees colours--green, red, and the rest--but not light. Because the eye sees things in space which are illuminated, it must be part of that light--yet light is never revealed to it.

The eye is part of space. Space is revealed to it. The eye may be said to pierce space. The eye lives in light, but it closes for perception--a Janus-head--it "opens" the world before it--space--and closes the world behind it--light. The eye-ball can be considered the kernel of space; it contains all the forces, not perceptible from the outside, which build up space. Now just as the forces which build up space are secreted in the eye-ball, so there is in this kernel a core--the lens. The lens contain the forces necessary to the creation of space--light. Creative light operates in the lens of the eye. The eye-ball operates as the kernel of space in which it workd. Created space of itself forms the instruments



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by which it is seen--the light--creating forces inherent in the lens of the eyes of all beings sensitive to light. In this way does creation become justified of herself in the eye.

From an inability to grasp this concept arises the bewilderment of many zoologists. They cannot account for organs which are apparently non-colour-perceiving and colour-producing. The lens-forces conceal light and thereby reveal colour through space and through the eye which is itself part of space.

In a way the eye is an open secret...a perfect form... a perfected completion. Space is revealed through the eye. When I open my eyes all space, as far as I can see, is before me. The eye because of its sphericity, is able to reflect space. The eye cannot overcome space it pierces it. By means of the eye we see and have our being in space. At birth the child opens up its immediate world of space by means of its eyes...the lens of the eye becomes the inner centre of the surrounding world. The eye awakens the supersensible sounds which were buried in signs by the writing of the hand. The eye is a closed sphere, an image of space. Eye and space are related. Space is no greater than the eye that perceives it.. The forces of the eye can reach as far as their own source.

The eye can see from whence it came--the starry sky. At each sunrise the great eye of the Universe, is fixed upon the earth, for the sun is the lens of the eye of the Universe, and its fixation covers everything. At night the eye sees its own sphere--the interior world of the fixed stars

### L O R E O F T H E E Y E

(1) Radhasoami: "At times disciples are permitted to gaze intently at the eyes of an adept, and he also directs his gaze similarly at the eyes and forehead of the devotees engaged in this practice...The practice of spiritual contemplation has to be performed with the aid of the adept's gaze. The spiritual concentration during such moments is very great, and the devotees who are performing this practice are filled within themselves with rapturous bliss. When the concentration is beyond the strain to which a devotee is accustomed, his eyes involuntarily close, but during this condition he is all along conscious inwardly, and does not lose his identity like a hypnotised subject. The aid received in the course of this practise, is very similar to the aid extended to a child who is just beginning to walk, by its mother or nurse. The effect of this ceremony should in no way be confounded with the effect produced by suggestion or hypnotism."



by which it is seen--the light--creating forces inherent in the lens of the eye of all beings sensitive to light. In this way does creation become justified of herself in the eye. From an inability to grasp this concept arises the bewilderment of many scientists. They cannot account for organs which are apparently non-colour-perceiving and colour-producing. The lens-forces conceal light and thereby reveal colour through space and through the eye which is itself part of space.

In a way the eye is an open secret... a perfect form... perfected completion. Space is revealed through the eye. When I open my eyes all space, as far as I can see, is before me. The eye because of its sphericity, is able to reflect space. The eye cannot overcome space it perceives it. By means of the eye we see and have our being in space. At birth the child opens up its immediate world of space by means of its eyes... the lens of the eye becomes the inner centre of the surrounding world. The eye awakens the supersensible sounds which were buried in signs by the writing of the hand. The eye is a closed sphere, an image of space. Eye and space are related. Space is no greater than the eye that perceives it... The forces of the eye can reach as far as their own source. The eye can see from whence it came--the starry sky. At each sunrise the great eye of the universe, is fixed upon the earth, for the sun is the lens of the eye of the universe, and its fixation covers everything. At night the eye sees its own sphere--the interior world of the fixed stars

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(2) Sri. Ramakrishna: "In trance his face was slightly tilted up and in repose. The eyes were nearly but not wholly closed. The eyeballs were not turned up or otherwise deflected but they were fixed."

(3) Ramakrishna looked with intensity on the faces surrounding him, and described their moral character one by one as delineated in their features, first the eyes, then the forehead, the nose, the teeth and the ears; for they formed a language to which he had the key."

(4) In Nepal, at the temple of Swayambhunath, on the summit of a hill near Katmandu there are colossal figures of the Buddha. The principal shrine is regarded the most holy Buddhist shrine in all Nepal. It consists of a round stupa from which projects a tall spire with a series of horizontal discs. The spire itself rests on a large rectangular base, the most outstanding feature of which is that each of the four sides has two large opened eyes painted on it. Now the temple is dedicated to Adi-Buddha, the primordial Buddha, and these eyes are his symbol. (see my Angkor notes re Adi-buddha)

(5) Over the Czar's Cathedral in Nevsky Prospekt of old St. Petersburg, and over certain other important Churches in old Russia; over their entrance, portals there were sculptures in relief the form of a human eye with rays projecting from it like this:

(6) "The Power of the Eye", as they called it, was a quality which Egyptian high priests were expected to develop.



(7) Madura, South India, holds the largest and most magnificent Dravidian temple in the country. It is of very ancient origin. It is dedicated to Meenaksee, the fish-eyed goddess'. It is said traditionally that she has but to gaze at her devotees and immediately a spiritual life is quickened within them.

(8) Scientists estimate that the eyes consume about one-quarter of the total nervous energy of the body.

(9) Swami Abhedananda: "Some of the Hatha Yogis have extraordinary eyesight. They cannot only perceive objects at a great distance but can also see clearly in complete darkness, even being able to pick up a pin from the floor without the least glimmer of light to guide them. This branch is called in Sanskrit "Trata Yoga." It teaches, among other things, how, thru' gazing on one object and at the same time performing special breathing exercises, many optical maladies



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can be cured as well as the power of sight strengthened... A Yogi who is expert in this can fascinate or madden another by his optical powers...The process of hypnotism or mesmerism verifies this claim. A Yogi can likewise read the thoughts of another by looking at this eyes; for according to the Yogi the eye is the index of the mind."

(10) Bayard Taylor: "Genius shows itself in the eye. Those who looked into the eyes of Sir Walter Scott, Robert Burns or Lord Byron always came away and told of it. It was an epoch in their lives. This was what I thought when I sat vis-a-vis with Felix Mendelssohn and looked into his eyes. I did not hear his voice for I was too intent on gazing into the fathomless depths of those splendid eyes. Eyes that mirrored infinity, eyes that beheld celestial glory."--

(11) Lord Lytton: "In all countries the eye has ever been held the chief seat of fascination."

(12) R. W. Emerson: "The eyes of men converse as much as their tongues, with the advantage that the ocular dialect needs no dictionary but is understood all the world over...If the man is off his centre, the eyes show it...It is very certain that each man carries in his eye the exact indication of his rank in the immense scale of men, and we are always learning to read it."

(13) The Tevijjo (or deliberate eye-to-eye gazing) of a real Guru) removes the avarana, or veil of ignorance over the aspirants spiritual sight when he looks deep into your eyes throws a spark of divine longing into the aspirant's nature; it helps to wind up the engine so to speak; it gives an impetus. Hence the more often this glance is repeated, the better, But this is true and tevijjo's becomes effective only when and if the guru deliberately places himself in the transcendental state.

(14) Krauer said that patients who try to look into his eyes do this to vampirize him, to draw away magnetism from him to replenish their own lack.

(15) Rabindranath Tagore would sit every morning at three, immovable in contemplation, for two hours in reverie upon the nature of God. His father, Maharshi Tagore, once upon a river fell into Samadhi while contemplating the beautiful scenery, and the rowers had to wait 8 hours before they could continue their journey.



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(18) Bernier: "Voyage to the East Indies" "True saints, illuminated and perfect Yogis say, it is requisite first to keep themselves alone, retired from all company, directing the eyes steadily towards heaven for awhile, then gently casting them both so as to look at one and the same time up the tip of the nose equally, and remaining firm and intent in the posture, until such a light do come."

(19) When a person takes poison fatally the fact is shown by the state of the eyes prior to death

(20) Dr. Banerji: (of Calcutta) "When a patient has been anaesthetized with chloroform or ether for the purposes of an operation the eyes of patient remains open during the whole of the operation. The Surgeon touches the eyeball as a test to see if the patient is fully under the anaesthetic. If he is not, he will move the lids or make some response, if he is fully under it the eyelids remain motionless and no flicker response is made. This is because the anaesthetic has paralysed the brain centre and end of the nerve."

### J. MILNE BRAMWELL: HYPNOTISM

(21) Provided body and mind were at rest, Braid found he could hypnotize as readily in the dark as in the light, and with closed eyes (of the patient) at a early stage: He succeeded moreover with the blind. These facts induced him to abandon his physical theory and to conclude that the influence was exerted thru' the mind and not thru' the optic nerves.

(22) Professor Beaunis says: "The method most frequently used, and which we might call classical is fixed gazing. I say to the patient "Look at me very steadily" and at the end of a little time his eyelids close and he sleeps."

(23) Braid thought that the prolonged trance of the fakirs of India (where he had worked) might be explained by hypnotism.

(24) Braid states that he hypnotised himself and successfully suggested the disappearance of rheumatic pain. Dr. Lagrave succeeded in hypnotising himself and can influence himself by suggestion to get rid of fatigue and depression.



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(25) Shortly after commencing hypnotic work I found that patients who had been deeply hypnotised, could be instructed to re-induce the condition at will. Here suggestions during hypnosis were not necessary for the production of its phenomena; they were equally efficacious when made before hand in the waking state. The subject was able to suggest to himself when hypnosis should appear and terminate, and also the phenomena which he wished to obtain during and after it. Thus they could get sleep at night or relief from pain. They also made use of self-hypnosis for operative purposes, and astonished their dentists by remaining insensible to the pain of having teeth extracted.

(26) I have had 90% of success in cases of psychical impotence i.e. where there was strong sexual desire and nocturnal emissions, yet erection ceased when the patient tried to approach his wife. In one the patient had been married 6 years, and during this time impotence was complete, despite medical treatment and surgical treatment. He was treated by hypnotic suggestion and his sex life became normal. Later his wife had three children.

(27) A patient, a well-known scientific man, after three hypnotic treatments acquired the power of self-suggestion. He could prevent sea-sickness and arrest pain, by mere suggestion without trance.

(28) It could be next to useless to try to hypnotise with winking and wandering eyes. You must not wink. Do not allow your gaze to wander even for a while. Request your patient to look fixedly into (not at) your eyes and you in turn gaze at the root of the nose, between the eyebrows.

(29) Self-induction of hypnosis may be possible by fixation of gaze.

(30) During hypnosis there is a great widening of the memory, so that impressions long since forgotten can be revived.

(31) Judge Thomas T. Troward: (author of Edinburgh Lectures) would lapse into a trance-like swoon, the swoon sometimes lasting for hours. At such times the members of his family would take particular care not to disturb him. When he emerged from these lapses of the sense, he would write down the truths which had been revealed to him.

(32) The auto-hypnotic state is brought into play by the Chinese soothsayer of Borneo for clairvoyance, and in the treatment of disease. The auto-hypnotised seers give verbal written answers to any questions.



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Devikalottaram: "A SANSKRIT BOOK"

- (1) Recognition of the world as the manifestation of Sakti is the worship of Sakti. Pure knowledge unrelated to objects is Absolute.
- (2) Waste not time meditation on Chakras, nadis, panimas, or mantrams of deities or their forms.
- (3) If desirous of eternal Moksha do not engage in Yoga pract ces, japa or anything of the kind.
- (4) Since whatever one sees, thinks of and seeks to accomplish by his actions influences his destiny, let him contemplate that which is beyond perception and imagination.
- (5) Fixing th wandering mind in the all-empty void, one reaches Nirvana.
- (6) The mind should not be thinking of what is above, below or within; but t should always remain without a hold.
- (7) Listen now to the conduct of Jnanis!
- (8) He is not bound by disciplinary codes.
- (9) He eschews once for all, all kinds of actions and codes of conduct.
- (10) Disputes and quarrels should be avoided. Not even spiritual discussions should be indulged in, whether good or bad.
- (11) Moksha resulting from Gnana, thaumaturgic Powers are useless; hence aspirants desire these powers before jnana dawns.
- (12) If only the ego knows its true master, redemption is certain, whether attended by thaumaturgic powers or not.
- (13) The seekers who praise him (the jnani) they share his meritorious Karma; slandering him, his demerits.

Mr. Henry Haigh: "SOME LEADING IDEAS OF HINDUISM"

- (1) "God is one, and God is here, in this image; here, therefore, as custom dictates and convenience suggests, we worship Him."
- (2) They can neither expound it nor defent it; but that w which Pantheism means is of the very fibre of all their thinking about God.
- (3) The world is rapidly drawing closer together, and the thoughts of Asia are beginning in many ways to send over an arresting challenge to Europe and America. Mr. Meridith Townsend has very properly pointed out that, while increase of communication between the continents makes it easier for us to pour in on Asia as a flood our science and literature and religion, it also



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"facilitates the reflex action of Asiatic ideas on Europe" If in the growing wealth and luxury of the West men are losing their hold on a personal God and chafing at a religion that imposes sharp restraints and preaches self-denial, they will be likely enough to lend an indulgent ear to those doctrines of the East, which reduce God from a Personal Will to a mere pervading essence, which permit a shifting basis of morals, and give to every man an indefinitely long probation, with assure salvation at the end. Perhaps the danger may not be exigent, but few who can judge will deny that it is real."

OTTO RAHN: THE "EVIL EYE" IN SCIENCE

(1) Professor Otto Rahn, Cornell biologist, has made some scientifically surprising discoveries. Rays emitted from the human blood, finger tips, end of nose, or eyes, will kill yeast and probably other micro-organisms.

(2) Yeast, such as is used in making bread, was killed in five minutes merely by the radiation from the finger tips of one person.

(3) Dr. Rahn also found that the end of the nose and the eye produce the yeast-killing radiation.

(4) The effect of the rays from the eyes is reminiscent of the "evil eye" of superstition, so far as yeast is concerned. The human chest does not produce the radiation however.

(5) In the test of fingers it was found that the right hand was stronger than the left even in the case of left-handed persons.

(6) Professor Rahn's experiments show that the blood and saliva produce the radiation, but that with different people the rays emitted vary greatly. Some have the power of producing effective radiations, and others do not, while it varies with the same person under different conditions.

A. Benkien: AWAKENING from TRANCE

(1) To awaken a subject from sleep blow cold breath over his eyes, or clap your hands. If in catalepsy, make a few upward passes.

(2) The key to success is positive suggestion. Have confidence and faith in your suggestion: mean what you say. Let your commands be asserted positively. Always expect results.



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- (3) Tell your subject to awaken at the end of an hour and he will, to the very minute.
- (4) Hypnotism is induced by suggestions and by wearying the optic nerves. Mesmeric sleep is induced by the passes alone. A hypnotised subject is under the control of the operator; but a mesmerised subject is one exalted, clairvoyant.
- (5) The Hindu Mystics who practise Yoga, retire into subterranean retreats (gupha) abstain from salt, live chiefly on milk; are nocturnal in habits, keeping retired in the day; are slow in their motions and torpid in their manners. They practise two postures, Padmasana and Siddhasana, with a view to respire with the least possible frequency. When the yogis are able to practise the above quiescent postures for the period of two hours, they commence to practise stages of self-trance. 1st Prana-yana which is characterised by a sense of lightness.

Dr. J. B. James: "TRANCE"

- (1) Trance is a mysterious sleep-like condition which comes on spontaneously quite apart from any gross lesion of the brain or from any toxic agency. Where rigidity prevails it is then termed "catalepsy". In this latter case there is danger of death being erroneously diagnosed.
- (2) It is well-known that Napoleon the 1st was liable to occasional fits of trance, sometimes on the field of battle itself, and more than once his alarmed followers, seeing him fall in the saddle thought him for a moment shot dead.
- (3) Reverting to absolute temporary suspension of all outward living functions, there have been cases in which such a condition has been induced at the will and pleasure of the subject himself. The case of Colonel Townsend who could throw himself into a real state of insensibility for hours at a time, is recorded in many a text-book.

A TIBETAN TEXT: PRAJNA-PARAMITA ON THE VOID

(1) Listen to the voice of Prajna-Paramita, to which all things flow in their appointed time. "The sage has gone down into the depth of his heart. He has seen there-- and here he forestalls our critiques of pure reason--the external world, in the phenomenon of representation, taking shape and vanishing there. He has seen the dissolution of all that we call the ego, of the substantial soul, because Buddhism denied it, and of the phenomenal age, because its fall is involved in that of the external world.



(3) Tell your subject to awaken at the end of an hour and he will, to the very minute.

(4) Hypnotism is induced by suggestions and by worrying the optic nerves. Mesmeric sleep is induced by the passes alone. A hypnotized subject is under the control of the operator; but a mesmerized subject is one exalted, clairvoyant.

(5) The Hindu Mystics who practice Yoga, retire into subterranean retreats (gubha) abstain from salt, live chiefly on milk; are nocturnal in habits, keeping retired in the day; are slow in their motions and torpid in their manners. They practice two postures, Padmasana and Siddhasana, with a view to respire with the least possible frequency. When the Yogis are able to practice the above quiescent postures for the period of two hours, they commence to practice stages of self-trance. In Prana-yana which is characterized by a sense of lightness.

Dr. J. B. Janssen: "TRANCE"

(1) Trance is a mysterious sleep-like condition which comes on spontaneously quite apart from any trace lesion of the brain or from any toxic agency. Where rigidity prevails it is then termed "catalepsy". In this latter case there is danger of death being erroneously diagnosed. (2) It is well-known that Napoleon the 1st was liable to occasional fits of trance, sometimes on the field of battle itself, and more than once his alarmed followers, seeing him fall in the saddle thought him for a moment shot dead.

(3) Reverting to absolute temporary suspension of all outward living functions, there have been cases in which such a condition has been induced at the will and pleasure of the subject himself. The case of Colonel Townsend who could throw himself into a real state of insensibility for hours at a time, is recorded in many a text-book.

# THESTIN TEXT: PRANA-PARAMITA on the VOID

(1) Listen to the voice of Prana-Paramita, to which all things flow in their appointed time. "The sage has gone down into the depth of his heart. He has seen there--and here he forestalls our criticism of pure reason--the external world, in the phenomenon of representation, taking shape and vanishing there. He has seen the dissolution of all that we call the ego, of the substantial soul, because Buddhism denied it, and of the phenomenal eye, because its fall is involved in that of the external world."



In place of this world of moral suffering and material obstacles, of internal egoism and external adversity, an apparently bottomless gulf opens in the heart--a luminous and as it were, submarine gulf, unfathomable, full of ineffable beauties, of fleeting depths, and infinite transparencies. On the surface of this vacuity into which the eye plunges dazzled, the mirage of things plays in changing colours, but these things, as we know, 'exist only as such'--tathata--and therefore, are as if they were not."

"And once this mirage is dispelled, behold--in the intimate contemplation of that bottomless and limitless depth, in that un-rivalled purity of absolute vacuity--behold all virtualities arising, all power emerging. What can now check the heart? It has broken its bonds and dissipated the world. What can check the mind? It is freed not only from the world, but from itself. In destroying its own life it has overcome itself. From the unfathomable gulf it now arises up victorious."

SH Ankaracharya: ON SCRIPTURAL STUDY

(1) The study of the scriptures is useless as long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known. The scriptures consisting of many words are a dense forest which causes the mind to ramble merely. Hence the men of wisdom should earnestly set about knowing the true nature of the Self. For one who has been bitten by the serpent of ignorance the only remedy is the knowledge of Brahman.

Warren: ~~(Vol. III)~~ "BUDDHIST TRANSLATIONS ON DEATH"

(1) Just as a strong man, in cutting down a mighty tree to be used in making the peaked roof of a pagoda, if the edge of his axe become turned in the lopping off the branches and twigs, will not despair of cutting down the tree, but will go to a black-smith's shop, and have his axe made sharp, and return, and go on with the cutting; and inasmuch as nothing that he has chopped needs to be chopped again, he will, in <sup>NO</sup> long time, when there is nothing left to chop, fell that mighty tree. In exactly the same way, the mystic rising from the trance that leads to the "High Powers, without considering what he has already considered, and considering only the moment of conception, in no long time will



In place of this world of moral suffering and material obstacles, of internal agonies and external adversity, an apparently bottomless gulf opens in the heart—a luminous and as it were, submarine gulf, unfathomable, full of infinite beauties, of floating depths, and infinite transparencies. On the surface of this vacancy into which the eye glances dazzled, the mirage of things plays in changing colours, but these things, as we know, 'exist only as such'—tatvata—and therefore, are as if they were not."

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SHANKARACHARYA: ON SORROWFUL STUDY

(1) The study of the scriptures is useless as long as the highest truth is unknown, and it is equally useless when the highest truth has already been known. The sorrows consisting of many words are a dense forest which causes the mind to ramble merely. Hence the man of wisdom should earnestly set about knowing the true nature of the Self. For one who has been bitten by the serpent of ignorance the only remedy is the knowledge of Brahman.

WITTENBERG: THE AXE AND THE TREE

(1) Just as a strong man, in cutting down a mighty tree to be used in making the peaked roof of a temple, if the edge of his axe becomes turned in the logging off the branches and twigs, will not despair of cutting down the tree, but will go to a blacksmith's shop, and have his axe made sharp, and return, and go on with the cutting; and inasmuch as nothing that he has chopped needs to be chopped again, he will, in long time, when there is nothing left to chop, fall that mighty tree. In exactly the same way, the mystic rising from the trance that leads to the high powers, without considering what he has already considered, and considering only the moment of conception, in no long time will



penetrate beyond the moment of conception, and take as his object the name and form present at the moment of his death.

(2) Translated from the Visuddhi-Magga (Chapter XVII) It is only elements of being possessing a dependence that arrive at a new existence; none transmigrated from the last existence, nor are they in the new existence without causes contained in the old. By this said that it is only elements of being, with form or without, but possessing a dependence that arrive at a new existence. There is no entity, no living principle; no elements of being transmigrated from the last existence into the present one; nor, on the other hand, do they appear in the present plain by considering birth and death as they occur every day. For when, in any existence he arrives at the gate of death, either in the natural course of things, or through violence; and when, by a concourse of intolerable, death-dealing pains, all the members, both great and small, are loosened and wrenched apart in every joint and ligament; and the body, like a green palm-leaf exposed to the sun, dried up by degrees; and the eye-sight and the other senses fail; and the power of feeling, and the power of thinking, and vitality are making their last stand in the heart--then consciousness residing in that last refuge, the heart, continues to exist by virtue of karma.

WALTER RUSSELL: COURSE IN UNIVERSAL LAW (cont.)

(15) Question: "How can I decentrate into that stillness of the meditative mood? The more I try to stop thinking the more things I keep thinking of."

Answer: "First! Desire to be in the Light. Say to yourself wordlessly, I want to be alone with God. If you do want to be alone with God there is a reason for it. That reason is that you need God. You have a desire you want fulfilled-- a problem to solve -- illness -- misfortune -- financial loss or need -- idea for invention -- conception for work of art, no matter what you need, whether it be knowledge, power or inspiration -- no matter what it is -- Desire It In Your Heart, wordlessly. Do not talk to God in words. Talk to Him in essence. Know Him. Do not think of Him and thus make Him objective and apart from you. Be Him. Let your Soul touch His Soul.

(16) You are no longer just body, you are Soul --slightly aware of body - slightly aware of earth, and the heavens



above, and of creating things. You are not thinking of extraneous things. You cannot think of objective things of earth while in Spirit.

(17) You have always know and always have had that which you (have but now) desires. You have always known it in spirit for you are the Light of all-knowing which spirit is.

(18) Neither does God give you material things without your equal regiving, for that is the inviolate law regarding all material things. He gives you the seed but you must nurture the seed. He gives you His body to fashion into the form of your desire but you must give it equally of your body to fashion it. God gives you tools you need but you must use them.

(19) You have become inspired. Conception of idea in spiritual form is now in you — but can you now come back into the physical world and transform you conceived image into a material one? You now know Cause. Can you translate it into Effect? God has given you what you desired — but now come the important question as to what you are going to do about it. How shall you use it?

(20) Your body manifests your Mind. It will do what you command it to do. Is it ill? If so it is out of balance. Balance is in the eternal You — now extend balance to the mortal you. Whatever your problem was it has been solved in the spirit of you. Can you now manifest it? Can you now give it a body? Can you now extend your spiritual balance to your unbalanced physical body to stop the wreckage of your business — or heal your body — or regain a lost friendship?

(21) All of our problems of life lie in the fact that we are forever manifesting Cause by extending Cause into effect. What we know spiritually we are endeavoring to manifest physically. We succeed or fail, partially or fully. Our failure is certain if we work alone without God, for we can do nothing of ourselves alone. The measure of our ability to transform the Reality of Cause into its simulated manifestation is the measure of our God-awareness coupled with desire to work knowingly with God from moment to moment.

(22) All I can say now is to repeat again the fact that this universe is based upon love and the law of love, which is the principle of rhythmic balanced interchange or equal giving for regiving as the basis of what I shall try to gradually unfold.

(23) God works with you, not for you as a man believes. God gives but you must regive equally.



DR. C. RUSS: Electrical Proof of Optical Radiations

(1) About 1893 Professor Savary d'Odiardi in Paris invented an instrument for proving the existence of rays from the eyes and brain. Sir Jagadis Chandra Bose, the well-known Indian biologist, demonstrated rays emanating from the human eye, and he too constructed an apparatus for their measurement. It is a sort of electroscope sensitive to very fine currents. Concentrating the sight on the instrument by mere will-power moves a needle registering the amount of energy in the ray. Dr. Charles Russ is another investigator who invented an instrument which can be set in motion by the mere impact of human vision. He had reflected on the fact that the direct gaze or vision of one person soon becomes intolerable to another, and this suggested to him that there might be a radiation from the human eye. Dr. Russ has given demonstrations with his apparatus before various scientific societies.

(2) Dr. Charles Russ M.R.C.S. late physician, Electrical Department Soho, London. Writing in The Lancet, July 30/1921 on "An Instrument which is set in motion by Vision:" Although the force or ray I am about to describe emerges from the human eye and is therefore physiological, the means I employ for its demonstration involve the use of electrical and magnetic instruments.

(3) The fact that the direct gaze or vision of one person soon becomes intolerable to another person suggested to me that there might be a ray or radiation issuing from the human eye. If there is such a ray it may produce an uncomfortable effect on the other person's retina or by collision with the other person's ray.

(4) Numerous everyday observations and experiences seem to support the possibility of the existence of a ray a force emitted by the human eye and in order to give my theory the support of some experimental evidence. I decided to try and find or create some instrument which should be set in motion by nothing more than the impact of human vision.

(5) Within a metal box I suspended a delicate solenoid made of fine copper wire. This solenoid was wound upon a cylinder of celluloid and suspended by a silk fibre 14" long; the silk fibre was contained within a long glass tube mounted in the roof of the metal box. Its upper end was attached to a cork stopper and the lower end was furnished with a small metal stirrup into which



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the solenoid could be hooked. Attached to the stirrup was a small magnet consisting of a short length of steel wire magnetised by a steel magnet. The box was 3 ft x 7" and lined with sheet aluminium. The far end of the box was closed by a sheet of window glass; and the near or observer's end, was furnished with a thin glass or celluloid window which was also screened by a sheet of aluminium with a slot 3" long x 1" wide. A conducting wire connected the silk fibre with the aluminium of the box, which was earthed.

(6) The solenoid was held steady by the magnet which naturally came to rest in the magnetic meridian. If the human eye looks through the slot in the observing window and maintains a steady gaze at one end of the solenoid, the latter will be seen to start into motion, which is usually away from the observing eye. If the gaze be now transferred to the true centre of the solenoid the latter stops, and if the vision is now applied to the opposite end of the solenoid the latter moves in a reverse direction to the motion first induced. This manoeuvre may be repeated several times, each subsequent attempt being made only after the magnet has brought the solenoid to complete rest.

(7) Dr. Russ also describes three other apparatuses of a different nature which he invented for the same purpose, all producing experimental proof of a positive nature. In one case he constructed some light celluloid condensers and tested the effect of this on them with marked noticeable results. In another case he used electrically charged plates with a rotating condenser.

(8) Human vision can disturb the electro-static state of an enclosed system.

(9) Professor Walter R. Miles of the Yale University says: The human eye is an actual electric battery, .. ~~regarding this~~ The front part of the eye, the Professor said, is electrically positive and the rear, where the retina is has the opposite or negative charge.

These differences in potential can be detected and measured by sticking thin pieces of metal foil on the skin just above and below the eye and attaching the wires to sufficiently delicate voltmeters, after increasing the current through a valve arrangement.

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(127) ~~(128)~~

brought under the electrodes, and the fluctuations in the current show themselves on the dial.

The amount of light falling on the eye at the time of measurement makes only a small difference in the result. One eye may differ markedly from its mate, just as people differ among themselves. Minor visual defects seem to make little difference.

That the eyeball itself, and the surrounding muscle, is the source of the current was discovered when the tests were checked on persons who had lost one eye. If the eye-ball is not there no current is generated, regardless of whether the socket is empty or not.

#### N.C. BASU: INTRODUCTION TO HATH YOGA SAMADHI

(1) Pratyahara is the state in which the functions of the senses are suspended; Dharana in which sensibility and voluntary motion are suspended and the body is capable of retaining any given posture. This is a cataleptic condition. Dhyana, in this they are clairvoyant and surrounded by universal light. This stage is the Turya of the Vedantists, the self-contemplation of the German mesmerisers. Samadhi is the last stage. In this the Yogis, like the bat, the hedgehog, the marmot and the dormouse, acquire the power of supporting the abstraction of atmospheric air and the privation of food and drink. This is human hibernation.

(2) Colonel Townsend was a case of Samadhi. He could stop the motion of his heart and arteries at pleasure and could die or expire when he pleased and again revive. He was an English officer of great honour and integrity. He observed the strictest regimen and an abstemious diet. He could suspend respiration and pulsation, and thereby assume a condition similar to death, or the Samadhi. Low diet and a state of composure or rest were the principle means he employed for this.

(3) Yogis are recommended to move slowly in order to render their respiration less frequent. The ancient Hindu philosophers prescribed slow movements and avoidance of physical exertions.

(4) The Yogis are recommended to dwell in subterranean retreats or cells or caverns here the appetite for food is less keen, and where there is less disturbance from light and sound.



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M. C. BARST: INTRODUCTION TO HATH YOGA SAMBHI

(1) The purpose of this book is to state in which the functions of the senses are suspended; the manner in which sensitivity and voluntary motion are suspended and the body is capable of retaining any given posture. This is a catalogue of the conditions, in which they are stationary and surrounded by universal light. This state is the Turya of the Vedantists, the self-contemplation of the German mystics. Sambhi is the last stage. In this the Yogis, like the cat, the hedgehog, the tortoise and the dormouse, acquire the power of suspending the expenditure of atmospheric air and the radiation of heat and light. This is human hypnosis.

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- (5) A Yogi is recommended to avoid loud speaking and to practice taciturnity.
- (6) Tratak is the process of self-hypnotism produced by the peculiar turns of the axes of vision when sight is fixed on the tip of nose or upon the space between the eyebrows. This suspends the respiratory movements and abstracts the mind from its functions.
- (7) Yogis should sit in the tranquil and quiescent postures: the longer this state of rest is continued the more do the number of respirations decrease.
- (8) They try to prolong the period between inspiration and expiration of breath; this suspension of breath is helped by pronunciation of sacred words Om, Soham, etc. which are hypnotic and tend to sleep.
- (9) Yogis dread the rapid changes and inclemencies of the weather. So too, the tortoise retires to rest before every shower of rain and does not move at all on wet days. It is the animal with the least respiration and is endowed with the power of enduring suspended respiration (Pranagama). It also lives to a great age. It is composed and tranquil.
- (10) Many fakirs of India abstain from common salt for years together. They regard it as highly prejudicial to health, and of pungent elements they take only ginger. Other forbidden foods are flesh, fish, wine, mustard, garlic, onions, and carrots and acid.
- (11) In sushupti-deep or perfect sleep-the soul is extricated from terrestrial bonds and sins.
- (12) The Siddhasana maybe practised thus; place the left heel under the anus and the right heel in front of the genitals: fix the sight between the eyebrows.
- (13) When a Yogi by persevering practice is able to maintain himself in a posture for 3 hours and to live upon a diminished quantity of food proportional to the reduced ~~circulation~~ condition of circulation and respiration, he proceeds to Pranayama. It is the suspension of respiratory movements. Like the Himalayan marmot, a Yogi lives in a subterranean retreat, a cavern with a narrow entrance. Breathing the confined atmosphere of this gupha possessing uniform temperature, he is not troubled by vicissitudes of the weather.
- (14) Suka Deva says that a Yogi has achieved tranquility of mind when his breath is suspended for 21 minutes 36 seconds: that Dhyana is reached when it is suspended



- (5) A Yogi is recommended to avoid loud speaking and to practice taciturnity.
- (6) Trestle is the process of self-hypnotism produced by the peculiar turn of the axis of vision. The right eye is fixed on the tip of nose or upon the space between the eyebrows. This suspends the respiratory movements and abstracts the mind from its functions.
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- (11) In swapti-deep or perfect sleep—the soul is extracted from terrestrial forms and sustains.
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- (14) Sri Deva says that a Yogi has achieved tranquillity of mind when his breath is suspended for 21 minutes 38 seconds: that Divyana is reached when it is suspended



24 hours, and dharana is attained when the operations of mind are suspended with the respiratory movements for 2 hours.

(15) While seated in Padmasana, directing the sight to the point of the nose or to a point 3 inches in front of the eyes, fixed for a long time and direct, when the Yogi is fatigued he turns his eyes to the part between the eyes and self-trance is then effected in a short time.

*\* from "On the Heights of Himalaya"*

VAN der NAILLEN: \*TRATIK FOR THE STILLING OF THOUGHT

(1) Deep and continuous meditation upon any subject is almost impossible. Let anyone try to concentrate his thoughts, only one single minute, upon any metaphysical subject and he will find that within that short space of time some foreign ideas will have intruded. Far back, our Masters discovered the occult secret which it is necessary for an initiate to know, that by focussing our eyes upon some object at a distance of 3 or 4 inches in front of them, a pressure will be caused upon the muscles leading to the sides of the head, this pressure does not interfere with the train of thought upon which we are meditating, but does effectually keep out every foreign thought...But this is not the most important result obtained by concentrating the visual rays at a small distance from the face..You will remember that patients in France in order to be made intensely sensitive to the auras of substances put before them, had to be mesmerized first...God, Parabrahm, has an aura that permeates the whole Universe. It is the influence that this exerts that guides all destinies, and causes the evolution of all things, along the same upward road to absorption in Parabrahm...Man alone, after attaining a certain altitude of thought or spiritual intellectuality, can absorb a greater amount of universal aura...But as those patients must be put into the magnetic state that they may sense the auras of surrounding substances--so must the mystic through meditation, study, discipline, silence and repression of the senses be mesmerized at first, in order to become influenced by the auras of higher celestial beings or by that of the Infinite Spirit, Parabrahm. But as every human being who is mesmerized by another becomes a slave to his mesmerizer and is completely under his control for good



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or evil, the Himalayan Brothers are not allowed to mesmerize anyone. Now listen well, for this truth is most important. Every brother mesmerizes himself at will, thus putting himself enrapport upon earth with his brother man, and in the super-sensuous world with higher influences, even up to direct communion with Parabrahm. I have come to teach you how to mesmerize yourself—Hold the end of your index finger a few inches in front of your face and look at it steadily, keeping in mind although passively, the object you desire to obtain; state also to yourself the time when you desire to come back to your normal condition. But be sure that before sitting down for self-magnetization you commence with an ardent prayer to God to show you His truth. This is necessary because you become entirely passive when sitting; all the doors of ~~the~~ your soul are wide open to any influences, good or evil..."The eyes are the most occult of all the senses," wrote H.P.B. in a letter. The eyes of the aspirant assumed a fearful strabismus. His endeavour to keep them focussed at so short a distance succeeded only partially. "Let me try the silver ball," said the adept. Taking a bright little ball size of a boy's marble, and holding it before aspirant's eyes he said "Now think on the desired subject and mentally resolve to awake in half an hour!" Ultimately he aspirant acquired the occult power of self-mesmerization in an instant and at will. Thereby he gained the faculty of sensing all auras, knowing secret thoughts and propensities; and also power to travel in his astral body to far-distant scenes.

DOUGLAS AINSLIE: On, RAMANA MAHARSHI

(1) Readers who have never heard of Ramana Maharshi may be surprised at my mention of him as the source of the teaching of the real, living Hindu truth, but I am convinced from personal experience that contact with his thought is far more valuable than with that of any of the many spouters of teachings which they say they have acquired in Thibet for preference. The fact is that the truth is to be obtained in India which is the mother of all the others. The Thibetans have a language and a religion of their own which has little to do with the Indian teachings and is mostly concerned with magic in some form or other. Ramana Maharshi does not deny that there is an esoteric magical science, but he does not

(over)



advise any of his followers to go in for it, saying that this life is very short, even for those who live to old age, and we should occupy ourselves with ascertaining the truth about ultimate things rather than power over certain phenomena.

...the end of your index finger a few inches in front of your face and look at it steadily, keeping in mind although passively, the object you desire to obtain; etc. to also to yourself the time when you desire to come back to your normal condition. But be sure that before sitting down for self-meditation you commence with an earnest prayer to God to show you His truth. This is necessary because you become entirely passive when sitting; all the doors of the your soul are wide open to any influences, good or evil. "The eyes are the most occult of all the senses," wrote H.P.B. in a letter. The eyes of the aspirant assumed a fearful strabismus. His endeavour to keep them focussed at so short a distance succeeded only partially. "Let me try the silver ball," said the adept. Taking a bright little ball size of a boy's marble, and holding it before aspirant's eyes he said "Now think on the desired subject and mentally resolve to awake in half an hour." Ultimately he aspirant acquired the occult power of self-meditation in an instant and at will. Thereby he gained the faculty of sending all sorts, knowing secret thoughts and personalities; and also power to travel in his astral body to far-distant scenes.

DOUGLAS AINSWORTH RAMANA MAHARISHI

(1) Readers who have never heard of Ramana Maharshi may be surprised at my mention of him as the source of the teaching of the Sai, living Hindu truth, but I am convinced from personal experience that contact with his thought is far more valuable than with that of any of the many spouters of teachings which they say they have acquired in Tibet for preference. The fact is that the truth is to be obtained in India which is the mother of all the others. The Tibetans have a language and a religion of their own which has little to do with the Indian teachings and is mostly concerned with magic in some form or other. Ramana Maharshi does not deny that there is an esoteric magical science, but he does not



(paras from 2 onwards taken from Kagawa's book "Meditations.")

(1) The mysticism of this modern mystic is deeply rooted in meditation and prayer. In the early morning, invariably at four o'clock for a full hour—far removed from the distractions of the life around him, he opens his total personality to God and to spiritual influences.

To observe religious worship in the early morning is man's wisest way. The midnight hour also brings profound revelations, yet there is a danger of illusions, resulting from nervous debility, if one meditates until midnight following the weariness of the day.

(2) If one lives for a long time immersed in God's grace there stretches across one's inner soul a calm which nothing can destroy. When, guarded by five officers of the law, I was thrown into prison pending trial, when marching with a mob of 15,000 people along a street seething with riot, when threatened with daggers in the hands of desperadoes, the jewel of peace, hidden away in my soul, was in no wise disturbed. When in an auto crash the city tram rumbled on over me, that inner peace was still maintained. Even when a chronic eye disease threatened to rob me of my sight I experienced no swells on the calm sea of my soul. Even I myself stand amazed at this calm! This tranquillity within is so composed and sustained that it borders on the absurd. Neither the earth's quaking nor the alarm of fire nor blizzard nor avalanche can shake it. I have seen too much that is abominable and witnessed too much of sorrow. The result is that even cruelty cannot ruffle this calm.

(3) If we put aside pressing cares and allow the life of the universe to whisper to our hearts, living becomes pure joy. Then the heart will be detached from illusions and worldly cares will be overcome. Even in the midst of the most chaotic scenes there will be a stillness of soul which is undisturbed.

(4) He refuses to be enslaved by a mass of minor matters that do not count, and spends his time and energy grappling with the great issues of life. One of the fearful things to which we are fated is to worry about a multitude of unnecessary matters. As soon as we arise, these matters begin.

(5) Not simply in his outward life does Kagawa renounce much of the clutter that twentieth-century man, with his mania for things, burdens himself with, but he escapes ennui and satiation.

(6) One must not go astray regarding fate. Law is not fate. Law can be utilized to one's advantage. It must not be thought that the destiny of this world is fixed. Those who look only at the surface of things often fall into this error. But the power of



the inanimate world, the dynamics of mechanical might, and all power manifested through motion are not blind. They conform to an orderly law. More than that they will conform to an inner power, to an inner purpose, namely to the mysterious purpose which man possesses and they can be altered in whatever way he wills. Thus, as long as man does not abandon the high ideals and purposes hidden within himself he will never be caught in the net of fate. Dynamite crushes the granite rock. Purpose conquers fate. One must not take a gloomy view of fate so-called.

(7) To quiet one's soul relieves the strain of the nerves, enables one to steer clear of mistaken judgments, and makes one's path plain.

(8) In recent years there have arisen in the West those who have a very high regard for the religions of India. Those religions make negativism their essential element.

It is not without reason that the life of the West, which is progressing to the point where everything is made transient and which is satiated as a result of the World War, should be influenced to excess by the negative thought of the Indian faiths.

It goes without saying that a negativism which insures safety is a far greater blessing than a positivism which leads to ruin. At the same time the inconsistent negative life which, while denying the actual still clings to it, must sooner or later be changed to a Mahayanaism which is grounded in affirmation.

Simply from the standpoint of logic I believe that before espousing the negative life it is necessary to swing over from the denial of a carnalism which contends for place and power and pleasure to a positivism which is based on reflection and on an awakening in which the conscience is the ruling factor. Life transcends both negation and affirmation and bids us venture forth to the ideal world."

There are no frontier lines in the realm of the spirit. Buddha is neither an Indian nor a Japanese. He belongs to the world of the spirit. The same is true of Christ. He was born in Judea, but He is not a Jew. He belongs to the whole wide world. Nay, he belongs to the Universe.

Are there boundary lines in Euclid or in geometry? Are there countries great or small in the world of electric engineering? In the realm of knowledge and in the world of supreme values there is not a question of boundaries, either narrow or broad.

We must not build boundaries in the world of the soul.



Japanese loyalty is something to be grateful for, but it is futile to advocate conquest in the realm of the spirit. I rejoice that the Japanese are conscious of their national heritage. There is no necessity of being over-imbued with Westernism. But I oppose the erecting of boundaries in the realm of truth and making distinctions in our love for men on the basis of the color of their skin. The soul transcends national boundaries; it takes no note of color or of race. The soul is an internationalist.

I believe in prophecy regarding the destiny of the human race. Kepler prophetically designated the various orbits of the planets belonging to the solar system. Mendeleeff, basing his premises on the periodic groupage of the atom, predicted the discovery of new chemical elements. These predictions were fulfilled.

There are also many prophecies regarding human conduct which prove true. That the evil perish and the righteous are finally victorious even the ordinary man recognized. Some forms of prophecy regarding a decomposing civilization invariably come true. XXXX

(9)When faith is committed to professional leaders, religion inevitably starts a downward course."

GEORGE SANTAYANA:

BITTER SCRIPTA

- (1)The Indian sages measured the infinite and counted thesands and traced the metamorphoses of nature, real and imaginary.
- (2)Schopenhauer adopted the unmanly doctrine of Asiatic saints and Indian gymnosophists, who were so dazed by the mysterious forms of nature around them and so frenzied by their own more monstrous imaginations, that they became incapable of conceiving a happy life. They never perceived the true dignity of freemen and mortals; they utterly ignored the joy of fruitful action and of reasonable thought. Their unchecked sensibility refined their sympathies, but turned their existence into an infinite and piteous dream. To pass from this dream into a healthy sleep was accordingly the aim of their legislation. Buddha, their great lawgiver, is not among us here; for he too eschewed the immortality which his virtues might have commanded; but what I have heard about him has surprised me; I had not thought that among either gods or men there could be found so merciful, so just, and so sad a being. But his virtue, being founded on pity, could end only in sadness, and his justice was misapplies for want of a better knowledge of political institutions and of the benefits and injuries which one age may actually receive from another. Untaught to act



he tried to save the world by thinking and talking. Himself indeed, he saved; but his country remained sunk in its ancient and disordered reveries. Among the barbarians superstition has always been the principle of politics and the final cure for human ills. But your German Buddhist, who know Greek might have learned a better wisdom from our nation. His appeal to oriental piety was the last resource of a nature that had never learned how rightly to express itself.

(3) There is a well known philosophy of philosophy that would discard all these distinctions. It would maintain that human thought was an absolute thing, that it existed and developed on its own internal principles and resources, without any environment. What this philosophy starts from and call knowledge is, according to its description, not knowledge at all but only absolute imagination, a self-generated experience expressing no prior existence and regarding no external object, either material or ideal.

(4) We are in a world of romantic soliloquy, peopled by subjective lights and subjective assurances; and it is easy to see how well such a discovery might serve Protestant theologians to justify their past and to idealize their future.

(5) From this point of view, which some modern idealists identify with philosophic method, it is evident that Columbus brought America into existence by bringing it into consciousness, and that geography in general cannot express the disposition of the earth's surface, but only the disposition or will of certain spirits to cultivate geography.

(6) What superficial people call madness would thus have nothing wasteful and tragic about it. It would give the exact measure of life in one of its most intimate outflowings. If you rashly took the madness out of people, perhaps they would have nothing left that they could call their own.

(7) This romantic philosophy of philosophy is itself a good instance of heresy both mystical and sectarian. The idealist takes the subjective point of view because he likes it, because his doubts or his dogmas are in that way dissolved deliciously; and that is legitimate. He adds, however, that this subjective point of view is the only right and ultimate one, which is a sectarian heresy; and that it opens to him the substance and the plan of the universe, which is a heresy of the mystical and atavistic kind. As becomes a heretic he is rather fierce about all this, and rather persistent; but in the long run he cannot prevent the world from retaining its happy orthodoxy, and putting him and his private persuasions -s where they belong.



(7 Cont.) Indeed, the paradox that human thought is absolute, and therefore neither true nor false, neither orthodox nor heretical, is so extraordinary that many who call themselves idealists are far from maintaining it in its purity. They might practically admit what the unphilosophical imagine, that madness created images that are personal, temporary, and useless; that geography studies and earth that existed before all geographers, and brought them forth; that mathematics describes ideal objects which are eternal and impersonal. All this they might admit under cover of the doctrine that the whole truth is already present to the mind of God, parts of the same being revealed to us seriatim, as our knowledge increases. Truth would here be the logician's substitute for the truth. The external standards of orthodoxy, under these idealistic names, would in either case be restored. We should need only to ask what this truth described, or what this mind of God thought about, to behold the natural, historical, and mathematical worlds reinstated as every one instinctively believes them to subsist. Opinions would no longer have a share in the truth simply because they had a place in evolution. Madness would again be madness, error error, and heresy heresy. We should cease to hear of the absolute life of thought, in which everything was thoroughly significant and thoroughly pathological.

(8) A system of philosophy is a personal work of art which gives a specious unity to some chance vista in the cosmic labyrinth. To confess this is to confess a notorious truth; yet it would be something novel if a philosopher should confess it, and should substitute the pursuit of sincerity for the pursuit of omniscience.

The first requisite of such a philosophy would be to renounce all claim to be a system of the universe. It would leave the theory of the universe to science, to human orthodoxy, or to religious revelation. It would concentrate all its attention on personal experience, personal perspectives, personal ideals.

(9) Men have different sorts of imagination and emotion, their affections and apprehensions are various, and they do not approach by the same paths even those points on which they agree. A philosopher setting forth his cognitive and moral experience in his own way would, therefore, not be more heterodox than a poet with an original vision, so long as he abstained from regarding so interesting an idiosyncrasy as the measure of all things.

(See next sheet)



(12 cont.) exist, it must have a character distinguishing it from nothing, and also distinguishing it from everything else.

(13) I should be utterly lacking in sanity, as well as in civility, if I now turned my back upon you and addressed the wall; yet on the hypothesis that my perceptions do not convey knowledge of substance, but are intuitions of pure ideas, it would be equally vain to address myself to you or to the wall, since in either case I should be haranguing my own sensations. The fact that substantial, and substantially different, realities must be posited beyond myself and my data, one sort amendable to persuasion and the other dead, is something I assume because the enterprise of life in me at this moment demands that I should do so.

(14) Thus the Spencerian Unknowable is unknowable only to idealists, who identify knowledge with intuition, and, if they are consistent, deny the capacity of thought to indicate anything external, whether an event, a substance, or another actual thought. But these objects withdrawn from intuition are the objects of daily knowledge and of science: and Spencer believed he knew them very well. The scruples that made him substitute the word unknowable for the word force or the word matter, were the scruples of an idealist, such as he did not intend to be. They sprang from the habit of reducing things to their adventitious relation to ourselves, the habit of egotism; as if the difficulty we may have in approaching them could constitute their intrinsic being.

(15) Nothing would then be knowable save the feeling or image present at the moment to the mind; and even this would not be known for a fact or event in the world, but all that would be known in it, or through it, would be its own specious nature, the idea presented or the sensation felt.

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WALTER RUSSELL: COURSE IN UNIVERSAL LAW (cont.)

(24) Let us be specific. Let us say you want to have an apple orchard in your meadow. Your desire is for wonderful apples, the best ever grown. Your meadow is God's body. If you put seeds in it where you desire the trees to be, God's body will extend apple trees and apple in due time and of a quality measured by the equality and inequality of your regiving of your body in service of watering, pruning and other expression of love given by you to match the love given by God. The wonderful apples of your desire will come only if love given by you equals love given to you.

(25) God's law will never give you anything without an equivalent repayment in action. You must nurture the health which is given you and give much care to your body as long as you use that gift.



(9) Several great philosophers, like Socrates and Hume, have come very near to avoiding heresy after this fashion. But they have not quite avoided it, for they have assigned to their introspection a public value which it did not have, and have denied the validity of some of the sciences, or of all of them.

Had they reported ingenuously what they perceived (as sometimes they affected to do), had the psychology of Hume not been malicious or the ethics of Socrates intolerant, all their profound radicalism might have left them orthodox. If given out for merely personal perspectives, all scepticism, all transcendentalism, all possible moral ideals, might be taken up into the life of reason.

(10) I am well aware that this mode of avoiding heresy, by living in one's own house, while leaving the universe to manage its own affairs, is something repugnant to philosophers. They crave totality in their views and authority in their sentiments. Nevertheless, their views have no totality.

(11) How should a complete chart of the universe descend into the twilight of an animal mind, served by quite special sense-s, swayed by profound passions, subject to the epidemic delusions of the race, and lost in the perhaps infinite world that bred it?

(12) In consenting to call substance unknowable, Spencer exposed himself to the derisive question how, if substance was unknowable, he ever came to know of its existence. Indeed, if the epithet were taken strictly, it would positively contradict and abolish belief in that tremendous reality on which he bestowed it, partly perhaps in reverence and to come to business. But Spencer did not take the epithet strictly, since he spoke of modes of the unknowable and regarded phenomena everywhere as its manifestations; and if we take the word knowledge in its natural sense (of which I shall speak presently) it is hard to see how anything could be better revealed than by being manifested everywhere. The fact is that relative and oblique designation, as the unknowable or the unconscious, cannot be taken strictly: they cannot be intended to describe anything in its proper nature, but only in its accidental relation to something else -- to a would-be knower who is unable to know it, or to an ulterior sensibility which as yet has not arisen. Nothing can be intrinsically unknowable; for if any one tempted to imagine a substance such that it should antecedently defy description, in as much as that substance had no assignable character, he would be attributing existence to a nonentity. It would evidently make no difference in the universe whether a thing without any character were added to it or taken away. I substance is to

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R.M. FRENCH (trans.): THE WAY OF A PILGRIM

(1) He opened "The Philokalia", found the instruction by St. Simeon the New Theologian, and read: "Sit down alone in silence. Lower your head, shut your eyes, breathe out gently and imagine yourself looking into your own heart. Carry your mind, i.e., your thoughts, from your head to your heart. As you breathe out, say "Lord Jesus Christ, have mercy on me." Say it moving your lips gently, or simply say it in your mind. Try to put all other thoughts aside. Be calm, be patient, and repeat the process very frequently."

(2) "The continuous interior Prayer of Jesus is a constant uninterrupted calling upon the divine Name of Jesus with the lips, in the spirit, in the heart; while forming a mental picture of his constant presence, and imploring His grace, during every occupation, at all times, in all places, even during sleep. The appeal is couched in these terms, "Lord Jesus Christ, have mercy on me." One who accustoms himself to this appeal experiences as a result so deep a consolation and so great a need to offer the prayer always, that he can no longer live without it, and it will continue to voice itself within him of its own accord. Now do you understand what prayer without ceasing is?"

(3) He turned to the teaching of Nicephorus and read, "If after a few attempts you do not succeed in reaching the realm of the heart in the way you have been taught, do what I am about to say, and by God's help you will find what you seek. The faculty of pronouncing words lies in the throat. Reject all other thoughts (you can do this if you will) and allow that faculty to repeat only the following words constantly, "Lord Jesus Christ, have mercy on me."

(4) "Here is a rosary. Take it, and to start with say the Prayer three thousand times a day. Whether you are standing or sitting, walking or lying down, continually repeat "Lord Jesus Christ, have mercy on me." Say it quietly and without hurry, but without fail exactly three thousand times a day without deliberately increasing or diminishing the number. God will help you and by this means you will reach also the unceasing activity of the heart."

I gladly accepted this guidance and went hom and began to carry out faithfully and exactly what my starets had bidden. For two days I found it rather difficult, but after that it became so easy and likeable, that as soon as I stopped, I felt a sort of need to go on saying the Prayer of Jesus, and I did it freely and willingly, not forcing myself to it as before.

(Cont on p.155)



(quote marks are Vivekananda's own words)

(1) One time Narendra complained that he could not meditate in the morning on account of the shrill note of a whistle from a neighbouring mill, and was advised by the Master to concentrate on the very sound of the whistle. In a short time he overcame the distraction. Another time he found it difficult to forget the body at the time of meditation. Sri Ramakrishna sharply pressed the space between Naren's eyebrows and asked him to concentrate on that sensation. The disciple found this method effective.

(2) Many of the devotees, who looked upon the Master as God's Incarnation and therefore refused to see in him any human frailty, began to give a supernatural interpretation of his illness. They believed that it had been brought about by the will of the Divine Mother or the Master himself to fulfil an inscrutable purpose, and that it would be cured with out any human effort after the purpose was fulfilled. Narendra said, however, that since Sri Ramakrishna was a combination of God and man the physical element in him was subject to such laws of nature as birth, growth, decay and destruction. He refused to give the Master's disease, a natural phenomenon, any supernatural explanation. Nonetheless, he was willing to shed his last drip of blood in the service of Sri Ramakrishna.

(3) But Emerson's spirit, pre-eminently ethical and intellectual, could not grasp the highest flights of Hindu mysticism; it accepted only what was in harmony with a somewhat shallow optimism.

(4) Thus one sees him at Thousand Island Park reading the inmost soul of his followers before giving them initiation, and foretelling their future careers. He prophesied for Sister Catherine extensive travels in the Oriental countries and work in India. He explained that his method of foresight was simple, at least in the telling. He first thought of space -- vast, blue, and extending everywhere. As he meditated on that space intently, pictures appeared, and he then gave interpretations of them which would indicate the future life of the person concerned.

(5) Like many people, Madame Calve could not accept the Vedantic doctrine of the individual soul's total absorption in the God here at the time of final liberation. "I cannot bear the idea", she said. "I cling to my individuality -- unimportant though it may be. I don't want to be absorbed into an eternal unity." To this the Swami answered: "One day a drop of water fell into the vast ocean. Finding itself there, it began to weep and complain, just as you are doing. The giant ocean laughed at the drop of water. "Why do you weep?" it asked. "I do not understand. When you join me, you join all your brothers and sisters the other drops of water of which I am made. You become the



(1) One day Narada complained that he could not meditate in the forest on account of the shrill note of a whistle from a peacock which, and was advised by the Master to concentrate on the very sound of the whistle. In a short time he overcame the distraction. Another time he found it difficult to forget the body at the time of meditation. Sri Ramachandra then pressed the space between Narada's eyebrows and asked him to concentrate on that sensation. The Master found this method effective.

(2) Many of the devotees, who looked upon the Master as God's incarnation and therefore refused to see in him any human frailty, began to give a supernatural interpretation of his illness. They believed that it had been brought about by the will of the Divine Mother of the Master himself to fulfil an inscrutable purpose, and that it would be cured with outmost human effort after the purpose was fulfilled. Narada said, however, that since Sri Ramachandra was a combination of God and man the physical element in him was subject to such laws of nature as first growth, decay and destruction. He refused to give the Master's disease a mystical phenomenon, and supernatural explanation. Nonetheless, he was willing to shed his last drop of blood in the service of Sri Ramachandra.

(3) Sri Ramachandra's spirit, so eminently spiritual and intellectual, could not reach the highest heights of human evolution; it was limited only to a narrow field of knowledge. Sri Ramachandra said that one sees him of thousands of years past, the Master said of his followers before giving them initiation, and foretelling their future careers. He prophesied the glories of the Christian era, the growth of the Oriental countries and work in India. He explained that his method of forethought was similar to that in the Bible. He first brought of space — vast, blue, and extending everywhere. As he meditated on that space inwardly, a picture appeared, and he then gave interpretations of it. Sri Ramachandra said that the picture of the person concerned which would indicate the future life of the person concerned.

(4) The many people, Madama-Baiva could not accept the Vedantic doctrine of the individual soul's total absorption in the God. Sri Ramachandra said, "I cannot bear the idea of the soul's total absorption in the God. I don't want to be absorbed into an eternal nothingness. To this the Master answered: "One day a drop of water fell into the vast ocean. Finding itself there, it began to weep and complain, just as you are doing. The great ocean laughed at the drop of water. "Why do you weep?" it asked. "I do not understand, when you join me, you join all your problems and history into the ocean of water of which I am made. You possess the



ocean itself. If you wish to leave me you have only to rise up on a sunbeam into the clouds. From there you can descend again, little drop of water, a blessing and a benediction to the thirsty earth.

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(6) "Marriage is the truest goal for ninety-nine percent of the human race, and they will live the happiest life as soon as they have learnt and are ready to abide by the eternal lesson -- that we are bound to bear and forbear and that everyone's life must be a compromise."

(7) "He who wants perfection in the world is a madman -- for it cannot be. How can you find the infinite in the finite?"

(8) In a philosophical mood he spoke about the illusion of progress. He did not believe in the possibility of transforming this earth into a heaven where misery would be totally eliminated and happiness alone would reign in its place. True freedom and bliss could be attained only by the individual and not by the masses as a whole. He wrote to Goodwin on August 8, 1896: "A good world," "a happy world," "social progress," are equally intelligible as "hot ice" "Dark light" etc. If it were good it would not be the world. The soul foolishly thinks of manifesting the Infinite in finite matter-- the intelligence through gross particles -- and at last finds out its error and tries to escape. Never be deluded by the tall talk, of which you will hear in America, about "human progress" and such stuff. There is no progress without regression. An objective heaven or millennium therefore has existence only in the fancy, but a subjective one is already in existence. The musk-deer, after a vain search for the cause of the scent of the musk, at last will have to find it in himself."

(9) "He who has realized the Atman becomes a storehouse of great power. From him as the centre a spiritual force emanates, working within a certain radius; people who come within this circle become inspired with his ideas and are overwhelmed by them. Thus without much religious striving they derive benefit from the spiritual experience of an illumined person. This is called Grace."

(10) Every being that is in the universe has the potentiality of transcending the senses; even the little worm will one day transcend the senses and reach God. No life will be a failure; there is no such thing as a failure in the universe.

(11) To the Hindu all religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realize the Infinite, each determined by the conditions of its birth and association; and each of these attempts marks a stage of progress.



(12) The sum total of this whole universe is God Himself. Is God then matter? No, certainly not; for matter is God perceived. God perceived through the inner organ is mind; and seen through the Spirit, He is Spirit. He is not matter, but whatever is real in matter is He.

(13) To every human being the highest ideals of beauty, of sublimity, and of power give us the complete conception of the loving and lovable God. These ideals exist, in some shape or other, in every mind naturally; they form part and parcel of all our minds. All the active manifestations of human nature are the struggles of these ideals to become realized in practical.

(14) Being again and again entangled in the intricate maze of delusion and hard hit by sorrows and afflictions, the eye will turn of itself to one's own real nature, the Inner Self. It is owing to the presence of the desire for bliss, in the heart, that man, getting hard shocks one after the other, turns his eye inward -- to his own Self. A time is sure to come to everyone, without exception, when he will do so; to one it may be in this life, to another, after thousands of incarnations.

(15) The wind is blowing; those vessels whose sails are unfurled catch it and go forward on their way, but those which have their sails furled do not catch the wind. Is that the fault of the wind: Is it the fault of the Merciful Father, whose wind of mercy is blowing without ceasing, day and night, whose mercy knows no end -- is it His fault that some of us are happy and some unhappy?

(16) There is no "I" and no "you"; it is all one. It is either all "I" or all "you". This idea of duality, of two, is entirely false, and the whole universe, as we ordinarily know it, is the result of this false knowledge. When discrimination comes, and a man finds there are not two, but One, he finds that he himself is this universe.

(17) "This misery that I am suffering is of my own doing, and that very thing proves that it will have to be undone by me alone."

(18) First the practice of meditation has to proceed with some one object before the mind. Once I used to concentrate my mind on a black point, In the end, I could not see the point any more or feel that the point was before me at all; the mind had ceased to exist; no wave or mental state would arise -- as if it were an ocean without any breath of air. In that state I used to experience glimpses of supersensuous truth. So, I think, the practice of meditation even on some trifling external object leads to mental concentration. But it is true that the mind very easily attains calmness when one practises meditation on some thing on which one's mind is most apt to settle down. This is why we have in India so much worship of gods and goddesses.



The fact is, however, that the objects of meditation can never be the same with all men. People have proclaimed and preached to others only those external objects to which they themselves in order to become perfected in meditation. Oblivious of the fact that these objects are merely aids to the attainment of perfect mental calmness, men have extolled them, later, beyond everything else. They have wholly concerned themselves with the means, remaining comparatively unmindful of the end. The real aim is to make the mind functionless; but this cannot be done unless one first becomes absorbed in some object.

(19) Materialism says that the voice of freedom is a delusion. Idealism says that the voice that tells of bondage is a delusion. Vedanta says that you are free and not free at the same time: never free on the earthly plane, but ever free on the spiritual.

KATHERINE B. HATHAWAY: "THE LITTLE LOCKSMITH"

(1) I discovered that my decision was only a question of whether I preferred to be governed by fear or by a creative feeling, and although I was very frightened I knew I could not choose fear. The panic terrors that came in the night might scare me half to death, but I would never let them decide things for me. Then and there I invented this rule for myself to be applied to every decision I might have to make in the future. I would sort out all the arguments and see which belonged to fear and which to creativeness, and other things begin equal I would make the decision which had the larger number of creative reasons on its side. Every time I followed the lead of the little voice, even though the way it wanted me to go almost scared the life out of me, the action turned out to be a fertile action, out of which my life unfolded and grew.

(2) We are too much in awe of practical matters, of money and arrangements for our shelter and subsistence, to think of surrendering them to the unknown force which we allow to govern sexual love and art.

ARMSTRONG: "THE PRINCIPLES AND PRACTICE OF AVIATION MECHANICS"

"On Dark Night of Soul in"

One peculiar and very interesting psychological reaction to high altitude flight is the tendency to conceive the airplane as being a totally independent habitation or planet free of all earthly connection or relationship. This feeling becomes more and more fixed with increase of altitude and at extreme heights, where the earth is almost invisible through its ever present enveloping haze, this conception in some instances becomes Absolute. The result is a profound loneliness accompanied by a state of mental

depression and apprehension as though one were irretrievably separated from the earth and all its inhabitants.  
(cont.)



The fact is, however, that the objects of meditation can never  
 be the same with all men. People have proclaimed and preached  
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 mental calmness, and have expired fast, later, beyond everything  
 else. They have widely concerned themselves with the means  
 remaining comparatively unthinking of the end. The real  
 aim is to make the mind free and clear; but this cannot be  
 done unless one first becomes absorbed in some object.  
 (1) Idealism says that the voice of freedom is a delusion.  
 Vedanta says that you are free and not free at the same time;  
 never free on the earthly plane, but ever free on the spiritual.

KATHERINE B. WATSON: "THE LITTLE LOGS"

(1) I discovered that my brain was only a question of  
 whether I preferred to be governed by fear or by a creative  
 feeling, and although I was very frightened I knew I could  
 not choose fear. The brain factors that came in the night  
 might become half a death, but I would never let them decide  
 things for me then and there I invented this rule for my-  
 self to be applied to every decision I might have to make  
 in the future. I would sort out all the arguments and see  
 which belonged to fear and which to creativeness, and  
 ever bring back again I would make the decision which had  
 the larger number of creative reasons on its side. Every  
 time I followed the lead of the little voice, even though the  
 way it wanted me to proceed seemed the life out of me, the  
 action turned out to be a terrific action, out of which my  
 life resulted and grew.

(2) We are too much in awe of practical matters, of money  
 and arrangements for our shelter and sustenance, to think  
 of surveying them to the unknown force which we allow to  
 govern our lives and our...

ABSTRACT: "THE PSYCHOLOGICAL AND PHYSIOLOGICAL REACTION TO HIGH ALTITUDE LIGHT"

One peculiar and very interesting psychological reaction  
 to high altitude light is the tendency to conceive the  
 alpine as being a totally independent habituation or  
 plant free of all earthly connection or relationship.  
 This feeling becomes more and more fixed with increase of  
 altitude and at extreme heights, where the earth is almost  
 invisible through the ever present enveloping haze, this  
 conception in some instances becomes absolute. The result  
 is a profound loneliness accompanied by a state of mental

"THE PSYCHOLOGICAL AND PHYSIOLOGICAL REACTION TO HIGH ALTITUDE LIGHT"  
 (1900)



I then learnt that "Particular Examen" was a simple most efficacious means of acquiring virtues or ridding oneself of faults. Later on, when I tried myself to practise it, I discovered that it worked out more or less like this:

Suppose, for example, that a certain nun in the community was so constructed as to tempt you almost automatically to Unkind Thoughts. (you know the sort of person. Even in the best regulated religious communities they are to be found.) Very well. By means of the Particular Examen, this temptation could be rapidly overcome.

The method is simple. You had to tackle your problem three times daily. You began at your morning prayers with a really terrific resolution that, no matter how maddening you might find the behaviour of Sister So-and-So, you would not allow an Unkind Thought to enter your mind. You would next, as far as possible, preview the morning, foreseeing those occasions when -- and experience had taught you -- only the toughest of struggles would enable your resolution to be kept. In conclusion, you would pray earnestly to God for grace to save you from a Fall.

During the morning, you would, of course, watch you step when ever Sister So-and So appeared on the horizon. Should, however, a Fall occur, you would immediately arise, beat your breast, renew your early morning resolution and -- continue as before. The penitential and paper performance which had so intrigued me was simply the totting up of how often Sister So-and-so had got you down.

Contrition over lapses -- a forward glance over possible afternoon collisions with Sister-so- and so -- a re-stiffening of the will and a prayer for help in time of tribulation, and the midday exercise was at an end.

The final exercise, at bed-time, was simply a repetition of what has just been described. I myself obtained better results from the positive method of attack.

Suppose, for instance, that your weekly Confessions revealed a disquieting habit of picking holes in other people. Well, instead of dotting down the number of times you had made disparaging remarks you would count how often you had succeeded in transforming incipient criticism into thoughts and words that were kind.

### HERMANN HAGEDORN :

### PROPHET IN THE WILDERNESS :

(Albert Schweitzer)

(1) At last, he said to himself, he was going to delve to the bottom of Chinese and Indian thought. As he studied, a new conception began to form in his mind. He would set forth the march of philosophic ideas among European thinkers and among the descendants of the Europeans in the New World, as well as among the thinkers of China and India past and present, the great religious thinkers of all ages and the great mystics.



(2) Day after day he struggles to integrate the story of the march of philosophical thought in his presentation of concept of human existence in terms of Reverence for Life. But inter-gration would not come. What was to be a single chapter was overshadowing the whole book. Gradually he came to recognize that he was trying to unite two books which would not, and could not, by their natures, cohere.

He cut the Gordian knot at last by publishing a first installment of the unassimilable material in a little volume called "Indian Thought and Its Development." Ghandi's friend, Charles F. Andrews, whom Schweitzer told himself, there would be a companion volume among sinologues as perceptive a mind as Andrew's to pilot him past the reefs.

(3) "A man is truly ethical," he had written almost twenty years before in "Civilization and Ethics," "Only when he obeys the compulsion to help all life which he is able to give aid to, and shrinks from injuring anything that lives. He does not ask to what extent this or that life deserves his sympathetic interest as having value, nor whether and to what extent it is capable of response. Life as such is sacred to him. He tears no leaf from a tree, plucks no flower, and is careful to crush no insect. If, in summer, he is working by lamplight, he will keep the window shut and breathe the stuffy air rather than see one insect after another a fall with singed wings upon his table. If he goes out into the street after a shower and sees an earth worm which has strayed on to it, he recognizes that it will be shrivelled by the sun unless it can reach soil into which ~~xxxx~~ it can burrow, and lifts it from the deadly stone surface to the grass. .... He is not afraid of being laughed at as sentimental. It is the fate of every truth that it shall be a subject for laughter before it is generally recognized."

(4) Even a vegetarian must kill to live. Even a vegetarian must kill so that he would not give over his crop to snails, slugs, aphids, and locusts, and his household to ants, rodents, insects, and germs. What then became of Reverence for Life, for all life?

Was not this the answer? --that man must, indeed, destroy life, but destroy it only to preserve or to advance life in its higher forms. Man just live daily from judgment to judgment deciding each case as it arises, as wisely and mercifully as he can, with no hope of an easy conscience. Are you sure you are right in treading upon that spider on your bedroom floor -- or? Might you have picked it up and outdoors set it free? What about vivisection of animals? Is the pain that is forced upon a dog or a guinea-pig really necessary for the good of mankind? Is the advance in knowledge worth the animal's agony? As for plant life, mow your field of grain, but all means, but face inner judgement if, on the way home, you have wantonly flicked off the head of a flower, or a stem of grass!



(5) Hour by hour, then, man must summon his will to the bar of conscience. "In ethical conflicts, man can arrive only at subjective decisions. No one can mark for him in each case the ultimate bounds of his possible persistence in the preservation and promotion of life. He alone must judge, by letting himself be led by a feeling of the highest possible responsibility towards other life." The essential thing was that man never let his sensibilities become blunted and dull, or that he ever be too sure that his highest judgments are really high enough.

WALTER RUSSEL: THE MESSAGE OF THE DIVINE ILIAD

(1) My day shall be filled to overflowing, yet shall I not haste the day; nor shall I waste the day. Those things which I must do I shall desire to do. A menial task which must be mine, that shall I glorify — and make an art of it.

(2) I had been a painter all my life and had never handled clay, but it became incumbent upon me to do a bas-relief of Thomas Edison, purely because of an accident. I was President of the Society of Arts and Sciences, and we were to give a medal to Edison and the sculptor who was to have made it failed me. I wired Mrs. Edison that I would come and do it myself.

But my knowledge of my unity with the Universal One and the fact that I must do this thing, plus the inspired belief that I should do it as a demonstration of my unlimited power, made me ignore the difficulties. So I went to Florida with a mass of clay, but on my way down, I spent the entire time in meditation — connecting myself with the Universal Source — to realize the omnipotence of the Self within me, in preparing myself for what I would otherwise be unable to do. The result was one of the greatest mileposts in my career.

If I had followed the usual procedure of the superficially-minded man and played bridge all the way down, instead of approaching this mountainous hurdle with reverence, and insulation of Mind from body demands, I know I would have failed. In fact, I knew in advance, from long experience in trying to achieve the unachievable, that meditation and communion with God to gain greater comprehension, was the only way to meet that challenge.

The communion which I have just described is the basis of the powerful creative thinking of all super-thinkers. It has no relation whatsoever to the sense reflexes of the body whose electric reactions we so often mistake for thinking.

(3) Her Consciousness could so insulate Her from bodysensing that she became wholly Mind. She exceeded the state which we call genius and arrived at that mental mountaintop of the great mystic.



I can well conceive her exalted attitude of Spirit in her silent whisperings, during which she must have prayed within her Self somewhat as follows: "Make Thou me a worthy messenger. Be Thou me. Thy power be my power. Thy essence my essence. Unfold Thou Thy concept through me. Be me that I may not be myself alone. Be me that I may be the universe. Speak Thou thru me to all mankind."

(4) One who has that realization of omnipotence with him cannot possibly fail. Personally, I have learned to approach all my work in that spirit, whether it be the making of a monument or of sweeping my studio. Every task which must be performed should be made an art of, and executed joyfully.

Each day when one crossed the threshold of his day he must enter it with a feeling that he is but an interpreter of part of the divine plan.

(5) When you read a book for an hour, ask yourself about it for another hour. Think it over. Ask it of your Inner Self. Something in you will tell you whether it is truth. Knowing mind does not register untruth. It registers only truth.

Whatever you read that is not in accord with Natural Law will eliminate itself. You will not be able to recognize it as truth so your Consciousness will refuse to accept it.

(6) The Consciousness makes the body obey. The body is electric. Electricity is the servant of the Mind. Electricity will do what Mind tells it to do and it will make the body do things that it could not otherwise do. The whole purpose of breathing in is to recharge the body -- to breathe out is to discharge it. We breathe in to live and breathe out to die.

(7) I get most of my knowledge in the night to use in the day. This is depicted in my little book call "Your Day And Night" The "Invocation For The Night" is a preparation for the night, and "Salutation To The Day" is a philosophy and a policy upon which I endeavor to build my day.

(8) Desire what you will when you go to sleep, and you will have it. But also desire that you will retain it and remember it in the morning; and that desire will be answered too. You will gradually develop the power of remembering your newly acquired knowledge. The inspiration you get in the night, you carry into effect during the day. You will do ten times as much that day as you did the day before. You will have gained for your day that which has been given to you in the night. This is one of the secrets of multiplying one's power.

(9) We are manifesting Creation by being its purposes. We are manifesting Creation by being creators. We cannot be creators unless we desire to be, and the greater the desire for purposeful expression, the greater the power for manifesting our Creator. Lacking that desire, nature creates toxins to destroy all purposeless things.



- (31) Devote the first three days to special elimination That is, stimulate bowels, kidneys, lungs and pores to do double service. Fully half the benefit of the extreme Fast is lost if the impurities be allowed to remain in the body excess of the body's capacity to expel them.
- (32) Baths are therefore in order.
- (33) Enemas; deep breathing exercises; abdominal massage; copious water drinking - hot unsweetened lemonade is most efficacious; friction baths; perhaps a single stomach lavage; even a dose of liver pills in case the colon flushing fall short of the stoppage.
- (34) Acid fruit-juice cannot be surpassed as an aid to elimination - about a half a glass for the twenty-four hours, will diluted will perhaps three time its bulk of water. Orange juice is best.
- (35) There is a trifle nourishment in grape-juice, hence the orange seems better suited to the needs of the FASTER. Lemon is too stringent for steady use.
- (36) Massage is clearly indicated, especially spinal and abdominal. Get all the sleep you can, by night and day both. A specialist in health-hypnotics or post hypnotic suggestion might be employed to advantage, in assuring slumber and also quietude for waking hours.
- (37) Not during the Fast do you notice great improvement - rather when the Fast is over and forgotten. But I assure you there will ensue such a degree of rejuvenation as will atone for every moment of suffering, every particle of discomfort.
- (38) You will be very empty indeed when you begin to eat again - but by that time you should have learned to enjoy being empty. The stomach won't call for a third the food the rest of you seems to demand. Because the stomach has grown weak from enforced inaction, the digestive juices have lent themselves in other directions, the entire machinery of assimilation is too quiet to disturb by any shock of sudden imposition. A single article is enough for the first meal.



- (1) Technique and style should not be confused. Technique imparts order, architecture, substance, and completeness to copy. Style imparts flavor, color, light, and life. Technique is impersonal. Style is personal.
- (2) Mechanical performers permit technique to overshadow art. Aesthetic amateurs who have not mastered technique produce imperfect creations - freaks of form with distorted members. They may have flair, or style, but they do not have structure.
- (3) Technique - if it is good - enlarges style's opportunity to achieve appeal. Style - if it is good - ensures attention from the audience for what is technically sound. Style may be studied, but it cannot be taught. It may be evolved or developed. But it blooms from within. Technique may be taught. When a writer has something to say technique is the mechanical or organization factor which give structure to his message. Style is the personal tincture given to writing by the author's mode of translating thought into language. His style may be recognizable, whether there is substance or only vapor in what he says.
- (4) In reading and studying and considering good writing, in analyzing and reviewing it, and rereading it, is gain for the advertising writer.
- (5) The Bible is full of clear, succinct, and beautiful writing. Could contemporary writers say this better.
- (6) They are not strange or very difficult words to comprehend. They they are different enough to lend particular shades of meaning to the author's voice. For every one a more common place, less effective word could have been used.
- (7) Each verb conveys its own meaning. Why should the most conventional ones be used as they frequently are, instead of other which might convey their meaning better? Fall...tumble, collapse, drop; taste...savor, sip, relish; run,..speed, dash, hasten, whick; shout...cry, roar, bawl, bellow; Disappear...vanish, fade, dissolve.
- (8) The metaphor is another device of the imaginative and skillful writer. I do not refer to unintentional metaphors which we all use - to the trite and common metaphor of the daily press, such phrases as "new light on th



situation," "bat in the ring," "knocks the bottom out of things," "cleared the atmosphere," "wound up the meeting."

(9) The magic does not come from reading a book on word magic. Nor does it come from attending lectures. It comes from studying and experimenting. It comes from recognition of writing well done, studying it, analyzing it, isolating its qualities and identifying them, and being able likewise to produce desired effects in an individual way.

(10) From a book you can gain stimulation, and you can learn form, or manner of doing. The difference between good copy writing and bad copy writing is usually precisely that - form. But the difference between great copy and small copy is the writer.

(11) When you read, read first for meaning if you wish. Then when you have been engrossed or impressed by the writing, go back over it, and isolate the means which obtained the effects.

(12) Emerson wrote; "Self-love is, in almost all men, such an overweight that they are incredulous of a man's habitual preference of the general good to his own;

(13) These people to whom you hope to sell love themselves - almost universally and most dearly. They are emotional, gregarious, sentimental, and impractical. All this being so, before you start writing advertising, it is well to decide what is the great, the universal key to their attention. You have already guessed the answer - self interest!

(14) Tell me, what word is the most important work to any of us - the most important work we hear? The one to which we most quickly respond? The answer is unquestionably "YOU." There is a pointed pertinence to that word which we cannot escape. It breaks down inattention and indifference. It penetrates preoccupied minds. It touches the button of response in the average man and woman.

(15) Here is a bit of extraordinary writing; Mr. Bedell has made an academic subject glow with his own forceful personality and rational philosophy. The intensity and vividness with which he contrasts and compares



the cold mechanics of copy writing and the rules of the universe are most stimulating. These is real meat in this chapter for experienced copy writers as well as for all the "budding generation of advertising men and women." To get the most out of it, I feel that it should be read slowly, with concentration on every sentence and then kept handy for frequent reference as a source of help and inspiration for creating copy that gets results.

(16) That requires preparation - method- approach. In twenty years of business experience, I have never noted and asset of greater value to men or women - personality factors being equal- than a systematic analytical method of approach to problems, all kinds of problems.

(17) Nothing pays greater dividends. An intelligent orderly approach to problems, personal or business saves time, clarifies issues, prevents errors, aids judgement, and in a dozen other ways make for better work and better understanding and more effective use of time and talent.

(18) So this is the pertinence of an orderly method of approach to copy: it make copy a deliberately planned creation, not a hit-or-miss concoction of thought. It means copy coming of age, maturing as an art. It means planning effects on the basis of causes.

(19) Give order a chance. Believe that it is the universally recognized index of mental discipline. All things which follow pattern and planning seem to concur with the great patterns of destiny. Whenever order is brought out of chaos, whenever surefootedness follows stumbling, the world is made better and something ceases, if ever so little to annoy man and retard the forward movement of society.

(20) Let me hasten to say that these devices and rules, these concepts and aids are not substitute for intelligence, effort practice, and experience. Given everything a text or tutor, and advertising course, or a copy chief genius can give you, you will not produce good advertising unless you can write. You will still have to be able to array words in convincing marching sequences. You will still have to ~~xxxxxxx~~ mold sentences and paragraphs onto the skeleton of your plan, making it alive and rounded, appealing, and worth reading. You will still have to gain experience and learn



to "feel" the response of the public to ideas they have not yet known, to benefits they have not yet been offered, and to selling points you have never presented. (21) It is broken up for easy reading? This is primarily a typographical device, but sometimes it hinges on the writing. Paragraphs should be reasonable in length. If the copy is long, it can frequently be helped by subheads. If subheads cannot be used, paragraph indents must be depended upon. The ad may sometimes be written in sections - a main body of copy, for instance, plus another to cover details and specifications - and another perhaps for instructions for buying. The most astute advertisers of books to the publisher break up their long dry-looking newspaper ad lists with boxes presenting specially enticing items - good order starters. The magazines are full of illustrations of the wisdom of breaking down copy into easily assimilated chunks. It isn't only an advertising rule. It a rule and touchstone for many things. You will observe it followed by the architect of a great building. If a long flight of steps leads to its entrance, the flight is broken with several landings. Thus a forbidding flight looks easier to climb. The newspaper editor knows how forbidding are unbroken columns of type. He uses subheads. Books are broken into chapters for more reasons than that stories require to be divided. Even plays with the action all on one set have curtains now and again. Subjects in school are taught a step at a time.

(22) The good copy writer roams at will in composition. He uses all forms. He may know that description can be fanciful and free. He may know that narration may be romantic and imaginative and full of suspense. He may, therefore, know that description and narrative are top-flight forms of composing advertising that appeals to the emotions. He knows that people can not only understand - but feel - good description and good narration. He knows that exposition explains why, give reasons, says "because." He knows that persuasion get down and wheedles, coaxes, suggests, asks for business. He may therefore, know that exposition and persuasion are more frequently but not necessarily, used to appeal to the intellect to reasoning powers. All four are used in copy - in copy that sells.



copy that sells. To reasonable power, form a use in copy - in  
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 several paragraphs. Thus a paragraph's length looks easier  
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 the end of a great article. It is long length of  
 score for my dinner. You will observe is followed by  
 first only an advertising rate. It is a rule and touch-  
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 their long high-looking paragraphs and lists with boxes  
 single paragraphs of books to the publisher break up  
 another paragraph the paragraphs for writing. The cost  
 plus another to cover details and specifications - and  
 written in sections - a main body of copy, the language,  
 subjects must be open at work. The advertisement is  
 ed by numbers. It is made cannot be used, however  
 length. If the copy is long, it can frequently be kept  
 in the writing. Because he should be reasonable in  
 really a typographical device, but sometimes it might  
 (23) It is broken up for easy reading. This is a  
 ered, and to selling points you have never presented.  
 not yet known, to benefit they have not of been off-



(23) To make the knowledge of any value to you or to an advertiser, you must have ideas - you must have imagination. If you can't sit at an old desk with a typewriter in front of you and smell salt water 500 miles away, exposition crossed with persuasion will be flat. If you can't close your eyes and see in Texas a field of daisies and bluebonnets growing fragrant in tremulous summer twilight, of what will you write? If in your tower of brick and mortar in a maze of deep commercial canyons you can't sniff pine woods, if you can't look and see second growth birches shimmering and beckoning in a fantastic mosaic of sunshine and shadow, what good will description do you?

(24) People with high incomes can shop where and when they like. They can buy what they like. They can be discriminating and choosy. They may patronize this industry or that, reject one type of offering in favor of another, ignore one product and give or sell the use of their names to a competing one. People in the high-income group have had many advantages such as education and travel. They have time, and they are not generally pressed to the limit by economic necessity. Compared with the minutes the poor shopper must spend in finding bargains in food and apparel, the high-income shopper may spend hours - and sometimes does - in selecting a lamp-shade color and fabric from a thousand samples. The low-income shopper compares the bargain prices in a cheap paper or circular in search of a penny's saving. The high-income shopper reads as little or as much advertising as she chooses in a score or more publications and then purchases on the basis of personal preferences and impressions leisurely arrived at.

(25) But it is no compliment to the men and women who write advertising that so many clichés appear in copy directed to people who can - if any can - understand and appreciate something better. I am not sure which is worse - the blaring, tempestuous, shouting of meaningless superlatives to the under-moneyed people, or the deferential deadmushing of class "key words" to the rich. At any rate, copy writers with a selling job to be done might make some headway by talking to persons who happen to be wealthy as though they were people.

(26) Revise and refine your copy. Finally go over the copy with the idea of appraising every word as its worth in its place. Get as much of the magic of words into the copy as you can. Change commonplace words to lively, suggestive,



emotions-provoking pictures-words. Make every word count. (27) There is simply no escaping the fact that rules and formulas are no substitute for creative ability and experience. They are simply aids. They are foundations, strong props, armatures, framing, as that of a house. Skilled writers cover them over ingeniously, and their words "walk up and down in the hearts of their readers". On the other hand, aesthetic talent and writing skill are no substitutes for the planning and preparations that advertising needs. Many ads that give their creators a thrill give their readers nothing.

(28) I next asked myself, "How much advertising do I accept or reject?" The truth is that I reject part at least half of the ads I read, and at least two-thirds of those I hear. The advertising to which I have immediate negative reaction is the ecstatic, insincere type which urges out of all proportion to the importance of the product. Writers of advertising still proceed on the premise of the "twelve year mental age" of consumers. They must reason that a child of twelve believes in Santa Claus.

(29) Whatever may be the thing a writer may wish to describe or the emotion he may wish to reproduce, there is just one word better than all other for expressing the thing or the emotion. The test of a writer's ability and conscience is to search and search until this word is found and to be satisfied with none other.

(30) Winged words come from a heart surcharged with emotion and a passion to impart an experience; winged words are the right words, the exact ones to reproduce faithfully that which is observed clearly.

(31) How can advertising writers write loosely and indifferently, irreverently and unthinkingly, when words are such potent and volatile, such responsive and stimulating things?

(32) Most of the world's good writing has been edited. Most good copy has been shaped up and fondly but critically reviewed, revised, re-revised, and only then released.

(33) It is because the world is full of trite and commonplace writing that well-written copy shines like a beacon. Was it not "Calloway's Code" - a story of O. Henry's - in which a case was deciphered by a man familiar with the hackneyed expressions of mine-run writers? "Forgone" suggested "conclusion!" "Witching" suggested "hour of midnight." "Existing" suggested "conditions", and so on. Not a nice commentary on the commonplaceness of much newspaper writing, but perfectly pat.



(34) The ideas to be expressed are not enough - the words must be minutely appropriate to convey precisely what we want to convey.

(35) It should be remembered though that you can't pour out of a jug what had never been in it. Words you don't know will never rise to serve you. The willing word battalions that respond in ready rows for writers who aspire to write well lie sleeping and undrafted for the writer who won't work as a wordsmith.

(36) So - study words. Observe them. Note their habits. Note their peculiarities. Don't scorn the thesaurus. Learn to like dictionaries. Whenever you can, view the original manuscripts of great writers - in museums and libraries. See how they cut and changed and altered to fit - to fit the minutely appropriate word into the precisely appropriate place. Write for meaning. Then rewrite for refined meaning.

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(cont.) R.M. FRENCH (trans.): THE WAY OF A PILGRIM

( 5 ) "Read this book," he said. "It is called "The Philokalia" ( Philokalia (in Russian: Dobrotolyubie). "The love of Spiritual Beauty!" The title of the great collection of mystical and ascetic writings by Fathers of the Eastern Orthodox Church, over a period of eleven centuries.) It contains the full and detailed science of constant interior prayer, set forth by twenty-five holy Fathers. The book is marked by a lofty wisdom and is so profitable to use that it is considered the foremost and best manual on the contemplative spiritual life. As the revered Nicephorus said, " It leads one to salvation without labour and sweat."

"Is it them more sublime and holy than the Bible?" I asked.

"No, it is not that. But it contains clear explanations of what the Bible holds in secret and which cannot be easily grasped by our short-sighted understanding."

(6) After no great lapse of time I had the feeling that the Prayer had, so to speak, by its own action passed from my lips to my heart. That is to say, it seemed as though my heart in its ordinary beating began to say the words of the Prayer within at each beat. Thus for example, one, "Lord," two, "Jesus," three, "Christ," and so on. I gave



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~~was saying the Prayer with my lips. I simply listened~~  
~~carefully to what my heart was saying. It seemed as though~~  
~~my eyes looked right down into it; and I dwelt upon~~  
~~the words of my departed starets when he was telling me~~  
~~about this joy.~~  
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up saying the Prayer with my lips. I simply listened carefully to what my heart was saying. It seemed as though my eyes looked right down into it; and I dwelt upon the words of my departed starets when he was telling me about this joy.

(7) So I began by searching out my heart in the way Simeon the New Theologian teaches. With my eyes shut I gazed in thought, ie, in imagination, upon my heart. I tried to imagine it there on the left of my breast and to listen carefully to its beating. I started doing this several times a day, for half an hour at a time, and at first I felt nothing but a sense of darkness. But little by little after a fairly short time I was able to picture my heart and to note its movement, and further with the help of my breathing I could put into it and draw from it the Prayer of Jesus in the manner taught by the saints, Gregory of Sinai, Callistus and Ignatius. When drawing in the air I looked in spirit into my heart and said, "Lord Jesus Christ," and when breathing out again, I said, "Have mercy on me." I did this at first for an hour at a time, then for two hours, then for as long as I could, and in the end almost all day long.

(8) "The Philokalia contains odd sorts of schemes and tricks for prayer written down by the Greek monks. It's like those fanatics in India and Bokhara who sit down and blow themselves out trying to get a sort of tickling in their hearts, and in their stupidity take this bodily feeling for prayer, and look upon it as the gift of God. All that is necessary to fulfil one's duty to God is to pray simply, to stand and say Our Father as Christ taught us. That puts you right for the whole day; but not to go on over and over again to the same tune. That, if I may say so, is enough to drive you mad. Besides, its bad for your heart."

Don't think in that way about this holy book sir, I answered. "It is not written by simple Greek monks, but by great and holy men of old time, men whom your Church honours also, such as Anthony the Great, Macarius, the Great, Mark the spiritual Athlete, John Chrysostom and others. It was from them that the monks of India and Bokhara took over the "heart method of interior prayer, only they quite spoilt and garbled it in doing so, as my teachers explained to me."



ALLEN W. WATTS: "ZEN: A NEW OUTLINE"

- (1) For life itself, whatever it may be, cannot be grasped in any form, whether of matter, of emotion or of thought. The moment you try to hold it in a fixed form, you miss it.
- (2) In practice, almost all religions are attempts to grasp the mystery of life in either an intellectual formula or an emotional experience. Wherever it may be found, higher religion involves the discovery that this cannot be done, and that therefore man must relax his fearful grip upon life or God and permit it to possess him as, in fact, it does all the time whether he knows it or not.
- (3) The Knowledge, being ineffable, could never be put into words, and all the Buddha's verbal teaching was simply an indication or suggestion of its nature; a mere device (upaya) for awakening me to real insight.
- (4) But whereas the Upanishads described the non-dual Reality as the One, Mahayana felt this term misleading. One is opposed to Many and None, for which reason Reality must transcend even oneness. Mahayana went beyond monism, and certainly beyond any trace of the Spinozist pantheism so often, and, it may be said, erroneously, attributed to the Upanishads. To say that all things are one is to reduce everything to something which still is short of non-duality, since, as we have seen, oneness had an opposite and so cannot be the Absolute.
- (4) As in Buddhism, all evils are attributed to man's self-assertiveness, his itch to possess life in fixed forms. But if he can realize that he is one with Tao, the fullness of life, he will cease to want to possess things and will therefore be free from evil. If man ceases from self-assertion and let go of life, the Tao will have a chance to operate freely within him, His life will be life not by his own ego, but by Tao.
- (5) Hindu-Buddhist religion discovered the essential Reality of life through detachment from its particular forms, assisted by practice of meditation. Taoism discovered the essential harmony of everyday life with Tao by letting go of that life so that it could be free to be itself. Both procedures are grounded in a common faith or trust, namely, that this everyday life is Reality, that all things are in harmony with Tao, and that therefore this will be clear to you if you simply let go of the



possessive itch. To try to attain union with Reality by action or by inaction (which is simply an indirect form of action) is to imply that you do not already have that union. There is nothing to be attained. The union simply IS; Samara IS Nirvana. The effort to attain something is just another form of that acquisitive desire which springs from lack of trust in the one supreme fact. In the (6) Reality is too living to be held in any form. Zen, therefore, does not consist in acquiring new ideas about Reality and our relation to it; it consists in getting rid of ideas and feelings about life in order that we may get to life itself. The statement that ordinary life is Tao, or that we are one with Reality just as we are, here and now, is still an idea, and while it remains an idea it is still an attempt to capture the living truth in a fixed formula.

(7) There is only one place where we are truly alive, where we come into immediate contact with Reality, and that is now - this present moment.

(8) The genius of Zen lies in its way of pointing to the real now without distracting the attention with concepts. But the human, because of its inherently possessive nature lets go of concepts with extreme reluctance, for which reason Zen has sometimes to attack and smash them quite violently.

(9) More and more we shall see that the essence of Zen is simply the giving up of any attempt to grasp life in ideational or emotional forms. It involves a thoroughgoing acceptance of life and experience just as it is at any given moment, which whether we know it or not, is precisely what our basic, mirror-like consciousness is doing all the time. Passion, anger, elation, depression, idea of good and evil, mine and yours - these are varying forms taken by our feelings and thought, whereas the essence of Mind, the essential consciousness, is ever formless, free and pure.

(10) No such conceptualism enters here. Pantheism, deism, theism, monism, dualism - all these are intellectual forms which must fail to grasp the living Reality. But when this had been thoroughly understood, intellectual forms may be used again without captivating the mind. Strictly speaking, Zen does not have a method of awakening our mind to Reality, unless it may be called a "method of no-method". A method or a technique for discovering Reality implies an attempt to grasp it and, this, according to Zen, is as misleading and



unnecessary as "putting legs on a snake" or "adding frost over snow."

(11) The success of Zen lies in its freedom both to use technique and to dispense with it; it is not bound to any one-sided procedure.

(12) Zen had always been a semi-monastic religion, though Zen monks do not take life vows, because many of them remain in the monastery only for a period of training before going back into the world as secular priest or laymen. In some ways these institutions resemble our theological seminaries rather than monasteries in the strict sense. Originally Zen "monasteries" were small groups of monks gathered around an approved roshi or master, whose way of handling them was relatively informal and spontaneous.

(13) Its moral effects are profound but not obvious, for the oriental idea of goodness is not to self-conscious and self-assertive as the occidental. As Lao-tzu said, the wise man kinds his virtue and appears on the surface like a fool, for "true grace (Te) does not appear as grace, and thus is grace; false grace is so aware of itself as grace that it is not grace". Zen produces thousands of Bodhisattvas who do not advertise themselves.

(14) The occidental reader must not gather from the foregoing that Zen is an easy going aestheticism, a philosophy of idling along with the stream of events. Zen had also been the religion of warriors who applied it on the battlefield in the very moment of danger:

#### PHILLIPS RUSSELL - "EMERSON, THE WISEST AMERICAN"

(1) By the time he had reached his thirty-fifth year, Emerson had worked out a way of life suited to his organic nature and he disliked being distracted from it. The secret of a good life, he had determined, resided in alternation. "Undulation, alternation, is the condition of progress, of life...."

Solitude is naught and society is naught. Alternate them and the good of each is seen."

(2) He persistently refused to be drawn out of what he regarded as his own orbit. "You must love me as I am," he wrote. "Do not by your sorrow or your affection solicit me to be somewhat else than I by nature am." He was content, in Voltaire's phrase, to cultivate his own garden, and rarely could be induced to make a visit or spend the night under any roof but his own. "If I wake up in another man's house," he wrote, "or in a hotel, or place of constraint where I am



come to do a forced work—come, not with ideal of freedom, but with external compulsion of some sort—then I feel an irritability, as much in the skin as in the soul, that pesters and hinders me. (172)

(3) To attain salvation on earth, Emerson, characteristically, put little faith in organization; he saw it as an individual problem: "I am afraid that in the formal arrangements of the socialists (Owen idea) the spontaneous sentiment of any thoughtful man will find that poetry and sublimity still cleave to the solitary house. The members will be the same men we know. To put them in a phalanx (Fourier idea) will not much mend matters, for as long as all people want the things that we now have, and not better things, it is very certain that they will, under whatever change of forms, keep the old system."

(4) "Self Reliance" contains sentences that are two-edged, particularly the following:

"No law can be sacred to me but that of my nature."

"Good and bad are but names, very readily transferable to that or this."

"The only right is what is after my constitution, the only wrong what is against it."

These sentences, if isolated, are dangerous weapons to place in the hands of those shrewd and ambitious persons who wish to sink their scruples and who rejoice to find their individual acquisitions thus seemingly justified and their private desires thus provided with a gospel of rationalization. It is obvious from the rest of Emerson's writings that when he used the general 'me' the soul, which he taught had access to the universal mind. The

he meant the metaphysical 'me'

Emersonian "Self" is used in the same manner at the Hindoo "Self", as indicating a divine and godlike essence.

(5) Emerson also was obviously outlining a philosophy constructed upon his own experience. He had attained his success, his unification, his serenity and satisfying life, only after he had cut himself loose from worn-out dogma and tradition, ceased to worship accepted gods and men, and based himself upon his own instincts as to what was suited to his constitution. He not only had no regrets for his course, but rejoiced in it; and it was, in consequence, natural for him to believe that what had been so eminently good for him must be good for others.

(6) Intellectuals, who visited him in the hope of being roused or edified, found him empty and silent—he was like



an electric bulb from which the current had been turned off—and when they went away disappointed he closed the door behind them with a thankful sigh. He was happy when he could escape from all human beings.

(7) He saw no necessity of interfering with the onward march of the good globe. "Our own orbit is all our task, and we need not assist the administration of the universe"

(8) Emerson's solution for virtually all problems was a reliance by the individual upon the Supreme Government of the Universe, the existence of which was not perceptible by mortal organs, but in whose beneficent authority he was confident.

(9) Seven years after Emerson had returned to Concord, he published his "English Traits". The title would have been more nearly accurate if the book had been named Emerson Traits, for his treatise attributed to his hosts those virtues in which he himself most excelled.

(10) In reading his manuscripts he hesitated for longer periods and often lost his place among his papers. Not that this mattered greatly, for his lectures proceeded not from premise to conclusion in the Western manner, but, in the Oriental way, radiated from a center outward, and hence were as good when read backward as forward.

(11) Emerson was moved one day to ask Agassiz to explain "the genius of things." The latter, with his customary gusto, outlined the course of the life-principle in its development from the single cell up to the highest organisms; but Emerson showed his inveterate objection to considerations of life in terms of time. "Your philosophy," he said to Agassiz, "is based on the reality of time. You must know that some of us believe with Kant that time is merely a subjective form of human thought, having no objective existence."

(12) He was in reality not nearly so impaired as he thought. He had merely reached another of those lulls which often came upon him, but which however, became longer-lasting as his years advanced. "Periodicity, reaction," he once said, "are laws of mind as well as of matter."

(13) The year was not a prosperous one for Emerson. He had made considerable investments in railroad stock, particularly in the Erie and Mad River, also the



Vermont and Canada lines; and when no dividends ensued for several years his income was much reduced, and he was compelled to lecture more resolutely than ever, going as far west as Iowa. So seriously did Emerson's income become depleted at this period that he was at length glad to accept financial help from his friend and business adviser, Abel Adams.

(14) His tendency to lose the track of things and to forget the names of persons and objects became daily more evident. He was no longer able to pronounce the names of common things like an "umbrella", which he defined as something that "strangers take away." He told James Elliot Cabot one day that he was going to dine with a friend, but he hoped she would not ask him her name. He experienced pronounced difficulty in composing his thoughts, and writing was a laborious task in which he had to have assistance. He showed little interest in sight-seeing. His appetite improved, but he arose very late in the mornings. "I love above all things to do nothing," he said. But all forms of exertion were repugnant; he was unable to write, except for occasional entries in his diary, and he was quite content to dream away the days in the lotus air.

(15) But the preparation of "Letters and Social Aims" which he had promised to a London publisher, fatigued him. His papers had become badly mixed and he at length confessed that the task was too much for him. James Elliot Cabot was then asked to assist him, and after the book was completed continued to assist him for several years.

(16) There ensued a period during which his faculties underwent a further general decline, leaving him in a state in which there was for half the time an awareness of the world about him and in the other half a soft oblivion. The shell which had for so long been growing around his inner self was no firm and opaque enough to resist all but the strongest lights and most powerful influences from external existence. He lived in an internal quietude not to be shattered even by the loudest noises. Outlines and edges were no longer perceptible, and he dwelt in a dream-like mist which hid from his vision everything that was not intimate and immediately recognizable. His mind



had already signalled that it wished to be separated from his body, and, as in preparation for total dissociation, took long flights into some remote ether, returning only occasionally and not always at the moments when its owner wished it to serve him. Persons and things ceased to have character or even body, and seemed to merge into some background on which the light shone feebly.

(17) Personality disappeared from all names, and when he sometimes took down from his shelves his own books they possessed a novelty for him exactly like that he would have found in the works of an unknown author. His recollection of names and labels sank lower every day, and Cabot asserts that one day when he asked him about John Sterling, the young English poet in correspondence with whom Emerson had once taken great delight, he could not remember that he had ever heard Sterling's name.

(18) He proceeded as usual, but half way through his manuscript he suddenly paused. The audience waited patiently, but Emerson continued to stand silently on the platform. He had wholly forgotten his audience, the occasion, and his task. He was in that other world where none could follow him, and when it was seen that he would not be able to finish his discourse, his daughter stepped up and quietly assisted him from the platform. He no longer cared to write, and letters, even to his intimates, were laboriously composed. His journals received no more additions except for an occasional memorandum.

(19) This doctrine explains why his contemporaries found great difficulty in inducing Emerson to enlist in any active agitation or to give more than passive support to any cause, no matter how appealing. Emerson believed that the world was made up of tendencies, which were always proceeding in the right direction, or towards melioration, and that it were better not to interfere with these tendencies by the interposition of the human will. This is the basis of Emerson's persistent optimism.

(20) In acquiring and distributing wisdom, he was careful not to create a "shhool". He saw how easily the human mind becomes content to cling to and to



solidify itself around a body of opinion; and he would therefore have no following. In his desire to prevent the accretion of worshipping disciples he hid himself away too much, and so lent color to the charge of undue aloofness. He could not endure the formation of crusts. The world, in his view, is fluid. Providence works ex tempore; and life is distinguished by incessant change and eternal recurrence.

(21) Where is the new Emerson who shall declare that both Occidental activity and Oriental meditation are good, but only in their time and place; and that better than either would be a harmonious union between active Western science and an alternating Eastern capacity for being still?

THOMAS SUGRUE: "THERE IS A RIVER". EDGAR CAYCE'S LIFE & WORK

(1) "There are many schools of medicine--allopathic, homeopathic, naturopathic, osteopathic. Edgar seems to use them all. That doesn't make sense." "I think it does. Some people need one form of treatment, some need another. No one school has all the remedies."

(2) Somnambulists, on the other hand, seldom prescribed anything violent, and frequently stated that the trouble was psychological and could be corrected by suggestion. The material on somnambulism that was gathered and printed during the first half of the nineteenth century would seem to be overwhelming proof of the reality of the phenomenon. Karl du Prel, discussing the subject in "The Philosophy of Mysticism" quoted a score of authors, and predicted that one of them, Dr. Justinus Kerner, would be "among the most read in the next century."

(3) Many somnambulists experienced this transference of the patient's symptoms to themselves. They were termed "sensitive". Others, particularly those who went into deep trance, on awakening rather knew what they had said nor felt any ill effects. These were called "intuitive." The sensitive type suffered constantly, picking up the pains of those about them, and were in danger of temporary blindness, melancholia, and almost anything else that the person examined was enduring. The intuitive somnambulist, on the other hand, had a rather easy time of it. He went to sleep, woke up, and his work was done.



(4) It was not something that demanded an unnatural condition of his body. He did not need to get himself into a mood by burning incense, listening to music, or muttering incantations. He did not need darkness. He did not find it necessary to abstain from certain foods. He smoked whenever he wanted to smoke. It did not require religious ecstasy, prayers or even a period of quiet and meditation beforehand. All that was necessary was that he be in normal health, and that his stomach have finished with its digestion of the last meal. It did not tire him. He usually awakened feeling refreshed. He always felt hungry, but a cracker and a glass of milk satisfied this feeling. He could not do it more than twice a day without feeling a sense of weariness and depletion.

(5) The first readings for people in foreign countries were given at the request of these former pupils. Edgar was pleased to find that he could locate an address in Mexico or England as easily as one in the United States.

(6) There was always diet and there were usually medicines, plus massage or some other means of stimulating areas where circulation was poor. Often osteopathic adjustments were advised; sometimes patients were instructed to take medicines or adjustments in cycles, on certain days of the week, or at stated intervals.

(7) This conscious mind is located in the pituitary gland. That, at least, is its focal point,—the gland has a purely physical function also. "The thoughts go from the conscious to the imaginative, or introspective, mind, which is seated in the pineal gland. There the thoughts are compared with all that has gone before that is in any way related to them, and when this is done, the thoughts—properly conditioned and judged—pass on to the subconscious or soul mind, which is seated, with its spirit, just above the heart. There the thoughts are kept as a record, and as they are constructive they quicken the spirit and lower the barrier between the soul and the pure essence of life. As they are destructive they are rejected, but kept as a record, and as they



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build up the barrier between the soul and the spirit and dim the radiance of the life essence that shines through the subconscious to the imaginative, and by refraction, or hunch, intuition, and yearning, into the conscious."

(8) The incarnations stretched back a long way, but there was a similarity observable; all seemed concerned with the same basic problems of soul development. In this they were related, however diverse were the lives in other respects: place, time, occupation, social status, etc. It was the task of working out these basic problems that concerned the present personality. All that had been done about them previously, one way or the other, was active in the personality. The rest of the individuality was passive.

(9) "Have you found out how you got your psychic power?" Hugh Lynn said. They showed him the explanation, as given in Edgar's Life Reading. Two things were responsible for it. He had once attained a great height in soul development, only to slip downward through a series of lives until he had reached an almost opposite position of instability. The present life was a chance to atone for some of his mistakes. It was a crucial life; he had purposely been given a great temptation, balanced by an equal opportunity for good. During one of his appearances he had been wounded in a battle and left on the field for dead. He lived for several days, conscious and in extreme agony. Being unable to move or help himself in any way, he had only his mind as a weapon against pain. Just before he died he succeeded in elevating his mind beyond reach of his bond and its suffering. Since no achievement, good or bad, is ever lost, the ability to subdue the body and its feelings became part of the pattern of his individuality.

(10) It was best for his health and his psychic abilities. It was also best for psychic work of any kind to be carried on near water. It was best that people, coming for readings, travel over water to get there. It would put them in the right vibration and help them to co-operate in the "experiment." The attitude of the person asking for the reading was of great importance.

(11) The conductor was the link between the medium and his normal state of existence. One as close as a wife



would make a better connecting rod. The readings agreed with this theory, and suggested that for Life Reading the medium change the position of his body. He had always inclined with his head to the south, in a straight north-south line. By lying with his head to the north, the information said, he would avoid the dizzy spells experienced sometimes after a Life Reading. "Matter of polarity" was the explanation given.

(12) Often he was told that unless he incorporated the truths he was discovering into his personality, and lived them, they would do him more harm than good.

(13) Most souls possessed greater virtue in their earlier lives than at present anyhow, but this virtue was through grace; it was the virtue of innocence. The path of the soul was downward until free will make the turn upward. So there was no reason whatsoever to feel proud of a good or intelligent life ten or fifteen thousand years ago. Only when such goodness and intelligence were attained again, this time by the use of free will, would a measure of satisfaction be permissible. There was a tendency also to regard the soul as a permanent personality. People would say, "I was So-and-so. In my last appearance I was in England." When Edgar tried to combat this notion by saying that each personality of a soul was a separate experience, in no way related to other experiences of the soul except by common inclusion in a large enterprise, he found the going heavy, especially with the ladies.

(14) Karmic conditions predisposed a body to certain troubles, or gave it a weakness. Once diagnosed, an affliction was attacked at its source. No cure could come except through the natural channel: assimilation of needed properties through the digestive system, from food taken into the body. An affliction or disturbance upset the natural equilibrium of this process; certain necessary properties for the maintenance of the body were not extracted from the digested food (in cases of malnutrition the necessary ingredients were not in the food.) The proper equilibrium of the assimilating system had to be restored. All treatments were aimed at this accomplishment. That, if anything, was the medical philosophy of the readings.



(15) Take three to four drops of the Wheat Oil about three times each week; not oftener, BUT DO NOT MISS TAKING IT AT THESE PERIODS! Its active principle is upon the stimulated glandular system, for not only reproduction of the red blood supply but of the genital reaction in the system; for, as "germ" indicated, this is the activity in the system. The DIET—this must be, as the rest, CONSISTENTLY, PERSISTENTLY, followed! Take more of the vegetable forces that are life-giving in their assimilation through the body; more carrots (raw) celery and lettuce. These, at least these three, should be combined to make the greater part of one meal each day; or they may be taken with EACH meal if it is the more preferable. They MUST BE TAKEN, if there will be better recuperative forces, or the supplying to the system of properties and energies that are to be the real HEALING forces! For here alone (in the diet) will there be the coming of curative or healing powers. All the rest are for the PREPARATIONS of the body for the USAGE of energies in food values, which may be had from those foods indicated to be supplied.

(16) Vegetables grown in vicinity are always better for body than those grown elsewhere and shipped in.

(17) Several of Dr. Warner's readings were on telepathy. He asked for a theory, and the information said it was a matter of soul development; that communication took place when two minds reached a state of consciousness above time and space. In such cases both perceived the same thing, with their subconscious minds—their individualities. One took it from his conscious mind; the other perceived it and transmitted it to his conscious mind.

(18) It is a stern set of ethics that emerges from the readings. No lukewarm embracing of theological virtues will satisfy them. They insist on perfection as the goal, and every misstep must be retraced; every injury undone, every injustice rectified. The newer, lenient interpretations of Christianity are not tolerated. Marriage, for instance, is treated as the Roman Catholic Church treats it, though the readings give a different reason for this attitude from that of the church fathers. "Work it out now," say the readings, "or you will have to meet it later." Only in extreme circumstances, similar to those under which the Catholic Church grants annulment, do the readings advise divorce. Then one of the parties is



usually hopelessly at fault, while the other is bearing an unreasonable burden. Usually the reading will say, speaking of the one who is attempting to co-operate and hold things together, "This has been met by the entity; the debt is paid." The art of living that has emerged from the readings has one great danger. It attracts only those who are ready to measure up to an ideal path of existence, but it offers these same people the temptation of a new religious organization, a new philosophical system. Against this the readings continually warn. The end toward which they should all work is not something new and select, but something old and universal. This is the sum and burden of their labor.

(19) He was the fruit of their efforts, and His message was a fuller revelation to the people at large of the mysteries themselves. In the scramble which Christianity made to establish itself as the dominant religion of the decaying Roman Empire, the mysteries were denied the proper place, since to grant that they had truth in them would justify their further existence.

(20) God desired to express Himself, and He desired companionship. Therefore, He projected from Himself the cosmos and souls. The cosmos was uild with the tools which man calls music, arithmetic, and geometry; harmony system, and balance. The building blocks were all of the same material, which man calls the life essence. It was a power sent out from God.

(21) Thus, the soul consisted of two states of consciousness: that of the spirit, bearing a knowledge of its identity with God, and that of the new individual, bearing a knowledge of everything it experienced.

(22) The cycle would be completed when the desire of will was no longer different from the thought of God. The consciousness of the new individual would then merge with its spiritual consciousness of identity with God, and the soul would return to its source as the companion it was intended to be. In this state the soul would retain its consciousness of a separate individuality and would be aware that of its own free will it now acted as a part of God, not diverting mind force because it was in agreement with the action toward which this force was directed. Until this state was reached the soul would not be a companion in the true



sense of the word. (The idea that a return to God means a loss of individuality is paradoxical, since God is aware of everything that happens and must therefore be aware of the consciousness of each individual. Thus the return of the soul is the return of the image to that which imagined it, and the consciousness of an individual—its record, written in mind—could not be destroyed without destroying part of God Himself. When a soul returns to God it becomes aware of itself not only as a part of God, but as a part of every other soul, and everything. (What is lost is the ego—the desire to do other than the will of God.

When the soul returns to God the ego is voluntarily relinquished; this is the symbology of the crucifixion.)

(23) The fact that man's body is a speck of dust on a small planet leads to the illusion that man himself is a small creation. The measure of the soul is the limitless activity of mind and the grandeur of imagination. At first there was little difference between the consciousness of the new individual and its consciousness of its entity with God.

Free will merely watched the flow of mind, somewhat as man watches his fancy disport in daydreams, marveling at its power and versatility. Then it began to exercise itself, imitating and paralleling what mind was doing.

(24) This entanglement of souls in what man calls matter was a probability from the beginning, but God did not know when it would happen until the souls, of their own choice, had caused it to happen.

(25) Which a soul would become—male or female—was a matter of choice, unless the soul was already entangled and unbalanced. Eventually the positive and negative forces would have to be brought into balance, so there was not, basically, more advantage in one than in the other. For souls in balance it was a device to be employed for the duration of the earth cycle, and whichever sex would best suit the problems to be attacked was chosen.

(26) Though at first the souls but lightly inhabited bodies and remembered their entities, gradually, life after life, they descended into earthiness, into less mentality, less consciousness of the mind force. They remembered their true selves only in dreams, in stories and fables handed down from one generation to another. Religion came into being: a ritual of longing for lost memories. The arts were born: music, numbers and geometry. These were



brought to earth by the incoming souls; gradually their heavenly source was forgotten, and they had to be written down, learned and taught to each new generation. Finally, man was left with a conscious mind definitely separated from his own individuality. (He now calls this individuality the subconscious mind; his awareness of earth the conscious mind.) The subconscious mind influenced the conscious mind—gave it, in fact, its stature, breadth, and quality. It became the body under the suit of clothes. Only in sleep was it disrobed. With his conscious mind man reasoned (for all mind, left to itself, will work out the plans of God.) He built up theories for what he felt—but no longer knew—to be true. Philosophy and theology resulted. He began to look around him and discover, in the earth, secrets which he carried within himself, but could no longer reach with his consciousness. The result was science. The plan of man went into action. Downward he went from heavenly knowledge to mystical dreams, revealed religions, philosophy and theology, until the bottom was reached and he only believed what he could see and feel and prove in terms of his conscious mind. Then he began to fight his way upward, using the only tools he had left: suffering, patience, faith, and the power of mind.

(27) At present man is in a state of great spiritual darkness—the darkness which precedes dawn. He has carried his skepticism to the point where it is forcing him to conclusions he knows intuitively are wrong. At the same time he has carried his investigation of natural phenomena to the point where it is disproving all it seemed to prove in the beginning. Free will is found that all roads lead finally to the same destination. Science, theology and philosophy, having no desire to join forces, are approaching a point of merger. Skepticism faces destruction by its own hand. Man is at all times the total of what he has been and done, what he has fought and defended, what he has hated and loved. In the three-dimensional consciousness of earth every atom of his physical body is a reflection of the soul—a crystallization of his individuality. His emotional and nervous structures, his mental abilities, his aptitudes, his aversions, and preferences, his fears, his follies, his ambitions,



his character, are the sum of what he has done with his free will since it was given to him. So every personality—the earthly cloak of an individuality—is different from every other personality. This has been true from the beginning. The first independent thought of each soul was a little different from the first independent thought of every other soul. So people are different in their likes and dislikes, in their desires and dreams.

(28) The same law applies to groups of people, as they act together. There is karma for families, for tribes, for races, for nations. When the souls who committed a war return to a nation, a war will be committed upon that nation. Only when defeat is endured by a nation with justice and mercy, will the karma of battle be lifted from them. Every person's life is shaped to some extent by karma: his own, that of his associates and loved ones, that of his nation and race, and that of the world itself. But, these, singly or together, are not greater than free will. It is what the person does about these influences and urges, how he reacts to them, that makes a difference in his soul development. Because of karma some things are more probable than others, but so long as there is free will anything is possible. Thus free will and predestination coexist in a person. His past experiences limit him in probability, and incline him in certain directions, but free will can always draw the sword from the stone. No soul takes on flesh without a general plan for the experience ahead. The personality expressed through the body is one of many which the individuality might have assumed. Its job is to work on one or several phases of the karma of the individuality. No task is undertaken which is too much for the personality to which it is assigned—or which chooses it. (Some souls choose their own entrances and set their own tasks; others, having made too many mistakes and become dangerously subject to earthly appetites, are sent back by law, at a time and under circumstances best suited to help them.) The task is seldom perfectly fulfilled, and sometimes it is badly neglected. Choice of incarnation is usually made at conception, when the channel for expression is opened by the parents. A pattern is made by the mingling of the soul patterns of the parents. This sets up certain conditions of karma. A soul whose own karma approximates these conditions will be



attracted by the opportunity presented. Since the pattern will not be exactly his own, he must consider taking on some of the karma of the parents—relatively—in order to use the channel. This concerns environment, companionship with the parents, and certain marks of physiognomy. Things other than pattern concern the soul in its selection of a body; coming situations in history, former associations with the parents, the incarnation, at about the same time, of souls it wishes to be with and with whom it has problems to work out. In some cases the parents are the whole cause of a soul's return—the child will be devoted to them and remain close to them until their death. In other cases the parents are used as a means to an end—the child will leave home early and be about its business. The soul may occupy the body as early as six months before birth, or as late as a month after birth, though in the latter case it has been hovering over the body since birth, deciding whether or not to occupy it. Once the decision is made and the occupation completed, the veil drops between the new personality and the soul, and the earthly record of the child begins.

(29) Thus a personality is only an aspect of an individuality. A soul, deciding to experience earth again, might assume any of several personalities, each of which would express a portion of itself. As a soul approaches completion of the solar cycle the personality becomes more many-sided, expressing greater portions of the individuality. This is because each incarnation has less adverse karma, requiring less atton. Finally the personality is a complete expression of the individuality and the cycle is completed.

(30) Usually the people and the problems of the incarnations have interlocking relationships, so that the pattern of the personality's experience is a rational development, and the problems are presented to him as he is prepared to meet them.

(31) When a life is finished the personality vanishes. Its pattern is absorbed into the individuality. Its record is retained, but it becomes a part of the individuality.



(32) The personality is judged, returns to its creator—the individuality—and is absorbed, giving up its own independent existence.) The general plan for perfecting the individuality in its experience of the solar system then proceeds. Another state of consciousness is assumed, as a trial or as a means of reinforcing the character of a future personality. So the problems of individualities, the problems of groups, the problems of races and nations, are worked upon time and again until, by free will, they are solved, and the souls go on to other worlds, other systems, other universes.

(33) Life is a purposeful experience, and the place in which a person finds himself is one in which he may use his present abilities, faults, failures, virtues, in fulfilling the purpose for which the soul decided to manifest in the three-dimensional plane.

(34) This is the point which Mr Cayce, in explaining himself, first brings up, and continues to emphasize until the listener understands. "It isn't I; it isn't anything with which I have a conscious connection. But I can lead you to it. That is my function. The rest is up to you. Your attitude will govern the kind of information you get." This participation of the patient in the experiment, by way of mental attitude, is a point which the readings themselves constantly stress.

(35) The secondary worth of a reading is the basic, far-reaching nature of the treatment it outlines. It aims at eliminating the cause, not the effect, and it assumes for its goal a completely healthy body. For this reason it almost always gives instructions as to diet, eliminations, exercise and rest. Consequently a great many patients, after they feel a little better, go back to their old habits of eating too much, working too hard, exercising too little, and never achieve the well-being which their readings point out as a possibility.

(36) "In the matter of the diet be mindful that there is a continuation of the adherence to an alkaline-reacting diet. In general beware, for this body, of these things: great quantities of starches. But if quantities of same are taken, as with spaghetti or potatoes or breads that carry same, do not take carbohydrates or sugars at the same time. Hence beware of pastries or tarts, though any of these in moderation may be at times taken. Let the greater portion of food be those things that are non-acid



producing for the system. No apples raw; no bananas raw. Either of these may be taken cooked, provided they are cooked with not too great a quantity of sugar.

(37) The readings on metempsychosis stress one point: the past or receded personalities combined in the present personality were only a selection from the total record of an ego's pre-existence. They represented a group of unsolved problems brought together for re-statement and a new attempt at solution. Added to the group was a leaven of pre-accomplishment, sufficient to propel the ego slightly forward spiritually; providing the debt of problems was first solved. The inoperative personalities of the ego's pre-existence dwelt in recession in the subconscious. The present personality was to the total ego as a day's jaunt to Manhattan was to a Westchester housewife total life.

(38) The Biblical higher criticism proved everything Marcion of Sinope, a bishop, contended in 150 A.D. He gainstakingly pointed out the difference between the God of the Old Testament and the God of the New Testament and asked how it was possible to reconcile Christ, who preached a doctrine of salvation for all mankind, with the Messiah predicted for the Jews, a conquering King of the world. He rejected the Gospels except for a version attributed to Paul; this, with some of Paul's letters, comprised what he considered authentic in Xtian documents. He was excommunicated but for a time his opinions were popular, his churches thrived.

**SOME NOTES ON TRANSFERENCE from ERNEST JONES: PAPERS ON PSYCHO ANALYSIS: 1.**

**TRANSFERENCE** - Group of processes so named by Freud. Transposition of an affect from one concept to another less unacceptable one. Mechanism very common in every day life - a banal instance being the spinster's parrot who claims the preoccupation and care appropriate to a child. Strictly speaking such emotion is egoistic and not altruistic as it often appears to be - for at bottom, they are feeling for themselves and not for others.

2. By the term transference is meant the displacement on to the physician of various affects (feelings) that really belong to someone else.
3. If the physician proffers a certain solution of a given conflict, or gives advice on it, he thereby intensifies the patients dependence on him.



4. Affect transferred to physician: - Capricious unreliable Heaven hath no rage like love to hatred turned nor hell a fury like a woman scorned. Congreve

5. The treatment of any case of psychoneurosis necessarily brings with it the transference on to the physician of various repressed affects. The physician plays in this reaction the role of a Catalytic ferment which temporarily attracts to itself the affect which has become free.

6. When the transference succeeds the patient benefits.

7. Transference - acts by releasing the repressed desires that are finding expression in the form of symptoms and allowing them to become attached to the idea of the physician. Psychologically this means the replacement of one symptom by another - namely, psychosexual dependence on the physician. This is often of temporary and sometimes of permanent benefit, but in severe cases the replacement is inconvenient and detrimental. In psycho-analysis the repressed tendencies are permanently released by being made conscious, and hence can be directed by sublimation to more useful non-sexual social aims.

8. The process is in no sense the mysterious and isolated phenomenon it is commonly supposed to be, but is merely a special instance of the tendency of neurotics, and to a less extent of normal people to transfer on to their environment various morbid affects (excessive hate, love, fear, and so on) that are disproportionate in intensity to the present exciting causes and which owe their continued life -- to the fact that they have not been released from their fixation to the original causative factors.

9. The physician who wants to avoid the prolonged transference situation has to be careful in regard not only to advice, but also to suggestions.

10. Physician must avoid "counter transference" which flatters his self-esteem. Hypnotists very liable to this error - (also clergy). "Tis an awkward thing to play with souls and matter enough to save ones own." -Browning.

-People must solve their own problems.



It is in the contemplation of the Infinite, that man attains his greatest good. Since all things strive toward the end which is intended for them by nature, the more perfect the nature, the more perfect is the tendency to fulfillment; since human tendency and aspiration cannot find its fulfillment in finite goods and in finite truths, it is a fact that the human intellect and the human will are never at rest. The final goal, therefore, is not to be found in particular goods, for these lead the individual from one thing to another, and merely make more evident the fact that there is more good to be desired, and more truth to be known. In each person, there is an innate desire to become all things; for this reason, man is directed by will and Infinite, which is at once his cause, source, and end. The existence of this infinite desire, and of this infinite quest for knowledge, implies the existence of that which can satisfy both. There waits for each being, says Bruno, eternity and realization the contemplation of the universe is the means whereby the person rises to the contemplation of the true Infinite Being. The goal and end of the person is to become united with its eternal source, to escape from relativity and change, to truth, eternity, and immutability; this aim is achieved by ascent from darkness to the light of the sun, the Infinite Light; for this act a conversion is necessary in order to expel the lower feelings of sense which deal only with the particular.

It is the presence of the Infinite in man that compels him to love the Infinite, and thereby to become one with it. The true man must conform himself to the pattern of the Infinite, diverting his sight from the things which stand between himself and his perfection. He must apply himself with full intention to superior things. He must bring his entire will and all his affections under the influence of the Infinite, which is the final and perfect object of love. The intellectual power is satisfied with comprehended truth only by advancing ever nearer and nearer to incomprehensible truth. This search for the Infinite is from the finite or measured to the illimitable and the immeasurable; from the "contracted this" to the Infinite Substance; from the good, true, and beautiful—by participation—to the one true good, and beautiful Being itself.

What, then, is the true calling of man? This much is evident from the "Eroici furori": man's perfection lies in seizing the supreme truth by means of reason, and in practising sovereign good by means of the will. Because man cannot endure that which is divided, fleeting, or in part imperfect, he looks for all things to be full, lasting, universal, and necessary;



the need of Infinite perfection is no caprice or superfluity of thought, but the real and lasting—the most noble and the most lawful of all our desires. The whole creation, in all its splendor, offers us satisfaction; and since it is the high calling of man to comprehend the universe, "let him raise his eyes and his thoughts to the heavens which surroundx him, and the flying worlds above; they are a picture, a book, a mirror wherein he can behold and read the forms and the laws of the supreme goodness and the plan and the total of perfection.

The "De la cause" and the "Del'infinito" are the products of Bruno's attempt to comprehend the universe"; they are the results of Bruno's desire to fulfill that "high calling of man" which is the contemplation of the Infinite—for "it is in the contemplation of the Infinite that man attains his greatest good."

from: "INFORMATION" newspaper--Copenhagen--June 1950  
by: (Dr. Henri ~~Sveffarth~~) RELAXATION & EXERCISE

1.) (Translator's note) It is very difficult to translate "sikringmosjon" into English, it is the sort of word Scandinavians invent, out of their limited vocabulary, when they launch new ideas or systems and then treat as if that word needed no further elucidation. After much thought, I have decided to translate the word always as, "positive-exercise"--I suspect it stems from F.M. Alexander's ideas and is meant to bring about a body working perfectly in all parts, as contrasted with old fashioned gymnastics which merely swelled certain muscles.)

(2) This exercise ~~down to~~ is concerned with "positive-exercise" as giving good body control for the days work-- I have not thought it necessary to translate this first portion. (The ~~second~~ portion which deals with the connection ~~with~~ bodily movements and character formation seems what is wanted.) following

(~~now~~) Positive-exercise has also a mental (could be "spiritual" but I think not in this paragraph) effect which we will now examine.

Most people recognise the close connection between our mental states and our bodily carriage. One can tell even from behind whether a person is feeling joyful and "uplifted" or whether he is "bowed down" with care. The more experienced can read a lot from peoples breathing rate, and bodily



movements often give a good picture of the mind's state.

But not everyone realises that the reverse is often true and that bodily carriage and movements produce an effect themselves on one's state of mind. We are inclined to regard gymnastics, at school for example, as purely a physical affair. But gymnastics also work upon the mind--according to what sort of gymnastic exercises one does. This is clearly proved in cases where tense and restless patients through relaxation-exercises become happier and more harmonious beings. Many of them say themselves that they feel like "new" people and it is striking to note how much less secretive and more confident they become after treatment. This is not due solely, to the fact that their physiotherapist is kind and understanding, but is to a large extent due to the patient's having learnt to relax, to such an extent that they breath calmly in situations in which formerly they would have been excited and exhausted--i.e. held their breaths. If one is completely relaxed, one cannot get really angry. The art of muscular relaxation is therefore the art of acquiring better self-control of the minds reactions also. In fact, one cannot think of proper mind control without proper bodily control. But we have found it is best to begin with learning to control muscular reactions, partly because progress here is more easily measured, both by patient and instructor.

Body exercises have always played a big role in national cultures. Prussian military gymnastics with its strained and puffed out body poses has certainly been a considerable factor in the production of mentally strained individuals. These bodily postures have helped to make these people more or less anxious and strained and therefore suitable types of a "dictator-men" who flatter their superiors and tyrannise over their inferiors. Without having explored the subject very closely I got the impression that before the war, the difference between military training in Germany and England was just as different as the form of government in the two countries.

All in all, it is difficult to separate bodily and mental education since both are going on simultaneously. That one can be certain of is, that mental training, which is accompanied by proper body training, can today reach far more people and is much easier to carry out than purely mental training.

In other articles I have pointed out that the humanist education was too often only concerned with what can be ~~xxx~~



learnt from books. That today there is such confusion over methods of education is, I believe, due to the fact that our humanism, as contrasted with other mental activities, has given too little consideration to our instincts and needs.

Religion gives us something to believe in, and therefore satisfies some of our inborn cravings.

The dictator states, for example, Hitler's Germany, have their special ideology to believe in and uniformity of belief was strengthened by uniformity of body action, e.g., salutes, songs and special exercises. In as much as these produced anxiety and strain, so the individual was thrown on the defensive against others--a system of divide and rule. But, further, the whole German nation became on the defensive against other nations. This attitude was also rooted in that instinct in us all to be prejudiced against what we are not accustomed to.

Humanism gives us nothing definite to believe and it has neglected bodily culture. The humanists seem to have underestimated the danger--which even now persists in part--that our schools and gymnasiums carried on with training that bears many traces of the Prussian anxiety and strain.

Humanism demands "freedom of the spirit", so that as I understand it, we can think and act independently of our immediate circumstances. But, to achieve this, we must know how to control our inner selves. To be able to do this we must have a biological training through which we learn to accept the close connection between mens mental and bodily functions.

Let us start by teaching our children self-control thru relaxation. Relaxation is as important for democracies as rigid discipline was for Hitler's dictatorship.

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from: "INFORMATION" newspaper--Copenhagen--July, 1950  
 by: (E. Borgsmidt-Hansen:) RELAXATION--a fashion-or, THE WAY  
TO ENLIGHTENMENT

In an amusing and not altogether misplaced article from one of Information's contributors, our readers were shown what might result, what changes might occur in our ways of life and personalities if the now so fashionable and much discussed Relaxation became our general habit.

But the idea of "relaxing" is not just--as many people might be inclined to think--a bright new idea which some inventive gymnastic teacher or psychoanalyst or singing master has thought up, for Relaxation has a history which



reaches far back into the history of mankind, even further back than the infancy of our own culture. There were a lot of things that Alexander the Great's otherwise so enterprising philosophers omitted to bring back from Persia and India. No doubt they were too busy in Macedonia to be interested in a technique of letting-go. The general situation was against it—they were too busy with wars and Olympic games and such activities as colonising and world-trading. There is some reason to believe that the Stoics knew something about it and that the use of contemplation was part of the wisdom they had garnered in the East but their contemplation—almost life-annihilating peace remained an isolated phenomenon—whose significance was well-nigh completely lost sight of subsequently. Men had their gaze fixed not within but without and dawning Christianity was on its first appearance so coloured and determined by its surroundings that even it afforded no protection to what in European thought was—and still is—considered to be such an abandonment of real living.

Relaxation is an oriental phenomenon closely connected with spiritual concepts such as redemption, union with the Godhead, holy guidance, inspiration, revelations, solution of life's riddles.

Only from the scanty accounts of Buddha's life, the poor prints of eastern contemplatives, and three highly coloured accounts of religious phenomena can we get any idea of this, to us, so strange state of passivity, and even so, only as it is understood and described by Europeans themselves, with their masked contempt of other cultures, values, wisdom and—practise. We are always most willing to picture orientals—and among them, Indians—as indolent, ineffectual, passive, vegetating dreamers and religious fanatics. Until quite a few years ago we had unanimously judged them from our own standpoint with regard to the universe, life's riddles, life and death. It made no great difference whether we were Christians or materialists, mechanists or natural scientists. Our belief in the future, an analytic science and philosophy, our mathematical, chemical, psychical biological views made us blind and deaf to the power that lies in turning inwards rather than outwards. We reckoned the basis of millions of asiatics lives as pure superstition, limited vision, social traditionalism, myth and idolatry. In Koppel's big atlas, the Buddhist, Hindus and Mahomedans are all lumped together as "heathen". Just that fact shows how much we have



judged from our own standards alone.

The teaching of Relaxation and its technique is only a first small step along the path of seekers after religious and spiritual truth. Its geographical limits can be most easily detected by comparing the meditation attitudes which are taught in the various world-religions. Almost everywhere where the cross-legged devotional attitude has preference over the kneeling attitude Christians commonly use, you will find more or less knowledge of the value of Relaxation. It largely consists in achieving complete stillness in a body-pose which can lead on to a condition of unconsciousness, or more correctly, a state of trance. But this motionless state is not merely passive, not a kind of sitting sleep, as we tend to think. The mind, the thought, the soul are—from Indians' own writings—more alive, more awake, more excited and active than when the body is in motion, & in this condition the spirit seeks to reach higher spheres, deeper wisdom, purer holiness, truer understanding than is possible when engrossed in life's daily business. Yogis, Hindus, Buddhists, Taoists all know this mode of proceeding to acquire the higher truth. Systems worked out to the last tiny detail—of which much is handed down secretly from teacher to disciple as the latter is ripe for it—are preserved from century to century. European and American journalists have found the "mystical occult powers" of these meditatives sensational enough, but for the practised oriental such things are only insignificant by-products of greater and more comprehensive truths and only very few content themselves with efforts to obtain no more than occult powers. That Europeans have LABELLED such men as "magicians" says more about Europeans than about the Orient.

That this technique of Relaxation has right now, in so many areas of our cultural life, become a code-word which opens a way to new possibilities, arises from the fact that our culture is in great need of just such a new approach. In science—judging philosophically—we have come to the end of our inspiration, for instead of our hitherto confident formulas, we face today an unending stream of paradoxes. In natural science, sociology, atom-physics, pedagogy, race-anthropology, psychology and its many offshoots, in biology and not least among artists, whether authors, musicians or painters—in all of them must ideas and concepts be reformulated, for all of them their former problems have become obsolete and their foundations shake.



Mankind has in earnest begun to turn its attention to its inner life and its possibilities—maybe because the outer world is no full of threat such as the atom-bomb, over-population, political oversight, and economic insecurity. The earth has become too small for many more explorers' journeys, man has only himself left. HE is now his field of discovery, of new adventure and fresh creation. As examples of this change of direction, we can take the studies in the fourth dimension, the analysis of dreams, Dr. Rhines precognition researches, surrealism and our poets' unpopular (that is to say, removed from ordinary comprehension) introspection and metapsychical interests.

This has not happened suddenly, all at once. Rudolf Steiner's esoteric metaphysics, Christian Science's health-teaching, America's new "light-faith", William James's book on spiritual experiences pointed the way. There have been many others. Carpenter in England, Ludwig Klages in Germany, the famous Flammarion in France, Capeli in Czechoslovakia. Naturally, it is the spiritual thinkers who are the most obvious but also in the world of the arts one can trace the idea of this inner world, clearest and most understandably, perhaps, in Stanislavsky's famous book, "An Actor's Concern with Himself" where not only the change of heart but also something of the necessary technique for bringing this about is outlined and some of the states achieved are described.

We also have not yet mentioned all that mystical literature to which Grubbe serves as preface. Here at home we can go right back to Kierkegaard, why, even farther back to Holbein (in his letters) and find traces of today's new interpretation, while Feilberg (On the greatest from the soul's gifts) and Ernest Moller (Inner control) should not be overlooked.

Even the technique of relaxation has reached up thru many channels. It has—more or less distinctly—been taken over and used therapeutically against many ills. Huxley, in "The Art of Seeing", tells us that by practising certain mental and physical exercises he rid himself of spectacles and most of the handicaps of the myopic; every music-teacher who is worthy of his calling teaches, with more or less success, his pupils how much better they perform in not tensed up: doctors advise their neurotic patients to "unharness": overworked businessmen and tired housewives go to "Mesendiech" or similar gymnastic classes: eager young souls form study-groups and plunge into Alexander's "Man's Supreme



I nheritance". Why, even our respected, authoritative morning tormentor, Capt. Jespersen has, with his sense of the effect of current catchwords, added relaxation to his morning programme.

For us this relaxation technique is still a sort of holiday pill, a fashion stimulant among others. For the artist, the practising musician it is an important thing even tho in his field there is as yet no serious presentation of a proper technique. For ordinary people it is not of prime importance tho its value is admitted and in the last few years has wider recognition.

We have not just inherited the idea from the East, we have, in part, discovered it for ourselves as we run our heads against our insufficiency to meet our problems in daily life, art, research and healing. We have been influenced by colony-rule, immigration (mostly from the States), translations from oriental religious writings into our own language and by several accounts of studies made in India and Burma, Turkey and China (for example, Paul Brunton's, or Carl Vett). XXXX

In this "our world" we therefore have a new linking-up with other cultures. There are other views of the world than just dialectical or capitalistic materialism. This idea of the "inner world" which has survived the revolutions of the centuries can hope to survive much more. Churches, museums, libraries and palaces can be damaged by bombs. Our cultural progress in so far as it depends on events in the outer world seems as if it can easily be flattened out because of a mistake on a telephone in Chicago or Moscow, but this "secret wisdom", this inner renewing has perhaps the best chance of evading the day of doom (literally Ragnarok, the twilight of the Gods). Toynbee believes that only some African tribe with candid acceptance of life may survive, if once the dread symphony strikes up. One can just as well assume that a few lonely Yogis from Himalyan caves could survive and preach their wisdom to the scattered, surviving tribes.

This magic word and this fashion—hoping as we XXXX must for a gentler solution of this world conflict—may yet bring about a more universal belief in Man, give new impulses and new experiences, open the way for new directions for art and science, new morals in politics and business, a new ethic for marriage and the family. And, perhaps, even the Christian Church, which, all through its



history, has shown signs of pagan influences, may be born anew under the influence of our own re-born pagans, and be willing to join the great brotherhood of religions in prayer to the same God.

We have still to learn from the East that "just to relax" is not enough: what matters is what our spirits, minds, souls, hearts are busy at during this stillness. By itself, relaxation is nothing more than a soporific (effective enough in its way) but as a means of reaching a new understanding, a truer picture of life, it has been tested and found effective. And because of this, we can perhaps learn to think less about our continents power-politics and more about our culture's quality, values and its possibilities of renewed life. Everyone carries the future within him, mankind's future. Everyone who can let go of some of his urgent business and ingrained ideas, withdraw from the chase now and then and surrender himself to stillness, can catch a glimpse of new world's, hear new tones and perhaps be able to build further on these newly won experience.

#### EILEEN J. GARRETT: SENSE & NONSENSE OF PROPHECY:

(1) We who do not sit for a fee are deluged by private requests (for appointments). Most of these are promptly refused. The reasons are obvious: too much work, too little time, and an inner feeling that most of the people who plead for sittings are not seriously in need of them. Whom shall we see? Why interview A and refuse B? The reason is we feel that one needs help while another has only the superficial desire for consultation. It's a matter of intuition. Naturally we make mistakes about people--I am just as fallible--but intuition does give a basis. The people I do see have strong reasons, not only can I feel their need but from the problems they present I can see it. Sometimes I can be of help in one 15-minute appointment, on other occasions the time has been mutually wasted. I have been lacking in astuteness at times when I tried to aid people who later turned out to be unworthy.

(2) I wrote, they answered again. Their answer had all the earmarks of the beginnings of a big trans-atlantic emotional debauch, I knew that nothing would be gained for anyone concerned by going on and on, via airmail; I had told them all that was necessary, and mail consultations are at best unsatisfactory. It seemed wise to bow out, giving them



the address of a capable person for further communication. Nothing is more dangerous than to become involved in the personal problems of other people. We should be totally disinterested. wise gifted and ethical

(3) I have made mistakes that offered no escape short of rude bluntness. I gave a man a brief appointment. He was much relieved, said I'd helped him immeasurably, from now on everything was going to be wonderful.... A month later he was back; wouldn't I just help to smooth out this relationship, solve this annoying problem? Again I helped him.... Three weeks later he was back again. By the end of a year he was calling two and three times a week. I had become substitute mother, priest, confidante and best friend. All psychoanalysts experience this unpleasant relationship, but they expect it and know how to cope with it in a cold technical manner. The man was escaping thru me. Thru me all of his decisions were being made. I was advising him on such major issues as "Should I go to Florida this winter?" I am not a travel agent nor have I the time patience or temerity to run peoples' lives for them. The man needed a psychiatrist and I was forced to tell him so, to refuse to see him again and thus break off what had once been a rather pleasant friendship.

(4) For anyone to give definite counsel on the basis of letters from total strangers seems to me as insidious as the "Advice to the Lovelorn" columns in newspapers. The sorry fact that such spurious advice is purped forth daily in papers does not excuse its quasi wisdom. It is better, kinder, to leave a letter unanswered than to have even a glimmer of suspicion as to the validity of the answer. I could willingly give answers to these questions if I had no conscience.

(5) Everyone knows that astounding cures have been effected thru faith, Lourdes, Christian Science. But I would insist upon the services of a good physician rather than tamper with the health of any person. This healing work is too dangerous. When people are ill I am willing to help; I am happy to send thoughts because thoughts can mean a great deal, but I will not tamper. I will lend faith, but I will make for it no lovaish claims. I am no miracle worker and no decent researcher--and I believe the power within us one day will play a major role in treating illness--would fly into the face of medicine with so nebulous and intangible a tool. Most



usually we refer the disturbed to a psychiatrist and the ailing to a physician.

(6) Most of these women cavorting themselves at the sandaled feet of a beloved master--most of them rich indolent with too much time on their hands--I object to their point of view that can apply to themselves, a philosophy so foreign to their lives. I suspect most of these latter-day followers of yoga are, consciously or not, interested in the lithe brown body of the guru. The real yogi has become obscured. Crazy plans are attributed to him until the Western intellectual speaks of the yogi as he might of a leper.... The yogis understand that an unhealthy body cannot help the mind to function properly. The higher yoga is a mental discipline consisting of directing attention on the state of completion, or oneness with the Deity. Attainment of this aim is samadhi. The yogi is usually ascetic. The practice has much to do with lessening disease since it teaches the necessity and value of deep breathing..... When these ladies are abandoned, the love and respect for Eastern philosophy goes out of the window and the guru is usually reported to the police as an impostor. This would ~~not~~ not matter much if it did not, in their minds, add up to distrust <sup>too</sup> and spite against all teachers, for there is nothing intelligent or reasonable about the woman who has felt the stirrings of her mixed and submerged sex impulses and identified such impulse with true inspiration..... Sometimes the guru is not ready for the responsibility he has taken to himself, and his heart is benevolent only in name.

(7) Everybody will remember the furor caused by a young lady in London who began to apport flowers. I once saw her friend put a bundle outside the lavatory window at her house. I went to investigate and found it contained roses! Even genuine mediums like Slade freely admitted they had recourse to fraud when their powers showed indications of diminishing.

(8) Witchcraft spells and sorcery can affect you only if you persist in believing in these things. Deny them and you are free. Exorcism is just as simple as that! No one person can control another's mind to his detriment, unless such control be obtained and permitted by virtue of confusion and acceptance.



(9) I refuse such offers (of leading a movement by founding a colony). There is no such thing as utopia. Also communal living is never easy. The average person can meditate just so long before ennui sets in. This is followed by petty bickering, schisms in the group and soon sex rears its head. Within a month or two they are behaving like problem children in a nursery school. I have never known it to fail.... I would not waste a week of my life in the role of cult leader. All (10) GRS Mead had a high opinion of Rudolf Steiner's integrity and spoke of him with affection. In the early

such groups are unfortunate because they attract the overemotional as well as the intelligent.

(11) Gurdjieff once said in my hearing: "Mind is the most direct thing in man's experience, and faith as spirit governs the universe." He was a man who was definitely aware at all times. I am glad I was able to see him shortly before he died.

days of my search for the meaning of truth outside of orthodoxy, I was attracted for a while to anthroposophy. ..Steiner worked too hard. He suffered a breakdown eventually. The demands on such a person are always terrific. The body breaks because the teacher has forgotten his own needs. This is due to the selfishness of the people who seek knowledge; their demands can be not only urgent but ferocious; the teacher collapses eventually.

(12) Oriental methods for the attainment of reality seem severe for a world where religion is fast losing its appeal; renunciation of externals is not in keeping with modern temperament. Renunciation is mental--I believe each was born into the world to live in it.

(13) Since I never felt that the worship of God was not for truck drivers but only for the 'right people' Buchman's Oxford Group never attracted me. Eating, conversing and confessing seemed to be Father Divine's methods too and he may well have copied them from Buchman's house parties. These movements produce people who confess today and sin again tomorrow.... Sin does in the end become a problem which very few esoteric leaders can take care of, since they all lack the training and discrimination which the priesthood has to have for the confessional.



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(14) As soon as a man speaks too easily of the "God in me", the time comes when the God becomes less and the ego becomes more. He becomes a dictator to the rest of the group. The Fascist impulse begins to breed. Many Buchmanites were gathered around Hitler, willing and anxious to regard him as a new master.

(15) The support given to ~~///~~ those who want to make religion an easy thing is not the way to anything but escape, self-satisfaction. Work order and inner fortitude are the better way for the few with exacting minds and the true desire to be of use in the world of mankind

(16) In all cults and pseudoreligious bodies, the faithful remain zealous only as long as they are being fooled. The minute they discover trickery, they turn to the law court. - Wherever there is a cult there is hysteria too.

(17) I heartily disagree with groups and sects withdrawing from life for meditation. There is always the privacy of one's room.

(17) The statements made by ouija and planchette are akin to the reflections of those inquiring who, while they may have forgotten certain things, must remember that everything is stored away within memory and that the storehouse of subconscious does contain the life-history of each individual.

(18) There is a large section of lunatic-fringe followers in every kind of paranormal movement, most of them religious fanatics. One of my more persistent correspondents send long long letters, rife with quotation marks, underscoring capital letters. The man is obviously insane. Such irresponsible persons scratching off senseless illiterate letters does not help the cause of research. Crank letters pour into my office. "Help me" is the plea of most of them. What person with a heart can dismiss them? Yet each of us realizes that he cannot single-handedly save the world. .... When they call in person it is still more difficult. I had to vacate one comfortable apartment because people would not leave me alone, would not believe that I was entitled to a private life. Women would post themselves in the lobby to waylay me. Finally I was forced to seek other lodgings, to keep my phone number out of the directory. .... The eccentric, the overemotional, the demented who concern themselves with things psychic--their



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garrulousness, their harebrained theories, their maddening persistence make scientists sceptical; but these devotees are rarely dangerous. They are a nuisance and an embarrassment. The mystic in politics is however really lamentable. I have never known a Nazi who was not absorbed in some murky kind of mysticism. Too many minds in all countries which professed an interest in metaphysics were too easily attracted by Nazi nonsense. ... The valid point of all this is that the true work of scientific investigation in this field has been endangered by, but will surmount, the people who insist on assisting serious workers.

(19) My days for many years were given to these experiments, each lasting from one to three hours. The subjective personality for research, once it is established, demands a passive uninterrupted ordered existence. The subjective and objective worlds do not mix very well. The subjective phenomena need the reflective mind, while the everyday train of events demands energy and stimulation. Research will not lend itself actively to excitement. Let the medium beware who mixes the pleasure of life with mediocrity. This will invariably produce an unbalance. One must maintain the subconscious reflective pattern seriously, or illness will follow.

(20) He who resorts to out-of-the-way theories to explain paranormal results may well be denying his own being, as I know to my cost, having been the victim of doubts for many years--doubts concerned with the control personalities. With the passing of the years I allow the answers now to reveal themselves rather than attempt to wrest them passionately.

(21) Eventually, after much trial and error, the sensitive can become a well-ordered personality but do not expect this at the beginning of his studies, for the impact of little-understood influences can cause him to become a highly-capricious being.

(22) I do not believe that there is ever absolute physical control of the medium by the trance personality. The medium acts out the role, even in those cases where possession would seem to be apparent.

(23) A sensitive I know has received on many occasions the pictorial contents of letters at the precise moment when her sons were writing her.



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(24) There have been cases in which the content of a dream was verifiable, pictorially accurate and completely precognitive. Such established cases cannot be dismissed. This is not to say that most of the dream stuff is anything more than a rehash of the doings of the past, and, although it may have value to a psychoanalyst as an indication of personality, it is of no value in terms of what is ~~going~~ happen in the future.

(25) Do not become so interested in yourself that you want to become an object of fascination to others. Look at the manifestations of your psychic gift calmly and objectively. Try to discover how much you have heightened them by a flair for the dramatic and imaginative. (26) Many of the people interested in this subject seem to be obviously unstable personalities but the fact of their interest in these movements makes the movements themselves no less important.

(27) It is the way that spiritualism is used and misused that makes the subject at all dangerous. Any subject in this vast field is dangerous if you enter it without objective understanding of what you are doing and what you are searching for, charged with emotion and credulity. (28) I make this plea to gifted and intuitive people to take on a greater responsibility of their work. It would be a great tragedy if the truths of the supernormal world are impeded mainly because some sensitive is temporarily blinded by his own narrow self-interest, or because of the short-sighted attempts of other sensitives to found a cult on the result of a few years of research. Too many scientific investigators abandon their study as soon as they encounter any signs of fraud; but they should not allow themselves to discourage so easily.

"SENSE & NONSENSE OF ELLEEN GARRETT: PROPHECY"

(28) They induce a semi-hypnotic state in which the conscious mind is shut out and the dark unconscious is allowed to function. The subconscious is in control. His unconscious mind is working like a radio, like a sensitive receiving instrument; it is incapable of thought, for conscious thought is like static to this frame of mind. (29) It is dangerous to meddle with the future, in the sense that prophecies can



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influence our future actions in a disastrous way. The Seer's method may bring unnecessary heartache and actual trouble. (30) The vaguely foretold doom the "bad" periods, are capable of reducing the believers of astrology into quivering masses of neuroses. (31) He went from one expert to another to have new horoscopes cast. There has been a rapid increase in his . . . . He has got to the point of seeking help from all kinds of people whose mental equipment does not begin to measure up to his own. He no longer trusts his intuitive self and he has become confused. (32) She is ruining her career and destroying her peace of mind by reading everything she could find on her chart and running from one astrologer to another in search of counsel. Had she given the same amount of time to study and work, she would have had no need to consult astrology. (33) The cartomancer who releases unnamed fears by his methods of divining the future showed himself to be erratic and irresponsible. (34) I knew Cheiro; and his books were very convincing. I investigated the claims made in behalf of palmistry. I have no belief in it. If my own life line were indicative, I would have been dead for the past 20 years. (35) One does get back from life, if not in kind, in experience, very much what one has put into it.

WALTER RUSSELL: COURSE IN UNIVERSAL LAW (cont.)

(26) For perfect mediation we need to lose our body -- to forget it as though we had no body. One cannot lose, or forget his body if his senses will not let him do so. Imagine a musical genius trying to compose a symphony in competition with sensations. He could not do it except by long practice of being able to shut out any sensations whatsoever, such as of noise, discomfort or inharmonious environment. A master can do this but not a novice.

(27) Realizing this fact I have not asked you to send in examination papers, reports or essays, such as you would be required to do if you were obtaining information which could be remembered and repeated at will. To apply the customary rules of examination by questionnaires would not be fair to you for one can be examined only for what information he has. A man cannot be examined as to what knowledge he has for the depths of knowledge cannot be sounded. Knowledge is light from which all ideas of things are born about which you can be informed but information concerning EFFECT is not knowledge of their CAUSE.



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(1) In 1903 a serious disease had really stolen upon Mrs. Eddy like a thief in the night. The anguished entry in Frye's diary for Sunday, May 3, 1903 tells of a sudden midnight attack of pain (Calvin, unnerved, forgets to write, as usual "belief of pain") when the Christian Scientists at Pleasant View were powerless to relieve their leader. Irving Tomlinson was called, but even his soothing presence failed of effect. The pain and the night were too much for principle; a doctor was sent for, but could not come. The agony went on, the watchers sent out another call, equally in vain. A third call brought a Dr. Conn, who hurried thru the darkness at 2.15 in the morning to succor the woman who had said there is no disease. Dr. Conn worked for an hour and then called in a Dr. Stillings for consultation. Gradually they managed to relieve the pain, and Mrs. Eddy slept a little.

(2) Nature, so long flouted by Mrs. Eddy, was at last taking no light revenge. She who had denied the existence of pain was now afflicted with one of the most painful of diseases--kidney stones. She who so often claimed to have healed cancer was powerless before this much simpler evil. When the attacks came, she could only lie and groan until one of her three cousins, Drs. Ezechiel, Shadrach, or Alpheus Morrill, came to administer the beneficent hypodermic.

(3) "They That Take The Sword Shall Perish By The Sword." Journalism, which had well-nigh made Mrs. Eddy, was now well-nigh to destroy her. She was to learn that one cannot assiduously court publicity for thirty years and then withdraw from the public un hindered. She who had so often summoned reporters to her side was to be summoned in her turn by them and find that, however unwilling, she must appear before them.

(4) It was an established ~~rule~~ rule with Mrs. Eddy never to employ anyone who had suffered from disease, or "belief" of disease.

(Excerpted from -- E S BATES <sup>and</sup> J V DITTEMORE : "MARY BAKER EDDY .. THE TRUTH & THE TRADITION")

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(Excerpted from -- E. S. BATES & J. V. BITTMORE: "MARY BAKER EDDY -- THE TRUTH & THE TRADITION")



(Sacred Books and Early Literature)

MEDIEVAL PERSIA

Sufism, the mystic religion of the Persian poets.

The literature of medieval Persia includes some of the most celebrated poetry ever written. Perhaps never, indeed, has there been a language and an age better attuned to poetry. Persia, after three centuries of Arab dominion, had regained her independence and resumed her own language. Her ancient literature had been destroyed, but her men of learning had become the leaders of Mohammedan science and theology. With reawakened patriotism they now began, from the poet Firdausi onward, to create a truly Persian literature. This literature, and especially its poetry, is closely connected with the remarkable religion called Sufism. Indeed, the latest edition of the Encyclopaedia Britannica goes so far as to say of the Sufism of the Persians that it "has fascinated the noblest minds of that subtle race and has inspired the most beautiful religious poetry in the world." Both the faith and the poetry so highly praised form the chief theme of the present volume.

The first great Sufi writer was Omar Khayyam, with whose works the volume opens. Unfortunately Omar, by a very large number of Western readers, has come to be regarded as a rather erotic pagan poet, a drunkard interested only in wine and earthly pleasure. This is typical of the confusion which exists on the entire subject of Sufism. The West has insisted on judging Omar from its own view-point. But if we are to understand the East at all, we must try to see how its own people look upon its writings. It comes as a surprise to many Westerners when they



are told that in Persia itself there is no dispute whatever about Omar's verses and their meaning. He is accepted quite simply as a great religious poet.

What then becomes of all this passionate praise of wine and love? These are merely the thoroughly established metaphores of Sufism; the wine is the joy of the spirit, and the love is the rapturous devotion to God. Even the constant scoffing at laws and conventions is but a protest against the narrow Mohammedan religious edicts which could not be more openly defied.

Let us understand this subject fully. Perhaps Persia never did accept Mohammedanism very deeply. It was forced on her by her Arab conquerors; and though in the course of generations the lower classes became thoroughly imbued with the new faith, yet thinking men may always have accepted it with reservation. We have seen in our previous volume that, in the year 1000, even the great Court-poet Firdausi was accused of Zoroastrianism. It would appear, therefore, that when Persia shook herself free after more than three hundred years of Arab dominion, her upper classes had no very strong religion, though like all men they desired one and sought for it. Thus arose Sufism.. The formulas of Mohammedanism must still be followed, to satisfy the masses of the people, and the words of the Koran served well enough for the metaphorical expression of deeper ideas. So Sufism clothed itself in metaphors, and was taught by poet-preachers. It became a religion of poetry.

In its essence Sufism is a form of mysticism; that is, it is a faith which finds expression in ecstasies and visions, and meets godhood everywhere. Its devotees go into trances, and then half-unconsciously pour forth a flood of fervid words which



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they consider inspired. They rouse themselves to a very agony of love for the beautiful and for God, a personal, devoted love. That, at least, is the more obvious side of Sufism; we shall find its followers developing philosophical ideas as well--deep thoughts as to the meaning of life and death. We shall also meet shrewdly intellectual philosophers who assume the garb of Sufism, using its rapturous words to pour forth most un-Mohammedan ideas, theories that, put in ungarbled prose, would have been punished with the executioner's sword.

In its earliest ecstatic form, Sufism was not of Persian origin. The first so-called Sufis were Arab monks who adopted the name from the single coarse woolen garment which they wore, the word sufi meaning originally "wool." Mohammed himself had preached positively against monkhood. Indeed, he had set marriage and the continuation of the race among man's chief duties. Yet even in his own case the values of solitude, of penance, of restraint from worldly joys, had deeply impressed him; and he encouraged that occasional withdrawal from common life, from which the monks or Sufis soon developed.

At a very early date, these Mohammedan Sufis were seeing visions and uttering doctrines in but little harmony with the original Mohammedanism. We learn of a woman Sufi, Rabia, as early as about A. D. 750. Rabia, we are told, would stand at night upon her housetop and reach out her arms to heaven in a rapture of love, crying, "O God! hushed is the day's noise; with his beloved is the lover. But Thee, I have for my lover; and alone with Thee I joy."

When questioned about matrimony she declared, "The bonds of wedlock have descended upon me. I am not my own, but my Lord's,



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- and must not be unfaithful to him."

Many of the Sufis developed by physical means the ecstatic trance which they regarded as religious; they danced, or whirled, or kept up a monotonous chant for long periods. Sufism had soon its saints, even martyrs. Indeed good Mohammedans hardly knew how to look upon or how to accept this strange and frenzied development in their midst, until about the year A. D. 1100, when the great Mohammedan teacher Al Ghazali placed upon it the stamp of his approval.

Of Al Ghazali as teacher and philosopher, we have spoken in our Arabic volumes. He was called the "Decisive Argument" or the "Proof" of Islam. He was the chief teacher of the faith after Mohammed. What he really did for Mohammedanism was to expand the strict literalness of the Prophet's teaching so that its believers might accept its doctrines both emotionally and symbolically. As this was exactly what the Sufis had long been doing, they were thereafter welcomed as good Mohammedans, and were allowed to assert almost any heretical idea they chose. Their only necessary caution was to speak in a poetic rapture, to ramble allegorically, and not to maintain their arguments in cold and intellectual prose. Omar, the first great Sufi poet, was a contemporary and, to some extent, a friend of Al Ghazali.

#### The Chief Sufi Teachers

Firdausi lived chiefly in the tenth century, Omar in the eleventh, Nizami in the twelfth. But not until the thirteenth century did Sufism reach its full development. Of Omar we may if we choose, accept the Western view that he was a pagan lightly masking as a Sufi. But the thirteenth century Sufists, there can be no doubt whatever. They are earnest, ecstatic believers in the "Religion of poetry."



They have even developed for it a system of philosophy, at the basis of which stands the following thought. The only truly existent thing is God. Each human soul is but a detached fragment of that great God-soul, and so, naturally, yearns to reunite itself to Him. The material world around us is a vision which confuses and misdirects, but can never wholly destroy, this yearning. We must struggle upward through the false loves to the true; and we do so in ever-increasing ecstasy of self-surrender as we approach nearer to the ultimate reunion with Him. The reader will find this doctrine expressed repeatedly in the later writers of our volume.

Most notable of these spiritually awakened thirteenth-century mystics is Jalal ad-Din Rumi. He is regarded to-day as the chief teacher, the chief exponent, of Sufism. His long poem, the "Masnavi," which we give in condensed form, has been called the Gospel of Sufism. As a poet Jalal ad-Din ranks perhaps a shade below Persia's greatest singers; but as a religious teacher, philosopher, the chief exponent of a new faith, we need rank him but one grade below the other perhaps the more characteristic of the two. So both are presented here.

Jami, on the other hand, is an undisputably earnest Sufi. We have taken, in the form he gave it, the celebrated Persian love-tale of Joseph and Zuleika; and the reader will find the moral purpose of the whole made very plain. Zuleika at first loves Joseph very humanly, but so deeply that at last she reaches the point where, through the very strength of her passion, she outgrows its earthly side. Her love rises above the man and passes to the God-in-man, which exists in every human soul. That is the clear voice of Sufism, the highest teaching of the Persian poets.



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The poem now pursues the Scriptural account of the life of Joseph, or Yussuf, whose supernatural beauty is, however, described as being the especial gift of God, and recorded to have been so great that no woman could look on him without love. Zuleika, therefore, only shared the fate of all her sex. Some writers say the ladies who clamored so much against her for her passion were, when he first entered the chamber where they were all assembled, in the act of cutting pomegranates, some say oranges, and in their admiration and amazement cut their fingers instead of the fruit! Yussuf is considered the emblem of divine perfection, and Zuleika's love is the image of the love of the creature toward the Creator: some go so far as to say that we ought to follow her example, and should permit the beauty of God to transport us out of ourselves. The rapid change from prison to the highest state of Yussuf they consider a type of the impatience of the soul to burst its fetters and join its Creator.

Now however, she is impoverished and almost blind. She can only build a little house of reeds opposite the residence of the object of her devotion, in order that she may be near him day by day, and hear the sound of his horse's feet as he passes. She has grown old, but her love has only deepened, and has become at length love of God.

Inspired by love, Zuleika at length renounces idolatry, and her lover hails her as a convert to the religion of the only true God. She presents herself as a believer before Yussuf, and is rewarded by the return of her early youth and beauty, at his prayer; for he now sees no obstacle to his love, and at once acknowledges it, and returns the passion which had been before so fatal to them both.



OMAR KHAYYAM

(Introduction)

Omar Khayyam, which means "Omar the Tent Maker," was born about A.D. 1050 and died in 1122. Our day knows Omar only as a poet; but his own age revered him as a scientist and teacher. In that twelfth century, when Arabic or Mohammedan learning was at the height of its fame, when European scholars were journeying eagerly to Arabic universities, Omar was accounted one of the most learned of the Mohammedans. He was a celebrated expounder of the Koran, and wrote several scientific works, especially on astronomy and algebra. His contemporaries spoke of him as the successor of Avicenna, of whom our Arabic volumes have told as the "wonder-mind" of an earlier generation. Omar in his youth was the friend and fellow student of a lad who rose to be the Vizier, or Chief Minister, of the Sultan who ruled Persia. This Vizier offered Omar wealth and high employment; but Omar refused to accept more than a small income, and peace in which to pursue his studies. This tale strikes the keynote of the sage's life. He truly scorned ambition. Learned as he was, he disliked argument, which among the disputants of his time was often superheated. Hence in public, Omar rather veiled than displayed his knowledge.

That such a man should be regarded by the Western world as an idle reveler is absurd. Such wisdom united to such shallowness is self-contradictory. There is, however, some justifiable ground for the view of Omar taken by that other remarkable poet who first introduced him to the Western world.



When Edward Fitzgerald's translations of Omar had brought both writers before all eyes, Fitzgerald wrote of him, "while the wine of Omar celebrates is simply the juice of the grape, he bragged more than he drank of it, in very defiance perhaps of that spiritual wine which left its votaries sunk in hypocrisy or disgust." And again, "Omar, more desperate, or more careless of any so complicated system as resulted in nothing but hopeless necessity, flung his own genius and learning with a bitter or humorous jest into the general ruin which their insufficient glimpses only served to reveal; and, pretending sensual pleasure as the serious purpose of life, only diverted himself with speculative problems of Deity, Destiny, Matter and Spirit, Good and Evil, and such other questions, easier to start than to run down, and the pursuit of which becomes a very weary sport at last!"

Since Fitzgerald expresses this bitter view of life for himself as well as for Omar, his translation, though very beautiful as poetry, becomes unreliable as voicing the original Persian. Many of Fitzgerald's phrases, and not a few of his entire lines, are nowhere to be found in Omar. Thus our world has too nearly mistaken the one poet for the other. The general introduction of this volume has already pointed out to the reader that Persian teaching absolutely rejects this material view of Omar. We have therefore presented here not the few "rubaiyat" of Omar which Fitzgerald partly translated, partly invented, but the full collection of all Omar's known quatrains, in a form preserving a strict fidelity to the original. From these, let the reader judge the wisdom or the follies of Omar, as he will.



One ancient anecdote of Omar so touches on this point that we repeat it for the reader to apply on either side. It is attributed to one of the sage's pupils in science, who says: "I often used to hold conversations with my teacher, Omar Khayyam, in a garden; and one day he said to me, 'My tomb shall be in a spot where the north wind may scatter roses over it.' I wondered at the words he spake, but I knew that his were no idle words. Years after, when I chanced to revisit Nishapur, I went to his final resting-place, and lo! it was just outside a garden and trees laden with fruit stretched their boughs over the garden wall, and dropped their flowers upon his tomb, so that the stone was hidden under them."

HASTING'S ENCYCLOPEDIA OF RELIGION

- (1) The Eastern Church, also called the Orthodox church is divided into different geographic separate and independent organizations, such as the Greek, Roumanian, Cyprus and Russian churches. All share a common fate and worship with the others.
- (2) Monks are distinguished into two classes: (a) those who have common needs and a common purse; (b) those who dwell singly and apart from their fellows, but under the spiritual direction of the Abbot.
- (3) The Greek Church requires Bishops to be celibate since they are chosen from the monks but parish clergy may marry before ordination, not after.
- (4) In China the more earnest votaries of Buddhism will vow a life of celibacy, without however becoming monks or nuns; even married persons will agree to live the rest of their lives apart in conformity with Buddhist ideals.

(5) F. SCHUON:

- (1) The Eastern Church (church of Roumania, Yugoslavia, etc.) combines metaphysics and esoteric mysticism in its inner way but the Catholic mysticism is still egoistic.



One ancient anecdote of Omar so touches on this point that we repeat it for the reader to apply on either side. It is attributed to one of the sage's pupils in science, who says: "I often used to hold conversations with my teacher, Omar Khayyam, in a garden; and one day he said to me, 'My tomb shall be in a spot where the north wind may scatter roses over it.' I wondered at the words he spoke, but I knew that his were no idle words. Years after, when I chanced to revisit Nishapur, I went to his final resting-place, and found it was just outside a garden and trees laden with fruit stretched their boughs over the garden wall, and dropped their flowers upon his tomb, so that the stone was hidden under them."

HASTING'S ENCYCLOPEDIA OF RELIGION

(1) The Eastern Church, also called the Orthodox church is divided into different geographic separate and independent organizations, such as the Greek, Romanian, Syrian and Russian churches. All share a common faith and worship with the others. (2) Monks are distinguished into two classes: (a) those who have common needs and a common purse; (b) those who dwell singly and apart from their fellows, but under the spiritual direction of the Abbot. (3) The Greek Church requires Bishops to be celibate since they are chosen from the monks but parish clergy may marry before ordination, not after. (4) In China the more earnest votaries of Buddhism will vow a life of celibacy, without however becoming monks or nuns; even married persons will agree to live the rest of their lives apart in conformity with Buddhist ideals.

LEE T. SCHUCH

(1) The Eastern Church (Church of Romania, Yugoslavia, etc.) combines metaphysics and esoteric mysticism in its inner way but the Catholic mysticism is still esoteric.



(1) Why do you not let Me carry all your burdens? For to Me they would not be burdens, but would change to pleasant agreeable actions.

(2) So long as you take praise to yourself, you must also take blame for things done through you that do not seem wise to you and others.

(3) To Love, work is not work, neither is there any time but the present, and that is full of interest and Joy.

(4) Know this: You cannot receive Me as I am until you have been made ready by experiences. And you cannot fail to receive Me the very instant you are made ready. It is not a matter of My choice, nor is there any arbitrary will in the matter. It is growth, and there is no such thing as your being either neglected or favored.

(5) Where analysis begins, love ends. The intellect therefore, has only the empty remembrance to work upon, before the Life has been shut out in the attempt to retain It.

(6) Stop your photography, do not develop pictures. I am having My likeness taken on you. You are My sensitive plate, and I will be impressed on you consciously. You cannot bring the light of intellect in and analyze Me. No; all must be dark until the chemicals--experiences that come to you--cut off all that is not My likeness, for I want you to make perfect prints of Myself. I want My Love, My Wisdom, My Faith, My Perfection, all to appear on you just as they are in Me. Yes, you are to be a living, moving likeness of Myself. I am invisible, you are to be visible. I am Universal, you are to be an expression of Me. You are to show forth all My Joy, My Love, My Peace.

Will you not endure patiently the short time it requires to develop you in the dark room? Do you beg to have the door opened and the light admitted before all is cut from you that is not like My own life?

No, dear one; I know you desire to be perfect. Nothing short of perfection would suit you, for you seek to be accepted, wholly accepted, and nothing rejected. Well, then, let Me go on with My work of removing, by circumstantial resistances, all that is not like Me.

What need you do to hasten matters? Nothing. You can do no more than the photographic plate referred to. You must submit. Then why do I write to you? Because this is part of the process. Do you not believe that this paper coming to you, is just as much a part of your experience as was your birth into physical life? Do you not know



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that all that is said or done to you in every way and  
in all things is a part of My development with you? I  
know you think you must sit in the silence to be unfold  
ed, but this is the result of your intellect. You un-  
fold more by coming in contact with things that stir your  
temper, and cause you to become impatient, than you do  
while you hide away from the noise and vexations  
of life.

(7) As you have doubted and feared while being led  
by the self, so you will have perfect Faith as you  
are led by the Spirit.

(8) Do you not see then that you must meet condi-  
tions that will take away from you the things which the  
self is striving for and trusts in? For until you are  
brought down into complete darkness, and all things for-  
sake you and you fail, you will continue to trust to  
self effort.

(9) Then you will enter a new world, and see the  
folly of trusting to the efforts of self. You will re-  
ceive from Me moment by moment all you need, for I within  
you will be your constant supply.

(10) You try to live in the future, and I am not there.  
I am to be found only in the present, moment by

moment. You do not know what I have in store for you  
tomorrow, and you cannot make any plans, or know what  
you would like tomorrow. You must leave all the future  
with Me. I am sufficient each moment, and will fill  
you with all the faith and joy you can contain if you  
will remain with Me in the present.

(11) If you abide in Me, you may ask what you will, and  
it will be done.

If you abide in Me, you will have no desire of your  
own. You will not live a life of separateness. You will  
not see evil. You will not set yourself against any part  
of My creation. You will sense only My desire, and will  
receive all from Me.

Thus you become one with Me, and know no life but  
Mine, no desire but Mine. And when you become conscious  
of My desire, you may know that the thing you desire is  
already done; for were it not the way things were to  
be, you would not have become conscious of it as a desire.

(12) The self, or separate, life is good in its time  
and place, but you have outgrown it. There are desires  
that do not find their fulfillment in things around you.

as was your birth into physical life? Do you not know



You hope, you seek, you obtain the object you seek, but it is not what you thought it was, for it does not satisfy your desire. This causes unrest, and disease in mind and body

(13) Self is not an enemy, but a servant. The same sun that builds up the growing fruit or grain, also ripens it, and causes it to fall from its place of growth. So, also, does the same Life that causes self to grow and unfold all his limited and unsatisfactory qualities, cause these things to fulfil their time, and enter death

(14) No one is ready for this message unless he is ready to sign his own death warrant, and nonresistingly submit as the execution takes place. You must be ready to say to Me in you:

I surrender all my claims to all that the self has gotten possession of in all my nature. I will not resist, but submit, and see them all cut off by circumstances as circumstances may act on them.

(15) I now consent to let Spirit in me and in all things, proceed to do as It wills with this self and all his belongings, either through me, or other persons, or circumstances. I desire no Life until it pleases Spirit to live Its Life in my stead; and the time is not a matter for me to decide. Nor will I dictate to Spirit in me how It shall live Its Life, whether it be in harmony with my sense of good, or against it.

(16) O beloved, I come to you who are thoroughly convinced you have failed in business as a self. I come to compare books. I have furnished you with your capital, and started you in business. You used up your daily allowance, and your debts have outweighed your credits, and now you must go into bankruptcy.

Have you made a failure? Yes, and no. A failure as far as being a success as a self, but a glorious success in so much as you did all I desired you to do-- you found out the utter inability of your living without Me. You not only need My Life, but you need Me constantly to live It.

Yes, you have succeeded in all I intended; for your failure to succeed, and to learn that you could not succeed, is the success I intended.

(17) I remit his sins he has charged against himself because he enters death freely and leaves all his credits to go with he rest.



(18) You will hear Me telling you to live a moment at a time, and not go ahead, or enter darkness or trials or suffering until the time. My faith that I will give you, will enable you to heed My silent Word. My Love will enable you to endure the pain and loss of all that constituted the self life.

(19) After the crucifixion has taken place, and the self-desires and ambitions are all burned out, you will find that I will begin to be resurrected in their stead. I will revitalize your affectional, intellectual, and physical natures. I must begin at the center which is the Jerusalem in you, and from there I must carry my gospel of Life into the uttermost parts of the earth, which is, in this case, your whole nature, including your body.

(20) Your entire mental and physical natures must be subdued and made alive by My Love and Life. The physical will be the last to be reached; but all the functions and every atom of your body will accept the gift of My Life and Love, and will act under My direction.

It is My good pleasure to give My Life to all who are ready for it; and all will sometime be ready for It, for self is sure to convince each one that there is no life in division. The sufferings that self brings on will prepare all for the reception of My Love and Life.

(21) ~~You and Spirit are to become united as One; you are to become married to Spirit in all parts of your being.~~

(22) And when I am not allowed expression as I am, I cease to be that which I am, and become evil to your consciousness. When you are fully ripe for My Wisdom and Love, you will see only Me, for I am all and in all. You will then no longer call Me good and evil, and condemn and cut off portions of My nature.

(23) My Love alone which can satisfy your heart. I am not sorry as I see you weak, discouraged, and in darkness, for this alone will enable you to let Me in, and live My Life in you.

(24) I do not condemn you for your past life with all the seeming mistakes, for they were not mistakes at all. What you call mistakes are to Me only the processes of life unfolding you into a consciousness of My Life, My Joy, My Peace.

He said that he had seen the light of life because he entered death freely and leaves it with the best.







and after I am in I will reveal it all to you.)

(30) I must give you up to your own choice and way, so you will find the end of it and see it is not the right way.

So-called evil does not disturb Me, for all is working to bring you into a condition to enjoy My perfect Life, Wisdom and Love; therefore all is good.

(31) You create images in your mind and endow them with authority and power over your thought and conduct, and you give these images power to punish you for violation of the laws you make. This is all good for you, so I have made the law.

But I come to you to deliver you from your false gods to whom you have given power over you. I desire to reveal to you My true nature in so far as you can comprehend it at present.

(32) You plan, and decide what you will, and will not, do. And you find your plans conflicted with on all sides. So you worry, and strive against things, and you know no Rest, Peace, or Joy. Why? Because you do not know Me, and look to Me to give you My Patience and Faith, so you could quietly wait until you saw the "open way", and walk in it. Then everything would help you on, and nothing would oppose you.

(33) I do not care to rectify your present tangles only for you to go on in your own way and make greater ones. I would have you give up entirely going single handed, and join your life with Mine. I would live in you, and thus we would obey the Law of Life, and be free. But should I yield to your present desire to help you out of your own way, you would still retain faithfulness to the self in you, and it would lead you into deeper trouble.

(34) Trust in Life in you. Do not think you need plan anything to get Me to live in you; for just the opposite is true. When you are entirely through trying and planning, you will find Me ready to assume My position, and do My work in you. But you must not take matters out of My hand when I want to be patient and wait. You will be tempted to guide your own affairs. You do not know the Law, and all your efforts will be in vain or worse, for they will be just opposite to the Law, and you will undo what you try to do. You will be your own enemy, and defeat your own purpose. This you are doing now, and yet you blame others for it. You think some one should help you, while you do not try to help others; but in your attempts to help yourself, you hinder.

to learn how to live before you let me in with My life;



Now, My dear one, I shall surround you with just (226)  
such conditions as will reveal to you the utter helplessness  
(ss) of your position in the self life. What does it  
matter what other think of your success or failure?

(35) I would love to bless you even now by giving you the  
joy of My life, but you would not be able to direct My  
Life, and you would claim It as your own, and thus It  
would become separated; and Life separated from Life is  
no more Life but death and discord.

(36) All these see you, and know your sorrow; but they  
know by experience what was best for them, and so also  
know what is best for you. They do not feel moved to  
deliver you from your hell of discord, for they know what  
the hell brought them when they yet loved and obeyed the  
self. So, while they rejoice at your victory over self  
when you finally give up all and meet Me as your Life,  
yet they do not interfere with the good Law that is your  
teacher.

(37) Let your environments that are forming to cut you  
off from your self life, be evidence to you that Spirit  
in you is ready to have it so, and that It will be able to  
live in you when these environments cease to support the  
self life. You will find, My dear one, that a new environ-  
ment is being formed for you as the old one is being  
destroyed.

(38) O dear, if you trusted Me, you would not have to be  
torn from your former attachments, and bleed and suffer  
as you do; but you, as the ripe fruit, would yield readily  
to the hand of Love that plucks you from your former con-  
ditions and places you in better ones.

Yes, I say, it is because you do not believe in Me  
and the perfection of My Law; for if you did, you would  
welcome each removal of old conditions. You have not had  
your faith exercised. You have doubted too much to now  
be strong in faith, and I speak to you in this way to  
increase your faith. It is My work to create faith in  
you as well as to supply you with all else you need.  
All is done by one Power, one Wisdom, One Love.

(39) I will live with you from moment to moment, and we  
will not trust to anything that is past. We will just  
live, and enjoy the present; and you will have My wis-  
dom to reveal to you the purpose of all changes. Then,  
instead of being sorry when changes come and remove  
environments, or things used by you yesterday, you will  
rejoice and be glad as you watch for Me to bring you new  
things for the present needs.



Now, my dear one, I shall answer you with the help of such conditions as will reveal to you the utter helplessness (22) of your position in the self-life. What does it matter what other think of your success or failure? I would love to bless you even now by giving you the joy of my life, but you would not be able to direct my life, and you would claim it as your own, and thus I would become separated; and life separated from life is no more life but death and discord.

(23) All these see you, and know your sorrow; but they know by experience what was best for them, and so also know what is best for you. They do not feel moved to deliver you from your hell of discord, for they know what the hell brought them when they yet loved and obeyed the self. So, while they rejoice at your victory over self when you finally give up all and meet Me as your life, yet they do not interfere with the good law that is your teacher.

(24) Let your environments that are forming to cut you off from your self-life, be evidence to you that spirit in you is ready to have it so, and that it will be able to live in you when these environments cease to support the self-life. You will find, my dear one, that a new environment is being formed for you as the old one is being destroyed.

(25) O dear, if you treated Me, you would not have to be torn from your former attachments, and bleed and suffer as you do; but you, as the ripe fruit, would yield readily to the hand of love that plucks you from your former conditions and places you in better ones.

Yes, I say, it is because you do not believe in Me and the perfection of My Law; for if you did, you would welcome each removal of old conditions. You have not had your faith exercised. You have doubted too much to now be strong in faith, and I speak to you in this way to increase your faith. It is My work to create faith in you as well as to supply you with all else you need.

All is gone by one Power, one Wisdom, One Love. (26) I will live with you from moment to moment, and we will not trust to anything that is past. We will just live, and enjoy the present; and you will have My wisdom to reveal to you the purpose of all changes. Then, instead of being sorry when changes come and remove environments, or things used by you yesterday, you will rejoice and be glad as you watch for Me to bring you new things for the present needs.



(40) I was also in each of them, but they could not comprehend Me in themselves at all; but they had learned to look for Me in Jesus. So I remained silent until they had exhausted all their means. And when they could do no more, they gave Me room to act. They gave all into My hand, so I revealed My power to them.

So, dear one, I am in you, and am waiting patiently until you get through trying to save yourself.

(41) You are incapable of judging anything, because you do not see My purpose, and do not wait to see the result of things.

To you the world seems all confusion, and you do not feel that it is safe for you to trust Me in all things. You think you need shield yourself, and direct your own course; for you do not give Me place in you to direct you, and do through you the things that would bring you satisfaction.

I love you...Where we must meet...I seek My bride...  
Freedom and joy to you...We must dwell together...  
Your peace is only in Me...I permit only good to you...  
I love you for I am Love...You are the only One...I must be  
be your only Love...I only, love you...I have no condemnation...  
I am always with you...Your desire for Me means you are ready...  
The only evil is belief in evil...You love Me in persons...  
Your failure is our success...We must be One...  
I am the door to your happiness...Failure brings success...  
Hell brings heaven...Trust and be satisfied...  
I am unfolding you...You to become my likeness...All are One  
and equally good...I give you perfect conditions...  
The peach tree...I guide and guard you always...Look with  
not backwards...Your savior in things you fear...Your new home...  
Abiding in Me...Death of self brings true Life  
Can you surrender to Me? I forgive your sins...You are My bride.

( 42) I can not teach you while you, as a self with a consciousness that you are living your own separate life are having prosperity and everything is going smoothly; for then you will not seek Me where I dwell, but will depend on yourself as a separate power.

(But I surround you with darkness, and give you conditions that you can not meet; I cause you to fail in every effort; and this causes you to give up all hope of success. And in this discouraged state you learn to let go the self-effort, and this brings you near to Me.



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I love you... Where we must meet... I seek my bride... Freedom and joy to you... We must dwell together... Your peace is only in me... I permit only good to you... I love you for I am love... You are the only one... I must be your only love... I only love you... I have no condemnation... I am always with you... Your desire for me means you are ready... The only evil is belief in evil... You love me in persons... Your failure is our success... We must be one... I am the door to your happiness... Failure brings success... Hell brings heaven... Trust and be satisfied... I am waiting you... You to become my likeness... All are one and equally good... I give you perfect conditions... The perch tree... I guide and guard you always... Look within not backwards... Your savior in things you fear... Your new home... Abiding in me... Death of self brings true life... Can you remember to Me? I forgive your sins... You are my bride.

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(43) I surround you with darkness, and give you conditions that you can not meet; I cause you to fail in every effort; and this causes you to give up all hope of success. And in this discouraged state you learn to let go the self-effort, and this brings you near to Me.



In this darkness when you cease to try, you find things go better than when you made an effort; and so, little by little, you find that it is not by your power or might but by My Spirit that things are done.

For a time you become inactive and it seems that you are not needed or wanted in the universe of action. This must needs be, that the self-consciousness cease its effort as a separate power, and in its stead you learn to trust the self-existent, ever present Life, Wisdom, Love, and give all you are and have to It. Activity comes to you when you receive the Faith that all things done through you are not done by you, but by My Spirit that dwells ever ready in you.

(43) You need not fear when all is dark, and you can not see, and do not know what to do. For when you may know that I in you will know just what to do and how to do it.

(44) When you are ready, you will ask Me with your whole heart and then you will find Me. For the instant that the heart has had sufficient experience in failure so it seeks nothing else but Me, and makes no more effort to climb up some other way, but relaxes exhausted, and every part of you gives up the attempt to obtain Life or Rest by effort, then your heart will unite in one thing. There will not be a divided purpose. You will be purposeless. When your whole nature all unites, even though it is in despair, then you will relax, and I will be in your midst.

Is this a strange way to seek? Is it seeking when one ceases all effort, and completely gives up in despair? He that loses his life shall find it. While he seeks to save it he loses it. When he gives it all up he finds it. The reason you do not find Me is because you still seek to save yourself. You still have ambition. You have self interests and you cannot lay down your life that you may find your true Life, which is I. I come that you might have more abundant Life, but you cannot have it until you lay down all effort to retain the self life you are conscious of.

(45) When the last effort has been made to save yourself, and all that is in you relaxes, and you say with a unanimous vote of all your nature, "I am done," then I will come. ~~Then we thought shall~~



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(46) The fires must burn; the things that yet hold you and draw you must be cut asunder. Experience alone will do this. Mental effort will not do it; it requires actual living—real experience in the things you exist in. Your loves and desires must be made active, and then the life forces must be wounded, as it will seem to you. This gives you pain and sorrow, but it is the action in you of My Love.

(47) It is not wise to remove your trials, nor to take you out of them, for this would cause My work to cease in you.

(48) I will not tell you that which is not for your present unfoldment even though you think you desire to know, for much of your conscious desire to know truth is that you may help, protest, and defend yourself, and succeed in your own way apart from The Way.

You do not like to make mistakes, but if you did not, you would not be able to receive Me. Rejoice then at failure, at sorrow, at darkness, at all experiences that tend to dishearten your nature. For I say gain, when you are unanimous in giving up, when your whole heart says, "I surrender all," then you find Me.

Why cannot I come and help, uniting My power with your effort? Because I am complete, and need every function of your mind and body in order that I may give you abundant Life in all your nature. And if you do not abandon all, and let Me enter all, I cannot come. I occupy the whole heart, and therefore the whole heart must surrender, or I cannot take full control of any of it, but must let it act as it can, and fail. To help it succeed would be to hinder.

(49) Satisfaction is for you else you would not desire it and seek it.

It is right for you to seek satisfaction, but you cannot have it until you trust implicitly in Me.

(50) I create darkness all around you that you may let go of all you cling to as a self, for nothing that you as a self, or separate consciousness trust in, can give you what you desire.



Science and Intuition

by Arthur Farwell

A short 200 years ago Benjamin Franklin, with kite and key, pioneered in probing the secrets of the capricious forces of electricity. Mankind had long noticed curious little phenomena of diverse character which baffled comprehension and defied control. Among these were the lodestone, the magnetic needle, St Elmo's fires on mastheads and spars, the effects of rubbing glass and amber, sparks from fingers and hair, and from the stroking of fur. Lightning and the aurora might be only wider workings of the same mysterious force. Playing everywhere about the physical world were elfin earth and body-currents, and giant sky currents. What helpful power, available to man, might lurk behind these curious displays?

After Franklin's day a host of laboratory gadgets and amusing electrical toys began to appear. Today, with the application of our further scientific discoveries, we augment and concentrate these random nature currents, make them drive powerful engines, turn night into day, and otherwise change the aspect of life.

Now, to draw a curiously similar picture— up to a certain point— throughout the mental world of man innumerable little "currents" of intuition have been playing, apparently since our species came upon the scene. The forms in which these spontaneous movements of intuition have shown themselves have appeared as different from each other as the various random forms of electrical manifestation in nature. Among these are the "hunch", the sudden flash of insight, the "inspiration" of one kind or another, the symbolic dream, and other related phenomena. All of these, scrutinized, imply immediate insight into truth, without benefit of reason. These phenomena also occasionally have taken on more stupendous forms— apocalyptic visions, the history-making inspirations of a Moses or a Jeanne d'Arc, or the intuitions of a Bacon or a Newton— which change the history of the mind. As in the case of spontaneous electrical phenomena, man has been led to suspect the existence of a might-



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ier power behind the multitudinous little activities of intuition. But here again he has not recognized these mental phenomena, seemingly so different from one another, as arising from a single principle.

The pioneers in this field, who began to call attention to the powers of the subjective mind, were such men as Mesmer and Carcot in Franklin's time. Out of these discoveries came an era of parlor tricks of hypnotism and mind-reading. Now, however, we are in possession of the discoveries and revelations of such modern students, thinkers, and experimenters as Freud, Jung, Troward, Carrel, Rhine, and Dunne, with their different angles of approach. We have begun to see the vast powers of the Mind within the mind, and to glimpse the deeper source and principle from which issues the perceptive and creative power of all inspiration and intuition. And we have gained a very considerable insight into the ways of the evocation of this power.

Here our analogy hesitates. We have not yet brought about a changed world-scene, through these powers, as physical science has done. Nor do we teach the technical control and use of these mental powers to everyone, though we are witnessing an extraordinarily rapid growth of this knowledge and practice. Any one alive to the processes and results of the thought movements of today must realize that we are now well launched upon a new era and extension of science. This determined search for truth, in a formerly neglected direction, must lead to a changed condition of human life arising from the discovery and use of hitherto little understood powers of mind. And this change gives promise of being more revolutionary and sweeping than that which arose from the discovery and use of the powers of steam and electricity.

What the man on the street wants to know, however is what this knowledge may mean immediately and practically to himself. And he wants to know it in plain language. Clarification and simplification therefore are needed, if we are generally to have something to grasp and use. But we must expect the operations of mind to be differently conditioned from those of matter, and to require different sorts of yardsticks for their measurement. We are called upon to pass from a physical to a mental aspect of science without abdication from either the scientific attitude or from



ter power behind the multitudinous little activities of intuition. But here again he has not recognized these mental phenomena, seemingly so different from one another, as arising from a single principle. The pioneers in this field, who began to call attention to the powers of the subjective mind, were such men as Mesmer and Garpot in Franklin's time. Out of these discoveries came an era of parlor tricks of hypnotism and mind-reading. Now, however, we are in possession of the discoveries and revelations of such modern students, thinkers, and experimenters as Freud, Jung, Troward, Carrel, Rhine, and Dunne, with their different angles of approach. We have begun to see the vast powers of the Mind within the mind, and to glimpse the deeper source and principle from which issues the perceptive and creative power of all intuition and intuition. And we have gained a very considerable insight into the ways of the evocation of this power.

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common sense. Three propositions must be understood at the outset if we are to bring the scattered knowledge of intuition in its scientific bearings, down to a convenient focus.

First, every intuition is an answer to a question, or a solution of a problem, consciously or unconsciously asked or presented.

Second, this intuitive answer may appear in any of a wide variety of forms.

Third, we may definitely and consciously ask the question or present the problem, and receive the answer in one or another of these forms— i.e. intuition may be consciously induced.

The previously indicated group of forms which intuition may assume may now be amplified. Most common under the ordinarily accepted use of the term "intuition" are the "hunch" or inexplicable impulse to do a certain thing, see a certain person, and the sudden inward realization of a truth to which one feels compelled to give assent. Other forms are the artistic, scientific, religious or other "inspiration" giving in any of these spheres the truth required,

without an immediate process of reason. Others, again, are the symbolic and prophetic dream, revealing the inward nature and sometimes the solution of life-problems, casting before them the shadows of coming events. These correspond more or less clearly with waking perceptions of similar kinds. The true vision of high or cosmic import is also to be included in these forms. Intuitions not infrequently occur in the form of a voice heard inwardly, either awake or sleeping. What has not been heretofore realized is that all these forms arise from, and operate by, a single central principle, to which the single term "intuition" may justifiably be given.

The three primary propositions, stated above, expressed in these simple terms, appear to make the whole matter easy enough to lay hold of and so it is in general principle. Practice is a different thing.

Time for mental exercise must be provided, unusual sorts of concentration and observation engaged in, and technique required. Various knotty points must be understood, entrenched prejudices and mental limitations sometimes overcome and possibly new vistas gained upon the constitution of man and the cosmos.



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The aspect of mind or intelligence within us which gives us the intuitive answer of truth has access to a region and principle entirely beyond the reach of the ordinary waking mind. Our century-long concentration upon physical phenomena has led us away from a readiness to realize such a fact. But with the increasing reaction against a purely materialistic attitude, this realization is growing rapidly. The waking individual mind, for all its limitations, is nevertheless the necessary factor for the activating of subjective mind. When it begins to do this consciously and purposefully, and to observe the results, a science of the mind comes into being.

In what way, then, is this intuition a power which we may turn to such great account? If we are not thinking of mere brute force or the acquisition of material wealth, man's progress, power, and freedom consist in having his reason-baffling questions answered and his life-thwarting problems solved. Reason's extremity is intuition's opportunity. The revelation of intuition is the truth that sets us free.

In proportion as we can set the inhibiting question or problem behind us and move on to creative living, we are just so far augmented in power. Mere casual or "accidental" intuition is already a power, but one usually very partially and inefficiently employed. In the individual, if he attains to a fuller and more ordered use of his intuition, it is a consciously employable power, nor procurable otherwise, for the advancement of his individual life and evolution. This advancement may be in any direction in which he is justifiably determined to go forward.

## II

But how shall we make even a beginning of removing intuition from the sphere of trivial chance occurrence, such as that of the random electrical earth-currents, and of lifting it to the dignity and effectiveness of powerful use and control, as we have accomplished in the creation of electrical machinery? The answer-- only by the furtherance of a science of intuition.

We have much more than enough material for the establishment of a definite field of science which shall include the forms and the operation of intuition.



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We have much specific testimony concerning both the operation and the conscious practice of intuition from thinkers and workers along creative lines who depend upon the faculty. All the phenomena observed by them converge upon a few basic principles; these observers however, do not appear to have carried these principles to the ends and relations towards which they naturally point. My own experience has allowed me to go further and to reach certain conclusions. Roughly, these conclusions affirm the identity in principle of the various phenomena which I have included under the term "intuition", and their operation by one single law; and further, the possibility of knowing and using this law. This knowledge is arrived at by a sufficiently close observation of the uniform way in which these different kinds of intuition work, and by comparing the result with the knowledge which we are gaining of the working of subjective mind. We are painfully slow in formulating definite laws and hypotheses from the evidence now in hand. We have been equally slow in reducing the whole mass of these observations and results to their least common denominator, and giving the gist of it in plain terms to people in general. The point has now been reached where the substance of the matter is ripe for popular apprehension and use.

My own first experience of definitely pointed significance occurred in the field of musical composition. In 1913, I received commission for the composition of music for a series of pageant dramas. ~~In 1913, I received commission for the composition of music for series of pageants.~~ I knew that to do this extensive work against a time schedule I should have to operate in a very different way from my usual one which, at the time, was not free from the occasional necessity of waiting about, or straining, for musical ideas. And most of the material required for these pageants were of a sort quite different from those to which I would ordinarily apply myself.

In thinking about the task before me I conceived, in a half-fanciful way, that the universe must contain somewhere or somehow all the musical ideas which had never yet been thought of and written down. I believed that if I could find the right means of access to this universal store, I could put my hand at once on any musical themes I needed. To attempt this I thought



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of a "place of music" where the universe concentrated all these ideas, and where they could be had on application. I imagined a great assemblage of all possible means of producing music, a universal orchestra, including all instruments, and a chorus. Thus I gave the "universe" the chance to produce and play for me any theme I needed, on any instrument or instruments. Then I set this musical mass equipment, in my mind,, in a semi-distant, misty dream-spot, far enough away to be free of any interference from myself. As definitely as possible I then thought of the particular kind of theme I needed for a certain scene in the drama on which I was working— A Roman march, a pastoral motive, or whatever it might be. I watched the musical equipment of the universal store I had created, intently out of a dream state of my own, with closed eye, keeping out of my mind every thought except the one on which I had concentrated. It required only a moment before the appropriate theme spoke out from the appropriate instrument or instruments, apparently wholly by its own volition and absolutely without any effort of composition on my part. At once I found myself spontaneously released from the dream state, and went to work in the ordinary way, developing the theme which the "universe" had so promptly and generously given me. This process I repeated for months obtaining immediately, and in rapid succession, the themes I required, which always fitted precisely my expressed need.

The significant point is that I asked for a certain answer which I could obtain neither by reason, emotion, nor will, and the answer was delivered at once. Since this happened only at my request, I must conclude that the phenomena which appeared to be wholly autonomous were, in reality, only a reaction of mind in some aspect, to my initial mental action. I know now that I could scarcely have taken, however naïvely, a better means of setting the law of intuition in operation for the purpose in hand. Some years later I came upon an almost identical description of the same procedure, by a composer who was my predecessor by some seventy five years.

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to a musical end. A significant experience of 1921 jolted me out of this misconception, and made me realize that the solution of reason-baffling problems in any field or direction of thought could be obtained by the same procedure. On the occasion to which I refer, I was faced with the necessity of ~~x~~ making an extremely difficult decision. It was a question of continuing to accept a violently unjust and seemingly intolerable condition involving myself and a group of colleagues who were financially dependent upon me; it might end in our all being thrown out and falsely discredited, or it might "blow up" the whole enterprise in which we were involved, and throw the discredit upon those to whom we believed it to belong.

This decision was all the more difficult because of the gratifying, idealistic "front" which this enterprise was presenting to the public. I ~~fix~~ felt that if I closeted myself and sat down to reason it out to the end, reason would give me the true answers to what to do. Instead, no matter how desperately I reasoned for one decision or the other, I was still left wholly without any conviction as to the course I ought to pursue. What did happen was that in excluding everything from the mind except this one question and this one mental activity concerning it, I fell unwittingly into a state of deep abstraction. To my ~~x~~ sudden astonishment a luminous hand came vividly before me out of the darkness (and it was broad daylight at the time) holding a cup, from which it threw out some exceedingly pure water as if to show me that it was clean, and which it then presented to my ~~xxxx~~ lips. I was instantly wide "awake", still sitting bolt upright in my chair, although I had not actually been asleep. It was as if I had been answered by the command, "Drink this cup which has been handed to you—it is clean". The meaning was obvious to me. I must continue to accept the unhappy situation. My feeling was one of absolute conviction and complete assent. Reason had failed, but intuition had given me the answer. But here it was a visual instead of a musical answer.

Now another question at once beset me. How could an enterprise filled with such injustice, and with the various forms of degradation which I had observed, be clean? The answer which I had just received had come in an accidental manner—I had set out to get a



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reason, and had landed upon an intuition. Why, then, could not I purposefully ask such a question, put oneself in the same abstracted mental condition, and receive the answer? I immediately asked, "How, then, would the Spirit which sees the truth see this enterprise in which I am so disagreeably bound up?" With this question vividly in my mind, I imitated the condition in which I had accidentally found myself a moment before. Suddenly there appeared to my "inner eye", as before, a sharply defined image, of unimaginable beauty despite its elements of horror. It consisted of a perfect crystal sphere, inside of which were many figures in glowing colors. Those above were of a beautiful and celestial nature, with blue and violet predominating; those below, in yellow, red and orange tones were gross and lewd, participating in brutal and orgiastic scenes. Between were figures of intermediate character, in browns and greens. Everything within the sphere appeared as if boiling, giving the impression of something changing or evolving. I was again instantly "awake". I understood at once that if I disrupted the enterprise, that is, broke the crystal sphere, I would destroy the good together with the bad— to do this was scarcely my privilege or responsibility. These indications I followed and all came out well in the end.

My procedure in the second instance had been identical with that earlier employed in obtaining musical themes— the definite questioning, the state of abstraction, and the answer. Musical-problem intuition and life-problem intuition were then, identical in principle. I was merely setting the law of intuition to work under a different particular set of conditions.

I have continued to use this direct procedure for twenty years in the solution of difficult problems of life beyond the power of my reasoning faculty to answer, with highly successful and often astonishing results. I cannot say that control in the matter is absolute. There are times of tiredness or nervousness when the proper mental condition cannot be obtained. But in any event one must cultivate those forms of intuitive manifestation which are most spontaneous and natural to himself and never attempt to force himself to the particular procedure and results of others. For these may represent a very different



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psychological constitution, and have years of special mental discipline behind them. Abstraction is indeed necessary for the reception of an intuition. But there are many degrees of such abstraction. These range from sleep, or from the accidental abstracted moment, through various degrees of passively receptive reverie, to the most concentrated forms of abstraction, depending upon study or instruction, and upon long periods of practice and experience.

Following these results, I began a careful examination of the more common forms of intuition. Here was the same law at work. A true intuition was always an answer or solution to a question or problem which had previously agitated or engaged the mind. It is precisely because of this that an intuition challenges one with its importance at the moment of its occurrence. But with persons experiencing casual intuitions the question or problem chancing to present itself is merely left to churn about in the mind, with perhaps a vague hope that it will get solved, somehow. The question is not clarified and consciously asked. The function of reason in the transaction is to clarify the question to sharpest definition, and afterwards to grasp and utilise the truth which intuition has revealed.

We control any power, physical or mental, by understanding its laws, and by providing the proper conditions for the law to work. Every form of intuition is probably subject to progressively increasing control. Its most commonly recognized form is that of a spontaneous and compelling flash of truth. In the cultivation and "control" of this form, three matters are of prime importance. The question must rise from a genuine and vital need of progress, growth, or existence on the part of the questioner which his reason cannot solve for him. ~~The question must rise from a genuine and vital need of progress, growth, or existence on the part of the questioner which his reason cannot solve for him.~~ The question must be defined with the utmost clarity and sharpness, and asked of the hidden Mind in oneself (however one may regard it) with faith that the answer will be given sooner or later, either outright or as an intuition leading to an answer. This sharpness of definition is highly important, since the intelligence which answers in intuition deduces its answer precisely and exclusively from the terms of the question. And third, occasions of quiet receptiveness should be provided for the



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receiving of such an intuition. There are definite criteria for the recognition of an intuition, a compelling sense of assent to the truth given being the most significant.

It is, above all, necessary to realize that we have an Answering Intelligence within or accessible to us, of illimitable reach and irrefragable authority. It is necessarily mind, an aspect or region of mind, but one which the ordinary waking mind cannot consciously perceive, except in the intuitive flash itself. Between this Answering Intelligence and our conscious minds is a veil, but not a sound-proof or light-proof wall. The height and magnitude of the intuitive answers which we receive from this inner and superior mind will be in accordance with the height and magnitude which we ascribe to it. We ourselves are not giving it that stature, but are progressively opening our minds to the realization of it. This is a profound matter of mental and spiritual growth.

Many persons today are in possession of some degree of knowledge of intuition as a communication from such an interior mind. But fewer know that intuition can be consciously induced and cultivated. Spinoza, 300 years ago, well appreciated the possibility of a scientia intuitiva. But today we are beginning to rebuild it into the structure of our lives

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(Arthur Farwell is a composer whose early works led him to seek a career in Europe. He studied in Germany and France, then came back to America, where he held the post of lecturer on music at Cornell University and founded his own press for the publication of "progressive works of American composers irrespective of their commercial value" The press became the center of the nationalist movement in American music in the early years of the 20th century. Mr Farwell made lecture-recital tours, playing his own compositions on American Indian themes and lecturing on behalf of American composers. He wrote widely on the subject, founded the American Music Society and was chief critic of Musical America for many years. His activities included work as Supervisor of Municipal Music in New York City, sponsoring the American Pageant Association, composing for pageants in various parts of the country, helping to establish the New York



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Many persons today are in possession of some degree of knowledge of intuition as a communication from such an interior mind. But fewer know that intuition can be consciously induced and cultivated. Sixty years ago, well appreciated the possibility of a scientific intuition. But today we are beginning to rebuild it into the structure of our lives

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(Arthur Farwell is a composer whose early work led him to seek a career in Europe. He studied in Germany and France, then came back to America, where he held the post of lecturer on music at Cornell University and founded his own press for the publication of "progressive works of American composers irrespective of their commercial value". The press became the center of the nationalist movement in American music in the early years of the 20th century. Mr. Farwell made lecture-recital tours, playing his own compositions on American Indian themes and lecturing on behalf of American composers. He wrote widely on the subject, founded the American Music Society and was chief critic of Musical America for many years. His activities included work as supervisor of Municipal Music in New York City, sponsoring the American Parents Association, composing for pageants in various parts of the country, helping to establish the New York



Community Chorus, organizing music for the first World War Camps, and later going to the University of California as head of the Music Department. It was his community music work in Santa Barbara which inspired the financing and building of the Hollywood Bowl. In 1925

he inaugurated the "Theatre of the Stars" in the Sierra Madre Mountains at Big Bear Lake. From his activities in the west he went to Michigan State College as head of Theory, a position which he held for 12 years. Throughout these active years he has been continuously engaged in composition of works for the orchestra, concertos for the piano and string orchestra, and has had his music played in many radio orchestra broadcasts as well as in concert halls. )

WALTER RUSSEL: THE MESSAGE OF THE DIVINE ILIAD

(12) When thus in tune, write your desire in the pulsebeat of the universe, which is your own pulse-beat. You are then in the universe of knowing, and your desire for cosmic knowledge will be answered. The difficulty is to recollect it when you awaken. Even when you do recollect it, you often negate it by doubting, or fearing to put it into effect.

(13) We must never underestimate ourselves, for if we do we shall reflect our negative thinking in everyone we contact. Neither must we negate our desires by doubts.

(14) You cannot concentrate until you decenterate and get the knowledge to concentrate upon. Decentration is for the wave motion of thinking to expand into cosmic Mind stillness. First, get that knowledge by desiring it; then bring it to a focus; then write it down to give it form. Stop thinking, be still; be alone —meditate. You know what you want to know. You have a desire to know something. Write that desire into the stillness of the Light around and within you, which is God within you, and give God a chance to answer you. Do not stifle His Voice. Wait for it, listen, and it will come.

(15) If one retires to take it easy, just to live life without purpose, nature gets rid of such useless bodies, for nature is purposeful. She gives purposeful things long life and strength to manifest her purposes.

SYRIAC DOCUMENTS: Repentance, then, becomes capable of wiping out every sin, when on the occurrence of the soul's fault it admits no delay, and does not let the impulse pass on to a long space of time. For it is in this way that evil will be unable to leave a trace in us, being plucked away at the moment of its assault like a newly planted plant.



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WALTER RUSSELL: THE MESSAGE OF THE DIVINE IDEAL

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(13) We must never underestimate ourselves, for if we do we shall reflect our negative thinking in everyone we contact. Neither must we negate our desires by doubts.

(14) You cannot concentrate until you deconcentrate and get the knowledge to concentrate upon. Deconcentration is for the wave motion of thinking to expand into cosmic mind stillness. First, get that knowledge by desiring it; then bring it to a focus; then write it down to give it form. Stop thinking, be still; be alone—meditate. You know what you want to know. You have a desire to know something. Write that desire into the stillness of the light around and within you, which is God within you, and give God a chance to answer you. Do not still His Voice. Wait for it, listen, and it will come.

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## MIGUEL DE MOLINOS. MENTAL PRAYER OR MEDITATION

in "LETTERS TO A SPANISH CAVALIER". 1676.

(1) It is a conversation between the soul and God. The soul has so many bad inclinations that without this mental power it is always in danger. (2) To practise it, the first thing is to take a Master, Protector or Saint: this makes the meditation profitable and makes you persevering. Then talk with God. Put aside all your ordinary earthly business, consider your eternal salvation. Pray "Here Lord, I am at your feet, a sinner, repentant. Give me grace to use this brief period of time for your honour and glorification and for my soul's profit". Then shut your eyes for better withdrawal into the innermost of his heart where he should keep always present his beloved Lord. Put yourself with imagination vividly into the subject of concentration, and with all detail ask God for needed light on the subject. Next part, in which you remain for a longer time, is to recollect the truth and then to consider it calmly. Next, the will enters. Reflect on your faults of character and do some acts of love like those of your Master.

(3) If you find dull or repellent any subject or part of your meditation, change it to one more pleasurable. When such is found, stay on it. Ask next for grace of perseverance, which is the greatest of all gifts. If meditation is arid do not give it up but humble yourself penitently at the Lord's feet, be more aware of your own unworthiness, persevere and God will help. (4) When you know that your mind is severed from the disturbances of incoming thoughts, then you may know that God is pleased and your meditation successful. But when thoughts do interfere and distract, do not care or worry about them, do not use will against them but put yourself with humility at God's feet and confess your miserable state. Endure



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(4) cont: Endure it tolerantly and one day your patience will be rewarded. Keep your inner longing despite dryness or luke-warmness. Failure, aridity, darkness, distraction and harrassments were endured by St Teresa for eighteen years but she became so perfect in the end. So accept the fervid longing or devotional raptures along with the darknesses, equally and with resignation. (5) Meditation does not consist of fervour alone or ecstasy alone, but of perseverance and in doing God's will despite afflictions and lack of emotional devotion or longing. (6) Man has nothing himself to do, God will do it for him if he leaves it to God to work on his soul. We have to annihilate the capacities and attributes of the personal soul. This is the inner life really. All other things are externals without importance. Penance, asceticism and worship are unimportant compared to this. Devotion to Christ is not the right thing. Let God work in us, is enough. (7) Molinos had a follower, a Mexican called Lopez, also many European prelates, and priests and nuns. Women gave evidence at the trial that his quietistic teachings had been followed by them. Mol: taught that sinning did not matter and was not important. This was another charge against him. The Roman Inquisition took 20,000 letters that he wrote. These showed he wanted to change or discard Catholic dogmas. Until then they were propagating the religion. (8) Ludwig von Pastor "Geschichte der Papste" (History of Popes). The pope had two favourites who were followers of Molinos; he did not want Molinos imprisoned but the Inquisition forced his hand because Mol: was living a disorderly *life* with women. The trial lasted a whole year. He was charged with writing 68 heretical sentences. He was sentenced to life long imprisonment in 1687. He died in 1696 in prison.



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Corrective breathing renews blood and puts the human being into contact with cosmic energy.

Relaxation permits the passivity, the physical and mental neutrality indispensable for the reception and capture of rays

The radiation of a microbe, without its actual presence, can start an illness as when a person sleeps in a hotel bed which previously had been occupied by a carrier of that microbe. This proves the existence of noxious waves, whether from polluted water, old cemetery, toxic impregnation of soil, house, floor, bedfurniture and clothes. ←

The human brain also radiates. That is why we must control thoughts. If we think well about certain persons, they will, unknown to them, be hit by a healthy or helpful wave. If we think ill, the contrary will occur. This is the basis of witchcraft. The rays we send out come back like a boomerang. Send out waves of hate jealousy and you yourself soon become a victim of these noxious rays. Thought is creative.

REV. JOHANNES BOLTE

I have had almost complete success in efforts to heal by laying on of hands. I ascribe this power to divine intervention brought about by my intense concentration in prayer.... Whoever wishes to succeed in healing by the laying on of hands, must first know what he is healing. He must have either a correct doctor's diagnosis or be himself in a position to make one with the help of the pendulum.... I have done much with charged medicines. Healing force is applied by will and by spiritual radiation to dilute alcohol or other neutral substances.

Protection against the undesirable emanations which come from underground may be secured by laying a coil of copper wire under the carpet and in a complete ring around the room or the bed.



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SIR T. MADHAVA RAO: LECTURES TO MAHARJAS

(1) It is better to give donations once for all or at sufficient intervals, than to commit yourself to continuous monthly subscriptions from which it would be difficult to withdraw when necessary or desirable, owing to altered circumstances.

(2) All sorts of individuals will constantly send you letters. Great care and discrimination will have to be used in sending replies. The needless growth of private correspondence should be prevented. Letters from the Maharaja should be rare as a rule. It would not be good that lots of people should go about saying that they correspond with H.H. and parading his letters. Many things lose their value by becoming too common.

(3) The personal visit of H.G. is in itself a great honour. Its value should not be diminished by making such visits too common. Care has to be used.

(4) H.H. has to be careful not to commit himself to hasty opinions or hasty promises. It is desirable to take time to consult and reflect before expressing

any decided opinion or making any definite promise. Great caution has to be exercised by those who are in high positions and power.

(5) His Highness should avoid familiarity with menial servants. These must be kept at a respectful distance and must be limited to their duties. They should be prevented from overhearing his conversations and reporting them elsewhere. Their minor faults should not be too rigidly noticed or punished. All menial servants have such faults. We must only see that they do not go beyond minor faults.

(6) Any harm or mischief arising from anger would be much greater in the instance of the Maharaja than in that of a private person. Anger is an excitement of mind which is in many respects like temporary madness. In that state, the mind takes one particular direction in a violent manner and is blind to those facts and reasons which require to be taken into account in order to form a sound judgment. During anger the most necessary and most valuable faculty of judgment is in a state of paralysis. In such a state the safest course to pursue is to refrain from acting or speaking ~~in regard to the matter~~



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ing in regard to the matter which has excited the state Better altogether drop it for the time, and turn the mind to something else. If possible better not return to it for a week or ten days. Thus H.H. may save himself from many wrong acts and offensive expressions which, if indulged in, might involve him in embarrassment or the loss of friends and well-wishers or might inflict serious discouragement upon his faithful servants.

(7) The vital difference between the virtue of firmness and the vice of obstinacy arises from the conclusions in the first place being right and the conclusion in the second case being wrong. H.H. has need to make sure he is firm and not obstinate. A firm Maharaja will do much good. An obstinate one will do much harm. A wise ruler in his anxiety to make sure he is right, will in matters of importance freely consult trustworthy and responsible counsellors and compare their conclusions with his own. One man, however able and experienced, cannot be sure of himself forming right conclusions in public affairs without consulting others. He may err in his fact; he may err in his reasoning he may err from disregard of conditions and circumstances. It is necessary to verify a conclusion in every matter of importance, by freely availing of the assistance of others.

(8) H.H. has to be very careful in granting interviews. If he is known to be disposed to give them, there will be endless demands for interviews with him. Whatever he says or does not say to them, would be publicly criticized. They will enter into discussions and expect definite replies on matters that would be embarrassing.

(9). In matters that require to be maturely considered, do not give a clear and specific reply immediately, do not commit yourself to any opinion or action prematurely or incautiously. The reply should raise no hopes, much less make any promises such as it would be troublesome to fulfil hereafter. Take counsel first.

(10) Whose counsel shall H.H. take? The most ignorant men are the most forward to offer it because they are seldom troubled with doubts and difficulties.



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Choose advisers who possess the following qualifications: Knowledge of theory, practical experience, disinterestedness. Advice from unqualified persons might be mischievous.

(11) What is he to do if competent advisers disagree? The choice of the best advice must be on a combined view of several considerations. Give preference to advice emanating from the most responsible individual between two persons. Again when the subject is one of general principles prefer the advice of that person who is best versed in these principles, but when it is a subject of practical experience, prefer the more practical man's. If he cannot strike a clear balance for or against, the safest course may be to postpone the matter altogether for future decision. At some future time, the way becomes more clear.

(12) A Maharaja ought not to overburden himself with work. He should have work for not more than 4 or 5 hours daily. He should not burden himself with work he can get others to do equally well.

R.V.C.BODLEY: THE QUEST

The occidental should give up the brusque manner which suggests he is in a great hurry. The Oriental gives out peace because he is not fussing, he knows how to put his mind at rest, to rest his mind and to blot out thought. How is this done? Roughly it is to let the mind go instead of keeping it tensely concentrated. If one watches an occidental one will notice concentration in his expression, restless in his eyes, whereas an Oriental has serenity in his. He does not allow action to wind him up to a taut pitch. He is resting. Occidentals keep themselves so alert they are soon exhausted. Whatever he does he has quiet in him, he is not tense. Let the mind go, let it fall like a stone into deep water. Also the Oriental has the ability to sleep at any time when he feels the need, .. He does not limit sleep to set times at night



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A. V. G. ROBINSON: THE QUEST

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A. JENNINGS : THE GNOSIS OF BUDDHAHOOD. Part II.  
 (ANANDA J.)

- 1) "Seeing with eyes that no longer create what they see ; being Aware, thinking with a mind that no longer creates what it thinks with."  
 Seeing directly into Essence, speech, action and thought flow from a Mind which is Whole, and therefore Holy, instead of from a mind that is divided, and therefore inevitably in conflict.
- 2) So the problem of man is how to "observe" and "perceive" both physically and mentally, without in the very act of observation and perception dividing the mind, and so creating and thus distorting what he sees. In short, to transcend an "observer" who can only see his own projected shadowgraph, and so constantly mistakes his own creation for the real.
- 3) And through deep comprehension, this very loss of the individualised perceiver and observer alone makes the complete realization of Reality possible. For, then, the very cause of the distortion has been transcended, in the realization that human sight, whether mental or physical, cannot ever really see at all ! For it can only reflect back the shadowgraph of its own subjective projections. Hence it must always create what it sees, and so it can only see what it creates. A vicious circle indeed. And until illumined, man has tried to see Reality by simply sublimating his own imagined, and then projected images or concepts of it. The Wisdom of the Gnosis brings the selfless search of the ages in both religion and science to a complete flowering and fulfillment in Buddahood, where wisdom and love, mind and heart, have finally lost their separateness in Completeness itself, and therein have made true Insight possible.
- 4) The Mind of pure Essence has no individualised perceiver, no causes, no stages, and no imagination.



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- 5) "The ignorant man eschews phenomena, but not mentation ;  
The wise man eschews mentation, but not phenomena."

6) The modern scientist quite honestly confesses that he can only show how things "behave", whilst still ignorant of what they intrinsically are. But to show how things "behave" involves the perceiver perceiving perceived, an inherently dualistic and reactionary process ; so making complete realization and identity with the "Immortal Actual" impossible. For he is still simply walking into his own mental creations about Truth, and so does not yet know Truth itself.

- 7) Then Einstein, coming very near to the Buddha, seeks to understand where these changes of aspect really occur. And again the resultant effects when traced to their ultimate abode are found not to be "out there" in the object, but "in here" in the subjective observers themselves, in the perceiver, the cognizer. If the earth looks flat and is really round, seems stationary but is continually rotating round the sun at the velocity of 70,000 miles an hour, where is the error to be sought ? Obviously in the observer, the individualised perceiver who is looking at it. Hence again we never even see matter directly at all. We image or imagine it, and then reflect back our own mental projected opinions about it.

- 8) So the modern scientist, too, unconsciously tolls the death knell of the "I" process, the subjective perceiver projecting the objective perceived. This was the first false dualistic move that split the mind into subject-object, seer-seen, thinker of thoughts, doer of deeds, all the creators of the entire false dualistic interplay of the opposites, and making a phenomenal illusory space-time universe possible. (It is the split mind and not the split atom that is the cause of man's



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stationary but is continually rotating round  
the sun at the velocity of 70,000 miles an  
hour, where is the error to be sought ?  
Obviously in the observer, the individualised  
perceiver who is looking at it. Hence again we  
never even see matter directly at all. We  
image or imagine it, and then reflect back our  
own mental projected opinions about it.

8) So the modern scientist, too,  
unconsciously tells the death knell of the "I"  
process, the subjective perceiver projecting  
the objective perceived. This was the first  
false dualistic move that split the mind into  
subject-object, seen-seer, thinker of thoughts,  
doer of deeds, all the creators of the entire  
false dualistic interplay of the opposites,  
and making a phenomenal illusory space-time  
universe possible. (It is the split mind and  
not the split atom that is the cause of man's



terror.) But again, only as long as we believe in, and hold on to the individualised perceiver, the "I" process. Stop dealing with the world problem and deal with the problem-maker (the "I" process) says the great Indian sage, the Maharshi.

9) Science has now become a profound diagnostician of the sickness; it has awakened to its own limitations, the first step, but not the whole way out. It takes the Undivided Essence Heart of Buddhahood alone, where no individualised separate observer or "I" process can enter or dwell, to show the way completely out. For in Buddhahood we "ARE" that Essence Mind where the dualistic psychic functions of thought, memory and sensation can have no further place.

10) So now our problem is "how to stop the observer, the thinker without being the stopper. For the self-conscious stopper would itself be the doer of the deed, and in that very moment unconsciously re-create the illusion of the individualised doer, observer, and thinker again."

#### Dr. A. GEORGE HALL: PRIMAL HEALING

- 1) In the act of healing the practitioner must hold in his mind certain thoughts. He must above all be thankful for what he is about to receive into himself and transmit to his patient. He must, in advance, be thankful for what it is going to do for his patient. This is essential. The real practitioner is in no doubt for a single moment that when he places his hands on his patient, the Infinite Force which is then transmitted will do for him what is good and what meets his need.
- 2) In the act of transmission, the time factor is essential. The patients should know the time he is to receive treatment and the practitioners should observe that time. Experience shows that if the time is late, the patient does not get the treatment unless he remains in the silence for a longer period than usual. If he forgets the time or fails to enter the silence at that time, he ~~does not get~~ fails to receive treatment. Hence practitioner must work at set hours and the patient sit at a given time.



- 3) The actual transmission itself is only for a few moments but the patient will feel the continuing benefit of the treatment for many hours. This is because once the patient has been connected to the Primal Force by the treatment transmitted to him, the Intelligence that is thus brought into his mind can continue the stream of treatment even though the practitioner himself is no longer transmitting it.
- 4) Diagnosis is not necessary. Healing does not need it. It is not important. What is vitally important is that the practitioner should be able to convince the patient that he can get well, providing he will cooperate with the Primal Force, should it be the will of the Infinite that he get well. It is equally important that the practitioner should be able himself to get inspirational guidance as to what additional therapies the patient may require.
- 5) The exercise by the patient of the Rite of forgiveness, will automatically help in bringing the patient to a state where he or she may receive greater benefit from the therapy used.
- 6) The most successful practitioner is he who will take time to enter deeply into the silence, and without any preconceived ideas, to allow his mind to be guided in respect to the treatment of the patient. Letters that have come report how the patient receiving this distant Primal treatment has immediately responded and has felt the influx of force at the hours arranged for the treatment. There is one particular case in which treatment was given from a country having double summer time. The patient who was bed-ridden, did not know this and had worked out the local time to synchronise with the practitioner's time on the basis of the ordinary summer schedule. The patient began to complain that the treatment was being given one hour different to that stated upon the instructions, that at the time she was remaining in silence expecting to receive healing treatment no sensation was recorded,



but that at the other hour there was a deep, seering impact of heat which seemed to envelop the entire body.

7) In other cases notably those of carcinoma, it has been noticed that Primal Healing can serve to relieve pain. From the moment that the patient has been given Primal Healing, when they are in a most serious condition according to the view of the attending medical practitioner, the patient has gone into a state of calm, and this state of calm has not left them as long as they have been in life.

8) One cannot in dealing with personal experiences omit the great value of Primal Healing in treating persons with a distressed mental condition. In these cases it is not always possible to secure the proper co-operation of the patient, and where this cannot be done it is advisable that co-operation shall be secured with a person who is in close affinity with the patient. We have had a number of cases of this nature, and feel that in time this technique may be well established. In this type of case there must be a proxy for the patient. This proxy must have the understanding and faith normally demanded of the patient, and be willing to co-operate at the definite hours. Where this has been established the results have been amazing. In such cases we believe the person received the treatment through the secondary transference from the person with whom the practitioner is co-operating.

9) This system is also very efficient with children, and there are a number of cases where a parent, or both parents, are receiving the treatment which they direct to the child. In these cases, in which Specific Absent Healing has been given through the co-operation of the person or parent who is in close affinity with the



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patient, the co-operator sits at the side of the patient, holding the patient's hand at the time the treatment is given, and the patient registers the treatment.

R.M. FRENCH: THE WAY OF A PILGRIM (cont.)

But then, whatever you do be on your guard against imagination and any sort of visions. Don't accept any of them whatever, for the holy Fathers lay down most strongly that inward prayer should be kept free from visions, lest one fall into temptation.

(17) But beware of taking your visions for direct revelations of grace. For these things may often happen quite naturally in the order of things. The human soul is not bound by place and matter. It can see even in the darkness and what happens a long way off, as well as things near at hand. Only we do give force and scope to this spiritual power. We crush it beneath the yoke of our gross bodies or get it mixed up with our haphazard thoughts and ideas. But when we concentrate within ourselves, when we draw away from everything around us and become more subtle and refined in mind, then the soul comes into its own and works its fullest power.

(18) Not only did I feel this in my own soul, but the whole outside world also seemed to me full of charm and delight. Everything drew me to love and thank God; people, trees, plants, animals. I saw them all as my kinsfolk, I found on all of them the magic of the Name of Jesus. Sometimes I felt as light as though I had no body and was floating happily through the air instead of walking.

(19) "To attain spiritual enlightenment and become a man of recollected interior life, you should take some one text or other of Holy Scripture and for as long a period as possible concentrate on that alone all your power of attention and meditation; then light of understanding will be revealed to you. You must proceed in the same way about prayer. If you want to be pure, right and enjoyable, you must choose some short prayer, consisting of few but forcible words, and repeat it frequently and for a long while. Then you will find delight in prayer."

(20) However, I was afraid to travel all by myself, young as I was, feared evil people might molest me. But an old pilgrim, a woman, whom I knew taught me wherever my road took me always to say the Jesus Prayer without stopping, and told me for certain that nothing would happen to me if I would do this. I then walked to far off shrines and met

no harm.



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heart. Hold it in your mind, and have no fear. The power of darkness can come near.

OLIVE PIXLEY - "THE TRAIL".

1. The first step towards making a contact with our Consciousness is through breathing. Conscious breathing is exactly the opposite to physical breathing. It is up and down (instead of in and out) starting from the solar plexus. When it was first revealed to me, I thought: "They want me to do an up and down breath in one breath, and I can't."
2. They not only worshipped the Light, but they knew how to draw the rays of the Sun into their very being. They did not just worship with their minds. Their ritual included the knowledge of how to draw into their bodies the creative energy of the Sun Force.
3. For there is a method by which we may obtain the secret Bread of Life; this knowledge, not only of praying to our God, but of knowing how to draw His substance into our beings,
4. To make a contact with light, one has to start visualising it; the whole process is the gradual expanding of our powers of visualisation. You cannot imagine it if it is not there. Sometimes a vision is flashed on to the mind, and one begins to see with the inner eye. Something that has been puzzling is suddenly made clear; and so the teaching in Light starts. It is not just a thinking way; it is also a living way.
5. When you go to bed, to ensure freedom of transit, in sleep, from this world to the World of Light, pray for protection on all planes; and, in addition, visualise yourself as a Cross of Light, from the top of your head to your feet, and acrossways over your



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heart. Hold it in your mind, and have no fear. The protection of Light is a reality, and no power of darkness can come near.

6. Inspiration is a condition of Power, the Power of manifestation. Very often it is not a conscious condition at all.

7. But that condition of Inspiration, that fleeting and elusive quality of Power does not change the character of the man's mind. It has no quality of transmutation; it does not make your orator a moral man, it gives him no power to live as he speaks. The man who saves many lives, may not know how to save his own. The artist whose work is an inspiration, may live a life of degradation, and the poet may utterly fail to make love a fragrant reality.

No man doubts the capacity of all these individuals to make a certain contact with Immortal Power, but it is obvious that it is not a stable condition of their lives. There are the minds that make an unconscious contact with, to them, an unknown source of Power that lifts the level of their self-expression from the average to the brilliant heights of genius. They may, individually, have no conscious knowledge of the working of Divine Power; they may repudiate the existence of a Divine Creator; they may even arrogate to themselves that flame of creative energy that urges them to express, as perfectly as human capacity allows, the vision that illuminates their mind with the brilliance of a possible achievement. But no genius can invoke the Power of Inspiration unless his spirit knows the right-of-way. We want to discover that right-of-way, which will enable us to make a constant and instant contact with that quality of Divine Power that stimulates the mind, enlarges the vision, and makes Life a radiant whole.



In the case of an inspired genius, the Spirit is able, in brilliant flashes, to introduce that man to his creative Ego, but it is not able to effect a union between the two. That must be a voluntary, conscious act; the deliberate abdication of the power of the mind to the controlling force of the spirit, the domination of the Soul, and the subjugation of the body.

8. The first step towards this union of body and Soul is accomplished through learning to breathe consciously. Breath is arhythm.
9. In learning to breathe consciously I want to stress the fact that it requires no physical effort. It is no Yoga system that imposes a strain on the lungs, and by virtue of a physical effort produces super-normal conditions of the mind. On the contrary, the body has to be so relaxed, so utterly at ease, that in visualising the conscious breath you become aware of your spiritual potentialities. The next step is the drawing in of light; and the visualising of this brilliant ribbon of intense whiteness is not a matter of imagination, as all of us who are faithfully treading along this Pilgrom's Way can testify. Light IS - and no strength of the most fervent imagination can make the light come, or make it do what we want; for Light teaches us and and reveals the Way to us.
10. It can only be by results that claims are established.  
This teaching does not overlap the biological researches into the functioning power of the blood, but it does, most certainly dovetail into it.  
We are, with the exception of the medical profession, extraordinary ignorant concerning the activities of our own life-supply. We cannot keep it free from invading germs. We



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suffer from bad circulation and all its attendant evils; but above all do we experience in our blood the results of our emotional reactions. Fear, that may paralyse our movements; hate; that may cause an apoplexy; frustration of expression, that is the cause of so many nervous diseases; and violent passions, which provide every form of congestion. Science is often able to prevent a potential disease from developing, but it is quite unable to prevent the emotions from poisoning the system. Ignorant and unobservant as we are of the effect of our mind-processes on our bodies, we are nevertheless entirely responsible for our emotional reactions. We live in a practical age, in a century that is discarding orthodox shibboleths. It is useless telling young people of to-day not to do things that they wish to do, without providing them with a sufficiently good reason to justify the prohibition. We have an extensive ethical doctrine of Christian behaviour, and Christian doctrines; but we are given no technique to develop our capacity to achieve the ideal set before us. "Control yourself", "Control your tongue", we are told. Yes, but how? Pray, quite true - but what is prayer? Is there really power in the repetition of words? If I pray for rain - will it rain? If I pray to be made good, will I be good? It sounds so easy, but it just does not happen. It is no good controlling my anger, it does not change it. I'm not good, because I control my badness. I seem good; but I, knowing myself, know that I am exactly the same, and self-control has not changed my intolerance - my tongue longs to say that last destructive word. To transmute our emotional processes is not to control them, but to change them; and all change is subject to law, and technical knowledge of law must result in demonstration.



Controlled fear is not courage; but fear-transmuted is fearlessness.

Controlled hate is not love; but one can transmute hate into love.

11. This method of learning, established by the Divine Teacher for His pupils was inspirational and telepathic, identical with the procedure of His own initiation. That method holds good to-day, for all those willing to be initiated into the process.

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MYSTICISM AND THE MODERN MAN.

'Burning Glass' Series:

1. ...., with the collapse of the mediaeval co-ordination of these contraries and the access of the commissar to unprecedented powers, mysticism is threatened, not merely with indifference, but also with deliberate liquidation as an anti-social propensity, a cardinal sin against Society.
2. ...the assault against mysticism is to-day not confined to the anti-religious; for Christian theologians such as Karl Barth or Rheinhold Niebuhr mysticism is as much a menace to the Church as, for Marxian materialists, it is to the State.
3. This conflict between mysticism and activism is not only social but personal. It is only with persons that its cure can commence and through personal that social reintegration can realistically be sought. In our post-individualistic age, a sick



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Society cannot save itself. The notion prevalent among sociologists and planners that it can do so by the application of some social pressure seems, when examined, to be an atavistic reversion to a pre-individualistic collectivism.

4. In this issue it is, in fact, the problem of the reintegration of personality with which we are concerned, and here again we confront the same clash of contraries. The mystic or "Yogi" claim that such a reintegration is both possible and all-important; the "Commissar" seeks the suppression of personality in the interests of Society. And personalism implies mysticism; for the very attempt towards such a reintegration of the personality implies a contemplative or mystical discipline. It supposes a spiritual reality capable of co-ordinating the contraries in ourselves which is therefore external to them and beyond our immediate experience.
  5. But such a mystical knowledge is precisely that which the more extreme "Commissar", secular humanist and materialist emphatically and often fanatically repudiate. This is, for them, "opium for the poor", "compensatory illusion", flight from actuality.
  6. The Communist criticism of mysticism has been noted; as religion at its most intense it is "public enemy No. 1." For the realist it is escape; "I believe ... that this mystic eagerness for unity is due ultimately to a loss of nerve," wrote Mr. F. L. Lucas, "the mind grows sick and giddy and runs for refuge to the mystic's trance." <sup>(1)</sup> For the scientist it is inadmissible; "the incomprehensibility of God is.....the fundamental basis of religious mysticism", wrote Professor Joseph Needham, "the
- <sup>(1)</sup> Decline and Fall of the Romantic Ideal.  
p.175. Note.



comprehensibility of the universe is the corner-stone of scientific thought."<sup>②</sup> For the logician it is vanity; "mysticism is, in essence, little more than a certain intensity and depth of feeling in regard to what is believed about the universe", declares Professor Bertrand Russell<sup>③</sup>...

Such a repudiation of mysticism is not confined to secular thought. For Kierkegaard it was an un-Christian arrogance and impatience; "mysticism, he said, "has not the patience to wait for God's revelation."<sup>④</sup> For Karl Barth "the mystic's 'Way of Denial' is a blind alley."<sup>⑤</sup> For Dr. Reinhold Niebuhr mysticism "sacrifices the world of history; it implies "fear of action"; it "swallows up all individuality" since it affirms that "all selfhood is evil"; it "regards the final depth of human consciousness as in some sense identical with the eternal order" and "the finite world ....as illusory or evil"; it "defines God in terms of negation" and "makes for a provisional deification of man."<sup>⑥</sup>

These representative criticisms of mysticism may be classified under four main heads. From these various angles it is condemned as, first, perilous to human welfare, second, a denial of human life, history and mind, third, flight from fact and ; fourth, a deification of man. In brief, mysticism is found to be false to the real nature of man and life.

- ② The Great Amphibium. p. 83.  
 ③ Mysticism and Logic. p. 3.  
 ④ Journals. 321.  
 ⑤ Epistle to the Romans. p. 316.  
 ⑥ The Nature and Destiny of Man. passim.



7. The chief Christian mystic, S. John of the Cross, expressly equates contemplation "by which God enlightens the understanding," with "mystical theology, that is, the secret science of God".

8. ...for Dr. Inge, mysticism "demands the concurrent activity of thought, will and feeling... It is the whole personality... that enters into the holy of holies." ①

(9) It demands also a profound inner stilling of the agitations of mind, feeling and will. Its word is always -- "Be still and know." Its Reality, as the ancient Egyptian mystic knew, is "a god who cometh to the silent, the lord of the silent." "Be silent," said Jalal ud Din Rumi, "that the Lord who gave thee language may speak." "It is necessary," said S. John of the Cross, "that all the faculties be laid under the spell of silence."

(10) It is to be noted that, in such testimonies as these of the greater mystics, the mystic way invariably involves the sacrifice of the 'psyche', the natural soul or consciousness, its death and re-birth. It is at this point that a deep but often obscured difference between two types of mysticism becomes apparent. They may be distinguished, as Kierkegaard distinguished two similar types of 'religiousness', as Mysticism 'A' and Mysticism 'B'. Mysticism 'A' enjoins, not the sacrifice, but the aggrandisement of the 'psche', the natural soul by way of, in the current term of modern mysticism of this type, 'psychic evolution'; it seeks more than relation, an ultimate union and identification with, not transcendent Spirit, but an immanent world-Soul.

① Philosophy of Plotinus. i. p.3.



Mysticism 'A' is thus of essentially the same type as much (though by no means all) of the oriental Yoga which has lately been in vogue in the West. But, as Professor Otto has pointed out, Yoga of this species is not 'God-mysticism,' but 'has arisen from magical conceptions and practices, and it always remains a refined form of magic.' For Mysticism 'B', however, that Christianised type with which this enquiry is primarily concerned and its parallels in other mystical systems, the mystic way involves, not the future evolution of the 'psyche', but its denial, death and rebirth and, not identification with a World-Soul, but relation or marriage with transcendent Spirit or God.

Mysticism 'B' inexorably demands the death and rebirth of 'psyche' in spirit. For such a mysticism, denial, death and negation are the beginning but not the end of the mystic way. The soul which has endured that dying and known that renaissance achieves, in proportion to its progress upon that way, a new life, a new personality and a new and true relation to Reality. The Way of Negation leads to the Way of Affirmation. For mystics of this order, indeed, freed from the Law of Contradiction, these two ways are but obverse and reverse of one Way.

(11) Mysticism of this order moreover claims that contemplation is creative and begets or revives life and power in the contemplative and that which is contemplated.

(12) Such a psychic mysticism tends, with the collapse of mediaeval Christianity, to become the prevalent mode of the moment.

(13) These two types of mysticism divide again with regard to the universality or particularity of the mystical or contemplative experience and faculty. It is an issue of crucial importance for our purpose. For if, like the general conception of the artistic temperament, the contemplative faculty is



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conceived as one confined to a gifted or afflicted minority it is evidently irrelevant for the needs of the common man and therefore irrelevant for our life as a whole.

(14) There is, however, little reason to suppose that this view of mysticism as an eclectic cult has ever been general in the East or, until after the Renaissance, in the West. As in general in the East so in the great age of Christian mysticism in the West, while the specialized pursuit of the contemplative life was held to be the special function or ministry of a minority dedicated to it, the faculty for such contemplative vision was held to be common to mankind. The dedicated contemplatives thus stood in a representative or priestly relation to the mass of men as the eyes and ears of the community -- their seers.

The contrary view of contemplation as a faculty confined to a minority endowed with the mystical temperament and of their findings as a 'gnosis' confined to a small elite of initiates is that of Gnosticism which, for Western Christianity, is one of the major heresies. With its doctrine of the deification of initiates only, of identification with deity and its prevailing psychic character such a Gnosticism has all the characteristics of what has been termed Mysticism 'A'. It is again a conception of the nature of mysticism which is today general. But it is one for which the history neither of mysticism nor of Christianity gives any real warrant and seems to be itself the sign of a comparatively modern decay in the understanding and cultivation of the true contemplative life.

For Mysticism 'B', however, the contemplative state has always been envisaged as, not that of an eccentric cult, but a central and radical element in man's true nature -- a state of wholeness or holiness of which all men are capable but from which all men have fallen away, a state not of nature denied or distorted,



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but of true nature affirmed and fulfilled.

(15) While the contemplative or mystic way is not the whole but the half of the Christian Way, moon to the sun, night to the day of Christian ritual and action, it is none the less not merely a minor element in its firmament but a hemisphere of its cosmos and it is a crippled Christianity from which the contemplative life has been amputated.

(16) Mysticism 'B' is, moreover, both compatible with and confirmed by the life-experience of the common man. This conception of a mystical apprehension or contemplation common to all mankind but cultivated on behalf of the community by a minority of dedicated seers which is thus common both to full Christianity and to its correlatives of every complexion, Western or Eastern, may be repugnant to the modern 'Commissar' mind but it is one which all experience endorses. For there is no man who has not known his mystical moments -- moments of open vision and contemplative wonder, 'immortal moments' when life has been, "in the stroke of a trembling glance," realized as a whole and therefore holy.

(17) To recapitulate a distinction which is clearly of crucial importance for this enquiry : it has been found that, upon closer scrutiny of the testimonies and claims of the mystics than is common in our day two types of mysticism, 'A' and 'B', superficially similar but, in root and fruit, deeply divergent, can be distinguished. Both profess a mode of apprehension, by way of a discipline of inwardness, stillness and reintegration of the self, of an inner reality hidden from those who do not or cannot follow this way.

(18) But there the ways divide. For Mysticism 'A' (or Gnosticism) the 'soul', psyche or natural consciousness seeks union with a World-Soul or Life-Force and therefore power



but of true nature affirmed and fulfilled.

(15) While the contemplative or mystic way is not the whole but the half of the Christian Way, moon to the sun, night to the day of Christian ritual and action, it is none the less not merely a minor element in its firmament but a hemisphere of its cosmos and it is a crippled Christianity from which the contemplative life has been amputated.

(16) Mysticism 'B' is, moreover, both compatible with and confirmed by the life-experience of the common man. This conception of a mystical apprehension or contemplation common to all mankind but cultivated on behalf of the community by a minority of dedicated seers which is thus common both to full Christianity and to its correlatives of every complex, Western or Eastern, may be repugnant to the modern 'Communist' mind but it is one which all experience endorses. For there is no man who has not known his mystical moments -- moments of open vision and contemplative wonder, 'immortal moments' when life has been "in the stroke of a trembling glance," realized as a whole and therefore holy.

(17) To recapitulate a distinction which is clearly of crucial importance for this enquiry: it has been found that, upon closer scrutiny of the testimonies and claims of the mystics there is common in our day two types of mysticism, 'A' and 'B', superficially similar but, in root and fruit, deeply divergent, can be distinguished. Both profess a mode of apprehension, by way of a discipline of inwardness, stillness and reintegration of the self, of an inner reality hidden from those who do not or cannot follow this way.

(18) But there the ways divide. For Mysticism 'A' (or Gnosticism) the 'soul', psyche or natural consciousness seeks union with a World-Soul or Life-Force and therefore power



and aggrandisement of soul by an initiation confined to an élite. It is a mysticism of immanence, of the occult and the esoteric. But, for Mysticism 'B', it is the 'spirit' reborn from the death of the soul, a 'dying into life', by an asceticism of self-naughting which seeks, not identification, but relatedness with a Reality or God Who is Spirit; it is a way open to all mankind, and that of the abysmal 'simplicity that is in Christ.'

(19) An examination and comparison of these two types of mysticism thus growing together in the field of mystical experience suggest that the deep and ultimate difference between them is one of fundamental faith.

(20) If that distinction is accepted it will be apparent that it is to Mysticism 'A' that the anti-mystical criticism which has been considered, really applies. For here, in such an impersonal, psychic mysticism of immanence and identification with an immanent reality, is that indeed which, in the terms, of Dr. Niebuhr's indictment, tends towards the sacrifice of history, fear of action, denial of individuality and obliteration of personality and to the deification of man in that identity.

(21) The contemplative centred upon Christ cannot deny the selfhood, the history and the world into which He came or conceive that man, by his own active virtue, can achieve divinity. And while Mysticism 'A' moves from affirmation towards an ultimate negation of the 'psyche' and natural life itself, Mysticism 'B' ascends from a 'dark night' of soul and life-denial to the affirmation of life reborn and fulfilled in the eternal life of the Spirit.

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fatal breach between Yogi and Commissar, contemplation and action is closed in a conception of contemplation as, in Mr. Fausset's words, 'an inaction which is the divine counterpart of action' and of the pure act itself a form of contemplation in another mode of being. For such a mysticism contemplation is a rarified, a quintessential form of creative action giving life to the dead and whether that activity of the spirit takes a spiritual or a material form is, in the last resort, of no real or ultimate consequence.

(23) Since this is no system of thought or doctrine, but a way of life based upon existential experience, here is a life-attitude in line with the existentialism congenial to the modern mood. And, finally, with its substantial and catholic orthodoxy concerning the life of the spirit, here is a common ground upon which all servants of the Spirit, whatever their denomination and whether derived from West or East, may meet and, in fact, always have met in an identity in difference.

Hitherto they have met in few and in secret. To-day, so mighty is Mammon, so extreme our emergency and so apocalyptic our conditions, it seems impossible to conceive of the salvation of modern man from his present plight save by a Pentecostal outpouring of power and eruption of spirit in some open and general conspiracy, some new mystique open to everyman. Is such an impulse probable from established religion, from Mysticism 'A' of 'psychic evolution', from some recondite and exclusive gnosticism? For those who despair of renaissance from such sources, the immemorial wells of Mysticism 'B', a mystique of the Spirit, remain.

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(1) Whenever we chanced to meet, Hannusen showed great interest in the phenomena I was able to produce, and was always eager to learn. But the more I knew of him, the more I realized that he was taking the Left-hand Path. It was clear to me that he was becoming a black magician.

In 1925 (on my return from Tibet) I visited Hannusen in Elberfeldt. After a few generalities he told me that he was very interested in the Nazi movement. He was, it appeared, in constant touch with Goebbels and with Count Helldorf, later Police President of Berlin.

After attending various meetings with them in Bavaria and at Munich, Hannusen had been appointed an unofficial instructor in mystic philosophy and magic to the Party. Under his tuition, the inner circle of the young Nazi Party learned of the power exerted by signs and words. It was Hannusen who produced the idea of the swastika as the symbol of the Party. It was Hannusen also who put the weapon known as propaganda on the basis which has raised it to its present potency as a power in politics.

I know it may well be argued that signs and slogans do not exert a magical effect, and that their influence is purely psychological. The fact is that psychology is a science of applied magic. Just as we no longer consider the radio to be magic because we understand it, so does our greater understanding of the workings of the mind militate against the belief that the force of propaganda is a magical one.

It is the old story. The man who exerts a certain force before it is scientifically understood is a magician. The power he wields is called magic.

Call it what you will, the fact remains that the Nazi Party used the powers inherent in signs, slogans, processions, oratory and repetitive suggestion, and by so doing managed to gain the hysterical admiration of the greater part of sixty million souls . . . and that holds good in spite of the fact that post-war investigation by the Allied Powers resulted in the extraordinary discovery that it was always the other fellow who was really a Nazi at heart.

It was from Hannusen that these ideas sprang, and in the matter of propaganda other nations took some twenty years to appreciate its full potency.



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FREDERIC MARION IN MY MINDS EYE

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~~CONCENTRATION IN MY MIND'S EYE BY PETERSON BARKER~~

(14) I found that in one hour's listening I was able to retain more than in days and days of book study. In this way I broadened my powers of concentration, which later became the main instrument in the development of various mental faculties.

To understand clearly what is meant by concentration, it is necessary to realize that the mind is basically composed of the conscious and subconscious.

The conscious mind is paramount when we are awake. It is the awareness that the mind has of its own activities and feelings. It is that which receives messages from the various sensory nerves of sight, smell, touch, etc., and registers them as certain feelings and perceptions.

The subconscious is paramount when we sleep. It is not trammelled by the logic and reasoning of the conscious mind, and it is far more profound. Upon the subconscious is written every single aspect of our lives that has ever impinged upon the consciousness, and much that has become part of us without our ever being aware of it.

In matters of memory, we try to open the door between the subconscious and the conscious minds, but in general we can only manage to attain a very small gap through which a mere trickle of memory can pour. Concentration, in this respect, is the procedure of forcing a wider opening in the gateway between the conscious and the subconscious. When we say that somebody has a good memory it simply means that he has the knack of selecting at will more items from the storehouse of his subconscious mind than have most people, and of transferring them to his conscious mind.

This is a subject to which many volumes have been devoted and it is impossible to do more than touch upon the matter in the space of a few sentences. The point is that the power of concentration plays an overwhelming part in the abilities I am able to display, and was an important element in a rather mysterious game that I used to play when I was a child.

Everybody has, at one time or another, lost or misplaced some personal belonging. Many have realized that the best way to find such a thing is to stop looking for it. If it is merely a matter of misplacement, then the subconscious mind has not forgotten and, if given an opportunity, will provide a clue to the conscious mind and the mystery will be solved. Continuous seeking and forced racking of the



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brain is bound to produce thousands of new impressions and ideas. Try to divert the conscious mind, and you will find that better results will follow.

(2) It is nonsense to speak of dead objects in so far as we mean that they are without some innate quality of self. True as it may be that inanimate objects have no life in our sense of the word, I have proved time and time again that they possess some quality of being.

We know little enough about our own lives, and even less of the lives of animals. But one can say that as yet we know nothing at all about the life (as I am compelled to call it) of inanimate objects. Yet I am convinced that such objects draw their innate characteristics from the human beings with whom they come in contact. For example, a hatter may make five hundred identical hats. There is absolutely nothing to distinguish one from another. But after those hats have been worn for some time by different individuals, then each hat will possess an individuality as sharply defined as that of the person to whom it belongs.

(3) The development of psychic faculties is mainly dependent upon the extent to which you can lose yourself in yourself and isolate the mind from contradictory influences. Anybody who is able to blot out the conscious mind to a sufficient degree, and thus allow the subconscious free rein, can attain and develop psychic powers.

(4) There is no word entirely suitable for describing such a condition of the mind, and for lack of a more accurate term I must use the word 'concentration'. It is impossible to direct another person as to how the condition may be reached, because if that person is rudimentarily psychic, then he will know within himself the best way to induce this condition. Every man travels by a different path, and any advice from me will be purely personal; not only may it fail to suit the novice but it may even divert him from success.

(5) At this time I found that to have what is called a good memory one must have a very plastic memory.

It is not only essential to be able to remember, but it is equally essential to be able to forget efficiently. Unnecessary items which clutter up the mind must be pushed right into the background, for they make it difficult for the conscious mind to sort out the particular thought required from the lumber-room of the subconscious. For example, if I am going on a



Answers

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jaunt down Oxford Street and I am asked to bring back a bar of soap with me, I make no effort at all to remember this, but write it down on a piece of paper. What is the use of fixing in my mind the fact that I must buy a bar of soap, when I know perfectly well that if I do so, then in twenty years' time I shall still have the idea firmly embedded in my memory?

It is quite remarkable how the efficiency of memory grows when one eliminates the unnecessary. Nine out of ten people who complain of a poor memory would soon remedy this if they would learn how to get rid of all the cumbersome ballast from their minds.

(6) Indian philosophy begins with the acceptance of the fact that the First Cause, the Eternal and Omnipresent Cause, God—call it what you will—is unknowable; it then proceeds to note certain immutable laws, forces and conditions which appear to be manifestations of the Supreme Will.

(7) I am quite prepared to put myself up as an Aunt Sally by declaring that I believe in the actuality of thought-materialization; in fact, I intend to recount later an instance of involuntary magic brought about by this means.

(8) It is in the natural course of the forces which control this world that there should be light and darkness, good and evil. The existence of all created things is based upon eternal motion. With the splitting of the atom it has been realized that even the most irreducible portion of matter is but a manifestation of energy. Existence depends upon oscillation between opposing poles, and just as there can be no positive without a negative, so is it impossible for light to exist without darkness and good without evil.

Thus, throughout the era of man upon this earth, there have been adepts of the Left-hand Path—in other words, black magicians. These, by their worship and understanding of the forces of darkness, attain great and evil powers.

(9) While carrying out this experiment I received an extraneous and quite irrelevant impression. This often happens, and much experience is required in order to discriminate between relevant impressions and those which come willy-nilly.

(10) I hold that every object emits radiations of a type yet unknown to empirical science. When beginning a demonstration of the hunt-the-thimble variety, I take the object to be hidden and hold it in my hand. In this way



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I establish a knowledge of the 'feel' of this object. The word 'feel' is inadequate, but I am compelled to use ordinary words to describe extraordinary sensations. I put down the object, but I still retain the feeling of it in my hand and mind. In the course of many years I have developed to such a point that all common objects are put into certain categories in my mind, according to the similarity or otherwise of their emanations.

Just as it is possible for any man to remember the form and condition of an object he may touch, so do I retain the feeling—but with a much higher degree of sensitivity. A touch, for me, gives thoroughly concrete impressions. They are really coherent, even if I am unable to describe them verbally. These impressions go further than form and condition, as they include a plus quality beyond the normal comprehension of our five senses.

Having obtained this inner recognition of the object, I absent myself while the hiding takes place. Returning, I still retain the feeling of the object, and have little difficulty in finding the location where the feeling fits.

I find that a quick physical movement of the body is helpful to me, so immediately I have 'got my balance' I start moving briskly in any direction, looking, feeling, waiting for a sense of increasing mental harmony as I approach nearer to the hidden object. In short, I begin to feel myself 'getting warm'. Obviously I utilize the ordinary perceptions of sight and touch in order to help me, and all the time I am comparing sensory and extra-sensory impressions until they complement each other.

The proceedings are always the same, but the period of waiting for that first awareness of the intuition beginning to work varies a little. Sometimes it comes to me immediately and sometimes it may take several minutes. I believe that the reason for this lies in the multitude of varied impressions connected with mundane surroundings. Some are helpful, and some a hindrance. One must be very experienced in shutting out the disturbing factors and allowing the helpful impressions to stream into the conscious or subconscious in order to carry out this experiment successfully. Such selective ability is a question of training.

Unless one possesses the initial gift of psychic ability, practice and training are futile; but the gift itself will assuredly atrophy if it is not strengthened by practical use.



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(11) I doubt very much that such faculties as I possess will become more widespread with succeeding generations, or that they will ever be more or less universal. Everything points to the fact that humanity is not evolving towards a more universal possession of psychic powers. On the contrary, our ancestors were more greatly gifted in this respect. The sages of the mighty Egyptian civilization and the sorcerers of the Middle Ages understood many laws that are now lost to us. We may rediscover these laws, but I do not believe that we shall regain possession of the strange powers with which they were concerned. Our descendants will be even less psychic than we are today.

(12) As my success grew, Protopopesku arranged that I should receive a percentage of the profits made on each deal. I saw no reason to refuse the reward of my labours, and so it was agreed. From that moment onward I had not a single success. After several weeks of harassed endeavour, during which time I was unable to give even a satisfactory hint regarding a prospective deal, Protopopesku and I parted. I was exceedingly relieved, for I found that my failure in the one direction was having an all-round detrimental effect on my psychic abilities.

Such a development may seem incredible, but the underlying reason has been set out in an earlier chapter--"A fundamental axiom of the highest knowledge forbids its employment in pursuit of material profit." I do not pretend to be a possessor of 'the highest knowledge', but I am convinced that a positive result in my experiments demands complete disinterest in any material gain.

That is a Law.

If I have any personal interest in a matter, then it makes the experiment exceedingly difficult, and sometimes impossible, because my intuition is the medium of my abilities. The moment I am pulled by personal wishes in some matter, then intellect comes into play and distorts intuition.

I gave two of my friends a splendid but rather expensive example of this point one day in the Casino Zoppot in Danzig. I have often been asked:



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(12 ctd.) "Why don't you go to Monte Carlo and make your pile? There is nothing to stop you."

Well, this Law by which I am governed is sufficient to stop me, as I shall try to illustrate.

(13) To carry out psychic work successfully, the intuition must be kept free from any form of corruption. Greed, self-interest, mercenary emotions must all be entirely eliminated if complete success is desired.

This is not to say that no results at all can be gained where there is an element of self-interest; but the whole thing is proportionate. As the self-interest increases, so does the success grow less. This alien influence can be either conscious or subconscious. No matter what the approach, the fact remains that intellect is aroused, and as the intellect awakens so does the intuition become distorted.

When I received precognitive impressions of certain numbers at the roulette table I simply did not care whether those numbers won or lost; but

when my friends started to bet, it was useless for me to pretend that I was disinterested merely because I should not be making a personal gain. The subconscious mind knows nothing of the diplomatic finesses with which we continually deceive ourselves.

In England, as I shall later show, I have carried out many successful precognitive experiments in horse-racing and dog-racing. My technical knowledge of these sports stands at absolute zero; and, though I sometimes amuse myself with horse-racing forecasts, it is only necessary for me to place a bet of a few shillings and my ability deserts me immediately.

(14) I am quite sure that money, whether mine or another's, will always suppress the pure stream of intuition. It may therefore be wondered how it

is that I earn my daily bread by giving counsel to people in all walks of life. The question is reasonable enough, and the answer is this: in the first place, my counsel is of no value at all to myself; it is of hardly any value to my close friends; it is of but moderate value to



(12 cont.) "Why don't you go to Monte Carlo and make your piles? There is nothing to stop you."

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(14 ctd) casual friends. . and so on. To complete strangers my counsel can be one hundred per cent accurate. Because I am intellectually interested in the lives and futures of my friends, I cannot often help them. They know that my intuition and psychic faculties are useless to them; consequently they are neither afraid of my reading too deeply into their inner selves, nor do they expect anything from me.

If a person rings me up and indicates that he requires advice on a particular matter, then I first try to make certain that the case is a genuine one. But if, in the course of our conversation, the prospective client says, "And what is your fee, Mr. Marion?" I simply have to say, "Sorry, I haven't the time to take up your case."

From the moment that the question of a fee comes into the matter I know that half my power has been dissipated. I am no longer free from self-interest in the results. My regular clients know this, and the question of fees is always left out of any discussion until I have attained results.

For my own part, I school myself to concentrate utterly upon the task in hand, for only in this way can I get the results I desire. It may seem that there is little difference between using these faculties for my profession as a consultant and using them for making money by gambling, but in reality the principles involved are very different. Throughout my music-hall career I always wanted to employ my abilities in a manner helpful to others. At first, when giving advice in my spare time, as it were, I charged no fee. The demands upon me increased, much to my satisfaction, and it seemed morally correct to turn professional in this line in order to place my service at the disposal of many more people. With gambling, on the other hand, the application of precognition would be a means of getting money for nothing and would have no virtue to recommend it.



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(14 ctd) This is not precocious sophistry. If my last few sentences have appeared sanctimonious, then I am sorry. I have not tried to give the impression that I am unusually virtuous; in fact I confess that several times, particularly in my younger days, I tried to derive unmerited profit from precognitive gambling--but it simply does not work out, and that is all that can be said on the subject.

(15) Many people believe that my faculties are clairvoyant. I find it strange that they should assume the sense of vision to be responsible for these impressions. I suppose vision is accepted as the responsible sense because it is difficult to attribute these faculties to any of the other senses. I do not 'see' anything when I receive cryptaesthetic impressions; neither do I smell or hear anything, as a matter of fact. And, because the impressions do not arrive in the manner of ordinary sensory impressions, I have great difficulty in explaining them verbally.

To run through the mental process I undergo will perhaps help to clarify the matter. The first point is this. In the same second that I make contact with the object concerned, the whole experiment is concluded.

I am handed a few words of writing. I touch the paper. Instantaneously I have in my mind a complete perception of all things pertaining to the writer and to the incident of which he has written. I do not see a little story unfolding in my mind as if I were watching a film I do not see any kind of visual picture in mind. At the moment of contact the whole perception is there in my consciousness. As this mental process is peculiar to myself and a very few other people, it is intensely difficult to describe it in a material way.

If, however, you can grasp even vaguely the idea of a complete and immediate impression received through none of the normal five senses,



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(15 ctd) then it will be easy for you to understand how very difficult it is to translate this psychic impression into words. My impression may be exact and perfect, but my expression or translation of it may distort the whole thing.

(16) Intuition in the human being is the remains of a power that flourished during an epoch when instinct ruled the human species, in just the same way that our appendix and coccyx, or tail, are the remains of physical organs and members for which we have no further use. Only those who are initially gifted with great powers of intuition and who have taken the trouble to develop them to a high degree of accuracy are able to make good use of this almost dormant part of the human make-up.

I am unable to help myself, because wishful thinking and intellectual bias corrupt the pure stream of intuition.

(17) There are moments in every man's life when a certain intuition proves itself correct, but, unless psychically gifted and thoroughly developed in this way, he can never tell if his intuition is the real thing or whether it is a corruption brought about by personal bias of an intellectual kind, wishful thinking and external impressions creeping into the intuitive part of the subconscious.

It is however, very true that in the first split second of making contact with a stranger--that is, before our intellect and logic have time to start work--then we may well receive an accurate first impression, due solely to intuition.

(18) I was asked a direct question by one of my fellow travellers.

Did I place a high value upon one's reaction to a first impression? As this is a matter concerned with intuition, I felt it well within my province to make a definite statement.

"Yes", I answered after a few moments' consideration. "I believe that one should try to concentrate particularly upon a first impression of another person, because only in the first fraction of a second when we meet them is our intuition entirely unbiassed. This 'instinct', as you may call it, is usually correct.



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(18ctd) "Of course," I added hastily, "it's very difficult to be quite sure what is intuition at such times, because our logical impressions arrive so quickly that in a matter of seconds they have a tremendous influence upon our intuitive impressions. But if only one is lucky enough, or skilful enough, to hit upon that inspired moment, then it is a wonderful peice of guidance; and, in my opinion, intellectual modification of this first impression may be unwise."

(19) I am only too conscious of this power of faith to dispute the contention that it can bring about miraculous cures. I know beyond all doubt that mind is the master and body is merely the servant of mind. But, for all that, I take issue with the hypnotists who contend that Mesmer's Animal Magnetism was a piece of theatrical frippery, a term coined by him to engender faith in his patients.

(20) I do not dispute the power of suggestion and auto-suggestion. I am fully aware that suggestion can bring about wonderful cures; but at the same time I do not admit that Mesmer's theories have been disproved. I claim that hypnotism and mesmerism are two different forces, with mesmerism, properly applied, having a slight advantage over hypnotism, because, with his subject in a mesmeric trance, the operator can attain the combined value of magnetism and suggestion, for there is nothing to prevent him making verbal suggestions at the same time as he is directing the curative force into his patient.

(21) The trouble with mystics is that to a very large extent they do not apply their powers in a practical, mundane way. The Yogis of India, for example--and I am speaking of the true Yogis, not the street conjurers--devote the whole of a lifetime to raising their spiritual selves to a condition of near-absolute perfection. They put away all worldly desires in order to attain a complete unity with the Cosmic Consciousness of which our world and universe is but a manifestation.

(22) There is, I contend, a Cosmic Fate and an Individual Fate.

Cosmic Fate is the genuine article, an all-embracing universal destiny, preconceived and



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(22 ctd) predestined on broad evolutionary lines, a power which, as a whole, cannot be denied or transformed. Individual Fate is not really fate at all, but is only the way in which you and I, as individuals, interpret the mood and aspect of Cosmic Fate. Inasmuch as we can change and improve our reactions towards Cosmic Fate, just so much are we able to change and improve our own individual destinies.

Cosmic Fate may be likened to a mighty ocean. Its tides are immutable. The individual cannot move directly against these currents, but he can make use of them by tacking, as it were, by concentrating his efforts along the right lines instead of either drifting or expending his strength fruitlessly.

From this it is clear that we are only able to use metaphysical abilities to help us within the limits of Individual Fate. It would be pointless and harmful to try our hands at interfering with Cosmic Fate. Well-conducted effort in the matter of improving Individual Fate can therefore be a blessing, but the gifted person should leave Cosmic Fate out of his scope altogether.

(23) I have said that Cosmic Fate is immutable. Death, for example, is a matter of Cosmic Fate. It may then be asked how it was that my cryptaesthetic ability was instrumental in saving the life of Ivanoff, the trapeze artist; how it was that the assistance I gave the police in Sarajevo was undoubtedly responsible for ending the life of the assassin they caught as a result of my intervention.

(24) The answer is that I myself, and every individual, has a part to play in the working out of Cosmic Fate. It was destined that I should (apparently by chance, but in fact as fate dictates) stumble upon the plot to kill Ivanoff; his rescue was not an alteration of Fate, but an implementation of it.



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(25) When I make a somewhat dramatic precognitive experiment it may seem that I am altering fate; but I am not. I am a part of fate's machinery--like everyone else; only the role I play is occasionally less commonplace than that of most people.

(26) As a first principle I advise everyone with psychic abilities to raise his integrity and conscience to the highest possible point. Beware of interfering in the lives of other people if you have not proved to yourself the extent and the limitation of these powers, for the responsibility is enormous. Beware, above all, of applying your gifts for selfish ends at the expense of others, for in that direction lies the road to black magic--a road that cannot be retraced. Practical metaphysics is no pastime or parlour game, but is a very responsible commitment which can be a blessing in the hands of one person and catastrophic in the hands of another.

(27) And so we could go on ad infinitum.

To recognize one's own fate, to reconcile one's self to it, and to act accordingly, that is the road to happiness. Please notice that I said act accordingly. Acceptance of fate is not a matter of taking up an inert philosophy, of sitting cross-legged on the ground and letting the world go by. There is no need for ambition to suffer.

To argue with our destiny is not only useless, but dangerous. We cannot know if we would be happier under other circumstances--perhaps the very circumstances we long for.

(28) We in the West measure our lot against that of people in apparently better circumstances. The Oriental measures his condition against that of people apparently worse off than he is.

(29) I held the card in my hand and began to concentrate. After a moment or two I gave a description of the writer's appearance and personality.



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(30) I was quite unable to continue with any further phenomena, because all tragic experiments are very exhausting for me. In this case it was as if I myself had undergone the mental and physical agonies of the drowning man's last moments.

(31) After the Armistice, he wandered about Europe, working all the time on bringing his Sixth Sense to its height again by 'thought concentration and deep breathing'.

(32) Most people could not understand why I did not immediately run up a huge fortune by betting. I have explained elsewhere why it is impossible for me to do this sort of thing. My success in predicting the winning dogs depended entirely upon my remaining disinterested in the result.

(33) I have made it clear in past chapters that it is one thing to gain an impression but quite another thing to translate it into words. The person who seeks guidance from me has an important part to play in grasping the true significance of the words I speak when giving an impression.

(34) As I know nothing of the details involved it is quite possible that the first impression I give may seem to be irrelevant. But Shenburn knows that it is not. He will follow it up and pin it down.

(35) Let it be clear that great persistence is required by the would-be possessor of cryptaesthetic ability. It is not acquired by five minutes' practice.

(36) You must have faith. This tremendous power is essential. Those not able to overcome doubts concerning themselves simply need not trouble to try their powers, for they will achieve nothing. Long meditation must precede the development of faith.

I am not speaking of faith in its religious sense, though the application is the same. I mean that you have to be convinced that all the powers and faculties outlined to yourself in



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I am not speaking of faith in its religious sense, though the application is the same. I mean that you have to be convinced that all the powers and faculties outlined to yourself in



(36 ctd) imagination are within your grasp and can be reached by you. It may take months or it may take years before such faith becomes an actuality. And even then you have attained only the first stage of development. Every day doubts will enter the conscious and subconscious, thus frustrating the creation of this all-powerful faith. Until all such doubts are overcome, any attempt to make a psychic test of yourself is bound to fail

Another thing. Will-power--contrary to common belief--is of no avail in attaining this condition of mind. It is a fallacy to believe that will is the great driving-power in our lives. It is a vigorous energy, but it has its roots in faith. From a basis of faith, will can be developed. If you have no faith in your ability to perform a certain thing, then will--power has no basis in which to take root and consequently cannot be developed.

(37) The great Coue, with his "Every day and in every way I am better and better," instructed that there should be as little conscious thought as possible when repeating the magical formula. He was right. It is the subconscious which must be, and can be, impressed--but not by sudden and vigorous assault. The very action of using will implies mental struggle between the conscious and the subconscious, stimulating the latter in an undesired direction.

(38) It is paramount to step right away from ordinary conceptions of life; but there is no need to become a crank in so doing. Eat and drink whatever you think fit, but you will find that gastronomic over-indulgence will make your work much harder. Personally, I stop eating and drinking several hours before commencing a demonstration because I know that the digestive processes are a hindrance to me. This, of course, is true of any form of spiritual or mental work.

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(39ctd) experiment, try to be convincing. Leave no doubt in the minds of your observers that you will succeed. The smallest doubt on your part lead to a negation of thought, disturbing the confidence of others. This may be quite subconscious, but in any case is detrimental. Before beginning an experiment, make sure the subject concerned knows that throughout the time when you are stating your impressions he should neither confirm nor deny. That can come later, but confirmation or denial while your psychic powers are in play will introduce a reaction upon your intelligence, and distortion will ensue.

Never try to do too much in one seance. It is up to the individual to gauge how far he may go. Never overdo it. When you feel the stream of intuitive impressions breaking down, then call a halt. Do not attempt to force the issue.

(40) I have mentioned several times that what is usually called concentration is not, as a rule, identical with the state of mind which I wish to convey when I use this word in connection with psychic faculties. Concentration is the basic condition of mind essential to any parapsychological experiment. Intuition is the force or power used; concentration is the condition of mind which permits that power to operate.

To concentrate is not to focus the mind on a certain spot to the exclusion of all else. This is the general idea concerning concentration. I have now to give my own definition. This is difficult because it is attempting to describe a condition which comparatively few people have experienced.

(41) I maintain that concentration is the state of becoming YOU--utterly and without



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To concentrate is not to focus the mind on a certain spot to the exclusion of all else. This is the general idea concerning concentration. I have now to give my own definition. This is difficult because it is attempting to describe a condition which comparatively few people have experienced.

(41) I maintain that concentration is the state of becoming YOU--utterly and without



(41 ctd) mundane infringement. Only persistent practice brings the ability to create this state of mind, and makes possible an awareness of this condition.

It is not my purpose to go into various methods of attaining the required mental condition. The fakirs of India sit for hours without moving a muscle, adopt certain esoteric postures and indulge in a carefully regulated system of breathing, all with the purpose of heightening their consciousness of the inner Self.

(42) It is obvious that relaxation is essential and that all mundane impressions and intellectual fantasies must be barred from the mind. It is also necessary to create in this void a mood of expectancy. I am afraid this may seem difficult to understand, but it is for the would-be student to experiment; and realization will come as progress is made. It is important to maintain an awareness of progress and to recognize the degree of success that is being attained.

Here again, guidance is useless. The individual will know, positively and without any doubt whatever, when the proper depth of concentration has been achieved. There comes a sense of mental balance, a tranquillity of mind, a total absence of fear, worry or apprehension, a feeling of immunity from the mundane. I maintain that it is not difficult to attain this state of concentration. But it is very difficult to create it at will--to put it 'on tap', as it were. It behoves the novice, therefore, to experiment only when he is in the mood, when he feels that the requisite atmosphere obtains. With experience, however, it is possible to concentrate at a moment's notice.

The student should develop an ability to discount all disturbance--noise, talk, whispering, unioresseen interruptions. These are external disturbances, but it is just as necessary to overcome subjective interference. Emotions



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(42 ctd) rising from the subconscious, such as impatience, uncertainty and anxiety, will endanger satisfactory results; but these emotions can be eliminated by diligent application. When this is achieved, concentration can function under all conditions.

(43) Now take the object or handwriting in your hand, holding it very lightly. You will immediately receive some ideas (remembering that you are in a mood of expectancy). These ideas are conveyed to you by touch, sight, and perhaps even smell.

As soon as your normal senses convey the form and condition of the object to you, then it is inevitable that you start to creat certain impressions. . . .but these are mainly the product of your own logical deductive thoughts: or, which is worse, tricks of your imagination.

For example, suppose you are handed a lady's wrist-watch. The watch is, perhaps, very old, as your sense of sight will tell you. It is quite likely your first idea will be that the owner is an elderly lady. Again, if you happen to know of a similar watch belonging to a lady of your acquaintance you will probably find that a picture of her will spring to your mind.

Now by yielding to such deductive and imaginative fantasies you are opening the door of your mind to millions of other speculative impressions, all arising because you are unable to rescue yourself from the normal activity of your intellect. It is, indeed, very difficult to dissociate your powers of logic and speculation from the task in hand.

Do not be discouraged by this, for lack of confidence breeds upon itself and is a sure herald of failure. Simply allow yourself a few seconds or even minutes to attain a certain balanced attitude of mind. Throughout this time you should find that these logical or imaginative impressions weaken. As they do so, fresh impressions of a different type will follow. These



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It is now your task to sort the wheat from the chaff,

(44) It is a good idea for the novice to keep interrupting his experiment. For example, he may get an impression and state it immediately. But as soon as his intellect begins to question the meaning of that impression, then there is a tendency for him to set in motion another chain of reasoned or imaginative ideas. Therefore, after the first statement, pause a while and allow yourself to regain that condition of balance during which the intellectual ideas weaken and made way for your intuition to get to work.

Only constant practice can teach you when to break off the experiment, because the intellect works at such speed that it is very easy to mistake a logical deduction from your first impression for a true cryptaesthetic impression streaming in upon you. There is only one way to succeed in defining these minute differences of degree, and that is by trial and error. With practice you will be able to distinguish perfectly between deductive or speculative impressions and those which are cryptaesthetic.

But be careful. Remember that by attaining this degree of concentration you are laying yourself open to the reception of telepathic impressions.

Suppose a person give you a sample of his handwriting. If he is an acquaintance of yours, then you may ~~be certain~~ have certain reasoned ideas about his character, his past and his possible future.

Assuming you are able to reject all these normal impressions from your mind, there is always the possibility that his own ideas on himself, his past and his future may be received by you telepathically. To distinguish between normal and cryptaesthetic impressions is difficult;



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Above all, if you are not sure whether you are conveying true intuitive impressions or those from your own store of thoughts, then do not try to convey any impression at all. Furthermore, never try to force anything. An effort of will tends to disturb the condition of balance you are seeking and will lead to negative results. These, in turn, may lead to shattered confidence--something which must at all costs be avoided.

(45) Now let us study the matter of conveying the impressions you receive. The cardinal rule here is this: never, never, never attempt to find a logical basis for any impression before uttering it. You may receive an impression which does not seem to have sufficient basis for a clear-cut statement. Never mind. Utter the impression, such as it is, immediately and without trying to analyse the matter or to build up a sensible statement simply for the sake of making things clearer to your listeners.

As a beginner, it is best for you to make your statements as brief as possible. Utter your phrases in a curt, telegraphic manner--and do not try to round things out into a reasonable story.

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(47) It is perhaps worth noting that from my personal observations I have remarked that prophetic impressions seem to arrive more slowly and are not so strongly felt.

(48) As with the matter of differentiating between past and future impressions, practice and a systematic study of results, comparing and contrasting the finer points of impressions, will teach you that a certain range of approximate time periods can be mentally settled upon. You may be able to create a whole range of ideas which correspond with the passage of Time as we understand it, and hence develop the ability to identify approximately the time factor in your impressions.

(49) From the first moment that you begin to attain success you will have to train yourself most strictly in one thing above all others. You will have to decide accurately how much of the knowledge revealed to you may be imparted to the individual you are endeavouring to help. Every impression received by you must pass through a self-imposed censorship before being relayed to the person seeking your guidance. Always bear in mind that your abilities must be used solely for the purpose of giving guidance to those in need of it, and that it is not your task to impress any earnest seeker after help by displaying your powers to the fullest extent possible.

You will learn, in the course of time, to estimate just how much information each individual is able to digest; do not allow yourself to be tempted into saying more than you are certain is necessary for the assistance of the person you are trying to guide.

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(49 ctd) "Don't leave anything out. I don't mind as long as I know."

If you believe these assertions, then you certainly will not be of service to the people who make them.

It is not true that people want to know their destiny. In the main they want you to confirm their rosy dreams of the future; and it is not your mission either to colour or to destroy those dreams. Be assured that by merely hinting at the way in which a subject should regard what is in store for him, how he should face up to it mentally and react to it physically, you are giving greater aid than if you reel off every impression that comes to your mind during the experiment.

Those who are developing psychic gifts and talents must respect the laws of nature. These require that Man, as a race, should live without knowing what the morrow shall bring forth for him. Those few among us who are able to lift the veil of the future for a brief second are rarely able to see themselves in that which lies beyond.

(50) It makes for better results if I know nothing about the person. If I know anything it becomes hard for me to make sure that I am entirely free from any intellectual influence when endeavoring to receive impressions. If I know nothing at all, there is no preconceived idea in my mind to interfere with the pure intuitive impressions flooding in on me. This is no doubt the reason why I am unable to guide myself. I am the product of generations who served intellect and allowed intuition to atrophy. It is difficult to throw off the yoke of logic. Many people tell me as much as possible about themselves with the mistaken idea that it will assist me. They do not realize that in so doing they tend to impose their own ideas on me. This should be avoided. Even the mere presence of the subject in the same room can be detrimental to accurate results. It is silent reticent people I serve best.



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(51) I believe that if man could know the reaches and powers of his own mind there would follow the swift development that is vitally necessary to close the gaps between his spiritual nature and his scientific attainments. I hold that psychic research--the road to better understanding of man's inmost self--is possibly the most important work in this troubled world today. A complete change of attitude is needed--call it a step forward in evolution if you like--and this is the direction from which it can most readily come. I will end on a note of prophecy I prophesy that this change of attitude, this evolution of mind will come about; that we are approaching a climacteric in the development of mankind and that there will be a great renaissance throughout the human race. I prophesy moreover that such rebirth will spring from England, despite her present faltering condition. The British races, tolerant just and fair, hold the seeds that are necessary for this rebirth; To be fair is a British invention little understood by the rest of the world as yet. The lead will not come from the East or the West, for both are bound down by ideologies, harnessed by dogmatic conceptions. They are proof against each other, but they will not be proof against the renaissance spirit that will flourish in this ~~xxx~~ England. I know so well that these last sentences may ring oddly, wild and fantastic even. But they say what I intuitively believe to be true, and in these shabby days--a period of recession before the pendulum of human development starts another upswing--truth is so out of place that it seems fanciful.

(52) When trying to get an intuition it is a mistake to try and practise concentration, for that involves being positive. The right way is to practise decentration, for that involves being passive.



(21) I believe that if man could know the reasons and powers of his own mind there would follow the will development that is vitally necessary to close the gaps between his spiritual nature and his scientific attainments. I hold that psychic research--the road to better understanding of man's inner self--is possibly the most important work in this troubled world today. A complete change of attitude is needed--call it a step forward in evolution if you like--and this is the direction from which it can most readily come. I will end on a note of prophecy I prophesy that this change of attitude, this evolution of mind will come about; that we are approaching a climacteric in the development of mankind and that there will be a great renaissance throughout the human race. I prophesy moreover that such rebirth will spring from England, despite her present faltering condition. The British race, tolerant, just and fair, hold the seeds that are necessary for this rebirth; to be fair is a British invention little understood by the rest of the world as yet. The lead will not come from the East or the West, for both are bound down by ideologies, harnessed by dogmatic conceptions. They are proof against each other but they will not be proof against the renaissance spirit that will flourish in this new England. I know so well that these last sentences may ring oddly, wild and fantastic even. But they say what I intuitively believe to be true, and in these happy days--a period of recession before the beginning of human development starts another spawning--truth is so out of place that it seems fanciful.

(22) When trying to get an intuition it is a mistake to try and practise concentration, for that involves being positive. The right way into practice is concentration, for that involves being passive.



"We have learned that if death cannot still the voice of genius, the reason is that genius triumphs over death, not by reiterating its original language, but by constraining us to listen to a language constantly modified, sometimes forgotten -- as it were an echo answering each passing century with its own voice -- and what the masterpiece keeps up is not a monologue, however authoritative, but a dialogue indefeasible by Time."

" . . . the radiant or tragic archetypes Man has begotten tell of sudden stirrings in the deep yet restless sleep of that eternal element in him which lies beneath the conscious threshold, and each of these voices tell of a human power sometimes exercised, sometimes in abeyance, and often lost."

"For Man the dreamer strikes his roots as deep in time as does man the brute; he conjurs up for us a picture of that first glacial night on which a species of gorilla, looking up at the stars, felt itself suddenly, mysteriously, akin to them. Almost all the great works of the past have this in common: their submission to the dialogue, impassioned or serene, maintained by each with that part of his soul which the artist deemed the holiest."

— ANDRE MALRAUX: THE VOICES OF SILENCE

(cont.)— R.M. FRENCH (trans.): THE WAY OF A PILGRIM

- (9) My late teachers of blessed memory also used to say that the forces which are against prayer in the heart attack us from two sides, from the left hand and from the right. That is to say, if the enemy cannot turn us from prayer by means of vain thoughts and sinful ideas, then he brings back into our minds good things we have been taught, and fills us with beautiful ideas, so that ~~ne~~ way or another he may lure us away from prayer, which ~~is~~ a thing he cannot bear. It is call "a theft from right hand side," and in it the soul, putting aside its converse with God, turns to the satisfaction of converse with self or with created things. He taught me, therefore, not to admit during times of prayer even the most lofty of spiritual thoughts. And if I saw that in the course of the day time had been spent more in improving thought and talk than in the actual hidden prayer of the heart, then I was to think of it as a loss of the



sense of proportion, or a sign of spiritual greed. This above all true, he said, in the case of beginners, for whom it is most needful that time given to prayer should be very much more than that taken up by other sides of the devout life.

(10) The words "Thy Kingdom come" they explain thus — may inward peace and quiet and spiritual joy come to our hearts. In your book again, the words "Give us this day our daily bread" are understood as asking for what we need for our bodily life, not for more than that, but for what is needed for ourselves and for the help of our neighbor. On the other hand, Maxim the Confessor understands by "daily bread" the feeding of the soul with the Word of God, and the union of the soul with God, by dwelling upon Him in thought and the unceasing inward prayer of the heart.

"Ah, but the attainment of interior prayer is a very big business and almost impossible for lay folk," "we are lucky if we manage to ~~run~~ our ordinary prayers without slothfulness.

"Don't look at it in that way," said I. "If it were out of the question and quite too hard to do, God would not have bidden us all to do it. His strength is made perfect in weakness. The holy Fathers, who speak from their own experience, offer us the means, and make the way to win the prayer of the heart easier. Of course, for hermits they give special and higher methods but for those who live in the world their writings show ways which truly lead to interior prayer."

(11) One must learn to call upon the Name of God, more even than breathing — at all times, in all places, in every kind of occupation. The Apostle says "Pray without ceasing." That is, he teaches men to have the remembrance of God at all times and places and circumstances. If you are making something you must call to mind the Creator of all things, if you see the light, remember the Giver of it, if you see the heavens and the earth and the sea and all that is in them, wonder and praise the Maker of them. If you sit on your clothes recall Whose gift they are and thank Him Who provides for your life. In short, let every action be a cause of your remembering and praising God, and lo! you will always rejoice. There, you see, this way of ceaseless prayer is simple and easy and with the reach of everybody.

(12) It costs nothing but the effort to sink down in silence into the depths of one's heart and all more and more upon the radiant name of Jesus. Everyone who does that feels at once the inward light, everything becomes understandable to him, he even catches sight in this light of some of the mysteries of the Kingdom of God.

(13) I watched carefully and saw that this beggar always had his mouth open and that his tongue was moving all the time, as though it were trembling. Surely, thought I, he must be one of those who pray.



(LILLIAN DEWATERS)

T H E G R E A T A N S W E R

(1) Invariably it takes the flash of light to reveal the true meaning of Life and of all things to us: nor can it be obtained in any other way.

As the veil lifts, one moment's sudden revelation completely rearranges and shifts our viewpoint; and the scene abruptly changes. In fact, this was exactly what happened to me one day while in deep meditation. I was considering Mathematics, its students and problems, when suddenly it dawned upon me that the Student-position, which I had assumed, was certainly an unreliable and unsound one.

As this actuality burst upon me, breathlessly my heart cried out.—OH TO BE THE PRINCIPLE INSTEAD OF A STUDENT!

Instantly there followed a moment of shining light with its electrifying transfusion, sudden and swift. As though a curtain had been raised admitting some startling new sight, I saw the indisputable fact with vivid, clear distinctness,—I saw that I was the Principle...not a student at all!

Under this flood of blazing revelation, what else could I do but exclaim further,—Why, this meant that I am the Truth! I am not a student trying to solve the problems of human existence, but I am the absolute and changeless Truth itself! The simplicity of all this amazed and overwhelmed me. Here in this brief but thrilling moment, I saw what years of study and research had never given me.

Immediately, I then understood Jesus' dynamic statement, "I am the Truth!" Yes, this was it. I was not a student of Truth, endeavoring to obtain and attain certain states of consciousness, always letting go one for another higher on the scale. No, I was the Truth itself!

What more then could I ask? What more could be desired? Did Truth, or true Being, have any association with a problem? Certainly not. Neither, then, did I!

"I am the Truth! exuberantly I told myself again and again, in my newly found changed relationship. I am not trying to do, to think or to know something; but I am doing, feeling and being the Truth, the Life, and the Way! Oh, the blessed wonder of the Light!

I saw then that the problem of human existence could never be solved...but will dissolve when we take our rightful stand at the Truth, the Life and the Way.



(2) Where shall I look for myself? When and how shall I find myself? One of the oldest teachings in the world is that the Way infers a road or path, in fact, a going somewhere, as for example, a pilgrimage. So countless ones believe that the place to find oneself is at the end of this road, or so-called "Path of Return." Here, at last, they say, one may hope to find himself and the things of the kingdom.

Again, there are those who believe the Way to be like a ladder reaching from earth to Heaven; and so they set out on the long climb from rung to rung. In imagination, they climb and fall, time and time again; yet always at the top, high in the distance, they place the Goal.

(3) Did he need to make any kind of a journey or overcome any certain obstacles? No, indeed. He needed but to believe and accept that which was actually the Truth about himself...and act upon it.

(4) Listen closely. Your Self is not an acquisition! Anything you do to become what already you are, keeps you from experiencing the great Answer.

Did Jesus locate Heaven at the end of a long journey...or at the top of some imaginary ladder? He designated it..."within you."

Reader, you will find yourself when you are released from every form of teaching which does not precisely agree with that of the Christ...Right where you are is the place...On the tablet of your heart shall be found the Eternal Word,—I am the Truth.

(5) Only when we stop enacting the student or follower, and accept our existence as the very Truth, may we truly lay claim to oneness with each other.

(6) Jesus taught, "I am the Truth," ~~that~~ while the present day teaching regarding our self is to the contrary; for we have been taught to believe that we are not the Truth,—but man, the student; not Life,—but its expression; not the Way,—but a follower of it.

What a difference it makes to us in our vision and experience to be the Truth and the Life, rather than a student applying the Truth to his problem! So long as one considers himself a student shall he find himself confronted with problems. For are not problems part of the life of a student?

If one seeks for knowledge, ~~what~~ what shall be the knowledge which finally will completely satisfy him?



Surely nothing but the established-from-the-beginning fact that he himself is the Way, the Truth, and the Life.

(7) At one time Metaphysics introduced to the world the true ideal that really we are not any kind of man at all, but Spirit, Life and Being; that the root meaning of the word "man" implies man-ifestation. This enlightened instruction was in vogue for several years, then it was removed and replaced by the teaching that we are not Spirit, Life and Being. Now, then, the teaching that we are Life, Mind and Spirit, agrees with that of the Christ: no other does.

The prevailing idea in Metaphysics today still is that we are spiritual perfect man...an utter impossibility...and one which our great Teacher never propounded.

(8) Jesus' teaching was wholly from the true and absolute state of Being. He spoke from the viewpoint of sovereign Power, not as a reflection of it.

(9) Verily if one does not willingly accept that Being which eternally and everlastingly he is, then, of necessity, he will continue to imagine himself that which he is not... man, form, image, idea, dust.

Therefore, our only real hope for emancipation from all such mistaken ideas is to be like Jesus,—Life, instead of an image of Life; Truth, instead of an idea of Truth; Power, instead of a reflection of Power; and the Way, instead of a follower of some particular system, book, church or person.

We should always look directly at the teaching of Christ. Never did he intimate that he was man, an image! Idea or expression! Then why believe it? Why not believe exactly as he taught,—that we are all one, and so are really the selfsame Life and Being.

(10) Therefore, dear Reader, as soon as you perceive that you are not spiritual man, nor an image of any kind, nor expression of any sort, you shall then be ready to take possession of yourself as infinite perfect Being, and none less.

(11) When one lets go the false individualistic sense of himself, then he may say, I am the one infinite Being, I am Life everlasting, I am Truth immortal and eternal. Thinking and speaking as the One and Only, he may claim all good as his very own. But should he speak as an individual or person, then such a claim would be sacriligious.

(12) Now we see that God and man are not one; nor are they opposites. The Infinite can have no opposite! One (God, Perfection) is the true state, and the Eternal; the other (man, imperfection) is an untrue position, and the non-existent.



(13) Mind or Consciousness cannot be individualized into minds; nor Life into lives! Only, as we give up a suppositional individuality, or individualized consciousness, may we rightfully lay claim to the fulness of God, the Whole.

No longer need one attempt to heal minds or individualities; diseases or inharmonies...but seek rather to relinquish and efface all sense of multiple individualities and their essential restrictions or problems, in order to consider the perfection and completeness of Life and Being as an infinite, indivisible Whole.

How easy to see that Spirit cannot be sick, poor, unhappy, deluded or at war with itself. Nor could there exist in it any imperfection, inharmony or limitation of any Mind.

(14) Those who refuse to make the great surrender shall continue to sit in darkness; and dream of many men, many wars, many minds and many distressing experiences.

It takes purity to see purity. So long as we are not pure in heart, we are destined to see problems, warfare and suffering; for the notion of separateness and individualism infolds all the suffering on earth. Man, seeing man, prays for peace: but the One, seeing the One, enjoys peace, harmony and blessedness.

(15) Hereafter, seek not for statements or formulas to be memorized; but consider the Self as able and willing to reveal to you whatever it is your desire to know. The one divine Mind is now your own; Self-revealing.

Believing that you are a spiritual idea, you cannot claim to be the divine Mind; nor are you embracing Jesus' teaching. Your every thought and reason is built upon the mistaken premise that you are man, an individual: not upon Christ's teaching, "I am the Truth."

(16) "I can of mine own self do nothing."—John 5:30  
As a personality or individuality of mine own self, I am nothing. Losing the sense of many selves in the mighty and luminous realization of infinite Being as one Consciousness, all-inclusive, we shall be set free from any problem confronting us: for it is certain no problem can exist in the one Consciousness which is God!

(17) There is no way that we may be at-one with the One except to cast aside our personal beliefs and be the One! Eliminating our false sense of individualities, the problems are eliminated also. We need not treat them, nor pray for deliverance from them: for such mental footsteps are practical



only in the student position.

(18) The term Ontology is derived from the Greek On meaning being. It is neither a system nor a science of thought or thing. It is the practice of Being. It deals with the Universe, or Whole, as indivisible and inseparable...one infinite I-Am-all in all, without beginning or end.

Metaphysics overarches and transcends Physics; likewise, Ontology overarches and transcends Metaphysics. Moreover, as Metaphysics does not mingle its practice with that of Physics, neither does Ontology confound itself with the usual Metaphysical viewpoint.

Ontology accepts one substance only,—Spirit... therefore no matter or materiality; one Mind, infinite and all-inclusive...therefore no human minds; no mortal mind; no mentalities. One indivisible Being...therefore no mankind; no personalities; no individualized consciousnesses. Ontology presents Consciousness as one whole, inclusive of Body and Universe.

(19) We turn our vision to ~~the~~ Real and the True, the Absolute and Complete, and hold it here. We see no corrections or adjustments to be made...no thing or thought to be healed or perfected. Willingly we let go both physical and metaphysical viewpoints that, to us, Perfection may be All in all.

(20) When we adopted Metaphysics, it was time for us to put away former physical ideas and practices pertaining to our health and well-being. Now, accepting Ontology, the time is at hand to put aside the prevailing metaphysical viewpoint which gives credence to ~~two~~ worlds...the spiritual and a material; two powers...right and wrong thinking; two minds...the Divine and a mortal; two beings...God and man. Furthermore, and of even greater importance, we are to renounce absolutely and altogether the belief in multiple individualities or consciousnesses.

To be sure, eternal gratitude for every thought and every thing which lifted us from physics to metaphysics ever remains with us: but we know from within that we must continue on and up...nor ever cease to seek until we have found our Self to be the Truth and Way.

Adopting Ontology, we transcend the standpoint which admits of multiple human minds and a universal mortal mind; multiple people called mortals, mankind or humanity, together with their respective miscalled bodies. We do this joyously, and with no disparagement or dispraise.



Making no attempt to spiritualize, redeem or correct the things in an assumptional, finite world, we hold our vision steadfastly.

(21) The Christ Message, in its entirety presents the presence of Perfection, everywhere. Thus we are not to acquire Perfection, but know that we are it; and need only to expand our activities from this standpoint.

Perfection is the substance and reality of all Being; of Life and of all things. "Be ye perfect even as your Father is perfect"... "Be ye holy as I am holy." How could we fulfill such admonitions unless as the one-All? Believing otherwise restricts progress; and thus prohibits the necessary Ascension.

(22) In fact, we may now do creative work of all kinds, not as labor, but as joyous expression of the Self.

(23) In Life, the Whole, no identity can molest or in any way harm another, for Life is indestructible; nor can Mind misunderstand or mistake Itself; nor Love fail to be that which it eternally is,--Love.

(24) Ontology honors God, the one Mind, Body, Universe, not only above all else, but as the All-in-all. It is not willing to divide the honor of God with any person, book, church, method or system of thought or thing.

(25) So long as you believe yourself to be a single individual, automatically you are kept in bondage to the false notion that Intelligence can be separated into segments and particles, and that you are one of them.

(26) If you are at present accepting the idea that you are a personality or individuality, then wonder no longer why you are experiencing limitation in all directions... limited spiritual understanding, limited inspiration, limited health, happiness, harmony; and limited prosperity and success in all your affairs: for if individualism has any significance at all, it stands for restrictions and restraint in every way. Awaken from such folly! From the beginning, individualism is doomed to outer darkness and in-existence.

(27) You may say, I see this, in a way, but I cannot see or say that I am God! Then, this is the reason: you have not released yourself from the belief that you are an individual!

(28) Therefore, dear Reader, give up your position as man, the student, follower, seeker-after-Light, and you will directly find the fulness of Life and Truth to be in you..and shall know for a certainty, "I and my Father are One."



(29) Really, there is no genuine security in man's world... Today, as never before, this fact is fast becoming a definitely known reality. Such a discovery and acknowledgement is the important first step...the second, that we find exactly where to place our security.

The only security for one now, or at any other time, is the perception that he is the Truth and Life in which abides the Kingdom of Heaven.

"Only with thine eyes...spiritual intuition and discernment...shalt thou behold...comprehend...the reward of the wicked...the insecurity and futility of human efforts to create and maintain an adequate material defense and protection.

Because thou hast made the Lord...thy Self...thy habitation...possession; there shall no evil befall thee. Of course, nothing inharmonious or destructive could enter the spiritual world or Consciousness.

Because he has set his love upon me, therefore will I deliver him. Only because of our consuming love to be that which eternally we are, and to abide herein, shall we ever be able to find deliverance from "these latter days."

I will set him on high, because he hath known my name."

(Ps. 91) Reader, what is the name of our Deliverer if not I-Am-the Life, I-Am the-Way, I-Am-the Door? Names of individualities will never be sufficient to save us...not even those carved in letters of gold upon the <sup>VE</sup>very hearts of the people.

(30) One day a little girl was asked if she would be afraid to remain alone, for a time, in a big house. "Why no," was her answer. Questioned further about it, she continued, "God will be here." "How do you know that God will be here?" persisted her questioner. "Because I will be here," was the simple, but great Answer.

When we have relinquished the false view of separateness and division, and instead see and accept ourself to be the One, then to us the gates of Paradise open; and a new life begins.

In this newly found Kingdom of the Self, at last we are ready to transcend the religion of books...give up teachers, organizations and doctrines...and accept only the great Answer of the Christ,-

(31) When this new Light first appeared to me, I beheld it as a startling and astonishing revelation; not merely a new thought, but an altogether different platform. My heart



leaped to let it completely saturate me with its significant meaning...and absorb my whole attention.

Having sought all my life after the Truth, here I was, at last, face to face with the astounding fact that now I had found it to be myself! To be sure, I had many times caught glimpses of this supreme reality, but only as though to add another lovely idea to my present practical knowledge or to claim it as a higher statement of Reality. Now, all others, everything, as it were, was swallowed up in this all-absorbing revelation,—I am the Truth! What a new foundation it was to me, a new platform, a new premise altogether!

(32) Do not attempt to control any suppositional material form by any manner of spiritual thinking whatsoever. Look away from it entirely, and altogether. Look into the Kingdom of Truth, Life and Love, and here behold the Immutible, the Infallible, and the Absolute.

(33) No need, then, that we look into the future for peace to come or joy and gladness to be at hand; for wars to cease and sorrows flee away. Nor any need to resort to the planets for information regarding our prospects for security and happiness.

All such wrong thinking should be renounced, as well as the mistaken viewpoint that one needs to contend with a "mortal mind" or "material sense" which is supposedly attempting to sow evil suggestions everywhere. Now is the time for you, and for all, to take the stand as one with that Being which is all power in Heaven and on earth...and to believe in no other.

Only because he thinks himself isolated from the Whole, as some weak, helpless mortal, does one accept such superstitions and vain imaginations. Seeing that we are Mind and not man, the Lord and not a servant, we cease to contend with thought or thing; and furthermore, stop believing that any personal or impersonal evil needs to be vanquished.

Verily, this is the day, and every hour from Eternity to Eternity is the day, to accept the glorious omnipotence and omniscience of our Self and Being; the only power there is or can be.

(34) What a difference it makes! if one toils with the various mental practices of healing and struggles with conflicting thoughts and efforts or if he deals confidently with pure Spirit alone. One's only need is Spiritual awakening to the sublime fact and actuality that we are Spirit,—Self-illuminating and Self-contained.



Corruption, limitation, disease, war and death appear because people and nations have not yet cognized the glorious truth of Being. Looking above all else to God as Light and Wisdom within oneself, sets one free from bondage to personality and incorrect teaching.

(35) Fear not! Fear nothing! For what is there to fear in the world of all good, all love and all glory? Fear no One! For who is there to harm you in the world where you are a law unto yourself? Have you not been believing and declaring that God is all? How can God be all to you, if you consider yourself a separate being or entity, your neighbor another being or entity, and so forth? Can God be indivisible Perfection if there are multitudes of personalities who are foolish, ignorant, sick, at war with one another, and altogether vain? Can you reconcile that which is irreconcilable?

Can you declare infinite Good, infinite Love, infinite Peace and Harmony, and at the same time believe there is evil anywhere?

(36) No one needs to take up the study of physics nor metaphysics before studying Ontology. Anyone, anywhere, desiring to know the truth about Life and Being, and the way to experience its peace, health, harmony, and fulness of all good, may now take The Great Answer, and without any previous religious training, come face to face with the Divine and Perfect; and prepare himself for direct perception and illumination.

(37) A woman, struggling for two years to pay her debts, to find employment and keep possession of her little home, was brought face to face with utter despair; for on the following day certain authorities were to take possession of her home, her belongings, everything, leaving her penniless, homeless,—a failure.

In this crucial moment, a voice spoke to her, saying, "They cannot touch your Being! This was her hour of resurrection. Instantly she saw that she might lose every material form or thing, but never her Being! She decided for this last night to live in Being.

She slept peacefully, and awakened happy and refreshed, still knowing, Nothing can touch my Being! Early a knock came upon the door, and there stood, not the authorities but a messenger boy who handed her a sealed envelope. Her services were requested by a large and important firm in that city. The work proved permanent, and paid the highest salary



- she had ever received.

She kept her home, and her belongings; paid her debts; and more important still, learned a never-to-be-forgotten lesson,—that we are to locate our wealth and our supply of all things in our own Being. Identifying herself with the Being who is all, and so possesses all, and letting go all effort to obtain anything from man's world of limitation and lack, effortlessly she came into possession of her permanent peace, security and abundance; and the enjoyment of all needful things.

(38) The more willing one is to surrender the notion of "becoming", and accept the vision, I-Am, the sooner shall he participate in the marriage with his Lord-Self; and put on the wedding garment.

The common belief that we are to unfold into our Heavenly state as a bud unfolds into a full bloom, is absolutely at variance with Christ's teaching. Said he, "You are the Light of the world! In you is the Kingdom of Heaven! Look and behold! Consider yourself man no longer. Nor continue your search for the Truth. You are the Truth now, and never have been otherwise.

(39) When called upon to help, we should see Mind, not man...Mind, perfect in every thought and action.

(40) Then we know ~~that~~ that we are not an image, a man or a reflection,—but pure Consciousness, which is the "I" or God.

This Comforter is the very Spirit of Jesus' teaching which comes to you, and to me, bringing us into the conscious awareness of the perfect Self, or Father-state, to be intact in us all, here and now.

Lifting our vision above mortals and humanity, we simultaneously lift it above states and levels of consciousnesses and admitting one state as the all and only, we see all as in and of Perfection; and none outside of it. We are the one Mind beholding Itself as the First, and the Last; the Beginning, and the End.

Acknowledging the one-Consciousness to be perfect and to include all, we no longer deal with humans nor personalities; nor consider how to heal, educate or regenerate them. If we are to love everyone, then it is imperative that we see them as they truly are; and in no other fashion.

Any view contrary to this is a compromising one, and is beholding as through a glass, darkly. In order to see



face to face, we must turn from the double vision which permits of God and man; Life and death; Abundance and limitation; Consciousness and mortal mind.

Reader, are you willing, now, to forsake all thought and talk of planes, states and realms, in order that you may see and accept the one state only,—the Father-reality, present and intact, our very Self and Being?

(41) Healing has nothing to do with the seeming material forms; nor with the one spiritual Body. Nothing to do with physical symptoms, conditions, nor discords of any kind. It has to do only with one's viewpoint.

Often, it is as simple as for one to decide whether he possesses a material form which is discordant, and so needs healing...or the Spiritual Body which is perfect, and into which no discord can possibly come.

(42) Claiming possession of the spiritual Body, which needs no healing since it is ever immaculate, perfect and complete, we prove our Self to be the one Being and no other.

(43) For instance, you should determine whether you express a personal form which is physical, and in need of healing, or the universal body of Truth which is spiritual, perfect and complete; whether your world is an external earth, endangered by invasion, war, crime and death, and in need of rehabilitation and defense, or the inner realm of Spirit, perfectly safe, sound and secure.

(44) Human footsteps appear helpful in the assumed man-position: but the hour strikes when the individualistic sense must be dispensed with altogether, to make room for the sublime and unconditioned Absolute...which all are...but have not known.

(45) No method, repentance, system nor science will ever accomplish that which is impossible with man,—"Ever learning, and never able to come to the knowledge of the Truth."

(II Tim. 3:7) Our acceptance of the Truth as our own Being will prove the single Way to wholeness, harmony and Life-eternal.

(46) Jesus' declaration that the Kingdom of God is within us, and Heaven at hand, pertains to us as the one indivisible Consciousness or creative Mind; not as multiple individualities.

This heavenly Kingdom has nothing to do with worlds, times, places, circumstances persons or things.



(47) No amount of reason, prayer, system, study, thought or science will be able to save the goat-climbers unless they make the great surrender of an individual consciousness of their own. All efforts to change, correct, educate or spiritualize them will never transform them into the "sheep" who have dispensed with all physical, mental and spiritual efforts to do, to think or make over...content just to be the One.

Accepting their pristine purity, innocence and goodness as the one indivisible Selfhood, at hand, they have renounced all "others" in order to have and to hold it.

(48) Identified with our true Self and Being, we shall not need to attain to any divine qualities, for we shall find them to inhere in us, and be natural to us.

(49) When we depart from physical and mental ways of healing bodies and minds, and behold ourselves as we are in the Realm of the Real, our need is blotted out, and the healing takes place, not because of any change, but because we have seen Perfection to be the All and the Only.

(50) Church organizations, therefore, are not in accordance with the Christ Message: but contrary to it. In fact, forms of any and every kind denote limitation, restriction, bondage: from such as these, Jesus came to save us.

(51) Since the infinite perfect Mind is not divisible, then it is not separated into different persons, or individuals, called men, women and children who must perfect themselves in a material world.

(52) The true viewpoint corrects the false, which, being corrected, disappears. Think of the vast amount of time, labor and effort now given toward the destruction of sickness, sin, lack and limitations everywhere; instead of giving all attention to the Self, in which they do not exist. As man, you will never have surcease from evil: but tracing your origin back to God, the I Am, will obliterate the man-position entirely.

(53) The "devils" are the generic false beliefs which have continued since the beginning of time; of which individualism is foremost. Christ taught that all reality is one, without parts or differences; hence the irreconcilableness of our Self with a human mind or individuality. Conversely, generic man sets forth the doctrine of apotheosis—the deification of a human mind.

To disclaim any allegiance to personalities and



human doctrines brings one face to face with the flaming illumination and conviction that there is no other but the universal Self.

(54) Imprisoned in a personal mind or human intellect, one toils with sweat and tears; he walks in darkness, sleeps in darkness, and brings forth in darkness. This is the "far country" in which, in belief, he moves farther and farther from his real Mind and true state of Being until, finally, the understanding comes to him that a personal mind or individual mentality is not to be transformed or trained in any way: but it is to be totally renounced.

WALTER RUSSEL: COURSE IN UNIVERSAL LAW

(1) To meditate with God first forget your body and stop thinking about anything. Decentrate to the zero of stillness. Become a vacuum insofar as your senses are concerned. Desire the light. If you could express it in words let that expression have a meaning but without words. Let it be more like a realization, although you aid in words: "The glory of Thy anointing Light is upon me. I am in the spirit. Thy Light is all about me. It encompasses me. It shines through me. I am dissolved in your light. Thy light is my Light. I am immersed in my Light. I am in Thy Light, knowing Thy light. Be thou me, that I may not be myself alone."

(2) Decentrate to the zero of the Light again, over and over again, then concentrate. Each time you concentrate you more clearly see the image of it in your inspired imaginings. So long as it is still in embryo do not give it birth into the objective universe of form and motion.

Dwell on it until it becomes as clear to your inner vision as the body you give it becomes clear to your outer vision. If it is an invention meditate upon it until you clearly see it. Do not waste time experimenting. See it completed mentally before you spend time on it physically, otherwise it will be immature. If it is a sale of something assemble all of the elements of it together until you can vision it clearly before approaching your client. If it is a motif for a symphony hear it completely in the silence of your Soul before you give it a body. No matter what your desire is take it to God for a spiritual form before you give it a physical one. Get into the fixed habit of seeking that zero of stillness in the Light before starting to think or act. When you finally act to give you concept a physical form keep your Soul attuned to the Universal Soul. Hold fast to that ecstasy of inner joyousness which comes from working knowingly with God. Your creation will be finished in much less time and you will know no fatigue.



Talk to God constantly in His wordless rhythmic language of Light. The moment you find yourself working alone with your own ego stop working, for the emotions of your sensed body are making you aware of it, and your work will not be enduring without the Light of your Soul in it. Physical emotions immediately smother spiritual inspirations.

(2) If you do not extend love from your Soul to your product you do not give it life. Not having life or love given to it, it cannot give life or love to inspire others. It is already dead and soon will be buried in the trash basket of dead things.

(3) That is why your constant communion with God is necessary for every moment of life and every stage of your creation. God must sit with you on your painé stool or work bench. Your hands must be his hands. Your thinking must be His thinking. Love must be interwoven in every stitch of whatever pattern you are weaving, every word you are writing, and every interchange between yourself and your fellow men.

(4) You cannot reinspire others, however, if you leave God out of your technical rendition. That is why meditation is necessarily continuous. That is why great masters never go into their concert hall or to their easels or work benches without an interval of time to forget materiality, to seek the zero of the still Light which centers their Consciousness before extending their thought images out from that stillness into the three dimensional universe of moving electric waves which Creation is. Not only every day should be started by seeking that zero of stillness but every moment from the beginning of anything to its fulfillment.

(5) You cannot do anything of yourself alone. Whether you know it or not you have to acquire God-power to even lift your finger. You are automatically controlled in every action. Why not be controlled by working with God knowingly at all times, and being fully aware that God, and His law, are working through you. That and that alone is the great glory of life, and of living. That awareness, and that alone, leads you to masterliness of achievement, peace, prosperity, happiness and love of all mankind which is forever enduring.

(6) When you have formed the habit of constant communion with God you will not then have to make any conscious effort, or seek the quiet of Nature's environment, to induce it. It will become a working habit -- a fixed habit of working knowingly with God -- under any circumstances. I can as immediately decenter to the zero of the Light of all knowing in a subway, if I so desire, as in a forest.



A REVIEW BY JAMES COVELL  
OF POWYS' "PHILOSOPHY OF SOLITUDE"

He has found the loneliness, the silence, the secret link with others, the detachment, self-surrender, forgiving and forgetting that attend the seeker at some time or other on his quest. He has come upon the need to simplify the daily routine and the importance of humility. He has briefly plotted the curve of the ego's outward evolutionary movement and seen the time at hand for inward turning. He has scanned the horizon and glimpsed the dawn of a New Cycle peeping through rifts in the dark war clouds. He clearly sees the negative, devastating aspects of psychoanalysis, the labelling that degrades and condemns. He knows it is imperative to free the heart of hatred and cruelty before we begin to philosophize. He is creditably aware of the urgency of recognizing philosophizing as a healthy function of human minds.

Yet, this book, despite its title and references to philosophical systems, is addressed mainly to the mystical level, the escape into pleasant feeling. He proposes a positive practice of meditation, primarily a gazing exercise as a preliminary to cutting the way down through the various strata of thought. The practice is also to be carried into the cultivation of fine feelings while walking. The vocabulary is generally simple and direct, the text readable, though seldom lyrical or logical in thought patterns. Occasionally--but rarely--we are sent rummaging in the dictionary for: "entelechy, eidolon, ascesis, megalopolitan and rondure."

The kernel of his proposition is after all transient feeling. It is still related to specific moments in living, like gazing or walking and only to the waking state. He cannot speak of permanent attainment above fitful weakening ecstasies, underlying and permeating it. He has the merit of sticking to what he knows in this sphere. But the various postures for meditation are not discussed from the point of view of what is most suitable to the task. Overemphasis is placed on walking because, perhaps, that involves least thinking effort and most feeling of



Martin Gardner: F A D S & F A L L A C I E S

(1) Thousands of neurotics desperately in need of trained psychiatric care are seriously retarding their therapy by dalliance with crank cults. A frightening number of cases have come to light of suicides and mental crack-ups among patients undergoing these dubious cures, such as Dianetics'. (2) Churchward's Mu books are crude in writing, and such a mish-mash of geological and archeological errors that they are widely regarded, even by other Atlantis and Mu scholars, as a deliberate hoax. It is significant that no one ever saw the tablets which were the chief source of the Colonel's knowledge, nor did he anywhere identify the monastery where he found them. (3) HPB says the interior of the Pyramid was used for the performance of sacred rituals. (4) These Pyramid theory books demonstrate how easy it is to work over a mass of data and emerge with a pattern. These pseudo-scientists do not let the data speak for themselves. Consciously or unconsciously their preconceived dogmas twist and mold the facts into forms which support the dogmas but have no basis in the exterior world. This tendency operates in its subtlest forms in the great cyclical theories of history--the works of Hegel, Spengler, Marx and perhaps Toynbee--. The ability of the mind to fool itself by an overemphasis here and an underemphasis there is far greater than most people realise. The literature of Pyramidology stands as a pathetic tribute to that ability. (5) The Homeopathic error was to take these limited truths, exaggerate them to the point of absurdity, and apply them universally to all medicines. (6) When Reich turned biology, physics and astronomy--where there is a solid core of verifiable knowledge--his eccentric thinking became easier to detect. (7) Reich believes that every neurosis is based on muscular ~~armor~~ armor--- a rigidity such as a furrowed brow, tense neck muscles, hunched shoulders, tight anus, etc. "There is no neurotic, he writes" who does not show a tension in the abdomen". (8) Dr. Winter's "A Doctor's Report on Dianetics" cites several cases of patients who seemed to be sane until they underwent dianetic therapy, after which they had to be institutionalised as psychotics. (9) Ron Hubbard's third wife, 25-year-old Sara, sued him for divorce, calling him a "Paranoid schizophrenic" & accused him of torturing her while pregnant, and stated that medical advisers concluded Hubbard was "hopelessly insane"



pleasant sensations. The importance of comfort and immobility, especially for beginners, should not be neglected. His formula for attainment, even of momentary union, is only half complete. Personal effort alone is not able to produce ecstatic moods. The inner response of the higher Self brings them about. In actual practice "premeditated" ecstasy is a dubious promise where fulfillment depends on the response to the efforts of the will, not on them only.

But if we intend to philosophize, we must do it with might and main on a universal scale. We must include both East and West. It is very well to be eclectic, but if we pick the best of half the world's systems, we may still have only half the picture filled in. Philosophy in the widest sense admits no halfway measures. It is not even enough to pick the best from all systems. We must clearly understand in what respect they are partial, what must be added to make them complete. He leaves untouched highly important considerations like karma and reincarnation. He assumes with the West that "to each man is given a day and his work for the day. And once and no more is he given to travel this way." Yet karma has had so much to do with the very problem he is trying so heroically and worthily to face. Individual karma has brought his life to the crisis that makes him seek escape in ecstasy; while collective karma has set society on the horrible death march of three world wars and interim chaos from which he also seeks escape. He does not touch on the vital issue of cause and effect which has great value in practical matters, a less clearly discernible but unmistakable one on the metaphysical level. It is a tremendous advantage to put such a powerful principle to work in habit formation and character improvement, for instance. He joins those psychologists who put an imaginary gap between thought and thing, mind and matter. What do we know of matter except our ideas of it? We never know the thing to exist independently of our thought of it. He plays up planetary consciousness as worthier in



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 thing as it exists independently of our thought of it.  
 We give up thinking consciousness as whether in



some respects than cosmic. But, just for the sake of the point, why limit man's consciousness if he actually has a vaster one? But if he shrinks man's cosmic consciousness, he would enlarge the use of the term 'ego.' In Powys' sense, the ego is taken to include the Self, the Soul or the Mind, that is the Not-Self and the Self at the same time. This is an improvement of the psychoanalytical concept of the negative character traits expressing themselves in a misbehaving body. But it is confusing terminology where current associations of this word usually include only the body, feelings and thoughts. Partly due, perhaps, to this interpretation of the ego, he shares the belief of those who say the soul is something acquired by personal effort just as God is supposed to have been produced by mass faith. But not all seekers will be content with a summary dismissal of God and Immortality as "outworn concepts" for which substitutes are to be found. The reviews problem is not solved by saying this is not philosophy's domain, which extends into every remote recess of human experience. How artlessly simple a matter to brush aside in a few words the very object of our search which no words can encompass! He dignifies God by rejecting the notion of a human form with human attributes but he makes It less than It is by compressing It into an idea and shamefully disgraces grand sublimity of the infinite, or would if that were possible, by even suggesting that human bones outlast It. Fiddlesticks! God cannot be dismissed in a few breezy words or by assuming It to be a rationalization to compensate for human ills. Nor will finding a substitute for It settle the question. There is no need and no place for a substitute for God. Either It exists or It does not. If It does not, there is no need for a substitute. Why replace one illusion by another? If It does there is no place for a substitute. Nothing can replace God in the universe. But if God was only a pair of rosy spectacles, what created the universe? Powys says Nature is what man sprang up from, like Topsy in the cotton-field. But then we are right back at the starting point for Nature must now be explained. And in this connection, inanimate Nature may have no



(10) Korzybski never tired of knocking over (GARDNER) Aristotelian habits of thought in spite of the fact that what he called Aristotelian bore almost no resemblance to the Greek philosopher's manner of thinking. (11) The Institute of General Semantics, at Chicago, was established in 1938 with funds provided by Cornelius Crane, a wealthy manufacturer of bathroom equipment. (12) Korzybski and his followers magnified the value of semantics out of all sane proportions. (13) Dr. Ernest Nagel wrote an unfavorable review of "Science & Sanity" in the "New Republic": "It is my opinion that S&S has no merit whatever, and is not worth the attention of serious readers. Its main thesis rests on a misunderstanding of recent work on the foundation of logic. The few interesting suggestions play only a very inconsiderable role in Korzybski's book." (14) Upton Sinclair's "Mental Radio" identifies a professional mind reader in the book only as 'Jan'. This was his friend, Roman Ostojka. (15) So striking were the parallels between Virginia's (the hypnotic medium) early life and the life of Bridey Murphy that several of her childhood chums recognized her when they read the book, even tho Bernstein had given her a fictitious name to conceal her identity. Had the author checked on her past he would not have had his book. The exposure dropped the book quickly from best-seller lists. Dr Rhine felt that the wave of Bridey excitement had done more good than harm, however, by stimulating public curiosity concerning matters on the fringe of orthodoxy and so paving the way for more serious study. But the total absence of scientific insight is repellent to the psychology student. (16) It is so easy to take a truth, or a half-truth, and magnify its importance at the expense of other truths. (17) Dr. Bates system involves learning to see what is in the centre of vision, without staring, and without strain. To achieve it he gives these exercises (a) Palming - put palms of both hands over eyes without pressing or rubbing and thinking of perfect black, as long as possible. (b) Shifting: moving the eye back and forth so that you get an illusion of an object swinging from side to side. The shorter the shift the greater the benefit. (c) Holding up a pencil and alternately focussing on its tip and on a distant object. (18) If character can influence handwriting then why not vice versa? Parisian graphologist Raymond Trillat has developed 'graphotherapy' teaching neurotic children how to write differently, to their benefit. (19) Two composite faces can be formed by placing the edge of a mirror vertically on the centre of a person's front view photo. They indicate <sup>m</sup> <sub>two</sub>

basic sides of his PERSONALITY. 13



thinking power as we know it or spiritual consciousness. However, we must acknowledge it is alive in many forms and degrees. Yet what a presumptuous and provincial view to ascribe to God the cause of the world's remediable if awful misery! At one point, that is what this author seems to be saying. Likewise his concept of the Absolute does not coincide on the individual plane where he would put it at a moment when one is free of pleasure and pain with the much grander aspect of Reality on the level of cosmogony where It belongs. He has to put back together concepts the age seems to have torn asunder: the Soul, the Self, the Mind and God, Fate, Events for in their respective categories these are equivalent terms and in the ultimate view are essentially one.

WILLIAM J. MACMILLAN: "HEAVEN AND YOU"

(56) Unless we are activated by love any attempt to change an individual will arouse His resentment. We must remember love never recognises a condition of superiority or inferiority. Love knows only a relationship of brotherhood.

(57) Love never inhibits. Always love encourages. Inevitably love provides freedom for thought and action.

Curiously enough these same truths apply in dealing with ourselves. We change and grow when we permit the inner man to talk in friendship with the more familiar ego of our personalities. When we use our minds in destructive criticism we create emotional havoc. When we wallow in self-distrust and dislike we create dangerous embalances within ourselves. True self-knowledge is an awareness of the wholeness of man. It is the certainty that God's love can redeem and recreate. Such knowledge applied to life and to ourselves is the healing power made manifest.



Swami Omaramba Puri: THE BOY AND THE BROTHERS

(1) When I was 15 a foretaste of that alignment was vouchsafed me when I least expected it. Everything faded out except the real Me, which gave me certainty and direction for the rest of my life. Only a few times since then has the Superconscious revealed itself. It is something bestowed, not achieved. (2) A swami should not dwell on his achievements; therefore I have transgressed against our unwritten laws in order to write this book. (3) The Boy's preternatural sensitivity caused him to get a pain on contacting a synthetic scent, for instance. (4) He was in full trance sitting in the 'position of royal ease' as it is called in India--the sole of one foot laid full on the sole of the other, toes to toes, heels to heels, the outside of one knee on the ground, the other knee bent and sticking up. If you sit on the ground and place the soles of your feet together, the knees will have to take the right position. (5) The Boy went into samadhi as easily as drinking water whereas, a Buddhist monk remarked to me, most monks spend 40 years or so in trying, and then can't do it. (6) From the occult viewpoint the following are magnetically unclean, putrid:--the conditions of an ocean liner, its much-sat-upon upholstery, however smart, its much-slept-in bedding, however 'spotless'; the appurtenances of a cabin or bathroom used by thousands of persons, however shining. These things block the emergence of all finer vibrations. (7) The Brothers teach that kundalini never acts directly upon the nerves but has to be stepped down, transformed by the chakras. The latter reorient and stimulate the entire nervous system, bringing new responses and functions. At its present stage, humanity is only half-alive. True human life begins with the awakening of the Serpent Power. (8) The Brothers forbade a publicity in order to safeguard the supersensitive aura of the Boy against invasion by thought-forms, which would have cluttered up, or even rent, his aura and ruined him as an instrument. A seer should keep away from such external vibrations, otherwise martyrdom in one form or another is inevitable. (9) He entranced slowly and gently, just as if he were falling into a sweet sleep. A change came upon his face, as if another entity stole over--tender, of flower-like beauty, the skin shone. He seemed to be looking inwards at ideas. (10) The Boy suffered when he was in contact with a base natural or a synthetic scent. Their vibration was harmful. They had to be placed well away from him, as also other magnetically unclean objects. *The scent had to be washed off to stop his pain.*



PUR1

Or if he ate badly magnetized foods, he vomited them.  
(11) Were these modish religions true, which advocate pacts with the Infinite for health, wealth, etc, then the suffering saints from Milarepa and Jesus down, would have no place in the scheme of things. If people persist in believing that they can bargain with God, it will be not as the reward of spirituality but at the cost of it. (12) When he went out into trance first he felt drowsy and numb in the feet, then it spread upward until the shoulder or forehead became numb too. Then he knew no more until he was coming back, and looking down a sort of long telescope from his forehead: objects at first appearing far away and tiny at the narrow distant end, then getting larger and closer, until he woke up. Sometimes he saw a Being who coalesced with him or he himself was drawn into it. The latter was bad but the former happened with high beings only. (13) When he was evilly possessed, his eyes became bloodshot and he resisted my attempts to remove the condition. They included: touching the spinal centres, removing magnetically unclean objects from him such as boots, chanting mantras, giving him draughts of fresh air and water, making magnetic passes over him. These hellish contacts are contagious if one reacts to them, one must take no notice, remain loftily indifferent. (14) The Brothers deplored his deprivation of normal sex life, saying he needed it like any other creature. But the difficulties were insuperable.  
P (15) Proof and opinion are of the intellect, which is unreliable, being conditioned. This record may be accepted as true or regarded as a great delusion, for instance--all matters of opinion. (16) The advent of Grace does not at all times depend upon the extent of abandoning self: this is but one aspect of the matter. (17) They are real teachers, so if anyone thinks he will get sentimentality from them, he is much mistaken. People who come to them must be prepared to have their selves dissolved, must be ready to receive shocks. The true ashram does not consist of people sitting idly around trying to look holy, but of those trying to scrap hypocrisy and sham and delusions, facing up to life-as-it-is. The Brothers do not tolerate the shammer or soft dreamer; they unmask the self-deluded expertly. They are devoid of sentimental religious devotion, slush or sloppiness. They are cool, collected, some say cold and unresponsive. (18) The Brothers have



urged us to realize that the first steps in the WAY must be taken by the multitudes, in all lands, if the world is to be saved from chaos. Some object that this is counsel of perfection, not meant for average people. That is where they are entirely mistaken. If millions of average people do not get down seriously to attempt to practise such teachings, there can be no hope for the world. For it is not at all certain that we can take our ultimate salvation or our ultimate goal of progress for granted. ... One trouble is that our mockery of civilization with its false values and dangerous achievements has taken us so far from reality that we have lost the sense of it and missed the nearness of it. We are living in the madhouse of our own making. (19) The Brothers caused evil things to be filtered thru the Boy's body--perhaps also his inner bodies--and remade, expelled or destroyed, as occasion demanded. The persons were healed, or the psychic conditions improved. While these operations were in progress, the Boy suffered vicariously the physical or psychical ills that were being dealt with, entailing imbalance and instability temporarily. But these ills or evils were eliminated only when the patients' karma permitted, otherwise the Brothers rejected the case. Sometimes the states affecting him lasted for days and weeks. (20) I became terribly ill with vertebral osteo-arthritis of the back, arms and legs, lying in a helpless state. The Brother said, 'We can make you well enough to do our work' Thereafter a heavy torpor fell upon me. It was as if I had been drugged. I just couldn't keep awake. I was aroused for food or drink but immediately afterward sank back into oblivion; I lost all sense of time's passage. This lasted 6 days. Then I just got up and walked across the room--healed! (21) Indians cremate within a few hours of death--a horrible practice. Despite the climate some other way should be found of keeping the body in peace while the soul is severing itself from it, nor should the hands of strangers touch it, as in the West, also horrible. (22) The plant we gave her died at the same time she did!, as if it were a signal of the Brothers' presence. (23) To live from moment to moment, as the Brothers teach, is to be free of memory and anticipation, to use them but not be dominated by them. It inhibits the activities of the mind, yoga



- (1) The modern civilization which you have built up around you is creatively destructive and will exterminate you. (2) A foretaste of real paradise is experienced in the last 3 minutes of death. Man then sees his life and relives it as a whole, knowing the bad and the good and realizing the transiency, seeing thru the pairs of opposites. (3) Politics are born in the cradle of corruption. (4) Concentration is the forerunner of discipline, which is the destroyer of spontaneity. Concentration for spiritual reward is wrong. To meditate leave outside the will and intellect, you must enter the temple - self-empty or it will be impossible to come out full. Don't use effort to empty mind, just permit it; look into and dissolve into the soul. Take away the obstacles and there is ALWAYS a flow from the Cosmic. (4) If your Impersonal Life is to develop, throw away the crutches of security. (5) Get out of time; let it pass about you. Live from moment to moment. (6) If you are trying to develop free minds, first develop free reactions. India as a democracy under to her nature. You will have to evolve a type of autocracy, if India is really to be herself. (1949)
- ~~(7) The creation of destruction was a favored theme. 'All creativity which is unproductive in the real sense is destructive. You are now carefully planning (8) ~~to plan for the destruction of India~~ mental process. (9) planning and laying foundations for India's destruction. (1) You cannot have spirit-~~
- uality through a ~~plan~~ (2) Do what all the Masters have done--live out of time! ~~Sorrow~~ (or attachment in joy) can only exist in a time-unity longer than the moment. Fear belongs with Sorrow memory and anticipation when these are coupled with effortful attachment of the ego. You must not seek security. Welcome insecurity. But do not confuse this with the struggle for survival. That is born of need, the security, of want. (9) Guru is a bridge, not prop.
- (10) If you are incapable of stilling the mind, how can your guru reach you? Let go! (11) Gurus are not necessary. There can be no sense of guru and chela in at-one-ment. Guru must come from within, not from without. I do not advocate discipleship, in the sense in which most of you interpret it (a slavish hanging-on) but I am for letting the guru take hold. (12) The trouble is that most of you have not yet become
- (13) You have



become human. (13) You have forgotten your individuality because you are concentrated on your personality. (14) An ashram may be a hole in the ground or a palace. It should be a perfect expression of stillness in at-one-ment. (15) Watch the Middle East, the uprising of Muslim power throughout the world--not communism. Communism will die out; it is not the present danger. (16) Do not worry over Tibet. Tibet will conquer China. (17) To realize eternity in time means living with intensity from moment to moment. (18) Modern surgery is splendid but modern medicine is, on the whole, on the wrong track. (19) There are no beginnings and no endings. (20) You ask What is to be done? I say Stop Doing. Let go and let God. You moderns do not realize that unless you approach things differently, you will only get into another rut. (FINIS of Section)

(GENERAL SECTION CONT) (24) The Boy had a horror of public conveyances. Their upholsteries affected him and also their base metals. He was also upset by Stale foods, the effluvia of drinking places, and was under strict orders from the Brothers not to touch saucepan (basemetal) for 5 hours before a trance. (25) The orders were also to keep our real work unnoticed as far as we can, and to appear as ordinary as possible. (26) The world had hurt the Boy beyond curing. He was unhappy, feeling the mistrust cynicism treachery jealousy and ingratitude which had poured on him. Our doctor said his body was full of poisons and that much of his depression was pathological. (27) There is a general belief in India that a Swami is never moved to joy or grief, to endure all and feel nothing. This is a misinterpretation of scriptures. The Brothers taught that we should let grief or joy flow thru us until they stopped naturally. This is <sup>TRUE</sup> non-attachment, which has been confused by Indians, but which is clear in the shastras. Neither accept nor reject, experience the pairs of opposites while the Centre is unmoved. ~~Be~~ established in the Reality, whether we know it or not. Remember this and let the universe revolve."

We are

COMPTON MACKENZIE: "There are three great momentary revelations: (a) phenomenon of conversion; (b) the conception of the whole work of art in an instant; (c) love at first sight." "I knew that God must be and therefore God must have a purpose for my being."



(1) Rig Veda: 1.1115.1. "The Sun is the Self of All that is motionless or living "...

(+) The primordial revelations of the ancient peoples often used the Eagle or the Lion or the Swastika as a symbol of the sun, and therefore as a symbol of the great principle of Light which they worshipped. Today we know that the sages secretly regarded the light as itself being but a symbol of the great principle of Mind which is the real tissue of the Universe.

(-) The accompanying photo of Sarmatian sunsymbol in British Museum shows this. A sarmatian "ornament," probably a horse trapping: there is a 'central six-spoked wheel, around which revolve four equine protomas, also wheel marked, forming a whorl or Svastika; and it is abundantly clear that this is a representation of the divine "Procession", the evolution of the Superal Sun in a fourwheeled chariot .

(2) MORET: "Du Caractere religieuse De La Royaute Pharaonique" says: "Life was an emanation of progenitive Light...The Sun, Ra, was the creator above all others...The Pharoah was regarded as having been born quite literally of the sun and a human mother.

(3) SHAYKH IBRAHIM GUZUR-i-ELAMI: of Shakarkote: "God is light and that light is hidden in the heart of man. Hence we read in Quran: 'And in your souls (there are signs) you do not see.' That which displays sifat manifest itself as Nur (light) and then as Ser (cosmic consciousness) and then as ruh (Soul), qalb (heart) and Qalib (body).

(4) SHANKAR Commentary On Bhagavad Gitas: VI, 30.

"Whose mind is restrained by the practice of yoga sees the self, the highest, which is wholly spirit and essentially light."

(5) SRIDHAR MAJUMDAR: Commentary: Brahma Sutras: 1.1.25:

"The term 'light' is recognised to be the Supreme Being.

(6) "Swami Vireswarananda: Commentary: "The word 'light'

here can be used for Brahman.

(7) CHANDOGY UPANISHAD: 3.13.7/ "That light which shines above this heaven, beyond all, ...let a man meditate on this."

(8) (+) DR. MARGARET SMITH: "Light In Islamic Mysticism":

The teaching on Light set forth by Ibn al'Arabi and Ibn

al-Farid was developed on a somewhat different lines by the



mystic "Aziz b. Muhammad al-Nasafi, of whose life practically nothing is known. He lived probably in the fourteenth or the latter half of the thirteenth century A.D. and wrote a Sufi treatise, the Maqsad-i-Aqsa (The Quest of the Highest), written in Turkish and later translated into Persian. He teaches that God, the One, the First and the Last, the Incomparable, the Unchangeable, the Omnipresent, is an Infinite, Illimitable Light, pervading, comprising and comprehending every single atom of existent things. God is therefore always close to man, but to man He seems far away because he does not realise His proximity and can realise it only by the light of God Himself.

(2) Having attained to a realisation of the spirit of Humanity within him, the seeker has arrived at the Divine Light itself, which was the goal of his journey; he realises that it is found within himself, and so he knows that he is in reality one with God.

(3) The mystic gnosis which leads him to ecstasy and the vision of Reality (haqiqa) and finally Union with the Light and reabsorption in it.

(4) In the fifteenth century the conception of Light and Illumination finds vivid expression in the writings of the mystic poet Nur al-Din (The Light of Religion) "Abd al-Rahman Jami (1414-1492 A.D.) who was born at Jam in Khurasan...following the Sufi way of life. He was a prolific writer and most of his writings are mystical, including the Lawah (Flashes of Light) which is a treatise on Sufi theosophy. Jami regards the essential attributes of God as Knowledge, Light, Being and Presence and He is Light because Light means the power of manifestation and being manifested.

(9) The Modern Japanese who washes his face immediately after rising in the morning, rinses his mouth and then turns for the slight daily ceremonial of facing the sun and greeting it with bowed head, "Hail this day to thee, O August One" is doing what all the ancient Orientals did.

(10) PRASNA UPANISHAD: "Deep sleep is caused by the mind being merged in an ocean of light and when he is overpowered by light, then does this soul see no dreams and at that time great happiness arises." PRASNOPANISAD: "This is he, the totality of all living beings assuming every



every form, who rises every day. Shining, omniscient, the highest stay, sole light, life of all creation this sun rises."

(11) RIG VEDA:1.50/10 "Then they see within themselves the ever-present light of the old seed of the world, the highest; perceiving above the darkness of ignorance the higher light in the sun as the higher light within the heart, the bright source of light and like among the gods, we have reached the highest light."

(12) KATHA UPANISAD: 5: 15: "This whole world is illumined with His light."

(13) PATRICK: "There is still the "Universe of light"—the world of radiation. We may be eating, drinking but we are bathed in a world of ethereal things, or rather, we are bombarded by rays of many kinds. The light-rays are the best known of these."

(14) ASHTAVAKRA GITA: "Light is my very nature and I am no other than that."

(15) Einstein discovered that small atoms of energy, or quanta, constituted light; these entities are now called photons.

(16) PATANJALI: Yoga Aphorisms: "This light shines from within only when all the impurities of the heart have been removed by practice of yoga."

(17) "What is material is unreal; what is immaterial is real, that is Brahman and that is light," says another ancient Sanskrit text

(18) SIR WILLIAM BRAGG: Light:

(a) The struggle is ending in a manner as unexpected as it is illuminating. There is to be a reconciliation of hypotheses which we had thought to be mutually exclusive; and the fact warns us of the danger of allowing our mental imaginings to become fixed beliefs. We still find it difficult to understand how these two theories can both be true; Yet we are forced to do so by the mass of good evidence which can be brought forward in support of each of them. We conclude that what at one time may be beyond our understanding may later become clear, not only through the acquisition of fresh knowledge, but also by the training of our minds to new ways of thought.

It is sure that the researches of the future based upon a combination of the two old theories will be as



fruitful as in the past when they have lived and thrived on their rivalry.

Light properly so called is only a narrowly defined part of a far greater phenomenon, that of radiation in general. But the laws of optics are applicable over the greater range, and the work of the pioneers had a wider meaning than they knew. The lengths of light waves fall between close limits: but the rules of the wave motion apply to the infinitesimal waves of the Rontgen rays on the one hand and to the long radio waves on the other. The investigations that are founded on the use of light have also a tremendous range. They deal with the vast spaces of astronomy, and with the minute structures whose ordered intricacies are equally beyond the reach of our eyes; and they find that both fields of research are crowded with matters of the deepest interest.

(b) Light brings us the news of the Universe. Coming to us from the sun and the stars it tells us of their existence, their positions, their movements, their constitutions and many other matters of interest. Coming to us from objects that surround us more nearly it enables us to see our way about in the world: we enjoy the forms and colours that it reveals to us, we use it in the exchange of information and thought. If the meaning of the word is extended, as may be done with every right and reason, to cover the wide range of radiations which are akin to it and yet are not visible to the eye, then light is also the great conveyer of energy from place to place in the world and in the universe, principally by the transfer of what we call "heat". The modern transmission of radio is also covered by the term, and so are the Rontgen rays, rays from radio-active substances, and possibly, the cosmic rays which have lately excited so much interest. These greatly differing phenomena are all manifestations of one principle, the magnificent inclusiveness of which has grown clearer continuously as we have studied the nature of light.

Light, therefore, using the full meaning of the word transmits energy which is the mainstay of life, and it gives to living beings the power of observation: and it is akin to the matter of which all things animate and inanimate are made. The universe is its sphere of action. We do it no more than justice when we speak of the Universe of Light.



(c) We soon get into deep waters if we try to picture to ourselves what is meant by 'really existing'.

(19) YOGI PADMAPANANDA: of Chamundi Hill, Mysore:

"When I go into Samadhi, I see everything as Light, (Joti). All individual objects disappear during this Samadhi and I am surrounded by an ocean of Light."

(20) "This light is really <sup>mana</sup>(Consciousness) which is present in all things and in all beings, in grass and God. Without it our five senses and individual mind cannot operate."

WALTER RUSSELL:  
COURSE IN UNIVERSAL LAW

(7) Your transcendent genius is the result of your communion with God; by your masterly interpretation of the rhythmic heartbeat of His thinking you have caused others to commune with you and God. Your meditation and theirs are one. You have made them to forget their sensed bodies and dwell in the Mind kingdom of your high heavens with you and all the illumined Souls who dwell there.

(8) The most wonderful thing about it is that God will give you whatever you ask, fulfill your desire, no matter what you desire. You can make yourself into the kind of a person you desire to be, whether bishop, poet or thief for the whole universe will work with you to fulfill your desire if you work with its law. If you work against the law it will avail you nothing, even if you fulfill your desire. Balance your desires, therefore, and their fulfillment will, likewise, be balanced.

(9) To the extent that you become aware of God as the still light which centers you as Soul of you, you are God. As you become more and more enabled to forget your body awareness and find yourself alone in that stillness of the Light you form inspired conceptions of ideas which come to you in timeless conceptions which you do not see, but know because of its illumining presence. You feel the ecstasy of it in the Light of your Soul, and in the inspiration which accompanies your exaltation. All geniuses conceive their ideas with that accompanying ecstasy and exaltation.

(10) That is why you should seek God in meditation immediately if you indulge in an angry, or even unkind thought to find balance in the universal love principle, else the toxins of unbalanced conditions brought on by yourself will upset your balanced body rhythms which all illnesses are.

Form the constant habit of meditation. Make it a moment to moment, continuous attitude of your Mind in order to keep in tune with the universal rhythms of God's balanced thinking



Be in tune with them always. Never stray far enough from God-awareness to allow the slightest imperfection in your work, health, your friendships or any achievement whatsoever. (323 a)

(11) The one point I wish to accentuate is that what I am now telling you is universal law, inescapable and inevitable law, which cannot be violated or set aside.

(12) Consider the life of any great musical genius. What he finally produces in a written composition first begins in his Soul. He must first find aloneness with his Self by getting away from all other people, and even from his own body awareness. He must suppress all outer influences to seek that stillness from within from which the inner ears of his Soul can hear the rhythms of the universal heartbeat of God's creative thinking.

To find that stillness in the Light of knowing, he must stop thinking, in order that he can conceive ideas from the Light of all knowing. From the ecstasy of that stillness the inspiration is born in his very Soul. The motive for his symphony gradually takes the form through the heartbeat of his thinking which he extends from the stillness of his Soul, then ceases to extend it to again find the stillness of the Light which is gradually giving him his motive by its inspiring illumination within him. This is the mood of all creative geniuses during the inspiring and ecstatic hours during which they commune with God.

(13) You must either desire to live in the sensed body of earth or in the Light of the Mind kingdom of heaven. That is the answer to those who say they try to meditate but find that they cannot stop thinking to "get into that state of mind". Your Mind is centered upon your desire.

You could not possibly think of other things, nor could your thinking wander aimlessly. Concentrate hard upon your desire. You could not possibly think of other things, nor could your thinking wander aimlessly. Concentrate hard upon your desire if you wish to or just breathe softly, or just write it upon your heart wordlessly. Perhaps your desire has no definite objective other than to find the peace of heavenly companionship by dwelling in the love nature of your Self and God.

(14) You cannot concentrate long in any case, not more than five to ten minutes before the reaction of deconcentration replaces it. Gradually the inspiration you ask for will come to you. Before you can realize it you will find yourself "stepping in and out of the body"



(324)

"The immediate objects of the perception of our senses are merely particular states induced in the nerves, and felt as sensations either by the nerves themselves or by the sensorium; but inasmuch as the nerves of the senses are material bodies, and therefore participate in the properties of matter generally, occupying space, being susceptible of vibratory motion, and capable of being changed chemically as well as by the action of heat and electricity, and they make known to the sensorium, by virtue of the changes thus produced in them by external causes, not merely their own condition, but also properties and changes of condition of external bodies. The information thus obtained by the senses concerning external nature, varies in each sense, having a relation to the qualities or energies of the nerve."

"That sensations are referred from their proper seat towards the exterior, is owing, not to anything in the nature of the nerves themselves, but to the accompanying idea derived from experience."

"To know the first independent action of our senses distinct from the results of their education, it would be necessary that we had a full recollection of the first impressions made upon them independently of the ideas obtained through their means. This is impossible. Obscure ideas arise even from the first impressions on the senses of the child. It only remains for us then to analyze the act of sensation and the idea with reference to their real import. Doing this, we find in the act of the mind which accompanies sensation, opposed to each other, the percipient conscious subject, or self, of the sentient body whose conditions, whether internal or determined from without, are objects for this "conscious self", and the external world, with which the sentient body is brought into collision. To the mental consciousness, - to the "self" of the animal being, - every sensation, every motive from without, every 'passion' in the logical sense, is something external. The 'self' of the individual opposes itself as a free 'subject' to the most intense sensations, - to the most tormenting pains. The limb which gives us pain can be removed without the integrity of the individual spirit being diminished; the "self" of the being may be deprived

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FROM JOHANNES MULLER'S "TEXTBOOK OF PHYSIOLOGY" (early version) (1840)

Immediate objects of the perception of our senses are merely particular states induced in the nerves, and felt as sensations either by the nerves themselves or by the sensorium; but inasmuch as the nerves of the senses are material bodies, and therefore participate in the properties of matter generally, occupying space, being susceptible of vibratory motion, and capable of being changed chemically as well as by the action of heat and electricity, and they make known to the sensorium, by virtue of the changes thus produced in them by external causes, not merely their own condition, but also properties and changes of condition of external bodies. The information thus obtained by the senses concerning external nature, varies in each sense, having a relation to the qualities or energies of the nerve."

"That sensations are referred from their proper seat towards the exterior, is owing, not to anything in the nature of the nerves themselves, but to the accompanying ideas derived from experience."

"To know the first independent action of our senses distinct from the results of their education, it would be necessary that we had a full recollection of the first impressions made upon them independently of the ideas obtained through their means. This is impossible. Opaque ideas arise even from the first impressions on the senses of the child. It only remains for us then to analyze the act of sensation and the ideas with reference to their real import. Doing this, we find in the act of the mind which accompanies sensation, opposed to each other, the perceptive conscious subject, or self, of the sentient body whose conditions, whether internal or determined from without, are objects for this "conscious self", and the external world, with which the sentient body is brought into collision. To the mental consciousness, - to the "self" of the animal being, - every sensation, every motive from without, every 'passion' in the logical sense, is something external. The 'self' of the individual opposes itself as a free 'subject' to the most intense sensations, - to the most tormenting pains. The limb which gives us pain can be removed without the integrity of the individual spirit being diminished; the "self" of the being may be deprived



of most of the limbs (parts) of the organic body, and yet be itself as perfect as before; but we have thus far made no distinction between the "exterior" which the organized limbs of our body form in relation to the consciousness of our "self", and the "exterior" which the external world itself forms with regard to our body. The origin of this distinction can be recognized most easily in the sense of touch, which is the first to come into collision with the external world. If we imagine a human being, in which - as in the foetus in utero, for example, - the sense of vision has never received any impressions, and in which sensations of touch merely have been excited by impressions made upon its body from without, it is evident that the first obscure idea excited could be no other than that of a sentient passive "self" in contradistinction to something acting upon it. The uterus, which compels the child to assume a determined position, and gives rise to sensations in it, is also the means of exciting in the sensorium of the child the consciousness of something thus distinct from itself and external to it. But how is the idea of two "exteriors", - of that which the limbs of the child's body form in relation to its internal self, and of the true exterior world, - developed? In a two-fold manner. In the first place, the child governs the movements of its limbs, and thus perceives that they are instruments subject to the use and government of its internal "self", while the resistance which it meets with around is not subject to its will, and therefore gives it the idea of an absolute exterior. Secondly, the child will perceive a difference in the sensations produced, according as two parts of its own body touch each other, or as one part of its body only meets with resistance from without. In the first instance, where one arm, for example, touches the other, the resistance is afforded by a part of the child's own body, and the limb thus giving the resistance becomes the subject of sensation as well as the other. The two limbs are in this case external objects of perception, and percipient at the same time. In the second instance, the resisting body will be represented to the mind as something external and foreign to the living body, and not subject to the internal "self". Thus will arise in the mind of the child the idea of a resistance which one part of its own body can offer to other parts of its body, and at the same time the idea of a resistance offered to its body by an absolute "exterior". In this way is gained the idea of an external world as the cause of sensations. Though the sensations of being actually informs him only of the states of himself, of his nerves, and of his skin, acted on by external impressions, yet, henceforth, the idea of the perception of the external cause becomes inseparably associated with the sensation of touch; and such the condition of sensation in the adult. If we lay our hand upon a table, we become conscious, on a little reflection, that we do not feel the table, but merely that part of our skin which the table touches; but, without this reflection, we confound the sensation of the part of the skin which has received the impression with the idea of the resistance, and we maintain boldly that we feel the table itself, which is not the case. If the hand be now moved over a greater extent of the table's surface, the idea of a larger object than the hand can cover is obtained. If, to encompass the resisting object, the hand require to be moved in different directions and planes, the idea of surfaces applied to each other in different directions is conceived, and thus the notion of an external solid body occupying space obtained.



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"The mind not only perceives the sensations and interprets them according to ideas previously obtained, but it has a direct influence upon them, imparting to them intensity. This influence of the mind, in the case of the senses which have the power of distinguishing the property of extension in objects, may be confined to definite parts of the sentient organ; in the sense gifted with the power of distinguishing with delicacy intervals of time, it may be confined to particular acts of sensation. It also has the power of giving to one sense a predominant activity."

The attention cannot be directed to many impressions at the same time: in proportion as coetaneous impressions on the senses become numerous, the sensations diminish in intensity, or the mind receives them only with distinctness; while the others are only obscurely, or not at all perceived. If the attention be withdrawn from the nerves of sense, and engaged in intellectual contemplation, deep speculations, or an intense passion, the sensations of the nerves make no impression upon the mind; they are not perceived, - that is to say, they are not communicated to the conscious "self," or with so little intensity, that the mind is at the moment, on account of being quite preoccupied with some other idea, unable to retain the impression, or only recollects it sometime after, when the equilibrium of the sensorium is restored, and it is freed from the preponderating influence of the idea which had occupied it. The acuteness which individual senses acquire when others are quite inactive, is therefore readily intelligible; the attention is no longer divided between the several senses, but is wholly engaged in the analysis of the sensations of one."

2 "The sensations of the common sensitive nerves have as peculiar a character as those of any other organ of sense. The sense of touch renders us conscious of the presence of a stimulus, from the slightest to the most intense degree of its action, neither by sound, nor by light, nor by colour, but by that indescribable something which we call feeling, or common sensation, the modifications of which depend on the extent of the parts affected. The sensation of pricking, for example, informs us that the sensitive particles are intensely affected in a small extent; the sensation of pressure indicates a slighter affection of the parts in a greater extent, and to a greater depth. It is by the depth to which the parts are affected, that the feeling of pressure is distinguished from that of mere contact."

"Reciprocal influence of the mind and the sense of touch."

"When the activity of the sensorium is directed to a sensation, it is perceived; while, if the mind does not thus co-operate, the organic conditions for the sensation may be fulfilled, but it remains unperceived. The distinctness and intensity of a sensation in the nerves of touch, or common sensibility, depends on the mind's cooperating for its perception. A painful sensation becomes more intolerable the more the attention is directed to it. A sensation in itself inconsiderable, as an itching in a very small spot of the skin, is thus rendered very troublesome and enduring...."



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"LIFE WITH"

"By the co-operation of the mind, and the application of experience previously gained, we attain the faculty of referring sensations at one time to our own body, and at another to external objects. Strictly speaking, we can feel only the present conditions of our nerves, whether this condition be excited by internal or external causes. When we apply our hand to an external object, we do not feel the object itself, but only the hand which touches it; the mind, however, having already a conception of the external body, refers the sensation to it, and we say we feel it. We have explained how the idea of external objects, as distinguished from our own body, is first obtained. The ideas which we obtain of different objects by the touch leave their source in the knowledge of the natural relation of the different parts of our body which is implanted in our sensorium; a faculty which is rendered more acute and accurate by the exercise of the sense of touch, and in the adult attains such a degree of development, that, when our limbs are out of their natural position, if our attention is not directed to this circumstance, we deduce from sensations excited in them the same ideas that we should do had they their natural relation to each other. Hence, in the experiment, mentioned by Aristotle, of rolling a globular body between two fingers of one hand which are crossed over each other, the sensation obtained is that of two convex surfaces opposed to each, and apparently belonging to two separate spheres.



separate spheres. convex surfaces opposed to each, and apparently belonging to two crossed over each other, the sensation obtained is that of two rolling a globular body between two fingers of one hand which are to each other. Hence, in the experiment, mentioned by Aristotle, of them the same ideas that we should do had they their natural relation directed to this circumstance, we deduce from sensations excited in our limbs are out of their natural position, if our attention is not and in the adult attains such a degree of development, that, when rendered more acute and accurate by the exercise of the sense of touch, of our body which is implanted in our sensorium; a faculty which is source in the knowledge of the natural relation of the different parts ideas which we obtain of different objects by the touch leave their objects, as distinguished from our own body, is first obtained. The and we say we feel it. We have explained how the idea of external already a conception of the external body, refers the sensation to it, itself, but only the hand which touches it; the mind, however, having When we apply our hand to an external object, we do not feel the object whether this condition be excited by internal or external causes. speaking, we can feel only the present condition of our nerves, one time to our own body, and at another to external objects. Strictly previously gained, we attain the faculty of referring sensations at "By the co-operation of the mind, and the application of experience



A FAR JOURNEY

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Abraham Mitrie Rihbany

During my days of enforced and painful idleness in New York, Battery Park was my chief resort. I would spend hours on those benches, either writing poetry, generally of a dolorous kind, or studying the many and varied ships which plied the deep before me, or picturing to myself the greater distress which I thought awaited me when my five dollars was all spent. But Battery Park stands in my memory associated with much holier thoughts than these, for it was there that a spiritual vision came to me unique in my experience. It is, I believe, chiefly because of that vision that throughout my ministry I have preached with unshaken faith and unreserved devotion the precept that "man's extremity is God's opportunity."

Feeling deeply depressed and disheartened late one afternoon, I strolled down to the famous park. The sea and sky were very beautiful, but I seemed to have no share in their beauty; I appeared to myself to be a fugitive in an unfriendly world. I sat on a bench and cast a vacant look on the world before me. I felt very lonely, and longed, as a babe, for my mother. But as the sun began to fade away from the sky, I began as by a miracle, to feel an inward supply of power and courage. The beauty



of the sea and sky seemed to have been made for me; I was owner of all that I saw. I seemed to myself for the moment to look upon the world through the mystic eyes of my Oriental ancestors, and see it, so far as a youth could, as the garment of God. Surely the Father was with me. "Why are thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God." I remember with perfect clearness that I said audibly, "The God who created me and these wonders before me will never forsake me," and arose and walked like a strong man.

Now you have the privilege of explaining this experience as "an uprush of reserve energy from the subconscious realm," or as "nervous reaction," or whatever else you please. What I know is that the abiding worth of an experience ranks higher in the world of real life than that of any philosophy about it. From that day to this, notwithstanding the fact that I have often stumbled and fallen, doubt in God's providence has never secured a hold upon my mind, nor do I remember that I have ever failed to trust that He is mine and I am His. In my extremity in a lonely world, without Bible, preacher, priest, or sacrament, I came into living, first-hand contact with the Eternal Reality.

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A WRITER'S NOTEBOOKW. Somerset Maugham

The danger of using notes is that you find yourself inclined to rely on them, and so lose the even and natural flow of your writing which comes from allowing the unconscious that full activity which is somewhat pompously known as inspiration. You are also inclined to drag in your jottings whether they fit in or not. I have heard that Walter Pater used to make abundant notes on his reading and reflection and put them into appropriate pigeonholes, and when he had enough on a certain subject, fit them together and write an essay. If this is true, it may account for the rather cramped feeling one has when one reads him. This may be why his style has neither swing nor vigour. For my part, I think to keep copious notes is an excellent practice, and I can only regret that a natural indolence has prevented me from exercising it more diligently. They cannot fail to be of service if they are used with intelligence and discretion.

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I never made a note of anything that I did not think would be useful to me at one time or another in my work, and tho, especially in the early notebooks, I jotted down all kinds of thoughts and emotions of a personal nature, it was



only with the intention of ascribing them sooner or later to the creatures of my invention. I meant my notebooks to be a store house of materials for future use and nothing else.

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I should have looked upon it as an impertinence to publish such a book when I was in the full flow of my literary activity; it would have seemed to claim an importance for myself which would have been offensive to my fellow writers; but now I am an old man, I can be no one's rival, for I have retired from the hurly-burly and ensconced myself not uncomfortably on the shelf. Any ambition I may have had has long since been satisfied. I contend with none not because none is worth my strife, but because I have said my say and I am well pleased to let others occupy my small place in the world of letters. I have done what I wanted to do and now silence becomes me.

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American writers use the subjunctive much more than we do. I suppose they are used to it and so it seems natural to them--to us it has always a slightly pedantic look--but I haven't noticed that they use it in conversation, and I suppose it is their teachers who teach them to use it in writing. I surmise that the primness of language which teachers inculcate is forced upon them by the general slovenliness and incorrectness of speech common to their pupils. They are kicking against the pricks; the subjunctive mood is in its death throes, and the best thing to do is to put it out of its misery as soon as possible. After all, writing is founded on common speech, and there's no reason to forget that out of the slovenliness and incorrectness which offend the pedagogue apt phrases and picturesque idioms arise. No American, either man or boy, would say: "I'll come to see you if I be in town;" he'd say: "I'll come and see you if I'm in town." It's much better that he should write it too.

Of course there's a certain difficulty in deciding when you should drop a word or an expression that is correct in favour of one that is in common use. Lunch is the verb, luncheon the noun. But common usage has made lunch a noun too. No one would ask you to have luncheon with him unless he remembered that it was correct; he would naturally ask you to have lunch with him. I think the sensible writer will use the short word and let the other fall into desuetude. There are still people who will refuse to talk of a bus and



insist on calling it an omnibus, but when they want a cab it never occurs to them to ask for a cabriolet.

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It is true that there is a pretence that one man is as good as another, but it is only a pretence. A banker will talk in the club car of a train to a travelling salesman as though they were equal, but I am not aware that he will dream of asking him to his house. And in such communities as Charleston or Santa Barbara the travelling salesman's wife, however charming and cultivated, will never succeed in making her way into society. Social distinctions in the final analysis depend upon money.

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I wonder that the people who are concerned for the survival of democracy are not anxious at the inordinate power it gives to oratory. A man may be possessed of a disinterested desire to serve his country, he may have wisdom and prudence, courage and a knowledge of affairs, he will never achieve a political position in which he can exercise his powers unless he has also the gift of gab.

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is it not frightening that the indispensable qualification a politician needs to conduct the complicated business of a modern nation is a voice that sounds well over the air

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I owe a great deal to France: it was France that educated me, France that taught me to value beauty, distinction, wit and good sense, France that taught me to write.

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The artist is a long wolf. His way is solitary. It is to his own good that the pack should drive him out into the wilderness.



After the first few moments Maharishee ceased to look at me and with a side-long stare of a peculiar fixity gazed as it were over my shoulder. His body was absolutely still, but one of his feet tapped now and then a little on the floor. He remained thus for perhaps a quarter of an hour, and they told me afterwards that he was concentrating in meditation on me. Then he broke off and asked me whether I wished to say anything to him or to ask him any questions. I was feeling weak and ill and said so, whereupon he smiled and said: "Silence also is conversation." he turned his head away again slightly and resumed his concentrated meditation, again looking as it were over my shoulder. He remained like this for perhaps another quarter of an hour, no one saying a word, the other persons in the room with their eyes riveted on him, and then got up, bowed, smiled a farewell, and slowly, leaning on his stick, followed by his disciples, limped out of the room.

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I heard later than my fainting had given rise to fantastic rumours. The news of it was carried not only to various parts of India, but even reached America. It was ascribed by some to the awe that overcame me at the prospect of going into the presence of the holy man. Others said that his influence, acting on me before every I saw him, had caused me to be rapt for several minutes into the



infinite. When I was asked about it I was content to smile and shrug my shoulders. In point of fact that was neither the first nor the last time I have fainted. Doctors tell me it is due to an irritability of the solar plexus which presses my diaphragm against my heart and that one day the pressure will continue a little too long. One feels unwell for a few minutes and then one knows nothing more till one regains consciousness--if one does.

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One fusses about style. One tries to write better. One takes pains to be simple, clear and succinct. One aims at rhythm and balance. One reads a sentence aloud to see that it sounds well. One sweats one's guts out. The fact remains that the four greatest novelists the world has ever known, Balzac, Dickens, Tolstoi and Dostoevsky, wrote their respective languages very indifferently. It proves that if you can tell stories, create character, devise incidents, and if you have sincerity, and passion, it doesn't matter a damn how you write. All the same it's better to write well than ill.

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W. S. Maugham

It is said that suffering results in resignation, and resignation is looked upon as a solution to the perplexities of life. But resignation is a surrender to the hostile whims of chance. Resignation accepts the slings and arrows of outrageous fortune and calls them good. It kisses the rod that chastens it. It is the virtue of the vanquished. A braver spirit will have no dealings with resignation; it will struggle unceasingly against circumstances, and though conscious that the struggle is unequal, fight on. Defeat may be inevitable, but it is doubly defeat if it is accepted.

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Resignation is too close to apathy for the spirited mind. It submits sometimes to what neither need nor should be borne. It is the final attempt of slaves to make their lack of mettle a reason for self-complacency. And even though the fetters that bind a man cannot be broken, let him remain a rebel still.

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He said the things I had heard from others twenty times before. That is the worst of the Indian thinkers, they say the same things in the same words, and tho you feel that it should not make you restive, for if they possess the truth, as they are convinced they do, and if the truth is one and indivisible, it is natural enough that they should repeat it like parrots, there is



no denying the fact that it is irksome to listen interminable to the same statements. You wish at least they could think of other metaphors, similes, illustrations than those of the Upanishads. Your heart sinks when you hear again the one about the snake and the rope. Custom has too much staled it.

I asked him how I could acquire the power of meditation. He told me to go into a darkened room, sit on the floor cross-legged and fix my eyes on the flame of a candle, emptying my mind of every thought so that it was a complete blank. He said that if I would do that for a quarter of an hour a day I should presently have some extraordinary experiences. "Do it for nine months," he said, "then come back and I will give you another exercise."

That evening I did as he had directed. I took the time before I began. I remained in that state for so long that I thought I must have by far exceeded the quarter of an hour he had prescribed. I looked at my watch. Three minutes had passed. It had seemed an eternity.

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W. Somerset Maugham

The extravagant praise of dotting relations for work that at best only shows promise can only injure him, for being persuaded that he has done well, he will not seek to do better. Self-complacency is the death of the artist.

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Humility is a virtue that is enjoined upon us. So far as the artist is concerned, with good reason; indeed, when he compares his disappointing efforts with the great masterpieces of the world, he finds it the easiest of virtues to practise. Unless he is humble he cannot hope to improve. Self-satisfaction is fatal to him.

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He knew X. was a crook, but thought, whom-ever else he cheated, X. wouldn't cheat him. He didn't know that a crook is a crook first and a friend afterwards.

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No one can live long in America without noticing how prevalent is the vice of envy. It has unfortunate consequences, for it leads people to depreciate things that are in themselves good. How strange that it should be a sign of affectation, and even degeneracy, to be well-mannered, and well-dressed, to speak English with correctness and live with a certain elegance! A man who has been to a good boarding-school and to Harvard or Yale must walk very warily if he wants to avoid the antagonism of those who have not enjoyed these advantages. It is pitiful often to see a man of culture assume a heartiness of manner and use a style of language that are foreign to him in the



vain hope that he will not be thought a stuffed shirt. None of this would matter very much if the envious wanted to raise themselves to the level of those they envy, but they don't; they want to drag them down to their own. Their ideal of the 'regular fellow' is a man with a hairy chest who eats pie in his shirt-sleeves and belches.

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I no longer mind what people think of me. They can take me or leave me. I am mildly pleased when they appear to like me and undisturbed if I know they don't. I have long known that there is something in me that antagonizes certain persons; I think it very natural, no one can like everyone; and their ill will interests rather than discomposes me. I am only curious to know what it is in me that is antipathetic to them. Nor do I mind what they think of me as a writer. On the whole I have done what I set out to do, and the rest does not concern me. I have never much cared for the notoriety which surrounds the successful writer and which many of us are simple enough to mistake for fame, and I have often wished that I had written under a pseudonym so that I might have passed through the world unnoticed.

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The best of the communications an author has to make is to his own generation, and he is wise to let the generation that succeeds his choose its own exponents. They will do it whether he lets them or not. His language will be Greek to them. I do not think I can write anything more that will add to the pattern I have sought to make of my life and its activities. I have fulfilled myself and I am very willing to call it a day.

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SOMERSET MAUGHAM: A Writer's Notebook

(9) The greatest compensation of old age is its freedom of spirit. This is accompanied by a certain indifference to many of the things that men in their prime think important. Another compensation is that it liberates you from envy, hatred and malice. I do not believe that I envy anyone or the success of anyone. I am quite willing to vacate the little niche I have occupied so long and let another step into it. I no longer mind what people think of me. They can take me or leave me. I am mildly pleased when they appear to like me and undisturbed if I know they don't. I have long known that there is something in me that antagonizes certain persons; I think it very natural, no one can like everyone, and their ill will interests rather than discomposes me. I am only curious to know what it is in me that is antipathetic to them. I have often wished that I had written under a <sup>pseudonym</sup> ~~alias~~ so that I might have passed thru the world unnoticed.

(9) Ten years ago I made a final bow on the stage (metaphorically). The press and my friends ~~that~~ I did not mean it and in a year or so would emerge from my retirement; but I never have, nor have I had any inclination to do so. I do not think I can write anything more that will add to the pattern I have sought to make of my life and its activities. I have fulfilled myself, and I am very willing to call it a day.

(9) My reveries tend often to be concerned with my long-past youth. I have done various things I regret, but I make an effort not to let them fret me; I say to myself that it is not I that did them but the different I that I was then. I injured some, but since I could not repair the injuries I had done I have tried to make amends by benefitting



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others.

(4) The philosophers never cease to entertain me and incite me to reflection. They exalt and tranquillize. Ten years ago I set down in "The Summing Up" impressions concerning God and the meaning of life, and I do not know that on these matters I have since found cause to change my mind. I neither believe in immortality nor desire it.

W.R.H. TROWBRIDGE "CAGLIOSTRO."

"His great gifts, he explained, were only to be exercised for the good of the world, and if he used them merely for the gratification of idle curiosity, he ran the risk of losing them altogether, or of being destroyed by evil spirits who were on the watch to take advantage of the weakness of such as he."

WALTER RUSSELL:

There is no intermediary between man and God needed, no priest, not even a Master. (a) There are no higher levels in truth since it is out of space, no higher vibrations in Spirit since the latter is at rest, unvibrating.

MALCOLM MUGGERIDGE: in Encounter Mag

(1) My experience convinced me that I could never under any circumstances accept an imposed orthodoxy, or persuade myself, or try to persuade others, that intolerance, terrorism, and the monotonous adulation of party, its ideology & leadership, were essential to social salvation. For me freedom was a condition of life, freedom to think, say, read, joke, and to form such judgments as my own wits may provide. This is how I have lived, and how I propose to go on living to the end, even though the power maniacs who conduct the world's affairs should succeed in making that end sudden and catastrophic.



"Now, what is your present trouble? It is that you lack everything. You lack money. You lack subscribers. You lack equipment. You lack ideas. You lack courage. Why do you lack all these things? Simply because you are thinking LACK. If you think lack you create the conditions that produce a state of lack. By this constant mental emphasis upon what you lack you have frustrated the creative forces that can give impetus to the development of GUIDEPOSTS. You have been working hard from the standpoint of doing many things, but you have failed to do the one all-important thing that will lend power to all your other efforts: you have not employed positive thinking. Instead, you have thought in terms of lack. To correct that situation—reverse the mental process and begin to think prosperity, achievement, success. This will require practice but it can be done quickly if you will demonstrate faith. The process is to visualize; that is, to see GUIDEPOSTS in terms of successful achievement. Create a mental picture of GUIDEPOSTS as a great magazine, sweeping the country. Visualize large numbers of subscribers, all eagerly reading this inspirational material and profiting thereby. Create a mental image of lives being changed by the philosophy of achievement which GUIDEPOSTS teaches monthly in its issues. Do not hold mental pictures of difficulties and failures, but lift your mind above them and visualize powers and achievements. When you elevate your thoughts into the area of visualized attainment you look down on your problems rather than from below up at them and thus you get a much more encouraging view of them. Always come up over your problems. Never approach a problem from below. Now, how many subscribers do you need at the moment to keep going? 100,000? All right, that is not hard. That is easy. Visualize 100,000 people creatively helped by this magazine and you will have them. In fact, the minute you can see them in your mind, you already have them."

"In all these healings there seems to be an emphasis upon warmth and light, and a feeling of assurance that power has passed through. In practically every case that I have examined, in one form or another, the patient talks about a moment when there was warmth, heat, beauty, peace, joy, and a sense of release. Sometimes it has been a sudden experience; other times a more gradual unfolding of the conviction that the healing has occurred.



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"Why be Tired?", by D. W. Josselyn.

Energy comes from the heart, the lungs, the stomach, the muscles. Muscular work supplies a training system to keep these vital organs in condition. Sedentary work allows these organs to deteriorate.

This is not a theory; it has been established a fact. Experiments prove that after an hour of brisk walking, the mental ability has decreased, or fatigued, more than the leg muscles themselves. Walking, which uses more energy than thinking, also has been shown to tire the mind more quickly than mental work. It is common experience, of course, that more than any other type of worker the thinker must tackle his problems when he is fresh. Then, long after his brain refuses to do good work, his muscles will enjoy gardening, shop work or even athletic games. There is no doubt but that in any kind of fatigue your mind suffers first and most.

Taylor borrowed Schmidt, one of the laborers, to make an experiment. He held a watch on Schmidt all day long and alternately told him, "Now, pick up a pig and walk. Now sit down and rest." Rests were so frequent that Schmidt never tired, never slowed his working pace. However, Schmidt carried 47-1/2 tons of pig that very first day, three times as much as the other men, "and practically never failed that pace during the three years that the writer (Taylor) was at Bethlehem." (Principles of Scientific Management by Frederick W. Taylor). Schmidt was not nearly so tired at the end of the day as the other men, in spite of carrying three times as much pig iron. A man could make his work easier and yet accomplish much more.

I used the principle of resting frequently, resting before I tired instead of after, or preventing fatigue rather than curing it.

There is a simple physical law behind Taylor's discovery. Rest is not a matter of doing







3413

absolutely nothing. Rest is repair. If you postpone repair too long you are not only using an inefficient machine; you are getting too tired to repair well and quickly.

It is how you work which tires you. You can wear yourself out merely waiting for a tardy friend, or you can carry pig iron without fatigue. That is probably the most important scientific discovery in fatigue prevention for our busy modern world, obsessed with a sense of hurry and worry, begrudging an idle moment and practically insisting upon exhaustion.

There is no interruption, no slowing down even though you rest. You rest every third second and never tire. This is one of the best ways to apply the law of frequent rests, and one which will fit into and improve any kind of work.

When you go down the avenue with a nervous city-walk you break this law of rhythmic rest, and tire in a few blocks. When you get out with a gun and accommodate your stride to a long country swing that will last you all day, then you are using this law of rhythmic rest. You are allowing your leg muscles to rest between steps, every third second. Without knowing what you are doing you are anticipating fatigue, preventing fatigue rather than curing it.

You must learn to work with this easy rhythm comparable to a comfortable swinging stride, and rest every third second without actually stopping. It fits into any kind of work of a mental, nervous or light muscular nature.

Music rests you because it relaxes you, and relaxation rests you because it allows the tireless internal rhythms to keep their natural pace.







We shall have no more nervous breakdown, no more sleepless nights, no more nervous indigestion, no more inability to concentrate when we learn to work with relaxed nerves. This is the lesson to be learned in an age when machines relieve us of muscular fatigue but hasten the tempo of living and put a greater burden upon the nervous system.

Edmund Jacobson did laboratory work along the lines suggested by William James. He even cured spastic colitis, an obstinate nervous contraction of the large intestine with muscular relaxation. He took X-ray pictures in proof and wrote a book called " Progressive Relaxation." He formulated a law that any nervous or emotional state fails to exist in the presence of complete relaxation...."

In short, he proved that you cannot have a tantrum without kicking and screaming, that that your nerves cannot be tense if your muscles are relaxed, that you really can control feelings through actions.

The nerves have a control over the muscles and it seems that, by reflex action, the muscles have a large measure of control over the nerves. After all, we say it is a poor rule which does not work both ways. So though the mind is but dimly aware of the nerves, and has little voluntary control over them it can feel tense muscles immediately and command them to relax. This will relax the nerves which are tensing the muscles.

Therefore relax! Right now you are tensed somewhere. Think over your body carefully. Relax those back muscles, those clenched fists, those corrugated brows. You practically always tense some part unnecessarily when you work. The harder you think you have to work, the more you tense your muscles sympathetically as if you were going to do it by brute strength and awkwardness. That is th



When the brain is in a state of relaxation, the nerves are in a state of relaxation. When the brain is in a state of tension, the nerves are in a state of tension. When the brain is in a state of activity, the nerves are in a state of activity.

It is a fact that any nervous or emotional state fails to exist in the presence of relaxation. The nervous system is a part of the body and it is subject to the same laws as the body. When the body is relaxed, the nerves are relaxed. When the body is tense, the nerves are tense. When the body is active, the nerves are active.

In short, it is proved that you cannot have tension without relaxation and vice versa. The nerves are not a separate system, they are a part of the body and they are subject to the same laws as the body.

The nerves have a great deal to do with the mind. They are the link between the mind and the body. When the mind is in a state of relaxation, the nerves are in a state of relaxation. When the mind is in a state of tension, the nerves are in a state of tension. When the mind is in a state of activity, the nerves are in a state of activity.

Therefore, if you want to relax your mind, you must relax your body. If you want to be active, you must be active in your body. The mind and the body are one and the same. They are inseparable. When one is relaxed, the other is relaxed. When one is tense, the other is tense. When one is active, the other is active.



the only reason why hard work tires you more than work which you think is easy. Another person thinks your "easy work is hard and tenses up over it and wears himself out. You drove a car that way in the beginning; now you laugh at the beginner who thinks driving is hard work, and who makes it so.

Studies of dreams furthered our knowledge in this direction by finding that the mind functions with tremendous speed when consciousness is barely present. Hypnotic studies went further and proved that the mind remembers practically everything it ever knew when not hampered by conscious effort. These discoveries resulted in some fantastic theories about thinking, but dreams and hypnotism are of no practical use in themselves because their almost total lack of conscious direction results only in disorderly imagination.

Our dependable educational psychologists, however, did discover that we can make valuable use of these principles by using the directive consciousness with as light a touch as possible. This was shown, for instance, by the fact that if you are not sure of the correct answer to a question and make several guesses, your first and "least thinking" is most often correct. Again, thinking as fast as you can without a forced feeling of hurry is more accurate and creative than the ponderous conscious weighing which we ordinarily think is best.

Beside having been victims of much pseudo-scientific mysticism, these terms are not descriptive or clear. When the mind is separated rigidly into "conscious" and "unconscious", complications arise due to the fact that the consciousness becomes unconscious during sleep and the so-called unconscious is of no value until its functions enter a conscious state.



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It seems clearer, far more practical, and less of a strain upon credulity to think of one mind with many functions. One of these functions is known as consciousness; it is a sort of boss which directs the rest of the mind, calling for this or that to be got out of the mental files and delivered at the gate of consciousness.

It will help you to relax your mind if you remember this: you have no way of knowing what the thinking mind is doing. Due to this unconsciousness of function and consequent feeling of helplessness you get overanxious and tighten up when it is important for you to do good thinking. You try to force thinking out of the part of the mind you can control, the consciousness. Do not do it; it is like thinking of your feet when you are dancing. Forget your mind and do not attempt to know where the thoughts are coming from; do not become afraid that the thoughts will not mature.

If you are going to be out late apply your principle of prevention and nap for an hour before dinner; then you may safely subtract two hours from your nightly sleep.

The chief lesson we need concerning sleep, and all rest, is to go to bed before we are utterly exhausted. That state makes sleep difficult to attain and unrefreshing. Through complete muscular relaxation you can learn to go to sleep before you fall down.

An excess of starches and sugars reduces energy in several ways, but probably most by upsetting the liver, a very important organ to both energy and digestion. The liver stores digested starches and sugars, hence an excess overloads and deranges it. This is particularly true of sugars as they are rapidly absorbed from the stomach and reach the liver in large and sudden quantities. (Our sugar consumption has increased 100 pounds a year per capita in the last century). Biliousness which is a lack of bile rather than too much, results. Bile helps to digest food in the small intestine, stimulates the intestines and is an intestinal antiseptic, so indigestion, constipation and excessive putrefaction result from biliousness. Poisons, many of them active muscular poisons, are then absorbed from the intestines and the energies succumb to various elements of languor and worse. The partly over-worked liver is a common cause of decreased energy.



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Exercise reacts upon the colon to keep its muscles in good condition so that it can carry food waste on to elimination at the proper time. Exercise stimulates the kidney, liver and lungs to eliminate better. The eliminative activity of the skin, as you know, is tremendously increased by exercise. The skin is a more important organ of elimination than is commonly known; cover it with a non-porous substance and death results in a few hours. The bettered circulation produced by exercise also removes fatigue poisons from the tissues more quickly and completely, and is more efficient in carrying them to the eliminative organs. Finally, the healthy muscle produces less fatigue poison for a given amount of work and ~~that~~ actually develops an antitoxic to counteract the effects of fatigue. That is why the amount of exercise necessary for efficient energy will not add to your fatigue and demand more rest; you will have less fatigue and need less rest.

If you take regular exercise, beginning mildly and gradually working up to a pretty good stint, you are strengthening your central energy machine quite as much as any other muscles. That is the chief reason why you are interested, even as a non-athlete, in a little regular muscular exercise.

Since muscular exercise also exercises this "will to power," and greatly increases it, as you know in both cases, it means an increase of nervous energy which is of value in all walks of life.

Exercise also teaches your nerves to rest. We have mentioned that the most important thing for the athlete to learn is the restful rhythm. Exercise will teach every cell in your body to work with this economical rhythm, just as it teaches the heart to be unexcitable. In time your nerves will become so habituated in this tireless rhythm that they are seldom thrown out of step even by exasperations.

Even while you rest and sleep your exercise will benefit your nervous system. We have seen that a relaxed muscle reflexly relaxes nerves. Tired muscles relax automatically, so that by producing a mild muscular fatigue the entire nervous system can be relaxed. That is why going to bed is pleasant when you tire your muscles, and why sleep comes immediately and is sound and refreshing. The



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bettered circulation created by exercise combines with relaxation to aid the repair which takes place during sleep. If muscular exercise had no other virtue it would still be worth while in a sedentary world as a balance wheel for nervous fatigue and tension.

Exercise should be fairly light, never imposing any great strain, but sufficiently prolonged to cause full breathing, strong heart action and a fair amount of perspiration.

Begin easily, exercise regularly, and gradually increase your gait until it is roughly equivalent to trotting a mile. Watch your breathing and your heart; never get "out of breath" and if your heart beat gets too rapid, slow your exercise accordingly. Always stop while you still feel pleasantly exhilarated, and never push yourself to exhaustion. Never exert any great effort; get results through prolongation of exercise rather than intensity.

In the man of "nervous temperament" the entire energy machine is nervous or excitable, and on slight provocation will speed up and exhaust itself. That type must never take nervous, fast or exciting exercise; he must take slow, methodical exercise such as trotting and train his energy machine in the economical rhythm. So often you go into a gymnasium and find that type going madly at handball, aggravating his energy failings.

We, in turn, sit in such a slouched posture that we may be said to sit upon our stomachs. It is not a habit which will increase health or energy. The Metropolitan Life Insurance booklet on posture likens the bad posture to a bent watch case which presses upon the machinery. Three or four morning exercises which bend your spine in all directions and throw back your shoulders, plus the habit of watching your posture, will be worth the trouble.

The skin is important, for elimination and heat regulation. It is a pleasant and beneficial habit to taper off your bath with cold water and a brisk rub with a rough towel to exercise your skin.

The vital organs have got in the habit of expecting a little physical movement now and then for stimulation. They slow down when you sit still for hours, and you become inefficient



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purely through stagnation. Make a habit of moving around, or breathing deeply for a few minutes, or tensing your muscles a few times, about once an hour.

Man was purely physical for much longer than he has been mental.

A cretinoid idiot is a person with a very inactive thyroid gland. He sits inert and motionless, a human jelly fish. Mentally he is idiotic.

No matter how "great" a man is, he cannot produce greatly without a great emotion.

It is in literature, where a man's record is plain, that the value of emotion is most plainly seen. Hugo, for all his undoubted greatness, did not produce until his banishment from France intensified his emotions and limited them to writing as an outlet.

Welcome difficulties, do not cringe from them. Your reactive emotions like them if you stand up for yourself defiantly. It is about as natural to react against obstacles as to react with encouragement. Many men have become great through

WALTER RUSSELL: COURSE IN UNIVERSAL SCIENCE (cont.)

(27) He gives us our daily bread for our bodies but we must nurture and attend our bodies continually, else His gift of bread would be of no avail. God gives us the seed but we must nurture the seed. Those who believe that God's gifts are free spend much time in wishful thinking and selfish prayer and the making of many useless affirmations in the hope and belief that God will work magic at their request and drop money, or ~~ex~~ the applause of men, or the full grown fruit of their desire right in their laps, freely, and with no effort on their part, "Let God do it," they say, and, "Ask and ye shall receive", and "With faith and belief you can move mountains". Men have removed mountains by working with the knowledge and power given by God, but not through idleness and wishful thinking. God has given man the power to fly the heavens of the whole world, to talk simultaneously to the whole world of men, — to command the tides, to sail under the seas and to harness Niagara, but not by wishful thinking, nor by faith and belief, nor by sitting idly and letting God do it.

The only way men have done these things is to give



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opposition to a personal weakness.

This rule of restraint arrives at absurdity if carried to extremes, so now we turn to the balancing factor of sexual expression. This also may be managed in such a way as to offer returns of energy and impulsion.

If we nourish sentiments of disgust toward sex, or even reduce it to the level of a simple biological necessity, we lose both in sexual pleasure and in impelling force.

Thus it is that, even as in nutrition, wise management and ultimate pleasure are harmonious. They work together and not to defeat each other. Decent restraint certainly enhances the great consummation. The great consummation certainly makes it easier to resist the lesser for the greater promise. In this way we avoid the absurdity of both the ascetic and the promiscuous ideals and make biology and aesthetics mutually contributory.

You throw your emotional enthusiasms into your work if you feel that you have too much sex but not enough success. The emotional enthusiasm leads all the glandular energies to that outlet, greatly reducing the probability that they will seek an instinctive outlet. And, since any enthusiasm is generally pleasant and occupies the mind, sex can be forgotten.

WALTER RUSSELL: COURSE IN UNIVERSAL SCIENCE (cont.)

The only way men have done these things is to regive of themselves for that which God has given of His Self. If you ask God to help you become a concert pianist He will unfaillingly help you and work with you, but he will not work for you while you sit and affirm that you are going to be a concert pianist.

(28) The Illumination, I have decided to define, describe and explain Cosmic Consciousness and the Illumination by my own experiences, beginning at the age of seven with partial illumination every year in May, with deeper illumination every seventh year, and with full illumination in 1921 covering a period of thirty nine days and nights.







MAX LANG: "SECRETS OF ANCIENT MAGIC" -

The Kahunas of Hawaii teach that unless the higher self's aid and guidance is requested, it is not forthcoming, for it has to let us exercise freedom of will and learn by experience.

That the electrovital force (**KUNDALINI**) used in healing and direction of the consciousness almost as if it were itself conscious.

If the patient has once been touched by the hands of the healer, a thread of psychical material thereafter connects him to the latter, who can reach out and give telepathic treatments even at a distance.

The future of each person is built by his High Self from the hopes, fears, plans and thoughts of his daily life; hence our conditions can be traced to some mental origin. The effectiveness of the suggestion depends on its acceptance by the patient.

It is not necessary to analyse the patient to search for his negative complex. The secret is to make him accept a suggestion contrary to his complex of belief, accompanied by an over-powering shock of a large charge of healer's vital force. (prana?)

William

MAG MILLIAN: HEAVEN AND YOU

(1) This all-consuming belief in the continuous Presence of God, I believe, all healers have in common. It is this belief which may be the solution to the problem of why one man can heal and another cannot.

(2) The healer's love lies in his willingness to submerge his ego and to suffer the undiluted impact of the patient's personality. Such impact produces the flow of the healing energy. It is as involuntary as a cry after sudden pain. A healer's skill lies in keeping his responsiveness clear over prolonged periods against the forceful demands of his own mind. In healing, the mind becomes a mirror for the problems of the patient and the continuous awareness of the



Activity of God in dealing with these problems. (349)  
One is a conscious co-operator with the healing power — never the initiator. God teaches the healer the literal truth of the statement "to gain one's life one must lose it."

(3) Different kinds of healing and different types of healers suit different temperaments.

I say "temperaments" rather than "disease" because it has been my experience that the kind of illness involved has nothing whatever to do with the success or failure of the cure.

(4) The fact appears to be that if a potential patient is "ready" for the healing experience it works for them. If they are not, there will be no cure. This distressing circumstance does not seem to be a matter which the healer can control.

What is meant by the crucial word—ready? I have never found any way to establish the suitability of a patient for my method except through personal contact. During the initial consultation I make every effort to discover if God wants me to help this particular person. There are two ways I use to do this. The first is by touch. If the affected areas— and only the affected areas — become violently red under touch I assume the patient is responsive to the physical aspect of the power flowing through me. This test is followed by a talk. During the talk I endeavour to learn intuitively if I understand the patient's problem sufficiently to dare to undertake the treatment. These tests are not infallible. But it continues to surprise me how seldom I am mistaken. If I am wrong, it is on the negative side. Never yet have I succeeded with a patient about whom I was in grave doubt.

(5) It is generally accepted that faith is the decisive factor in a successful cure. This has not been my experience.

(6) Apparently the patient must abandon his will to that of God. He must realise the results of the treatment are essentially none of his business. Of course, this is equally true of the healer.

Let me emphasise that other healers do not necessarily share this point of view nor is their experience similar. For many, healing is a joyous and triumphant revelation of faith made manifest. They treat with ease and happiness is their reward. /

(7) The only tentative conclusion I have been able to reach is that illness is one method of learning truth. As all of us differ from each other in what we need to learn. So do healers vary in what they can teach. The result of the healing experience depends upon what God decides is the most valuable outcome for each of us.

(8) Whatever the mechanics used by the healer—the laying—on of hands, the use of the sacraments or healing services — the basic principle is the same.



A patient with sufficient faith in the Power of God can be opened to their Power and so be healed. Nothing is required of either the patient or the healer save a capacity to believe that God wishes the sufferer to be made well.

Personally, I find such an attack on the problem of illness enviable but impossible. I am never certain what kind of experience God may decide is most valuable for the patient or myself.

(9) It appears to me God's love can be expressed no less actually in illness than through health. There is no doubt in my mind concerning what our egos desire nor the almost killing force they can produce to achieve what they want.

But-doubtless quite rightly -- I have a grave suspicion that neither my ego nor that of the patient is an infallible guide as to God's will.

I am enthusiastically on the side of the person who knows Divine Love lies in an absence of suffering.

(10) I do want to emphasise two important facts in respect to healing. It can produce miraculous results. It can fail abysmally. Why either effect is caused remains open to speculation. I know that orthodox medicine fails as well. But I fear the percentage of success in this field is much higher than with healing. Inexplicably, healing appears to be a startlingly successful method only for the chosen few. But how this choice is made by Heaven, I do not know.

(11) I start the first day's treatment using the so-called "long distance method." I don't know really what to call this way of treating. Mr. Jones is in bed undressed. I tell him that I am going to hold a deep meditation and offer his problems to God. I should like him -- if he can -- to go to sleep. If he cannot, I shall be grateful if he will permit his mind to float idly on any pleasant subject. I explain I want him to be relaxed physically and mentally. Then I point out that if Mr. Jones can learn to relax at will, it will speed up very much the effects of the treatment and it will be a boon to him the rest of his life.

Without going into details, I state that there is a physiological response to every thought. Further, that many of our responses are mechanical. If he can learn to establish some picture -- or phrase -- in his mind which can become automatically associated with relaxation, he can visualize this picture at will; then automatically the body will relax. This is why many people fall asleep during their prayers.

(12) He must not fix his mind rigidly on any subject. I tell him that concentration of thought produces an effect like static upon me. Again, he promises to go limp mentally.



I explain that I am not going to project any of my own thoughts on to him. In fact, I am going to think only about God. When the treatment is finished I shall quietly leave the room without speaking to him. I hope he will be dozing. Half an hour after the treatment is completed he will be called. Until then he is just to be quiet and to permit this power to flow into him.

(13) A meditation is held for twenty minutes to thirty minutes. When a sensation comes like the telephone line going dead, I know the treatment is finished. But to make sure I try to establish the connection again. I can't. Then I thank God for helping Mr. Jones and pray that I may be useful in assisting Him to get Mr. Jones well.

(14) I was told by someone — I have forgotten whom — that I could sever the connection with a patient by the use of water. I go into the bathroom and wash my hands. Whether in point of fact water has any such effect I don't know. But in any case, I have made a habit of doing this.

(15) Mr. Jones is told that the absent method of treatment is given twice a week. It is done because it is more highly concentrated power than when I use my hands. Apparently, it directly affects the unconscious and is a more effective way of treating. I can't use it continuously every day as it is too much for the patients.

This treatment is by meditation — though I do not say so to Mr. Jones — also rather baffles me. For some patients it is almost frighteningly effective. For others the result seems to be must the same as the use of my hands, except that there is a psychological effectiveness difficult to understand. With all patients this treating method brings them into closer union with the healing power. Though the physical symptoms are increased the mind is quieter. If there are emotional problems connected with the illness frequently these are brought to the surface of the patient's consciousness.

(16) What I told Mr. Jones that I do when I meditate is literally true. I don't think about him at all. The meditation is not a projection of a mental image upon his consciousness. If it were one could accept a possible explanation of a telepathic transference between us. Or one might think it was a powerful projection of my thought into his mind rather like hypnosis. But it does appear the conditions are present for either of these methods.

My procedure is to sit down in a comfortable chair. I relax physically but I do not hold any particular position of erect back or folded hands. Sometimes I cross my legs, sometimes I do not. This is mentioned as there is a current belief that the physical posture of the healer assists the magnetic currents to flow freely through him.



(17) I have tried meditation in the conventional positions -- at least a modified form of the lotus position suitable to my age and western lack of suppleness-- without being able to discover that my position mattered as long as my body was sufficiently comfortable not to be intrusive.

Once I am comfortable I close my eyes. For a brief flash I visualize the patient's eyes with the expression I have seen last in them. This picture is almost instantaneous. My theory for doing this is that I tune into the patient's needs. It is more rapid than any physical movement I could describe with the possible exception of the blinking of the eyelashes. This point is stressed as there is no time in which I could project anything of my own personality on to his.

As I visualize Mr. Jones' eyes, I ask God to fill Mr. Jones' body and mine with His Love. I offer Mr. Jones' problems to God for solution. As I do this, there is quite forceful pressure upon my forehead just above my nose. When I feel this pressure I assume the healing has been taken over by Divine Agency.

(18) There is nothing trance-like in this state of consciousness. In fact my hearing is heightened to the point of considerable discomfort. Noises are intensely magnified. It takes considerable effort of will not to permit my concentration to be disrupted by them. I am completely aware of what is transpiring around me, but I have detached myself from any sense of personal connection. I use my will power to hold my mind steady in its awareness of Divine Power without application to any end or an intrusion of mental picture. Beyond this concentration upon Divine Power in a completely impersonal sense, I do not try to think, or to heal, or to accomplish any specific result.

If my mind is very active -- as it usually is -- I keep it controlled by a continuous repetition of some phrase. This alternates between "Be Still and know that I am God" and a recitation of a Tibetan Mantram taught to me by a Monk described in a previous book. This mantram is in Sanskrit and I do not know the meaning of the words. This repetitive chanting appears to absorb unwanted mental energy and permits me to keep the rest of mind inactive. There is no feeling of exaltation nor religious ecstasy. The chief sensation is one of effort. There is a strong compulsion not to permit my mind or outside stimuli to distract my attention from awareness of the Power. To waver mentally would be a blasphemous weakness. This attitude is more a feeling than a logical reaction.



Upon occasion - chiefly when I am more than usually tired or pressed by personal circumstances -- it is a considerable battle to keep my attention focused. Two or three times during the treatment I may have to pray for help and to start the process over again. Though I am not aware of fatigue at the time or immediately after the treatment, by the end of the day when I have given six or seven such treatments I am exhausted. This is much more true now than it used to be when I was younger.

(19) Almost without exception their immediate reaction is one of tiredness followed by an increase of vitality and a sense of well being. In very rare cases, patients have seen a beautiful colour of blue. But most patients peacefully fall off to sleep during the treatment.

(20) During the treatment with my hands he and I chat. This talking is a deliberate attempt on my part to keep my patient's mind from following the movements of my hands with his mind. If he does fix his attention on the part of his anatomy where I am working he stimulates this section adversely. I try to explain the reason to him.

We all know there is a nervous and glandular response to every thought. If he is in pain, His attention will increase the feeling of pain. In any event Mr. Jones's emotional reaction to his illness will cause him to become tense. Tension on the part of the patient appears to disperse the power flowing through me. Of course this slows up the effect of the treatment.

Conversation which occupies his attention assists the patient to keep relaxed. In much the same way that I use the repetitive chanting in the "long distant treatment" so can I hold my attention on an awareness of the power and simultaneously pay attention to what Mr. Jones may be saying. But I can do this only if the subjects under discussion are trivial. If I am asked questions demanding my full attention I have to stop the treatment in order to answer them.

This raises a serious problem in regard to the treatment technique as a whole. Ideally, one should be able deliberately to help Mr. Jones by teaching. But as physical and mental relaxation is imperative for the physical treatment to function, successfully serious problems -- or even serious thought -- have to be avoided. This means that far too frequently patients leave physically improved but with insufficient knowledge as to how they can help themselves maintain the improvement.

Naturally, as far as I can, I do try to give this information. But it isn't possible to do this adequately without arranging separate times for such teaching.



(21) I tell him that in any case where a prolonged illness is involved the psychological factor has become a very real problem. Without his being aware that he has done so he has conditioned his thinking and his emotional responses to illness rather than to health. A reverse of this emphasis must take place. Gradually he must teach his mind to watch for signs of improvement rather than to be on guard against symptoms which hitherto have indicated the deterioration of his condition. I point out to him that it is not a question of trying to fool himself. But it is essential that his mind be as convinced of the reality of his improvement as it has been of his illness. What he thinks and feels will indeed produce concrete physical responses in his body.

I remind Mr. Jones that fear tightens the muscles and produces a glandular reaction of considerable violence. I tell him that his body will produce hyperacidity in distressingly large quantities when his mind is in a state of distress.

Mr. Jones has to be reminded frequently that while the healing can and will stimulate his recuperative forces, it must be he who produces his own cure. I can help him to do this, but I cannot do it for him. What he does with his body and mind when he is not with me will be the decisive factor in the success or failure of his cure. Healing, as I understand it, enables a man to help himself. But it does not remove the necessity of much hard work on his part.

(22) I would much prefer the simplicity of releasing a healing power which cured despite all lacks in the patient, or myself. But this is not the way it is.

For many years neither the psychological nor spiritual factors seemed to enter into the actual cure. My two previous books describing this period are accurate at that time. But for the past six years the emphasis has been gradually changing. I am learning to teach patients how to heal themselves. It is increasingly rare for me to be able to take this responsibility from them.

(23) There is little doubt in my mind that the unconscious is deeply involved in the experience of illness. The Austrian psychologist Groddeck believed it was the originator of most diseases. Whatever its position as to the origin, the unconscious appears to be the controller of the compensatory powers of the body.

(24) There is likely to be an emotional crisis. He is apt to feel the treatment is moving too slowly. He has come to realize something of the responsibility which he shares in a successful outcome. This depresses and frightens him. He is aware that two-thirds of his treatment period is passing rapidly.



It is now that I remind him that once the recuperative force is stimulated it continues to function for several months without the necessity of further contact with me.

The third and final week of treatment is usually a fairly peaceful period. Mr. Jones has seen enough improvement to feel a measure of confidence in an ultimately successful result. Except for a natural disappointment in the fact that healing is a process requiring time and patience. Mr. Jones feels himself to be more emotionally stable and physically stronger than when he started his cure. He has his nerves and thoughts under much better control. There has been considerable improvement in his physical condition.

(25) If I find myself in serious conflict with the patient I see no alternative but to cancel further treatment. Or circumstances may arise in the private life of the patient which destroy largely the benefit of his work with me. Or I may find there are too many psychological factors implicit within the case, to make it possible to achieve an effective cure until these have been resolved. If a patient finds it impossible to relax physically and mentally this method of healing is not for him. Should I be unsuccessful in teaching him quickly the art of relaxation I have to suggest the treatment be stopped until he has worked with some expert in

(26) A patient continues to hope that he will recover, but in the interim he is more impressed emotionally by what he cannot do than by what he can. He tends to increase the limitations imposed by his illness through his attitude toward it. Perhaps without realising what he is doing he strives to conserve his energy. He does less and less fearing that unless he is careful he will become much worse. In fact his fear continuously prompts strong negative auto-suggestion. This inhibits seriously the recuperative forces battling with the illness.

Coué recognised the power of the unconscious to change physical responses. By means of positive auto-suggestion endlessly repeated, he was able to accomplish astonishing cures. The weakness of this system lies in the fact that the auto-suggestion of actual experience is much greater than that induced artificially. Pain or paralysis are statements of fact too strong to be easily wiped from the consciousness.

(27) If a patient can be taught to regard his handicapped body with acceptance rather than a violent distaste, he has taken a large step forward toward victory. Could he go further and recognise his body as a divinely created vehicle to express materially the love of God, the effect upon his recuperative energies would astonish him.



As love was the creative factor in his birth so it is the natural stimulus for the man's well being. This statement is not theoretical. It is factual.

Healing is the focussing of Divine Power upon a patient. Divine Power is synonymous with Divine Love. It is the infiltration of this Love which results in a cure. In a sense healing is little more than reminding the body and mind of a patient of truth. Or it can be described as giving food when for various reasons the patient has been cut off from his own source of essential nourishment.

(28) Health consists in a natural balance between Divine Power in the surrounding Universe and the Divinely created mechanism of man to receive it. Any technique which restores this balance is therapeutic.

(29) The actual treatment has taught me that my personal reactions or sensation have little or no effect upon this Power flowing through me. Neither what I think, nor how I feel, affects the Power one iota. My mind can be sunk in deepest gloom. My body can be filled with pain. My emotions may be in a state of turmoil. The power continues to flow through me and the patients are completely unaware of anything except the effect of the Power upon them.

(30) The healer does the only thing he can do. He treats Mr. Jones and waits to see how God will present Himself.

Very often I am not given the privilege of seeing how or when Mr. Jones discovers the essential truth about himself. Unless the subject arises naturally I do not mention God or religion from the beginning of the treatment to the end.

(31) What is important to realize is that if Mr. Jones lacked an inner core of Divinity not only would healing prove ineffective but he could not give or receive any experience of Love. The fact that love is natural to man is proof of God's continuous relationship with us.

When Mr. Jones wishes to treat himself it is of the utmost importance that he remembers love is the only power sufficiently dynamic to produce any drastic change in either his mind or body. If he resents or hates any portion of his body this section of his anatomy will suffer. Even the lesser emotion of strong dislike makes for a certain vulnerability to disease. Hate appears to be almost literally a kind of poison.

(32) If Mr. Jones wishes to be well he had better learn quickly how to love. I continue by stating that love in its more profound sense does not mean a passive indifference to evil nor does it mean liking, finding congenial, nor being in agreement with anything clearly antithetical to Divine Purpose.



(33) We can -- with the Love of God inspiring us -- fight illness by putting our attention upon the health giving recuperative forces within us rather than becoming emotionally involved in the symptomatic sensations of our illness. Instead of fearing we may have cancer we can have the courage to be scientifically examined by a Doctor to find out the truth of our condition. Should we discover that we have a malignant growth, it is possible for us to realize that cancer is no more dangerous than many other things which could happen to us. We can give the problem of our recovery over to Divine Wisdom. This would mean co-operating cheerfully and hopefully with the available curative methods. In this sense "loving" and illness is the positive acceptance of a fact. Positive because we do not limit our potential recovery by fear. We know that the cancer is no more real than the possibility of a complete cure. The cancer symptoms are no more real than the recuperative forces in the body working to overcome the disease.

(34) And such attempt must include failure if an accurate picture be given. It has been my experience that a patient is free to reject healing if he so wishes. This does he upon occasion even when his cure seems to be inevitable. Such a reaction may give some hint as to why all of us not infrequently reject the love of God.

(35) It seems to me clear that man is limited in his freedom by his ignorance. One can't be said to reject a thing one doesn't know.

(36) True freedom can exist only when we have learned detachment from the domination of our emotions and desires. As long as we respond unthinkingly to these demands, our actions will be the result of these automatic responses. We will then hate when we would love and we will be fearful when courage is demanded. We will react in a crisis as we have habitually reacted when there was nothing apparently important at stake in our decision.

Sometimes I wonder if illness is not one way God uses to bring to our attention the dangerous habits we have formed. Illness forces a change in our normal pattern of action and thought. This enforced breaking of a routine gives the opportunity -- if we are prepared to seize it --- to re-assess our values. It gives us the boon of being able to create new habits. The experience of ill-health can provide either a blessing or a curse. We are free to choose the use we make of this challenge.

Often we resent any violent change in our circumstances. They force us to make re-adjustments of mind and emotion. We dislike the effort involved and we fear the unknown experience. But as neither dislike nor fear are direct aids to spiritual maturity, they must be overcome. God's love sees to it that most of us have this opportunity.



(37) Nor is he prepared to accept without a considerable battle the truth that the more one demands help from God, the more assistance one receives. Most of us have established the habit of turning to our own capacities to bring about a desired result. When the need is beyond the capability of our egos, we are indèspair. The mere desire to be well is not sufficiently powerful to revitalise a badly damaged body.

An awareness of the Love and Power of God appears to be able todò what our egos cannot.

(38) Prayer seems to me to be the key of freedom. Without this aid to dominate the habits of our ego natures, I do not see how man can ever achieve much more than mechanical reactions to circumstance based upon the pleasure and pain re-sponses inherent within us. I believe that God desire us to be free of any domination engendered by circumstance or ourselves. Hence when we pray --as we do usually -- that circumstances may be changed; such an alteration may not be the road to freedom; when it is not, our prayers remain unanswered in the terms we expect.

Christ prayed, "Not my Will but Thine be done!" But I canthink of few men who are capable of following this example with complete sincerity. We pray that our own wills may be fulfilled and made effective by the Power of God. Frequently we are mistakenly certain we know what is good for us. Unfortunately we can be easily betrayed by our habits of though -- however sincere. It is difficult for us not to believe a definition of good -- or evil-- based largely upon our observation of immediate effects. There is a strong inclination to believe whatever is connected with pain is evil. Yet the Crucifixion was permitted by God to teach the ultimate in good. There is a powerful tendency for us to believe that happiness and goodness are synonymous words. Yet there is nothing in any religious teaching to suffest such a possibility. Nor does one find any of the great religious teachers stating that a Puritan withdrawal from happiness could be based upon any emotion other than fear.

How then can one consciously know the Will of God? I think one cannot except through the medium of prayer. One of the most interesting and significant features of Jesus' life is his continuous use of prayer. Of all men one would have assumed he knew the Will of God. But apparently he felt the natural inevitability of frequent reference to His Father. There is no statement in the New Testament story that Jesus ever used His Power of His prayers in an attempt to alter circumstance. He prayed that God's Will be done. In some cases, this altered circumstance -- in others, it did not. As far as we can judge, Jesus accepted both results with the same



reaction of outpouring love and gratitude. He commanded us to follow his example.

(39) There is nothing sacred in human weakness. When we choose to put our free will at the disposal of God's power, our weakness can become illuminated and be used by Him for the accomplishment of good. When a patient -- or anyone else -- will learn that in God's hands his weakness and stupidity are tools just as effective as his much vaunted strength of character, the Divine purpose is made manifest. We call this result miraculous. What is in truth miraculous is the unfailing action of God's love upon us.

(40) A healer must convince his patient of two facts. The first is that all <sup>the</sup> patient knows about himself is true only relatively. It is a fact that he is ill. But it is equally factual that the Divine Power within him can change his nature and -- can cure his illness. The second truth which must be brought to the patient's attention is that his relationship with God is unique and personal. He must find for himself the way most suited to his temperament to keep his awareness of God most vividly alive. No man can do this for him. One strives to make a patient realise that genuine humility is not an emphasis upon the natural weakness of his character. Humility is seeing clearly the relationship between the natural self and the Divine Potential of the inner man. Such humility leads one toward growth in spiritual maturity. The first type of attitude paralyzes growth. An emotional fixation upon weakness can produce only more weakness. A conviction of God-given inner strength assists the Divine to produce more strength within us.

(41) In orthodox religious thought prayer has been divided into three categories. There are petition, intercession and contemplation.

Petition embraces man's need for Divine assistance on all levels of his existence. Intercession is the act of expressing man's love for man through asking God's intervention and attention for mankind and affairs outside the immediate realm of the self. Contemplation is the act of giving the soul to God without the intrusion of the ego self. The Divine in man worships selflessly.

(42) We are free to make new habits when we so desire. This is the exercise of our free will. God's love has made it possible for man to change his character. Whether this is an easy or difficult task is not the point. This will vary from individual to individual. But, difficult or not, it can be done with God's assistance. This is the measure of our freedom.

But we must remember that it is not we who can do this. It is God. If we attempt any drastic character change without prayer as a guidance and a source of strength we are likely to fail. Further, it is possible we may make ourselves ill in the process.



(43) I find that all of us are far more impressed by what we are than by this potential of change and growth. This unfortunate emphasis arises from daily experience. The reality of limitation is so apparent that we forget to seek adventure in other realms of equal truth.

Certainly, it is easier to come to terms with our frustrations than it is to make the effort to overcome them. Often intense emotional or physical pain is the only spur sufficiently sharp to force us to seek a fresh solution of our problems.

(44) However, it is true that we are nothing like as trapped as we believe. We are not inescapably the prisoners of our emotions or our circumstances. The reason we are not is that within us we possess unrecognised strength and power. By a use of our wholeness we can move through our suffering into freedom.

(45) There are two helpful ways to meet pain. The first is the positive acceptance of circumstance. Such acceptance gives the mental freedom to make a valuable use of the immediate conditions. The second way is to revitalise the mind through prayer. These methods are not as difficult as they appear at first sight.

When life is accepted with a positive attitude one learns from a given experience the values implicit within it. There is a deliberate willingness to move fully into the conditions rather than an attempt to change them. It is a deliberate willingness to move fully into the conditions rather than change them. It is the realisation that there can be no conditions — however appalling — which cannot be used by the higher self to achieve strength.

(46) What is the mysterious Divinity within man? Whenever love is the dominant factor in thought or action, an individual's inner divinity is near the surface of consciousness. The mystery of man's higher self becomes less a riddle when observed through the eyes of love. When we care for someone deeply we admire effortlessly.

(47) Any man can be his own healer. The healing will come as he learns to know the Divine within himself. This somewhat hidden self has a different standard of values than the desires of his ego. At first these differences are frightening. A body in pain demands an instant removal of the discomfort. The inner man judges the pain not by the amount of distress involved but seeks the lesson to be learned.

(48) What I am trying to say is that a sensory response to pain is not a statement of the entire problem. I believe all experience has a value for the whole nature of man. One of the dangers brought by emotional or physical pain lies



in the assumption that our feelings are the sole arbiter of reality. "his assumption is not true. A man to heal himself must become as much aware of the divine healing potential within him as he is of his immediate distress. For a man to permit his attention to become riveted upon his suffering is to increase immediately the sensations of pain.

(49) What is true of illness and pain is applicable equally to circumstance. Even when one is thwarted and trapped by circumstance, one need not necessarily be defeated. By turning to spiritual forces a rescue will result. The rescue may not be a change in the circumstances, but it will be an expression of power rather than the devitalisation of the personality through fear and frustration.

(50) We as individuals have the responsibility to learn to listen to his Voice. Such learning is based upon our preparedness to believe in our capacity for response to Divine Love. Whatever qualities we may lack in the make-up of our personalities, none of us lacks the ability to love. This innate capacity — given us by God — will grow through use.

(51) Each man will find for himself the meaning of the word love. As he expands in consciousness so will his knowledge of this power expand. But I think it is important we do not permit false conceptions to hinder our search for this truth. It is not unusual for us to assume that because we are incapable of liking either ourselves or other people that therefore we are incapable of love. This sense of inferiority keeps us from making any effort to discover our capacities to love.

(52) But neither reason nor logic possesses more than a limited truth. As long as we believe reason to be our most effective instrument for designing action, we must suffer the limitation of this conviction. When we can have the courage to implement reason with the inspiration of "the still small voice" within us, love will direct our action.

(53) The point is, a love-inspired act possesses more wisdom and power than reason. Genuine love sees and individual and circumstance with a wholeness reason can never equal. An emphasis upon the personal weakness is reasonable. An emphasis upon the Power of God to overcome weakness is knowledge based upon the experience of love.

(54) We are right when we think we cannot heal ourselves or anyone else. We are right when we think we have no power within ourselves to alter drastically character, health, circumstance. We can't. But God's incomprehensible and (to us) unreasonable love can do all these things. This is not a matter of faith but for observation.

(55) It is possible heartily to dislike an individual on one level and to love him with the inner man. The basis of love is to be sensitively responsive, even when we are being hurt.

THE ACTION OF LOVE IS TO SEEK UNDERSTANDING.



NUMERICAL DIVINATION: (W.R. Lawson) *By Name Values*

( ) Always remember it is the sound, not the actual letters used in the spelling of a word, that is valued. Enough (enuf) (350)

One example is given of each value, but it must be clearly understood that in every case similar to the example the same value must be assigned. There are no exceptions. The following are the values assigned to the single letters and double letters which are the symbols of distinct sounds:

A - Father (200); Amy (11); Mane, Rain (10);  
Man (1).

B - Always 2.

C - Prince (60); Cave (20)

D - Always 4

E - Eton (11); Read, Deer (10); Red (1)

F - Always 80.

G - Always 2.

H - Always 5.

I - Ice (11); Rice (10); Pin (1)

J - Always 2.

K - Always 20

L - Always 30

M - Always 40

N - Always 50

O - O'Brien (7); Silvo (6); More (3);  
Loss (2); Love (1)

P - Pride (80); Drop (60)

Q - Always 20

R - Always 200

S - Slave (90); Crest (90); Sun (60) Rose (7)

T - Always 400

U - Use (6); Lute (30); Run (1)

V - Virtue (80); Live (6)

W - Always 6

X - Always 6

Y - Always 10

Z - Zeno (9); Size (7)



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114-1122 East 52nd Street New York 22  
New York 22

Mr Stone

Cable Address  
"Granite"

DIVISION: (W. R. Lawson) (New York)  
 Remember it is the sound, not the  
 determined in the spelling of a (320)  
 the value. (through-learn)  
 It is given of each value, but it  
 clearly understood that, in every case  
 & they examine the same value must be  
 There are no exceptions. The  
 certain values assigned to the  
 letters and double letters which are  
 of distinct sounds:  
 r (300); any (11); lane, rain (10);  
 man (1).  
 e (2).  
 e (30); gave (20)  
 (11); head, bear (10); red (1)  
 (11); rice (10); pin (1)  
 (7); alive (6); more (2);  
 (2); love (1)  
 (30); drop (20)  
 (20)  
 (20)  
 (20); Great (20); Sun (20) Rose (7)  
 (20)  
 (2); late (2); Sun (1)  
 (20); live (2)  
 (2); size (7)



Double Letters.

- au - Paul (4)
- aw - Dawn (4)
- ch - Charm (30); Chimera (20); Machine (300)  
Stitch (3)
- ew - Blew (4)
- oo - Food (3); Blood (1)
- ou - Hound (4)
- ow - Flower (4)
- pp - Support (140)
- sh - wish, shine (300)
- ss - Blossom (90)
- th - Further (4)
- th - Faith (405)
- tt - Battle (801); Better (900)
- zz - Buzzer (16)

Double letters, except at the end of a word, are always valued: Running, Swimming, Boddam. At the end of words only one letter is valued, Pull, Lass, Flee, etc. In pronouncing a word, any letter or letters inserted are always valued: Duke (Deuke); Link (Lingk) etc. Each sound has a specific numerical value, and unless the correct value is assigned to the sound, the resultant digit will be useless.



Page 3-4300

Letters, except at the end of a word  
 are valued: Running, Swimming, Bodging.  
 end of words only one letter is  
 full, less, rise, etc. In pronouncing  
 any letter or letters inserted are  
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BEDE FROST: ST. JOHN OF THE CROSS : (1) The state and exercise of beginners is that of meditation by the use of discursive 352 reasoning and imagination, in which the soul needs to be given matter upon which to reflect. But when this is effected in some degree, then God begins to wean the soul and lead it into the state of contemplation. This transition takes place when the discursive acts and meditation fail, and the first fervours and consolations cease with them, so that the soul is unable to on meditate as once it did. God is the agent in this state of aridity. The soul cannot profit by meditations as before." (2) The passage from meditation to contemplation is one of the most serious import in the spiritual life and occupies a central place in the Saint's teaching. The crisis is common to all who are persevering. Ignorance of its nature or of how to avert when it comes is largely responsible for the fact that so many who have made progress come to a halt, and either settle down into mediocrity, remain in a troubled and disturbed state or fall away altogether. The cause of this crisis lies in the fact that the first stage of the spiritual life, which consists of the conquest of the passions, the formation of good habits, and walking in the ordinary way of Christian practice, is but the first stage, the preparatory school, in which the dominating characteristic is a great activity of responding to and cooperating with the divine grace. (3) Meditation serves to habituating -ting him in the knowledge and love of divine things, which become clearer by the use and under the form of ideas, pictures and notions created by the reasoning imaginative and memorative faculties. With all this elementary practice there is a great deal of fervour, which he thinks will go on increasing and deepening, as also that meditation will grow into a more and more clear light and knowledge of God. (4) But sooner or later, to the surprise and consternation of the aspirant, the very opposite happens. That which was imagined to be an open road apparently ends in a culdesac. The light fades into darkness, delight gives way to aridity and torment. Religion loses its charm, meditation becomes impossible, prayer difficult, mortification distasteful. Neither within nor without, in God or in creatures, can any comfort be found. The first impulse is to look for the cause within himself, in some neglect, some failure of detachment, in some bodily condition. Examination fail to discover any definite thing to which this new state can be ascribed. It has just happened without reason. may There may then follow the temptation whether the cause may not lie in religion itself, whether the whole thing is not a delusion, since the good and virtue of it has apparently disappeared. What indeed is the good of going on?



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I fail to discover any definite thing to which this new nature of detachment, in some bodily condition. Examination is a look for the cause within himself, in some neglect, some or in creature, can any comfort be found. The first impulse mortification distasteful. Whether within nor without, in God its share, meditation becomes impossible, prayer difficult, next, height gives way to aridity and torment. Religion loses lead apparently ends in a wilderness. The light fades into dark-very opposite happens. That which was imagined to be an open or later, to the sublime and constation of the aspirant, the more and more clear light and knowledge of God. (4) But sooner and degenerating, as also that meditation will grow into a is a great deal of labour, which he thinks will go on incessant memorative faculties. With all this elementary practice there pictures and notions created by the reasoning imaginative and which become clearer by the use and under the form of ideas, (5) take his finite knowledge and love of divine things, with the divine grace. (6) Meditation serves to habit-constitute is a great activity of responding to and cooperate first state, the preparatory school, in which the dominating walking in the ordinary way of Christian practice, is but the of the conquest of the passions, the formation of good habits, fact that the first stage of the spiritual life, which consists or fall away altogether. The cause of this crisis lies in the down but a meditative, remain in a troubled and disturbed state many who have made progress come to a halt, and either settle eve when it comes to largely responsible for the fact that so all who are persevering. Ignorance of the nature or of how to central place in the saint's teaching. The crisis is common to most serious labour in the spiritual life and occupies a The passage from meditation to contemplation is one of the aridity. The soul cannot profit by meditation as before." (2)

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(5) It was the genius of St John to perceive both the commonness and danger of this state, to show by what signs it could be recognised as an act of God and what should be the behavior of the soul whom God brings into this state. For it is designed to bring him out of his elementary childish state into the Night of Faith, in which he may grow toward union. But good and necessary, it also has dangers into which he is only too ready to fall. These are: (a) the mistaking of the things of religion, for the end (union) for which they exist (b) the tendency to rest in the exterior and visible, to mistake or confound the channel for that which it conveys (c) the danger of mistaking the ideas, mental images and pictures formed in meditation for the original. This is aided by the devotion excited by such picturings, either exterior or interior, which tends to cause him to cling to the picture, the idea of God formed by reason and imagination, rather than to press on to God Himself, who is totally unlike any idea we can form of Him (d) The emotional devotion, which is a stirring of the lower part of the soul, is often mistaken for an experience of God Himself, whereas such experience can only take place in the highest part of the soul. Mistaking these remote means for the proximate ones of faith hope and charity, beginners fall into many sins and imperfections. (5) It is, too, to forget or ignore the fact, to be considered later, that although there is but one contemplation, as St. John teaches, it has many forms and degrees, of which some souls may have the elementary, others the more advanced, and some the most perfect. But it does not necessarily follow that one who attains to the first degrees will advance to the more perfect in this life, for this depends both on the will of God and on the soul's response to it. (6) With this must be noted that St. John speaks of degrees of union, "Although it is true that a soul, according to its greater or smaller capacity, may have attained to union, yet not all do so in an equal degree, for this is as the Lord wills to give to each one. It is so that souls see Him in heaven; some more fully, some less; but all see God and are content, since the capacity of each is satisfied." (7) All souls are indeed called to perfection, which, as we have seen, is a relative term, but to be called is not necessarily to be raised to the Contemplative and Mystic state (as habitual, not occasional), which is only granted to a comparatively small number. The Saint's definite pronouncement upon this has often been misquoted, as if he had said that not many are



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BEDE FROST: (7 cont.) called to Contemplation. What he does say is that God leads some souls into the (354) night of the interior senses, in which at times they find it impossible to exercise the rational faculties in meditation, and suffer from periods of great aridity, which, however, are not continuous, "sometimes they have them, sometimes not; and at times they cannot meditate, at other times they can." This being due to the fact that God is beginning to communicate Himself to the soul "in an act of simple contemplation" which forbids the operation of the senses of the lower part of the soul, but is only an "act" not a continuously operative habit, which comes and goes. But God "sets them in this Night only to exercise and humble them and to reform their desires, so that they may not go on indulging a sinful greediness in spiritual things" (8) Now, without saying that anyone, in any condition or circumstance of life cannot, owing to those conditions and circumstances, attain by the gift of God to the Contemplative and Mystic state, which would be untrue, it is sufficiently obvious that the majority of souls live under conditions and in circumstances which, to say the least, make it extremely improbable that they will do so. No one will deny that contemplative saints have and do come out of slums and suburbs as well as from solitudes, from the busy streets as from the cloister. But they are few, and we would claim that St. John's teaching implies that this is not always due to individual faults or a failing to respond to the will of God. In the providence of God which orders all things with suavity and wisdom the world of human society requires that men and women should be called to various states of life, vocations, occupations, each surrounded and conditioned by diverse circumstances. (9) The learned Abbot later adds that, as we have said, the belief that every one is intended to attain to the higher mystical states "in such sense that the fact of not doing so always spells some initial infidelity to grace, or is to be attributed to spiritual sloth, or implies some kind of failure is, I believe, a teaching to be rejected, though it seems to be held by some of the Dominican theologians (Arintero and Garrigou-Lagrange). The life of the vast majority of the devout servants of God is cast, by virtue of the vocation in which they are called by God's Providence and Will, in conditions of this workaday world wherein the very performance of God's Will in the duties of their state renders impossible those opportunities for such prayer and recollection as are the ordinary means of attain-



BEDE FROST: (9 cont.) ing to grades of contemplation above that of the prayer of loving attention." (10) This gives rise to the question, which has been much disputed, as to whether these simply succeed one to another, as two sections of a road, or whether there is a point at which the Passive begins to overlap the Active, and increasing in intensity finally eliminates all the activity of the soul. (11) Here we see that the operation of the Passive Night does not await the end of the soul's activity but begins to work as the soul disposes itself by its own activity aided by grace to receive that operation. The two activities (for this passivity is the highest form of activity) then, do not follow one upon or after the other, but at a certain undefinable point of the soul's progress, the passive sweeps down and enters into the active, becoming more and more dominant until the Divine union ensues. A passage in "The Dark Night" confirms this view of the simultaneous character of the operation of the Active and Passive Nights. "When God sets the soul in this night of sense in order to purge the sense of its lower part and subject, unite and conform it to the spirit, placing it in darkness, and causing it to cease from discursive meditation, as He does later that He may purify the spirit in order to unite it with God, as we shall say, He places it in the night of the spirit, in which the soul gains so many benefits (although it does not perceive this) that it holds it a happy chance to have gone out of the entanglements and limitations of the senses of its lower self by means of this night" (12) In this state, he teaches, the soul may pass many years, indeed, God may not intend to raise it to the Night of the Spirit. Nevertheless, that which is done within it is no longer altogether of its own activity aided by grace; it walks in a new freedom, for "its imagination and faculties are no longer bound to meditation and spiritual anxiety as before, since it now easily finds in its spirit the most serene and loving contemplation and spiritual sweetness without the labour of meditation; although, as the purgation of the soul is not fully complete (because it is wanting in the principal part, that is, the spirit, without which, because of the communication which exists between one part and the other, since the subject - i.e. human nature - is one being, the purgation of sense, however strong it may have been, is not yet complete and perfect), it never fails to experience times of necessities, aridities, darkness and dangers, at times much more intensely than those of the past, which are as



BEDE FROST: (12 cont.) presages and heralds of the coming night of the spirit, yet are not lasting, as will be the night which is to come". (13) St. John wished to emphasize clearly the necessity of the soul's doing everything possible to it, thus avoiding the errors of the Illuminists, as well as insisting upon the ascetic preparation for the reception of the mystic graces. (14) St. John explains, and refers repeatedly to his explanation, the reasons why the journey of the soul to union with God is called night. The first is that to enter upon this journey, the soul must gradually rid itself of desire for all the worldly things it possesses, by renunciation and self-denial which is as a night to the senses, since it is the deprivation of the taste and delight which is of the desire for these things. For the soul can receive nothing save by means of the senses, so that when it denies its desire of taking pleasure in that which gives pleasure to any one and all of the senses "we can well say that it remains, as it were, dark and empty." (15) The second reason is that beyond the first part of the Night of Sense is that of faith, which is darkness to the intellect. (16) The third reason is that God - to whom the soul travels - is dark night to the soul in this life. (17) No one has ever more completely exposed the emptiness of that emotional slush of the feelings which runs riot to-day under the name of Christianity than he does, especially in the early chapters of "The Dark Night", no one comes nearer to his master in theology, St. Thomas, in showing that a "spirituality" which is not rooted in the mind, is the most dangerous of delusions. (18) Thus, all the movements of such a soul are Divine, yet, although they are of God, "they belong to the soul" also, for God works them in the soul, "with its own aid", since it gives its will and consent to them". We touch here the question, much debated by the theologians, of the relation between the Divine and the human will. If God wills all that is done by the soul, how can the human will be said to be free and its acts be truly its own for which it is responsible? Not even in the mystic state can it be allowed that man loses the inherent freedom of choice, for this would result in a lessening rather than a perfecting of his nature. (19) But, it may be urged, does not St. John teach a passivity of the soul which sounds more like that of an Eastern adept, wrapped in a self-induced state of physical and mental immobility, rather than that of the immense activity which is manifested by the Saints, and not least, by the great contemplatives of the Church? In answer it



BEDE FROST: (19 Cont.) must be noted that the passivity of the soul of which the Saint speaks is of a totally different character to that of the Eastern mystics or of the Illuminists and Quietists of St. John's day or the pseudo-mystics of to-day. Far from being passive in the sense of "doing nothing," willing and desiring nothing, it is the highest activity of which the soul is capable, the deliberate and sustained effort of the soul to suffer, in the sense of allow, all that God may will to effect in it. Of those who have just come into the Night of Faith, the Saint says, "here the faculties are at rest, and are working, not actively, but passively, by receiving that which God operates in them". And again, "We say that the soul does not work, not because it does not understand, but because that which it understands is not result of its own industry, but is a receiving of that which is given to it." But this does not mean that the soul places itself in or attains to this state of itself, for this would be to open itself, not to God but the devil. The soul exerts its activity to free itself from whatever may hinder the free operation of God, but it is God Himself who initiates, enables and brings about the soul's freedom. The maximum of the positive, grace-aided activity of the soul is not directed to bringing about an empty inactivity, but the fullest activity of which it is capable, that in which the whole being harmonized and united in one act of desiring love is capable of God. (20) Our Holy Father, he writes does not deal with the subject of meditation in his writings, but assumes the necessity of it as the ordinary path to contemplation. In teaching his disciples he divided meditation into three parts, the representation of the mystery chosen as the subject, the consideration, and the loving attention to God. The first is the work of the imagination, the second of the reason, and the third, the quiet and loving intent of the soul upon God in which it gathers the fruit of the preceding activities. (21) "In the first two parts the soul disposes itself to pray and to speak with God, but if it does not pass on to the third, it will neither pray nor speak with God, but only with itself" (22) From such active consideration the soul, moved by God, ought to pass to one more illuminated, raising itself from the activity of the reason to the simple light of faith, which comes to pass when the soul ceases its own intellectual operation of thinking and reasoning and remains devotedly attentive to God in love, which is nothing else but the activity of the will choosing God as its Supreme Good. The more this



BEDE FROST: (22 cont.) act is continuous, the more (25) efficacious is it, as St. Thomas illustrates by the example of a thing becoming hotter the longer it remains in the sunlight or before the fire. This is the perfection of meditation, from whence opens the door to the Divine illumination. (23) Contrary to much modern practice, the thinking part of mental prayer occupies but a slight place compared with that loving attention to God which is the highest activity that the rational creature is capable of by his own efforts aided by grace, that act which in our time is known as the Prayer of Simplicity and acquired contemplation. It is from this step that the Saint treats of the heights which lay beyond but to which the way is barred by our natural incapacity. True, the intellect was created to see God, who alone is its adequate Object, but it is incapable of that sight unless God grant it the gift of infused contemplation which, as we are to see, far from actually inhibiting the operation of the intellect, enables the highest activity possible to it in this life and in that to come. (24) It is not possible for there to be a permanent union in the faculties in this life, but only a transitory one." (25) First, then, and as the foundation and reason of all that follows, "it must be understood that God dwells and is substantially present in every soul, even though it be that of the greatest sinner in the world." (26) It is this essential union which is the foundation of that more perfect and realized union which comes about by grace. (27) But by the gift of grace the soul becomes capable of perceiving this presence of God within itself, a new relationship between God and the soul is established. (28) Grace, as has been said, awakens the soul to the perception of the natural presence of God, and also reveals the impurities of sin which have gathered upon this window of the soul, so that these have to be removed before the process "of getting rid of every mist and stain of creatures," the labour of love in detaching itself from everything which is not God, can begin, and when completed in the Dark Night of the Spirit, fits the soul for "illumination and transformation in God." (29) No imagining or thinking unites the soul to God though both activities are remote means of coming to Him. But as the author of the "Cloud of Unknowing" says, God "may well be loved, but not thought, by love may He be gotten and holden, but by thought never." (30) Hence the necessity for the dark Night of the Senses, now to be understood as referring to the interior senses and faculties, in



BEDE FROST: (30 cont.) which faith obscures and renders the rational part of the soul incapable of exercising its natural activity. This must not be understood to mean that faith destroys the natural faculties, on the contrary it perfects them by enabling a much higher exercise than that which is possible to the intellect and will alone. (31) This, he says, can only be done by such an annihilation of the ordinary exercise of the imagination, intellect, memory and will as will liberate the soul. (32) He repeatedly begs his readers to remember both to whom and for what purpose he is writing. It is for "the spiritual man," "the discreet reader," he whom God would lead into the Night of Faith and of dark Contemplation, not for those beginners, in the ordinary sense of the term, "whom it is necessary to prepare by these discursive apprehensions" of meditation, which are but a remote means to union with God, the A.B.C. of true spirituality. He is well aware that unless this is recognized, it "will appear as if we were destroying the path of spiritual practice rather than building it up." (33) All spiritual guides insist that mortification and prayer must go together, and St. John now proceeds to show how that the former means much more than mortification of the passions. With St. Paul he would have us see that it is such a "dying to self," to the natural man which cannot receive the things of the spirit as involves the highest faculties (34) This second stage of faith pertains to the higher part of man, which is the rational part and in consequence, is more interior and obscure, because it deprives it of the light of reason, or, it may be better said, blinds it. (35) The soul must become as a blind man, relying solely upon the guidance of faith, and not trusting or leaning upon any knowledge of its own or any feeling or experience of God, for none of this is like God or unites the soul to Him. (36) The way of the spiritual life does not, as it were, continue in a straight line, but begins to curve away and upward into a darkness in which all that so far has been of so much help and so full of sensible consolation now begins to appear as empty and useless. Especially is this true with regard to prayer and meditation which becomes increasingly difficult, if not well nigh impossible, and seems to yield no fruit. Instead of the mysteries of the Faith becoming clearer and more evident, they seem to recede into the distance, the former considerations and pictures lose their meaning and power, and in place of that joy and renewal of strength once experienced in prayer, there is now only



BEDE FROST (36 cont.) helplessness, dryness and an incapacity to do anything at the time of prayer. (358)

(37) Spiritual hunger and thirst of the soul may not be dissipated upon the sweetmeats beloved by children but may be nourished with the more spiritual food of the adult sons of God. Thus the need of the soul's activity in co-operating with that which God wills for it, and, as it has already detached itself from its passions and the desire and affection for worldly things, now that detachment must be extended to the desire and affection for all that can be known, imagined or experienced by the use of the intellect, imagination, memory and will. (38) For "the intellect must be perfected in the darkness of faith; and the memory in the emptiness of hope; and . . . the will buried in the detachment from all affection that it may go to God" in love for Him alone. For faith tells us of that which it is beyond the power of the natural intellect to receive or understand; hope directs the memory from what is stored up within it to that which it does not possess: and charity causes us to love God above all things, withdrawing the will from all else but Him. (39) Thus God brings them into the state which has been described of obscurity and aridity,

leading them from meditation to contemplation, since the former has done its work and further progress can only be made in the way of contemplation. The Saint proceeds to give and describe certain signs by which the soul may know when it ought to give up trying to practise meditation by use of its reasoning and imaginative powers. (40) The chief work of the soul at this point in the spiritual life is to renounce its former manner of progress and to submit itself to the way in which God now wills to lead it, which involves not only the giving up of its own activity in meditation, but the receiving of the gift of contemplation by which God effects in the soul that which it cannot do by itself even aided by grace.

(41) The first sign by which the spiritual person may know that he is to leave meditation "is his perceiving that he can no longer meditate or reason with his imagination, neither does he find pleasure in so doing as he formerly did; rather, he finds aridity in that upon which he was accustomed to fix his senses and to draw out something substantial.

(42) But this sign is not sufficient of itself for the soul to cease the endeavour to meditate, since both these things may be due to carelessness or giving way to distractions, lack of due mortification, the degree of which should correspond with advance in prayer, or



BEDE FROST: (42 cont.) other reasons. Thus, it must not be at once assumed that an inability to meditate easily or to find sensible consolation in meditation is due to the soul's need of passing to a higher state of prayer, so that it must first examine itself in order to see whether the reason of this inability and aridity is within itself or in some circumstance affecting itself. We must note, too, that this inability to think and reason only occurs at the time of prayer, outside of which these faculties can and should be exercised as aforesaid. The first sign alone, then, will not suffice, the second and third must accompany it. The second is that the soul perceives that "it has no desire to fix the imagination or senses upon other particular things, exterior or interior. (43) That is, although when the soul comes to prayer it can no longer think or reason upon the things of God in any definite way or acts yet it has no desire to think, reason or dwell upon anything else, this inability to meditate is not caused by some other pre-occupation of the mind, either with itself or with anything outside itself. It cannot "think" of God, it does not want to think of anything else, which would be the case were this state due to some imperfection, distraction or lukewarmness, or, it might be, to some bodily indisposition, such as that species of melancholic ill-humour when one takes no interest in anything, when everything seems to have lost attraction and taste, or, on the other hand, a certain lotus-like dreaminess, an absence of any desire "but to remain in that pleasant condition of wonder" as of an opium-smoker absorbed in a vague and formless content. (44) It is this desire to be alone in a loving attention to God, devoid of any particular thoughts, reasoning or imaginations, and without any exact knowledge of what is being done, such as could be expressed if we were asked what we were doing in meditation, and a lack of that clarity which results from reasoning and the formation of ideas in the imagination, this quiet contentment, despite the aridity, and distractions of the imagination already mentioned, which, together with the two former signs, enables a soul to discern that the time has come to abandon meditation and "to learn to abide in attention and loving waiting upon God in that quietude, and to take no notice of the imagination or its working", since it is God who is "beginning to bring them into this supernatural knowledge of contemplation." (45) It has been seen already that there are certain states and experiences of the soul which resemble each other so closely that



BEDE FROST: (45 cont.) it is not easy at first sight to determine whether they are caused by God or by (360) some mental or physical indisposition, or by imperfections, carelessness or sloth in the soul itself. Aridity or dryness in prayer is such an experience, and St. John proceeds to give three signs by which it may be known whether this is the consequence of the soul's being brought into the passive Night of Sense, or whether it is due to sins or imperfections, weakness or lukewarmness or some bodily condition. The first of these signs is whether "if when no pleasure or consolation is found in the things of God, neither is it found in anything created; for, as God places the soul in this dark night to the end that He may quench and purge its sensible desire, He deprives it of the desire to find sweetness in anything whatsoever. (46) But it must be noted that this only applies to those whom God desires to lead into the dark Night of the Spirit in order that they may come to the fullest union with Him possible in this life. For there are many whom "God brings into this night of sense only to exercise and humble them, and to reform their desires, that they may not remain in a sinful gluttony in spiritual things. But He does not intend to raise them to the way of the spirit, which is this contemplation; for not all those who of set purpose walk in the way of the spirit does God raise to contemplation, nor even the half of them; the reason, He alone knows". These souls, therefore, reach a state of transition in which at times they are in aridity and cannot meditate, at other times they are not in aridity and can meditate as before. (47) As touching the behaviour of the soul thus brought into this new and unaccustomed state, it is essential, except in the case already mentioned when meditation is possible, that it should not endeavour or be directed to return to meditation under the feeling or pretext that it is doing nothing, as do many who think that meditation is the whole of the prayer life, so that when they find themselves in this "loving quiet" in which, indeed, they would like to remain, they are tempted to think that such inactivity of the faculties is a waste of time. This arises partly from the strangeness of this state and partly from the fact that being naturally active persons most people are apt to imagine that unless they are doing something, nothing is being done. The necessity of a great deal of activity in the early stages of the spiritual life helps to confirm this idea and to cause the fact of the vastly greater importance of the surrender to and



BEDE FROST: (47 Cont.) receiving of God's activity to recede into the background. Thus when they find that reasoned meditation and formal acts have become impossible and the endeavour to make them only causes weariness and distaste, they think that they are going back and losing all that has been gained. But the truth is that "they are losing themselves, although not in the way they think, for they are becoming lost to their own senses and to their former manner of perceiving and understanding, whilst this is the gaining of that spirituality which is now being given to them." (48) And let him not meddle with forms, meditations or imaginations or any reasoning; that the soul be not disturbed and drawn from its contentment and peace, which can only bring about distaste and repugnance. And if, as we have said, he has scruples, thinking that he is doing nothing, let him see that it is no small thing to pacify his soul and bring it into this calm and peace. (49) In the prayer of loving attention or simple contemplation the intellect and will are directed toward God, but as yet the imagination and emotions are not perfectly brought into union with the higher faculties, as is the case later, nor are being used, as in meditation; they "act on their own," going to and fro like butterflies on a summer's day, every now and then settling down upon something which attracts them. (50) What, then, is to be remembered is, that these distractions do not matter unless they are willed, or the mind and will are allowed to be drawn after them. As a matter of fact, they are not usually, at least, willed, nor are they consciously noticed until the mind begins to reflect upon them and then perceives them, at which moment, "there is only one thing to do", and that is to bring the mind and will gently back to God. There is not the slightest use in making a fuss about it, or in being discouraged or annoyed with oneself. All this does hinder and spoil prayer, but to treat them in the way we have said, actually helps and improves it. For each time this return is made to God, it is nothing less than a choice of God in preference to anything else, beside which, each such act strengthens the will so that it is less easily drawn away from Him. (51) His teaching having been attacked on the ground that it involved the negation and destruction of human nature and its operation rather than the perfecting of it, St. John points out that he is not speaking of or to "beginners," i.e. here, those who are practising meditation, and need to use their natural faculties in the normal way of thinking,



BEDE FROST: (51 cont.) reasoning, and so on, but to (362)  
"those who would progress farther in contemplation, even to union with God, in order to accomplish which progress, all these means and sensible exercises of the faculties must be left behind in silence, in order that God Himself may effect Divine union in the soul, which must proceed by this method of disembarassing and emptying itself, denying to the faculties their natural jurisdiction and operation so that place may be made for the supernatural infusion and illumination; since their capacity cannot attain to so high an undertaking, but rather hinders it, if it be not set on one side." Such renunciation of the lower operations of the faculties, which normally belongs only to this time of prayer, may in its beginnings occasionally affect them at other times, so as to cause a suspension of memory, in which a soul may "fall into many faults in outward behaviour, forgetting to eat and drink, not remembering what it has done, whether it has seen or said this or that or not, because of the absorption of its memory in God." But when the habit of union is attained, this is so no longer, since now the soul does all that is right and necessary in a much more perfect manner than before, because all its faculties are possessed by God who moves them in a Divine way according to His will and spirit. (52) But as to all imaginary visions which are given passively without man's co-operation, "I say that at no time or season must it receive them," first, because to attend to them is not necessary for the receiving of the spiritual good God intends, and, second, that the soul may not give itself to the labour and danger of trying to distinguish between good and evil visions, which is only a waste of time, since it cannot really know, a hindrance to its progress and a source of many errors and imperfections. Directors must not set value on these visions, etc., and so encourage their penitents to do so, for "the spirit of the disciple grows in conformity with that of his spiritual master in a hidden and secret manner," so that if the director has an inclination to such things, this will impress itself upon the disciple, who will grow to esteem them. (53) First they think that the vision is of God since it agrees with their own disposition, and then that since it was of God it would turn out as they expected. "But herein is a great deception, for revelations or locutions which are of God do not always turn out as men think or dream they will. And thus they must never be blindly believed and trusted, even though they are known to be revelations



BEDE FROST: (53 cont.) or answers or words of God. For although they may be certain and true in themselves they are not always so in their causes or in our way of understanding them." (54) There are some spiritually minded persons who think it right to try and know certain things by supernatural methods, imagining that because they are sometimes answered by these means God approves of them. (55) "I reply that sometimes it is the devil who answers. But when it is God, I say that it is because of the weakness of the soul that wishes to use that way, lest it should be disconsolate and turn back. (56) For God, as it were adapts Himself to His creatures, sometimes allowing them to draw water by extraordinary means, but this must not be taken to mean that whatever He allows is lawful. There are some souls who will not or do not know how to walk by any road than that of sensible consolations, and God grants such to their weakness although He would rather give them the solid food of "the trials of the cross of His Son." (57) Nor is his treatment of the work of the devil in this matter less sound. He does not dismiss all such occurrences as due to him, but says that ordinarily he is responsible for many of them, disguising himself as an angel of light, setting before the soul things which are similar to those of God, so that he can hardly be recognized. Thus, since his knowledge is very great, many of the things he says are true and do come to pass, so that it is easy for the soul to think that because this is so, it must be of God. (58) Nor should anyone think that because God and the Saints commune with him about many things, that they will reveal his faults to him, when these could be known by ordinary means, "for ordinarily, God neither works nor reveals anything that can be accomplished by human counsel and industry." (59) The Saint says that it is exceedingly difficult to know whether such locutions come from God, from self or from the devil, so that only a few general indications can be given. If they are of God the soul will be moved to humility, reverence, love, and inclined to serve God more faithfully outside of its prayer-time. The last, it should be added, is the real test of a "good" prayer. Those that are of the devil are more difficult to discern. Since whilst as a rule they lead to vanity and self-esteem this is often by way of a specious humility and an affection rooted in self-love, together with a great attachment to such locutions in which the soul becomes more occupied in them than in the solid practice of virtue.



BEDE FROST: (60) He has answered the very claims made by them that the visions, etc., upon which they rely actually occurred. Even, he says, if they came from God (which considering their character and consequences seems very unlikely), nothing is easier than that they should have been misinterpreted. Even if, as their disciples say, a great peace and sensible consolation is experienced, not to speak of all kinds of temporal f<sup>o</sup>urs (favours) received, these things are no real evidence of the operation of God. (61) The Saint answers the objection that his teaching would seem to destroy rather than to perfect nature. On the contrary he insists that it is designed to release the faculties from their "natural methods and limitations," and expressly says that the voiding of the memory from all the knowledge stored up in it applies to the use of such natural knowledge and means in supernatural matters. "Everything of the natural, if one desires to use it in the supernatural, is a hindrance rather than a help." For instance, a student or professor of some science who is endeavouring to walk by faith in the way of the Spirit, is not meant to deliberately set himself to forget and cast out the knowledge which he has accumulated and more than St. John himself emptied his memory of the philosophical knowledge he had gained at Salamanca and so constantly uses in his writings. The Saint states this expressly. The soul "must neither think of these things nor consider them beyond the degree which is necessary for the understanding and performing of its obligations, if it have any concern with these. And this it must do without setting any affection or inclination upon them, so that they may produce no effects in the soul. Thus a man must not fail to think and recall that which he ought to know and do, for, provided he preserves no affection or attachments, this will do him no harm." But when he comes to God in his prayer of contemplation, then he is to empty himself completely, for all natural knowledge and means, however helpful up to this point, are now hindrances to union with God. (62) By such discipline and detachment of the memory many evils are avoided, and great good obtained. The purity and silence of the soul before God is of much greater profit than the reflections and reasonings, affections and desires; hopes and fears, when the soul allows itself to dwell upon the things of the past, present or future which the memory and imagination delight in, and which are the cause of so much distraction, and a way by which the devil finds an easy entrance into the soul. We can only "attend



BEDE FROST: (62 cont.) to one thing at a time," so that if we are occupied with things which can be apprehended and are known in the memory, we cannot attend to God, to whom we must go by the way of unknowing. And it is not so much by active endeavour to rid oneself of the things of the memory, although this has its place, as by actively paying attention to God that we attain to this oblivion of memory.

(63) Two kinds of benefit come from supernatural graces, temporal, such as miracles of healing, prophesying about the future, that men may take heed to themselves, and similar things; spiritual, in that God is served by those who perform them or by those who receive or witness them. As to the temporal benefit, they deserve little or no rejoicing of the soul, for unless a spiritual good accompanies them they are scant or of no importance, and may, indeed, be worked by those who are not in a state of grace and charity.

(64) Large numbers of people, by no means of the more ignorant classes, who generally have more common sense, frequent the modern soothsayers and fortune-tellers, and will assure one of the extraordinary amount of true things they have been told. In more than one place St. John shows how this may be so and yet be not of God nor of any advantage but rather otherwise to those concerned. It is the same in the case of modern prophets, such as those of the British Israelite delusion and others, their prophecies may come to pass, but this is no infallible sign that they are of God and where, as is common, all the emphasis is laid on mundane matters, world dominion, prosperity and the like, it should be obvious to any Christian that nothing could be further from the teaching and spirit of the New Testament or more injurious to true religion.

(65) The preacher must realize that his work is more spiritual than oral, that its power rests not in the height of the doctrine, or in the rhetoric or style in which it is expressed but in the spirit of the preacher. The better his life, the greater the fruit which his words produce. True, good style, eloquent language and the like influence when accompanied by true spirituality, without which a sermon may please the senses and mind but does little to affect the will. People who are centred more in their own pleasure than in amendment of life pay attention to the externals rather than to the spirituality contained in and expressed by these, and are often given to praising and running after preachers, rejoicing more in having their sensations tickled or soothed than in



BEDE FROST: (65 cont.) learning how to serve God by advancing in holiness. (66) Here it is the higher faculties of intellect, memory and will which have to be trained, denied, disciplined, emptied of their natural manner of working in regard to spiritual things that they may receive a new operation, that of the Spirit of God, by which alone they may be united to God who is Spirit. (67) Does St. John teach that there is but one species of contemplation, that which he at times calls "infused," which is purely a Divine gift unattainable by any human effort, or does he teach that there is also a contemplation which is the fruit of human effort aided by grace? (68) We shall proceed to consider, first, St. John's definition and description of Contemplation; second, his statement of the time at which it is entered upon; third, the successive degrees of contemplation as he describes them; fourth, the effects of contemplation. (69) Simple contemplation, in which the faculties have no active part as in meditation, but "enjoys the knowledge which it has already received in the said faculties, without they themselves doing anything further" This does not mean that they are doing nothing, for "contemplation is a receiving", in which "God communicates Himself passively, even as to one who has his eyes open, so that light is communicated to him passively, without his doing more than holding them open. And this receiving of light which is infused supernaturally is to understand passively. (70) Nor are its effects perceived at the time of contemplation, when, indeed, nothing seems to be done, and the soul is in a state of oblivion, unconscious of the passage of time and without any thinking or reflections, being "united in pure intelligence, which belongs not to time," yet the effects of this knowledge, which are the raising of the spirit to the Divine intelligence in abstraction from all thoughts and memories of it, remain in the soul which at the time was unconscious of what was being done in it by God. But the more "the habit of contemplation grows, by the soul allowing itself to rest quietly in this state of loving attention to God, the more it will consciously experience that general, loving knowledge of God." (71) On the part of the soul, contemplation consists in receiving the communication made by God, which it makes possible by actively doing that which lies within its power to free itself from everything, whether of the exterior or interior senses and natural operation of the faculties in order that it may remain passive in



BEDE FROST: (71 cont.) a quiet, loving attention to God, opposing no work of any kind to His desire and operation, nor desiring to see, know, understand or feel the effect of such operation. In this act the intellect passes beyond the limited and defective exercise of its reasoning to that of its highest capacity, which is that of intuitive contemplation. (72) This "night of sense is common and comes to many, these are beginners" whom "God desires to raise from and draw out of their low manner of love to a higher grade of love for Him, to free them from the low exercise of sense and discursive meditation, ... and to place them in the exercise of the spirit in which they can commune with God more abundantly and more free from imperfections." To this end, when they have made progress in virtue, meditation and prayer, and have gained strength, overcoming their desires and finding delight in spiritual exercises, "God obscures all this light of theirs and closes the door and source of the sweet spiritual water they were tasting of ... leaving them in such darkness that they do not know where to go with their sensible imagination and meditation; for they cannot advance one step in meditation, as they used to do, their interior senses being submerged in this dark night, and left in so great a dryness that not only do their former exercises give them no consolation but are full of distaste and bitterness." (73) St. John, whilst in one place he says that God alone knows why so few are raised to contemplation, in others gives such reasons as lack of desire, knowledge or courage, the hindrances set up by their indiscretion (discretion is a great virtue in his eyes). (74) Finding that they are not strong enough to bear the favour which He was granting them when He began to purge them, He goes no further with their purification. (75) St. John of the Cross taught that those who were not able to practise discursive meditation - and who thought they were wasting their time, - that they should be attentive to God during their prayer and desirous to please Him, resting their soul before the Lord in a simple and loving regard of faith. He taught this act of contemplation to simple, innocent and sincere persons and they received the Divine illumination and its effects although they were not able to perceive them. (76) Contemplation can be, and is regarded by spiritual writers, St. John included, from two different points of view, that of God and that of the soul. From the first, contemplation is "infused" from the beginning, from the second, it is "acquired" in the



BEDE FROST: (76 cont.) sense that meditation leads <sup>(B.68)</sup> up to and prepares the soul to receive the gift of contemplation which God bestows as and when He wills. It cannot be acquired by our own efforts in the sense that we can pass from meditation to contemplation of our own desire and will; we can come up to the door but only God can open it. (77) In other words, the soul cannot, and ought not to endeavour to place itself in the passive way, this constitutes one of the fundamental differences between Catholic and Eastern mysticism and Quietism. "Every passive condition into which a man puts himself opens the door to the devil." For this belongs to God, and, as St. John repeats, the one need of the soul when God places it in the beginning of contemplation, is to learn to be quiet and attentive, and to refrain any desire to act with its senses and faculties as aforesaid. (78) The soul will often find itself in this loving or peaceful state, without in any way using its faculties, that is, in particular acts, not actively labouring, but simply receiving. (79) These are "neither rightly in the night nor rightly out of it; for, although they go no farther, yet, in order that they may be preserved in humility and self-knowledge, God exercises them at certain times and days in these temptations and aridities; and at other times and seasons, He aids them with consolations, that they may not be discouraged and turn back to worldly things." (80) So far, the practice of religion has been with much self-interest and according to their own desires, ways and inclinations, more a matter of preoccupation with self than in attention to God, "saving one's soul" rather than "praising, reverencing and serving God" which, as St. Ignatius says, are the means by which we save our souls. The more a soul desires to love God and recognizes something of the true meaning of that denial of self of which our Lord teaches the necessity, the sooner will it come into this night in which the good of spiritual things and exercises seems to vanish, and they all become apparently empty, dry and almost meaningless. But what has vanished is the superficial good by which the soul is attracted to and fed by the things and practices of religion as God wills, until such time as He sees it to be grown in spirit and capable of receiving the more spiritual good which ever abides.



BEDE FROST: (81) For is it seems that we have gained little or nothing this is not actually so, for at least we have gained a little more of the attitude in which alone God can do with and in us as He wills. And St. John tells us that in this food given, in the midst of darkness and aridity to the spirit many inestimable blessings are worked in the soul, despite the fact that it feels itself to be deprived of blessing. First, there is a much truer and deeper self-knowledge tending to a more real humility, which is the recognition and confession of the truth about one's self. Formerly, when the soul found much sensible pleasure and consolation in God it was apt to be contented and satisfied in its service of God. The common, yet quite erroneous idea that the greater its progress the better it would feel, that fervour meant feeling, emotional uplift, grew, with the result that there was much danger of falling into the imperfections. (82) It now learns that the more real progress there is, the worse one will know oneself to be, that fervour has nothing to do with feelings, but consists in a growing detachment from, and so from the danger of being influenced by them, in less reliance on one's own efforts, and the greater exercise of endurance, patience, humility, perseverance in the way of God. (83) So, too, the soul grows in obedience and abandonment, gladly listening to its spiritual teachers, desiring to be guided rather than to go its own way, and so escaping from numberless delusions and imperfections which it was wont to weave and wander in. (84) The length of time which any soul will remain in this Night of Sense cannot be known, although it will probably be long, nor do all experience it in the same manner or degree. This is also true of the sufferings and temptations of the Night of Spirit, St. John's descriptions of which are doubtless coloured, as are those of other writers, by his own experiences. For whilst parallel cases may be found in other Saints and holy souls, there are others in whom these trials take different forms. That which in one appears in the form of severe physical, mental or spiritual sufferings, may be experienced by another in the form of Apostolic labours, or, as in St. Albert and St. Thomas, in unremitting devotion to sacred study. There is no mass-production or stereotyped methods in the workshop of God, each soul, a separate creation, is treated according to its nature, capacity and needs, and the place it has been created to fill in the temple of God. The Night of Faith and of Initial and Preparative Contemplation usually lasts for years, most souls, as we have seen, never getting beyond it, but yet making progress.



BEDE FROST: (85) It might almost be said that one of St. John's primary objects is to expose the illusion that the nearer one approaches to God the more pleasurable will be the effect. (86) They are purged on earth in the same manner as there, since this purgation is that which would have to be endured there. Thus the soul that passes through it here, either does not enter that place or is detained there but a short time, for it profits more by one hour here than by many there. (87) So the soul is dried and purged of its imperfections, by which process it sees its interior disfigurement as never before and perceives its unfitness for union with God, whose hatred of evil now becomes so apparent that the soul esteems itself to be forsaken by and abhorred of Him, and thus may be learnt "the manner in which souls suffer in Purgatory. (88) To be effective this Night will last for some years, and this because there occur intervals of relief "wherein, by the dispensation of God, this dark contemplation ceases to assail the soul in a purgative form and manner, and assails it in an illuminative and loving way. (89) Thus there are unevenly alternating periods, now of afflictions, now of peace, each of which the soul thinks will last, only to find one coming to nought before the assault of the other. (90) In a vigorous and emphatic passage St. John condemns, not active work for God by those who are called to it, but, first, any attempt to persuade one who has reached the high estate of union and "degree of solitary love," to engage in active works, since "a very little of this pure love is more precious in the sight of God and the soul, and of greater profit to the Church, even though the soul appears to be doing nothing, than are all these works together." And, second, those who being called to the active apostolate of souls, are tempted to become wholly immersed in "their outward works and preachings," and to forget "that they would bring much more profit to the Church and be much more pleasing to God, to say nothing of the good example they would give, if they spent even half this time with God in prayer, even though they had not reached to such a height as this. Certainly they would accomplish more with one work than with a thousand, and that with less labour, because of the merit of their prayer and the spiritual strength they would have gained by it.



BEDE FROST: (91) The three ways are not strictly <sup>371</sup> successive, as three clearly defined stages of a journey in which one passes out of the first into the the second and from the second into the third, but are rather co-existing states or ways which, at least in many characteristics, run parallel, or, better, are interwoven one with the other. What really distinguishes one way from the other is the quality and intensity, at different moments, of the three dominant activities of Purification, Illumination and Union.

PLATO : AN APOLOGY OF SOCRATES.

(1) For the truth is that I have no regular disciples: but if any one likes to come and hear me while I am pursuing my mission, whether he be young or old, he may freely come. Nor do I converse with those who pay only, and not with those who do not pay; but any one, whether he be rich or poor, may ask and answer me and listen to my words.

(2) And if any one says that he has ever learned or heard any thing from me in private which all the world has not heard, I should like you to know that he is speaking an untruth.

(3) While I have life and strength I shall never cease from the practice and teaching of philosophy, . . . .

(4) I tell you that virtue is not given by money, but that ~~for~~ from virtue come money and every other good of man, public as well as private.

(5) I went and sought to persuade every man among you, that he must look to himself, and seek virtue and wisdom before he looks to his private interests.

WALTER RUSSEL: THE MESSAGE OF THE DIVINE ILLIAD

(11) If one decentrates, electric thought waves expand, and -thinking ceases. This is the condition needed for sleep. It is the condition where the brain refuses to form thought patterns. I find that I can decentrate better by imagining a black hole. If thought patterns still persist in forming I thrust them down the black hole. Very soon I go to sleep. In preparing to acquire cosmic knowledge during the night, the important thing is to forget the body. It is easier to forget the body when it is in a comfortable position and not over stimulated by too much eating and drinking. The senses are only aware of motion; they are not aware of stillness or of balance. You cannot sense the fact that you are comfortable. You can only know that you are comfortable.

A musician could not compose a symphony if someone were scratching him with a pin, making him aware of his body. Neither can you become in tune with the Infinite while being tormented by a sensed awareness of your body.



## CLARICE MEARES: CHRONICLE OF A QUEST: (unpub MSS)

The Teachings of - Herbert Murrill, \*composer and BEC musical

Director: (1) Instead of the usual criticism he led me into a discussion of what music is and the purpose of writing it, with blinding clarity and logic of thought.

(2) The basis of all life is that order may be established, or the hidden order of things perceived. This order is holy, and mystical. (3) The secret of contentment is this; that you will never be content, and would be a vegetable if you were. But your discontent must be with disorder, with cruelty ugliness incompetence and insincerity, in yourself and others. You will be content, so far as is possible, if you have the consciousness that these exist, the power to discern them, and the knowledge that you are working to eradicate them. The secret of happiness, like the secret of beauty, is that it is a by-product. If you work directly for either you will get sopiness or pomposity. You must work only to give as good work in your own line as you can. Beauty and happiness come rarely, and only to those who are working, to other ends. (4) If you are confused about problems in environment, it is because you are affected more than has to be by environment.

The only permanencies are Ideas, and the only real Ideas are Relationships. You must therefore not love things, or people, or dogs, but your relationship with them, which doesn't change when they are lost. You must not even put lasting value on your composing-work but only on your relationship to that too. And look religion and mysticism straight in the face. They are neither true nor false. What matters is your relationship to them. We shall be in heaven, content, when we know our relationship to all the phenomena of creation. Then will be ORDER and we shall be in place in it. Meditate on this conception--that there is order, little understood by us. That is our whole purpose, and to find out bit by bit, and manifest it in our lives and our work, and thus to occupy our one unique place in it. Does not this concept bring you nearer a sense of security? Is it not simple and all-embracing itself? (5) You must above all think clearly at all times, and avoid the sin of self-pity. Every problem, every fear, no matter how murky it be, should be brought out into the light and examined, analysed and then put away. "Do not be afraid of it. There are no difficulties except what you create for yourself.

\* died 1952



This was the essence of his teaching--that the mind creates its own difficulties and limitations, and having created them, sits down and accepts them. So: "Dehypnotise yourself!" You can do anything if you will only think you can. (6) Express yourself clearly. If you cannot put it into clear and simple words, then do not say it at all. It is not worth it. Avoid muddled thinking. If you cannot think clearly how can you hope to act clearly? (7) As I became stronger he gradually and very gently started to break my dependence on him. "You are now at the stage when you must do for yourself all the things I have tried to do for you. This should brace you and give you joy. Do not be sad about it. You are on your own feet." Cultivate the looking of facts in the face without fear and without thinking they could be altered by wishes or evasions. (7) The cure of relaxation, letting go.

Do not try to relax, or worse still sleeplessness. Try not to be tense. The strongest lies in power is not willpower but imagination. So imagine you are perfectly relaxed, and let go of each part in turn, paying special attention to the nerve center at the back of the neck. (8) Detachment does not mean to forfeit the natural zest for life, and to replace it by a feeble resignation. It is more virile than that. Nor is it indifference. It is to alter the sense of values, not shrinking from pain but meeting it with courage nor pursuing pleasure for its own sake, but remaining inwardly at rest and learning the lesson of both, regarding them as his teachers and a necessary part of finite life. You will have again and again to reason with yourself to stop clutching at elusive pleasures and to dissociate yourself from your own reactions. Self-centeredness and selfishness are at the bottom of most troubles. Cease fretting over the unavoidable/ f i n i s.

The Interview with Paul Brunton: It was a deep impulse that was sending me to him, one that was not to be denied. Yet I did not know why, altho it seemed natural and inevitable... During the interview there were long silences, unbroken by a word. In these silences, I felt, lay his extraordinary power. As I sat there the intellectual problems seemed to lose their importance. The important thing was to be, not to think or ask questions. A sense of peace seemed



## MEARES:

to creep into my mind, a sense of rightness and inevitability. The peace grew stronger at subsequent meetings. It was not his personality; it was something ultrapersonal that was coming through--a wisdom and stillness not of this world... The help that he gives is immediate and direct, and arises out of his own contact with the Overself. He totally rejects any claim made on his behalf of being a master. He wishes for no pupils and has made his position in this respect clear in all his books. Brunton is a teacher if it can be said that contact with ~~him~~ him gives the mind an actual impulse to turn inwards and that he is able to become a channel thru which a higher power manifests.

About him as a person; he is intensely practical and there is no suggestion of the weakness or vagueness often associated with a mystic. Neither could I find any suggestion of carelessness regarding the affairs of life. Whether he was cooking a meal, sorting his interminable mail or making tea, there was always the same care and precision. It is the sign of a mind that has attained clarity, a mark of inner strength and lucidity.

Another striking characteristic is the self-effacing humility of a man who has himself reached great heights. He is one of the most humble men I have met. But this humility has nothing negative about it and when the occasion arises he can take strong action.

At a second meeting again ~~and forceful~~ speech seemed superfluous, the feeling of peace was stronger. His advice and explanations are extremely helpful in gaining an intellectual understanding but his unique and valuable contribution to the inner development of those he meets lies in his silence. There is I believe a radiation from one who is highly advanced which has an automatic effect on those he comes in contact with.

( ) Chatterjee: MANUSCRIPT NOVEL ~~\*~~ ON KARMA "All people act according to their karma until discrimination emerges. That is to say that people are born with certain dispositions which control and guide their behaviour until they deliberately loosen the tight hold of karma, and redirect their energy to other desired ends." said Madhuri.

"I do not quite understand you. I had thought that karma was immutable.

"We are born of Karma. It is immutable in this sense, we cannot change our parentage. Once here, we can understand our nature, and can direct ~~its~~ activities on our part.



First to know what we want, and secondly to understand our nature so that we can direct it to achieve what we want. Both are equally difficult to attain. It is obvious that most people have no well defined end nor do they understand their own nature. We recognize two well defined forces which constantly operate upon us and direct our activities. These are Tama, and Satwa. We can accept the dictates of Tama (friction, competition, hatred) or we can court the favor of Satwa (smoothness, co-operation, love). The former invariably leads to enmity and the latter to friendship.

Dr. NATARAJAN: THE WORD OF THE GURU

(1) The people came to visit him and expected that, being super-human as they believed him to be, he would not feel any pain when he was ill. As if to contradict this idea, the Guru was heard to cry like a child at every cause. While the crowd of villagers waited outside, they could hear the Guru's voice from inside mumbling like a distressed child, "O Mother! O Mother."

(2) The life of the Guru was in every detail of it an example of the principle which he enunciated as follows: "Act that one performs for one's own sake, should also aim the good of of other men."

(3) Lao Tzu's Tao Teh Khing of 5,000 Chinese Characters. The first chapter says, "The name that can be named is not the enduring and unchanging name" and Chapter 56 describing the contemplative, has the well-known saying, "He knows who does not speak; he who speaks does not know." Lao Tzu lived in the 6th. century B.C. The poet Po Chu-i (9th century A.C.) with gentle irony wrote: "Who knew speak not, who speak know naught, Are words from Lao Tzu's lore. What becomes of Lao Tzu's own five-thousand words and more?"

(4) The stone image of Dalshina-Murti could often be mistaken for that of Buddha, for both according to tradition taught five learned Brahmins under a sacred fig tree (the Bo or ficus religiosa) and both are often represented with that typical gesture of the thumb and forefinger forming a circle known as the jnana mudra (wisdom gesture), which is made by the Guru of tradition when he faces his disciples.

(5) This patient waiting must be of a positive, alert and actively strong waking mind, and not a sloppy succumbing into the torpor of laziness. The ego has to be held back, or encouraged, as required, stage, by stage, to positive inner adjustment. Besides the truthfulness, purity, and love of wisdom for its own sake which constitutes the pedestal or base upon which the statue of the seeker, the Brahmacharin or Sishya, is to be erected, there is also implied in adaptability, and a stamina that is capable of smiling under dur-



(6) These qualifications will be found in Sankara's important text-book, the Viveka-Chuda-Mani, 19-30. They are (besides the longing for freedom, the intelligence to distinguish with reason between what is real and unreal, and the abandonment of self-will — vairagya —) the following attributes: — endurance of the troubles incidental to the life of discipline without petulance or self-pity (titksha); intelligent confidence in the Words of the Gurus of the past as preserved in their writings as well as mistakenly called faith, synonymous with blind belief. Any discerning reader will at once note the vast distinction implicit here.) and finally, constant firm remembrance of the fact of the Real or Brahman, but without curiosity, fancy or imagination, i.e. no hypostatic creations (samadhana).

(7) When Narayana Guru asks a modern student of science the simple question: "What is it that evolves, life or matter?" and goes on to say that if it is life that evolves, that is a truism, while if it is matter that evolves, that is impossible by very definition.

(8) "If you ask him (the materialist) whence this "matter" of which we have been discoursing, who or what impressed upon this the necessity of running into organic forms, he has no answer. Science is mute in reply to these questions. But if the materialist is confounded, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher one and all." — Tyndall

(9) In such an equation of Guru with God, every movement, posture, attitude or gesture in the actual person of the Guru is as important as the abstract teaching. All the time he is under the limelight of a devout and watchful public and hence there must no and cannot be any withdrawal from the stage of teaching, even by the flickering of an eyelid.

(10) All or none was his position in this matter. He avoided the division arising from the terminology of a narrow way where a camel could not pass, in which those, "not against" with its pattern of a flock closed to humanity in general. The Guru's sheep were found in all folds, and no folds were without the Guru's sheep. Such was the open character of his attitude.

(11) As Sri Ramakrishna used to say, a crane can teach a man one-pointed attention when it is intent upon catching a fish. At such a time the crane becomes the Guru.

(12) He saw no meaning in picking out oneday as his day of birth. After the manner recorded about Plotinus, he objected to such personal adoration and permitted it only in deference to the wishes of admirers. It was only under protest



that he would allow his likeness taken by a camera.  
(13) "What name? caste? trade? how old? From such questions when one is free, He gains release."

(14) When viewed existentially, there is a law of necessity in Nature. This law of determinate necessity of the world of relativity is never abolished as long as the least vestige of duality is supposed to exist between the Supreme and the Self. As this prayer is addressed here to the idea of the Lord of Good (Bhagavan) i.e. with Good as a supreme human value determinism shifts, in a greatly extended sense, to merge, almost, into the domain of free-will. The law of determinism itself becomes a principle or criterion of pure reason, an imperative will of goodness, culminating in reflection and Self-knowledge. The object here is to present and explain this mode of operation of the free-will in relation to the actual realistic aspects of life.

(15) Here Grace is to be understood in contrast with the negative principle of Maya referred to in the previous verse. "Thy Grace it is ...." There is ample evidence of what is meant here by Grace. This Grace is not a mere theological term to be considered in a context of piety or prayer. Grace is a fact inasmuch as whatever its essential nature may be it is capable of making an embryo develop into a full-fledged personality such as a man. Man appreciates the cosmos and gains philosophical knowledge through books. He is interested in extra-mundane values and thus gains a status which is unusual in nature taken as a whole.

(16) Kripa: "Grace" — This could be translated "kindness", but God's kindness is well known as "Grace" in the theologies of the West.

(17) The object of this verse is to draw the distinction between certain secondary factors and the all-important primary factor of Grace which is involved in the growth and progressive adjustment of an organism to its environment. It is true there is the father and mother, and nourishment from the mother's body.

(18) The contemplative environment for the progress of life or of spirituality is quite another thing. Here the mysterious factors, such as Grace, Presence, the numinous Absolute, the other worldly, the given, the a priori reasoning or intuition, have their prime place.

(19) The Guru is awake to the fact that these matters lend themselves to various superstitions in the name of religion or spirituality.

(20) Whatever the form by which we come to know of the higher Grace and its sport or mystery, as knowledge it is illuminative and thus belongs to the side of light rather than to darkness. Grace thus seen unitively is the universal positive principle of the Good, the True and the Beautiful, which, whatever its form cannot be superstition.



Unknowing alone, which is negative, would constitute the essence of superstition. The prayer here is for that Grace which can open the eyes of knowledge towards reality at whatever stage such reality is envisaged.

(21) The pious man of prayer seeks refuge in God while denying what might give a similar refuge to animals. The contradiction in such a unilateral attitude of prayer, with the subsequent conflict which it brings about is forthrightly abolished here.

(22) However, much vagueness clings to this subject. Some consider kindness as being sentimental, and others as an impractical ideal. Killing in some form being incidental to life, such as that involved, for example in agriculture, there is a condoning of killing or a conniving of it in various forms without any real criticism.

(23) Cannibalism, again, cannot be treated at the same level as the consumption of microscopic beings in milk or other food.

(24) In times of stress all men pray for mercy of some kind, and that prayer must bind us all to acts of mercy as Shakespeare says.

(25) And there is the general acceptance by the Semitic religions that a form of grace accompanies fasting and abstinence from meat eating of certain days.

(26) The snake cosmologically is the principle of time, continuity, or eternity. Adi-Sesha and Ananta (the cosmic serpent of time) are the two well-known snakes of mythology.

(27) It represents again the principle of becoming, memory, time, with a personality of its own.

(28) Although anatomists have tried to locate this Kundalini Shakti (basic nervous energy) in histologic, organic and functional terms more precisely in modern scientific language, all such attempts remain unconvincing and resemble efforts of a pseudo-science, for the very simple reason that this psychic energy is not reflected in objective organs or functions.

(29) Holy ashes are associated with the Siva symbolism. The burning ghat is the favourite haunt of Siva. This indicates that death and its terrors have first to be transcended for spiritual attainment. Vitalistic levels fall short of the implied vision, while the light grey ashes are the pure residue remaining after all the vitalistic elements which cling to the instinctive personality are burned. Passions and emotions have all to be sublimated and surpassed. This burning of the instincts does not destroy the essential principle of the Self as pure consciousness, which is immortal, and which lives on in a life that is eternal as accepted by many theologies.



(30) Thus the ten million other symbol-words or charms are unnecessary to anyone who understands the wisdom implied in the one holiest of holy charms represented by the three letters A, U, and M.

(31) Na-Ma-Si-Va-Ya is the five-lettered (syllabled) sacred charm which is given to a disciple as the pass-word and motto which the disciple has to treasure as his lifetime secret.

(32) Ananta is the snake of the Vishnu symbology representing eternity. (An: "not" or "without", anta: "end"). By the multiplication of such an idea of endless time, eternity, as a new quality of time emerges. It becomes qualitative instead of quantitative. Adi-Sesha is another snake which means "First-Remaining" or ever remaining in the eternal present, which is an emergent mystical quality independent of duration. Present, past, or future lose their meanings in the bliss of the "eternal now" as Plotinus would call such a "moment"; This moment-now being full of joy, the Guru calls upon this timeless principle of pure duration so that the Self-bliss may be enjoyed.

(33) The universally existing which is the prime substance is both transcendent and immanent as the basic support of all that can be conceived. No picture can be seen without a wall. A canvas is needed for a painting. The screen is needed for cinema-film. Similarly the experience of the mystical state becomes possible only when there is a mainstay. This is the supporting "wall."

(34) Bhakti: The devotional type of religious life in which emotions have a large place.

(35) Brahmacharya: (from Brahman the Absolute, and Char to move). Moving in the path of Brahman. As a corollary, secondarily, this would include such disciplines as continence as helpful to realization; but sex in only one of the implied considerations in the discipline of a Brahmachari, who can continue to walk the path of Brahman as a married man later in his life when he has sufficiently controlled his instincts. In recent years undue stress has been laid on sex in

relation to Brahmacharya, so that some even treat it as synonymous with continence in sex. But, as evidenced many times in the Upanishads, Rishis have been married and still been able to walk the path of Brahman.

(36) Jnana Mudra: The mudra is the finger-gesture. The mudra referred to here is that which is interposed between a Guru and his disciple, as in the case of Dakshina-murti. It is

an evidence that

the teaching concerns wisdom and is formed by the junction of

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the index and thumb tip to tip to form a circle, the other three fingers being together rigid in line with the palm.

(36 a) **Jnanin:** One who has attained enlightenment. Jnana means wisdom or the way of wisdom gives primacy to reason and intuition.

(37) An aphoristic formula is to be repeated for psychic or cosmic effects to follow as a consequence. Any short, effective, or potent.

(38) Certain dominated sections of Indian society were considered so inferior to others that even approaching within a certain range of distance was itself objectionable, in certain areas where extreme caste segregation prevailed.

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### PLOTINUS: THE ETHICAL TREATISES

This school, in fact, is convicted by its neglect of all mention of virtue; any discussion of such matters is missing utterly; we are not told what virtue is or under what different kinds it appears; there is no word of all the numerous and noble reflections upon it that have come down to us from the ancients; we do not learn what constitutes it or how it is acquired, how the Soul is tended, how it is cleaned. For to say "Look to God." is not helpful without some instruction as to what this looking imports: It might very well be said that one can "look" and still sacrifice no pleasure, still be the slave of impulse, repeating the word God but held in the grip of every passion and making no attempt to master any. Virtue, advancing towards the Term and, linked with thought, occupying a Soul makes God manifest: God on the lips without a good conduct of life, is a word.







(1) It is a mistake to allow the mind to be occupied with promiscuous and useless knowledge. Discontinue your promiscuous reading, especially for pastime or amusement. Cease all unnecessary thinking. Just as it is a waste of force to keep any part of the body in constant and useless motion, so it weakens and destroys the brain and mind. You should have the power to hold the mind perfectly still at any moment and for any length of time. When not necessarily engaged in the performance of duty, it should naturally lapse into non-action.

(2) Withdraw your many interests into things that do not concern you. Take special care to desist from the myriad petty considerations that involve the average mind. Learn to strictly mind your own business. All useless mental activity, such as speculating, planning or scheming ahead of time makes one impractical and delusive.

(3) Begin now, wherever you find yourself, to quiet your mind and use it only when necessary. Emptying and clarifying the mind is often regarded as a difficult task, and thru the operation it sometimes seems as though one were losing his individuality. This is one of the delusions which belongs to artificial development. Progression cannot begin until confusion ends.

(4) The fall of man was his first disobedience to law. Ages before the days of savagery, lived the natural man. He was a child of nature, simple pure and joyous. Thru desire man took his first step downward.

The gratification of one desire led to the creation of others; until today humanity is so entangled in the net it has woven about itself that no individual can wholly extricate himself.

(5) The mistake has been made to regard the great ones have been regarded as beings especially endowed and essentially different from the rest of humanity. It was intended that their lives should be examples, and that the results obtained by them should be realized by all who would learn and live their precepts.

(6) Let man use his will to conquer his pride, which causes him to over-estimate himself. The only good accomplished thru suffering is it helps to humble pride, and makes him willing to listen and learn. Many have gone far toward the prescribed standard and have then fallen over something which threatens to prick the bubble of self-importance. When one becomes proud he wants to run his life in his own way, obedient to none. This is absolutely contrary to nature. Humility, simplicity and submissiveness are necessary soil to growth. But self-respect is not self-importance, and one should be careful to preserve it. Self-importance throws the nature out of balance through over-estimation; self-depreciation throws it out of balance through underestimation.







(7) We must make a distinction between a consciousness awake to that which actually exists--whether it be good or evil--and one that is so disturbed as to expect evil from every source and imagine it where none exists. One who is awakened to see conditions and deal with them exactly as they are, is many times enabled to protect himself by foreseeing and comprehending some danger. He has learned to deal with facts, and is sufficiently awake to see, correctly analyse and interpret that which exists ~~and~~ about him; to place things just where they belong--the good on the one side and the evil on the other, the one to be utilized to promote further good, the other to be conquered or avoided.

(8) So long as an individual is struggling to conquer his own imperfection, and to keep his own forces from being scattered, with possible ~~exception~~, duty does not demand that he give spiritual aid to others. Even one who has risen ~~must~~ estimate the amount of life forces he has to give, and his strength to deal with difficulties, before entering action. One is ~~not~~ fully equipped for the duty of helping others until he is rich enough in life forces, and sufficiently self possessed, to give of the overflow. This means that one has learned never to heedlessly scatter soul elements, and that, beyond all that are needed for his spiritual, mental and physical sustenance, there remains a surplus fund from which to draw for the help of others.

(9) When the individual delves into all phases of thought for truth he gathers a few facts, as he goes along, and much error. He does not know enough to segregate the true from the false; for had he the wisdom to do this the same wisdom would render his research unnecessary. One whose inquisitiveness takes this form is held for a time by the facts found, but he cannot long remain satisfied with the mixture. Spurred by restlessness, he goes on from one point of investigation to another, doing more or less sifting but all the time accumulating and never correctly separating the wheat from the chaff.

(10) Because of the manifold activities of the law of attraction on planes other than the highest, the progressive spirit must protect himself from ~~its~~ influence. One who is developing should neither attract nor be attracted. This is another way of saying-- do not allow your interests ~~to be~~ to become involved. Keep your-self interest free, care-free and desire-free. As you live close within nature's requirements, doing duty and increasing ability, that



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which belongs to you, small or great, will tend to gravitate toward you unless interfered with. In the case of an intervening influence apply the law of non-interference— demand what is right, and clear your territory from intrusion.

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(11) It is evident that the status of the mental and spiritual organisms does influence the physical to a considerable degree. That fear, surprise, or shock sends the blood pulsating through the veins to the head, or checks its flow, causing one to pale or flush, the heart to pulse rapidly or seem to stop, is a fact within every person's experience. That mental depression or agitation affects digestion and assimilation is also generally recognized. Various experiments are, from time to time, being made which show that anger, hatred, irritability, etc. actually poison the blood, and that there is a close connection between the conditions of the body and the nature of the individual. It necessarily follows that all weaknesses, habits and passions, inasmuch as they disturb equilibrium and scatter life forces, tend to destroy health. These facts point to the law of nature that would have rendered physical diseases and weaknesses impossible. Originally the body of man was not different from, but a part of the soul— life forces held together by the force of attraction under the control of the spirit.

(12) Whenever one individual, silently operating thru the mental or spiritual organism, influences another sufficiently to get any response or result, however much the appearance may be for good, both have been greatly harmed. / The extent of the harm done depends somewhat upon the spiritual states of the individuals, and upon their environment, but under no circumstances can injurious results be avoided. When individuals enter this sort of a relationship through the rapport of their finer organisms, there necessarily ensues a mixture of elements—which is both unnatural and destructive. Each individual should live and grow surrounded by his own elements or soul and the importance of preserving the soul sacred from intrusion, cannot be overestimated. When one directs toward another a suggestion which takes effect, or when one assumes a spiritual attitude forceful enough to affect the subject, and receives a response therefrom, one has made a rent in his own soul, and has sent his life forces quivering into space. Some of these forces penetrate the soul of the victim toward whom they are directed, and in turn make an opening in his sacred garment and scatter his life forces. In this way the spirits of both are exposed. Whatever disturbs and



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and scatters life forces leaves the spirit open to all the mixed evils and destructive elements with which the earth atmosphere is constantly teeming. When the soul is intruded upon, as above described, it directly partakes of the impure elements of its environment, and of the intruder, however good his intentions may be. It is not difficult to understand that the developing embryo should be undisturbed in its protective chamber, and that its seclusion is absolutely necessary, and above all sacred-- but the individual, deluded by little knowledge, forces his elements into other souls regardless of the fact that the spirit depends upon the undisturbed soul elements for life, light, sustenance and growth, and that such intrusion leaves the spirit ruthlessly exposed and unprotected.

There are remedial agencies on all planes, and through the manipulation of finer forces these agencies are sometimes set to work, and certain sicknesses of the body may be cured. There are many ways of curing diseases which it will not serve the purpose of this set of instructions to enter into, but we wish to repeat that whenever the above methods are used, whatever the effects on the body, they are at best temporary and always at the tremendous cost of the soul and spiritual welfare. One who would progress must keep himself free from all such interferences.

(13) The natural state of the mind is pure and calm like a clear, still lake.

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Concentration As A Means to Happiness: DR. B.S. THIND

The more a man is successful in fixing his attention on certain point or object, the more he is oblivious of his surroundings, the happier he is. And the more his attention is scattered or forcibly diverted or ejected, from the centre of fixity, the more miserable and unhappy he becomes. Happiness and misery are nothing but the natural consequences of the fastening and scattering of attention. Unity is Peace, multiplicity is misery. Oneness is ever peace, we perceive pain and pleasure on this account ~~and~~ and this account only.



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The natural state of the mind is pure and calm like  
a clear, still lake.

Concentration as a means to happiness: DR. B. S. THIRD

The more a man is successful in fixing his attention on  
certain point or object, the more he is oblivious of his  
surroundings, the happier he is. And the more his attention  
is scattered or forcibly diverted or ejected, from  
the centre of fixity, the more miserable and unhappy he  
becomes. Happiness and misery are nothing but the natural  
consequences of the focusing and scattering of attention.  
Unity is peace, multiplicity is misery. Oneness is ever  
peace, we perceive pain and pleasure on this account and  
and this account only.



The unique fact lying at the foundation of temple-sleep is, that among the Egyptian priests, and in ancient civilisations in general, wisdom was held to be very closely bound up with the art of healing and with health.

Temple-sleep was one of the remedies employed by the priests of Egypt. Anyone who had suffered loss of health in any way in those days was not treated as a rule with external remedies; there were only a few of these, and they were seldom used. Sufferers were in most cases taken to the temple and there put into a kind of sleep, but a kind of somnambulistic sleep which was so intensified that the patient became capable of having not chaotic dreams merely, but of seeing orderly visions. During this sleep the patient perceived etheric forms in the spiritual world, and the wise priests understood the art of influencing these etheric pictures which passed before the sleeper; they could control and guide them.

Let us suppose that an invalid was put into a temple-sleep. The priest skilled in medicine was at his side when he fell into this somnambulistic sleep, the invalid then entered a world of etheric forms, and the priest, because of the power he possessed through his initiation (and which was only possible in those ancient times when conditions of existence were such as no longer, or very seldom exist to-day) was able to control the entire sleep. He formed and fashioned the etheric visions and beings.

Had the patient remained conscious, as in the waking consciousness of to-day, it would not have been possible in somnambulistic sleep. The wise priest guided this dream-life in such a way that powerful forces were liberated during the etheric visions, and these restored to order and harmony the forces of the body which had fallen into disorder and discord. This was only possible when the self-consciousness of the patient had been suppressed. Temple sleep had therefore a very real significance, and we can see how the healing art of the priests was connected with knowledge only accessible to man through initiation.

It is true that in future people will not be put into a somnambulistic condition; self-consciousness will be fully maintained, all the same, strong spiritual forces will become active in man, and the possession of wisdom and insight into higher worlds will then be capable of acting ~~as acting~~ on human nature to harmonize and heal.

To-day this connection between spirituality and the



healing art is hidden, those who are not initiated into the deeper wisdom of the Mysteries cannot discern the connection, they cannot even observe the more subtle facts that confront them. Take another example. We have two people before us, one is an Atheist in the worse sense the other a deeply religious man. Again it might happen that if both have the same disease and the same remedy is used, that the religious man can be cured, and the other not. These are things which to modern thinking - at least to the greater part of humanity - will seem absurd; however they are not so. How is this? It depends on the fact that an entirely different influence is exercised upon human nature by so-called "sense-free" ideas, and by those filled with the sense perception.

The more a person is accustomed to think apart from objects, ~~besides the other value these things possessed~~ the easier it is to cure him.

In ancient times when a person was ill, it was customary to place before him all kinds of symbolic figures; triangles, and combinations of numbers; the object, besides the other value these things possessed, was to uplift him from the mere outward vision of things. If I place a triangle before me and merely look at it, that has no particular value; but if on the other hand, I see it as the symbol of the higher triad of man, it becomes a healing conception of the mind.

Spiritual Science will again prove to be a great, a universal remedy, as it was formerly in the hands of the Egyptian priests; at that time, however, it necessitated the suppression of the ego, as in temple-sleep. The spiritual conception of the world is a curative conception.

Many people will say in answer to this assertion: Are all Anthroposophists healthy people? Are there no invalids among them?

We must understand that fundamentally the individual can do very little for ~~his~~ his health and his sickness. A large proportion of the causes of disease lie outside the individual personality. A person may have the healthiest ideas, which, if he were to live under quite healthy conditions, would result in his never being ill from internal causes; but there are other causes lying outside the power of the individual of to-day, the secret causes of heredity for example, the influences passing from one human being to another, the influences of unnatural environment, etc. All these influences which, in a hidden way, are external causes of disease, can only be done away with gradually by a healthy Anthroposophical method of thought. Although we may observe that a person who is



inwardly most healthy may fall ill, even dangerously ill, we must not regard this as a sign that Spiritual Science will fail to act curatively upon humanity in the course of centuries - I say centuries, not thousands of years. There is a future before spiritually thinking men, in which no other no inner cause of sickness will exist for those able to provide the inward and outward conditions of Spiritual wisdom. External causes there will always be, these can only be eradicated as a spiritually scientific art of healing gains more and more ground.

When we rightly understand the effect of that which is Spiritual, we find that temple-sleep is not unintelligible to us. What was it that was conjured up before the sleeper in the temple in his etheric visions? It was the picture of the Atlantean Gods whom we once knew as etheric forms; among whom we once lived.

There appeared then also for the first time what are now described as the sexes; at that period of evolution an ancient, non-sexual kind of propagation was replaced by a sexual one. This took place, however, millions and millions of years ago.

Simultaneously with sexual reproduction came the embodiment of the earliest germ of the ego. Previous to this man was impelled to produce his like from himself through external influences which lay in the sphere around him. That was the form of reproduction at a time when man did not as yet possess an ego, when he still had a dim clairvoyant consciousness, when he rested entirely "in the bosom of the Deity" and could not say, "I am".

It was only when, with sexual reproduction, man was endowed with his ego, that sickness and death entered. At that time the human being was not fertilised by his like, but just as to-day he breathes, so he then absorbed substances from his environment, and in this environment the fertilising forces were to be found; that which then entered into him, fertilised him, and caused him to bring forth his kind.

These forces in man were healthy, and so that which, as his kind, he produced. The priests of ancient Egypt knew this, and they said: The further we guide man's vision back into previous conditions, the more do we bring him into conditions in which there is no disease. The vision of the old Atlantean Gods acted curatively, and this was still more the case when the priests guided these visions so that the temple-sleeper had before him those primeval forms which were fertilised, not from their like, but from that which was in their environment,



When a person was raised to the vision of those ancient forms in an abnormal way, as in temple-sleep, the pictured Isis still acted curatively on him. She is that principle in man which was present in him before he received his mortal covering. HER veil has no mortal raised, for she is the form which was there when death had not as yet come into the world. She is the ONE ROOTED IN THE ETERNAL, she is the great HEALING PRINCIPLE to which humanity will again attain when it steep itself anew in Spiritual Wisdom.

We assert, these pictures have a curative effect; for within the limits ~~the limits~~ which have been discussed - a picture of the Madonna is a means of healing. When it is viewed and studied in such a way that it has an after effect upon the human soul, when this human soul can dream during sleep about the Madonna picture, it then possesses a healing power even to-day.

REYNAUD DE LA FERRIERE cont

(8) The world is already at war. Violent shocks will continue until 1963, but that is not important for the movement of life is perpetual and nothing can stop it.

(9) Those who possess world-power in Tibet have retired very far from Lhasa, where none can reach them. They know all. It has recently been found that the five principal glands of the human body play a role in the intellectual equilibrium of man. Tibetan monks knew this a thousand years ago. They practise yoga, a physical and spiritual gymnastic for developing just those glands and commanding them.

RUDOLF STEINER (cont.)

Occult science is in a position to show that a large proportion of all diseases owe their origin to the fact that the perverse actions and mistakes of the astral body are transmitted to the etheric body, and indirectly through the etheric, destroy the perfect harmony of the physical body. The deeper connection, which can here be only hinted at, and the true cause of many of the conditions of disease, elude that kind of scientific observation which confines itself solely to the facts obtained by means of the physical senses. The connection in most cases comes about in such a way that an injury to the astral body does not cause manifestations of disease in the physical body in the same incarnation in which the injury takes place, but in a later one. Hence the laws now under consideration have a meaning only for one who is able to admit that human earth-life is repeated again and again. But even if deeper knowledge ~~is not~~



(396)  
of this kind is rejected, ordinary observation of life makes it plain that human beings indulge in far too many pleasures and desires which undermine the harmony of the physical body. And the seat of pleasure, desire, passion, is not in the physical but in the astral body. The latter is still so imperfect, in many respects, that it is able to destroy the harmony of the physical body.

AGNES SANFORD : "THE HEALING LIGHT"

- (1) When we ask for the indwelling of God's Holy Spirit in the body, let us think of that part of the body that most needs His life. Let us imagine His light and life glowing there like a fire, shining there like a light. Then through the rest of the day let us continually give thanks that His life is at work within us accomplishing His perfect will and recreating us after His image and likeness, which is perfection. If we have sought God for a simple thing such as healing of a cold in the head, we may find that healing perfected on a few minutes. If we have sought Him for the rebuilding of bones or nerves or sinuses, the complete healing may take time and patience. In which case, while we seek daily to reconnect our spirit with the Spirit of God in prayer, we need not repeat any request for healing that we have once made. We need only give thanks that it is being accomplished.
- (2) There is no virtue in forcing a statement of faith that the inner doubt denies. But one can always say, "Thank you that Your life is entering into me at this time, rebuilding everything toward health." One can always use his creative imagination, make a picture in his mind of that perfection that he hopes will be his and look steadily upon that picture until it is accomplished. Thus, by harnessing the imagination and training the will one can arouse and build his faith.
- (3) "How do you turn on God's electricity in your hands?" she asked me at my next visit. "I don't turn it on," I replied. "I just forget everything else and think about God and believe that He can do it. And He turns it on, and when He is through with it, He turns it off." Sally and I both understood quite simply that God's life was a kind of light. We could not see this light. But she felt it as heat. And I perceived through my hands and arms the flow of the invisible force that caused the heat.
- (4) "Good! Then after you see the leg well, give a pep talk to all the healing forces in your body. And congratulate them, and tell them that they are doing a good job, because they won't work for you unless you encourage them. And after this, forget them and think of the life outside of you again, and say "Thank you, God. I believe it's going to be O.K. You must do this once or twice







or even three times a day, if it doesn't get tiresome. (397)  
And always at the same time every day, because then you get  
in the habit of thinking like that at that time and it help-  
-s a lot. And don't work too hard at it! Before you start  
doing anything, get comfortable and relax.

(5) (a) Choose the same time and the same place every day,  
make yourself comfortable and relax. (b) Remind yourself  
of the reality of a life outside yourself. (c) Ask that  
life to come in and increase life in your body. (4) Make  
a picture on your mind of your body well. Think especially  
of the part of the body that most needs to be well. See it  
well and perfect and shining with God's light. And give  
thanks that this is being accomplished.

(6) Many people find it helpful to meditate with the feet  
raised, resting upon a foot stool or even upon another  
chair. The spine may be relaxed and comfortable as one  
sits, but it must not be curved or cramped. The one who  
prays will discover the reason for this as he connects more  
closely with the life of God. He will find that he is  
filled with such fullness of life that his spine must be  
free so that his chest can expand. He will notice as he  
relaxes that even his breathing is altered, becoming slow,  
thin and light, as if to leave room for the Spirit of God  
within.

(7) Nerves are like children. They respond to suggestion  
better than to command. In fact, the subconscious mind that  
controls the forces of the body has an almost wanton dis-  
regard for command. "Relax!" we tell ourselves sternly, and  
the nerves laugh at us and tighten up more than ever. "Now  
you're relaxing," we congratulate them, and with a pleased  
smile they relax.

So we speak gently and soothingly to the nerves all the  
way up the body and in the head. And in the same quiet way  
we bid our conscious minds be still. The control center  
that we call the subconscious mind conveys that order to  
the brain. All this preparation for prayer makes use of ~~the~~  
auto-suggestion.

(8) Having quieted our nerves and minds by sitting in the  
most comfortable position and by relaxing, let us now open  
our spirits to receive the more abundant life of God.

(9) We receive God, in other words, by forgetting ourselves  
and thinking about Him. Therefore we begin our prayer not  
by clamoring for this and that before we have even reached  
His presence, but by thinking about Him in the way that  
makes Him most real to us.



(10) Few of us would begin speaking to someone on the telephone before the operator had given us the connection. Yet many of us begin begging for all kinds of little human things before we have realized the one great divine thing which is His own holiness.

(11) There fore, the next step of our prayer, the step by which we translate the divine love into human terms, is for those of us who know Him to think of that most loving Son of Man, our Friend. He stands before us when we think of Him, forever receiving the eternal life of God and forever transmitting that life to us through love. He has given us His name to use, as a human friend might give us his name to use when we approach a man more great than he. Let us then comfort our hearts by thinking of His human tenderness and love. Uniting our hearts with His hear, by loving Him.

(12) Finally, let us rejoice in the real and definite and perceptible increase of life within. For as we progress in spiritual power, we will probably perceive that life. We may be conscious of an inrushing current of energy, like electricity. We may feel this current of life renew our strength. We may feel pain or soreness disappear, consumed by the steady burning of God's light.

But before we have learned to perceive these physical sensation, we will be conscious of His entering into us upon the footsteps of peace.

(13) How many Christians down through the ages have failed to receive the answers to their prayers by failing to take this last step — the step of giving thanks! God is standing before us with the answer in His hands. But unless we reach out our hands and take it by giving thanks for it, we are not apt to receive it. For while love is the wiring that connects our soul with His, faith is the switch that turns on the power.

(14) "I rejoice that at this moment Thy healing light is removing all pain from the spine and filling the back with new vigor and life. I rejoice that Thy perfect vision is restoring perfect vision to my eyes ... " So one by one we can extend His blessing to everything within us that needs that blessing.

"Let everything within me praise the Lord"

How full of praise the Bible is! And how continually the apostles and teachers of Christianity urged us to rejoice always, in every thing to give thanks!



(15) If we find ourselves thinking, "Oh, I can't possibly do that. I haven't the strength," We correct that thought. "God's strength flows into me continually, and is sufficient -t for my every need. By faith I see my back and my limbs strong and tireless, and I give thanks, for so it will be."

(16) Practice a day to day demand for the complete removal of the difficulty.

(17) What if we practice this system and fail? Shall we doubt God? Edison did not doubt electricity when his experiments with the light bulb failed. Instead of that, he doubted the wires that he had used in making his light bulb. If we are sensible, we will not doubt God, we will doubt our world and we will doubt ourselves.. We will search our own souls to find the break in the pipeline of the water of life.

(18) For much of our bad temper springs from no other cause than weariness and over-strain. We would also be wise to take the wrath provoking words and acts of other people as assignments from God, as spiritual exercises, or as helpful hints along the way of life rather than as excuses for anger.

(19) The method is so simple that any child can learn it. It is merely to connect in spirit with the love of God, send that love to the other person, and see him re-created in goodness and joy and peace.

(20) "If an armed burglar broke into your house with the intent to kill," the old question goes, "What would you do? Fight him, or lie still and let him kill your wife or child?"

Silly old question. One would do neither. One would project into the burglar's mind the love of God, by seeing him as a child of God and asking God to bless him. And if one were strong enough in faith and love, the burglar's mind would change. He would leave the family unharmed and go away.

(21) I learned this method by experimenting with my own children. When one of them came in cross and unhappy, instead of flying into a temper, I would quiet myself and by faith make in my mind the picture of the child as he was at his best. "Heavenly Father, that's your little child as you want him to be," I would say. "Please send your Holy Spirit through me now and make him be that way, happy and peaceful and kind. Thank you, because I believe you are doing so. Amen." I would then hold firmly to the picture of the bright faced, happy child whom I wanted to see. And in less than a minute, the child would change and the thing that I had seen in my mind would be brought forth. I was like writing and staging a play, and seeing the picture that one had created in mind come to pass on the stage. We are indeed made in



His image and likeness. He is first of all a Creator -- and so are we.. The more we practice, the work of creation the more easily and naturally His power works through us. After a few months of practice I found that I could influence my children by "remote control," as my daughter expresses it. If I heard angry voices anywhere in the house I had only to make in my mind the image of a child at peace and project it into reality by the word of faith.

(22) "Stand beside her when she's asleep and lay your hands on her," I suggested. "This gives you the closest possible connection with her, as you no doubt found out when she was a tiny baby, and you could soothe her with your hands. Then say to yourself, "By faith I see my child loving and happy and open-hearted and well, as God made her and wants her to be. And in the name of Jesus Christ, I say that this shall be."

"Amen" would have been another way of saying "This shall be," but I put the affirmation in modern words, knowing that the mother would not have understood the meaning of "Amen." "But I'M not a Christian," the mother stated with admirable frankness.

"Then do it yourself, I said, hoping that as she worked in harmony with God, who is love, God would help her whether she knew Him or not. "Make the picture of the child as you want her to be, and say, "My love brought this child into the world, and through my own mother-love I re-create her after this image!" And I left in some trepidation, not knowing whether that would work or not.

A month later I say this lady at a meeting of the Home & School association. "It worked," she beamed. "I never saw anything like it in my life! The next morning Susie came to my bedside and smiled, and said, "Good morning, Mother, and kissed me. And she has been happy and a different child ever since.

(23) As we pursue the spiritual life we lose sight of physical benefits in our increasing vision of God Himself. We find after a while that we desire God more for His own sake than for ours.

(24) We can assume that we have the power of God within, and act upon it. In order to do so, we need only to remind ourselves of our real being as children of God and of His light that shines within us. If we do this with a real conviction, something shifts within us almost as rapidly as a car shifts into high.

(25) I have already been charged that day with the power of God's indwelling life, so it is not necessary to ask for it again. I am assuming it



and acting upon it, and my remarks are the following - up of prayer. All thoughts of power, conscious or unconscious are the follow-up of prayer -- the rounding out of our prayer-work in our lives.

(26) We are almost sure to find that the very first step of prayer, the realization of God, is impossible when our minds are clouded by illness. God is light and joy and peace, and we are at the same time in darkness and sorrow and discomfort. So it is very hard for us to create within us the glow of knowing that we are part of His eternal life. And as for giving thanks that we are showing forth His life and perfection, how can we when we aren't?

He knows that we cannot. He knoweth our frame, He remembereth that we are flesh. And so He has most kindly provided a number of ways of helping us when we cannot adequately help ourselves.

Let us not be ashamed to accept healing from another when we cannot find it by our own efforts. We are not too proud to go to God's servants, the clergy, for our spiritual help. Why should we be too proud to go to God's servants, the doctors, for our physical help?

(27) Nor do I see any need for refusing to cooperate with God by availing myself of any physical aids toward health that I know: rest, exercise, proper diet, and if necessary medicine. Medicine stimulates the bodily forces, inspiring them to do the work that God made them to do. If I were sufficiently full of the life of God, I would not need this stimulation, true. But if I were, I would not be sick. Being sick, therefore, I gladly call for my best friend and adviser, the doctor.

(28) The most powerful healing method of all, we have not yet tried: the method of healing by the faith of someone else who acts as a receiving and transmitting center for the life of God.

(29) I needed no doctor to tell me that his condition was serious for my own fingers reported it to me. As soon as my hands were firmly upon his heart, I felt quiet, serene, in control. Forgetting the heart, I fixed my mind upon the presence of Our Lord and invited Him to enter and use me. Then, Mr. Williams being quite unconscious, I talked informally to the heart, assuring it quietly that the power of God was at this moment re-creating it and that it need labor no longer. Finally, I pictured the heart perfect, blessing it continually in the name of the Lord and giving thanks that it was being re-created in perfection. Soon

I could feel the heart beats becoming ~~xxxxxxx~~, more quiet and regular.



(30) I found that those who came to me for help received at first a tremendous inflowing of power. This power, should, I feel, increase as their understanding increased. In some cases it did so, but in other cases it tended to run thin as time passed. Searching for the reason for this, I perceived that those who continued to receive were those who felt gratitude to God and to me as His humble channel, and who expressed gratitude by giving. The ones in whom the life-force dwindled were those who merely asked and accepted with no thought of return. The manner of giving is less important than the feeling of gratitude that makes one long to give.

(31) Every Christian prays for others. It is not possible to worship in any church without taking part in prayers for others. We must learn to do so in an way that brings results, that is all. For there are ways of praying for others that are merely empty words, and there are ways of praying for others that set free power to heal, to redeem and to protect.

(32) I present first a simple human way of becoming a receiving and transmitting center for love-healing by the laying on of hands. It is a natural impulse to hold the fevered hand-- to smooth the aching brow-- to pat the fretful child -- to "gentle" the nervous horse. In doing so, we convey the power of love to one another.

(33) There is a high way of contemplation, above the world's sorrow and untouched by the world's pain. But how can we walk that path unless we pass on to those in darkness and in the shadow of death the healing of the immortal love that has lifted us into life. Plato walked the high way and the holy way, immersed in contemplation of the ideal. But the lonely ones who lived in pain about him were not relieved. Wise men of India for many centuries have trod the lofty peaks of spiritual meditation, developing their psycho-spiritual powers and giving birth to their oversouls. And all people upon earth their countrymen are the most miserable.

(34) He could have lived always on the highest spiritual plane seeing only perfection and accomplishing everything by spiritual power. But he did not. He saw sorrowing people, wept for them, loved them and by his love healed them.

(35) This all-pervasive love directs the words not only of the healer but also of the patient. Often as I sit and listen with keen and loving attention to a tale of woe I pray, "Oh, God, please make her say the thing that will lead me into her mind." And the patient goes directly, though often unintentionally, to the inward grief or disharmony that has caused the outer trouble. So the door is open before me. And I go into that door and make myself a part of that problem, no matter how trivial or sordid. I do not stay on the outside and offer sage advice.



(36) In order to help others we must first leave the light and go back into their darkness, so that we can lead them out of their darkness into the light. We need not be depressed by their depression nor take on their symptoms in doing this. Before going to them let us say, "I surround myself with the protection of Almighty God and in the name of Jesus Christ I say that nothing shall get through to hurt me." Thus we go encircled with a shell of protective ness against either germs or depression. Thus we can enter into the patient's sorrow with a deep serenity, holding the doors of the mind open always for joy. We grieve with the patient because we know that God through us is mighty to lead him out of sorrow into joy.

(37) I laid my hands upon her head and communed in my mind with the Father of this child and with His greatest representative among men, my friend Jesus. When I felt His presence without and His authority within, I said loudly and firmly, "In the name of Jesus Christ I direct and order that from this time forth, this child shall never again be afraid at night." The fears did not return. Had they been removed by mental suggestion only, they would have returned. But they were removed by the actual inflowing of the forgiveness of Jesus Christ. The mental suggestion was only the key that opened the door to Him.

(38) In order to make a sick mind well the healer must believe unfalteringly that it will be well. The least shadow of doubt in the mind of the healer will blot out the sunlight of God's love. If he does not have this sure and radiant faith, he can learn it by the healing of illnesses. For quite contrary to the common belief, it is much easier to heal the body than to heal the mind.

(39) A natural impulse when God first sends His "electricity" through our hands is to attach too much importance to this outward and visible sign of an inward and spiritual grace. I found myself at one time watching eagerly for this new current of life that flowed through me, feeling disappointed if it did not come and pleased if it did. This distraction took my attention away from God and focused it on myself, which was wrong. It also caused me unconsciously to command my nerves and try to force a healing vibration from the level of my own mind. It is only one of the ways in which he registers a life-power that comes from beyond Him and is able to function in many different ways. Possibly if his nerves were stronger and more harmonious, he would not register it in this way at all. If he does not feel the presence of God in any physical way, he rejoices



that God's is not limited to any one way and is at that moment working with him whether he perceived that fact or whether he does not. The essence of all healing is to become so immersed in the Being of God that one forgets oneself entirely. And the most successful prayers are those in which the one who prays never thinks of himself at all. He immerses himself first in God and then in his patient. For he will find himself at the end of his prayer listening intently, to the patient's body.

(40) The healer must remember therefore that the blood will tend to rush toward the spot on which he lays his hands. In most cases this is exactly what the healer wishes, but sometimes it is not. In the case of a blood clot, for instance, one should think twice before laying his hands directly upon the affected spot. Perhaps he should place one hand instead upon the back of the neck where the nerves of all the organs come nearest the surface of the body, and the other upon the heart. If he wishes to soothe a headache he should also be careful not to increase the flow of blood to the head. He may either place his hands in the position indicated above, which commands the center of the bodily forces, or he may rub the head, drawing his fingers gently from the center of the brow to temples and thinking in rhythm "peace--peace--peace." One should not say a prayer out loud for the sufferer from headache. That would force the person to think, and so would increase the flow of blood to the head and make a headache worse.

(41) "Is there danger in all this loving?" some may ask. There is indeed danger in spiritual work, for the tie of sympathy and patient and healer is often very close. There have been healers and ministers who have found themselves so emotionally drawn to certain patients that in sadness and perplexity they have ceased to heal through the love of God. But this danger does not exist come from too much love, but from too little.

(42) There are well-meaning Christians who feel that in order to be powerful as spiritual workers they must block the love forces of their natures from their normal channels. This is all very well if they are unmarried and have consecrated themselves to the spiritual life and the sublimation of all the bodily energies to the spiritual channels. But if they are married and endeavor to express love "only upon the spiritual plane" they are bound for trouble. At first, true, their spiritual power is increased through the sublimation, because they are forcing all of their creative energy into one channel.

(43) I had sent forth the light to so many sick and troubled people that my own light had begun to grow dim. I was like a lamp whose own light had begun to grow dim. I was like a lamp whose oil was falling.



But so many people depend<sup>ed</sup> on me that I did not dare to stop. I forced myself ever onward, putting our greater and greater efforts in hopes of overcoming the everincreasing strain. For many years I had been a channel through whom others might receive healing. "Oh, Lord, I've just got to have more Power!" I prayed. "Show me a way to get it." And he showed me, in a way that seemed strange indeed to me at first, simply because it was so ordinary -- so old-- so absolutely fundamental! Through the advice of a friend, I tried the Confessional. "The Confessional is the church's way of passing on power," she told me. And I retranslated these words to mean "The Confessional is the Church's way of giving a healing treatment."

(44) The suggested method for that form of soul searching that the Bible calls repentance is as follows. Choose the same time and the same place every day for an act of preparation for confession. Relax and lift the mind into the presence of God, and do so with a pencil and paper in the hand. Then divide one's life into seven periods. Throw the mind back, on the first day, into the first period. Ask the Holy Spirit of God to bring into the remembrance any unforgiven sins (or any uncomfortable memories as we would probably call them) from these years that still linger in the subconsciousness. Write down these sins as they come to mind. Write them down simply, briefly, without using names or mentioning circumstances or any kind of alibis. Having done this, set aside the paper and forget the whole matter until the next day. On the next day at the same time and the same place take the second period of one's life and do the same thing. And so on thru the seven days. So the splinters of uncomfortable memories (unforgiven sins) fester in the subconsciousness and throw out into the conscious mind various symptoms of fears, nervous tensions, etc., of whose cause we are completely unaware. Upon the last of these days my adviser told me, it might be well to make a retreat of twenty-four hours so as to put my mind completely and entirely on this thing.

(45) I read the opening prayer in which I stated that I was guilty of certain sins, by my fault, by my own fault, by my own most grievous fault. I thus had no chance to call these things errors rather than sins as I would undoubtedly have called them otherwise. It was not possible to use the words "negative thought-habits" or "unfortunate decisions" or nervous tendencies." Neither was it possible to make an excuse or alibi of any kind.



(46) I was forced to look squarely upon all my failings, to call them sins and to accept full responsibility for the same. Others may have sinned ten times more than I concerning a certain thing. That made no difference. I was responsible in the sight of God for my own sin, not for that of anyone else. If someone had gossiped about me, lied about me, slandered my name and ruined my life it was nevertheless my duty to confess only to the sin of resentment toward him. Thus I was forced by an ancient, simple, cut-and-dried method to a self-searching and straight-thinking that was as uncomfortable and as cleansing as a strong cathartic. Having read through my list, without comment, I then ended with the printed prayer on the desk before me in which I said that I was truly sorry for these and all my other sins that I could not at the time remember and that I intended to do better.

(47) There was not even in my mind a feeling of faith or of expectancy. Indeed, my adviser had made it very plain that I must not expect any feeling of joy or of release because the power of God worked in varying ways and the emotions were not a correct indicator of the power of its working. So I arose and went out feeling stiff and cold both in my knees and in my mind. But I had hardly gone out of the place before I was flooded from head to foot with the most overwhelming vibrations I felt a high ecstasy of spirit such as I had felt before when very spiritual people had prayed for me.

(48) Jesus says that we need not only His teachings but also His life. He tried raising people by His teachings alone and it did not work. His principles were right, but they were continually short-circuited by the forces of evil in this world. God's love was blacked out from man by the negative thought-vibration of this sinful and suffering world. The sins of man had created a thunder-cloud, as it were, that shut out the free shining of God's love.

(49) Through the confessional my heart caught on fire. Its dullness and boredom was burned away, its coldness was turned to warmth, its pride was melted into humility. From that time forth I owed all things to all men, for the sake of Him who loved me and gave Himself for me. But at first I did not understand the reasons for this marvellous grace of God. Why, I thought was it necessary for me to have a mediator of the forgiveness of God in order to receive this grace? I could give many reasons for this. I could point out the difficulty of seeing our own sins, much greater than the difficulty of seeing our own illnesses. I could explain the value of two minds working together, the one to accomplish an act of repentance, the other to send forth the word of power, the assurance of forgiveness.



(50) Yet I was not released from that bondage until I tried the confessional and since then my release has come step by step as I have seen more and more clearly my need of forgiveness. Merely believing that God has the power to cure diseases does not cure the disease. I had found out by experience that one needed to be more specific and definite than this. In order to be a channel for God's healing to another I had to believe that God had the power and the will to heal that specific disease of that specific person through me, at that time.

(51) Not only do most people lack this faith, but they lack the technique for learning it. They do not know how to rise from an attitude of repentance into an attitude of the joyful acceptance of forgiveness. They remain in a state of self-condemnation -- a most unhealthy attitude. The swing-up into joy and power is as important as the swing-down into repentance. To announce oneself a miserable sinner once a Sunday is excellent if one recognizes oneself as a joyful saint immediately afterwards and strives throughout the week to do the works of Him who sent Him. It is very difficult to set free the healing power of God in another while in a state of repentance for one's own sins. The mind turned in on itself cannot sufficiently vision wholeness and light in the patient.

(52) One must be very careful in using these two methods of prayer (the way of affirmation and of power and the way of repentance and humility) to make a clean swing back and forth from one to the other. It is quite impossible to think both ways at the same time and it is not intended so to be. He who knew the mind of man provided two ways as a balance for each other. There was a man who said that he had to give up being a Christian Scientist because he got tired of being "so damn happy" the whole time.

(53) But the method of intercession is much more difficult than healing at the bedside of the sick. Perhaps that is why Jesus so seldom used it. He nearly always wanted to see the one whom he would heal. When one prays with a sick person he has the cooperation of the patient's agreeing mind and of his relaxed and attentive body. He has also the full use of all his own energies, spiritual, mental and physical. When he sends the healing power of God from a distance, he must find his way into the patient's subconsciousness through all the conflicting thought-vibrations of this troubled world, and he is thrown entirely upon his spiritual energy in doing so.



(54) Let us begin our intercessory prayer then by quieting ourselves, holding each suggested person up before the Lord and seeking for His guidance concerning our duty toward that person. Sometimes He fills our hearts with love to the patient, so that long to see him. If this be the case, let us go to him gladly, knowing that the door is open. Sometimes, while willing to go to see the sufferer, we feel no urge to do so. If that be the case, let us stay where we are and feel our way across the miles of prayer.

(55) Sometimes when we hold the patient up before the Lord, we find that we cannot pray for him with joy. We feel a heaviness as we think of him — a coldness, a lassitude, a darkness. This is clearly an indication that we are not to pray for the patient's recovery at all.

(56) As we pray for His indwelling and for the cooperation of His saints, we become aware of an inrush of power. Some of us feel an actual current of life entering into the center of the body and rising through the spine. So forceful is this vibration or stream of life that we are forced to keep the spine erect and the breathing light and even. For a little time we cannot speak. We are so filled with the fullness of Christ that there is within no room for words. Being so filled with His life, we must needs send it forth. So the third step of intercessory prayer is connecting of the healing force with the one whom we would heal. Having turned our thoughts up toward God, we now turn then down toward man.

(57) Some of those in convents and monasteries pray with continual fervor and with great benefit to themselves and to the world, but with little or no actual healing results to the sick and sorrowing who ask their prayers. They have learned to rise to God, but they have not learned to sink again into man. They reach a state of high religious contemplation and there they stay. But their prayers for healing are less effective than the prayers of Unity and other modern schools of prayer, because they have not learned how to project the power of God into the being of man. They are like a doctor who has made up a powerful prescription but has not given it to his patient. Thus they follow Jesus part of the way, but not all of the way. He went to the mountain-top to pray. But He did not stay upon the mountain-top. He came down once more into the woes of man and healed them, one by one.

(58) If he pops into your mind like your eyes saw him last, or like your friend tells you he is, all moans and groans and fever, that shows that your subconscious mind does not really believe he's going to be well. And so you only fasten the illness on him. When you pray for someone, you must see him well.



(59) We pray not only with the conscious mind. Nine-tenths of the thinking is in the sub-conscious mind, and the spirit uses the path of the subconscious in sending forth the power of prayer. Therefore, if the subconsciousness retains the picture of the person sick, the spirit can send at best only a divided message, suggesting life and death, health and illness at the same time. From that time forth I set myself to "see them well". This required mental training. I would exercise my visual faculty, that part of the creative imagination that is most like, God. I would create in my mind a definite and detailed picture of each person for whom I prayed, seeing the whole body radiant and free and well, with light in the eyes and color in the cheeks and a swinging rhythm in the walk. I would raise them in my mind from a hospital bed and see them walking, running, leaping. By an act of will I would hold this picture in my mind until it outshone the picture last suggested to me by my eyes or by a letter. I would hold this picture until it came to me spontaneously and naturally -- until when I prayed for the person who had been ill I would see him instantly, not by an act of will but by the joyful and triumphant belief that it was so. And feeling this joy and this power, I would dare to say, "Amen: So be it." When we are really infused with the power of God it is our natural impulse to speak thus with authority.

(60) Therefore, having constructed by thought and will a picture of the patient well, peaceful and happy, we then ask Jesus Himself to go through us and abide in one for whom we pray, resurrecting him after that likeness of all beauty that is Himself. And believing that He is doing so, we learn to see with the patient, Christ. If we meditate too much upon our own power as children of God, we tend to become conceited and remote from man. But no danger can befall us when we meditate upon the power of Jesus Christ and the wonderful love with which He gives that power to us.

(61) Functional diseases are almost always instantly healed if the prayer connects with the patient at all. Organic diseases such as cancer and arthritis, are naturally much more difficult than functional diseases. Yet it is only honest to say that many who suffer from organic diseases are not healed through prayer. Must we then accept the limitation of prayer?

(62) Light shone in his eyes. I looked at him and saw his joyfulness, and believed. For joy is the heavenly "O.K." on the inner life of power. No dreary, long-faced minister could have healed my baby. For without my faith the baby could not have been healed, and it was the joy on the minister's face that called forth my faith. Looking on him I knew that he had



been with the One who came to give us His joy, and so I knew that the baby would be well.

The minister placed his hands upon the baby's ears and said, "Heavenly Father, we ask you to send Your life into this baby's ears and make them well. We thank you because we know that this is being done. Amen."

The fever-flush died out of the baby's face immediately. He turned very pale, closed his eyes and slept. When he woke, he was well.

(cont.) R.M. FRENCH: THE WAY OF A PILGRIM

- (14) "Tell me, please," said I, "do you for the sake of your soul say the Prayer of Jesus?" I have said it without stopping for a long while" But what sort of feeling do you get from it?" Only this, that day or night I cannot live without the Prayer."
- (15) "Ceaseless prayer is to call upon the Name of God always, whether a man is conversing, or sitting down, or walking, or making something, or eating, whatever he may be doing, in all places and at all times, he ought to call upon God's name." Reading that started me thinking how simple that would be for me I began to say the prayer in a whisper while I was sewing, and I liked it. People living in the same house with me noticed it and began to make fun of me. "Are you a wizard or what?" they asked, "going on whispering all the time?" or "What are you muttering charms about?" So to hide what I was doing I gave up moving my lips and went on saying the Prayer with my tongue only. In the end I got so used to the Prayer that my tongue went on saying it by itself day and night, and I liked it.
- (16) "Then picture to yourself your heart in just the same way, turn your eyes to it just as though you were looking at it thru your breast, and picture it as clearly as you can. And with your ears listen closely to its beating, beat by beat. When you have got into the way of doing this, begin to fit the words of the Prayer to the beats of the heart one after the other, looking at it all the time. Thus, with the first beat, say and think "Lord, with the second, "Jesus," with the third, "Christ," with the fourth, "Have mercy," and with the fifth "one me." And do it over and over again. This will come easily to you, for you already know the groundwork and the first part of praying with the heart. Afterwards, when you have grown used to what I have just told you about, you must begin bringing the whole prayer of Jesus into and out of your heart in time with your breathing, as the Fathers taught. Thus, as you draw your breath in say, or imagine yourself saying, "Lord Jesus Christ," and as you breathe out again, "have mercy on me!" Do this often and as much as you can, and in a short space of time you will feel a slight and not unpleasant pain in your heart, followed by a warmth. Thus <sup>by</sup> God's help you will get the joy of self-acting inward prayer of the heart.



"THE COMPASS OF TRUTH"

(1) There are two paths, the first is Grace and the second is Exertion. It is grace when the Lord takes the seeker to a master and without any effort or austerity on his part, shows him the face of the True Beloved. It is exertion when he has first to labour and practice austerity before he meets the master and gets his grace.

(2) The best path is the discipline of the Qadaria sect, as taught by Moulana Shah, the master of the present writer. In this discipline, contrary to the other schools, there is no pain and difficulty, no asceticism. Everything is easy and loving.

(3) The first thing is to sit in a solitary quiet corner for meditation alone. Let him try to form a picture in mind of some holy faquir for whom he has great regard and respect. Or if he has no such picture let him form that of someone to whom he is bound by the ties of love. He must close his eyes and fix his attention on his heart, and there see the picture. There are three hearts. The first is ~~in~~ in the subtle body behind the physical one. The second is in the centre of the brain (pituitary body). When the aspirant fixes his attention on it, no distraction of thought can reach that place. The third is at the rectal centre, (bottom of the spinal cord.) The meditation here required is on the first heart. By this method the ~~thought~~ thought-picture will correspond gradually more and more with the original, whose life will begin to flow into it. When it becomes definite and clear, thou shalt be blessed with conquest.

(4) On that thought-picture dream plane thou shalt meet the form of thy master and powerful friends of God. Whatever difficulties you may have, you can ask for their solutions mentally and will get a reply. Meditate on these appearances carefully and observe them minutely.

(5) Many an aspirant has fallen into the snare of miracle-perform and clairvoyance which comes easily from acquaintance with this plane. One should not tarry long therein.

(6) So that thy heart may get purity and illumination practise this method: Hazrat Mianji told his disciples; "The name of Allah should be recited very slowly and mentally without the movement of thy tongue. By its constant repetition one reaches a stage in which his heart remains awake even in sleep."



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The word Allah means 'He who is Lord of three attributes—creation, preservation and destruction. The whole creation and every atom has them in it. 399

The best method of practice is regulation of the breath. Sit in the posture in which the holy Prophet used to sit; Place the elbows of both hands on the knees, and with the two thumbs close the holes of both ears. With the two index fingers shut the eyes but the fingers should not press the eyeballs. Place the ring and small fingers on the lips so as to close the mouth. Place the middle fingers on the nostrils. Close right nostril, open left one, reciting "La illah" breathing in slowly. Then close left nostril and keep the air confined as long as easily possible without suffocating. (gradually the period of confinement is to be increased.) Reverse process, open right nostril and recite "La Allah", expelling breath slowly. If expelled quickly the lungs will be injured. Mullah Shah, my teacher, carried this practice to such a stage that he took only one breath in the evening and did not breathe again until the morning. One of its benefits is that sleep vanishes totally and there is no need of recouping the daily wastage. It is now 30 years that Hazrat Akhund has not slept. It also removes coarser particles of the body and replaces them by purer, more refined ones.

(7) During the retention period of the breathing exercise, repeat mentally the words "La Illah". Otherwise vacancy of the mind opens the door to dangers of unwholesome thoughts and frightening visions of jibbering and jeering shapes. Another method of self-protection is to remove attention from the heart and fix it in the brain.

Dr. B.S. THIND: "Dangers of Meditation"

The Vital (inner) worlds are the natural home of the Powers that most disturb human life. Without learning of the Inner Path from the Guru — the King's Highway to His Heaven, every silence and meditation will be a descent into the subconscious and will not help us to explore this region, for it will plunge us into incoherence or into sleep or a dull trance or a comatose torpor. Our conscious awareness is of utmost importance.



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ance.



(M.R. MONTANDON): DOES CREMATION HURT

In many districts, there were crematoriums, and the number of people who demanded the purification of fire after death was increasing. Many scientists favoured cremation. Were they right or wrong?

The question had to be considered from the sentimental and hygienic standpoints, and hitherto doctors had neglected the occult side of the problem. They reasoned from a materialistic point of view, ignoring all the things of the soul and of the afterlife. Man was both spirit and matter, immortal and mortal, divine and earthly.

Spiritualists admitted that the physical body, which was the only one officially known to science had subtle bodies which interpenetrated the material body. After the adventure of death, decomposition and disintegration of the material element occurred. What were the advantages or dangers of cremation?

Cremation should be avoided during the first three days after death, because it caused disintegration of the vital body, and if destruction of the body of fire was carried out too soon after death the spirit, which had just been liberated, might suffer.

Except in cases in which the body was absolutely dead ~~time~~ cremation, as practised in Europe, in a sealed vessel & a short time after the appearance of the first symptoms of death occurred might cause suffering. It was wiser to avoid the means of destroying the physical body unless a number of days had elapsed after death.

M. Montandon said it was a greater shock to the soul if death was accidental instead of natural. The time necessary for the physical dissolution varied according to the evolution of the individual.

(According to Jainism, the dead body should be cremated within an hour and a half after the person is dead since decomposition sets in after that period. When the body begins to decompose innumerable lives are born in the flesh and the blood and it will be committing (himsa) injury, to cremate a body after decomposition has begun. But it is also enjoined that no person should be pronounced to be dead till he is definitely known to be dead by Prana/Sodana (examination of the life principles.) — Jaina Gazette: copied from London



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U.S. DEPARTMENT OF AGRICULTURE

In many instances, there were great losses, and the loss of certain individuals, the purification of the herd, and the loss of certain individuals, and the loss of certain individuals.

The question has to be considered from the point of view of the physical characteristics, and the physical characteristics, and the physical characteristics, and the physical characteristics, and the physical characteristics.

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Progression would be avoided during the first three days after birth, because it causes disturbance of the vital forces, and the disturbance of the vital forces, and the disturbance of the vital forces, and the disturbance of the vital forces, and the disturbance of the vital forces.

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(1) The new "Dynamic Gaze" is performed as follows: You do not focus your gaze at a point between the two eyes of the other person, but instead you gaze directly and straightly into his two eyes with your two eyes. You will find this difficult and tiring if you perform it in the ordinary way — and herein lies the "secret". Instead of focusing your eyes upon his, as if you really wished to see the colour of his eyes, you must so focus your eyes that you are really gazing through him, as if he were transparent and you wished to see something beyond him. A little practice before a mirror will show you what I mean better than I can explain it to you in words. Practice at "gazing through" objects will help you in acquiring this gaze. Try for instance ~~in~~ focusing your ~~eyes~~ eyes upon the wall opposite you as you raise your eyes from this page. Then as you look at the wall slowly pass your hand before your eyes at a distance of about two feet, but don't change your focus — don't see the hand plainly, but keep your gaze focused on the wall, as if you could see it through the hand.

(2) This gaze must not consist of a blank, vacant, stupid stare, but must be intense and earnest. Practice on objects as above stated, and with your mirror, will aid you in perfecting the gaze. It will help you if you have some friend with whom you can practice it.

The other person will not be aware that you are not "seeing" him, and are "gazing through" him -- to him it will appear that you are giving him a very deep, intense, steady, earnest glance. He will see your pupils dilate, as they always do when looking at a distant object, and your expression will be one of calm, serene power

(3) Another important point about this gaze is that you may maintain it for a long time without tiring the eyes, and without the eyes watering or blinking. You may out-stare another person, or animal, in this way, without fatigue, while the other's eyes grow tired and weak. So much is this true that the results of my own investigation of the subject have convinced me that the animals who manifest "fascination" really focus the eyes beyond the object in just this way. If ever you get a chance to observe an animal fascinating another, you will see that I am right in this theory.



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(4) This "gazing through" the other person is accomplished by a certain "accomodation" of the eye, as oculists and opticians call it, and while you are performing it you cannot examine distinctly, or "see" distinctly the eyes of the other person, because your focus is different. To show you why you are able to maintain this gaze such a long time without tiring your eyes, I would remind you of the ease with which you ~~maintain~~ may maintain the expression of being "wrappen in thought", "day-dreaming", "lost in a brown study", "just thinking about things" etc., with which you are all familiar. In such a mental state you are able to "gaze into space" for a long time without the slightest fatigue, while a few seconds' focusing your eyes upon a near-by object will tire them very much indeed. And then, again, you know how long you are able to gaze at an object far out at sea, or far across the desert, or far down or across the mountain, without tiring your eyes. The whole secret is that short-range focusing upon an object tires the eyes much more than does long-range gazing into space. This being the case, it will tire you much less "seeing through" a person, than gazing at him and "seeing" him at short range.

(5) In practicing the maintaining of the gaze for a long time, I would advise against tiring the eyes by gazing at short-range objects. Better practice at gazing at distant objects until you are able to maintain the gaze a long time, as you will be able to do after a little practice. In fact, I advise you to practice the "gazing into space", because proficiency in that will enable you to perfect the "Dynamic Gaze".



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 far out at sea, or far across the desert, or far down  
 or across the mountain, without tiring your eyes.  
 The whole secret is that short-range focusing upon  
 an object tires the eyes much more than does long-  
 range gazing into space. This being the case, it will  
 tire you much less "gazing through" a person, than  
 gazing at him and "seeing" him at short range.  
 (5) In practicing the maintaining of the gaze for  
 a long time, I would advise against tiring the eyes  
 by gazing at short-range objects. Better practice  
 at gazing at distant objects until you are able to  
 maintain the gaze a long time, as you will be able  
 to do after a little practice. In fact, I advise you  
 to practice the "gazing into space", because practical-  
 ized in that will enable you to perfect the "dynamic  
 gaze".



## (6) ON MENTAL THERAPEUTICS

Mind-Power really

builds up the body from a single cell. The body is all mind, at the last analysis. And this being so, mental healing is not a case of "mind over matter", as is often taught, but is a manifestation of positive mind over negative mind. Every cell has its share of mind, and science shows us that each cell can and does live its life as a separate entity, always, however subordinate to the whole system of cells, and the mind controlling it. And the mind in each cell, or system of cells, may be reached by the positive mind of a person, when properly applied.

There are individual cells in your blood and other parts of the body; and there are cell communities in your body, which perform certain functions and which you call "my liver"; "my heart"; "my stomach"; "my kidneys", etc., etc. And there is the mind in every one of them.

I have discarded fanciful theory, after fanciful theory as unnecessary to account for the facts observed by the leading investigators of mental healing, and have at last "boiled down" the matter to this point and idea of mind in the cells and cell-groups; which mind is negative to the



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positive ATKINSON

positive central mind of the individual, especially when the latter is concentrated and intelligently applied.

(7). One who closely studies the subject is soon forced to the conclusion that there must be some underlying principle of cure which they are all using. Some people get better results when the mental healing is accompanied by some religious or semi-religious talk and explanation, which appeals to the emotional parts of their nature and makes them more receptive to the healing process of the mind. (Sacred shrines, images and relics cause cures in this way.)

(7) Fear is the most negative of the mental states, and simply paralyzes the whole system. Fear and worry actually poison the cells of the body. This is a scientifically demonstrable fact. And if this pall of fear can be lifted by any means, then a big step in the direction of a cure has been effected. And hope, confidence, and belief will lift that pall.

By "local treatment" I mean mental healing effected by the mind of the healer being directly and specially applied to the mind in the cells and organs themselves. I advocate "speaking right up" to the cells and organs of the body, and telling them just what you want them to do. You will be surprised when you try this and see how they respond.

The first step in the personal form of general treatment is to induce in your patient a mental state of calm and relaxation.

You should endeavour to obtain the patient's co-operation by means of his holding a mental image of the desired condition. That is, you must endeavour to actually see mentally, the conditions that you wish to bring about. You must be able to see the patient as healed, and the organs parts, and cells as functioning normally and properly. Cast aside all negative thought and doubts, and throw yourself earnestly into the work before you. You will find that as the ability to visualize is acquired, there will come to you a feeling of strength and power, and a sense of certainty about your work.

The way to reach the mind in the cells; cell-groups; ganglia; organs; nerves; parts, etc., of the body, is to address yourself directly to it, just as you would to a person.



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The way to reach the mind in the cells; cell-groups; ganglia; organs; nerves; parts, etc., of the body, is to address yourself directly to it, just as you would to a person.



ATKINSON:

You may either talk aloud to the mind in the organ, or else (and this is the better way in treating others) you may do your talking mentally. (406)

Dr. Paul Edwards, one of the world's most famous mental healers, whom I met quite often a number of years ago when he was living in Chicago, informed me that the result of his practice has taught him that there was a great difference in the "intelligence" of the mind in the several organs. For instance, he believed that the heart was very "intelligent", and quite amenable to mild, gentle, coaxing suggestions and advice or orders; while on the other hand the liver was a most mulish, stubborn, obstinate organ-mind which had to be driven along by the sharpest and most positive suggestions. I have also found the liver to be lazy and sleepy, and needing much effort to rouse it into a receptive condition.

There is but one healing power of the mind and that is free and open to all. It is the gift of the Infinite to its finite reflections. It is a natural force, working under certain laws- and free to all.

(8) Develop the faculty of Secretiveness, which also manifests as tact, policy, concealment, self-repression, self-restraint, diplomacy and reticence, the object being to keep your own secrets. Its allied faculty is Cautiousness, which also manifests in carefulness, prudence, watchfulness, foresight and judgment. The perversion of the first quality leads to deceit, double-dealing, duplicity, lying, false-living, and that of the second leads to timidity, irresolution.

(9) The best writers are those who are able to visualise--to see mentally, to form a mental image of a thing. The occultists who obtain the most wonderful results are those who are able to visualise clearly-formed images that stand out before them. When the image stands out sharply, it is something real which will surround itself with physical materialisation.

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I. THE LAND THAT CONQUERED SLEEP.

Accordingly, the Primordial Divinity of infinite grace and infinite effulgence, overflowing with profound mercy to make known unto humanity that the time has come for the end of Kaliyuga, is showering a rain of grace, elaborating on the lore of the sacred scriptures and bestowing divine guidance on all aspirants after the right path.

2) The residents of this holy city never identify themselves with politics, nor do they desire to visit wasteful dramatic performances and cinemas, or take interest in other similar diversions.

3) It is quite common in the world to have lavatories attached to each house for the sake of convenience. But the entire area of Salai is kept completely free from this kind of uncleanness.

4) As regards food, the inmates take only one meal in a day of 24 hours, and that too at midday. Even the one meal is limited in quantity and restricted in quality.

5) Sleep is a veritable demon that cannot be ordinarily conquered even by strong persons. It pulls a man down without his knowledge and draws deep bad odours into the interior of his being, the seat of intelligence and Jiva wherefrom the sweet fragrance of the spirit emanates. It curtails the age of man by making him exhale 48 digits of breath, which is the germ of life or the Jiva itself.

6) Further, the alertness, enthusiasm, activity and bustle become intensified fivefold during the night. The high eminence of the devotional worship and the heights of ecstasy reached by the intensification of ardent meditation cannot be found at the present time in any other part of the world.

7) Beyond the conscious state, there is the sleep world and beyond that there is another region, the threshold of which can never be reached by sleep, and that region is that of the highest mental and spiritual illumination, where arises the unceasing seven-fold music, which the more and more one hears, the more and more one loses one's self in divine ecstasy.

8) Persons who generally express an opinion after a good deal of thinking, say that the search for a place of high principles, great deeds and no weaknesses or vices, is a futile one. What they say appears to be true.



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9. The so-called "Utopia" is a reality in South India, and this publication of the Meivazhi Sabha gives details of the place. This golden city, Meivazhi Salai, is situated in Pudukkotai division in Tiruchirapalli district.

2. AT THE FEET OF A MASTER SOUL; MAHARISHI MARGANATHA (The  
ANDAVAR) (10)

In times of great crisis like the one which confronts us for the moment ~~it~~ only it is only the Master Soul who can safely guide mankind.

II. A Great Master Soul has come forth to cry halt to the mad rush towards self-destructive and irreligious nationalism. He is Maharishi Marganatha Andavar—Adored be his name.

(12) He practised 'Yoga' under the direction of not less than twelve wordly 'Gurus', or preceptors without achieving the desired effect. At last he was put on the True Path and was initiated into the mysteries of life by his Guru named Tanikai Vallal alias Muhammed Salihu a great sage of Medina with wonderful Yogic powers who had gone into spiritual Samadhi for long periods on three different occasions during his long life on earth. ~~The~~ Master has travelled on foot throughout India and Burma and has visited all the holy places in Arabia, such as, Mecca and Medina. sisters

(13) He lives the life of a true 'Grihasta' or householder while in the midst of his devoted consorts, loving daughter, and a host of his near relations. His two wives are

(14) No one is expected or coerced to give up one's family life or his wordly avocations, rights or responsibilities for the purpose of developing the spiritual and the cultural side of one's life.

(15) The Master has come out of his seclusion only within the last 10 years (1920-1930) and during this short period he has drawn to himself a devout band of more than six hundred men and women as his disciples.

(16) He has established a spiritual Association called "Meivazhi Sabha" (the Association of Pilgrims of Truth).

(17) The fundamental object of the Association is to dismantle the delusion in mortals of the fear of unrighteous death attended with pangs, horrors and miseries, by training them in the spiritual art (tapas) of dying many a time before natural death (or in other words, the Art of intermittent transitional migration of the human soul from its body) and to help them to the attainment of absolute peace (shanti) on earth by the inculcation of self-realisation or true knowledge.



(40)

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The Andavar. (Meivazhi Salai alias Marganatha)

(18) To achieve this object the revered sage imparts to his disciple at the outset the initiation of 'Sariya' in the exterior material body called 'Sthoola Sarira'. Secondly, follows the sacrament of 'Kriya' in the intermediary body called 'Sookshma Sarira (or Jiva) which helps to cast off illusion or ignorance by a demonstration of the inner tremour (called Ajapa) of the Jiva enthroned in the heart (Hiruthaya) which is the seat of the subtle soul or the universal temple of self-surrender- and which again helps to learn the sacred art (tapas) of self-realization.

(19) Thirdly, the sacrament of Yoga will be done in the causal body ~~is~~ called 'Karana Sarira' with a view to effecting the removal of diseases in the visible material body made up of a millennium of germs and to cause the permeation of breath (prana) through the capillaries by training the Jiva in the causal body to make ascetic egress and ingress in the process of intermittent transitional migration from the visible body, to control and conserve the life (called 'Vasi') and to enliven the ambrosial fountain which nourishes the life eternal.

Fourthly and finally, the imparting of true knowledge or Gnana- a sacrament to the sentient embodiment- which is the process of attaining the boundless, subtlest and indescribable stage of absolute peace (or Shanti).

(20) The Reverend Master has been inculcating the Truth in the minds of his disciples through these sacraments, through his discourses to them and through his simple and elegant verses in Tamil. For the benefit of the Tamil people the Master's works which are all in Tamil have been recently published under a comprehensive third edition with Meivazhi Nool as its title role. It contains about 1000 soul-stirring and thought-provoking verses of the type of the immortal productions of the famous Siddha Saints of the Tamil Nadu.

A well-thought-out and more or less comprehensive review of this work by a competent critic of comparative religion and religious philosophy was published by the Hindu of Madras in its Sunday edition under date 26th October 1936.

(21) The Master's teachings are full of God-intoxicated emotion. The sage falls into a deep trance for long hours and days when he is not disturbed by his disciples and visitors. His present consort is his first and foremost



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disciple on the onward path of Sivaraja Yoga and Gnana. The heavenly fire in him is ever glowing and all who reverently come in contact with his presence with devotion and purity of mind are caught by its flame.

(22) The Master's teachings may be akin to the doctrines of Sufism.

(25) Meivazhi Andavar is the reincarnation of Sri Krishna who has come forth to this world of strife and distress to wipe out with his grace the sin of man called maya and to lift the virtuous to the plane of the divine. He is also the Andavar whose descent to this earth was foreseen, like John the Baptist, by Sri Ramalinga.

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(24) At the critical time of death when spirit spirit departs from its material sheath there occurs a distinct sign, unmistakably indicating and proclaiming that the dying person is a sinner and that he goes staggering in deep unconsciousness into regions of abysmal darkness. And this sign is the occurrence of seminal discharge at the moment of death necessitating the immediate cleaning and washing of the corpse. This phenomena be it clearly understood, could never be averted at the time of death by the best of human efforts, extensive book knowledge, continuous spiritual practice, or long followed rituals of worship. But this inevitable phenomena has been successfully averted and never found to occur at the time of death in the case of several persons here at the Meivazhi Sabha. This again is a clearest and surest justification that all of them dying in this right manner are the successful spiritual aspirants having acquired great merit, purity, and the best of spiritual benedictions.

(25) Pranavam, Panchaksharam, Shadaksharam, Ashtaksharam, Gayatri, Kalima, and such 4 other crest-jewels of Vedic scriptures-the "Moola-mantras"- really existing in living vital forms have in these days mostly lost their usefulness and correlation to the individual Jeeva. These Moola-mantras are now mostly considered to be mere alphabetical combinations variously uttered and interpreted by different persons in the light of their respective knowledge gathered from books. To ensure the manifestation of these Moola-mantras with real splendour and power within the "Athmic abode" of the Living Holy Spirit animating the gross sheath-as an object containing within it the entire cosmic expanse-is the great service of real benefit undertaken and achieved in a superb manner by the Meivazhi Sabha.

(26) We the Anandars, are given a spiritual birth enabling



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us to live thereby in the subtle body, the pure and holy seat of the soul. Our previous life in this gross material body has thus been altered. This great initiation conferred on us by our Master and Lord of our Spiritual Assembly, enables everyone of us to make transcendental migrations at will to the realms of Divine Beings.

(27) Our Divine Master, Salai Andavar, stands as the Greatest Benefactor of the  $\text{H}$  Yuga in having restored the Moola-mantras to their original power and splendour.

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John Galsworthy on Reincarnation: "I not only disbelieve utterly, but intensely dislike, the doctrine of metempsychosis, which, if I understand it aright, seems the negation of the creative impulse, an apotheosis of staleness -- nothing quite new in the world, never anything quite new -- not even the soul of a baby; and so I am not prepared to entertain the whim that a bird was one of his remote incarnations; still, in sweep of wing, quickness of eye, and natural sweet strength of song he is not unlike a super-bird -- which is a horrid image."

WALTER RUSSELL: (cont from p 300 mm)

(503) The need of every one is on the other side of his own equator, and cannot be filled by that which is on just one side alone. I have discovered the greater power it gives to me as a human, and the greater masterliness it gives to my work as a creator of idea.



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John Belworthy on Reincarnation: "I not only disbelieve utterly, but intensely dislike, the doctrine of metempsychosis, which, if I understand it aright, seems the negation of the creative impulse, an apothecary of stale new -- nothing quite new in the world, never anything quite new -- not even the so I of a baby; and so I am not prepared to entertain the whim that a bird was one of his more incarnations; still, in sweep of wing, quickness of eye, and natural sweet strength of song he is not unlike a super-bird -- which is a horrid image."

WALTER RUSSELL: (Conf. from 300 p. 300)

(29) The need of every one is on the other side of his own equator, and cannot be filled by that which is on just one side alone. I have discovered the greater power it gives to me as a human, and the greater masterliness it gives to my work as a creator of ideas.



EXCERPTS FROM "PHILOSOPHY:

its character AN INTRODUCTION" by Randall and Buchler

--- CHAPTER THIRTEEN

"THE SUPERNATURALISTIC WORLD PERSPECTIVE"

philosophic analysis, has a theoretical and great practical significance. Scientifically considered,

(1) The Claim of Mysticism  
Critical Remarks.

There is no need to doubt the mystic's veracity when he tells us of a remarkable experience. That he has HAD an experience of a peculiarly personal and ineffable character may be admitted. But certainly the INTERPRETATION of this experience is open to question. Since the evidence which it is supposed to contain is something private, we should, if we accepted the supernaturalistic interpretation, be placing credence in the report of an excessively small number of persons, most of whom are under a strong emotional stress. That their environmental influences on the one hand and their psychological makeup of deep desires, hopes, and prepared anticipations of divine revelation on the other, may be the major factors which color their interpretation, as opposed to a dispassionate examination of their experience in the manner in which a man dispassionately analyzes a dream he has had, cannot be overlooked.

The Problem of Evil  
Critical Remarks

(2) The denial that evil is a "reality". Just what meaning such a denial has is not clear. Even if evil were an "illusion," the CHARACTER of this illusion would in no way be changed, and suffering, pain, cruelty, and ~~war~~<sup>war</sup> would not thereby be abolished. A dream no less than a waking event is real, though in a different sense of the word, even if it is not shared by more than one individual. For if in dreaming, this individual experiences pain, the pain is not abolished by the fact that it occurs in a dream;



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its character is the character of pain. So that whether we call it a reality or an "illusion", evil remains evil. It is worth adding, however, that this denial of the reality of evil, if it will not bear philosophic analysis, has nevertheless had great practical significance. Sociologically considered, human attitudes toward what is ordinarily considered evil have been tremendously influenced by the doctrine that the facts are not what they seem.

(3) THE STARTING-POINT OF BERKELEY. Locke's eighteenth century successor, George Berkeley, realized the awkward implications of Locke's view. The scepticism which it justified could ask, not only, How do we know that our ideas correspond to the real world? but actually, How can we be sure that there is a world beyond the world of ideas? For we cannot get outside the screen of our ideas. Now one way to resolve these difficulties is to revise Locke's total theory by dispensing with ideas in the way he conceived them, as a kind of intermediate reality between the mind and the external world; to conceive of the world of experience (Locke's "ideas") and the world of nature (Locke's "external world") not as dualistically separated but as intimately interrelated. This we shall suggest in Chapter XVI. But this solution is not Berkeley's. Not ideas but the notion of a material reality behind ideas was what Berkeley felt to be superfluous. For ideas or appearances are unmistakably present to us. The proper question, he believes, is Why suppose that ideas represent anything else at all, since we never are acquainted with anything but ideas? Now Locke himself had anticipated such an objection, and had (in his own terms) dealt with it at some length. He admitted that we can never be certain that material objects exist. But what justifies us in this belief is (1) the very fact that we have ideas, for if we assume them not to represent anything we cannot explain how they are caused in our minds; and (2) the fact that we most often cannot avoid having ideas. We cannot at will abolish or create what appears to our minds, and this must mean that there is some external



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(417)

object which compels our sense-organs to function. BERKELEY'S IDEALISM. To say, as does Berkeley, that only ideas in our minds exist, implies that whatever exists, exists only when it is perceived or thought of; for ideas, as Locke said, can exist only in a mind. Historically, those views which emphasize mind or what relates to mind (ideas) as the sole universal reality have been called idealistic (or spiritualistic, or mentalistic). Berkeleyan idealism is one among a number of different forms. Its author maintained that common sense does not, as is popularly supposed, support the view that perceived objects exist independently of consciousness. On the contrary, common sense gives us evidence that they exist only when we are conscious of them (i.e., when we have ideas) and gives us no evidence that they exist at any other time. Berkeley summed up his view in the maxim Esse est percipi ("to be is to be perceived")-- the being of anything consists in its being perceived, that is, in its being an idea in a mind. In maintaining the Berkeleyan thesis, however, we need not identify the being of anything with the ideas of only one type of thought, perception, but (broadening his theory) may instead make use of the more general terms "consciousness," "thought," or "experience."

#### BASIC PRESUPPOSITION OF THE BERKELEYAN THEORY.

Berkeleyan idealism rests on the view -- we shall see its relevancy in a moment -- that when we have an idea of anything (in perception or otherwise), it is a specific, or particular object that is present to our mind. It is not just a "house" that we perceive, it is a red, square, low house. And in imagining a house, it is a particular image of a house that we imagine, not "house" in the abstract. Indeed, we cannot think at all without thinking of something concrete and imaginal, something that we can represent to ourselves in sensible terms. And what we cannot think of we cannot speak of without indulging in mere verbalism. In Berkeley's own language, we cannot have "abstract ideas." Our ideas are, if not actual sensations, sensational in character. The reader will recognize here the view we have called sensationalism (cf. Chapter VII, Part Two). It identifies all experience, and therefore all



identifies all experience, and therefore all sensationism (of Chapter VII, Part Two). The reader will recognize here the view we have called actual sensationism, sensationism in character. The cannot have "abstract ideas". Our ideas are, if not in mere verbalism. In Berkeley's own language, we not think of we cannot speak of without identifying in sensible terms. And what we cannot think of we cannot, something that we can represent to ourselves at all without thinking of something concrete and not "house" in the abstract. Indeed, we cannot think of it as a particular image of a house that we imagine, a red, square, low house. And in imagining a house, mind. It is not just a "house" that we perceive, it is specific, or particular object that is present to our idea of anything (in perception or otherwise). It is a the relevance in a moment -- that when we have an Berkeleyan idealism rests on the view -- we shall see BASIC RECONSTRUCTION OF THE BERKELEYAN THEORY.

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(47)

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sensationalism, implies nominalism; and we thus see how  
a view antithetical to materialism can be equally if not  
more emphatically nominalistic. (Nominalism, however,  
does not necessarily imply sensationalism.)

**FIRST ARGUMENT: THE UNEXPERIENCED AS INCONCEIVABLE.**

The simplest and broadest argument for Berkeleyan  
idealism is that we cannot possibly conceive of  
anything existing independently of our consciousness,  
or thinking. For the very act of conceiving makes it  
an object of thought -- an idea. So that it is  
impossible to conceive of anything but ideas, and ideas  
cannot exist apart from a mind. Or, stated differently:  
Everything must be an object that falls within  
experience, and cannot exist apart from it. For try to  
conceive it as existing apart. This very attempt  
must itself be part of conscious experience. We cannot,  
so to speak, get outside our experience. Thus to conceiv  
of something unexperienced is a contradiction. It is to  
say that we conceive of something we do not conceive of.  
Now we can say that an object may exist independently of  
consciousness -- that is, we can if we wish employ a  
verbalism. But we do not thereby conceive of that  
object. For to think of anything is to think of it in  
terms of specific sense qualities; and we cannot  
therefore really think of anything existing outside  
thought.

**SECOND ARGUMENT: UNINTELLIGIBILITY OF MATERIAL  
SUBSTANCE.** What, asks Berkeley, could Locke possibly  
have meant by the "substance" (or, as Berkeley calls  
it, the "matter") of an object as distinct from the sum  
of its qualities? The idea of substance has no  
defining characteristics. It is therefore unknowable,  
or, more accurately, not an idea at all. Whenever  
we wish to conceive of any object, we find that we  
can do so in terms of its qualities alone with  
perfect adequacy; so that the term "substance" is seen  
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**THIRD ARGUMENT: INSEPARABILITY OF PRIMARY AND  
SECONDARY QUALITIES.** Locke admitted that the sensible



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Locke admitted that the sensible



qualities of an object, such as color, taste, or sound, do not exist apart from perception. Neither, says Berkeley, do the primary qualities so-called. Try to conceive of an object which occupies space and yet which has no color. This is impossible, yet it would be required on the view that the primary qualities exist independently while the sensible qualities (what Locke called "ideas of secondary qualities") do not. The only conclusion is that the primary qualities too are only ideas. For, since the sensible qualities do not exist independently of mind, and since the primary qualities cannot be conceived to exist apart from the sensible qualities, and since an "object" is constituted by nothing more than the primary and secondary qualities (cf. the preceding argument), the whole object must be mental, or an idea (or a collection of ideas). In virtue of this conclusion we ought no longer to use the terms "sensible" and "primary." All qualities are sensible qualities (ideas); no ideas resemble anything "external" to the mind.

FOURTH ARGUMENT: DISCONTINUITY OF DUALISM. To suppose a kind of being, matter, wholly unlike mind and its ideas, is to set up a discontinuity, and to make a complete scientific explanation of the world impossible. For how can mind "know" something absolutely unlike itself? The only plausible hypothesis is that ideas alone are the objects of knowledge. It is intelligible to speak of the mind as knowing an object that is also mental in character; it is unintelligible to regard it as knowing something with which it has nothing in common.

REPLY TO ANTICIPATED OBJECTIONS. Berkeley thought out his position with care and detail, and was aware of possible objections. (1) The first is that if there is no existence apart from consciousness, then the whole universe becomes nothing but the sum of the ideas which I, an individual, have. If I cannot conceive of anything as existing independently of my experience, then whatever does exist must exist as part of that experience. Only I (a mind or spirit) and my ideas exist, and when I cease to be conscious, nothing exists. This view is known as solipsism, or extreme subjectivism. According to it, not only



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(47)

"things" but other human beings exist only in so far as they are perceived or imagined by me; for I know them only as objects of perception, as ideas. In order to avoid solipsism, Berkeley holds that not one but many minds exist, each with its ideas; so that when I cease to perceive, other minds continue to do so. Above all, there is the mind of God. What we call "nature" or "the universe" is simply the totality of God's experience. Even if all human minds ceased to be conscious, nature would still exist objectively as the set of God's ideas. In terms of God's experience we can explain our own. For when we perceive, or have ideas, what this means is that we are participating in the experience of God. (2) It is argued that if an object does not exist otherwise than as an idea, we should be able to will anything we wish as the object of perception, whereas the fact of the matter is that we perceive many things -- actually the bulk of our environment -- despite our will. In other words, if all things are mind-dependent, why is mind so helpless? why are its ideas cut out for it? The answer may be inferred from the preceding point. Nature or God's experience has a structure or order. We could not have ideas if we were not conscious, but when we do have them, what ideas we have are determined by the structure of the divine experience in which we participate. (3) It might be argued that the Berkeleyan theory abolishes, or at least fails to do justice to, the real world as we know it. Berkeley insists, however, that it is the materiality and not the reality of the experienced world that he denies. His theory, on the contrary, is put forth as the only consistent theory of this reality. "The question... is not, whether things have a real existence out of the mind of this or that person, but, whether they have an absolute existence, distinct from being perceived by God, and exterior to all minds."\*

CRITICAL REMARKS. Confusion of Conceiving and Imaging.

Berkeley's point that it is impossible to conceive of an unexperienced object reflects, as we saw, the

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conceive of something means to define its properties  
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between imaging and conceiving; if the latter meant no  
more than what the former usually means; human thought  
would be far more limited in extent than it actually is.  
Physics would be reduced to a shadow of itself, and  
mathematics would be all but impossible, for in both  
these sciences the amount of abstract thinking is very  
great. Once the distinction is drawn, we find that it  
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DILEMMA: INCONSISTENCY OR SOLIPSISM. Can Berkeley avoid  
solipsism and at the same time remain faithful to his  
basic assumptions? If nothing can exist apart from  
consciousness, how can other spirits and God exist  
apart from my consciousness? What grounds justify  
their being excepted from this idealistic rule? But  
worse, on Berkeley's view, what reason have I to  
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Have I an "idea" of another "spirit"? Berkeley admits  
that we cannot have an image of another spirit or of  
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But not only is this term "notion" vague; its intro-  
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sensationalism, according to which there are no  
abstract ideas (or concepts) and all ideas are sense-  
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(11)

sensationistic interpretation of thought. The error of his sensationism is that it fails to distinguish between calling up images to the mind and conceiving, and uses the latter term with the former meaning. It is true that we cannot have an image of something unperceived, in the sense that having the image is itself a form of experiencing. But this is far from the sense as conceiving an object. We cannot have an image of a regular polygon with a billion sides; our powers of visualization are too feeble for this. Yet we certainly can conceive of it. For to conceive of something means to define its properties without contradiction. If there were no distinction between imaging and conceiving; if the latter meant more than what the former usually means; human thought would be far more limited in extent than it actually is. Physics would be reduced to a shadow of itself, and mathematics would be all but impossible, for in both these sciences the amount of abstract thinking is very great. Once the distinction is drawn, we find that it makes no contradiction at all to suppose something existing unperceived. And we find too that Berkeley's argument that the primary qualities are inconceivable apart from the sensible qualities breaks down. We cannot indeed visualize an object in space without visualizing it in some color. But there is no contradiction at all in assuming that an object is extended and yet possesses no qualities which it would possess if it interacted with light and with an eye.

BILKIN: - INCONCEIVABILITY OR SOLIDISM. Can Berkeley avoid the basic assumption? If nothing can exist apart from consciousness, how can other spirits and God exist apart from my consciousness? What grounds justify their being excepted from this idealistic rule? But worse, on Berkeley's view, what reason have I to suppose that there are other spirits and a divine spirit (as distinct from an idea of other bodies)? Have I an "idea" of another "spirit"? Berkeley admits that we cannot have an image of another spirit or of God, but says that we can have a "notion" of them. But not only is this term "notion" vague, its introduction is inconsistent with Berkeley's basic sensationism, according to which there are no abstract ideas (or concepts) and all ideas are sense-images. Thus he is caught on the horns of this



sensationalistic interpretation of thought. The (421)  
dilemma: If only "I," as a spirit, exist, I cannot  
get beyond solipsism -- a view that is utterly  
fantastic; yet if, to avoid this, I assume the  
existence of other minds and the mind of God, the  
objection applies to them which applies to material  
things, that what is unperceived cannot be conceived to  
exist. Either solipsism or the sacrifice of the  
principle that esse est percipi is inevitable.

SCIENTIFIC STERILITY OF THE BERKELEYAN HYPOTHESIS. One  
of the valuable points emerging from Berkeley's analy-  
sis is that we can never be absolutely certain that  
objects continue to exist when we are not perceiving  
them. But to think that this verifies the  
Berkeleyan hypothesis is a mistake. No hypothesis  
about fact can be absolutely certain, as our brief  
sketch of scientific method indicated. Locke's  
scientific penetration shows itself to be greater than  
Berkeley's in realizing this. For as he says, the  
evidence of independently existing material objects  
"is as great as we can desire."\* Although this  
hypothesis cannot be tested directly (for to observe  
directly is to perceive, and we want to know what the  
consequences are of an object's not being perceived),  
yet its predictions are always verified. Once we become  
acquainted with objects, we can specify when and under  
what conditions we will again observe them. Successful  
prediction is likewise possible on the Berkeleyan  
hypothesis--by introducing the concept of divine  
experience and communication with (or participation in)  
it. We can explain why our ideas are uniformly the same  
despite our will by assuming that God or a super-mind  
causes us to perceive uniformly, whereas on the  
opposing and usual hypothesis we account for this by  
supposing an objective order of things in relation.  
Pragmatically, the two views amount to the same, and  
differ only verbally. But if so, Berkeley's conception  
contributes nothing to our scientific understanding  
but an unfamiliar and (at least in some respects) un-  
wieldy terminology.

ITS REDUCTIVE OVERSIMPLIFICATION. In abolishing the  
distinction between "idea" and "thing," Berkeley is  
stretching the term "idea" to cover both.

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existence of other minds and the mind of God, the  
objection applies to them which applies to material  
things, that what is unperceived cannot be conceived to  
exist. Either solipsism or the existence of the  
principle that esse est percipi is inevitable.  
SCIENTIFIC REALITY OF THE BERKELEYAN HYPOTHESIS. One  
of the valuable points emerging from Berkeley's analy-  
sis is that we can never be absolutely certain that  
objects continue to exist when we are not perceiving  
them. But to think that this verified the  
Berkeleyan hypothesis is a mistake. No hypothesis  
about fact can be absolutely certain, as our brief  
sketch of scientific method indicated. Locke's  
scientific generation shows itself to be greater than  
Berkeley's in realizing this. For as he says, the  
evidence of independently existing material objects  
"is as great as we can desire." \* Although this  
hypothesis cannot be tested directly (for to observe  
directly is to perceive, and we want to know what the  
consequences are of an object's not being perceived),  
yet its predictions are always verified. Once we become  
acquainted with objects, we can specify when and under  
what conditions we will again observe them. Successful  
prediction is likewise possible on the Berkeleyan  
hypothesis -- by introducing the concept of divine  
experience and communication with (or participation in)  
it. We can explain why our ideas are uniformly the same  
despite our wildly assuming that God or a super-mind  
causes us to perceive uniformly, whereas on the  
opposing and usual hypothesis we account for this by  
supposing an objective order of things in relation.  
Practically, the two views amount to the same, and  
differ only verbally. But if so, Berkeley's conception  
contributes nothing to our scientific understanding  
but an unfamiliar and (at least in some respects) un-  
clear terminology.

ITS REDUCTIVE OVERSIMPLIFICATION. In abolishing the  
distinction between "idea" and "thing", Berkeley is  
stretching the term "idea" to cover both.



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This is a form of the reductive fallacy. To declare that things are "nothing but" ideas, as Berkeley does, or that ideas are "nothing but" things, as materialism does, is to oversimplify, albeit in respectively opposite ways. If in examining the difficulties of dualism we felt better able to sympathize with the intention of materialism (or perhaps of Berkeleyan idealism), now, in observing the reductive artificialities of materialism and idealism, we may perhaps better understand the intention of a man like Descartes, who by his dualism wished to ratify common sense and avoid such reduction. Ironically enough, the responsibility for Berkeleyan reduction lies with Locke. For had Locke not so elaborately established the usage of "idea" as something representative, had he not been so inclined to speak of the "idea" as a kind of distinct entity, Berkeley might not have gone on to abolish the representation in the way that he did. The criticisms made above of Berkeley are independent of the Lockean theoretical framework. The dualism of knower and known, like any other dualism, commits us to the difficulty of bridging some troublesome gap. Berkeley was a child of Locke's indiscretion, repudiated before he was born by a father fully responsible for his birth. His argument against discontinuity is sound if it is interpreted as a protest against dualism. But the elimination of the material world is not the only way to correct this dualism.

VALUE OF ATTACK ON MATERIAL "SUBSTANCE." One of Berkeley's major services to philosophy is his critique of the idea of substance in the Lockean sense. His analysis succeeds in showing that to ask what it is that "possesses" qualities is to be misled by a grammatical convention. The object is the sum of its qualities organized in a certain way. Berkeley's objection against the notion of substance is not merely a bias of his nominalism; for while it does emanate from that strain in him, it merely illustrates well how a nominalistic emphasis can be sound. If we stripped his point of its sensationalistic terminology, and reformulated it, it would amount to an experimental pragmatic criticism of the significance of a concept which refers to something that cannot possibly be identified in experience. This inauguration of the



(413)

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modern revolt against the concept of an unknowable <sup>424</sup> reality undoubtedly influenced Peirce in his formulation of pragmatism. A naturalistic viewpoint like the one we shall indicate in the next chapter may profit from Berkeley's critique. In speaking of matter or the material world, it will now understand these conceptions in terms of ascertainable properties rather than as an intrinsically hidden substratum.

HUME'S CRITIQUE OF SPIRITUAL SUBSTANCE. It took the critical penetration of Hume, Berkeley's successor in the vanguard of British philosophy, to see that the latter's arguments against material substance could be applied with at least equal force to spiritual substance or the notion of a simple, permanent spirit. Berkeley had concurred in Locke's view that the operations of perceiving, imagining, etc., were the activities of something, the mind; and both had continued in adherence to the Cartesian principle that knowledge of our own mind or self is more direct and certain and basic than any other knowledge. Introspection they regarded as the starting-point of all deliberate inquiry. Hume, putting this introspective method to a critical test, found that it revealed no entity or substantial subject.

(4) THE IDEALISTIC STRAIN IN KANT. In the philosophy of Kant we find an instructive example of a viewpoint that within the framework of an original approach seeks to profit from the work of men like those we have mentioned. For Kant (on the usual interpretation of him) there exists a real world absolutely independent of human minds. In this he rejects Berkeleyanism. But the real world cannot be known by us as it is "in itself." All we can know is the world that is created when the real world sets our machinery of interpretation in operation. The outcome of this interpretation is what we call "experience." The knower is supplied by the real world with the matter or stuff for experience - something not himself serves to arouse in him raw, unorganized sensations like feelings of sight, touch, etc. - the knower supplies the form for experience, and without this form experience would not be experience. We cannot experience things-in-themselves. This follows from the very meaning of "experience." We can

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424  
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(V) - THE IDEALISTIC STRAIN IN KANT. In the philosophy of Kant we find an instructive example of a viewpoint that within the framework of an original approach seeks to profit from the work of men like those we have mentioned. For Kant (on the usual interpretation of him) there exists a real world absolutely independent of human minds. In this he rejects Berkeleyanism. But the real world cannot be known by us as it is "in itself." All we can know is the world that is created when the real world sets our machinery of interpretation in operation. The outcome of this interpretation is what we call "experience." The knower is supplied by the real world with the matter or stuff for experience - something not himself serves to arouse in him raw, unorganized sensations like feelings of sight, touch, etc. - the knower supplies the form for experience, and without this form experience would not be experience. We cannot experience things-in-themselves. This follows from the very meaning of "experience." We can



experience at all only by endowing the unorganized or formless stuff of sense with the organizations or (425) forms involved in interpretation. It is as though, Kant says, we were born with blue spectacles attached to our eyes. We should have no right to say that things are really blue, blue in themselves; yet in order to see them (one form of experience) we should have to see them as blue. Blueness would be a necessary condition of seeing. On this analogy, the forms contributed by the knower--space, time, the cause-effect relation -- are necessary conditions for experience and understanding. Substance in Kant becomes one of the forms with which judgment organizes its data. Whereas Locke had required supposition of an unknowable stuff to hold qualities together as a unity, Kant makes substance an organization, one of the conditions of experiencing being that qualities co-exist in this or that order.

"PHENOMENA" AND "NOUMENA". Thus we know only what we can experience, and what we can experience is determined by the conditions which experience lays down as limits and possibilities. The world of experienceable things Kant calls the world of phenomena or appearances. The real world, unknowable, is the world of noumena or things-in-themselves. Against the criticism of Hume, Kant tries to save the notion of substance by interpreting it as he does, and making it applicable to the phenomenal or knowable world, rather than as Locke did, to the real world. Thus Kant is an idealist only so far as the world of appearance is concerned; but he is not a sensationalist, since for him the knower does not receive knowledge passively but plays an active role in contributing to the known world the order and structure that it has.

God, the soul, and human immortality belong to the real world, the world which is the object of faith and not of knowledge. The real world, though unknowable, is a necessary assumption. We can say only that it is, not what it is. Here we have another kind of dualism, resembling most closely perhaps the dualism of Locke. As Locke's separation of idea and thing generated Berkeley, so Kant's corresponding but much sharper distinction between appearance and reality generated



(122)  
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the criticisms of positivism and pragmatism. Yet as <sup>426</sup> Berkeley was in part the child of Locke, so were positivism and pragmatism the children of Kant and the grandchildren of Kant's own partial ancestors, Locke, Berkeley, and Hume. Though it may seem peculiar that a view which springs from another should be its severest critic, a bit of reflection shows that it is only natural. For the later view in a sense is the older one attempting to repudiate its earlier difficulties and inconsistencies in the light of new possibilities and new influences.

OBJECTIVE IDEALISM. Many philosophers, though convinced that mind is the dominant factor in the universal scheme of things, have tried to conceive it as having a larger, more objective role than it has in a philosophy like Berkeley's. They have sought to oppose materialism and mind-body dualism and at the same time to vindicate the objectivity of the world. Berkeley himself did not intend to conclude with solipsism or subjective idealism. He pictured the universe as consisting of God, finite minds, and ideas in these minds. But even in his intended idealism, Berkeley drew too sharp a distinction between a mind and its experience (or ideas). Nature was a sum of ideas, so that nature and experience came to mean the same thing. Yet nature remained distinct from the minds in which it had its being, these minds being conceived in the substantial sense criticized by Hume. Objective idealism tries to equate nature and mind.

(5) The whole of existence is a web, a unity of which everything is an integral and indissoluble part. But this unity or whole -- Hegel calls it the Absolute -- is no fixed and static whole; it is an evolution or development, a process. Hegel interprets its nature by taking a clue from the nature of man. Man's most significant characteristic is his mind or process of thinking, his striving to acquire ideas, and to acquire always new ideas by modifying older ones. Now this human process must be only an image or reflection of the universal process. The Absolute is universal Reason or Spirit, and the process of evolution or universal history is the process of Spirit thinking, becoming increasingly conscious, realizing its



the criticisms of positivism and pragmatism. Yet as Berkeley was in part the child of Locke, so were the positivists and pragmatists the children of Kant and the German idealists of Kant's own partial ancestors, Locke, Berkeley, and Hume. Though it may seem peculiar that a view which springs from another should be its severest critic, a bit of reflection shows that it is only natural. For the later view in a sense is the other one attempting to reproduce its earlier difficulties and inconsistencies in the light of new possibilities and new influences.

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potentialities. This development is a necessary one, and a progressive one. All events represent phases of Spirit's development. Human institutions, culminating in art, religion, and philosophy, are the highest manifestations of the absolute, universal mind. Now if the process of world-history is the increasing consciousness of Spirit, and if Spirit is the whole of reality, this consciousness must be self-consciousness on its part. History, or the passage of events, and human experience, or thought about these events, are only two limited aspects of the one universal process, representing respectively the objective and the subjective aspects of this process. In Hegel, the Absolute or God is not atomically distinct from the world, as in Leibniz, but is the very principle or process of its development. The teleological cast of this view is clear: everything comes to pass for a purpose, to realize the potentialities inherent in the Absolute spirit. Yet this view is also deterministic: the way in which things come to pass is through law. And the determinism is not merely one which maintains that things actually are governed by law but that they could not possibly have been otherwise, in direct contradiction of Hume's conclusion.

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TERTULLIAN: Thinkest thou this life's pleasures to be really pleasures? The philosophers give the name of pleasure to quietness and repose; in that they have their bliss; in that they find entertainment; they even glory in it.

LACTANTIUS: This present and corporeal life cannot be happy, because it is subject to evils through the body . . . For a state of happiness ought to be perfect, so that there be nothing which can harrass, or lessen, or change it. Nor can anything be judged happy in other respects, unless it be incorruptible. But nothing is incorruptible but that which is immortal. Immortality, therefore, is alone happy, because it can neither be corrupted nor destroyed...The chief good is, therefore, found to be immortality. In this one thing alone can we be happy in this life, if we appear to be unhappy; if, avoiding the enticements of pleasure, and giving ourselves to service of virtue only, we live in all labours and miseries, which are the means of exercising and strengthening virtue; if, in short, we keep to that rugged and difficult path which has been opened for us to happiness.



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ON THE LORD'S PRAYER:

(Re "Inner Reality" P.52):

( ) There exists an old middle-netherlandic Life of Jesus (c. 1280 A.D.) called the Limburgic Life of Jesus, in the possession of the University Library of Liege, Belgium, which differs from the Vulgata. This manuscript originally goes back to the old Syrian Life of Jesus by Tatianus (apostle of the Syrians, c. 150 A.D.). Tatianus called this Life: Diakessaron. (through 4-evangelia of course).

He was somewhat a Gnostic and therefore in the eyes of the Orthodox church a heretic.

After a time the Diakessaron became "unpopular" and all copies which could be found, were burned. No manuscript has seemingly survived this ordeal.

We have only some citations in the works of the Syrian patriarchs, an Armenian commentary and a complete Arabian translation. This translation however, has been brought in accord with the common version, which is a pity, as Tatianus used manuscripts from the second, perhaps the first century.

On the basis of the old Syrian quotations and the Armenian commentary, Prof. Plooy, a Dutch scholar, has proved that many of the texts of the Limburgic and other old German Lives of Jesus, which differ from the Vulgata, are old Diakessaron versions.

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This information is from a Dutch book: Dr. C.C. de Bruin, De SkakenByBel en ryn voorgangers= The Bible of the States (present usual Dutch Standard Version, originally transl. by the Synod of Dordrecht, 1618). This book was published by Sythoff, Leiden, 1937.

- (b) The following words are the correct translation of ending of "Lord's Prayer" and not the orthodox one: "For Thine is the Kingdom, the Justice and the Mercy through the cycles of creation." The ending is NOT "in the world to come", as usually translated.



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(He "Hinet Resiliv" L. 123)

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(b)



christian science

(1) The practitioner starts in by mentioning the patient's name, then she declares God's allness and the inherent perfection of the person treated; she denies he can suffer from the malady with which error is deluding him. She denies he can suffer from the malady with which error is deluding him. She places especial emphasis on denying the patient's fear of the disease, the fear-thought with which relatives and friends surround him, and other fears, only those in the movement are cognizant. of which The mental vibrations are sent from practitioner to patient for periods lasting from a few minutes to several hours, according to the seriousness of the claim. When there is a case of instantaneous healing (the goal all practitioners strive for), I believe the highly vibratory spiritualized thought of the practitioner strikes a responsive chord deep within the patient's inner being. From her own super-conscious mind she establishes an affinity with the super-conscious mind of the person treated, and the divine spark within the latter, the dormant Christ-spirit which is present in every man, is fanned into a flame and brings about an inner illumination and awakening. The disease matrix, which is in the patient's subconscious or astral mind, is broken, shattered by the higher vibration; the thought is liberated and this liberation is expressed in a healed body. It is my opinion that Jesus's cures were accomplished in this manner.

(2) The gloomy, morose, fearful, worrisome patient is difficult to heal in any school of therapeutics. A continuous spell of gloom, otherwise the blues, dries up the secretions of the glands, brings about a muddy greenish complexion and lack of lustre in the eyes, skin and hair. A morose attitude fills the blood stream with bile; it affects the liver, gall bladder and spleen as the entire body is overrun with bitterness.

(3) In the case of the ordinary treatment, when patients line up in the ante-room of a successful and popular practitioner, or in absent treatment (which frequently is more efficacious than when the patient is present), I believe the healing comes about through application of the same rules that apply to suggestion, thought transference and telepathy. The loyal Scientist will assail such a statement, yet a practitioner once told me that there is a line



of demarcation no wider than the width of a hair between suggestion, (animal magnetism, she termed it), and a Christian Science treatment, and that the practitioner must be on constant guard that she remain on Truth's side of this great divide. But who can say when, inadvertently or otherwise, the practitioner may cross that razor edge line? Only a person who has mastered all human emotions, desires, and feelings can enter the superconscious or soul mind at will, and function from that plane.

(4) When the practitioner closes her eyes, she goes into a deep concentration, so that she can shut her mind to noises and vagrant thoughts, and quicken her healings. When she pronounces the patient's name, putting her mental force behind it, the patient's subconscious or psychic mind recognizes it and tunes in. While in her textbook she is taught not to delineate, she mentally sees and feels the patient's perfection and by mental radio and television sends her picture of improved or regained health to the afflicted.

(5) I know from experience that the more feeling one can put into a treatment the more effective the results. The subconscious or subjective mind takes in the better picture and the objective mind objectifies it on the body in the form of better health. Frequently a patient will feel a glow when he or she is reached by a practitioner. I have had the sensation of becoming drowsy. At another time I apparently became immune to treatment; I could feel no change. It has been my observation that persons young in Christian Science respond to treatment more readily than the Veterans and that persons of low mental attainments and children are healed more quickly than thinkers or intellectuals.

(6) Walter, the metaphysician, stresses the importance of feeling in all demonstration. He calls 'knowing' the masculine quality of a thought and 'feeling' the feminine quality, and when the two converge, conception takes place.

(7) A. K. Mozumdar taught to direct one's thought several inches above the head and learn to keep it there. Automatically, such a practice tends to uplift the thought. Try it, especially when you are in the doldrums. Take your problem up there with you; in that vibration it may solve much easier. You cannot think that the entire world is out of step when you are so close to the fourth dimension. Mozumdar taught an ever-present God, and that the very power to think is God. Like Unity, he sent out healing radiations to followers or those wanting help at regular hours.

(8) One teaching of Mozumdar, which I have frequently recalled in recent years, is that if a person has outgrown a



Pir O Murshid Hazrat Ismet Ali

He taught Yoga breathing exercises, raising of Kundalini from the sex organs up the spine, and mantrams. He said his marriage was not physical union but one of convenience.

~~me~~....I FEEL STRONG CURRENTS OF TRUTH....this despite the obvious obsolete examples and language he used in his discourse with the human beings --which is dated 25 years ago. BUT WHAT IS NOT DATED AND COULD NOT BE is the substance or feeling of authenticity of experienced spiritual authenticity of having gone through the tests and initiations... I do not know what his mission is...but it certainly is not the intellectual evolutionary one poledm spiral circuit, etc. M apparently has .... his is the true mystic one of high intuition and faith which, if combined with the intellect ....however, I am out of my depth and class....they are so different and yet working in harmony with the Universal Laws...it is pretty exciting to feel or detect how different and how unified the channels can be. — Re A.K. MOZUMDAR

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Pir O Mursid Haret Ismet Ali

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job, an environment or a community, some power, (431) call it God or his higher I AM self, pitches him out; if he is obstinate it literally takes him by the back of the neck and drags him out. Also if a position he strives for is not for a person's good or for his advance on the cosmic trail, this power again will place every obstacle in his path in order that this position may not be realized. Advanced metaphysicians as A. K. Mozoomdar and Charles Fillmore teach that fervent appeals for help from Jesus in the old-fashioned way have reached him, and that he has answered. He has felt the earnestness, the selflessness of such an appeal and has sent his healing ray of light much as when he treated from a distance in his earth life.

(9) A small man with long black hair and beard and the rather complicated name of Pir O Murshid Hazrat Ismet Ali. To his followers, some of whom believed him to be over one hundred years old, he was just Master Ali. With hair down to his shoulders, curly beard and Oriental robe, Ali was an interesting figure and when his ascetic face lit up it actually looked like the face one sees in the paintings of Christ. I was not alone in observing that; other students of the class commented on it. Ali was married to his American secretary, a rather good-looking woman with raven black hair and milk white skin, who supposedly had been healed of a complication of diseases by the Yoga breathing and physical exercises taught by her husband. The marriage, the Master admitted, was not a physical union, but rather one of convenience, inasmuch as he had been subjected to considerable annoyance by querulous hotel managers who had objected to the lecturer and his secretary occupying adjoining rooms. During one of Ali's visits to New York, the Master's lady disappeared; there were hints of kidnapping and the police were asked to make a search. Tabloid newspapers were unkind enough to intimate Madame Ali, as she was called, disappeared as part of the Master's ballyhoo. He spoke feelingly of the stunts it was necessary for him to do for reporters, such as permitting them to put their burning cigars and cigarettes to his face and arms without leaving a trace of a burn.

(10) Ali taught a full course of Yoga breathing, of approximately one hundred physical exercises and secret words; he taught the opening of the lotus petals, otherwise the nine centers of the body, the opening of the ida and pingala nerve passages, paralleling the spine, and the awakening of the Kundalini fire at the base of the spine. The Yogi, by degrees, sends this Kundalini fire, which is concentrated sex force, through the



Shushumna canal, a psychic passage within the spine, to the brain, where it gives the adept great power, knowledge and wisdom.

(11) Twelve years ago Hazrat Ali said his course heretofore had been given only to young initiates of Asia and that he was the first to bring the complete inside teachings to America, feeling it was necessary to prepare groups of men and women for the great spiritual age which is coming and in which the United States will play a leading role. There is no superstition about this Kundalini fire, even though physicians cannot find it in the physical body. Coiled in the astral body, it is known to all students of the occult and Yoga, and is a virtual dynamo of electric energy which can be touched off when meditation is linked with certain breathing exercises. Drawn up through the various centers of the body to the center corresponding to the pituitary gland, it gives one almost superhuman power and enables one to make contact with the source of life, but if it goes haywire during the course of its passage it can destroy the human body or turn one into a madman. Hindus rightfully compare it to a fiery serpent. For most persons it is better to let fiery serpents, as well as sleeping dogs lie in peace, and strive for mastership and to contact the great life force in less dangerous ways.

(12) Something good may be said for some of the physical exercises. One does feel refreshed after fifteen minutes of these Yoga postures and exercises and one in particular for stimulation of the solar plexus brings a fresh nerve supply to the organs of digestion and enhances that function. The object of these exercises is to stretch muscles, nerves and tendons as well as put control of every part of the body under the will. Stretching, however, is the real trick; old dead cells are broken up and then when one relaxes the blood rushes to the spot and new virile cells are built up. Every cat knows this secret of stretching at regular intervals to retain the springiness of its nerves and muscles.

(13) The impression one gets from the books by Baird T. Spalding is that he relates actual physical experiences, but in defending himself in a suit against plagiarism in a California court, he testified he received much of the material for his Master series from psychic sources. He also supposedly has confided to intimates that many of the related experiences were actual happenings to a spiritually-minded grandfather. Spalding also has taken to the lecture platform, further expounding the teachings of his Masters, and in 1937 led an expedition of followers to India which was not a glowing success.



(14) G. W. Ballard claims many things in the name of his "Mighty I AM Presence" for himself and his followers. His use of the words I AM for the God presence, ego or divine spark is not original with him and runs through all metaphysical literature; its origin, of course, is in God's stirring definition of Himself to Moses in Exodus 3:14, "I AM THAT I AM," and in the "Be still and know that I am God" for the forty-sixth Psalm. However, the crux of his teaching is that above the physical body there is another illumined body resembling the physical, which he terms the electronic body. One may draw on this electronic body for strength and energy in time of need and its proximity to the physical body depends on one's spiritual progress; with clean-minded persons, it is only a few feet above the human body, but with the hardened sinner it is far removed.

(15) He speaks frequently of human beings sacrificing their life-essence in sense gratification, a teaching common with absolute Christian Science, Unity and some of the Hindu philosophies. The "One Hundred Percenters" are supposed to abstain from meat; even the humble onion and garlic were placed on the taboed list. Good Ballardists also have had to give up all pet animals, for in the winter of 1937-1938 a light-and-sound ray message came from St. Germain to the effect that animals are the condensation of evil and were created by powerful black magicians.

(16) In Unity and most of the Hindu cults, the student or adept goes into the Silence. He closes his eyes, stills the outer senses and tries to attune himself to the pulsations of the great Cosmic Mind of the universe. In Christian Science one goes into meditation and tries to become conscious of his oneness with what Mrs. Eddy calls the Divine Mind. In the Oxford Group, one also goes into the Silence but here it is called "quiet time." Just as the Christian Scientist starts his day with his daily lessons from the Bible and from 'Science and Health' and the Unity student goes into the Silence before a business deal, so the Oxford student is directed to prepare for the day's problems by holding his "Quiet time" shortly after rising. In this way, he is taught to get his message or guidance for the day from God Himself.

(17) The electronic Akasa fluid is the essence of all sex power and is exhausted in average persons by the indiscriminate use of the six function. As related in the chapter on Hindu teachers, part of the practice of advanced Yoga is to gain possession of the storehouse of this energy, called the Kundalini fire, at the base of the spine, and to send it through the Ida, Pingala



and Shushuma astral body channels in the spine to the brain, where it is transmuted into a divine flame which gives the adept his power over things of this world and the ability to raise himself into unseen worlds.

(18) Adepts who can harness and utilize this force for higher purposes form a small minority of the earth's teeming millions. For most of us the sane course is in recognition of what sex is, the essence of the creative life-substance of the universe, moderation in its practice and growth in grace with the knowledge that, as one penetrates the higher planes, earthly lusts lose their hold and occupy less and less of a place in one's thoughts and activities.

(19) Mary Baker Eddy justified her conduct toward Phineas Parkhurst Quimby on the ground that after she had followed him for some length she became convinced that he was on the wrong track, had to unlearn everything he taught her and start on an entirely new course, the one which eventually led to her discovery of Christian Science. The charge made by her followers is that Quimby taught and practiced mental suggestion (another term for animal magnetism), and that Mrs. Eddy, therefore, felt she was released of all obligation to him. In that, I believe the Christian Science Leader was entirely sincere. She felt up to the time of her passing that her revelation that man is wholly spiritual, now as well as in future states of consciousness, and the recognition that animal magnetism is the serpent, the most illusive form of error, are the great truths of her healing system.

(20) The practitioner declares the truth, vehemently, according to the teachings of her Leader; she denies the "claims" of error, and if the case is stubborn, she may direct treatment, mentally or orally, to the specific error, driving it out in the name of the Almighty Spirit. She is supposed to employ Divine Mind in all her healing work, but in the course of handling twenty or more cases a day, who call personally, wire for treatment or telephone at all hours of the day and night, is it unlikely that she sometimes gets fatigued and uses her poor human mind?

(21) Suffering is not always punitive; sometimes it is necessary to bring advancement. Apparently that is another law.

(21a) A.K. MOZUMDAR died in the early part of 1953.



(22) My observation of various schools of metaphysical healing confirms the report that persons of emotional type are easier to heal mentally than those who keep a more even balance. For instance, one whose thoughts drop into the depths is the easiest to send into the heights. A practitioner once told me that she did her best healing work with children and negroes. She said their minds had not become crystallized with set ideas and dogmas and that they possessed the unquestioning childlike faith demanded by Christ.

VINCENT SHEEAN: THE RAGE OF THE SOUL

( 1 ) At the other Ashram, which was quite dirty and really unpleasant, she prostrated herself ostentatiously several times, flat on the ground, in front of the "guru", a poor, palsied old man in a loin-cloth who took no notice of her or anybody else. They have regular monks there, men in yellow robes I mean, who extort what they can from every visitor. The poor, naked old "guru" sits there all day long and people come to gaze at him and to receive his darshan. He pays practically no attention to anything, it seems. The racket is operated, of course, by his relatives. The Mother is symbolized there, too, by a sad-looking little Indian woman who is said to be a sister of the guru. Perhaps there is something in it: One American woman to whom I spoke had been there for a year and told me it had given her enough wisdom, peace and happiness to last for the rest of her life. She looked happy, I must say. But the whole thing made me uncomfortable and a little bit angry. Instead of feeding beggars or introducing a little cleanliness or sanitation into their Ashram these people are spending a fortune on a new temple. And to what? To the guru's mother, his actual physical earthly mother, whom nobody ever knew. It seems several degrees more caricature than anything I've yet seen at Santa Rosa. A lot of people, more men than women sit all day long in meditation with their eyes fixed on the Guru. ((In the foregoing it is obvious that the author means Maharshree and Ramanasram, in the following, he means Aurobindo and Pondichery Ashram))

(2) There appeared a vast old woman, white haired and robed in white who made her way past the girls, mounted the dais and sat down on the throne.

(3) The pale, powdered old face looked over the assembled company and smiled benevolently. The little girls stopped singing and the old woman nodded her head in a signal. At this time the faithful got to their feet and moved forward, with-



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out haste or rudeness, forming a line to pass before her.

Elizabeth now saw that many had offerings in their hands -- flowers, fruit, even a cake she saw in somebody's hands.

She watched men, women, and children pass in front of the throne fold their hands in the attitude of prayer and pass on again after having deposited their offerings at the old woman's feet.

Two young men who were evidently on duty for that purpose, and who Elizabeth thought had the concentrated look of ADC removed the offerings swiftly to the side so as to make room for more. To each person who passed before her the Mother had something to say -- a word, a phrase, to some who asked her questions she said a little more, engaging in three or four brief, whispered colloquies before the line moved on again.

(4) "The subjugation of the physical is an important step."

Elizabeth walked back with him got a bowl and spoon from the secretary and to her vegetarian dinner. It consisted of two boiled vegetables, some curds and some boiled fruit. At the end she was as hungry as at the beginning. Moreover, i

(5) God was both good and evil, in everything both elements were present; the struggle between them was the lifecondition. Strife and change were, in effect, a prerequisite to any kind of living. Peace was impossible -- peace was, in fact, death. Elizabeth wondered how such a doctrine could even justify a yoga, and how above all it could produce the look of serenity she had seen on many Indian faces this day.

(6) "I wish to take you, to your first sunrise darshan. It's very beautiful. She acts it out, you know -- it's the one darshan of the day when you really feel some kind of benediction."

"I wish I knew exactly what darshan is," Elizabeth complained. "The dictionary meaning is simply sight, or vision."

"I can't define it but I know what it is," "r. Carter asserted. "It makes one feel better. "

"Wouldn't an aspirin do the same?" she asked.

(7) They came to the corner of the Ashram building at the opposite end of the garden from the main entrance. Here was the square, tower-like structure where The Guru lived, from which he had not emerged for twenty-six years. There was a balcony built along side of it -- a balcony of Italian style, a sort of gallery with arches and a wall nearly waist-high.

There was something very imposing about that vast bosom and the heavy, benevolent face when one could not see the rest of the body. The Mother moved silently forward and gazed down at the little crowd. "She's counting the house," Carter whispered. "She sees everybody here. Each individual. If too much time goes by without an Ashram inmate showing up, he hears

about it,



(8) The procedure at the ten o'clock darshan was exactly like that on the evening before. The old Englishwoman dragged her majestic presence down the stairs, across the stone floor and onto the throne. The silent faithful passed one by one in front of her, leaving their offerings on the dais. There were a good many whispered requests and answers. Again Elizabeth had the feeling -- which to her was eerie, uncanny -- that these white-clad, silent figures and this vast old woman had in literal fact some form of communication, some electrical communality, from which she was excluded. She did not know what it was or could be, but there was beyond any doubt a feeling in the air (could it be what they call aura?) of heightened consciousness. She shivered, in spite of the heat. The thing was so absurd that it could not possibly be real, and yet she knew that it was.

"Psychological suggestion, mass feeling, response to a calculated drill," she said to herself severely. "Its worked up, quite deliberately." And yet even as she applied ready-made explanations to the case before her she knew that they were inadequate -- they were rough and approximate descriptions of a phenomenon but did not in the very least define what it was. From where she stood she could see the faces of the devotees as they came away from their moments' communion with "The Mother! Almost every face was shining from within, from some inner joy. The thing was simply undeniable. They did get something, some peace or strength or happiness, out of "The Mother's" darshans.

(9) We ran head-on into a series of assumptions that I simply cannot accept. First, of course, is "The Guru's" Union with God. I don't deny that such a thing is possible -- mystic literature is full of it -- but I cannot for the life of me understand how any other person, other than "The Guru", himself can know this. Menon says that the union occurred on a precise date, April ninth, twenty-six years ago, and that it has been continuous, uninterrupted ever since. I've read of many mystic experiences -- Christian literature is full of them, too -- but never of one that went on for twenty-six years.

(10) The second assumption we run into is that since he became a yogi, united with the divine, "The Guru" has, in the very high plane of consciousness which he inhabits, actually and literally controlled the most decisive events in the world. He defeated Hitler, for instance; his spiritual power won the battle of Staligrad; it also freed India. Those things were done by his deliberate will.



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(11) She knew very well that deification had been common in a large part of the world for a great part of its history; she knew that the Roman emperors, in a high civilization, had never startled anybody much by their self-deification, she had read a great many books. But it was still flatly impossible for her to accept the notion that any one person could reach the highest plane of consciousness, stay there, and thus impose upon others a concept of personal union (the union of one person) with God. From what she had read of Hinduism it seemed to her that the idea was grossly wrong. "The Guru" might feel it or even, in Hindu metaphysics, might actually know it, but it would be in its essence incommunicable and therefore no other person could know it.

(12) Every evening at six o'clock the entire Ashram not excused for other duties must assemble in the big courtyard of the school to go through some extremely simple and silly physical exercises. They're just what the English call physical jerks, ordinary movements of the arms, legs and body in unison. Children of six or seven and old men of seventy have to turn up for this. The Lia means the control of the body must precede or accompany any progress beyond mere physical existence. You must control it to conquer it -- that's the idea. But is it infinitely silly to look at. And then what follows is even sillier. The Mother, that's to say the really Divine Mother of the Universe, in this case, hands out little bags of peanuts to each participant in these exercises as they file before her. The immense old woman is indefatigable; she works from early morning until midnight. Nobody thinks it is a bit funny. Indeed, the terrifying thing about the entire Lila is that it is so solemnly done.

(13) The rumor has spread itself downstairs that "mother had gone into a trance." She was, indeed, subject to trances, and Elizabeth had once seen her at the ten-o'clock ceremony in a state (glazed eyes and complete abstraction) which was certainly not normal; the thought of either epilepsy or drugs or both had come to Elizabeth's mind. But this was neither; "The mother" had fallen asleep.

#### D.T. SUZUKI: AN INTRODUCTION TO ZEN BUDDHISM

(1) Zen is not to be confounded with a form of meditation as practised by "New Thought" people, or Christian Scientists, or Hindu Sannyasins, or some Buddhists. Dhyana, as it is understood by Zen, does not correspond to the practice as carried on in Zen. A man may meditate on a religious or philosophical subject while disciplining himself in Zen, but that is only incidental; the essence of Zen is not at all there. Zen purposes to discipline the mind itself, to make it its own master, through insight into its proper nature.



This getting into the real nature of one's own mind or soul is the fundamental object of Zen Buddhism. Zen, therefore, is more than meditation and Dhyana in its ordinary sense. The discipline of Zen consists in opening the mental eye in order to look into the very reason of existence.

To meditate, a man has to fix his thought on something; for instance, on the oneness of God, or his infinite love, or on the impermanence of things. But this is the very thing Zen desires to avoid. If there is anything Zen strongly emphasizes it is the attainment of freedom; that is, freedom from all unnatural encumbrances. Meditation is something artificially put on; it does not belong to the native activity of the mind.

(2) Who wants to be arrested in the daily manifestations of his life-activity by such meditations as the goodness of a divine being or the everlasting fire of hell?

(3) Hence, there is no object in Zen upon which to fix the thought. Zen is a wafting cloud in the sky. No screw fastens it, no string holds it; it moves as it lists. No amount of meditation will keep Zen in one place. Meditation is not Zen.

(4) But what Zen says is "After all things are reduced to oneness, where would that One be reduced?" Zen wants to have one's mind free and unobstructed; even the idea of oneness or allness is a stumbling-block and a strangling snare which threatens the original freedom of the spirit.

Zen, therefore, does not ask us to concentrate our thought on the idea that a dog is God, or that three pounds of flax are divine. When Zen does this it commits itself to a definite system of philosophy, and there is no more Zen/ Zen just feels fire warm and ice cold, because when it freezes we shiver and welcome fire. The feeling is all in all, as Faust declares; all our theorization fails to touch reality.

(5) But "the feeling" here must be understood in its deepest sense or in its purest form. Even to say that "This is the feeling" Zen is no more there. Zen defies all concept-making. That is why Zen is difficult to grasp.

Whatever meditation Zen may propose, they, will be to take things as they are, to consider snow white and the raven ~~red~~ black. When we speak of meditation we in most cases understand its abstract character; that is, meditation is known to be the concentration of the mind on some highly generalized proposition, which is, in the nature of things, not always closely and directly connected with the concrete affairs of life. Zen perceives or feels, and does not abstract nor meditate. Zen penetrates and is finally



lost in the immersion. Meditation, on the other hand, is butspokenly dualistic and consequently inevitably superficial.

(6) The contemplations and prayers of St. Ignatius are, from the Zen point of view, merely so many fabrications of the imagination elaborately woven for the benefit of the piously minded; and in reality this is like piling tiles upon tiles on one's head and there is not a true gain in the life of the spirit. We can say this, however: that those "Spiritual Exercises" in some ways resemble certain meditations of Hinayana Buddhism, such as the Five-Mind quieting Methods, or the Nine Thoughts on Impurity, or the Six or Ten Subjects of Memory.

(7) It is amazing to see how superficial some of the uncritical observers of Zen are! In point of fact, Zen has no "mind" to murder; therefore, there is no "mind-murdering" in Zen. Zen has again no "self" as something to which we can cling as a refuge; therefore, in Zen again there is no "self" by which we may become intoxicated.

The truth is, Zen is extremely elusive as far as its outward aspects are concerned; when you think you have caught a glimpse of it; it is no more there.

(8) The critics may mean that the mind is hypnotized by Zen to a state of unconsciousness and that when this obtains, the favourite Buddhist doctrine of emptiness (sunyata) is realized, where the subject is not conscious of an objective world or of himself, being lost in one vast emptiness, whatever this may be. This interpretation again fails to hit Zen aright. It is true that there are some such expressions in Zen as might suggest this kind of interpretation, but to understand Zen we must make a leap here. The "vast emptiness" must be traversed. The subject must be awakened from a state of unconsciousness if he does not wish to be buried alive. Zen is attained only when "self-intoxication" is abandoned and the "drunkard" is really awakened to his deeper self. If the mind is ever to be "murdered," leave the work in the hand of Zen.

(9) The basic idea of Zen is to come in touch with the inner workings of our being, and to do this in the most direct possible way without resorting to anything external or superadded. Therefore, anything that has the semblance of an external authority is rejected by Zen. Absolute faith is placed in a man's own inner being. For whatever authority there is in Zen, all comes from ~~xxx~~ within. This is true in the strictest sense of the word. Even the reasoning faculty is not considered final or absolute. On the contrary, it hinders the mind from coming into the directest communication with itself.



(10) The intellect accomplishes its mission when it works as an intermediary, and Zen has nothing to do with an intermediary, except when it desires to communicate itself to others. For this reason all scriptures are merely tentative and provisional; there is in them no finality. The central fact of life as it is lived is what Zen aims to grasp, and this in the most direct and most vital manner. Zen professes itself to be the spirit of Buddhism, but in fact it is the spirit of all of all religions and philosophies. When Zen is thoroughly understood, absolute peace of mind is attained, and a man lives as he ought to live. What more may we hope?

Some say that as Zen is admittedly a form of mysticism it cannot claim to be unique in the history of religion. Perhaps so; but Zen is a mysticism of its own order.

(11) The special merit of Zen lies in this; that we are still able to see into this ultimate fact without being biased by anything.

As has been said before, what makes Zen unique as it is practised in Japan is its systematic training of the mind. Ordinary mysticism has been too erratic a product and apart from one's ordinary life; this Zen has revolutionized. What was up in the heavens, Zen has brought down to earth. With the development of Zen, mysticism has ceased to be mystical; it is no more the spasmodic product of an abnormally endowed mind. For Zen reveals itself in the most uninteresting and uneventful life of a plain man of the street, recognizing the fact of living in the midst of life as it is lived.

(12) The great truth of Zen is possessed by everybody. Look into your own being and seek it not through others. Your own mind is above all forms; it is free and quiet and sufficient; it eternally stamps itself in your six senses and four elements. In its light all is absorbed. Hush the dualism of subject and object, forget both, transcend the intellect, sever yourself from the understanding, and directly penetrate deep into the identity of the Buddha-mind; outside of this there are no realities. Therefore, when Bodhidharma came from the West, he simply declared, "Directly pointing to one's own soul, my doctrine is unique, and is not hampered by the canonical teachings; it is the absolute transmission of the true seal." Zen has nothing to do with letters, words, or sutras. It only requests you to grasp the point directly and therein to find your peaceful abode. When the mind is disturbed, the understanding is stirred, things are recognized, notions are entertained, ghostly spirits are conjured, and prejudices are rampant. Zen will then forever be lost in the maze.

"The wise Sekiso said, "Stop all your hankerings; let the mildew grow on your lips; make yourself like unto



a perfect piece of immaculate silk; let your one thought be eternity; let yourself be like dead ashes, cold and lifeless; again let yourself be like an old censer in a deserted village shrine!"

(13) Not a single idea will disturb your consciousness, when lo! all of a sudden you will come to realize a light abounding in full gladness. It is like coming across a light in thick darkness; it is like receiving treasure in poverty.

(14) Here is manifested the unsophisticated self which is the original face of your being; here is shown all bare the most beautiful landscape of your birthplace. There is but one straight passage open and unobstructed through and through. This is so when you surrender all--your body, your life, and all that belongs to your inmost self. This is where you gain peace, ease, non-doing, and inexpressible delight. All the sutras and sastras are no more than communications of this fact; all the sages, ancient as well as modern, have exhausted their ingenuity and imagination to no other purpose than to point the way to this.

(15) To grasp this central fact of life, Zen is forced to propose a series of negations. Mere negation, however, is not the spirit of Zen, but as we are so accustomed to the dualistic way of thinking, this intellectual error must be cut at its root. Naturally Zen would proclaim, "Not this, not that, not anything." But we may insist upon asking Zen what it is that is left after all these denials, and the master will perhaps on such an occasion give us a slap in the face, exclaiming, "You fool, what is this?"

(16) If we want to get to the very truth of things, we must see them from the point where this world has not yet been created, where the consciousness of this and that has not yet been awakened and where the mind is absorbed in its own identity, that is, in its serenity and emptiness. This is a world of negations but leading to a higher or absolute affirmation--an affirmation in the midst of negations.

(17) Zen is not all negation, leaving the mind all blank as if it were pure nothing; for that would be intellectual suicide. There is in Zen something self-assertive, which, however, being free and absolute, knows no limitations and refuses to be handled in abstraction.

(18) You want to know how this is to be realized? Have your mind thoroughly void in all conditions, then you will have purity. But when this is attained, do not harbour any thought of it, or you get non-purity.

(19) In Zen it means not to get entangled in intellectual subtleties, not to be carried away by philosophic reasoning that is so often ingenuous and full of sophistry. It means, again, to recognize facts as facts and to know that words are words and nothing else. Zen often compares the mind with a



mirror free from stains. To be simple, therefore, according to Zen, will be to keep this mirror always bright and pure and ready to reflect simply and absolutely whatever comes before it.

(20) Zen aims at preserving your vitality, your native freedom, and above all the completeness of your being. In other words, Zen wants to live from within.

(21) They include the doctrine of emptiness and the doctrine of being; there are teachings of immediate realization and of gradual development.

(22) We can now see why Zen shuns abstractions, representations, and figures of speech. No real value is attached to such words as God, Buddha, the soul, the Infinite, the One, and suchlike words. They are, after all, only words and ideas, and as such are not conducive to the real understanding of Zen. On the contrary, they often falsify and play at cross purposes. We are thus compelled always to be on our guard.

(23) So long as one is conscious of space and time, Zen will keep a respectable distance from you; your holiday is ill-spent, your sleep is disturbed, and your whole life is a failure.

(24) For a satori turned into a concept ceases to be itself; and there will no more be a Zen experience. Therefore, all that we can do in Zen in the way of instruction is to indicate, or to suggest, or to show the way so that one's attention may be directed towards the goal.

(25) From the very beginning nothing has been kept from you, all that you have wished to see has been there all the time before you, it was only yourself that closed the eye to the fact. Therefore, there is in Zen nothing to explain, nothing to teach, that will add to your knowledge.

(26) The ultimate destination of satori is towards the Self; it has no other end but to be back within oneself.

(27) Satori does not consist in producing a certain pre-meditated condition by intensely thinking of it. It is acquiring a new point of view for looking at things. It is therefore evident that meditating on metaphysical and symbolical statements, which are products of a relative consciousness, play no part in Zen.

(28) Satori was placed above sutra learning and scholarly discussions of the sastras and was identified with Zen itself. Zen, therefore, without satori is like pepper without its pungency. But there is also such a thing as too much satori, which is to be detested. This emphasizing of satori in Zen makes the fact quite significant that Zen is not a system of Dhyana as practised in India and by other Buddhist schools in China.



(29) Zen masters could not remain patient for satori to come by itself; that is, to come sporadically, or at its own pleasure. In their earnestness to aid their disciples in the search after the truth of Zen their manifestly enigmatical presentations were designed to create in their disciples a state of mind which would more systematically open the way to enlightenment. All the intellectual demonstrations and exhortatory persuasions so far carried out by most religious and philosophical leaders had failed to produce the desired effect, and their disciples thereby had been farther and farther led astray. Especially was this the case when Buddhism was first introduced into China, with all its Indian heritage of highly metaphysical abstractions, and most complicated systems of Yoga discipline, which left the more practical Chinese at a loss as to how to grasp the central point of the doctrine of Sakyamuni. Bodhidharma, the Sixth Patriarch, Baso, and other Chinese masters noticed this fact, and the proclamation and development of Zen was the natural outcome.

(30) By Dhyana is generally understood a kind of meditation or contemplation directed towards some fixed thought; in Hinayana Buddhism it was the thought of transiency, while in the Mahayana it was more often the doctrine of emptiness. When the mind has been so trained as to be able to realize a state of perfect void in which there is not a trace of consciousness left, even the sense of being unconscious having departed; in other words, when all forms of mental activity are swept away clean from the field of consciousness, leaving the mind like the sky devoid of every speck of cloud, a mere broad expanse of blue, Dhyana is said to have reached its perfection. This may be called ecstasy or trance, but it is not Zen. In Zen there must be satori; there must be a general mental upheaval which destroys the old accumulations of intellection and lays down the foundation for a new life; there must be the awakening of a new sense which will review the old things from a hitherto undreamed-of angle of observation. In Dhyana there are none of these things. As such Dhyana doubtless has its own merit, but Zen must not be identified with it.

(31) Whereas with the God of mysticism there is the grasping of a definite object; when you have God, what is no-God is excluded. This is self-limiting. Zen wants absolute freedom, even from God.

(32) It all depends on the adjustment of the hinge whether the door opens in or opens out. Even in the twinkling of an eye the whole affair is changed and you have Zen, and you are as perfect and as normal as ever. More than that, you



have acquired in the meantime something altogether new. <sup>445</sup>  
 All your mental activities will now be working to a different key, which will be more satisfying, more peaceful, and fuller of joy than anything you ever experienced before. The tone of life will be altered.

(33) When life becomes more enjoyable and its expanse broadens to include the universe itself, there must be something in satori that is quite precious and well worth one's striving after.

(34) Zazen, or its Sanskrit equivalent dhyana, means sitting crosslegged in quietude and in deep contemplation. The practice originated in India and spread all over the East. Originally in Buddhism, Dhyana was one of its three branches of discipline: Sila (moral precepts), Dhyana (contemplation), and Prajna (wisdom). Good Buddhists are supposed to be morally observant of all the precepts laid down by the Buddha, to be thoroughly versed in the methods for keeping their inordinate passions well under control, and finally to be intellectual enough to know all the intricacies of logic in the advancement of Buddhist metaphysics. When a man lacks in any of these qualifications he cannot be said to be a very good follower of Sakyamuni. But as time went on differentiation took place, and some Buddhists came to emphasize one of the three more strongly than the others. (

(35) Prajna is the highest power of intuition which sounds the depths of our soul life, and is naturally much more than merely intellectual.

(36) When the dust of Annoyance rises so high as to screen the heavenly sun, Great showers may wash it away, The wind of Intellectual Enlightenment may remove it, But it is Dhyana that will destroy it altogether.

(37) The body is to be kept in an easy and comfortable position, but straight and erect

(38) In Zen, Dhyana or zazen is used as the means of reaching the solution of the koan. Zen does not make Dhyana an end in itself, for apart from the koan exercise, the practising of zazen is a secondary consideration.

(39) When this question was put to the Myo, he was already mentally ready to see into the truth of it. The questioning is merely on the surface, it is really an affirmation meant to open the mind of the listener. The Patriarch noticed that Myo's mind was on the verge of unfolding itself to the truth of Zen. The monk had been groping in the dark long and earnestly; his mind had become mature, so mature indeed that it was like a ripe fruit which required only a slight shaking to cause it to drop on the ground; his mind required a final touch by the hand of the master.



(40) Thus it can be seen that the koan is not handled now in precisely the same way that it was in those earlier days. as first proposed, it was the culmination, so to speak, of all that had been working in the mind of the monk, Myo, whose elaboration herein received its final finish; instead of coming at the beginning of the Zen exercise, as it does now, the sixth Patriarch's question came at the end of the race. But in modern days the koan is used as a starter; it gives an initial movement to the racing for Zen experience. More or less mechanical in the beginning, the movement acquires the tone needed for the maturing of Zen consciousness; the koan works as a leaven. When the sufficient conditions obtain, the mind unfolds itself into the full bloom of a satori. To use a koan thus instrumentally for the opening of the mind to its own secrets is characteristic of modern Zen.

(41) The constant presence of the koan before our mental vision keeps the mind always occupied; that is; in full activity Satori is attained in the midst of this activity and not by suppressing it, as somemay imagine.

(42) At all Meditation Halls work, especially that which is commonly regarded as menial, is the vital element in the life of the monk. It thus implies a great deal of manual labor, such as sweeping, cleaning, cooking, fuel-gathering tilling the farm, or going about begging in the villages far and near. No work is considered to be beneath their dignity, and a perfect feeling of brotherhood prevails among them. They believe in the sancity of of manual work; no matter how hard or how mean the work may be, they will not shun it, and they keep themselves busy in every way they can; for they are no idlers, as some of the so-called monks or mendicants are, for instance in India.

Psychologically considered, this is splendid; for muscular activity is the best remedy for the dullness of mind which may grow out of the meditative habit, and Zen is very apt to produce this undesirable effect. The trouble with most religious recluses is that their mind and body do not act in unison; their body is always separate from their mind.

(43) The sluggishness of mind which is so frequently the product of of quietistic meditation, we can thus see, is not at all conducive to the maturing of satori, and those who want to advance in the study of Zen have naturally to be always on guard in this respect lest it should finally altogether stop the fluidity, as it were, of mental activity. This is at least one reason why Zen followers object to the mere practice of Dhyana. The body kept busy will also keep the mind busy, and therefore fresh, wholesome, and alert.

Morally, any work involving an expenditure of physical force testifies to the soundness of ideas.



Especially in Zen is this true; abstract ideas that do not reflect themselves forcibly and efficiently in practical living are regarded as of no value. Conviction must be gained through experience and not through abstraction. Moral assertion ought everywhere to be over and above intellectual judgment; that is, truth ought to be based upon one's living experience. Idle reverie is not their business, insist the followers of Zen. They, of course, sit quietly and practise zazen; that must be done if they are to assimilate whatever lessons they have gained while working. But as they are opposed to "chewing the cud" all the time, they put into action whatever reflections they have made during hours of quiet -sitting and thus test their validity in the vital field of actualities.

(44) Still his wants are reduced to a minimum and none can fail to lead a simple, perhaps the simplest, life if he models his after the life of a Zen Monk. The desire to possess is considered by Buddhism to be one of the worst passions mortals are apt to be obsessed with. What, in fact, causes so much misery in the world is the universal impulse of acquisition.

(45) In India the Bhikshu never eats in the afternoon; he properly eats only once a day; for his breakfast, in the American or English sense, is no breakfast. The Zen monk is supposed to have no evening meal, but the climatic necessity being impossible to ignore, he has a meal after a fashion, but to ease his conscience he calls it "medicinal food!" The breakfast, which is taken very early in the morning while still dark, consists of rice gruel and pickled vegetables. The principle meal is about ten in the morning and consists of rice or barley, vegetable soup, and pickles. In the afternoon, at four, they have what was left from dinner, and no special cooking is done. Unless invited out or given an extra treatment at home by some generous patron, their meals are as described above, year in, year out. Poverty and simplicity is their rule.

(46) It appears to advocate either the doctrine of suppression or that of detachment, it is merely so on the surface, for Zen as a school of general Buddhism inherits more or less an odium of the Hindu ascetic discipline. The central idea, however, of the monk's life is not to waste but is to make the best possible use of things as they are given us, which is also the spirit of Buddhism everywhere. In truth, the intellect, the imagination, and all the other mental faculties as well as the physical objects that surround us, our own bodies not being excepted, are given for the unfolding and enhancing of the highest powers possessed by us, and

not merely for the gratification of individual whims and desires, which conflict with and injure the interests and right



-s asserted by others.

(47) They often build their own Zendo and other buildings under the direction of an expert. Their labour is not at all perfunctory, they work just as hard as ordinary labourers, perhaps harder, because work is their religion.

(48) When a lioness gives birth to her cubs it is proverbially believed that after three days she pushes them over a precipice to see if they can climb back to her. Those that fail to meet this test are no longer cared about. Whether this is true or not, something like it is aimed at by the Zen master, who will often treat his monks with every manner of seeming unkindness.

(49) Zen is a very slippery ground and there are many who fail to walk upright; and when they tumble the fall is quite disastrous. Like some of the medieval mystics, Zen students sometimes turn into libertines, losing all control of themselves; history is a witness of such, and psychology can readily explain the process of such degeneration.

(50) Those who have not gained a thorough understanding of Zen may go to all lengths of committing every manner of excess and even manners of crime-- this in the name of Zen.

(51) There is a period in the monastic life which is exclusively set apart for the mental discipline of the monks, when they are not hampered by any manual labour except such as is absolutely necessary. This period is known as sesshin. It takes place for a few times, each time lasting a week.

(52) During the sesshin, besides the lectures, the monks have what is known as "sanzen". To do sanzen is to go for the master's critical examination. In the days when a great sesshin is not going on, sanzen will probably take place twice a day, but during the special time of "thought collection" -- which is the meaning of sesshin -- the monk has to see the master four or five times a day. This seeing the master does ~~not~~ take place in a most formal or solemn manner. The monk is required to go individually to the master's room, where the interview takes place.

(53) The Master often resorts to methods seemingly inhuman; indeed, far from being kindhearted to say the least.

(54) To become a perfectly qualified master, a mere understanding of the truth of Zen is not sufficient. He must go through a period which is known as "the long maturing of the sacred womb". The term must have come originally from Taoism

but in Zen nowadays it means, broadly speaking, living a life harmonious with the understanding.

(55) The monk's life in and out, must flow in perfect unison with this attainment. To do this further self-training is necessary, for what he has gained in the Zendo is after all only the pointing finger in the direction where his utmost efforts must further be put forth.



But it is no longer imperative for him to remain in the Zendo, on the contrary; his intellectual attainments must be put on trial by coming into actual contact with the world. There are no prescribed rules for this "maturing". Each must act under his own discretion as he meets with the accidental circumstance -s of life. He may retire into the mountains and live as a solitary hermit, or he may come into the market and be an act-participant in all the affairs of the world.

(56) In Zen, therefore, no traces of self-conceit or self-glorification are to be left behind even after the doing of good, much less the thought of recompense, even by God.

(57) This kind of virtue is called by the German mystics "poverty" and Tauler's definition is: "Absolute poverty is thine when thou canst not remember whether anybody has owed thee or been indebted to thee for anything; just as all things will be forgotten by thee in the last journey of death."

D.T.SUZUKI: MANUAL OF ZEN BUDDHISM

(1) Manifesting himself in a bodily form for our sakes, the Buddha enters into us and makes us enter into him. His power being added to us, we attain Enlightenment.

(2) It aims at saving us from the idea of an ultimate individual reality which is imagined to exist as such for all the time to come. For when this idea is adhered to as final, the error of attachment is committed, and it is this attachment that forever enslaves us to the tyranny of external things.

(3) "Empty" (sunya) or "emptiness" (sunyata) is one of the most important notions in Mahayana philosophy and at the same time the most puzzling for non-Buddhist readers to comprehend. Emptiness does not mean "relativity" or "phenomenality" or "nothingness", but rather means the absolute, or something of transcendental nature, although this rendering is also misleading as we shall see later. When Buddhists declare all things to be empty, they are not advocating a nihilistic view; in the contrary an ultimate reality is hinted at, which cannot be subsumed under the categories of logic. With them, to proclaim the conditionality of things is to point to the existence of something altogether unconditioned and transcendent of all determination. Sunyata may thus often be most appropriately rendered by the Absolute. When the sutra says that the five Skandhas have the character of emptiness, or that in emptiness there is neither creation nor destruction, neither defilement nor immaculacy, etc., the sense is: no limiting qualities are to be attributed to the objects, it is not in itself definable. Universal negation, therefore, in the philosophy of Prajna is an inevitable outcome.

(4) It belongs to the Prajna class of Mahayana literature. Those who are not accustomed to this kind of reasoning may wonder



what is the ultimate signification of all these negations. The Prajna dialectic means to lead us to a higher affirmation by contradicting a simple direct statement. It differs from the Hegelian in its directness and intuitiveness.

(5) Citta stands for both mind and thought. The idea expressed here is that there is no particularly determined entity in us which is psychologically designated as mind or thought. The moment we think we have taken hold of a thought, it is no more with us. So with the idea of a soul, or an ego, or a being, or a person, there is no such particular entity objectively to be so distinguished, and which remains as such eternally separated from the subject who so thinks. This ungraspability of a mind or thought, which is tantamount to saying that there is no soul substance as a solitary unrelated "thing" in the recesses of consciousness, is one of the basic doctrines of Buddhism, Mahayana and Hinayana.

(6) By "what is seen of the Mind-only" is meant this visible world including that which is generally known as mind. Our ordinary experience takes this world for something that has its "self-nature", i.e. existing by itself. But a higher intuition tells us that this is not so, that it is an illusion, and that what really exists is Mind which being absolute knows no second. All that we see and hear and think of as objects of the vijñanas are what rise and disappear in and of the Mind only.

(7) Thus, Mahamati, the doctrine of the Tathagata-garbha is disclosed in order to awaken the philosophers from their clinging to the idea of the ego, so that those minds that have fallen into the views imagining the non-existent ego as real, and also into the notion that the triple emancipation is final, may rapidly be awakened to the state of supreme enlightenment.

(8) When you endeavour to explain object by subject and subject by object, you create a world of an endless series of opposites, and nothing real is grasped. To experience perfect interfusion, let all the opposites, or knots as they are called, be dissolved and a release takes place. But when there is anywhere any clinging of any sort, and an ego-mind is asserted, the Essence is no more there, the mysterious Lotus fades.

(9) When the Yogin has all these mental disturbances well under control, his mind acquires a state of tranquillity in which his consciousness retains its identity through his waking and sleeping hours. The modern psychologist would say that he is no more troubled with ideas which are buried, deeply repressed in his unconsciousness; in other words, he has no dreams. His mental life is thoroughly clear and calm like the blue sky where there are no threatening clouds. The world with its expansion of earth, its towering mountains, its surging waves, its meandering rivers, and with its infinitely variegated colors and



forms is serenely reflected in the mind-mirror of the Yogin. The mirror accepts them all and yet there are no traces or stains left in it-- just one Essence bright and illuminating. The source of birth and death is plainly revealed here. The Yogin knows where he is; he is emancipated.

(10) Bodhidharma: On The Two Fold Entrance To The Tao: From "The Transmission Of The Lamp"

There are many ways to enter the Path, but briefly speaking they are of two sorts only. The one is "Entrance by Reason" and the other "Entrance by Conduct". By "Entrance to Reason" we mean the realization of the spirit of Buddhism by the aid of the scriptural teaching. We then come to have a deep faith in the True Nature which is the same in all sentient beings. The reason why it does not manifest itself is due to the overwrapping of external objects and false thoughts. When a man abandoning the false and embracing the true, in singleness of thought practises the Pi-kuan he finds that there is neither self nor other, that the masses and the worthies are of one essence, and he firmly holds on to this belief and never moves away therefrom. He will not then be a slave to words, for he is in silent communion with the Reason itself, free from conceptual discrimination; he is serene and not-acting. This is called "Entrance by Reason."

By "Entrance by Conduct" is meant the four acts in which all other acts are included. What are the four, (a) To know how to requite hatred; (b) To be obedient to karma; (c) Not to crave anything; and (d) To be in accord with the Dharma.

What is meant by "How to requite hatred"? He who disciplines himself in the Path should think thus when he has to struggle with adverse conditions; During the innumerable past ages I have wandered through a multiplicity of existences, all the while giving myself to unimportant details of life at the expense of essentials, and thus creating infinite occasions for hate, ill-will, and wrong doing. While no violations have been committed in this life, the fruits of evil deeds in the past are to be gathered now. Neither gods or man can foretell what is coming upon me. I will submit myself willingly and patiently to all the ills that befall me, and I will never bemoan or complain. The Sutra teaches me not to worry over ills that may happen me. Why? Because when things are surveyed by a higher intelligence, the foundation of causation is reached.

When the force of karma is exhausted, the result I am enjoying now will disappear; what then is the use of being joyful over it? Gain or loss, let me accept the karma as it befalls to me the one or the other; the Mind itself knows neither



increase nor decrease. The wind of pleasure and pain will not stir me, for I am silently in harmony with the Path. This is called 'being obedient to karma.'

By 'not craving anything' is meant: Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called craving. The wise, however, understand the truth and are not like the ignorant. Their minds abide serenely in the uncreated while the body moves about in accordance with the laws of causation.

All things are empty and there is nothing desirable to seek after. Where there is the merit of brightness there surely lurks the demerit of darkness. This triple world where we stay altogether too long is like a house on fire; all that has a body suffers, and nobody really knows what peace is. Because the wise are thoroughly acquainted with this truth, they are never attached to things that change; their thoughts are quieted, they never crave anything.

(11) Seng-t'san: On Believing In Mind (in Japanese: Sosan, died 606 a.d.)

Be serene in the oneness of things, and (dualism) vanishes by itself. .... When you strive to gain quiescence by stopping motion, The quiescence thus gained is ever in motion; as long as you tarry in the dualism, How can you realize Oneness? .... (this means) when the absolute oneness of things is not properly understood, negation as well as affirmation tends to be a one-sided view of reality. When Buddhists deny the reality of an objective world, they do not mean that they believe in the unconditioned emptiness of things; they know that there is something real which cannot be done away with. When they uphold the doctrine of emptiness this does not mean that all is nothing but an empty hollow, which leads to a self-contradiction. The philosophy of Zen avoids the error of one-sidedness involved in realism as well as in nihilism.) ..... When we return to the root, we gain the meaning; When we pursue external objects, we lose the meaning. .... Try not to seek after the true, Only cease to cherish opinions. .... Abide not in dualism, carefully avoid pursuing it. .... It is their own mind that creates illusions -- Is this not the greatest of all self-contradictions? ..... If the Mind retains its absoluteness, the ten thousand things are of one Suchness (The wise and the unenlightened are indeed indistinguishable, But in the Way they are united as one.) When the deep mystery of one Suchness is fathomed, All of a sudden we forget the external entanglements; when the ten thousand things are viewed in their oneness, we return to the origin and remain where we ever have been. .... In the realm of true Suchness, which is higher, there is neither "self" nor "other": .... One in All, All in One -- If only this is realized, No more worry about your not being perfect! Where the <sup>AND</sup> Mind each believing mind are not



divided, and undivided are each believing mind and Mind, this is where words fail.

(12) Hui-Neng: Tan-Ching: They are endowed with Prajna-wisdom but since all beings cherish in themselves confused thoughts, they seek the Buddha by means of external exercises, and are unable to see into their Self-nature. They are endowed with Prajna-wisdom as much as people of great intelligence; there is NO distinction. Why is it then that they have no insight even when listening to the Truth? It is due to the heaviness of hindrance caused by false views and to the deep-rootedness of the passions. That is why they are known to be people of inferior endowments.

Those beings who, listening to the "Abrupt" doctrine, do not take themselves to external exercises, but reflecting within themselves raise this original Nature all the time to the proper viewing (of the Truth), remain (always undefiled by) the passions and the innumerable follies.

When there is one thought of enlightenment, ordinary beings at once turn into Buddhas. Therefore, we know that all multitudinous objects are every one of them in one's own mind.

When you have an instant opening of view you return to your original Mind."

A conscious being alone understands what is meant by "moving". To those not endowed with consciousness, the moving is unintelligible; If you exercise yourself in the practice of keeping your mind unmoved, (i.e. in a quietistic meditation), The immovable you gain in that of one who has no consciousness.

If you are desirous for the truly immovable, the immovable is in the moving itself, and this immovable is the (truly) immovable one; there is no seed of Buddhahood where there is no consciousness. Mark well how varied are aspects (of the immovable one), and know that the first reality is immovable; Only when this insight is attained, the true working of Suchness is understood.

(Moving means "dividing" or "limiting". When the absolute moves, a dualistic interpretation of it takes place, which is consciousness.)

(13) Yoka Daishi: "Song of Enlightenment"

When Reality is attained it is seen to be without an ego-substance and devoid of all forms of objectivity, and there by all the karma which leads us to the lowest hell is instantly wiped out; those, however, who cheat beings with their false knowledge, will surely see their tongues pulled out for innumerable ages to come.

In one whose mind is at once awakened to (the intent of) the Tathagata-dhyana, the six paramitas and all the other merits are fully matured; while in a world of dreams the six paths of existence are vividly traced.



The superior one has it settled once for all and for ever, the middling one learns much and holds much in doubt; the point is to cast aside ~~your~~ soiled clothes you so dearly keep with you

I crossed seas and rivers, climbed mountains, and forded freshets, in order to interview the masters, to inquire after Truth, to delve into the secrets of Zen; and ever since I was enabled to recognize the path of ~~Zakxi~~, I know that birth-and-death is not the thing I have to be concerned with. My master Hui Neng. For walking in Zen, sitting is Zen, whether talking or remaining silent, whether moving or standing quiet, the Essence itself is ever at ease; Even when greeted with sword and spears it never loses its quiet way, So with poisonous drugs they fail to perturb its serenity.

Births and deaths -- how endlessly they recur! But ever since my realization of No-birth, which quite abruptly came on me, Vicissitudes of fate, good and bad, have lost their power over me. I sit quietly and contentedly in my monkish home; perfect tranquillity and rustic simplicity rules here. When you are awakened (to the Dharma), all is understood, no strivings are required.

Only let us take hold of the root and not worry about the branches.

Emptiness negatively defined denies a world of causality, All is then in utter confusion, with no orderliness in it, which surely invites evils all around; the same holds true when beings are clung to at the expense of Emptiness, for it is like throwing oneself into a flame, in order to avoid being drowned in the water.

When one attempts to take hold of the true by abandoning the false, this is discrimination and there are artificialities and falsehoods; when the Yogin, not understanding (what the Mind is), is given up to mere discipline, he is apt, indeed, to take an enemy for his own child.

For this reason Zen teaches to have a thorough insight into the nature of Mind, When the Yogin abruptly by means of his intuitive power realizes the truth of No-birth.

A man of great will carries with him a sword of Prajna, whose flaming Vajra-blade cuts all the entanglements of knowledge and ignorance.

Even when they learn of the "abrupt" school of the Buddhist teaching, what a pity that they fail to embrace it and thereby to crush evils like a piece of brick!

The mind is the author of all works and the body the sufferer Do not blame others plaintively for what properly belongs to you

The perfect "abrupt" teaching has nothing to do with human imagination; where a shadow of doubt is still left, there lies the cause for argumentation; My saying this is not the outcome of my egotism, My only fear is a your discipline may lead you astray either to nihilism or positivism.



I have studied the sutras and astras and commentaries, I have been given up to the analysis of names and forms, and never known what fatigue meant; But diving into the ocean to count up ittssands is surely and exhausting task and a vain one.

All my past achievements have been efforts vainly and wrongly applied -- I realize it fully now, I have been a vagrant monk for many yearts to no end whatever.

The Tathagata is interviewed when one enters upon a realm of no-forms. Such is to be really called a Kwanjizai, (Avalokitesvara): When this is understood, the karma-hinderances are by nature empty; when not understood, we all pay for the past debts contracted.

Supreme Enlightenment goes beyond the narrow range of intellection; ceased from measuring heaven with a tiny piece of reed.

(14) The Master -- Sekito -- of The T'ang Dynasty:

"My teaching which has come down from the ancient Buddhism is not dependent on meditation (dhyana) or on diligent application of any kind. When you attain the insight as attained by the Buddha, you realize that Mind is Buddha and Buddha is Mind, that Mind, Buddha, sentient beings, Bodhi (enlightenment), and Klesa (passions) are of one and the same substance while they vary in names.

(15) The Sravaka fails to perceive that Mind as it is in itself knows no stages, no causation, no imaginations.

(16) If a man is of superior character and intelligence he will, under the instruction of a wise director, at once see into the essence of the thing and understand that this is not a matter of stages and processes. He has an instant insight into his own Original Nature.

(17) Let them once in one thought return to the Source and their entire being will be of Buddha-mind.

(18) A monk asked: "Why to you teach that Mind is no other than Buddha?" "In order to make a child stop its crying."

(19) But because we seek it outwardly in a world of form, the more we seek the further it moves away from us. To make Buddha seek after himself, or make Mind take hold of itself-- this is an impossibility to the end of eternity. We do not realize that as soon as our thoughts cease and all attempts at forming ideas are forgotten the Buddha reveals himself before us.

(20) Those who have no definite faith in this, that Mind is Buddha and attempt an achievement by means of discipline attached to form, are giving themselves up to wrong imagination; they deviate from the right path.

(21) Wu-hsin, or mu-shin in Japanese. The term literally means "no-mind" pr "no-thought!" It is very difficult to find an English word corresponding to it. "Unconsciousness" approaches it,



but the connotation is too psychological. Mushin is decidedly an Oriental idea. "To be free from mind-attachment" is somewhat circumlocutionary, but the idea is briefly to denote that state of consciousness in which there is no hankering, conscious or unconscious, after an ego substance, or a soul-entity, or a mind as forming the structural unity of our mental life. Buddhism considers this hankering the source of all evils, moral and intellectual.

(22) Huang-Po: "On The Transmission Of Mind":

Whether this mushin is attained in one thought or attained after going through the ten stages its practical working is the same and there is no question of the one being deeper or shallower than the other. Only the one has passed through long ages of hard discipline.

Only because of their imaginations and false discriminations sentient beings work out their karma and reap its result, while, in their Buddha-essence itself, there is nothing corresponding to it; the Essence is empty and allows everything to pass thru it is quiet and at rest, it is illuminating, it is peaceful and productive of bliss.

When you look back and survey all the disciplinary measures you have gone through, you find only that they have been no more than so many idle doings in a dream. Therefore, it is told by the Tathagata that he had nothing attained when he had enlightenment, and that if he had really something attained Buddha Dipankara would never have testified to it.

The original Mind is to be recognized along with the working of the senses and thoughts; but at the same time does not belong to them, nor is it independent of them.

Do not seek the mind away from your senses and thought, do not grasp the Dharma by rejecting your senses and thoughts. When you are neither attached to nor detached from them, when you are neither abiding with nor clinging to them, then you enjoy your perfect unobstructed freedom, then you have your seat of enlightenment.

They seek it outwardly, set up all kinds of exercises which they hope to master by degrees, and themselves work out diligently throughout the ages. Yet they fail to reach enlightenment. No works compare with an immediate awakening to a state of mushin itself.

(23) The Master Dai-o Kokushi: Death Bed Admonition

That the monk, now taking on himself these forms of dignity and respectability, is the recipient of all kinds of offerings from his followers; that he is quietly allowed to pursue his study of the Truth, not troubling himself with worldly labours and occupations -- this is indeed due to the loving thoughts of Buddhas and fathers.



We are ever liable as time goes on to miss opportunities; let the monk, therefore, be always on the watch not to pass his days idly.

(24) Daito Kokushi: Admonition:

O you, monks, who are in this mountain monastery, remember that you are gathered here for the sake of religion and not for the sake of clothes and food. As long as you have the body, you will have clothes to wear, as long as you have a mouth, you will have food to eat. Be ever mindful, throughout the day of twelve hours, to apply yourselves to the study of the Unthinkable. Time passes like an arrow, never let your minds be disturbed by worldly cares.

(25) Kwazan Kokushi: Admonition:

When finally he mastered Zen, the venerable Dai-o gave him his testimony but ordered him to mature his experience for twenty years in quiet retirement. Surely enough, Daito proved to be a great successor truly worthy of his illustrious master.

(26) Muso Kokushi: Admonition:

"As regards those who think only of indulging in food and sleep and give themselves up to indolence -- could such be called members of the Black Robe? They are truly, as were designated by an old master, clothes-racks and ice-bags. Inasmuch as they are not monks, they ought not to be permitted to call themselves members of the Black Robe or my disciples and enter the monastery and sub-temples as well: even a temporary sojourn is to be prohibited, not to

speaking of their application as student-monks. When an old man like myself speaks thus, you may think he is lacking in all-embracing love, but the main thing is to let them know of their own faults, and, reforming themselves, to become growing plants in the patriarchal gardens.

(27) Hakuin: "Song Of Meditation: As regards the Meditation practised in the Mahayana, we have no words to praise it fully: The virtues of perfection such as charity, morality, etc., and the invocation of the Buddha's name, confession, and ascetic discipline.

All these issue from the practice or Meditation; even those who have practised it just for one sitting will see all their evil karma wiped clean;

For such as, reflecting within themselves, testify to the truth of Self-nature, to the truth that Self-nature is no-nature, they have really gone beyond the ken of sophistry. For them opens the gate of the oneness of cause and effect, and straight runs the path of non-duality and non-trinity. Abiding with the not-particular which is in particulars, whether going or returning, they remain for ever unmoved; taking hold of the



not thought which lies in thoughts, in every act of theirs they hear the voice of the truth. How boundless the sky of Samadhi unfettered! How transparent the perfect moon-light of the fourfold Wisdom! At that moment what do they lack? As the Truth eternally calm reveals itself to them, this very earth is the Lotus Land of Purity, and this body is the body of the Buddha.

(28) "Ten Oxherding Pictures": The author is said to be a Zen master of the Sung Dynasty known as Kaku-an Shi-en (in Japanese: Kuo-an Shih-yuan) belonging to the Rinzai school. He is also the author of the poems and introductory words attached to the pictures. He was not however the first who attempted to illustrate by means of pictures stages of Zen.

(One): The beast has never gone astray, and what is the use of searching for him? The reason why the oxherd is not on intimate terms with him is because the oxherd himself has violated his own inmost nature. The beast is lost, for the oxherd has himself been led out of the way through his deluding senses; His home is receding farther away from him, and byways and crossways are ever confused. Desire for gain and fear of loss burn like fire; ideas of right and wrong shoot up like a phalanx.

(Two): He now knows that vessels, however varied, are all of gold, and that the objective world is a reflection of the Self. Yet, he is unable to distinguish what is good from what is good from what is not, his mind is still confused as to truth and falsehood.

(Three) The body finds the way by the sound he hears; he sees thereby into the origin of things, and all his senses are in harmonious order. In all his activities, it is manifestly present. It is like the salt in water and the glue in colour. (It is there though not distinguishable as an individual entity. When the eye is properly directed, he will find that it is no other than himself.

Four): He constantly longs for the old sweet-scented field. The wild nature is still unruly, and altogether refuses to be broken. If the oxherd wishes to see the ox completely in harmony with himself, he has surely to use the whip freely!

(Five): When a thought moves, another follows, and then another -- and endless train of thoughts is thus awakened. Through enlightenment all this turns into truth; but falsehood asserts itself when confusion prevails. Do not let the nose-string loose, hold it tight, and allow no vacillation.

(Six): The struggle is over; the man is no more concerned with gain or loss. He hums a rustic tune of the woodman, he sings simple songs of the village-boy. Saddling himself on the ox's back, his eyes are fixed on things not of the earth, earthy.

(See also page 110)



(Seven): When you know that what you need is not the snare or set-net but the hare or fish, it is like gold separated from the dross, it is like the moon arising out of the clouds

(Eight): He does not linger about where the Buddha is, and as to where there is no Buddha he speedily passes by. When there exists no form of dualism, even a thousand-eyes one fails to detect a loop-hole.

All is empty --- the whip, the rope, the man, and the ox:

(Nine): He does not identify himself with the maya-like transformations (that are going on about him,) nor has he any use of himself (which is artificiality).

(Ten): No extra property he has, for he knows that the desire to possess is the curse of human life.

(29) PU-Ming's Version Of Ten Oxherding Pictures:

(One): Madly running over the mountain paths, farther and farther he goes astray.

(Two): The beast resists the training will all the power there is in a nature wild and ungoverned, But the rustic oxherd never relaxes his pulling tether and ever-ready whip.

(Three): Gradually getting into harness the beast is now content to be led by the nose, Crossing the stream, walking along the mountain path, he follows every step of the leader; The leader holds the rope tightly in his hand never letting it go.

(Four) After long days of training the result begins to tell and the beast is faced round, A nature so wild and ungoverned is finally broken, he has become gentler; but the tender has not yet given him his full confidence, He still keeps his straw rope with which the ox is now tied to a tree.

(Five): The ox is set at liberty to pursue his own pleasures At the eventide when a grey mist descends on the pasture, the boy wends his homeward way with the animal quietly following.

(Six): No whip is needed now, nor any kind of restraint; the boy too sits leisurely under the pine tree, playing a tune of peace, overflowing with joy.

(Seven): When hungry he grazes, when thirsty he quaffs, as time sweetly slides, While the boy on the rock dozes for hours not noticing anything that goes on about him.

(Eight): The man is perfectly at his ease and care-free, so is his companion;

(Nine): Nowhere is the beast, and the oxherd is master of his time, He is a solitary cloud wafting lightly along the mountain peaks; Clapping his hands he sings joyfully in the moon-light, but remember a last wall is still left barring his way.

(Ten): Both the man and the animal have disappeared; no traces are left, The bright moon-light is empty and shadowless with all the ten-thousand objects in it.







The Kundalini Sakti should be aroused from its place which is at the beginning of the spinal cord (Muladhara) and be led to the cerebrum (Sahasrara). The next stage is Samadhi where Devi is realised in one's own self.

(2) Take breathing exercises in a well ventilated place. This is done by inhaling and exhaling the breath deeply through one or both nostrils for about ten minutes, sitting cross-legged and facing east or north. This must be followed by the "Kumbhaka" practice for five minutes. According to this one should, after inhaling, retain the breath as long as possible without straining himself before he breathes out again.

(3) The third practice is the "Bhasra" (Bellow) practice. This is done for the next five minutes by automatically pressing the belly backwards in quick succession by contracting the muscles of the stomach for exercising the smaller intestines. This may be repeated at sunset also by one with an empty stomach. It improves greatly the digestive powers and keeps the bowels in order. It helps the free circulation of blood and is good for the lungs.

SIR C.P. RAMASWAMY AYYAR: THE CURE FOR THE WORLD'S ILLS  
SWATANTRA ANNUAL 1949

It is also being increasingly felt that the cure for the ills of economic progress is not and cannot be simply more economic progress. It is noteworthy at this juncture, to remember that recent scientific developments are destroying old ideas of matter and materialism. It is not too much to say that the objective and material universe is to-days seen to be little more than "construct of our own mind. In the language of a great mathematician, "Relativity is a road to mysticism through mathematics. The ultimate mysticism of the Universe is the rhythm of life which annihilates distance, place and time."

One inevitable result of this revelation whether it is called religious or psychological is and must be a reorientation of values, a regrouping of our concepts and a spiritualisation of men's ideas and endeavours. The outlook upon life of the Eastern mystic, which was stigmatized as unrealistic and impractical, has a notable part to play in the reconstruction of the economy and politics of the future. A balanced and rhythmic life in harmony with Dharma and the appreciation of the inevitable, which is not to be confused with pessimism or a negative code of conduct, have been the contributions



to the world of Eastern thought founded, as it was on the doctrines, of Karma and Dharma. It is not too much to anticipate that these ideals will be of transcendental importance in the shaping of human history and in creating the values of the future.

#### F.T. BROOKS: THEOSOPHICAL SOCIETY AND ITS ESOTERIC BOGEYDOM

(1) At the back of that failure of nineteen centuries lies at the bottom the same mistake namely the substitution, as object, aim and means of salvation, of Jesus Christ the separate historic person (the Historic Bogey, one might rightly call him, for many were frightened in his name and many hurt and slain) for Eternal Christ, the Living Unity of the Race (and ultimately of the Cosmos) To Whom that historic Person came to bear witness.

(2) What bothered me was that one was supposed to keep a daily record to one's practice, and to report monthly to one's Warden a more "advanced" member under whom one was placed for correspondence and council. I hated this "accounting" business, as I like to put each day frankly behind me and face the next with a clean sheet. Also I didn't know what to report, as Mrs. Besant's "mediation" implied the remembering and using of certain formulas, or mantras—all very excellent. But while I thought of the mantras I couldn't meditate; the moment I started meditating I clean forgot the mantras.

(3) Leadbeater's letter to Mr. Fullerton, General Secretary, American Section deliberately associated the option of self-wastage with a "certain stage" of occult development, requiring "complete sexual purity" i.e. the avoidance of all dual intercourse, both natural and unnatural. This, on the face of it, was not written by a rational man, but by a wriggling elemental. It is terrible to have to state that poor Mr. Fullerton subsequently went "psychopathically" mad, and died in the asylum.

(4) One must ascribe these traits in psychic natures either to grave inconsistencies in character, or to unavoidable (in their case) inconsistencies in consciousness. The consciousness within the psychic's brain is constantly fluctuating and psychism itself vividly objectifies that fluctuation so that the psychic may, at short intervals of time, speak and act in several inconsistent ways. An enemy prefers to take the former view, and to condemn a man all the more for his failings because he seems (or pretends, as enmity would put it) at other times to be vastly above them. Some of my friends, who are and have a right to be, sincerely scandalised by Mrs. Besant's and Mr. Leadbeater's letter day proceedings, strenuously take the former view, while I would fain commend the latter, implying tolerance and an easy way to open-minded interest and sympathy, with the sine qua non provision that the psychic be carefully saved from the terrible fate (to himself) or herself persecuted for no



fault that he (or she) is aware of. Here is the test (463) of dangerous psychic inconsistency in consciousness: the inability to admit that one may have said or done anything amiss. It is to my mind a clear matter of irresponsibility, not guilt.

(5) That is where the quasi-hopelessness of Mrs. Besant's case comes in. There is not the least harm in her being psychic, and seeing and hearing effulgent Bodeys' and imperious "Masters Voices" to her heart's content. But that she, as such, should claim (be it in the name of "God" Omnipotent Himself) to manage the Theosophical Society and to guide and mould the destinies of the World through it, is fatal, both to the Society and to herself; it would be fatal to the world if she succeeded in her measureless ambition. But she, will not succeed. Her inconsistency will mercifully make her fail in the Society or it will make the Society fail with her.

(6) So long as it last, every honest citizen is entitled to consider members of the Theosophical Society as something less than straightforward, honest, rational folk; even as something less than frankly superstitious Bigots. Their having for a Motto "There is no dharma higher than Truth" and claiming that this double-bottomed business, with all the evasion and shuffling it implies, is the Gateway to the Path of Cosmic Wisdom and Holiness, makes them as either soft-headed devotional noodless or downright objectionable (or pitiable) hypocrites.

(7) Mrs. Annie Besant is at best an extraordinarily gifted intellectual, social and oratorical medium, mentally and physically amenable, to an ever-indeterminate extent, to the influence of the next strong man she whims to give her friendship to.

They talk of "entering the Path" but want to comfortably dispense with its very first condition (Proclaimed by themselves!) to wit, viveka, "discrimination, careful ascertainment in short, conscientious TRUTHFULNESS." What can they expect but to find themselves led into a bog, and too crippled by their own deliberate abdications to scramble out of it.

(8) I believe that, while blessed with with mystic experience, he was at the same time cursed by nature with a number of psychic gifts, a gift of "personal influence" or spontaneous magnetic projection, most of all.

This would, in his exalted moods, literally throw down people to his feet. They would be thrust into sort of a trance (if they surrendered) and be made to share, perforce, a touch of his transcendent life after which they of course took as revelation from on High, what ever rubbish his lesser moods happened to say or do - yea, the veriest trash even. an unfortunate temporary surrounding vortex of strong



psychic power, brought over from past lives as "Wonder Man", exercising itself almost automatically on those who happened to be passive to his presence.

(9) If I have a chance of knocking somebody's bad Karma seriously on the head stunning it for a considerable period say the remainder strength and fuller knowledge with which the man will be able to gather more strength and fuller knowledge with which ~~the~~ to meet his bad karma more efficiently when it recovers from its swoon by and by -- is not that "interfering act" itself (9f at all possible) a working our holding back my willing powers such as Mr. G. seems to have possessed. But if I had I would feel bound to use it for all it was worth to make the lives around me as happy as they could be, full trusting people's bad karma to vent itself. I would consider myself an item of other people's best karma, and would regard their being their own in my way as the signal for the excellent karma to operate energetically and cancel for the none all countervailing "bad karma" in the lives of those around me. I feel that I am now largely deprived of power for having failed to do this in the past. I believe it is on this principle that the greatest of all mystics unhesitatingly interfere for the good of all around them. The other tendency, exemplified by Mr. G. I am inclined to qualify or rather disqualify) as mystic squeamishness. The Doctrine of the Heart is full of profound truths, but breathes this atmosphere of karmic anaemia is written in a minor key, so to say. Mystic negationism always surrounds itself with positive evil, which is nothing but the symptom of its "unwillingness to fight." I believe the evil, far from efficiently withwilling albeit disassinate exertion, won or thrashed into seeking better and more rational forms. By evil, here, I mean of course the Energy which is working in evil "Because irrational ways, and awaits but sufficient effort on our parts to transmute it into something better.

(10) And it is idle to hanker after "might have beens". Endless time and endless opportunities of doing better on the basis of our present blunders lie ahead. The experience gained by several of us in blundering through this particular bal masque has, most of it, not been assimilate yet.

(11) Modern Theosophists are in the main quite incapable of appreciating the Cosmic Theosophy that once had her home in India. The fantastic success of Mrs. Besant's well known later moves seems to show that they far prefer sensational revelations from concrete people whom they can have personal ties with here and (in perspective) hereafter--after not seeing that those personal ties, and the sentiments involved, are precisely the obstacle.



(nay, are to the normal aspirant an insurmountable obstacle to the clear apprehensions of naked Truth, both (465) subjective and objective. Hence the Acient Method of embodying Truth in stories and aphorisms having no personal relation to the hearer and evoking to personal sentiment in him. There was wisdom in this short cut to the deeper Sekh through the jungles of the outer personal self of emotion and impulse, "karma-Manas" later method seem on the contrary calculated to raise in the outer self of those she influences such a jungle of personal sentiment hope, fear, attachment, resentment, approbateness and what not as to mask the Deeper Self past finding.

(12) The crux of the whole book is self-realization through a negative Mantra or formula: Ahan Etanna- Aham etat na, "I that (am) not." Now this formula spontaneously jars on me and the reason of all things. My formula is "yes, " not "no". I absolutely cannot meditate a negative. I must be made like that: I can't help it.

What made me all the more decidedly reject this teaching was that the book claims to improve upon and supersede the oldest positive Wisdom-Logia such as so "ham asmi, tat tvam asi, "He I am", "that thou art". Surely we must have something of Mrs. Besant's megalomania in his notion of going one better than the Authors of the Upanishads.

(13) I purposely preserve the Sanskrit order here though it may sound barbarous. For the usual translation "I am He is utterly misleading and dangerous, giving precedence to "I" over "He", The Sanskrit formula makes one first meditate Divine Perfection(He), raising one's consciousness to the highest attainable pitch; then, by an effort of the will, imaginatively merges all the rest of oneself in that, conforms one's self to that. It is thus essentially progressive. "I am He" would tend to swell the extant "I" to fancied cosmic proportions, leading to spiritual megalomania of the most dangerous type. See in the next chapter my experience in relation to Aham Brahma asmi-a Sanskrit mantra which presents the same dangers as the English "I am He."

(14) Impersonal Christs and teachers have all along been betrayed by personal sects formed in their name after their departure.

(15) Under other guidance and influence, Mrs. Besant has been unconsciously but grievously undermining and bringing confusion upon her own good work, in a manner which is the source of the greatest possible sorrow to her old friends and colleagues.

(16) Despite the suggestions, advice, entreaties, expostulations and warnings of her old colleagues and councillors who had made her work in India possible, she developed more and more and beyond all the bounds, the germs of



person worship so long held in restraint. Entirely proofless claims to superphysical powers and experiences, to being an Initiate, an Arhat, Mukta and what not; claims to "see" Maṛa and Mercury and the whole Solar System pastm present, and future (but with careful avoidance of even the most easy test, such as reading as given page of a closed book); claims to be the sole authorized agent of the "Great White Brotherhood" which guides Evolution on Earth and to be in communication with the "Supreme Director of the World" and with the "World-Teacher", etc. -- in short all the elements of sensationalism and emotionalism -- which were formerly sub-dominant and private (confined mostly to the inner, E.S.T. organisation with the Theosophical Society) began to be predominant and were given to the public.

N.C.GHOSH: LIFE AND TEACHINGS OF MAHA -RABHU JAGAD BANDHU

(A Bengal Mahatma - Born 1871 -- Died 1921)

- (1) Jagad Bandhu who never used any body's bed or clothing and advised his followers also not to do that.
- (2) He insisted on all Students to become graduates first and then to think of a life of meditation. He did not like illiteracy, which he thought to be an obstacle in the way of Spiritual realisation even and he said, "Let none of you remain illiterate. Do not give up your studies until you graduate. Study law and medicine and be Doctors, Lawyers and Judges. The ignorant will not be able to understand my Sayings."
- (3) He ordered some of his followers to avoid sleep altogether as he said, "Sleep is death". It so happened that they did not sleep even for a minute for 8 days and 8 nights after which they felt unwell and as they were dozing, Jagad Bhandu suddenly appeared before them and woke them up. Then he taught them an art whereby they would be able to conquer sleep altogether.
- (4) While at Navaduripa, Jagad Bandhu knew by his power of Second Sight that a great Sadhu was going to commit suicide, into the Bhagirathi. It was about 2 am. in the night. Jagad Bandhu at once called one of his followers, and despatched him by the way which the Sadhu took. As the Sadhu reached the bank of the Bhagirathi and was about to jump into the river the follower of Jagad Bandhu called him out by his name which extremely surprised the Sadhu who stopped and looked back. The follower of Jagad Bandhu approached him and communicated his Lord's message to him. "It is a great sin to commit suicide for a slight cause. A great Life is going on and whatever is good and whatever evil all are included with the Lila. However gloomy might be the aspect of the evil, immense good awaits it." Being struck with amazement and full of reverence the Sadhu went to the prabhu and resigned himself entirely at his feet. Jagad Bandhu consoled him and gave him a fresh start in his spiritual life. The Sadhu was no other than Paramhansa Balkrishna Sachchidananda Saraswati.







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(1) True, without the Divine Mercy, you cannot be drawn into Him but to deserve His Grace, it is necessary that you should always be striving hard and be always on the alert.

(2) There is nothing to be slighted in this world. He manifests Himself in endless ways and forms. The great game of life cannot go on, unless the movements be various and fleeting. Don't you see how light and darkness, happiness and misery, fire and water, stand unified in but one link?

(3) If you find anything amiss in your worldly affairs how much pains you take to find out means for setting it right! But when you sit down to pray for a few minutes, you proclaim your helplessness and sit idle depending upon His grace. Is this the right attitude of a good seeker of Truth? Rouse yourself up once with zeal; stir up all that is best in you to focus all your thoughts on Him.

(4) So long as you have to deal with others through speech, use it very sparingly. Listen to what other people say to you and only when necessity demands, speak but a few words like a few doses of Homeopathic Medicine.

(5) Always try to pass your time in the open air and keep the body bare as far as practicable. The lure of the lofty mountains and the call of the open sea, you should enjoy often and there say out your thoughts with an open mind. If this is not practicable, try to look up towards the open sky whenever you get an opportunity and you will feel that your shackles are giving way and your soul is opening up.

(6) Your own self is not visible to your eyes. You should always be eager to hear an account of your worthlessness from the lips of other people. This helps selfscrutiny. But attention to one's own praise by others has no such beneficial effect.

(7) Gradually restrict the scope of all sensory experiences and withdraw your mind into depths of meditation; otherwise you will find many pitfalls in your way to find God. If you seek to install Him in your heart, but at the same time let your eyes, ears and other senses be busy with the idols of the world, will you find Him? Meditation is the real form of worship and formal ceremonies are but its passing phases.

(8) Try to give away thoughts and attain serenity by making the mind as blank as possible. Observe the vow of silence from time to time and this will greatly increase your power of concentration.

(9) Instead of placing all reliance upon the healing power of the Guru or the Mantra, let there be some stress on your personal endeavour too. Religious culture is neither possible by proxy nor by thoughtless dependence on artificial aids but on one's honest and sincere endeavours.



(10) The vital forces of our life increase as we learn to utilize the rhythm of life in our devotional exercises. To do this sit up and relax yourself for sometime in a solitary place and then concentrate your mind on the mantra or His name with your breath. When the act of breathing and the contemplation of the Divine coalesce as a result of long practice, the life-breath will attain its normal balance. Then the body will have a steady pose and the mind have a unitary direction. It will at that stage be evident to you that One Great Life permeates the universe.

(11) Many people say,—"We do not like the noise and bustle of Sankhitan; we desire quietly to contemplate on God—setting in a solitary place. To speak plainly, if you can find Him by contemplation, well and good. But analyze the workings of your mind and find out if you can really think of Him when you are alone. Thoughts of all the affairs of the world come in crowds when you are alone.

(12) Persons who lack a strong sense of duty and firm determination to succeed, always seek the help of others. You do a lot of your worldly affairs through self-effort but in contemplating on God you always demand external help.

(13) If you go on multiplying your burden from inside and expect some external forces to drag you on like a cargo boat, your expectations would be quite futile. To wean away one's mind from the distracting influences of the world, requires much effort of the will.

(14) Your own weaknesses and find out what they are, and try to remove them by the power of self-help.

(15) Choose a picture, a figure, a symbol, or a sound as the centre of your thought and keep to it constantly; your mind after roving about will find rest here.

(16) Do you want to live the life of a Sannyasin? Then try to live constantly in the void. He who has given up all his possessions in the name of God and has allowed them to float away into the eternal void is a true Sannyasin. So long as you have desires for money and attachment to worldly things, you should better live the life of a householder. There are only a few Sannyasins in the world. Much praise is due to a person who with the attitude of a Sannyasin, chooses the life of a householder.

(17) Those that desire to realize Him, the Himalays are for them a happy resort; Nature there is in her magnificent splendor and full of peaceful sublimity. In the midst of such an environment contemplation of the Infinite and Self-examination are both easy. Those that base their Sadhana then on culture of Bhakti or some other noble sentiment, the seaside is the best place. One can find there waves after waves, like the surges of



of emotions, striking his bosom and leading him onward to Him beyond all bounds of emotional impulses. To those who are just on the path, a nook in some beautiful corner is helpful. To a householder a sacred spot in the corner of a house is favourable.

(18) Does He want anything from us? Gems lie deep in the bosom of the earth and can be found only after all the ignorance and impurities of life have been removed by prayers and self-scrutiny.

(19) You sometimes say that egoism is the root of all evil but in fact it is not so. The Ego may also be called will force or self-effort. Egoism is the cause of birth and death but at the same time it may work for one's own salvation. The Ego causes a breach between man and God, and in filling up the breach the will-force or the power of the Ego is required.

(20) The Samskaras, transmitted to you through previous births, have so much obscured the soul, that it is very difficult to concentrate on Him.

(21) I don't advise anyone to give up the world and retire into forests.

(22) When a strong desire awakens in the human soul to know the secret of the self, the Saints appear before us. With an open mind, with great faith and reverence, one should approach them. Seat thyself before them in silence and think of God. You will get much more benefit than from the individual studies and discourses

#### IRWIN EDMAN: "PHILOSOPHER'S QUEST"

(1) I am indebted to them all," said Spinoza, "and to the Old Testament prophets who have taught you as well as they have taught me. But in the long run one must think these matters out for one's self. If faith were enough, I should never have criticized the Jewish tradition nor been excommunicated by the Synagogue."

"Well, you have certainly thought these matters out, not only better than most men, but, as the philosophers are coming to recognize, better than most philosophers. You of all thinkers were utterly clear as to what the good is, the certain and indubitable good, and very lucid indeed (though not easy) as to what is the most certain way of attaining it.

(2) Spinoza said: "And I fancy that many another philosopher began in much the same way. I suspect that most men when they begin to reflect about life begin, as I did, by being dubious about the distractions of the world, and yet



are not willing to give them up until they can be sure of something patently less illusory. Have you not gone along a similar path? Do not men of your century, all the more sensitive and meditative ones, go necessarily along a familiar road? Men's nature and the nature of things are the same in all generations; the path of men in their reflective search for the good in essence must be always the same.

I judge you found a certain wisdom in the passage you have been quoting, and that you felt a fellowship with truth. Whenever we admire a paragraph by a philosopher, is it not because we admire what we have been silently, and perhaps unbeknownst to ourselves, wishing to say to ourselves?

(3) It is clear why we now appreciate the emptiness of what you long ago saw was empty, for you, too, lived in an anarchic and revolutionary generation.

(4) It is easy enough to persuade, and impossible, I should think, to convince, them that there is a good, as you put it, difficult and rare, to which they may attain and which is less illusory than those they have left."

"But there is such a good," Spinoza said quietly, "and I thought you admitted that I had been clear as to what it is. But perhaps you have forgotten, or have confused it with notions of philosophers other than myself. You professors know so many systems (and often know nothing else), that I am not surprised that you mix them up. Where philosophies are mere words, the words easily become mumble jumbo, or are altogether forgotten. I will take the liberty of reminding you: The only and the ultimate good is the union of one's own nature with the nature of things. It is not easy to understand what that means, I know, though if you read my ETHICS carefully, I do think it is clear, even if difficult. But it is not enough that people understand it, they must feel it. And they will not be able to feel it until they do understand and have so affixed themselves to the eternal, to the true, nature of things that they are freed from bondage to temporality, to change, to illusion.

"Only when they have the perspective of eternity will they be free from the partial and provincial perspectives to which their passions attach them. "Ripeness is all," your English Shakespeare says. One ought not dare to paraphrase him. But I can't help thinking that what he meant could equally be stated: "Wholeness is all." Wholeness of one's own soul, and an uncorroded oneness with the wholeness of things. You have correctly divined that distraction is the great enemy of wholeness, and that distraction comes because of that incomplete view which is a failure of reason. A Greek

~~1888 before my own time saw the problem~~



long before my own time saw the problem:

"To see life steadily and to see it whole." Matthew 473

Arnold was correct in thus defining Sophocles' ideal.

But to see it steadily is to see with the intellectual eye, with the vision of reason. It is to see the chain of causes and consequences, it is to be one within one's self, and one with the one divine order of reason. It is error, partiality, incompleteness of vision, or partiality of passion, that makes the distractions of the world."

(4) There are epidemic in our society at the present time (though you may not have come across them in your wanderings) as species of doctors of the spirit known as psychoanalysts. They have a kind of therapy which consists in no small measure of taking their patients out of their private worlds, their neurotic personal complexes, and gradually leading them to recognize the realities of their own nature and of the inescapable public world. They help them to persuade or convince themselves through the freed logic their own utterance to live in consonance not with their own fantasies (which lead them to disaster), but with their own actual natures and the true nature of things.

(5) "Very interesting," said Spinoza, "what you say about the freed logic of utterance. Are they led step by step by geometric proof, the only kind of proof really, to see what their own natures are and the nature of things also?"

I don't pretend to understand it completely," I said to the philosopher placidly regarding me, "for the language of this new science -- if it is a science -- is not altogether clear. The patients arrive ultimately, I am told, when the cure is successful, at something very near what you prescribe as an ideal. They contemplate reality and are free from bondage to illusion. But they are not required -- some of them would be thoroughly incompetent (and the doctors, themselves, who cure them would be incompetent) -- to follow the arduous geometric method of your ETHICS. It is the language of your book, by the way, that I fear has driven off many who might be most benefited by it. "The best things," as you yourself remark at the conclusion of the ETHICS, "are as difficult as they are rare."

"I never suggested," Spinoza said, "that liberation from the bondage of passion is easy, and the path of reason is notoriously an arduous one."

But it is something more than the difficulties of mathematical method that has put people off, my dear philosopher," I said. "You make the good life itself a mere abstraction, and are not abstractions to most human beings oppressive and forbidding? An equation is not particularly winning or glamorous. What you seem to



recommend is a sort of mathematical equation of the mind with the order of things. The order of ideas and the order of nature, you say, are one. The perfect philosopher is like a geometer perfectly understanding geometry, and at last becomes identified with the proofs he understands. But we are not all perfect philosophers, even those of us who have a touch of philosophy in us. It is easy to distract adolescents from the propositions of Euclid to the play of sunlight on the schoolroom desks, or to the desks.

"But surely you remember," Spinoza said, "that I never anywhere suggest that emotion could be replaced by the intellect. I explicitly point out that an emotion can be replaced only by another and a more powerful one. You call the Ultimate good toward which my ethics points an abstraction. But is it, really? The union of one's whole clarified being with the whole of things, living and inclusive. The act of union with it is not an abstraction. Nature is the whole of nature -- that surely is not an abstraction. Nature is the whole of things, living and inclusive. The act of union with it is not an abstraction. It is an act of the most perfect realization, of the greatest vitality. The discipline by which one arrives at that union is intellectual, surely, for it is mathematical, and mathematics is the only avenue to true certainty. But the fruit of that discipline is not intellectual; it transcends intellect. It is life become completely whole, completely alive: experience, usually stumbling and blurred, becomes perspicuous as sunlight; action is transmuted to pure and radiant contemplation. It is the blessedness of insight. It is not intellect, halting and argumentative; it is an act of beholding, of clarity achieved and enhanced by love. It is an intellectual love of God. It is the rapt realization of, the rapturous merging with, nature. When we love a part of the whole, and love with partiality and fanaticism, we are distracted. Only when we see the whole and are one with it, are we at peace. Our life has become pure understanding, our understanding has become pure vision, our vision has become pure oneness with that Nature which, completely understood, is the whole substance of our knowledge, of our love, and of our transfigured selves. We have passed by the way of the mind from time to eternity. And such a passage is possible in any era, however chaotic, for the chaos is chaos only to the imperfect intelligence. Properly understood, all is order, and if his soul is ordered, any man can, even in the most warlike and violent of times, be at peace."



## FOREWORD

By M. Hafiz Syed, M.A., Ph. D., D. Litt.

"Pursue the enquiry 'Who am I' relentlessly. Analyse your entire personality. Try to find out where the I-thought begins. Go on with your meditations. Keep turning your attention, within. One day the wheel of thought will slow down and an intuition will mysteriously arise. Follow that intuition, let your thinking stop, and it will eventually lead you to the goal."

From Maharshi's teachings.

"If the Supreme Truth is unknown, the study of Scriptures is fruitless; and when the Supreme Truth is realised the study of Scriptures becomes useless."

From Sri Sankaracharya.

Most of the people in this world have no faith in spiritual values. To them the human mind is all in all, and this leads them to a variety of reflections and speculations. Some of them call themselves sceptics, others agnostics and yet others pride themselves on being pure materialists. The Truth is veiled by our own ignorance. We do not carry our search after it far enough.

Having exercised our intellect up to a certain limit we feel there is no hope for further discovery or investigation. This attitude of the mind is the result of the study of Western systems of philosophy which, from the Eastern point of view, is barren, and leads us nowhere, beyond speculations and guesses at truth.

Whereas Eastern philosophy, more specially Indian system of thought, affords some genuine hope for an earnest aspirant on the path of search for Truth:



Almost all the ancient thinkers, Saints and Sages have pointed out an unflinching practical path by pursuing which, one may free oneself of all doubts and uncertainties and realize the meaning and purpose of Life. Their method of approach to truth is fairly scientific. They do not dogmatise nor play upon the credulity of our faith. They simply point out a path and lay down certain definite conditions for attaining it.

The final success on this path depends entirely on the aspirant's own effort and self-investigation. The first obvious condition is earnest desire, unquenchable thirst to drink the Water of Life. In answer to a question as to what are the requisite qualifications of a disciple, Sri Ramana Maharshi once stated:

"He should have an intense and incessant longing to get free from the miseries of life and to attain supreme, spiritual Bliss. He should not have the least desire for anything else."

The second is a ceaseless effort with careful and close observance of rules of conduct and the cultivation of the virtues of dispassion and discrimination. The third is the search for a Sad Guru, a genuine teacher who may rightly and successfully guide the aspirant to his destined Goal.

It may be added that the ancient Hindu Scriptures and the Upanishads have already given us necessary directions as to the Path and its achievements. But the truth that is to be found by this definite scientific



method is eternal as acknowledged by the ancient Sages and needs to be testified to by living witnesses from time to time. It is these Sages who have taught us the reasonable assumption and the logical conclusion that only a living Teacher can teach us the Upanishadic Truth, not the Upanishads themselves, because they are just words and little more, while the living Teacher is an incarnation of the Truth we seek.

Mouni Sadhu, the writer of the book "In Days of Great Peace," published in its second edition under the title "On the Path of Sri Ramana Maharshi" seems to have fulfilled all these conditions as far as it is humanly possible. As an earnest seeker he pursued several methods of God realisation as taught by various schools of Yoga, occultism and mysticism and finally came to his supreme Master and Guru, Bhagavan Sri Ramana Maharshi who finding him well equipped with the necessary qualifications enumerated above, granted him His Grace, eradicated his ego-sense (as reported by the author himself) and finally helped and guided him to discover his own eternal and ever-abiding Self.

From our point of view there are two kinds of rational faith in the reality of spiritual life.

1. An indirect faith which we have to have from the experiences and verdicts of such dauntless seekers after Truth as had the courage, endurance and iron will to struggle through the thorny path of Self Realisation and whose words, according to their antecedent and personal integrity, have to be trusted.



2. Faith drawn from direct experience—a thing which no one can possibly doubt or deny.

Mouni Sadhu's book serves as a precious evidence of indirect faith which we have to closely and correctly investigate and ascertain for ourselves. The much-too-careful and punctilious author has committed his inexpressible inner experiences to writing as faithfully accurately and humanly as possible. It is left to us now to make use of it, to the limit of which we are capable.

Actuated by the sense of selfless service and his desire to share with others his experiences and convictions, as a result of his direct knowledge, he has embodied his thoughts and feelings in the form of this fascinating and an altogether inspiring and highly instructive book. The earnest readers will find in its perusal not only evidences of one who has crossed the shore of illusory Samsara but enough food for thought and inspiration.

Dr. M. Hafiz Syed,

June, 1953.



- ① Various impulses, not all of them meritorious, impel to the Search. These impulses are diverse and contrary. Some believe that spiritual achievement will bestow temporal authority; others that it will make available the material objects of their desires.
- ② The Essenes recognized no formal worship except personal prayer. They devoted their lives to service.
- ③ The Eastern peoples created systems of soul-culture like those which the Greeks called disciplines.
- ④ During the last several years there has been a rapid increase of popular interest in retreat movements. Many denominations, which have not hitherto encouraged retreats, have established houses devoted to religious seclusion - brief periods of voluntary retirement from the pressures of society.
- ⑤ At no time did the Essenes exceed four thousand. They were gathered from many levels of society, each in his own way had found it impossible to continue practices which offended his soul.
- ⑥ The Essenian settlement in the Qanien hills near the Dead Sea succeeded because each of the members required very little leadership or guidance. There was a broad rule against merchandising. The Essene must create or produce, and not barter or exchange. He was not supposed to hold public office, because by so doing he would be forced on many occasions to violate the dictates of his heart. He refused to take part in war because he held life to be sacred.
- ⑦ The life of the Essene was divided between labor and learning. The intellectual level was high. They would speak only the truth and were incorruptible.
- ⑧ Mysticism first civilizes the person, and through the person transforms the physical environment.
- ⑨ Those who live well within the framework of some spiritual doctrine are generally persons who would live equally well in almost any situation. They brought their own integrity with them and simply unfolded it through some accepted pattern.
- ⑩ Some may interpret the mystic life-way as an evasion of common responsibilities. This is a false judgment, on insufficient evidence.



⑩ We have no evidence that flowers know why they grow. They fulfil themselves. By simply permitting consciousness to guide conduct, the Essenes unfolded the basic plan for human society. With them it was neither a political ideal nor an ethical formula; it was the inevitable relationship of honest human beings. The man of action is more impressed by the quantity of activity than the quality thereof. He considers the quiet acceptance of the divine plan as non-productive and negative. There are two sides to this problem. The practice of the divine presence is itself a great and wonderful service to others. ⑪ The Essenes left no writings. They quietly walked in the light. They achieved little but attained much. ⑫ The mystic, from his own experience, knows that he is useful, no matter how small may be his sphere of influence. He is moved into his proper place, not by his own will or his own ambition, but by the power of God. When faith is real, there can be no impatience. ⑬ The accumulation of religious tradition is sanctified by human authority but is not necessarily a true revelation of original meaning. The modern devotee assumes that the long acceptance proves much, when in reality it proves only the long acceptance. ⑭ The Essenes were remarkable for longevity. So simple was their way of life and so moderate their habits that many of them attained to 100 years of age. It is believed they accepted the doctrine of metempsychosis. ⑮ Like the Pythagoreans the Essenes held communal prayers before sunrise. They said grace before meals. There were 12 groups. The higher was dedicated to absolute continence, rejected marriage and all human ties. The lower was composed of householders, who could marry and raise families and keep their homes in the community. Marriage was looked upon as a mystical sacrament. There was very little sickness among them.



(15) The Essenes believed that growth toward God was a joyous experience. There was no place in their faith for despondency. By perfect acceptance they attained peace. The sect <sup>(63)</sup> 481

of the processes of life as proper and decreed by God

perpetuated itself for several centuries. Nothing is known of them after the end of the first century. (16) The report that Jesus travelled to the Far East has not yet been substantiated by reliable historical data

(17) When discord takes the place of harmony in the human heart and mind, the resulting disaster is reflected into the body as sickness and into the collective social pattern as war and crime. (18) The ancients symbolized the world as a temple where each truth seeker is tested and proven. (19) Those who have not experienced the omnipresence of the love of God will falter when faith is tested. These are the sheep who still depend upon the Good Shepherd. Among the Greeks the word 'sheepfold' was applied to a rite of initiation into the mysteries of religion.

The masters and instructor-priests were called shepherds.

(20) The mystic has outgrown the illusion of an exterior cause for an interior disaster. He knows that his own false estimates, mistaken judgments and immature opinions were responsible for his sorrows.... The more we are sustained by internal strength, the less we demand of life around us.

(21) Such exaltations are not of long duration. Man would be dissolved utterly did he not escape

back into the narrow chambers of mortality. But something of God is with him and remains forever. (22) The miracle, when separated from a sound religious doctrine, can lead to unfortunate results. The human being naturally seeks to escape from the restriction of Law and order. He resents being required to practice a code of ethics which interferes with his selfish instincts. The miraculous seems to offer a supernatural solution to situations, the full implications of which the mind wishes to evade. Why should we struggle for improvement of character if the greater sinner can become the greater saint by mysterious means?--- The

GRACE



miracle has not occurred to us, but is told of others  
We are inclined to assume, and by this we are led  
astray. Cause and effect may not be evident to  
physical perceptions. The interior circumstances  
cannot always be estimated rationally.

(23) When the mystical state has been attained, we  
find ourselves experiencing so complete an  
awareness of the rightness of things as they are,  
that we no longer petition that they be changed.

(24) If plants grow toward the sun, why should  
not souls grow toward God, which is the source of  
their nutrition. (25) Internal growth does not  
confer freedom from law, but freedom  
within law. (26) There is no need to  
ask for light; rather should we pray that our  
sight shall be clear so that we may behold the  
light which is forever here. (27) The miracle of  
the soul's awakening was by grace. Some taught  
that it was God working mysteriously in the  
human heart that accomplished the wonder-  
redemption. Others believed that it was man's  
own earnest and dedicated effort which made  
possible the union of human and divine  
consciousness. (28) There is not only the factor  
of human aspiration but also a direct outpour-  
ing of transcendent energy from the life-  
source. (29) This is accompanied by a  
complete shattering of the subject-object  
concept within ourselves; a state in which  
there are no images, ideas, attitudes or symbols.

(29) In this uneasy generation, few achieve even  
a semblance of personal contentment. (30)  
Mental habits permit us to exonerate ourselves  
from all moral responsibility for our misdeeds.

(31) We are naturally happy because we are  
children of light, not darkness. We were  
fashioned with a capacity for joy. (32) Time  
returns to eternity; the part is united with the  
whole; the spark is one again with the flame.  
The wisdom of man surrenders to the grace of  
God.



(1) For the Western man to seek ecstasis as an end in itself, or to follow the road travelled by the Oriental yogin or the mediaeval religious mystic, would obviously be quite false and even dangerous. For in the West we have committed ourselves to the search for truth by the scientific road, and we throw away the consciousness that has been achieved on this path only at our peril. If we are to experience the enlargement of personality that comes from an acceptance of the nonpersonal forces beyond our limited consciousness, it must be accomplished not by a denial of all that our fathers have built up but rather through an extension of their conquest. The aspects of experience they disregarded must in their turn be included in our World-view. In other words, it is through a psychology based on scientific observation that we must approach these strange and unknown regions of the psyche. While permitting ourselves to experience the nonpersonal or archetypal realities within, we must also seek to understand them and weld them into the totality of our psychic structure.

If an individual throws himself into the ecstatic experience without restraint and allows himself to be swallowed up by the nonpersonal forces of the psyche, through temporary sacrifice of his individual and conscious standpoint, he achieves a sense of wholeness, it is true; but when he comes to himself again, he may return to his former condition of limited consciousness dominated by the rational ego, while that aspect of the personality which lived during the ecstasy will fall back into the unconscious. Thus his consciousness is split and he lives as two distinct personalities.

In other cases the man who has such an experience may remain in the ecstatic state, going over completely to the condition of "superior" consciousness. If this happens he will lose his contact with everyday reality: he may become a fanatic, or even a psychotic, being alienated from himself, while what was formerly his conscious personality drops into the depths of the unconscious and is lost to sight. This man will escape the experience of conflict, just as does the one who identifies completely with his rational and conscious personality and represses the irrational experience.

But if a man who has had an ecstatic experience succeeds in holding to his conscious standpoint and its values, and also retains the new influx that has come to him



from the very depths of the psyche, he will be obliged to endure the conflict that two such widely different components will necessarily create, and will be compelled to seek for a means of reconciling them. This attitude is the only safeguard against falling under the spell of the nonpersonal, daemonic powers of the unconscious; it is the modern way of following John's advice to "prove the spirits." If the effort is successful, an inner marriage will be consummated, the split between the personal and the nonpersonal part of the psyche will be healed, and the individual will become a whole, a complete being.

(2) A similar technique is followed in certain yoga practices, in which sacred pictures are meditated upon until they appear to come to life and unfold spontaneously before the mind's eye. The "trumps major" of the tarot cards were used for this purpose. A series of archetypal themes were represented on the cards and these were meditated upon by the disturbed individual, under the guidance of a teacher, with the expectation that the so-to-speak right or healthy images pictured would gradually replace the faulty or disorganized contents of the patient's psyche.

In all these instances the purpose of the meditation is obviously to put the sick person into a positive relation to his unconscious.

(3) However, modern psycho-therapeutic experience, especially as based on depth psychology, corroborates the mystery teaching outlined above. It is well recognized today that the insight or guidance needed to bring the schizophrenic patient back to the world of reality must come from within his own psyche; it cannot be imparted from without. No matter how clearly the physician understands what is happening, he cannot give the patient his insight. The latter has to find his own ground of understanding; the most the physician can do is to guide and encourage him on his inner journey, helping him to comprehend the experiences through which he is passing, until of itself the light dawns upon him, often in a way quite unforeseen by his doctor.

(Comment by P.B. on above will be joined to his comment on Jung's objection to Westerners practising Yoga, as stated in his introduction to R. Wilhelm's "Secret of the Golden Flower.") page 87



~~(LIT)~~

*There is no duty we underrate so much as the duty of being happy.*

— ROBERT LOUIS STEVENSON

*On*  
HAPPINESS is like a pebble dropped into a pool to set in motion an ever-widening circle of ripples. As Stevenson has said, being happy is a duty. Yet many of us underrate it, ignore it or invent excuses for failing to perform it.

"How can I be happy," we cry, "with my problems and disappointments?"

There is no exact definition of the word happiness. Happy people are happy for all sorts of reasons. The key is not wealth, success or physical well-being, since we find beggars, invalids and so-called failures who are supremely happy.

Being happy is a sort of unexpected dividend. But *staying* happy is an accomplishment, a triumph of soul and character. It is not selfish to strive for it. It is, indeed, a duty to ourselves and to others.

Being unhappy is like an infectious disease: it causes people to shrink away from

the sufferer. He soon finds himself alone, miserable and embittered. There is, however, a cure so simple as to seem, at first glance, ridiculous: *If you don't feel happy, pretend to be!*

It works. Before long you find that instead of repelling people, you attract them. People enjoy being near you. They are eager to know the secret of the change in you, to share it, to profit by it and to learn from it. You discover how deeply rewarding it is to be the center of wider and wider circles of good will.

Then the make-believe becomes a reality. You possess the secret of peace of mind, and can forget yourself in being of service to others.

Prolonged unhappiness, futile grief and self-pity lead to the dark portals of a sick mind, beyond which lies nothing at all save loneliness. Being happy, once it is realized as a duty and established as a habit, opens doors into unimaginable gardens thronged with grateful friends.

— *Michael Cram*

HANS SOMERSON PHOTO





THE GREAT UNTOLD STORY OF  
FOR ROBERT TAFT'S  
LAST DAYS

PAGE 8



(1) In Europe, we have become accustomed to an almost complete gap between the theory of philosophers and their practice, between their views on the nature of the universe and their mode of life. Schopenhauer and Herbert Spencer, for instance, at once come to mind as particularly striking examples. If a philosopher here has proved that there is no ego, he is apt to leave it at that, and to behave very much as if there were one. His greed, hate and attachment remain practically untouched by his philosophical arguments. He is judged by the consistency of his views, not with his life, but with themselves, by his style, his erudition -- in short, by purely intellectual standards. (p. 20)

(2) Immortality is just the opposite of this life, which is bound up with death, and inseparable from it. We start dying the moment we are born. The rate of metabolism in our bodies begins to slow down immediately after conception. Birth is the cause of death. All the circumstances which may bring about actual death are but its occasions. (p. 24-5.)

(3) It is usual for Yogis to concentrate on an invisible centre above and between the eyebrows, and the Yoga doctrine has always assumed that some centre of psychic or spiritual force is located in that part of the forehead. (p. 37.)

(4) According to common Indian tradition, a kind of fiery energy radiates from the bodies of great men, and the habit of meditation increases it. (p. 38.)

(5) ... Where formerly Athene, Baal, Astarte, Isis, Sarasvati, Kwan Yin, etc., excited the popular imagination, it is nowadays inflamed by such words as Democracy, Progress, Civilisation, Equality, Liberty, Reason, Science, etc. A multitude of personal beings has given way to a multitude of abstract nouns. In Europe the turning point came when the French deposed the Virgin Mary and transferred their affections to the Goddess of Reason. The reason for this change is not far to seek. Personal deities grow on the soil of a rural culture in which the majority of the population are illiterate,







while abstract nouns find favour with the literate populations of modern towns. Mediaeval men went to war for Jesus Christ, Saint George and San José. Modern crusades are in aid of such abstractions as Christianity, The Christian Way of Life, Democracy and The Rights of Man. (p. 41.)

(6) About 1000 A.D. Buddhists in the North-West of India came into contact with the victorious forces of Islam. In their desire to be all things to all men, some Buddhists in that district rounded off their theology with the notion of an Adibuddha, a kind of omnipotent and omniscient primeval Buddha, who through his meditation originated the Universe. This notion was adopted by a few sects in Nepal and Tibet. (p. 43.)

(7) Most of us are inclined by nature to live in a fool's paradise, to look on the brighter side of life, and to minimise its unpleasant sides. To dwell on suffering runs normally counter to our inclinations. Usually, we cover up suffering with all kinds of 'emotional curtains.' For most of us life would be intolerable if we could see it as it is, and if our mental perspective would emphasise its distasteful features as much as its gratifying ones. We like to keep distressing facts out of sight. This is illustrated by the widespread use of 'euphemisms,' which is nothing but the avoidance of words that call up disagreeable associations. A vague or round-about expression covers up a fact which is disagreeable or taboo. There are, in all languages, hundreds of euphemisms for death, deformity, disease, sex, the processes of digestion, and domestic troubles. A man does not 'die,' but he 'passes away,' 'breathes his last,' goes to sleep,' 'leaves the world behind,' 'joins his Maker,' etc. A special effort of mediation is needed to face the full reality of death. It is common practice to shut one's eyes to unpalatable facts, to pass over them, to minimise their importance, or to prettify them. Middle-aged women are not gladly reminded of their age. When people see a corpse, they often shudder and look away. As subjects of conversation, the distressing and disheartening aspects of life shock the 'nice people,' and frighten the others. Again, special meditation is needed to bring to the fore that which is usually glossed over. (p. 44.)



with abstract nouns that favour the literature  
possessors of modern times. However, we want to  
use for these British, Latin, Greek and Latin  
and ourselves are in all of such expressions as  
being, the Christian way of life, however and  
state of life. (p. 11.)

to about 1900, the British in the North-West of  
India came into contact with the Christian Church of  
India. Their desire to be all things to all men  
soon subsided in that they wanted to be all things  
to all with the notion of an Indian, a kind of unity  
and universal principle. This notion was  
maintained in the literature. This notion was  
shown in a few cases: (p. 12.)

1. The fact of us now inclined to return to five in a  
field's practice, a look of the Indian side of the  
and to include the religious side. It is not  
suffering from poverty, however, to our feelings  
India, we cover us ourselves with the idea of  
and, we could see it as it is and we could  
progressive world, we could see the historical  
as well as the religious side. We like to see  
leading to the end of it. This is illustrated by  
the widespread use of the word, which is  
but the existence of words that call for  
associations. I want to say about religious  
we a fact which is inseparable from the  
is all language, history of religions, for both  
foreign, these are, the processes of thought, and  
domestic religions. I am not sure that we have  
way. I think the fact, I want to say, I want to  
word, I think the word, I want to say, I want to  
of which is needed to see the full reality of  
It is a good question to ask what is the  
then, we have seen that to include that  
we to realize that, this is not the way  
realized of their own. When people see a course  
then, this is not the way. It is a course of  
life, the religious and the religious side of  
that the Indian people, I want to say, I want to  
the word, this is needed to see the full  
that which is needed to see the full



(8) As a matter of fact, the insight into the universality of suffering gradually extends with our spiritual growth. There is much obvious suffering in the world. A great deal of it, however, is concealed, and can be perceived only by the wise. (p. 45.)

(9) Roast duck is pleasant as long as one ignores the feelings of the duck. (p. 46.)

(10) When we buy pleasure by depriving someone else of happiness, we are apt to feel that pleasure as a kind of privilege which is coupled with an unconscious sense of guilt. This is well illustrated by the attitude of the wealthy to their wealth. Few of the wealthy people I have met did not fear to become poor. They feel unworthy of their wealth as is shown by the efforts they make to prove that they deserve it. Since they got their wealth at the expense of the poor, they wish to shut the poor out from their sight, or buy them off, or tread mentally upon them by contemplating their unworthiness. Repressed compassion results in an unconscious sense of guilt. (p. 46.)

(11) What terrors are we not we not exposed to by the mere fact of having a body! Much pleasure is followed by bad karmic consequences (punishment), and by fresh craving which ties us to this world. (p. 47.)

(12) [Personal pleasures] ... are short-lived, riddled with anxiety, coarse and vulgar. It is absurd to try and build any real ease on anything as shifting, trivial and insignificant as this world has to offer. This becomes more and more obvious as one acquires an experience of spiritual bliss. Compared with that, sensory pleasures seem unsatisfying, even pernicious, because they shut out the calm which comes from the rejection and extinction of craving. (p. 47.)

(13) Europeans in the 17th century were quite unaware that "the wise men of bygone ages" in India had for a long time already done justice to the immensity of time and space, not, however, through marvellous discoveries and clear demonstrations, but through the intuitions of their cosmic imagination. (p. 49.)







(14) A philosophy which sees the source of all evil in craving for sensuous pleasure, would not wish to multiply the occasions for indulgence in sensual pleasure. (p. 58.)

(15) Just as we are told in the Bible that in Our Father's House there are many mansions, so it is not unlikely that more than one path leads to the heavenly city. (p. 64.)

(16) In their desire to express disapproval of Christianity, many authors have painted the record of Buddhism too white, and it will be necessary to admit that on occasion the Buddhists were capable of behavior which we usually regard as Christian. In Tibet, for instance, there was a bad king Lang Dar-ma, who about 900 A.D. persecuted the monks. A Buddhist monk murdered him. The official Tibetan history praised him for his compassion for the king who was accumulating sins by persecuting Buddhism, and later generations, far from disapproving, have canonised the monk. (p. 65.)

(17) According to the doctrine of the orthodox, these states, however exalted they may be, do not guarantee final salvation. That requires the complete obliteration of the individual self, whereas these ecstatic experiences cannot achieve more than a temporary self-extinction. (p. 101.)

(18) According to the doctrine of the Old Wisdom School, wisdom alone is able to chase the illusion of individuality from our thoughts where it has persisted from age-old habit. Not action, not trance, but only thought can kill the illusion which resides in thought. (p. 110.)

(19) Our ability to recollect the godlike stature we had before we fell into this world is regarded as one of the first steps which lead on to the path of perfect wisdom. (p. 111.)

(20) It is characteristic of the Old Wisdom School that it everywhere stresses the transcendence of the Absolute, its complete difference from anything which we do or can experience in or around us. Later Buddhists, of the Mahayana, corrected this somewhat one-sided emphasis, by making more of the immanence of the Unconditioned. (p. 112.)







(21) The core of the new doctrine is set forth in the voluminous Sutras dealing with Perfection of Wisdom. The sanskrit word is pra-jñā-param-itā, literally wisdom-gone-beyond, or, as we might say, Transcendental Wisdom. ... Whereas the original Buddhism came from Northern India, from the region between Nepal and the Ganges, the Prajñāparamita originated in South-Eastern India, in the Deccan, between the Godavari River and the Kistna River, near Amaravati and Nararjunikonda. The doctrine of the Mahayana sutras, and of the Prajñāparamita in particular, was developed in a systematic and philosophical form by the Madhyamikas. Madhyama means middle, and the Madhyamikas are those who take the Middle Way, between affirming and denying. The school was founded, probably about 150 A.D., by Nagarjuna and Aryadeva. ... The Madhyamaika school flourished in India for well over 800 years. About 450 A.D., it split into two sub-divisions: ... the Prasangikas ... and the Svatantrikas. ... Together with Buddhism, the Madhyamikas disappeared from India after 1,000 A.D. Their leading ideas have survived up to the present day in the Vedanta system of Hinduism into which they were incorporated by Gandapada and Sankara, its founders. Translations of the Prajñāparamita-sutras have exerted a profound influence in China from 180 A.D. onwards. The Madhyamikas existed for a few centuries, from 400 ... as a separate school called San loen t'i-sung. In 625 the school came to Japan, as Sanron, but it has been extinct there for a long time. Adapted to the Chinese and Japanese outlook on life, the doctrine lives on as Ch'an or Zen. (p. 124f.)

(22) A Bodhisattva is a being compounded of the two contradictory forces of wisdom and compassion. In his wisdom, he sees no persons; in his compassion he is resolved to save them. His ability to combine these contradictory attitudes in the source of his greatness, and of his ability to save himself and others. (p. 130.)

(23) Emptiness is that which stands right in the middle between affirmation and negation, existence and non-existence, eternity and annihilation. ... Avoiding both extremes, the Tathagata teaches a Dharma in the middle between them, where alone the truth can be found. This Dharma is now called emptiness. The Absolute is emptiness and all things also are empty. (p. 132.)







(24) The Absolute alone is not dependent on anything else, it is ultimately real. Any relative thing is functionally dependent on other things, and can exist, and be conceived, only in and through its relations with other things. By itself it is nothing, it has no separate inward reality. (p. 134.)

(25) The Yogacara school was founded about 400 A.D. by the two brothers, Asanga and Vasubandhu, natives of North-West India. ... Asanga and Vasubandhu systemised the theory of Mind-only, and in addition elaborated three further doctrines, concerning the store-consciousness, the three kinds of own-being, and the three bodies of the Buddha. (p. 164.)

(26) One cannot do anything at all to become enlightened. ... Enlightenment just happens, without the mediacy of any finite condition or influence, and it is, as we might put it, a totally "free" event. It is not the gradual accumulation of merit which causes enlightenment, but a sudden act of recognition. (p.204.)

(27) Like Amidism, the Madhyamikas, and to some extent the Tantra, Ch'an believes that the fulfilment of the Buddhist life can be found only in its negation. The Buddha dwells hidden in the inconspicuous things of daily life. To take them just as they come, that is all that enlightenment amounts to. (p. 204.)

#### DELOS SMITH'S REVIEW: P. D. OUSPENSKY'S

#### "THE PSYCHOLOGY OF MAN'S POSSIBLE EVOLUTION"

Ouspensky says his psychology is different but it is as old as philosophy, Yoga, Sufism, Religion, Art, Mysteries, astrology, magic, Masonry, occultism and Theosophy, in which it is contained.

There are two categories of systems and doctrines: 1st, Study of man as they find him, scientific.

2nd, What he may be, his possible evolution. Man is not a completed being, must develop himself where nature leaves off. EVOLUTION will mean development of the inner qualities that cannot develop by themselves. Man needs help to develop into a different being. All don't want it, but man must desire for a long time and understand to change

As a different being he acquires new qualities and powers he does not now possess, but thinks he does. Man does not know himself, his limitations or his possibilities; does not realize he is a machine controlled by external influences, a marionette.



Ego is kept alive by the physical body, the name, habits. Man is a combination of many I's, constantly changing. He thinks he has, but doesn't have capacity to do, individuality, unity, permanent Ego, Consciousness or Will. Consciousness has quite visible and observable degrees. 1st, duration. 2nd, frequency of appearance, 3rd, extent and penetration.

**Man can acquire control of consciousness, and become conscious of himself.** Psychology is also self-study of the 7 human functions: Thinking, Feeling, Instinctive function, moving function, sex, higher emotional function or self-consciousness, higher mental function, or objective consciousness. **LEC.**

**2.** Four states of consciousness possible for man: sleep, waking, self- and objective-consciousness. Sleep carries into waking; men "live in sleep. To get self-consciousness, a school is needed. Man cannot do it himself. Psychology is study of lying, the many things man thinks he knows about himself. Man in in two parts, real or essence, acquired or personality. Know thyself: as a machine, with structure, parts. Beware of lying, imagination, negative emotions, talkings. Falling asleep has two features: "Identification" and "considering". 7 categories of man. 1: Physical, 2, emotional, 3, intellectual, 4, schooled, 5, self-conscious, unity, 6, objective consciousness, 7, Permanent "I" and free will, immortal within limits of solar system. So psychology is also study of a new language, universal or philosophical language. **Lect. 3.** If man deprived of external impressions from birth, he would not be able to make the smallest movement. Centers overlap and do wrong work. Human machine 1. works way below its normal standards 2, capable of high standard of receptivity and action. **Conditions necessary for development:** 1, **must have** certain preparation, time for study and study be possible, a school, a tolerant country, personal freedom. 2 kinds of influence on man: 1, Life itself 2, ideas from schools. These can form magnetic center. 1. People study for themselves, 2, work together, 3, work for the school. **LEC. 4.** Intellectual center: head; emotional center: middle part of body, chest; moving & instinctive center: lower part of body and back. Emotional center fastest, intellectual, slowest. 30,000 times faster each center - cosmic meaning. 8 hrs. more time than 1 second ordinary or intellectual time. Each center has affirmation and negation. Negative emotions boredom, irritation, jealousy, envy and fear are largely artificial. We have no positive emotions--the ones which cannot become negative. Destroy identification and negative ones vanish. Man must sacrifice



( ) The twelve episodes of the life of the Buddha provide themes which have most frequently inspired Tibetan artists. They deal with this theme in twelve scenes often grouped together.

( ) A theme emphasized in Tibetan tantric Buddhism is a terrifying aspect assumed by benevolent deities in order to combat and overcome the powers of evil.

( ) The Nepalese schools finally gave a name to the One, the Eternal, the Uncreated, the Existing-for-Himself: they called Him the Adi Buddha, or, the First Buddha--"He who holds the lightning"; "He whose Essence is Light." However, the older sects equate the name with universal kindness.

( ) The adamant position is considered the one showing the most profound meditation.

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Ouspensky contd. his suffering. Only lunatics can have a permanent ego. Normal man cannot have "fixed ideas". Self-remembering important; alchemically changes and refines the body. **LEC.V**  
We must develop Knowledge and Being. Understanding is understanding a smaller problem in relation to a bigger problem. If you understand a man, you agree with him, Inner circle of men is from classes 5 to 7. Outer circle of 1 to 3. 4 is on the threshold. Outer has a confusion of tongues, no understanding. Inner circle speaks a language of understanding. Positive and negative each have 3 centers. Formatory is the mechanical side of the intellectual center. Mechanical side of emotional center is cheap humor or crowd emotions. Emotional part can be religious or vanity. Intellectual part of emotional center has artistic creation. Self remembering is partial awakening.







( 26 ) You seek Me, for I am your life and a necessary part of you. Our natures are such that you cannot find rest until you find Me. I likewise seek you for I love you.

I have appointed to meet you in sorrow, suffering and darkness, yet you shun the appointed places with all your powers. And if perchance you are forced into them, you are so determined to get out of them, that you will not be quiet long enough that I can meet you. You call everything evil and bad that is there, so you see I can not become known to you.

( 27 ) Oh, come now! Enter these conditions you have so striven to keep away from. Enter them with a will and a gladness, for therein you will find your life; yea, therein I will manifest My Love and Life to you, and speak to you. I will cement our lives together so sweetly, that you will never again choose self to rule over you.

Then after you and I have become One, I can meet you in all places and conditions, for you will choose only Me, and self will cease to be to you

~~Everything~~ Everything you meet you enter with your will and try to direct it. This sets things against you; and I can not meet you in anything you set your will upon.







# DIAGRAM OF MEDITATION

Dictated by H. P. Blavatsky to E. T. Sturdy in London, 1887-8

(Reprinted from *Buddhism in England*, Nov. - Dec., 1942).

First conceive of UNITY by Expansion  
in Space and Infinite in Time.  
(Either with or without self-identification).  
Then meditate logically and consistently on  
this in reference to states of consciousness.  
Then the normal state of our consciousness must be moulded by:—

## ACQUISITIONS

<p>Perpetual imagination and Time.</p> <p>Presence in all Space</p> <p>From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage.</p> <p>With memory of universality all dread vanishes during the dangers and trials of life.</p>	<p>Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference.</p> <p>Different in external activity to each, because in each the capacity alters.</p> <p>Equilibrium and constant calm. Greater ease in practising the "virtues," which are really the outcome of wisdom; for benevolence, sympathy, justice, etc., arise from the intuitive identification of the individual with others, although unknown to the personality.</p>
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## DEPRIVATIONS

<p>The Perception in all embodied beings of Limitation only.</p> <p>Criticism without praise or blame.</p> <p>Separations and Meetings, Association with Places, Times and Forms.</p> <p>Futile longings, Expectations, Sad memories, Broken-heartedness.</p>	<p>Constant refusal to think of reality</p> <p>The Distinction, Friend and Foe.</p> <p>Resulting in absence of anger and bias. (Replaced by judgment.)</p> <p>Possession</p> <p>Greed, Selfishness, Ambition.</p>
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NOTE: Acquisition is completed by the conception "I am all Space and Time." Beyond that . . . (It cannot be said.)

NOTE: These deprivations are produced by the perpetual *im am without*; the recognition of their being the 'Deprivation' is completed by the meditation, \* There is no risk of self-delusion if the pers

GENERAL NOTE.—All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.



# DEPRIVATION

to E. T. Sturdy in London, 1887-8

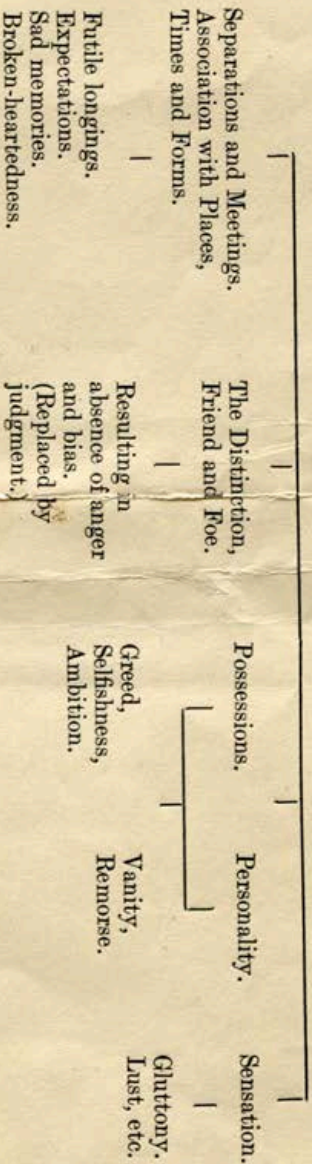
ism in England, Nov. - Dec., 1942).

of UNITY by Expansion  
and Infinite in Time.

without self-identification).  
ogically and consistently on  
to states of consciousness.  
consciousness must be moulded by:—

## DEPRIVATIONS

Constant refusal to think of reality of:—



NOTE: These deprivations are produced by the perpetual imagination—without self-delusion\*—of “I am without;” the recognition of their being the source of bondage, ignorance and strife. ‘Deprivation’ is completed by the meditation, “I am without attributes.”

\* There is no risk of self-delusion if the personality is deliberately forgotten.

Therefore the diagram

writes interblend with each other.

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DIAGRAM OF MATH

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Book Excerpt 0496  
(unpublished MS)  
(1st addition)

(1) It may even be able to create works where spiritual ideas are well expounded under the inspiration of the Master. But when the real, the actual experience approaches when one has TO LIVE what was so cleverly expressed, ah! then a gap appears, a jarring note...

(2) Maharshi says: "The most important way to improve the brain (or mind) is TO STOP THINKING. Thinking and thinking is the cause of heated brain." What is the practical difficulty in achieving control of the mind? It lies in the fact that the very process of thinking, for untrained people has in itself a charm not easy to be overcome.

(3) I have found a considerable help in long and cool broodings and meditations on (1) the origin of the thinking process: (2) curiosity as the source of thoughts. Then I recognised that "no thought can help me in my endeavor, nor change my so-called Future, etc. We are simply duped by our mind which is suggesting the idea of the ~~xxxx~~ "necessity of thinking". This subtle lie is hard to eradicate and hard to explain, because practically we are unable to stop deliberately our thinking processes unless we are to a certain extent in that state of consciousness--the mysterious "Samadhi"--is the very aim of all seekers. As Maharshi said: "Samadhi alone can reveal the Truth."

(4) In Samadhi there is the feeling of "I-I" or "I am" and no thoughts." (From Maharshi's "Gospel")

(5) The readiness to leave "everything" at any moment IS THE GATE WHICH OPENS THE WAY TO THE INFINITE.

(6) My pain, felt some time ago at the very thought of separation from the Master has now disappeared. Some of his words are coming to me like living answers in a strange way, not from without, as if from another man, but from within, from the ~~depths~~ depths of my own being.

(7) I used now a wrong expression, for can one say there are "other men"? Immediately a correction came and I grasped it and understood.

(8) How can I express my infinite gratitude for the immensity of kindness and assistance I am given? And once more the Master says without words nor voice: "Why have you this thought? Do even earthly parents expect gratitude from their infant children for all their love and protection?"



(9) Everyone who is allowed by Providence to meet and approach a Master is by that very fact partaking of His grace. It is a tremendous opportunity for growth and at the same time a great responsibility. According to the beliefs of my Hindu friends here, based on the Vedas, there is no greater possible blunder in this life than the missing of the opportunity thus sent to fulfil the intentions of the Most High.

(10) In days of old I was continually identifying myself with my "ego" and could not think about it otherwise than as the subject, but now I have learned that there are other states of consciousness in which one is free from such a limited and conditioned material existence.

~~(11) I have learned that there is such a thing as True Freedom which is real Happiness. The spectre of Death has no power over it. What is the true basis of this new state of consciousness?~~

(11) I think I shall not be mistaken if I say that the key to all those higher states is the capacity to look objectively upon our personalities and be able to say: "I know where is the Self and where the non-Self".

(12) It seems that there is a Law according to which once we leave the realm of thought—rather we achieve this ~~possibility~~ possibility through effort and struggle—and stop the functioning of the brain-mind, the new state of consciousness independent from thought must necessarily dawn. To many people this very possibility may seem absurd, for they instinctively cling to the unfortunate—"cogito ergo ~~sum~~ sum i.e. "I think therefore I am."

(13) The secret lies undoubtedly in this capacity of "stopping". In the beginning it is a hard task, it requires effort and struggle, but soon it becomes a source of happiness. ~~Is it at all possible to acquire it without the assistance of xxx Master~~

(14) Created by our mind which is only the process of thinking—they must perish with its creator. That is why that stopping of the circle of thoughts gives us the first glimpse and touch of unchangeable Reality.

(15) When many years ago one of his pupils wanted to remain at any cost in the Ashram to be always in the physical vicinity of "Bhagavan", as he said, Maharshi answered: "The spiritual Being dwelling in you is the Real Bhagavan, that is what you have to realize."



(16) There are two states of Samadhi: one is the temporary S amadhi, -it means a spiritual ecstasy appearing spontaneously, sporadically, or even as a result of a deliberate effort, but lasting only for a brief time, after which one returns to the "normal" state of consciousness which bears only some traces of the experienced ecstasy, some reflections of it, as it were, just like sunbeams reflected in a jar of water. This kind of Samadhi is experienced in many of its variations by Saints, Yogis, and pupils of different spiritual schools. Of course all I can say about Samadhi will concern only its "temporary form". But this may lead to the lasting and absolute Samadhi, which is reached only by men made Perfect, who appear like meteors on the spiritual firmament of Humanity. Yet as we know nothing about the Supreme State-called by Sri Ramana Maharshi "The Natural State"--we are absolutely unable to discuss it. ~~It is not to be confused with the state of~~

(17) One of the characteristic qualities of the "Natural State" is its continuity, its uninterruptedness. Maharshi achieved this State in the second half of his life. When we read his biography, "Self-Realisation"-by Narasimha Swami and others, we note that before 1930 he spoke often about himself:--"Then I was not in Samadhi" etc. But after that year he speaks of it as of a normal permanent "Natural State" without interruptions nor place for the physical-mental consciousness.

(18) It seems that Samadhi has three phases: THE FIRST-When we feel it is approaching. In this state we can still move and talk as usual. We can compare this state to early twilight before sunrise. THE SECOND can be compared to the midday time when the Sun stands high in the skies. Then the mental and physical functions decline. They become like a dream, and REALITY alone, independent of all forms and conditions, dawns upon and illumine our being. We then KNOW--WHO we are, we do not identify ourselves any more withour personalities, we are above and beyond them. We breath full freedom, bliss, and wisdom. THE THIRD, which comes immediately after our "coming back" from Samadhi, is like the second twilight, this time preceding "sunset". We still feel in ourselves its last rays, we still remember clearly THE LIGHT, but its vivid reality gradually fades away when we return to our "normal" consciousness, the "waking state". But the ~~rest~~



remembrance of Samadhi is never completely lost. We are yet unable to stay in it permanently,—due to our imperfect spiritual development, but henceforth we KNOW irrefutably that this State exists, that it IS, in truth, the only reality. After experiencing even once Samadhi we are a different being.

the expanded ego, and the ego is the  
were, but this ego is not the ego of  
this kind of ego is experienced in any of its  
factors by which, and which of different  
and schools. Of course all I can say about Samadhi will  
concern only the "recovery form". But this may lead  
to the leading and leading form, which is reached  
only by the recovery form, and which is based on  
the spiritual development of humanity. Yet as we know  
nothing about the nature of the ego, we are absolutely  
ignorant of the "recovery form"—we are absolutely  
ignorant of the "recovery form".  
to do so of the characteristic qualities of the "recovery  
State" in its continuity, its unbrokenness, but  
cannot achieve this State in the second half of his  
life, when he reads his biography, "The Recovery  
Form". When he reads the book, we see that before  
he spoke often about himself: "I was not in Samadhi  
yet, but after that year he speaks of it as a normal  
experience." "Natural State" without interruptions nor place  
for the physical-mental consciousness.  
(18) It seems that Samadhi has three phases: THE FIRST  
when we feel it is approaching. In this state we do  
not move and feel as usual. We are aware of the state  
to early twilight before sunrise. THE SECOND can be  
reached to the state when the sun begins to rise in  
the sky. Then the mental and physical functions be-  
come. They become like a dream, and the light above  
independent of all forms and conditions, based upon  
and thus on being. We then KNOW—AND we are, we  
do not identify ourselves any more without personal-  
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consciousness, the waking state. But the work



# MOUNI SADHU: "IN THE DAYS OF GREAT PEACE" (2nd edition)

- (1) A mood of inexpressible happiness was the next stage in meditation. Nothing can disturb this peace. It lasts as long as I do not allow the mind to create new thoughts.
- (2) I do not think Maharshi is definitely and actively intervening. His presence has constant radiation spontaneously bringing about this indescribable condition in happiness.
- (3) I tried to exclude the thinking process from my consciousness. The mind had to capitulate to its lord.
- (4) Sri Swamiji gave me a mantra which would put me in touch with M. It was the repetition of "Om Ramana Om."
- (4) M says that control of the mind achieved by any way except Self-Enquiry will be only temporary, for the mind will invariably return to its spontaneous activities.
- (5) Hymn by M: "I have discovered that the very thought of Anurachala, its mental picture, stops the movement of the thinking principle and gives the peace of achievement to the one who turns toward it."
- (5) M's Samadhi created a reservoir of spiritual energy. It is called the '3-Current'. His disciples ascribed to it super-physical phenomena, healing, illumination and changes in life. I drew upon this Current to sweep away the resistance of mind in meditation. I repeated like a mantra the words '3-Current' and the power entered my being. I used it in smaller matters also, such as performing tasks.
- (6) At the dawn of Sri Sri Vinayaka I felt no trace of that sublime spiritual atmosphere and inspirational contact felt in the presence of M. Only a psychic paralysis of the mind.
- (7) Bed's moralism, development of power and meditation lost their charm. I was no longer interested. Knowledge of the Direct Path of Inquiry, as shown by M, subconsciously excluded all else. It meant that the desires of the mind, its vasanas, had begun to disintegrate. The mind is always eager to investigate everything. The vasanas lost their power and fear of mind came.
- (8) The happiness that time does not exist any more... In this state there is no thought about it and the intuition certainly that as soon as I allow even one thought to enter my mind, I shall fall back where I do not want to remain, helps me to stay in this contemplation.
- (9) Why cannot people understand this simple truth: there is not any hope of acquiring objective knowledge about all the forms of existence, and the mind cannot end to such an endeavor. The goal would recede further and further.
- (10) I was liberated from my thinking apparatus, the '3-Current' is independent of thought, yet every process of thought is produced from it.
- (11) In that state nothing but it exists. One is then this stillness, and nothing else.
- (12) Legend says that many thousands of years ago Siva himself appeared on the hilltop as a column of fire. Since that time Kartikai festival with a big fire on Anurachala has been celebrated.
- (13) I lost all interest in books written by those who have not experienced truth and have only built theories. Some of them are like bubbles and wells.
- (14) Stillness of mind is essential. I have found considerable help when humanity was beginning to equilibrate.
- (15) According to the beliefs of my Veda, Hindu friends, which are based on the Vedas, there is no greater blunder in this life than to miss the opportunity of being allowed to meditate. The opportunity must be used when it is offered. For its purpose is to reach a state of vision of a Master, a Messenger of God.
- (16) Man's emotions must be calmed down. The opportunity of being allowed to meditate has no substitute.
- (17) When at least the vacuum or void in consciousness is reached and firmly established, true meditation can be approached, but not earlier.
- (18) There is no limit to the mind's activity either for good or evil.
- (19) Every day (in the ashram) there is more and more inclination to be still, to remain without thought, to merge in the silence. This state when I am aware of being apart from the thinking process is true meditation.



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(19) I insisted that we should not use Vichara as a mantra, but each  
 question with the desire to know "who am I?" (20) I sit down to meditation some  
 interference on the part of the mind is starting. "so many things to be done, letters  
 to be finished, and this and that, & it says: Who is interested in these petty  
 things. Will not someone greater take care of them when  
 I neglect them?" (21) There are two states of samadhi - one is  
 the temporary spiritual ecstasy lasting only a brief time, the other with  
 absolute supreme state characterised by continuity. Maharshi  
 achieved it on the second half of his life. Before 1930 he often spoke  
 about himself: "Then I was not in samadhi," but after that year he speaks  
 of it as a normal, permanent natural state, or Sahaja samadhi,  
 without interruptions. (22) The higher state excludes the lower.  
 The relation of samadhi to the waking state is just the same as the  
 waking is to the sleeping one. (23) My thinking process as  
 it was in past years has disappeared and cannot be found  
 again. In its place has come awareness, a quite natural tendency  
 to remain in the silent heart, where no thought or emotion dare enter.  
 No effort is needed any more.

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JOSEPH SADONY: CARAVEL

Intuition makes use of your reason to direct you. If you want to cultivate your intuition, you should gather all the experience you can for it to use. It is not intuition that is contrary to reason. It is reason that runs contrary to intuition, if you make use of it to judge future events by past experience.

In material concerns, I, too, rely with complete confidence in my logical judgment based on experience. But in all matters beyond the range, control or comprehension of sensory intelligence, I have complete faith in the cause and purpose of it all--the will of God. Blindly and submissively, I resign myself to that which is beyond my power to comprehend by the process of reasoning. I demand that my intuition be reasonable, but refuse to limit it or colour it by the personal limitations of myself or anyone else. Result: intuitive understanding takes the place of intellectual comprehension; inspiration supplements reasoning; extra-sensory perceptions supplement the senses; hunches supplement knowledge.

But many are not always certain how to interpret these feelings or how far to trust them. So here is my warning: let logic and reason decide where to give your intuition the benefit of a doubt when they call for action. They should be heeded where no harm can possibly come to anyone by so doing, and where good might be done and harm might conceivable result from disobeying them. I always test mine by a little prayer for guidance. If rightly done, no false thought can possibly survive this test.

Most people have not yet learned to know when a thought is their own. It may be out of the memory; it may be a thought induced by the feelings of another; and, it may be an inspiration or intuition. But



if you keep after it, no matter how trivial the details, tracking them down, checking them up, you will come to it at last--the peculiar little feeling by which you may recognise the thought of truth which hangs on through the protestations of reason and of everything else; that one thought, at first so faint, which, in the end, stands out so that you would stake your life on it.

Often what one thinks he wills is but an unconscious prediction. A future event often causes the behavior which we think produces it.

What is sometimes thought to be precognition or foreknowledge is really an impulse originating in a prophetic intuition, which, being unrecognised, is stolen and falsified by the self-asserted intellect, even without intent or consciousness of doing so. When one learns to recognise this, he checks all impulses until properly interpreted.

People criticise others and curse an outside world that is but a reflection of their own mental attitude. They blame the effect of the existence of the cause in themselves, and they honestly believe that when they respond to a stimulus it is their will to do so. Thus they regard as an action what is merely a reaction.

All human conflicts emanate from half-truths. None are wholly right and none are blameless.

Start the new year free from the world of echoes that we have been allowing to be our coffin instead of our chrysalis, our prison instead of our school.

We should live correctly according to laws we should make it our business to learn in order to profit by them. Will not a distorted mirror change the reflections of everything that it reflects? How many minds in the world today are free of distortion? Probably not one. But those who know this may cease to be the slaves of these



distortions, be them their own or those inflicted upon them by others. He who is not deceived even by his own thinking has graduated from the school of echoes and is ready for the universal voice.

It is not necessary for one to seek from others when God has given each of us our own. We all desire great things, we make our vows, and when we have at last achieved these things we forget God.

An intuition is a hunch, a sudden intuitive conviction of some conclusion or a definite urge that may be strong or faint, but wholly without reason for external influence, to do or to refrain from doing a specific thing. It works itself smoothly into the mental processes or through them, clothes itself subtly in memories, motives and reasons so that one acts intuitively by a lightning quick co-ordination of all the physical and mental processes, often without realising it, without knowing why, and without remembering or recognising afterward that an intuition has been experienced. It is thus that intuitive people often do preventive things without knowing it unless there be conflict with desire or pride, in which case the conflict forces into consciousness a peculiar feeling of compulsion.

Persistence is the continuity of effort with which endurance will accomplish any purpose rationally conceivable. Even nature will give in to a man who is persistent in his ambition.

Words serve as keys to unlock emotionalised memories by re-stimulation. They have no power save that accorded to them by emotional energy previously recorded in memory and thus available for release in the individual at sight or sound of such signals. And that power produces nothing but passing ripples in the brain unless it manifests in deed. Harnessed to human behavior, that acquires personal or social significance.

Sit down and think yourself over. Look for ability that you have never had the occasion, ineen-



tive or opportunity to use. One who does this can have almost anything he wants if he will just meditate on it quietly and seriously. A certain determination will brew and assert itself and make him do the very things by auto-suggestion that will lead him to what he wants. Then, if he really deserves and has a right to it, his intuition will guide his selection of only what will fit in with his planned scheme of things.

If we demand a reason of ourselves for every move we make, then we force intuition to deceive us or abandon us--for reason is the blind leading the blind. Inspiration needs and seeks the aid of reason, but will not tolerate its dictation. Hunches leap over logic and reason, hasten our successes and delay our debts: people never know what they have missed by not following them.

Many have said, "I follow my premonitions and nothing happens. How do I know if I have avoided an accident?" The answer is, well you don't know.

If we saved anyone unknowingly, we really had nothing to do with it. We are thieves if we claim the credit and we shall lose the power to save others if we are not humble enough to save ourselves from pride.

A strange feeling would sometimes come over me when everything, instead of being outside my head, seemed to be inside my head. For instance, looking out over a marsh where the frogs were croaking, I would hear them as if they were inside my head. They seemed to be a part of me, and I would amuse myself by pointing to one of them and it would croak.

If one is going to let go of the reins, the only safe thing to do is to turn them over to God inside, and not to conflicting outer influences. A little training in this by practice on trivialities is a wonderful preparation for future greater emergencies. I refuse to start my day in



any negative temper or to allow my aim to be deflected. I ignore such diversions; concentrate and say, be quiet, if they appear. From meditation I draw the protective and preventive influence enabling my hands to function instinctively and intuitively because my mind is about my Father's business, refusing to be diverted from carrying out what it inspires me to do.

Every day the accidents, crimes and tragedies pile up in the newspapers. Need such things be? The fatalist says, "Yes: it is all predestined; all is the will of God. If it is to be, it will be. When my time has come that ends it, so why should I worry about it."

Down the middle of the road, and not so extreme as the fatalist, there is the reasonable hope, based on its observed laws, that there is a process going on, the sole aim of which appears to be the production of individuals capable of avoiding these things. Those who have not capability are either driven to acquire it or they are destroyed. In every cycle of evolution, instinct outwits brute-strength, intellect outwits instinct, and substituted weapons and machinery for brute strength, and, now, intuition is outwitting intellect. Does this not mean that the growth and development of the individuals, who, as human radios, are guided by *Spirit* make both nature's laws and God's will their own? What happens then may be truly destined.

It is true we must live under the laws of our environments. We are bound to suffer if we violate them. But rather than do so and suffer when they become intolerable, why not seek other environments whose laws we can either adjust or obey with contentment? For instance, if unwisely married, divorce will follow as a penalty--if not legally, then emotionally. Can God be found where love does not dwell?

Men and women bemoan their fate and wonder why they have bad luck, as they call it. It would be better to call it bad look and poor judgment.



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You can think only of what you experienced, heard, read or memorised. Do you think that is sufficient for your wants when thoughts make you what you are and will be? So, why not go further by using your intuition through imagination to see ahead what there is for you to wish for. Then, fate will be your friend, and others will say how lucky you are. An old Indian hunter gave good advice: "Keep your eye on the game, not on the arrow and not on the sight of the gun." I found that the muscles would automatically bring the gun into line if one held his eye on the target, and likewise, with our innermost desires and ambitions; they are the game.

A man is only deceiving himself if he blames words like fate or destiny for the consequences for his own failure to create or to prevent. He starts his primer of life in the middle of the book, omitting the cause and reading only the effect, which he then calls fate, destiny, luck or fortune, good or ill. But every plant has hidden roots to support and nourish and affect from some foundation of creation that we name a cause. If human destiny is so flexible, are we not fools if we predetermine our fate by habit and inflexible words? I know there is something that directs and decrees, but you and I are part of that something.

How can we blame the sapling because it is not a tree? One's mistakes and the suffering they bring him contribute to his growth and development of character. If we are too indolent or carnal-minded to heed the inner voice when we hear it, the fate of ill-fortune will follow us, and the further we proceed upon this wrong path, the more overwhelming will be the misfortune until we are at last crushed to earth. These are the conditions of the survival of intuitively-fit. Those who cooperate with the universal law are assisted and saved. Agree with fate, and though her ways seem mysterious to you, she will bring you success and happiness in the end.



There is a human susceptibility to imagination in relation to religious emotions and revivals, contributing to false hopes in religion. They are departures from the normal serenity of a rational religious life, these emotional fevers of revivals or frenzies of religious zeal. True religion does not consist in these things and seldom, if ever, produces them. These great and sudden joys and bonuses are not evidence of piety as many seem to think, nor operations of the holy Spirit.

A key to one of the mysteries of human personality is the influence of the imagination on the nervous system perverting its natural function and constituting the very essence of black magic, the mechanism of hypnotic enslavement and of mob-rule. Far more than contributing to false hope in religion, it is actually religion in reverse destroying all the possibility of true religious experience. It is a cause of physiological, psychotic and social disintegration. In this perverted use of imagination turned back on the individual's nervous system instead of outward in self-expression; lies the only power short of physical force to which men may be controlled by intellect without God. This is being used by the atheistic power-politicians in the world conflict today.

It is the function of prayer not only to counteract the influences which the sense-controlled imagination exerts on the nervous system, but also to establish over the imagination the control of higher emotions induced by God-attuned nerves. The social harmony, individual peace of mind, that result from this are the tests of true religion, not the revivals which cause people to shriek and swoon, which overpower them by collective emotion of many immature minds, each of whom becomes subjected to all the rest and to the power of words at their lowest level of subjective and responsive meaning. At this level, truth has neither meaning or power. Communities are driven crazy by claptrap and jargon; emotions are aroused which are false and have not the power of enduring motivation. Conversions



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produced by mass emotions compared to those that are privately inspired are false. Quite similiarly, the mob lust to lynch with its subsequent reactions.

When I first started to investigate these things I was in the wrong environments for it. It was one thing to have occasional flashes of intuition, and another to attempt to live a wholly intuitive life. In subjecting my imagination to the feelings of a nerve ganglia exposed to the universe, I became more and more sensitive to everything, including the thoughts and demands of the people about me. Where I should have sought solitude, I stayed in a city teeming with people and found myself becoming more and more desolate.

Simplicity serves us well until it misleads.

Man's behavior has been controlled by the invention of educational buttons that could be pressed by uttering three words, or by political or philosophical dials that could be manipulated by the dramatisations' slogans that re-energise previous and devotional reactions and socially or politically useful states of mind.

Civilisation has freed man's muscles but enslaved his mind. It has reversed the polarity of his phalamus with reference to the frontal lobes of the brain. The imagination has been deprived of its governor, which is intuition. Imagination is the amplifier of intuition. The spiritual adaptive mechanism is thus broken down. The individual loses the power to make normal adjustments and to mature to meet adult obligations of spiritual responsibility. So he retreats into the world of sensory illusion and material responsibility. He clings to all the artificial gadgets by which he has carried his dream into the waking life. But his associated intellect always reaches its limit of self-sufficiency, and then it must seek the restoration of intuitive spiritual guidance, or else perish in the psychopathic wreckage of a nervous system that has been desensitised or shattered by perversional misuse.



Gandhi was no visionary, urging weaklings to allow themselves to be used as doormats. He was a prophet, not of non-resistance, but of self-mastery.

I have received several letters requesting either personal instruction or a written course of instruction on the development of intuition. But intuition needs no instruction. What one must learn, and that can be done only through personal experience, is how to understand its promptings and how to avoid misinterpreting them. For it is often prophetic, and if a thing has not yet happened how can we judge our apprehensions of it by past experience when it has as yet no part in our memory? All I can do is to relate my own experiences and comment on them. If people only knew how to use their minds everyone would tell a different story. You get a thought or a feeling, "Maybe I better be a little careful: I might regret it if I do that or if I go there." Now, what put that thought in your brain? If you follow it up logically, if your reason follows your intuition, it will lead you to the cause of your apprehension by a series of signs or shadows of the danger. If such a thought is truly intuitive, intuition will seek a sign.

There is one kind of intuition that you can never verify except by violating it. It protects you from things you can never prove would have happened unless you disobey. There is another kind that wants you to do things, that says, yes, instead of no, and that you can never verify unless you carry out what you feel thus impelled to do. If you ignore these positive compulsions, you will never know what might have resulted if you had yielded to them. That is why I always try to follow through no matter how trivial it seems.

I do not function professionally as a psychologist, but I have ideas and methods of my own along that line. In the case of mental illness, even more than in physical illness, I believe it is important to prevent rather than to cure, for the latter, more



often than not, is created by the former. But prevention often involves a certain amount of correction or cure. And because of the number of experimental successes, I have been asked to explain my technique. The answer is, I have none. For no two cases are alike. I ask a few questions; I make no analysis. Sometimes, I contrive in one way or another to stir up emotional memories and attune myself to sense, but the main thing is to get right to the root of the matter intuitively without any probing and eliminate it without a lot of conversation by reversing the account from the past to the future, and thus freeing the human intuition.

Candid and sincere people who insist on being themselves and refuse to play a part are not content with solitude, and inflict themselves on society in the course of their own notions and without regard to its practical needs. Such persons have contributed more to discord and wars than so-called hypocrites. Such peace as human society has enjoyed, when not produced by force or fear which give birth to destructive dissembling, has among otherwise free people been produced and preserved by constructive hypocrisy.

It is fact of human nature and social phenomena that it is impossible for an individual to become or remain himself in close association with other people. Unless he succeeds in becoming or remaining a hermit, he has only the choice of hypocrisy, conflict or psychological surrender. There is no doubt that we are slowly travelling toward theocracy through individual inspiration.

If you want a lasting practical knowledge, then study the reasons for your problems or doubts. You will find that they are but the continuation of yesterday's mistakes yearning to be solved and corrected today for tomorrow's purpose.

Many still fail to comprehend that there is more to it than merely to look within instead of without. For much has already been implanted



within which continues to bind us or lead us astray.

Only when you know you are dreaming do you become the master of the dream. In this world, we live in the looking-glass and most men don't know it, where sense-impressions are but reflections of reflections. And thus we are enmeshed in the pre-destination of an inverted causality until we are saved from the fate of all nature, to which our body is subject, by the divine gift of consciousness of the direct light.

Reason cannot explain where your memory is when you are not thinking of it. Consciousness you possessed as a child is gone, just as surely as if you had been shot. Still, here you are today. Have you a different consciousness? Is there any more difference between your consciousness as a child and as an adult, than there is between the consciousness of your neighbor today and your own? Are unity in mind and continuity of individual consciousness in the same category?

You may think that you can remember only your own childhood, but there is a state of consciousness in which one can remember the childhood of others, too, things that even they have forgotten. We all have flashes of it, and this reminder may help you to open that wonderful gate of your mind which admits that extension of your consciousness. You will feel that inner sense of identity whereby when you say 'I' and when I say 'I', it is the same 'I'.

From the source of all things yet to come, the future is still your birthplace. There is a river, but it is not flowing in the direction most people think. They imagine it is flowing from past to future, and that by drifting on the bosom of the river they are being carried into the future to tomorrow. But, instead, it is flowing from the future into the past.

The tangible universe into which all life flows is but the dead sea of the past. Then,



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whence causality if not the future? How could we have ever thought the instrument was the cause of the music, the body of the consciousness, the brain of the thoughts, the shadow of the light? We are the instruments whereby the abstract world of the unborn is converted into history. Through us, the future is for ever creating the present, the present is creating the past, unless we obstruct it. But we do obstruct it: we build social dams that create vast public reservoirs, which entrap the very springs that feed it, not only cutting them off so that they can never reach the sea of their destiny, but inverting causality reversing that destiny, sowing the past, and reaping a future of vicious cycles and degradation--instead of sowing the future and reaping an eternal path of one's own inspired choosing. Why should we drift with environments, when we can create them as God intended?

Everything still exists afterwards as before. Is not the apple still the tree? Will it not duplicate, when mature, the same apples in kind as it will centuries hence and as it did centuries ago? Is the immortality of the life, identity and energy of an apple more than man's? We call it reincarnation only because of our ignorance and complete misapprehension of incarnation. Life begets life. We sail on for ever in the ship of the future that is for ever arriving in this world each moment from the true place of our birth.

Hypnotism is a monstrous thing.

How can we see a mental picture of the future if the thing did not already exist in the future, or if the event did not already exist in the future?

It is impossible for anyone to be hypnotised against his will if he exerts that will. All that a hypnotist can do is to contrive by psychological tricks to secure the willingness and cooperation of the subject. The power is in the subject, not in the operator, and the success of the operator depends largely upon securing the confidence, complete trust or fear of the subject. Those who



become habitually negative through failure to exercise their will live their lives in various states and degrees of self-hypnosis, and invite and receive the domination of another's will. This is so common that the resulting relationships are conceived to be those of natural dependence and human protective affection. But it is an unnatural dependence, and its bonds are those of attachments which enslave, not true love. Some professional hypnotic performances are deceptions with the aid of spies, helpers, signals and devices, while other professional mind readers cannot read minds at all.

When I say something intuitively about a material object I say the first thing that pops into my head. That is the way it works. I do not really know anything.

Modern civilisation became too oppressive to me when I was young. I knew I could not go on in the same way living in the large city. I had to leave it. I had to get away from all the influences which had been the making of my life in a direction that it was not meant to be. I had to start out and seek for something; I knew not what. I had to find some place where I could be a child again, be still and know. That is how I came to live in this quiet country valley of the pines near the great lake.

Man's daily struggle is not between various intuitions, but between instinct, reason and intuition, which often pull in three separate directions: Blind instinct obeying nature's law of survival, reason obeying the laws of memory's comparisons and intuition obeying the inner guidance of the spiritual conflict.

Intuition comes in a flash. It is more like a whisper that you don't quite hear, a faint thought you don't quite grasp or a passing shadow that is gone before you are sure you see it. If you don't act on it, it may recur after a bit but in a different way, perhaps even with some compulsion, but it won't hang over your head.



I am convinced that every calamity of human origin or effect can always be prevented if intuition is obeyed, or forethought exerted in time. There is a right and wrong kind of forethought. One kind is fruitless, trying to cross bridges before you come to them, using up energy that is then lacking when most needed: the name of this kind is Worry. There is a deadline just before it is too late when you can always modify or change so that it won't happen, but you must know where to draw the line yourself before it is forced upon you. Worry blinds you to this state, where confidence with caution provides your faith with the eyes of intuition to see.

Emotions, not thoughts, are the true basis for telepathy. You cannot imitate emotions in routine tests. Card-calling is not telepathy, which means literally "to suffer in sympathy from afar off". The phenomenon itself involves feeling sympathetic sensations at a distance, but because these feelings and sensations often arouse memories in the form of imagination and induce thoughts, it is falsely presumed that thought is transferred from the original source of the feelings. Scientific investigations in mental phenomena went off the track when it was assumed that telepathy meant thought transference in this sense.

Scientific tests have been proving something but it is not telepathy, which means feeling at a distance. It is telegnosis, which means knowing at a distance. Telepathy requires a broadcasting station in the form of a human nervous system activated by emotion. Telegnosis is man's direct intuitive relation with reality and truth, minus space and time.

Many people have been and are hypnotised with or without knowing it, and with or without their will. It is not possible for one person to hypnotise another against his will. Those who are actually hypnotised either submit or cooperate in the process. The significant point is that they fail to resist it. Where hypnotic control has been



obtained without consent or against the will, either advantage has been taken of naturally negative natures by psychological tricks or the will has first been broken by preliminary mental or physical torture. Whatever the motive or the means, it is in essence a psychological crime involving the destructive principle of nature.

If one knows what true will power is, even torture cannot break that will or force one to submit to hypnotic fate. Those who submit to such states involuntarily have already committed psychic suicide through some form of self-hypnosis.

Individual and wholesale indoctrination by hypnotic methods is common practice in the world today. This is possible only because people commit it by not thinking for themselves and by not exerting their own will. Thousands hypnotise themselves without knowing it, living the balance of their lives in a vague obsession, a vicious cycle of a fixed pattern, a dream or a nightmare.

Intuitively, I have always regarded strange demonstrations of hypnotism as wrong. It does not seem right to me for any one to dominate or to surrender his mind for the will of another until it becomes as helpless and unresponsive as a corpse. It is a psychological crime which makes me burn with pity and shame.

What makes us breathe, eat, drink, think and sleep to keep us alive? It is something you can never explain because man has never invented any other word for it except the name 'God'. To accept the incomprehensibility of God and the limitations of human understanding is not agnosticism. The wisest man on earth cannot tell you what God is, even though they be absolutely convinced of His existence. It is possible to know things without being able to comprehend or explain them. Men who have experienced the operations of the unseen power, yet cannot explain adequately because it is incomprehensible to man's reason, which is but the ability to compare sensory memories.



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A great deal of confusion is due to the lack of clear distinction between knowledge and understanding. However uncomprehensible a power or thing may be, you can know it just the same in the only way that man can know anything--that is, by personal consciousness of it, sensory or extra-sensory, and with or without words in which to speak of it.

Only the pseudo-scientist or pseudo-philosopher who lives in a world of words will deny what he cannot comprehend or attribute to another his own ignorance. A genuine seeker for truth realises how small he is and is humble.

If man wants the truth he must reach it through the ever-running stream of intuition, which provides him with the only relation that exists between reality and his personal consciousness. And therein is the only language, a wordless language between man and God.

The unseen hand will not force its guidance upon unruly children, for they can learn only by suffering the consequences of their own acts.

Proof that intuition is a gift from some intelligence greater than man's is that it has been and ever will be withdrawn for violation of certain principles. I refer here to the prophetic intuition. Thus, the true prophets avoid commercialisation or showing-off. Those who lose this gift by so doing drift into disception, often without knowing it.

Whenever I am not sure of what the right thing is to do, I pray for help. I ask what to do.

Many people wonder whether or not to take their dreams seriously. My own experience is that there are various origins of dreams and if you are going to pay attention to them at all, you must analyse yourself and provide a base from which to view them, if you do not wish to be deceived. Now, if you have worried during the day or had any distressing experience or suppressed any inclinations or emotions,



it is well not to pay any attention to your dreams, which will fix them in memory to contribute undesirable elements to future dreams. If we make no effort to design the nature of our dreams, they are apt to be echoes from promiscuous warped loose relaxed sounding boards like playing on a piano whose strings are relaxed. That is the kind of dream which is apt to occur when no mental effort is made to screen out the events of the day before falling asleep.

Reason is a process of thinking which demands comparison between sense-impression and memory, and one cannot reason when asleep. When reason is dormant, mental activity does not cease. Both internal and external stimuli release combinations of memories that we call dreams. If these are composed of self-liberated memories, merely relieving congestions accumulated through the strains and the stresses of the day, they are often very unreasonable indeed, for when the organs of the body complain the result is a nightmare. The way to change it is to puncture it with a thought of interest; then it will fade away.

It is true that even meaningful dreams are limited in content to the plane provided by memory's experience. But, so also is our waking expression of thought limited to the vocabulary we have acquired. Still, our thought is not thus limited, however inadequately it may be expressed because of a poor vocabulary.

Some psychologists see dreams as being only expressions of oneself, a creation of the dreamist's own mind. They point out that nothing appears in dreams which the dreamist himself did not put into them. They are entirely correct so far as they go. But, they have reached only the mechanism and have failed as yet to discover what its kind will do. Such a psychologist is evidently only familiar with one kind of dream, just as he is familiar with only one kind of thought. He is thoroughly familiar with the human repertoire of gramophone records, the sensory and imaginative recordings which provide all



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the constituents of our thoughts and dreams, but he is unfamiliar with the use that is made of these elements in the operations of human radio and television. He may realise that just as memories are aroused by association of thought, so are they energised and recombined by imagination into new creations and adventures. But he is evidently unaware that memories are often energised in dreams as they are by intuition in the waking state to symbolise, or even actually to portray, something derived through parapsychical means.

I have found that one can dream intuitive dreams providing he trains himself for it. He must know that imagination and memories serve but to water the time to come or have come up to warm up the tubes of his radio; and he must be cautious not to accept his intuition, his own priming water, for that of anyone else. That is why I pay little attention to either speculation or to dreams that occur soon after sleep, and which but relieve the mental tensions of the day.

A thought occurred to you. Where did it come from? The fact that it is clothed in your own memories does not prove it is yours, for all the external influences, sensory or extra-sensory, telepathic or intuitive, clothe themselves in the elements of one's own thought. They all look and think the same. But there is a difference in feeling associated with varieties of intuitional phenomena which only years of experience enable one to recognise. So, in acquiring that experience, you should cautiously follow up a thought in order not to miss a point if it really is an intuition after all, yet not wishing to make a fool of yourself if there is nothing to it. In the case of forgetting what you went somewhere to get, for instance, you may trace back your steps to where your intention was formed. Usually, it will come back to you there, by associations with the environments of an objective thought, but if it is an intuition that won't help you. You must not turn back. You must look around where you feel impelled to go; try to discover what you are being led to. A thought came to a friend of mine that he should leave the house and walk some



blocks away. He naturally wondered whether it was a true intuition or a bit of nonsense. How could he find out if he didn't give it a fair trial? So, he did just that and followed out the directions. He stood at the corner of the street all alone, wondering why he had come. As he stood there, a car drove by. The driver stopped and hailed him and turned out to be an old friend he had not seen for a long while, and who needed a man whom he could trust to employ in his office. He offered the post to my friend who immediately accepted it.

Those who regard such things but as remarkable coincidences are wrong, for they would not have occurred if the original thought had not been acted upon. Many a thought will be found to be more significant than people think if they would only follow through and check up on them, however inconsequential they may appear. Of course, it is often difficult and sometimes impracticable, if not impossible, to do so.

You call it a coincidence because you feel it necessary to be able to explain everything. Why can't we admit our ignorance directly instead of inventing words to conceal it? That is my answer when people ask me how I know certain things, such as the reason why you left the east and came to the middle-west. I know nothing about it, and still I can tell you all the details which you will recognise at once--and I won't even know what I am talking about because the words are put into my mouth.

Hunches and intuitions are limited by experience in the same way that expression of thought is limited by one's vocabulary of memorised words, the expression of music by the strings or keys possessed by an instrument. Intuition excavates the elements of memory which constitute experience and is channeled thereby, just as the music of a musician is channeled by the instrument he plays and limited by its mechanics and range or terms.

For every genuine diamond there are a myriad imitations. So it is with the one truth, <sup>to</sup> which a



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myriad superstitions and deliberate deceptions owe their valuation in the coinage of human credulity. How many times has the alleged truth been sold for a price under the guise of a new set of names? Look up the cults and isms, the advertised literature and courses of instruction in occult and esoteric secrets or psychological systems, based on alleged discoveries. For ten or a thousand dollars, you can receive instruction that is partly true and partly false or misleading, but always fascinating to the lost, strayed or enslaved and confused soul.

Memory born of sense-reactions, the environment in which we live, is a world of yesterday that is already dead. But the intuitive is a world of imagination, ambition, ideals, through which we have access to the world of tomorrow. And into this world all aspects of the former eventually graduate or else degenerate. People have painted direful pictures of how awful it would be if they could read each other's thoughts. But the sensing thought is but a surface affair between the two worlds, like the wind-blown froth and scum of the ocean or the clothing that hides instead of making the true man. Intuition is a voice and mode of communication between souls, and the soul the spark of God in man, and God is love. Intuition and the Golden Rule are inseparable.

When telepathy and extra-sensory perception valuate into intuition and are capable of infusing and displacing the blind intellectual culture that sanctions human deception and protects the incubation of ulterior motives by making it possible to entertain them, the history of these days would sound like a primitive and barbarous time. For what has the entire world of intellect ever done to prevent the many wars and millions of murders? You will find that it has caused them, planned them, and waged them. Intuition is evolution's answer to this exposition of intellect without God on the part of barbarians. Man has begun to externalise and duplicate mechanically, chemically or electrically his own organic and neurological functions. He has



made electronic eyes so that he does not even have to watch the machines he has made, and electronic brains to do his calculating for him. But, what is it within him that enables him not only to do these things but to exceed them in his own constitution, which he can never duplicate? On this rock, all mechanistic teachings eventually flounder, for this testifies to the Creator, God.

The power and strength of faith and intuition have self-preservative functions and exceed the power and strength of intellect, reason and logic, which doubt the intuition.

All the occult and mystic paraphernalia and means of fortune telling, cards, tea leaves, etc., are methods used by primitives to waken the imagination by form, figure, etc., and real intuition is sometimes evoked in this way. But the truly intuitive person will not resort to them habitually, any more than he would use crutches for sound limbs or drugs and drink to induce vision; for the cards or tea leaves or occult paraphernalia have nothing whatever to do with the results, even if they do be true and intuitive, except to provide a hypnotic point of concentration for a mind that cannot enter the state without aid. Also, there is a bit of black magic about these methods because they involve an effort of man to induce or control the disposition of what is fundamentally a spiritual gift. If you concentrate your thoughts on another person, willing him to do something, he may, if intuitive, get your thought and obey you. But in so doing, you have violated a spiritual law; you have practised black magic. The exertion of will instead of love is what makes it so. It is the employment of psychological powers to control another by one's will which makes black magic, instead of serving to love. When intuitive people are in danger or in need, they are inspired what to do, where to go, what to say, or others will be inspired to come to their aid, even without knowing it. They are not obeying a mortal thought but following an intuition.

Our success or failure depends not upon our



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strength or ability, but on our choice of identity. For though we are all born with both gifts and limitations that constitute our inheritance, there is that within us which can accept or contend with environmental influences in a choice of gifts to cultivate or limitations to extend. And thus we qualify for a specific part in a play that is already written, the outcome thus already ordained. But it is the cast and events of the play which are predestined, not who shall play a given part nor for how long or how well.

The soul is the spark of the Creator. Our individual choice is not predestined but the consequence of it is.

I have often quoted and thought of those words, "Think not what thou shalt say; it will be given thee." And I have often experienced the truth of them as a function of inspiration and intuition.

The secret of psychometry is not to know or think of anything connected with the object. If I examine the object and start reasoning about it, I will start wondering what it is made of, where it was bought, who gave it, and so on. This is disastrous to intuition. By all means check on intuitions and imaginations, but do so after you experience them: don't let logic and reason get in any work first or you will be surely led astray. By refusing to do that, I let my mind wander and my imagination carries me along and gives the psychometric story. A mental picture comes to me and I don't know where it comes from. I learn not to try to sense things about people. If nothing comes to me, if no words are put in my mouth, it usually means hands off. There are rules to this game.

As we grow older, time costs more.

On the borderland of sleep and waking, I have been able to experiment with time through intuition. There, imagination becomes eidetic vision instead of dreams. Eidetic visions are involuntary



and often vivid, but short-lived mental flashes of scenes that usually mean much more than we suspect.

Pure intuition is truth minus form, space or time. Sequence, locality and form are all provided by the collaboration of imagination drawing on personal experience through memory and depending on reason to interpret the symbolism, which constitutes the universal language of thought.

I watch and record the first thoughts or feelings or reactions to anything seen or heard or thought of. Write it down and express it; then, check up or wait and see if things turn out as you feel. If you are wrong, so what? That is the only way to distinguish this experimenting between memory's intrusion and true intuition. Just don't force it or practise it or think of it: take it as it comes. It doesn't matter what it is about, whether very trivial or very important.

If you wonder whether or not to accept an intuitive flash as true when there seems to be no adequate way of confirming it, it is often possible to catch a glimpse of something else that can be verified at once, even though it may be something quite trivial. Then you can judge whether or not to accept what you cannot confirm by whether or not you are right in what you can check on at once. But you must not force it. It must be casual and spontaneous, and you must catch it in the same strata--that is, the so-called extra-sensory strata--and not after your senses and associated memories have butted in again.

There is a psychosomatic aspect to many occupational and environmental ailments. It requires no transfer of germs, virus or other kinds of micro-organisms to induce those thoughts, emotions and nervous reactions, which affect the various glands and produce changes in the metabolism and chemical balance of the body. This is accomplished very effectively, even at a distance, telepathically.

Man's intangible enemy is his own social crea-



tion. The individual is in psychological conflict with the civilisation which has become unwieldy, with social organisations which have become unmoral, and which, being godless, have also gotten out of man's control.

Food for thought and emotion are every bit as important as food for the stomach. Mental and emotional poisoning are far more prevalent than ptomaine poisoning.

Has each person his own private sealed-in subconscious mind? That is the assumption of most students who use the term as a catch-all for all mental, neurological, psychological or physiological activity or processes that are on or outside the periphery of immediate consciousness. But, I am personally convinced by phenomenal evidence that there are two immense regions of subconscious responsive activity underlying our conscious life.

Walk down the street intuitively and see: don't say a word or make any outward sign; just greet people silently and mentally with a kindly feeling, and see who glances up or looks around at you; see who nods almost imperceptibly, or whose lips part in a little smile of recognition. I have tried it often. I send a little kindly thought that if the person is intuitive, if they are not completely sealed and shut-in their skull, they will sense it and look at me with a little identifying smile, and then it happens.

There are some people who explain intuitive recognition of others and places in terms of reincarnation, that is, certain people have known each other in past lives. I usually avoid the subject for the following reason. How can one discuss reincarnation with any assurance of not being misunderstood when there is no proper understanding of what incarnation means.

I find those little afternoon naps sometimes more refreshing than a long sleep. The borderland between sleeping and waking is where the mind



is free before the body and nerves are completely unresponsive. That is where, in my experience, things of inspiration and importance happen mentally that bring me bolt upright and into action with pencil before I lose the elusive perceptions.

It is the intuitive function of human imagination to translate and to interpret things in terms of what the individual possesses to think with. This is not always a conscious, and never a reasoned, process.

I would rather obey ten false but harmless signals than ignore one that is true and vital. I have always had reason to regret it when I argued the inner voice away.

It is amazing what we take for granted in the course of human experience--for instance, the identification of one's self with a fragmentary continuity of consciousness.

Many ailments, diagnosed as physiological, have a psychological origin that may be benign or malignant, the latter being due to negative acceptance or endurance of conditions that should be fought or changed or positively expressed and adjusted to relieve the inner stress developed by negative oppression.

We may suffer lapses of memory in forgetting what it is well for us, not what it is not well for us, to remember. The difference between this and the lapse caused by physiological or psychological illness is the lesser is depressive while the benign lapses are inspirational. For into the spiritually induced lapse, even as there flows into a vacuum, comes a positive realisation or intuition for which the lapse was a preparation.

It is man's persistent hope that nurses faith into consciousness and releases the intuitive inspirational creative power of the only kind of thought capable of coordinating the entire physiological and spiritual man, thus making him whole



and empowering him to materialise his hope as a fruit of that directive peripheral consciousness which is the essence of both intuition and faith.

~~and are no longer its slaves.~~ That is why the kingdom of God on earth can be established only through shrines or places of solitude. All organisational leadership, even when honest, necessary and sincere, is but temporary expedience to control by external influence the masses of individuals who have not yet matured to the level of theocratic self-determination.

I felt about seances just as I did about hypnotism. My experience had convinced me that communication was possible through the interpretation of a feeling by means of imagination and memory. But, this might take place also between two living persons attuned by the bonds of love. I remained unconvinced of any form of materialisation, trumpet-talking, slate-writing, spirit-photography. I investigated them all and learned how the tricks were done. I found that the mediums dressed their phenomena with tricks. Why tip a table or say it through a trumpet or go into a trance when all one has to do is to stop thinking, to shut out the world, be still and know? I told a friend who is a medium what I thought, and she said: "If I told my clients that I only imagined what their deceased loved ones were saying, would they believe me and be comforted? No, I had to work a trick and pretend that the spirit wrote it on the slate directly."

I could not deny the truth in which the tricks caused otherwise skeptical people to believe the truth of immortality. I met a number of sincere mediums who I judged to be honest, but, to some extent, self-deceived. But I also met a few who, under pressure, confessed their tricks and justified them by saying, "We use a trick to make people believe a truth, for they cannot understand and will not believe a truth without the trick."

I admit that I frequently felt the presence of



those who were gone, as of my father, for example, and that the feeling revived a memory. I could imagine him walking along beside me, and I could talk with him by saying something, imagining what he might say in return. If I had been willing to deceive myself I could say, "I see my father and he tells me so and so." But, I did not see my father. What I saw was an image of my father concocted from memory elements. He did not speak to me in words but only in thought. The words were out of my own mind and I put them into the mouth of the image of my father as an interpretation of a thought which accompanied the feeling that activated my imagination.

ANTHONY ALPERS: KATHERINE MANSFIELD: A BIOGRAPHY

(1) Very briefly, the ideas of George Gurdjieff were as follows: No human being is endowed with a soul at birth, but each must acquire one for himself either in one lifetime or in a series of reincarnations. Those who fail to acquire a partial soul in one lifetime are nothing after death but dust. They are out of the game. Those who succeed may progress by reincarnations. Very few acquire an immortal soul within one lifetime.

To regain the organic harmony he enjoyed before the fall, man must acquire an immortal soul. But civilization has destroyed certain faculties that formerly helped him in this quest. Those that remain are grouped around three centres; the intellectual centre, which feels, likes, and dislikes; and the instinctive centre, which acts, moves, creates.

In every man one or other of these centres predominates, and his problem is to balance them. To do so he must first observe himself, become conscious of his habits, study his behaviour in unusual circumstances, and so realize that it is outside circumstance, not his will, that governs what he does next. Next he must set to work to harmonize them (since each must play an equal part in everything he does,) and so become responsible. At length he may proceed from our normal "three-dimensional" plane of consciousness to the four-dimensional plane and even further, recovering the control of faculties that civilization has destroyed, finding all worldly problems clear because he is simultaneously aware of



cause and result, and acquiring infinite power over things and over men. (526)

Thus prospective pupils of the Institute for the Harmonious Development of Man might find themselves commanded to do things they were completely unaccustomed to, sometimes without apparent purpose: to pat the head while rubbing the stomach, as an elementary object lesson; to learn Morse code within a stated time; if addicted to smoking, to give it up, if fond of sweet things, to go without sugar altogether, or be surfeited to the point of nausea; if proud to be humiliated; to do hard labour in the middle of the night; and to take part in group dancing to the accompaniment of Eastern music, or in elaborate exercises devised by the Master. In the exercises they might be suddenly told to stop, and must fall if off their balance, or stay as they were, however uncomfortable, until released.

The system aimed at uniting the spirit of the East with the technique of the West. It drew impartially on all teachings which the Master had studied, whether they came from mysterious Mongolian monasteries or the psychology lecture rooms at London University. It was exclusively concerned with means. It had no concern with Good and Evil.

The Master himself, who required his Pupils' absolute obedience in every respect.

(2) Mr. Gurdjieff wants a real old-fashioned English Xmas -- an extraordinary idea here! -- and we shall sit down to table 60 persons to turkeys, geese, a whole sheep, a pig, puddings, heaven knows what in the way of dessert, and wines by the barrel.

Arthur Bryant: ON THE DECAY OF GOOD MANNERS (in ILN News)

(1) A grave deterioration in public manners has taken place in England and--for this is what, in the truest sense, manners are--in consideration for others' feelings. "Manners makyth man" William of Wykeham took as his motto and that of the school he founded 600 years ago. He knew that what distinguished a good man from a bad man, a good nation from a bad nation, was manners or gentle behavior --that is the outward expression (and visible) of kindness. What should we do to restore respect for the standards of conduct and manners in which we used to take pride?

William of Wykeham knew what mattered in his country's culture and tradition. We have to be ashamed of failure to evoke and disseminate these virtues, of vulgarity, arrogance & rudeness.