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RAMANA - ARUNACHALA

by ^RArthur Osborne.
^

One of the great epics is finished, one of the supreme manifestations of Divine Grace, when God wore a human body and moved and talked with men as Bhagavan Sri Ramana, called Maharishi, the Great Rishi. This was no case of an ordinary Guru, even though to call any Guru "ordinary" may sound absurd. The Guru is on a higher plane than ordinary mortals, but Bhagavan was not on any plane: he was man abiding in constant, unwavering consciousness of identity with the Self which is God, or, to express the same from the other side, he was God wearing a human body and submitting deliberately to human limitations. For fifty-four years his wearing the body was one long sacrifice for our redemption, and at the end the sacrifice became a martyrdom.

Knowledge and its restrictions.

This acceptance of the body with its limitations gave rise to a combination of knowledge and human restrictions on knowledge which puzzled many visitors to Bhagavan. His spiritual knowledge was complete and constant. He spoke always with authority. There was no question of samadhi because he was always in samadhi; he was always consciously Atma, the Supreme, Divine, Undivided, Imperishable Self. Therefore every utterance of his was a divine statement, every explanation a scripture.

And yet he showed the same human ignorance as ordinary mortals. He would ask whether so and so had arrived, how such and such a sick person was faring, and so forth. Many visitors and some devotees found this incongruous and asked how it was that one who had Divine Knowledge should not know whether

a ship had arrived or a medicine worked. This was because they did not envisage the magnitude of his sacrifice and the immensity of his compassion. When he consented to wear the human form after transcending the human and all other states, he accepted all its limitations - to feel heat and cold, to suffer pain and sickness, to be bound by ignorance of events. Had he worn a human body but set himself free from its conditions of pain and sickness and ignorance of events, people would have said: "It is easy for him to tell us to abide in the heart, unperturbed by events, because he has no pain or uncertainty and we have." So he accepted pain and uncertainty as features of the human form and showed that they cannot touch the equanimity of the Gnani, who remains fixed immovably in the Real. This gave force to his teaching, since he was but exhorting his devotees to do as he did.

Normally one who acquires great knowledge acquires lesser knowledge. by the way, as Christ said that to him who attains the Kingdom of Heaven all else is added; but this was neither a case of a Yogi struggling up from one state of knowledge to another nor of one attaining a high state and being rewarded, as it were, with all the lower states; it was something simpler and immeasurable vaster: it was a man dying to the body and living in absolute identity with the Divine Self and then deliberately accepting all the body's limitations out of compassion for suffering mankind.

Miracles.

Just as Bhagaven accepted the limitations of human knowledge, so did he accept the limitations of human powers. There have been Spiritual Masters who have worked miracles to exhibit the supremacy of spiritual laws over physical and to show men what a resplendent birthright was theirs for the taking, but the purpose of Bhagaven was different: it

was to show that it is possible to remain fixed in the Self amid all the limitations of human life. Therefore he used no powers that others do not use. Therefore he set an example of submission not only to human suffering and ignorance of events but even to the laws and conditions of the world in this Dark Age, laws and conditions which, for him, were reflected in the rules of the ashram authorities. And thus those who found the laws irksome had before them the example of Bhagavan's own submission.

It is true that sickness and misfortune often disappeared when Bhagavan was told of them, but this was like the involuntary miracle of Christ when a sick woman touched the hem of his garment and was cured. It was the spontaneous outflow of his infinite compassion. A child was in high fever and said to his mother: "Don't call a doctor, just tell Bhagavan." She told Bhagavan and next morning the child was well; but there was no deliberate miracle, simply the child's faith and Bhagavan's spontaneous compassion.

And yet, more often, his compassion worked not in removing misfortunes but in giving peace in spite of them. A woman bereaved of her husband, a father whose only son had died, would come and pour out their tale of anguish to him and he would say nothing but simply turn on them his luminous eyes, shining with love and understanding, and peace would fill their heart.

Upadesa

We, in our materialist age, have been blessed with a ministration comparable only to that of a Buddha, a Christ, a Shankara; and the measure of our materialism is the indifference that our world as a whole has shown. With all its talk of ideals and causes, it has ignored the real blessedness of the age as blindly as

the Romans ignored Christ. However, the teaching of Sri Ramana is, by its nature, not intended to cause such an upheaval as that of Buddha or Christ, for he did not come, as they did, to enunciate a new doctrinal form.

His purpose was to open up a new spiritual path for men. Apart from his outpouring of Grace upon all who turned to him, Bhagavan Sri Ramana had a definite spiritual message for mankind. That message still continues and is the reason why this article is necessary. It is more than a message, it is a pathway to Beatitude.

The Sages have always agreed that the type of sadhana suited to the Kali-Yuga is pre-eminently Nama-Japa, the invocation of the Divine Name. They have agreed also that the Jnana-Marga, the direct path, is not suited to the Kali-Yuga. The task undertaken by Bhagavan Sri Ramana was to re-open the Jnana-Marga to mankind. Throughout half a century of teaching he constantly reiterated that this is the best, the most direct and the surest path. "Self-enquiry is the one infallible means, the only direct one, to realise the unconditioned, absolute Being that you really are." As I shall show later, his leaving the body has not abrogated this boon to mankind: and therefore a brief description of the Jnana-Marga as taught by him is here necessary. He called it the path of vichara or self-enquiry. His instructions were to sit in meditation, concentrating the consciousness on the heart - not the physical heart on the left but the spiritual heart on the right side of the chest, and at the same time to concentrate on the question: "Who am I?" He was especially insistent on this supreme centre of consciousness. The following is one of the more simple illustrations that he gave of it." When a schoolboy says 'It is I that did the sum' or when he asks you "Shall I run and get the book for you?" does he point to the head that

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did the sum or to the legs that will carry him to get you the book? No, in both cases his finger is pointed quite naturally to the right side of the chest, thus giving innocent expression to the profound truth that the source of I-ness in him is there. It is an unerring intuition that makes him refer to himself, to the Heart which is the Self, in that way. The act is quite involuntary and universal, that is to say it is the same in the case of every individual."

He insisted that it is necessary to try, not to argue. "You should try to have rather than to locate the experience. A man need not find out where his eyes are situated when he wants to see. The heart is there, ever open to you if you care to enter it, ~~ever open to you if you care to enter it~~, ever supporting all your movements even when you are unaware." After some practice, this meditation awakens a current of awareness, a consciousness of "I" in the heart - not the ego-sense but a feeling of the essential 'I' who is the universal Self - unaffected by good or ill fortune or by sickness or health. This consciousness should be developed by constant effort until it becomes more and more frequent and finally a constant undertone to all the actions of life. Then all that is needed is to refrain from interference by egoism so that it may deepen into an ever vaster peace beyond all understanding until the moment when it will consume the ego and remain at the abiding realisation of Self.

For a long time this process requires stimulation by the constant query "Who am I?" I am not this body which changes but leaves me the same. Nor am I these thoughts which pass through the mind and go out again, leaving me the same. What then am I? If various thoughts come up during meditation, do not get caught up by them and follow them out, but look at them and ask: "Where did this thought come from, and why and to whom?" And so they pass away and each thought

leads back to the basic I-thought: and who am I? It is of the very essence of the meditation that there is no mental or verbal answer. There cannot be, since the Self transcends thought and words. The answer is only the awakening of the current of awareness, the sense of being, in the heart. And this awareness is neither physical nor mental, though body and mind are both aware of it. It can no more be described than hearing could be described to a deaf man.

If impure thoughts arise during meditation they are to be looked at and dispelled in the same way, for in this way the evil tendencies in one are discovered, seen and dissipated. "All kinds of thoughts arise in meditation. That is only right, for what lies hidden in you is brought out. Unless it rises up how can it be destroyed?"

Every spiritual path requires both purity of living and intensity of spiritual effort, and the vichara was given by Bhagavan as a technique of pure and dispassionate living no less than as a technique of meditation. If anything happens to offend or flatter you: Who is injured, who is pleased or angry, who am I? The word 'frustration'

~~ARTHUR OSBORNE~~

is much in vogue nowadays, but who is frustrated? So, by use of the vichara, the I-am-the-doer illusion can be destroyed and it is possible to take part in the life of the world aloofly, without vanity or attachment, being, as St. Paul said, "in the world but not of it." Bhagavan represented it as the bank cashier who handles lakhs of rupees unemotionally and yet quite efficiently because he knows that it is not his money. In the same impersonal way a man can attend to all the affairs of life,

knowing that he, the real Self, is unaffected by them; and every attack of greed, anger or desire can be dispelled by the vichara. It must be dispelled, because it is no use repeating that one is the Self and acting as though one were the ego. Real, even partial, awareness of the Self weakens egoism; egoism, whether expressed as vanity, greed or desire, is a proof that recognition of the Self is merely mental.

This twofold use of the vichara means that the perfect Jnana-Marga which Sri Bhagavan brought to the world is also perfect Karma-Marga.

Suited to our Age

What Bhagavan did, and what could not have been done by any but Bhagavan himself, was to give mankind a type of sadhana that is peculiarly suited to our modern age. This new dispensation goes even beyond the use of the vichara in the relief it gives. It has always been obligatory to the sadhaka to adhere strictly to the forms of his religion, whatever this might be, and it has usually been preferable to withdraw from the life of the world. But in the conditions of life in the modern world both these obligations are often difficult and sometimes impossible, and Bhagavan absolved those who followed him from both. He never asked what religion any of his devotees followed or whether they followed any formal religion at all. He never encouraged any to profess Hinduism. He prescribed the vichara alike to all who asked him the way, whether Hindus or of any other religion or of none. In fact (and to this point I shall return) by no means all his devotees practised the vichara. Many basked in the glow of his love while making some other sadhana or without making conscious sadhana. His Grace was upon all alike. But for those who did practise the vichara he held it natural for this to supersede all other technique of sadhana.

Also, he never encouraged any to give up life

in the world. He explained that it would only be exchanging the thought "I am a householder" for the thought "I am a sannyasin", whereas what is necessary is to reject the thought "I am the doer" completely and remember only "I am"; and this can be done by means of the vichara as well in the city as in the jungle. It is only inwardly that a man can leave the world by leaving the ego-sense; it is only inwardly that he can withdraw into solitude by abiding in the universal solitude of the heart, which is solitude only because there are no others, however many forms the Self may assume.

This was Bhagavan's purpose on earth; the opening of a path that can be followed by the housewife, the bank-clerk, the ship's engineer, as well as by the priest of the sannyasin.

Diksha

Upadesa implies also diksha. Bhagavan was as categorical as every other Spiritual Master that realization is possible only through a Guru. "It is impossible except at the feet of the Master and in his divine Presence for the seeker to reach and abide in that true and primal state of pure being, or the Self, wherein the mind is entirely subdued and all its activity has completely ceased." Although he admits that in very rare cases no outer Guru may be necessary: "It is very seldom that a person can realize his true Being without the Grace of the Master." When it was objected to him once that he himself had no Guru, he replied simply: "The Guru need not necessarily take human form."

And yet Bhagavan himself did not give initiation in the usual way. When asked whether he was a Guru and gave initiation he always avoided a direct reply. Had the reply been 'no', he would most certainly have said 'no'. But had he said 'yes' he would immediately have been besieged by demands for initiation and would

have been driven to make a distinction between disciples and devotees, between those who were drawn to the sadhana of the vichara and those who were drawn to him simply by love and devotion. And his compassionate love was too great and his wisdom too shrewd to act in a way that would lead some to think that he ranked them higher than others. Indeed, he did not, since he saw the Self in all.

When asked whether he gave initiation, Bhagavan's most usual reply was that there are three types of initiation, by speech, by look and by silence. This left the burden of understanding upon the enquirer. It is an old tradition, the three types being symbolised by the bird, which needs to sit on its eggs in order to hatch them, the fish, which needs only to look at them, and the tortoise, which needs only to think of them. Initiation by look or silence is most natural to the Jnana-Marga.

Bhagavan gave initiation by look and by silence. Initiation by look was given to those who came to the ashram and were drawn to the use of the vichara. It was a concentrated, piercing look which penetrated into the very depths of a man's being. It was frequently given at some time, such as the chanting of the vedas, when not many would be aware of it. Only such as had experienced the same initiation would be aware what was happening if they chanced to be watching. Initiation by silence was given to those who turned to Bhagavan for guidance but were unable to come physically to Tiruvannamalai. And once there had been initiation the spiritual guidance was precise, subtle and continuous, even though with no word spoken.

This initiation by silence still continues and will continue. This was the purpose of Bhagavan in living in human form among us. He has made true for all mankind what was true for him; that the Guru need not take human form.

Christ enunciated a universal law of Divine Mercy when he said that whoever seeks will

find; but in order to find it is necessary to be reborn as the spiritual child of a Guru, and in our materialistic age there are few genuine Gurus to be found. Only the presence of Bhagavan on earth could atone for this paucity of spiritual guidance and open a door to those who seek.

Martyrdom

Before speaking of the continuance of Bhagavan's mouna-diksha it is best to say something, though very briefly, of the death of his body. For years this body had been tortured by rheumatism. The knees were swollen and he walked stiff-legged and with difficulty and had to give up his daily walks on the sacred hill, Arunachala. Over a year ago a small tumor appeared on the left elbow. It was cut out but returned worse than before. Then it was recognized as serious. Various kinds of treatment were given, and Bhagavan submitted to whatever was prescribed. Three more times it was cut out, and after each operation it returned worse and higher up. Already in December, the doctors said they could do no more. The tumor, after four operations, had reached the shoulder and gone inwards. The doctors said that the pain must be excruciating, though Bhagavan seldom gave any sign that he was suffering. The whole system was poisoned, and the last months were one long martyrdom. And yet to the last he insisted that all those who came to him should receive darshan twice a day, walking past the room where he lay. At the very end, when every touch was agony, he ordered the attendants to raise him to a sitting posture, and he died sitting. This long agony was not his karma. It was our karma that he took on himself. The astrologer had seen nothing in his horoscope to indicate that he should die this year, because it was not his karma. A lady devotee went to him and implored him to give her the sickness, and he replied: "And who gave it to me?" We did, as surely as though we had crucified him, for it was our karma that he took on himself.

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A few days before the end of the body he said: "They say that I am dying but I shall be more alive here than before." That is why it needs to be proclaimed now that Bhagavan is still here and the doorway opened by him is still open.

Many years ago, when Bhagavan was still living in a cave on the hill, some sadhus came and asked him for a devotional hymn to help them in their sadhana. He walked round the hill with them, and as he walked he composed the supreme hymn 'Arunachala-Siva', tears streaming from his eyes as he sang it. It has always been the great emotional inspiration of the devotees. Arunachala was his Guru. As soon as he had realized the Self he came to Arunachala and he remained there ever after. He allowed it to be known that he is Arunachala. As he was dying a group of devotees sat outside the little room singing 'Arunachala-Siva'. And that night, when the body that Bhagavan had used and now relinquished was exposed to the view of the devotees in the great hall of the ashram, they sang spontaneously and for the first time 'Ramana-Arunachala'. He is Arunachala. He will be more alive at Tiruvannamalai-Arunachala than ever. A shrine or temple is to be raised over his samadhi which, like his Grace, will be open to devotees of all religions. But although he is Arunachala-Tiruvannamalai and, as he said, more alive "here", at Tiruvannamalai, than before, he is spaceless Arunachala-Siva and will live in the heart of every devotee who turns to him, initiating and guiding even more actively than before, as he himself said: not "as alive" but "more alive" than before. The pathway that he opened for mankind was not for the duration of his body only; it will grow more evident and his support and guidance more potent now that the restriction of a body has been shed.

THE GREAT PYRAMID. 1. At the centre of the entire land distribution of the terrestrial globe stands the greatest building ever erected by man. The site of the Pyramid of Gizeh symbolises the central point of earth's land area.

2. The River Nile as it nears its mouth spreads out like an immense fan, the various river mouths being its ribs. The shore line round these deltas forms a huge semi-circle. The Pyramid occupies the centre of this arc as if a point about which a circle to symbolise the Sun were being filled in by silt from the river.

3. The Pyramid is a miniature copy of all the laws, principles, proportions, purposes and functions of the universe, as well as those pertaining to man. It was built by the Venerable Order, The ----, to perpetuate their Wisdom.

4. The Pyramid was not built simply to prove to posterity the existence of the Magi and their Wisdom, but to convey to future times their discoveries that might be utilized by other races to further the advancement of world, both materially and spiritually. The Pyramid was built as an indestructable map from which might be ascertained information on sciences, esoteric and exoteric. It exemplifies also motions, measurements, and functions of the earth.

5. The inclination of the entrance passage is 26 deg. 27 min. The mean ecliptic obliquity in 1881 when Sun by precession passed into Aquarius was 23 deg. 27 min. 17 sec. The obliquity changes at the rate of 1 deg. in 7200 years. Consequently the Pyramid was built not later than 19,685 years B.C. or 21,566 years before our Aquarean area.

6. Prof. Maspero says: "The study of the Memphian tombs has led me to teach that the Egypt of the Pyramids was the end, and even the decadence, of an earlier Egypt. The language was perishing of old age, the religion was changing, etc. The discoveries of Negadeh and Abydos enable us to put our finger on the civilization I only guessed at..... As we felt there is the Egypt of Menes

(2) ROM LANDAU: O D Y S S E U S

(1) Yet he had to admit that orthodoxy limited the scope for the charlatan. Esotericism, on the other hand, might be exploited by adventurers whose tricks could not easily be opposed by such clearly defined doctrines as those of orthodoxy. Though genuine esotericism called for greater integrity, and a deeper knowledge, it could, if diluted, be manipulated even by the ignorant and the dishonest. John had known Russian and Oriental exponents of esotericism who, though inspired by the best intentions, wrought spiritual and mental havoc among their followers. None of these men had been a charlatan; yet none of them had possessed humility, a virtue that he considered to be essential in spiritual leadership.

(2) Why shouldn't I tell him the truth, John reflected. If he is a charlatan it won't matter, if he's genuine he can take it. "Personally I have always held," he began, "that our automatism is the main hindrance to progress, but I wonder whether some of your unorthodox methods, your constant effort to 'épater le bourgeois,' if I may put it that way, are right. The stories some of the adepts are relating about your miraculous powers, and your means of affecting their future incarnations, well they make me feel uneasy."

(3) To John's surprise, the Swami placed both hands on his. "I knew that you would tell me the truth and I shall repay you with equal frankness." He raised himself and drawing up his legs squatted in oriental fashion, all the time looking straight into John's eyes. "It is easier, he began, "to speak to someone from the old world with old values firmly established in the soul." He removed his gaze from John's face and leant against the chromium-plated tube that formed the head of his bed. "I love the Americans, but their age is between seven and ten. It'll take three more generations before they arrive at the adolescent stage. That's why in America there's greater need for my work and better material to work with. They are more difficult to talk to than people from the old world--for they simply don't comprehend the language you use--but they haven't had time to become spiritually set, and are wonderfully pliable and curious. The way a new engine runs fascinates them as much as a new esoteric doctrine: but they can't judge which is the more important of the two. Their ears are still deaf to the

always powerful, always civilized behind Egypt of the Pyramids, so now we catch a glimpse of a still more primitive Egypt, but past its early youth and well equipped for existence, behind the Egypt of Menes. Somewhere its monuments repose beneath the sands."

----- In New Light on Ancient Egypt.

7. The Great Pyramid was not built for a tomb, for the coffer in the King's Chamber was found lidless and empty. Its builders had a very different religion from that recorded in the Book of the Dead, and from those who practiced embalming. These latter religious ideas were the degenerate offspring of a Scientific Religion long since dissolved and corroded through the selfish tendencies of a declining civilization.

8. The Pyramid symbolises the earth, and the Coffin the physical bodies of man and woman. The empty lidless coffer speaks mutely of futility of earthly pride and such customs as mummifying the dead and the elaborate rituals practiced over the dead by Egyptians in their religious decline.

9. The entrance tube to Pyramid leads to subterranean and unfinished chamber beneath centre of Great Pyramid, which is far below the base of the Pyramid. The Grand Gallery symbolises in its construction the ascent of man to adeptship. Above the King's Chamber are five chambers of construction, leading from adeptship to angelhood.

10. The Queens Chamber symbolises common man's negative life. The well symbolises the precipitation of those who follow the inversive path
----- the black magicians.

11. There is a secret Pyramid Chamber which contains books written in an ancient picture language.

THE SPHINX. 12. The whole ritual symbolism of Egypt's Mysteries depicts the cycle of the Soul.

At a distance from the Sphinx the neophyte's eyes are bandaged and he is led to its feet an unknown distance, where a bronze door opens to admit him and then closes without noise. This journey to the Sphinx represents the indrawing of the spirit force to the ego's angelic parents. The bandaged eyes represent the unconscious condition of the Spirit before its differentiation as an Ego.

ROM LANDAU: O D Y S S E U S

harmony at the back of old spiritual cultures, and their minds lack the subtlety needed to match the ardour of their soul. Therefore they don't know how to co-ordinate the two. This is one of the things I'm teaching them.

(4) The Swami had used none of the jargon so popular among the adepts; and the sober character of his statement encouraged John to ask, "And to teach the Americans inner co-ordination you feel you must employ all this hocus pocus and....?"

(5) "Yes, that too, my friend. You must first shock the Americans, and present them with something completely out of the ordinary; only then will they respond. Many of the methods that I use here I should never dream of using in Europe. Take physical comfort as an example. The Americans have made such a fetish of it that to awaken their spirituality you must first break their worship of comfort. You must show them that happiness is not to be found in a toyshop containing every kind of mechanical gadget."

(6) "But it seems to me that, after having lived for a while on a diet of seaweeds and wearing ashram clothes the toyshops of the world must appear more desirable to the adepts than ever before. One of last night's confessions proved my point, didn't it?"

(7) The Swami gave John a disarming smile. "You would be surprised how small a number of our adepts have such cravings. Most of them have come to despise the glittering world of yesterday. They have learned that their present mode of living is spiritually infinitely more satisfying. Don't judge hurriedly, Mr. Pilgrim; to the uninitiated the deepest occult truths may sometimes seem to be hocus pocus."

(8) For a moment John felt tempted to tell the Swami that during the few minutes of gossip in the Room of Truth the adepts had looked much happier than they had done at any other time of his visit, but he said nothing, although the Swami seemed to sense his doubts. With greater impulsiveness than he had shown so far, he again looked straight at John and again placed his hands on his. "Much of what you see here may seem to you foolish; and you probably imagine that it is mere auto-suggestion that makes our adepts feel happy. Yet I assure you that no one who has worked here can ever fall back completely into his old ways of automatism." Then his voice became more

The Sphinx is a synthetic representation of all energies of the Zodiac, being composed of the emblems of the four quadrants of the heavens- Lion, Eagle, Man, Bull. It thus symbolises a cycle and also the passage of time. Next the neophyte is led down a spiral stairway of 22 steps and through a second bronze door which when closed so harmonizes with the wall of the circular chamber into which it opens as to be undetectable. He is halted upon the verge of an abyss and commanded to cross his arms upon his breast and remain motionless. The spiral stairway symbolises involutionary descent. While the candidate stands upon the verge of the abyss, the two guardians who have accompanied him take him and dress him in white linen robes. One wears a mask of Bull, the other a mask of a Lion's head, one is Sun, the other Moon. Suddenly with a great noise a trap door descends in front of the neophyte and at the same time the bandaged is snatched from his eyes and behold the two figures, one on either side. Then from out of the abyss rises a horrible mechanical spectre, holding in its hands a huge scythe which..... The neophyte having triumphed over the tests of earth, air, fire, water is then met by twelve men (necores) who lead him to a crypt beneath the Great Pyramid, where the College of the Magi awaits him. The crypt symbolises the spiritual world which he has now ritualistically entered.

THE TOMBS

13. Arthur Weigall who served in Egypt so many years as Inspector General of Antiquities, is the recent victim of the curses placed by Priests of the Shadow, to protect the tomb of the one who had restored them to Power.

As Lord Carnarvon was the first, so Mr Weigall is the twentieth, among those closely associated with the opening of the tomb of King Tutankhamen, to meet an unusual and untimely death.

When the tomb was opened in 1923, Weigall was in vigorous health; but immediately fell ill, and has now passed to the next plane at the age of fifty three, suffering from a lingering and mysterious malady.

Thru his efforts historians are now able to reconstruct in detail the circumstances surrounding the life of Egypt's most spiritual ruler Akhenaten.

insistent. "The things that you see here are the only important things in the modern world. They'll revolutionize mankind; they'll open doors to unheard-of powers in man, make him fully selfconscious, and enable him to become the master over matter."

(9) "Yogis in fact?" A flicker of impatience passed over Ramaswami's face. "Yoga is a very one-sided system, not at all suited to Westerners. Yoga is for the contemplative life--my system is the Yoga of action. That is what is entirely new in my work,"

WILLIAM BLAKE: S A Y I N G S & W R I T I N G S

(1) There is no use in education: I hold it to be wrong. It is the great sin: it is eating of the tree of knowledge of good and evil. There is nothing in all that.

(2) I would allow of no other education than what lies in the cultivation of the fine arts and the imagination.

(3) A machine is not a man, nor a work of art; it is destructive of humanity and of art.

(4) Foolish men! Your own real greatness depends on the encouragement of the Arts; and your fall will depend on their neglect and depression."

(5) Mere enthusiasm is the all in all.

(6) I consider that such artists as Sir Joshua Reynolds are hired by Satan for the depression of art; a pretence of art to destroy art.

(7) Reynolds's discourses are particularly interesting to blockheads as they endeavor to prove that there is no such thing as inspiration, and that any man of a plain understanding may, by thieving from others, become a Michael Angelo.

(8) Knowledge of ideal beauty is not to be acquired. It is born with us.

(9) Passion and expression are beauty itself

(10) You have the same faculty as I (the visionary,) only you do not trust or cultivate it. You can see what I do, if you choose. You have only to work up the imagination to a state of vision, and the thing is done.

(11) (On Science:) These things, we artists hate!

(12) Art is inspiration. When Michael Angelo or Raphael, in their day, or Mr. Flaxman, does one of his fine things, he does them in the spirit.

(13) I wish to do nothing for profit. I want nothing. I am quite happy.

And in addition, his last published works, through⁽⁷⁾ careful comparison of all discoveries, have for the first time given a complete series of precise dates and events in Egypt's past.

These events, with their precise datings, lend value to many interesting occurrences which heretofore have rested solely upon tradition. And by uniting tradition to what is now historical record, we are able to get a clear picture of the strength by which, at one period, spiritual ideas of the most exalted order gained national acceptance.

Since the sinking of Atlantis and Mu there have at all times been those on earth who were familiar with the ancient spiritual wisdom; but the only time when its light shone full strength and the Knowledge of the Stars was adopted by a nation as a whole, was during the reign, and due to the efforts of, our brother, Akhenaten.

As the world has now entered a cycle, or astral stream, of similar quality, but of far greater power, events are transpiring which, due allowance being made for environmental circumstances, are parallel to those which happened in his day. We may therefore scan that past with considerable profit. And while tradition should not be neglected, yet in the interest of clear analysis, it should ever be thus labeled, and not confused with recorded facts. Consequently, in what follows, that which is tradition will be thus designated, and that which is of historical record, and all quotations used, will be from the works of Arthur Weigall.

History records that at the time of the early Sumerian kings in Chaldea, the first dynasty of Lower Egypt was established, dated according to the Turin MS., 5,507 B C.

At this time no suitable calendar was in use, and the Egyptian system of writing had not been evolved. Fifty kings were to reign before Menes, who commonly is considered the first historical ruler because, seven years after he came to the throne he established a calendar by which succeeding events could be, and were, recorded.

Menes, who thus established the first Dynasty, came to the throne 3,407 B C. a dynasty usually consisted of a series of rulers who were

WILLIAM BLAKE: SAYINGS & WRITINGS

(14) Swedenborg was a divine teacher; he did much good; but he did wrong in endeavouring to explain to the reason what it could not comprehend.

(15) I know what is true by internal conviction--a doctrine is stated; my heart tells me it must be true.

(16) Imagination is the divine vision.

(17) The demons possess themselves of the bodies of mortal men and shut the doors of mind and thought, placing learning above Inspiration.

GILCHRIST: LIFE of WILLIAM BLAKE

(1) Practice and opportunity very soon teach the language of art. Its spirit and poetry, centred in the imagination alone, never can be taught; and these make the artist.

(2) No man of sense can think that an imitation of the objects of Nature is the art of painting. If the art is no more than this, it is no better than any other manual labour.

(3) Aristotle observes in "Poetics", that by far the most important thing to a writer is to have the power of metaphor; for it is a gift which cannot be acquired, and it is the mark of genius.

(4) Everything seen is definite and determinate; because vision is determinate and perfect and the artist copies that without fatigue. The man who asserts this has been told it not by practice (labour) but by inspiration and vision.

(5) What has reasoning to do with the art of painting? Enthusiastic admiration is the first principle of knowledge and its last.

(6) All forms are perfect in the poets mind: but these are not taken or compounded from Nature: they are from imagination.

(7) Blake saw everything through art, and in matters beyond its range, exalted it from a witness into a judge.--(Palmer his pupil).

(8) They pity me, but 'tis they who are the just objects of my pity: I possess my visions and peace.

(9) Blake explained that he saw spiritual appearances by the exercise of the faculty of imagination. He said the things imagination saw were as much realities as were gross or tangible facts.

close blood kin. When the country was conquered by an invader, or some events such as a revolution permitted a new family to take charge, this commonly established a new dynasty.

In the First Dynasty there were eight kings, in the Second Dynasty nine kings, in the Third Dynasty six kings. The Third Dynasty is interesting to us because the second king, Tosortho, 2868-2850 B.C. was revered as a philosopher, proverb maker, physician, scribe and architect. At Sakkara he built what is known as the Step Pyramid, a rough square 351 by 393 feet, or six monstrous steps totalling nearly 200 feet in height, the largest stone-built edifice up to that time.

Then came the sixth king of the Third Dynasty, Snofru, 2813- 2790 B.C, who built a stone pyramid just southwest of Memphis, which, still 326 feet high and 700 feet at base is almost as large as the Great Pyramid. Many traditions exist as to the influence of initiates in the life of Snofru.

He also built a second pyramid. And immediately following him there commenced the Fourth Dynasty, although there seems to be no adequate political or hereditary reason why Khufu, who succeeded him, should be considered of a different dynasty.

Khufu, whom the Greeks called Cheops, was thus the first king of the Fourth Dynasty. He ruled 2789-2767 B.C, the dynasty as a whole, comprising seven kings, 2789-2716 B.C. being probably contemporaneous with the founding of the empire of Sargon the Great in Chaldea.

Khufu, or Cheops, employed 100,000 men, during the three months of the year that the population otherwise would have been idle due to their farms being flooded by the Nile. It took him three years to build the road over which to haul the stone, and twenty years to build the Great Pyramid. The stones were ferried across the river during high water. The pyramid, which is still one of the greatest wonders of the world, was originally 481 feet high, with a base of 451 feet, and covers 13 acres.

Now for a moment let us turn from recorded history to tradition. Tradition has it that when the darkness settled over Atlantis and Mu,

GEORGE MOORE:

O N A . E .

(1) He gets through more work than any other ten men in Dublin

(2) AE found me a house which he said was the ideal residence for a man of letters in town; it was one of a few 18th century houses shut off from the thoroughfare, and with an orchard.

(3) AE said that if he were to tell people that all his drawings were done from sittings given to him by the gods, it would be easy for him to sell every canvas, and to pass himself off as a very wonderful person.

(4) "A vision is the personal concern of the visionary—not of others."

(5) AE perhaps, found Shelley's 'Hymn to Pan' the most beautiful lyric in the world.

(6) "If Irishmen would only read English Literature; but they read the daily paper."

(7) Instead of groping in anyone's religious beliefs AE talks sympathetically of the ages before men turned from the reading of the earth to the reading of scrolls.

(8) AE remembers and holds all that he writes in his heart, comma for comma.

(9) "Traditions are often more useful than scripts."

(10) AE agreed that Ireland was in need of a new religion. He said he hoped I would do in Ireland what Voltaire did in France, that whenever the Catholic Archbishops said something stupid in the papers, I would reply to them in some sharp cutting letter, showing them up in the most ridiculous light, terrifying them into silence... I think the decline of our art was coincident with the union of Ireland with Rome.

(11) "Catholicism hasn't produced a book worth reading since the Reformation."

(12) AE was born with a beautiful mind, and can pass a criticism on a copy of bad verses, and send the poet home unwounded in his self-respect. He has a kindly patience, going his own way, and watching others going theirs without seeming envious or disdainful.

(13) "You'll not find a finer intelligence than Yeats in London."

(14) AE dislikes a light irreverent treatment of his ideas. In heaven he is known as Albar.

(15) "Self-government will set free a flood of intelligence in Ireland."

colonists were sent to what later became the seven centers of ancient civilization, and took with them records having to do with the ancient Stellar knowledge and Wisdom. In Egypt there was quarried out near the town of Ynu, a secret vault in the rock, closed by an immense movable block of sandstone.

The knowledge of the location of this Chamber of the Rolls and the Library of Tahuti, which embraced records from Atlantis, was reserved to the Initiates.

Such Initiates then, even as today, were ever alert to place true spiritual knowledge before as wide a number of people as possible. But even as today, what thus could be placed before them depended upon the willingness and ability of the populace to accept such exalted doctrines.

Even in Atlantis and Mu there was a continuous struggle upon the part of graft, greed, corruption and the influence of the inversive side of Pluto to suppress true wisdom and to pervert the spiritual to the end that what we call priestly and political racketeers might dominate and exploit the people in every possible way. And before their destruction, the light had vanished from these two ancient lands.

Of Egypt's seven thousand years of history, with the single exception of a dozen years under the reign of Akhenaten, the general populace had no more knowledge of the true meaning of spirituality, of the real nature of existence after death, of the wider significance and purpose of life, than do the people of the world today. Then as now, and as at all times, there were some individuals who had received the light, and even among the general populace some who had a clearer conception of the spiritual side of things than others. But then, as now, there was the constant effort to keep the people in ignorance and servility.

The rulers of Egypt always were approached by the Initiates, and given such knowledge of the wisdom..... as they were willing to receive. Some of them such as Tosortho, Snofru, and Khufu went far along the path of true initiation.

But so powerful had the priestly group become that, with the exception of Akhenaten, they felt that opposition to them in religious matters would mean a revolution and loss of the throne.

GEORGE MOORE: O N A . E :

- (16) AE is instinctively against wounding anybody.
- (17) Talks in a low crooning voice as comfortable as the sea's on a quiet day.
- (18) "What can anyone want to live in London for?"
- (19) Pointed out that the aristocracy had given England no great poet except Byron whom many people did not look upon as a poet at all.--all the other poets, painters musicians and sculptors came from the middle classes.

GEORGE MOORE O N W . B . YEATS

- (1) "My great wish is to do no work in which I should have to make a compromise with my artistic conscience. When I cannot write my own thoughts--wishing never to write other people's for money--I want to get mechanical work to do. Otherwise one goes down into the whirlpool of insincerity from which no man returns"
- (2) "I find little good in the young London literary folk. They possess only an indolent and restless talent that warms nothing and lights nothing. I do not think I shall ever find London very tolerable. It can give me nothing. Literary society bores me. I loathe crowds."
- (3) "I am reading Tolstoi--great and joyless, the only joyless man in literature. He seems to describe all things whether beautiful or ugly, painful or pleasant with the same impartial, indifferent joylessness."
- (4) "Am as usual fighting that old snake, revery, to get from him a few hours each day for my writing. I have given up going out in the evening to see anyone, so as not to get tired out. I find a single vigorous conversation, especially if any philosophic matters come up, leaves me next day dry as a sucked orange."
- (5) "I like being by myself greatly. Solitude having no tongue in her head is never a bore."
- (6) The "Wanderings of Oisín" was really a kind of vision. It beset me day and night. Not that I ever wrote more than a few lines a day. But those few lines took me hours.
- (7) "When I am away in the country and easy in my mind I have much inspiration of the moment--never in London."
- (8) "It is possible to be a senior Wrangler and yet have one of the most commonplace ideas. What poor delusiveness is all this higher education! Men have set up a great will, called examinations to destroy the imagination. Z has been through the mill and has got the noisiest mind I know. She is always denying something."

Even as in the past, powerful financial groups have been the real rulers of the U.S. and many other countries, so in Egypt, in so far as religion and its material spoils system were concerned, the priestly group, with their vast holdings of property, and ability to sway the populace through superstition, were too powerful unseat.

Yet Tosortha and Snofru availed themselves of the knowledge of initiates who had access to the Library of Tahuti.

Khufu, or Cheops, when he came to the throne, being a very ambitious man, had a great desire to do something which would glorify his name above that of any past or future ruler of Egypt. And following the example of preceeding rulers, he decided to build a pyramidal monument for himself. But he wished this pyramid to excel any that might later be constructed.

So he sent for an initiate named Didi, who was famed for his learning, and asked his help. It had been customary for the initiates of Atlantis and Mu, not in the form of a pyramid, but in their various temples, to incorporate measurements and relations which they had found to exist as correspondences throughout nature. That is, in the very masonry of their edifices they had incorporated the Knowledge and Wisdom of the Stars. And these measurements and correspondences, as well as other wisdom, were on the rolls in the Library of Tahuti.

The initiate, Didi, employed by Khufu, therefore presented plans for a pyramid which should in its structure embrace the relations between the various phases of nature, the measurements, and as many other correspondences as possible, as recorded in the Library of Tahuti; so that the Great Pyramid of Gizeh should express in stone the Knowledge and Wisdom of the Stars.

Because the Great Pyramid-which is the only pyramid to contain such measurements and correspondences-is an accurate portrayal of stellar cycles and influences, both past and future, it, like the Bible, has come to be used as a basis of prophecy. When the premise is correct, that is when based upon accurate and reliable knowledge

GEORGE MOORE:

O N W. B. YEATS

- (9) He always became abstracted at the dinner table when politics were uppermost and retired into himself murmuring poetry.
- (10) He laughed but could not be pressed into a theological argument. "You look upon theology as a dead science," I said.
- (11) Ireland has recovered her ancient voice. We must not be afraid of praising Yeats' poetry too much; we must not hesitate to say that these are lyrics in the collected poems as beautiful as any in the world. We must insist that the lyric entitled "Innisfree" is unsurpassable.
- (12) "We are artists, and cannot be expected to accept a play because other plays are bad, and nearly as bad have been performed."

GEORGE MOORE: ***

- (1) England seemed to rise up before me in person, a shameful and vulgar materialism from which I turned with horror. I fell out with my friends appearance, so English did he seem to me to be, for he wore his clothes arrogantly, and his sheeplike face angered me...
- (2) My eyes saw London as a great sprawl on brick on either side of a muddy river, without a statue that one could look upon with admiration.
- (3) It seems to me that to merely read languidly, without taking sides, without drawing conclusions is fatal.
- (4) The Book of Job is overlaid with Rhetoric. My quarrel with Biblical literature is the absence of piano passages.
- (5) Yeats told us how the mission of the artist is to create beautiful things.
- (6) I feel like never opening the Old Testament again. A record of brutal filthy people, without art or science or anything to recommend them. A race without statues or literature.
- (7) Arnold's prose is much too Rugby for me. I do not want to read it.
- (8) Christ's words are the words of an artist, whether God or man, and I know an artist when I meet him.
- (8) My imagination turned to a quiet old-fashioned house, with a garden situated in some sequestered half-forgotten street. I did not want a house that was ugly, common expensive, nor too pompous and suburban; nothing dull and commonplace.
- (9) We writers are always glad of any little excuse for an afternoons walk. Our brains are exhausted after 5 or 6 hours of composition. We have read all the books that we want to read; the modern theatre is merely servant-girlism (I make no difference between the kitchen and the drawingroom variety.

of astrological influences, either the Great Pyramid or the Bible can be used to calculate the nature and date of future events. But because of the many who (15) have written books on such subjects, few have the required detailed knowledge of astrology to take a proper starting point, or accurately trace stellar correspondence, almost every variety of drivel possible has been written in relation to Bible prophecy and Pyramid prophecy.

That we are at the end of one dispensation and the commencement of another (the Plutonian Period of the Aquarian Age) the stars point out clearly. But that all the horrible things prophesied are going to come to pass is not foretold in Bible or Pyramid but is the result of hysteria and a fear complex in the minds of those who, feeling the impact of the new astral energy-stream, place upon the inevitable transition of adaptation to it, an interpretation which is but an expression of their own inward anxiety.

AKHENATEN

14. Let us now consider an event bearing upon the present work, since, and before

Weigall made his study of ancient dates, occurs this passage: "According to our traditions, in the year 2,440 B.C. a group separated from the Theocracy of Egypt, and throughout all subsequent times, as a secret order, the name of which translated means, "Brothers of the Secret Order of Aten " has been perpetuated.

History records the building of other pyramids than those those mentioned, that the Fifth Dynasty, 2715-2588 B.C. embraced 9 kings and that the Sixth Dynasty, 2587-2459 B.C. embraced 6 kings. The last of this line of kings was Menthesuth, who reigned only one year, after which a period of anarchy ensued lasting 6 years.

After 6 years of anarchy, which we well may believe was fomented by priestly racketeers striving to dominate the land. Neterkere, the founder of the Seventh Dynasty came to the throne. But in the year 2452 B.C. he was murdered by the exploiting group, and his sister, Nitokris, given his place. After reigning twelve years Nitokris committed suicide.

Weigall quotes Heroditus in regard to the circumstances of the suicide of Nitokris,

GEORGE MOORE:*****

- (10) Ibsen was a bleak Norwegian.
- (11) Dogmas and Literature are incompatible.
- (12) A great many ran after Newman clapping their hands in praise of his broken English. His pale style is on his face. The best that can be said about it is that it is homely. Even on a subject in which his whole life is concerned he can only write drily.
- (13) It is the mind that produces the style.
- (14) An ungrammatical sentence is by no means incompatible with beauty of style; dialect is generally ungrammatical.
- (15) Newman's "The Apologia" is so feeble it is almost impossible to read. In places it is the kind of English one would rap a boy over the knuckles for writing--draggle-tailed, badly written English. We search vainly in the barren, sandy tract for images but find none, only dead, worn-out phrases. He is thin and colourless.
- (16) Most people will agree with me that all great writers have possessed an extraordinary gift of creating images.
- (17) In these days, improbability does duty for the imagination, amongst novelists.
- (18) Art, as I understand it, is description with rhythmic sequence of phrase.
- (19) Stevenson's style is over-smart, well-dressed, like a young man walking in Burlington Arcade.
- (20) Shelley had revealed to me the unimagined skies where the spirit sings of light and grace.
- (21) I had not thought of the beauty of mildness in art, and how by a certain avoidance of the wilfully passionate, and the surely ugly, we may secure an aspect of art which is abiding and soul-sufficing.
- (22) Pater's "Marius the Epicurean" was a constant invocation of meaning that was a little aside of the common comprehension, and also a sweet depravity of ear for unexpected falls of phrase, and of eye for the depths of colours.
- (23) A page of Huysmans is as a dose of opium, a glass of something exquisite and spirituous. I will quote from him---"The poem in prose is the form the decadents prefer; handled by an alchemist of genius, it should contain in a state of meat the entire strength of a novel."
- (24) English writers are played out. They have no ideal and consequently no language, nothing new to say, and the reason of this heaviness of expression is that the avenues are closed, no new subject matter is introduced.

which preceded the separation of "The Brothers of the Secret Order of Aten" from a Theocracy which (17) had become irreparably corrupt and bent on keeping the populace in superstition that they might profit thereby.

It seems that the nobles who comprised the political group, which we may be sure were incited by the Priests of the Shadow, as these constantly strove to dominate the policies of the throne, having murdered her brother and placed her on the throne, commenced to exert undue pressure upon Queen Nitokris. Perhaps she had the enlightenment of the people at heart. At all events she arrived at a point where she realized she could no longer resist the demands of this iniquitous group.

She therefore had a building erected near the river, on a low-lying site which was well below the level of the Nile floods, and she had a fine hall built as a cellar beneath it, such as those now to be seen in the Temple of Denderah, but larger.

Secretly she had a tunnel made which should bring the flood-water directly to the building. Then she gave a royal banquet to which she invited all these treacherous nobles. As soon as they were in the crypt enjoying themselves, she went above, closed the trap door, turned on the water, and drowned the lot. Having accomplished this, and knowing, we may believe, the power of the priestly racketeers who had used the nobles for their ends, she committed suicide by shutting herself in a room filled with charcoal fumes.

No wonder the Brothers of Aten, in order to persist, became a secret organization. The priests of Amen grew to be the strongest group in Egypt. They had vast holdings, levied immense financial tribute, and built at Karnak and Luxor stupendous temples. With the characteristic cunning of the inversive forces, they taught the nobles that to give their daughters to be the Brides of Amen was an honor.

These Brides of Amen, recruited from among the most attractive maidens of the land, were dedicated to temple service. That is, they were prostitutes, who catered to the vices of those who had money, but the money they received for their

GEORGE MOORE: ****

(25) Gustave Kahn in 'Les Palais Nomades' has written a really beautiful book. Description and analysis are eliminated, and only the moments when life grows lyrical are recorded. He adapts his melody to the emotion he is expressing with the same propriety and grace as Nature distributes perfume to her flowers.

(26) Huysmans is right, ideas are well enough until you are twenty, afterwards only words are bearable.

(27) Twenty years hence the Saxon will recognise with sorrow that while he was celebrating Kipling, Marie Corelli, Mrs. Humphry Ward & Pinero, the Celt was celebrating, the idealism of Yeats.

(28) I tried to read Balzac's "Caesar Birotteau," an adventure that stopped halfway, so cumbersome is he in this story, so slow was he, like a cart-horse asleep in the middle of the road, too heavy to struggle to his hooves in less than 100 pages, getting away at last.

(29) Renouir used to denounce the 19th century, in which he used to say there was no one who could make a piece of furniture or a clock that was beautiful and that was not a copy of an old one.

(30) Millet has never seemed to me much more than an 18th century painter. His painting is much the same as Romney's or Greuze, and the mind is much the same--given over to tedious sentimentalities.

(31) We cannot be sincere in our own work and admire the very opposite of ourselves.

(32) Turner and Constable could never have influenced the Impressionists who desired to dispense altogether with shadow.

MAETERLINCK:

(1) "The study of law was repugnant to me for it resembles a one and the same time a Roman cemetery and a modern builders yard."

(2) "I am sick and ill of these experiences of being interviewed. If I cannot stop the reporters, the fellow will have to interview my servant maid. I'm getting horribly tired of it this."

(3) "All ceremony alarms me. I am a peasant."

(4) Let us not frame laws out of a few fragments of truth picked up in the dark that encompasses our thoughts.

(5) Maeterlinck's style with its full and grandiose periods, was yet without a trace of declamatory over-emphasis.

prostitution was made holy by giving it to the (19) priests. When they grew too old to be attractive, and thus failed to yield a good revenue to the temple, the priests arranged for them marriage with rich merchants. The merchants were given to understand that this prostitution, because it was to benefit the God, Amen, was rather an asset than a detriment to their brides.

Such doctrines are everywhere characteristic of the inversive side of Pluto, and we find similar institutions today under the cloak of religion. This is but one of a hundred subtle ways by which an inversive priesthood compelled the people to do their bidding.

Let us skip the intervening dynasties down to the Eighteenth, which was founded by Ahmose I in 1580 B.C. over 1300 years after the building of the great Pyramids, and some 2000 years after Menes founded the first recorded dynasty. At this time Amen was the presiding god at Thebes, which had become the capital. Then came Amenhotep I, followed by Thutmose I, Thutmose II, Queen Hatshepsut, Thutmose III, and Thutmose IV, who was grandfather of Akhenaten. Thutmose IV ascended the throne 1420 B.C. and Akhenaten's other grandfather, Yuaa, who was not a priest of Amen, but of Min, and who was an initiate, was born about 1470 B.C.

Probably due to this initiate Yuaa, even before Akhenaten came to the throne, the wife of Amenhotep III, Queen Tiy, Mother of Akhenaten and daughter to Yuaa, had endeavored to suppress the power and iniquities of the dark priests of Amen. The organization of Amen had its headquarters at Karnak. Led by the hand of Tiy, who was called the Great Queen, Amenhotep III, came to be known as the Magnificent.

When Amenhotep III died, in the 36th year of his reign, Queen Tiy assumed control in behalf of her 13 year old boy, Amenhotep IV. And subsequent events indicate that he was given opportunity to gain the wisdom of his grandfather, Yuaa, the initiate. He early realized how completely his people were dominated by the Shadow of the Priests of Amen, and he determined to free them from such inversive influences.

MAETERLINCK:

(6) A poet intense and strangely clairvoyant, a member of the group of writers that will inaugurate literature in our poor country, where only the chilling frosts of dead phrases reigned before, a poet whose sagacity and bitterness may well give us pause, has presented us with the volume of verse we were waiting for.

(7) Is it not by examining what he has not consciously intended that we penetrate the essence of a poet? The poet premeditates this, premeditates that, but woe to him if he does not attain something else beside! He enters with his lamp the treasure-house of darkness and the ineffable but woe to him, if he knows to a jot and tittle with what booty he returns, and if the best part of his glory is not the jewel he has won by mistake! Woe to him if he has divined all its secrets, and if he has been able for an instant to hold his work in control betwixt his two hands.

Jethro Bethell:

LIFE of MAETERLINCK

(1) His study was like a monk's cell, but very original in style. It was simply distempered a hard raw blue, approaching indigo. For furniture, a little looking glass, a table of rough wood and chairs. "No books at all. Maeterlinck had installed himself in surroundings as bare as possible, so that he might meditate; and to these surroundings--he had given the colour he had desired.

(2) "All I have done I owe to Villiers de L'Isle Adam, to his conversation more than his words".

(3) Turn from Robert Bridges's poems of outdoor life--the noble old English style--to Yeat's dim visions, or to Arthur Symons's harpsichord dreaming through the room, and you have the difference between yesterday and today.

(4) One of the features which distinguish the poetry of the symbolists is the mixing of genres.

(5) "Is it really dangerous to assert that the verifiable drama of life only begins the moment what are called adventures, griefs and dangers are passed? Are there not other moments when one hears more permanent and purer voices?...I have come to think that an old man sitting in his arm-chair simply waiting in the lamplight, listening to all the eternal laws which reign around his house, I have come to think that this old man is living in reality, with a deeper, more general life than the lover who strangles his mistress or the husband avenging his honour."

(6) He may have seen from the dramas for marionettes, in which something never before attempted is done. He has used the silence to make the soul speak. It might logically lead to Max Reinhardt's wordless PLAYS.

First he renounced the name Amen-hotep, with its implication of obedience to Amen, and adopted a name of Light-- Akhenaten. When 16 or 17 he introduced Stellar Art. The vast material resources of Amen, with the huge temples at Karnak, and their dominion at Thebes, with their spies at every hand, soon convinced him he could not combat them amid surroundings so permeated with their accomplices and magic. He decided, therefore, to move the capitol, and to collect about him in it only those who were willing to live constructively, willing to learn the truths of nature, and who were willing to defy the power of the Amen Priesthood of the Shadow.

When 19, therefore he sailed down the river from Thebes, to a point which was suitable to his purpose, some 160 miles above modern Cairo, and there founded the City of the Horizon. After two years of feverish work a city had arisen which, for beauty and art, perhaps has had no parallel in history. Here at the age of 21 he took up his residence amid the many who, perceiving his wisdom and spiritual greatness, had joined forces with him.

From this new city, which was magnetized to his own spiritual ideas, he was successful, for the first time in recorded history, in suppressing corruption, dissipating ignorance, and spreading the Knowledge and Wisdom of the Stars as the official religion throughout the length and breadth of the land.

He taught the constructive use of astrological knowledge. Instead of the curses and maledictions of Amen, he taught the use of beauty, of Art, and of all ennobling activities to lead the mind into channels which are completely constructive.

While he occupied the throne greed, corruption and exploitation were suppressed, and fear, hatred and vengeance were removed from religion.

He taught that God--"Was the tender, loving Father of all men, ever present and ever mindful of his creatures. There dropped not a sigh from the lips of a babe that the intangible Aten did not hear; no lamb bleated for its mother but the remote Aten hastened to soothe it. He was the loving Father-Mother of all that he had made, who brought up millions by His bounty."

Pennell: THE WHISTLER JOURNAL

- (1) If ever there was an artless age & artless race it is this. No people as the Americans talk so much around art and care so little for it.
- (2) Even if the "Whistler Journal" is not now appreciated we can wait the future when the world shall emerge from its orgy of vulgarity, sport, commercialism and hypocrisy. But art will triumph and the aname and fame of Whistler will endure. He is with the Immortals.
- (3) In a world of ignorant amateurs and in the art schools, so called, of the country, Whistler is not now the fashion- he requires too much knowledge to understand, too much ability to follow. So they all go the easier way and art in America today is dormant. But art will live and Whistler is among the Artists.
- (4) Somebody said something about Millet, whose early work was good, but who had married and had to make both ends meet. Whistler indignantly said: "The artists work must always be good, if it is in him to do anything at all and he would not be influenced by the chance of a wife or anything of that kind."
- (5) Whistler was down on American Journalism.
- (6) Whistler would dine only with people who interested him and who understood him.
- (7) Whistler preferred to colour the walls of his rooms so as to make them bright and gay, the first essential in London where often all is dark and dreary without.
- (8) He always thought and said that art has nothing to do with the people. Yet it was from their houses rather than the palaces of the few, that he derived the idea of walls washed simply with simple tones, of dark-stained floor, of light or dark dados and doorways contrasting with the walls. He upheld the aristocracy of art, but at the cost of a sovereign he would arrange a room, beautiful in its simplicity and appropriateness, whereas Wm. Morris preaching art for the people would run up a bill for looo in decorating a room.
- (9) He liked his windows big. On the floor he had matting which he desinged in harmony with the colour scheme. His furniture was simple in form and a little at that.
- (10) Wm. Morris has grown old fashioned while Whistler has become a power. Wverywhere you find houses from which tapestries and armour and bric-a-brac have been banished.
- (11) Wm. Morris went back to the past, copying old periods without considering his own time. Morris' Helmscott books are toys for the rich; when Whistler published his

Continued on p 25

"As Akhenaten had completely revolutionized the beliefs of Egypt as to the nature of God, so he altered and purged the theories regarding the existence of the soul after death. According to the old beliefs, the soul of man had to pass through awful places up to the judgment throne of Osiris, where he was weighed in the balances. If he was found wanting he was devoured by a ferocious monster, but if the scales turned in his favor he was accepted into the Elysian fields. So many were the spirits, bogies and demi-gods which he was likely to meet before the goal was reached that he had to know by heart a tedious string of formulæ, the correct repetition of which, and the correct making of the related magic, alone ensured his safe passage. Akhenaten flung all these formulæ into the fire, even Osiris himself with all his court."

The doctrine of hell and eternal punishment, the fear of which so often warps and cripples the child's little mind and drives afar the possibilities of a happy adult life, were no part of his teachings. Instead, due allowance for time and circumstances were made. The beauties and purity and truth of the religion, knowledge and wisdom of the stars, as accepted by Egypt during the reign of this one king were ascertained in great detail in the book by Arthur Weigall.

The work of Akhenaten is important just at this time, not because he was so successful in his undertaking, although none other had accomplished so much, but because a similar cycle has once again enabled the forces of truth and righteousness to come to grips with the legions of the greed, corruptions and inversion.

The exposure of their activities all point to the change. And the effort to suppress religious liberty and to prevent self-medication, all point to the fight which is in progress between the destructive and constructive forces.

The stars in their course cannot bring victory to the forces of Light and Right except those forces press forward. But the stars do indicate opportunities, which if grasped, will lead to a more permanent revival of those conditions of Life, Light and Love, which during his reign, Akhenaten established and maintained in ancient Egypt.

- (1) It is from this eternal freshness that we must draw rejuvenated power. It is there that we must seek the secret of the mysterious words. Of this truth, those are in the best aware who endeavour to be alive.
- (2) Graduates without taste, journalists without culture, decrepit rovers over archives, have intruded themselves into music like rats into a ship. They possess the art of making everything they touch intolerably boring.
- (3) Faures music never shouts, and we hear it all the better. Nothing is done to seize our attention. There are no excrescences to astonish or stupefy.
- (4) Claude Debussy knows, from a brief passage through journalism, that it is advisable to put some distance between himself and the chatter of reporters. At a time when friendships and social obligations appear to be the factors of success, there are few who have been so addicted to solitude.
- (5) He has a distaste for words which use has rendered commonplace.
- (6) Debussy's delicate mind and his sensitive and refined nature, could not fail to feel itself attracted by the artistic aristocratism of the disciples of "allarme". The thoughts of these writers were often elusive and mysterious, musical and suggestive.
- (7) All the sense of play of atmospheric colour, the feeling of the mysterious, the desire to suggest rather than describe, are covered by the word, 'impressionism'.
- (8) Debussy's gentle, delicate, and often strange harmonies release within us a 1000 secret springs that no other music could reach.
- (9) Art is never so useless as when it sets out to be utilitarian and to serve another cause than that of freedom in life and that of beauty.
- (10) There is nothing on Debussy's mind that is not delicately proportioned; it has emotion without grandiloquence, unconstraint without vulgarity.
- (11) This work comes from beyond the regions of formulae and processes.
- (12) In Vincent D'Indy we have dignity become music. The pursuit of a dream whose melancholy is enhanced by the feeling of being out of its own environment, and which carries within itself mysterious words comprehensible only to his own intuition. A homesick aristocrat without disdain, he deplores the present time, is surprised that it should be his own, and pursues his work with faith

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books he secured legible type and well-leaded page to make easy reading.

(12) The use of distemper on walls, with the color in flat tones and not covered with pattern (thus enabling pictures placed on them to be free from struggle with wall-patterns)--such theories were originated by Whistler.

(13) To produce harmonious affects in line and colour grouping, the whole plan or scheme should be thoroughly thought out, so as to be finished before it is practically begun.

~~(14) In the history of art there is no great past, no mean present,--There is no artistic period, no art-loving people. Art happened, because th artist may happen anywhere at any time.~~

(15) Art is a science --the science by which the artist picks and chooses and groups the elements contained in Nature, that beauty may result.

(16) The critic who is not himself an artist speaks without authority.

(17) The artist is not a missionary, or preacher or reformer. He has no business to produce "anecdotes in paint" or "sentimentals" he must search for beauty not morality nor anything else. He should seek in the life around him and not in Scripture or encyclopedia or history.

(18) Nature (the life around) may be all wrong and ugly, but the artist makes no effort to reform it--he selects the elements that are beautiful and can be brought together as notes in music, to create harmony. He seeks splendour, colour, mass not detail.

(19) "Art, should be independent of all clap-trap; should appeal to the artistic sense of eye and ear, without confounding this with emotions foreign to it, as devotion, love patriotism and the like...That is why I call my works 'arrangements', or 'harmonies.'"

(20) "People awed by the spectacle of Ruskin wallowing amid the many volumes of "Modern Painters" without succeeding in the end in saying what he wanted, could not understand that Whistler was saying something that mattered when he said in a few pages what he wanted with no sign of labour."

(21) My progress: First, the crude hard detail of the beginner. In this all is sacrificed to exactitude of outline. Presently ⁺ began to criticise myself and to feel the craving of the artist for form and colour. The result was the second stage which ⁺ call Imprssionism. In the

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third and final stage I have endeavoured to combine stages one and two. You have the elaboration of the first stage in the quality of the second.

(22) It is better to live on bread and cheese and paint beautiful things than to live like and paint pot-boilers; But a painter really should not have to worry about money. Poverty may induce industry but it does not produce the fine flower of painting.

(23) Whistler entirely subordinated form to color, regarding the latter as the main objective of painting.

JEAN AUBRY: FRENCH MUSIC

(13) D'Indy does not disdain the time he lives in, but is a little remote from it. He is dignified and serene, with something in him that is like an exiled monarch.

(14) Duparc seems to have taken the most jealous care to disclose nothing of his personality, and to restrict his work, at a time when it is the custom rather to make a noisy display of both. Solitude and silence are the incorruptible guardians of his life.

(15) He does not wish to disturb with cries and roars the woods inhabited by dryads. The disputes of theorists do not seem desirable to him.

(16)

WASSILY KANDINSKY: "THE ART OF SPIRITUAL HARMONY"

(1) Modern artists are the spiritual teachers of the world.

(2) The names of Cezanne and Guaguin represent modern post-Impressionist painting. For both the ultimate and internal significance of what they painted counted far more than the significance which is momentary and external. Kandinsky is not only on the track of an art more purely spiritual than was ever conceived by Guaguin, but he has achieved the final abandonment of all representative intention.

(3) The observer of today is seldom capable of feeling subtle emotions. He seeks in a work of art a mere imitation of Nature which can serve some definite purpose (for example a portrait in the ordinary sense), or a presentation of of Nature according to a certain convention 'impressionist' painting).

(4) Schumann said, "To send light into the darkness of men's hearts--such is the duty of the artist."

WASSILY KANDINSKY: "THE ART of SPIRITUAL HARMONY"

- (5) First by the artist is heard the inaudible spiritual voice, the voice that is soundless to the crowd.
- (6) No theory of principle (style) can be laid down for those things which lie beyond, in the realm of the immaterial.
- (7) Newspapers are for the most part the most obsequious servants of worldly success and of the mob and trim their sails to every wind.
- (8) Children are the greatest imaginers of all time.
- (9) A notable element in the transition from a material to a spiritual theatre will be that the imagination of the spectator plays an important part.
- (10) Debussy never uses the wholly material note so characteristic of programme music, but trusts in the creation of a more abstract impression.
- (11) Arnold Schonberg's music leads us into a realm where musical experience is not a matter of the ear but of the soul alone.
- (12) The arts are finding in music their best teacher. Music has been the art which has devoted itself not so much to the reproduction of natural phenomena, but rather to the expression of the artist's soul, in musical sound. A painter, who finds no satisfaction in mere representation, however artistic, in his longing to express his inner life cannot but envy the ease with which music, the most non-material of the arts today, achieves this end. He naturally seeks to apply the methods of music to his own art and from this results that modern desire for rhythm in painting, for repeated notes of color.
- (13) All means are sacred which are called for by the inner need. All means are sinful which obscure that inner need. The artist must be blind to distinctions between 'recognised' or 'unrecognised' conventions of form, deaf to the transitory teaching and demands of his particular age.
- (14) In real art theory does not precede practice, but follows her. Everything is, at first, a matter of feeling.
- (15) The spectator is too ready to look for a meaning in a picture. Our materialistic age has produced a type of spectator or 'connoisseur' who is not content to put himself opposite a picture and let it say its own message, allowing the inner value of the picture to work.
- (16) Conventional external beauty must go by the board and the literary element of 'story tellin' or 'anecdote' must be abandoned.
- (17) The work of ~~the~~ art is born of the artist in a mysterious and secret way: it exists and has power to create spiritual

The Cruelty of Wearing Furs

Ladies, are the Furs you wear
Worth the hell of this despair?

The trapper is out on the frozen trail;
Cruel traps are on his back,
Snarers to line the woodland track;
Day by day he links the chain
Of these grim machines of pain,
In whose merciless iron jaws
Little fur folk die, because
Men must high on fortune ride,
Women have an hour of pride.

Squirrel, ermine, sable, mole,
Out for food from cliff and hole;
Muskrat, silver fox and mink,
At the stream for evening drink -
All are tempted to this hell
That some bank account may swell.

Ladies do you think of this -
Up where tempests howl and hiss,
Where folk of hill and cave
Scream with no one there to save?
Do you see them crunched and lone,
Steel teeth biting into bone?
Ladies, did you ever see
An otter gnawing to get free?
Gnawing what? His fettered leg,
For he has no friend to beg.

Do you see that tortured shape
Gnaw his leg off to escape?
Have you seen these creatures die
While the bleeding hours go by -
These poor mothers in the wood
Robbed of joy of motherhood?
Do you, when at night you kneel,
See them in their traps of steel -
Not alone by pain acurst,
But by hunger and by thirst?
Do you hear their dying cries
When the crows pick out their eyes?

Yes, sometimes in dreams you hear
 Yells of agony and fear
 From the snare of iron teeth
 With that panting thing beneath,
 For all night where storms are whirled
 Groans are curdling the white world -
 Groans of mothers dying so,
 Groans of little ones that go
 Homeless, hungry in the snow.
 Ladies are the furs you wear
 Worth the hell of this despair?

- Edwin Markham.....

BACOURT: ON SYMBOLISM IN FRENCH LITERATURE

(1) Symbolism according to Symon's "The Symbolist Movement in Literature," is "an attempt to spiritualise literature, to evade the old bondage of rhetoric, the old bondage of Description is banished that beautiful things may be evoked, magically; the regular beat of verse is broken in order that words may fly upon subtler wings."

(2) Symbolists tried to suggest an emotion or evoke a mood rather than to say anything direct. They emphasized the imaginary derived from colour, sound, even smell, adding thus a whole gamut of symbols, which up to that time had been rarely used. In this resides their principal originality.

(3) Arthur Rimbaud more than any other put into practice that imagery of colour so dear to the symbolists. Things appear to him in large masses of colour which he succeeds in reproducing in symbolic words instead of touches of a brush.

(4) Mallarme asserted that the aim of the artist is not so much to communicate his thoughts to others directly as to give them suggestions which will induce them to think or dream for themselves. For the expression of his thoughts he despised the analytic process which the French generally follow because it has the advantage of presenting ideas successively and clearly. He professed to use in poetry a musical technique presenting simultaneously the principle idea which is the melody the subsidiary ideas which follow the harmony

GK. CHESTERTON:

(1) "Why should not my writing be both popular and high-brow, or popular and sincere? Sincerity is to mean what you say; popularity to say it plainly. The matter, with the yellow press is that it has nothing to say; and always uses the largest letters for the smallest things--against that the intellectual papers are needlessly afraid of this art of challenge and popular appeal. They tell the truth but are afraid to tell it plainly; because they are intelligent they think it their duty to be and look dull."

SWINBURNE: E S S A Y S & S T U D I E S

(1) So much I think may be justly be claimed for this book; that it is not a channel for the transmission of other men's views on art, a conduit for the diffusion of praise or blame derived from foreign sources.

(2) This book is great because it deals greatly with great emotions. It catches and bends the spirit as Pallas caught Achilles and bent him by the hair.

(3) The hoarse monotony of verse lowered to the level of a Spartan understanding, however commendable such verse may be for the doctrine delivered and the duty inculcated upon all good citizens, is of less than no value to art, while there is a value beyond price and beyond thought the Lesbian music which spends itself on the record of divine fever

(4) We admit then that the worth of a poem has properly nothing to do with its moral meaning; but we refuse to admit that art of the highest kind may not ally itself with moral or religious passion.

(5) It is futile to bid an artist forego the natural bent of his genius or bid him assume the natural office of another. If ever he attempts to force his genius into alien duty, the most praiseworthy purpose imaginable will not suffice to put life or worth into the work so done. Art knows nothing of choice between the two kinds; she asks only that the artist shall "follow his star" with the faith and fervour of Dante.

(6) Art knows nothing of time; there is nothing old in her sight, and nothing new. She cannot be vulgarised by the touch of the present or deadened by the contact of the past.

(7) Art is absolute truth and takes no care of fact.

SWINBURNE: E S S A Y S & S T U D I E S

(8) In all great poets there must be an instinct and a resolution of excellence which will allow no shortcoming or malformation of thought or word: there must be so natural a sense of right as to make any such deformity or defect impossible; and leave upon the work done no trace of effort to avoid or to achieve. The mark of painstaking as surely lowers the level of style as any sign of negligence; in the best work there must be no trace of a laborous or a languid hand.

(9) The style of Rossetti has the inimitable note of instinct and the instinct is always high and right. Spirit and sense together, eyesight and hearing and thoughts, are absorbed in splendour of sounds and glory of colours..colour and sound are the servants of his thought.

(10) Such things as were in this book are taught and learnt in no school but that of instinct.

(11) I protest against the bracketing of the names of Shelley and Byron. With all reserve and reverence for the noble genius and memory of Byron, I cannot accept him as a poet equal or even akin to Shelley. Byron was a singer who could not sing; Shelley outsang all poets on record but some two or three throughout all time. He was alone the perfect singing-god; his thoughts, words, deeds, all sang together. His whole heart and mind, his whole soul and strength, Byron could not give to the idea at all; neither to art nor freedom, nor any faith whatever. Let not his imperfect and intermittent service be set beside the flawless work and perfect service of Shelley.

(12) Shelley's mark is burnt in more deeply and more durably than that of any among the great poets of his day. Byron for want of depth and sense and harmony, and Wordsworth for want of heat and eyesight and lifeblood, and both for want of a truer force and a truer breadth of spirit, failed to impress upon all time any such sign of their passage and their power. Keats has indeed a divine magic of language applied to Nature; here he is unapproachable; this is his throne. But his ground is not Shelley's ground; they do not run in the same race at all. Shelley does not try to do the same thing as Keats. Shelley's work is a rhapsody of thought and feeling coloured by contact with Nature, but not born of the contact.

(13) After Wordsworth's early subsidence of that "simple, sensuous, and passionate" delight in Nature, the place of this rapturous instinct of submission and absorption, which

SWINBURNE: E S S A Y S & S T U D I E S

other poets have been who never have ceased to feel in sight of natural glory and beauty, was taken by a meditative and moralizing spirit too apt to express itself in the tone of a preacher to whom all the divine life of things outside man is but as raw material for philosophic or theological cookery.

(14) No poet of equal or inferior rank ever had so bad an ear, and so feeble and faulty a sense of metre as Byron. His verse stumbles and stammers and halts, where there is most need for a swift and even pace of musical sound.

(15) An exquisite instinct married to a subtle science of verse has made Coleridge's "Ancient Mariner" the supreme model of music in our language. Witness how, for instance, no less than rhyme, assonance and alliteration are forces, requisite components of high and ample harmony. It is fortunate that for Coleridge no warning voice was needed against the press-gang from this side or that. He stooped. The spirit, the odour in it, the cloven tongue of fire that rests upon its forehead, is a thing neither explicable nor communicable.

(16) The highest lyric work is either passionate or imaginative.

(17) Pure imagination and absolute poetry are to be distinguished from intellectual force and dramatic ability

(18) The writer who has not the highest touch of imagination, the supreme rapture and passion of poetry, has not felt, and therefore cannot make us feel.

E. MEYNELL: O N F R A N C I S T H O M P S O N

(1) The only technical criticism worth having in poetry is that of poets.

(2) In all this use of words I am abhorred rebel, founding myself on observed fact (the growth of language) before I start to learn theory of theorists, systems of system-mongers.

(3) To write plainly on a fine subject is to set a jewel in a wood. Did our givers of literary advice only realise this, we should hear less of the preposterous maxim aim always at writing simply

(4) Science is a Caliban only fit to hew wood and draw water for Prospero; and it is time Ariel were released from his imprisonment by the materialistic Sycorax. Many a bit of true seeing I have had to learn again, through science having sophisticated my eye. And many a bit I have pre-

E. MEYNELL: ON FRANCIS THOMPSON

served, to the avoidance of a world of trouble, by concerning myself no more than any child about the teachings of science. There was never yet poet, beyond a certain range of insight, who could not have told the scientists what they will be teaching 100 years hence.

(5) Prose is clay; poetry, the white, molten metal.

ARTHUR MACHEN: "FAR-OFF THINGS"

(1) I found myself delighting in the 'atmosphere' of the poem, in the 'colour' of the words.

(2) If we once set aside the "does it pay?" nonsense, we come clearly and freely to the truth that man is concerned with beauty, and with the ecstasy or rapture that proceeds from the creation of beauty and from the contemplation of it. And youth is the time of revelation.

(3) In literature no imaginative effects are achieved by logical predetermination,

(4) Unfortunately, the modern process, so oddly named in civilisation, is as killing to genius as the canker to the rose; and thus it is that if I want a really nice chair, I must either buy a chair that is from a 100 to 150 years old or else a careful replica of such a chair. It may appear strange to Tottenham Court Road and the modern furniture trade; but is none the less true that you cannot design so much as nice arm-chair unless you have gone a little way up the 'magic beanstalk.'

RAYMOND UNWIN: TOWN PLANNING

(1) Much of the restless, fussy vulgarity we see about us springs from the mistake that art is something added from without, some species of expensive trimming put on.

(2) We have forgotten that endless rows of brick bones, looking out upon dreary streets and squalid backyards, are not really homes for people.

(3) We have become so used to living in surroundings in which beauty has little or no place, that we do not realise what a remarkable and unique feature the ugliness of modern life is. We are apt to forget that this ugliness may be said to belong almost exclusively to the period covered by the industrial development of the last century. So much so, that wherever one finds a street or part of a street dating from before the modern period, one is almost sure to see something pleasing and beautiful in its effect.

S. HARTMANN: JAPANESE ART

- (1) Japanese art called forth (in Europe) the short story literature—a tendency toward brevity and conciseness of expression, which suggests a good deal more than it actually tells. Its law of repetition with slight variation, we can trace in Poe's poems and the French symbolists.
- (2) Its influence is also palpable in music.
- (3) No one who has not tried them knows the value of uniform tints and a quiet scheme of coloring.
- (4) A Japanese native room is furnished with dainty simplicity and one flower and one pot supply the Jap's aesthetic longing for floral decoration. When he gets tired of his flower and his pot he puts them away, and seeks for some other scheme of color produced by equally simple means.
- (5) The Japanese influence is evident in the nocturnes of Whistler and in Manet's ambition to see things flat.
- (6) Modern artists have learnt from Japanese painting, to note the values of space, the grace and force of silhouette, the effectiveness of unframed composition, and the beauty of fugitive impressions, which impressionism taught at the same time, by a scientific application of unmixed colours.
- (7) The most striking feature of all Japanese interiors, is the total absence of furniture. They have shown us that a room need not be as overcrowded as a museum in order to make an artistic impression; that true elegance lies in simplicity.
- (8) The elaborate patterns of Morris have given way to wallpaper of one uniform colour. Whistler and Alexander have taught the same lesson in the background of portraits. Everywhere we encounter a thin black line of the oblong frame which invariably conveys a delightful division of space.
- (9) Jap buildings had color as one of the leading characteristics. They were conceived as colour schemes.
- (10) Japanese painting is suggestive; it is content to leave much to the imagination. The artist by no means thinks that his duty ends with a mere transcript of the natural facts. He reserves full liberty to express them in terms of art.
- (11) More joyous color, more freedom in design, suiting the structure of the picture to its emotional purpose, were suggested to the Impressionists by Japanese art.

C.W. SANDERS:

THE INNER VOICE

(1) The history of religions shows us that in the beginning a religion is a means of communion between Man and his Creator.

(2) This Way is such that no matter how learned or clever one may be, one cannot discover it, although it is present in everybody; only a true living Master who treads the Path until the very end can show it to us. There is no other way. So long as a true spiritual Teacher does not give the key, bring us in contact with the Word, help in meditation, or take us 'in', there is no spiritual awakening, no redemption and no salvation possible. The Word is within man but the key is with the Teacher. So long as he does not apply this key, the 'Word' remains hidden.

(3) So strong is the force of mind, so subtle is its working, that very few of us can bring ourselves to realize the Master's statement, so often reiterated, that the greatest enemy in the way of our spiritual progress, and the conscious realization of our oneness with our Heavenly Father, is our mind.

(4) Financially, a true Master lives on his own income, in no way depending on the support of others. "Touch not the feet of those who call themselves Gurus or Pirs and who go a-begging. Only he who works for his bread and out of his earnings spares something for charity knows the Path." (Guru Nanak).

(5) A true Master bestows his services and teachings free, just as Nature gives us air, light, or water as her free gifts. He neither expects nor accepts anything as a reward. He would never consider putting anyone under an obligation. He is truly the giver and never the receiver.

(6) A true Master is here among us for guidance and, in his radiant form, is 'within' the disciple to accompany him on the Way, and is there without fail at the time of his departure from this perishable world.

(7) Every one is engaged in the Sumran (repetition of words or thoughts) of his routine work, and revolves in his mind words connected with his work. The Masters utilize this habit, but simply change the subject matter, giving instead words connected with the Way within. The technique of Sumran is fully explained at the time of Initiation.

(8) This course may take months, years or even a whole life, depending essentially on one's efforts. It can be practised at home, in all circumstances where one's destiny may have placed one.

(9) When a Master initiates a soul he brings to that soul, at that moment, the ability to become conscious of this Sound

Current.

(10) 'The food we eat conditions the mind.' Flesh eating entails taking life, hardens the mind, and creates adverse Karma which has to be paid off. It works against spiritual progress. Eggs, when fertile, are live and even when infertile are a food which excites animal instincts. Alcoholic drinks and much smoking, besides their being deleterious to health, militate against self-control, without which there can be no progress in meditation.

(11) The Master asks and expects every disciple to give time to the practice of meditation, remembering that meditation is the most important thing, and this alone stands to our credit on the day when we will be judged. Only through meditation can we go 'in' and leave the attachments and desires of this world. And here it is necessary to give a word of warning. If we wish to know our Maker (for which purpose we are given human birth) we must pay off our remnants of 'Karma', overcome the temptations of our mind, and learn to 'know ourselves'. Therefore, after Initiation, some may find the struggle greater than ever; they may find new and unexpected lines of thought and quite often the course of their lives may seem harder than before.

(12) The circumstances under which we live now, whether apparently good or bad, are only the consequences of our own doings in the past; each life on this or similar planes offers us an opportunity to direct our steps toward our emancipation.

(13) A correct appreciation of 'Karma' would show us that each condition brought about by a past action has a twofold object: (i) to learn from experience and to overcome weaknesses; (ii) to learn to be humble even if our 'Karma' has placed us in affluent circumstances.

(14) There are three main categories of Karma: New, Fate and Reserve. Karma is like the sowing of seed. Before placing the seed in the soil it is open to the farmer to select the seed he will sow, but having planted it, there is no option left to him. He must in due time reap what he has sown and live until the next season on the harvest he has gathered. Similar is the tale of the Karmic seed. Before performing an action we have the choice of our decision, but the result of our actions will be the crop which we must reap in a future life. Our past actions come with us as fate. They determine the framework of our life, our environments, and form our hopes and desires by which we are goaded despite ourselves, but unmistakably, to activities in channels where we experience the consequences of our doings. While we are working out our destiny which we have to undergo, we are nevertheless free to determine the direction of our

future course and act accordingly. We are thus doing two kinds of actions (a) those which work out our present destiny (b) those which make our future. These two are so intermingled and overlapping that it would seem difficult to distinguish which is which. Yet with some awakening this distinction becomes possible. A rough test however may be applied. What comes naturally, that is to say comparatively easily, often unsought, unwished for and even disliked, pertains to old or fate Karma. What is done with effort is New Karma. There is yet another class of Karma which can also be illustrated from the working of the farmer. He lives as said before on the crop that he has gathered. If there is a surplus, he puts that aside for use in future to meet his requirements in lean years. The same applies to our Karma. Some of the new Karma accumulated at the end of each life is set aside and kept in reserve, to be drawn upon when by good luck we have worked out the fate Karma, and may not have created any new Karma in this life, though this is almost an impossibility.

(15) When an aspirant has been accepted by a Master and has received Initiation from him, he should regard his physical and mental faculties as a trust from the Master and act accordingly. This way, his energies will not be misapplied. All the actions he will perform will be in the name of the Master. This will give him, by and by, the power of acting in a detached manner. If he gives time regularly to 'Sumran' and the hearing of the Sound Current, his love for the Master and the 'Word' will develop and his scattered attention will be concentrated and directed inward, thereby giving him increased powers of working without attachment. So while 'doing' he will not be bound by his actions and the fruits thereof. He performs Karma but is not bound by it. In other words, the seeds he is sowing will not germinate and he will not have to reap the crop.

(16) QUESTIONS AND ANSWERS: (1) If I wish to follow a Master should I give up my religion? No. The same fundamental or vital truths are found in all the major religions. By following the example of Christ or any other Spiritual Master we would have taken a step forward towards salvation; their words are true words. But religions in themselves are man-made, and often far from the original teaching; nor can this teaching be verified from reliable sources because the Teacher is not present here to do so. The doctrines are sometimes incompatible with our own convictions, and always open to individual interpretations. Therefore, when we wish to find out things for ourselves, instead of accepting the orthodox teaching of

the

religion in which we were brought up, we should try to find someone who has real knowledge. That someone must be a true Master because he is the one who speaks from personal experience. Herein lies the difference between this path and the path of world religions.

(2) How can I follow Christ or any other Master of the past and accept a Living Master? By accepting a Living Master you are not thereby denying Christ or any other Spiritual Master of the Past. The teaching of the sages does not change with time; it is the same in the past, present and future. To make contact with men and to give the 'Word' it is necessary for the teacher to adopt the physical vehicle. By Masters who played their part long ago and left the stage it cannot be done. Only a Living Master in human form can do it. Can a schoolmaster who died a hundred years ago teach our children? Can a patient wait for the coming of Hippocrates, who passed away years ago? If these are impossibilities, then to expect Salvation through teachers who left the world stage long ago is also an impossibility.

(3) If, in spite of my weaknesses and my faults, I am accepted by a Master and he initiates me, with all the advantages claimed for such Initiation, why should not much more worthy people have the privilege of such acceptance? Because they are not ready. If anyone wants Initiation from a Living Master, he must ask for it and seek it himself. Those who do not do so are presumably either ignorant of it or are not desirous of it. There are indeed many fine souls in the world doing good work and apparently living noble lives; but they are content with their lot, their religion and their outlook; therefore they are not ready for the next step. They are yet to pay off heavy Karmic obligations.

(4) If I ask for Initiation, what about my family? Your family consists of a group of individual souls, each one following its way according to its own destiny. Spiritual research is a personal matter in which there should be no coercion or dogmatism in society as well as in private life.

(5) What must I do to prepare myself for Initiation and is there a probationary period? The Master is the only one who can assess a soul's readiness for Initiation, however that soul may appear to have lived in this life. In order to enable his representatives to refer each individual case to him for Initiation, the Master asks that anyone seeking it should follow the conditions laid down sufficiently long to prove to himself, and to the Master, that he is prepared to follow these conditions for the rest of his life.

(6) Spiritualism. Will it repay study? Presumably by spiritualism is meant the employment of mediums to try to contact departed spirits while in a trance, and so not in control of their own mental faculties. It is most inadvisable and even dangerous to meddle in this form of Spiritualism. It weakens the will-power and may even endanger the balance of mind. Even with sincere and honest mediums there is no absolute proof that the spirits contacted by them is really the being from whom the message is supposed to come. A medium has no control over his mind when in a trance. It is not a superconscious state, but a complete blank, during which some spirit, we know not who, takes control of the medium's mental process and may quite well deceive and mislead. Although many people who have lost someone whom they love receive consolation from messages from the beyond, it does not lead anywhere. It is surely preferable to study for yourself and practise meditation, with a view to your own spiritual progress, and get first-hand knowledge.

(7) If I try meditation and begin to 'go inside' how do I know that I am not mistaken or misled; that I am not going to meet undesirables and that I am certain of returning to my body in a normal state? When we come to a true Master spiritual Master we never need fear. He gives precise instructions as to what is to be followed and what is to be avoided. He is watching us the whole time, whether we are aware of it or not, and practical proofs of his constant protection are soon forthcoming. In this practice one goes in consciously and returns at will back into the body, without any harm or danger.

(8) If I feel inclined to study this Science, and I am already following a Master, should I be justified in leaving him? If your Master is what he professes to be he will welcome your desire to search and, if you are able to prove that you have found a higher philosophy than the one he knows about, he should be glad to let you study it. Masters are very liberal minded. They do not stand in the way of anybody's freedom of thought and action. Your relations with your Master should remain very cordial.

(9) It is stated that we eventually become 'one' and consciously merge our Self with the Infinite Creator. Does this imply losing one's individuality? Our so-called individuality is an illusion brought about by the imprisonment of our Self in temporary material bodies. By holding to our illusory individuality, we are really isolating ourselves from the universal power and real Self. In the process whereby the soul mer-

(40)

ges itself with the Infinite, there need be no fear of the loss of individuality. The drop ~~now~~ gains always by merging in the ocean, thereby becoming the ocean.

EDWARD LYNDOE COMPLETE PRACTICAL ASTROLOGY (cont.)

you propose to use events and circumstances for your purposes, instead of consenting merely (like most people) to be used by them. Besides this, we have to distinguish between those events which result from our own volition -- but can be used to our advantage if we are clever enough -- and those which are brought about in ways over which we have no actual control, but which can also be turned to our advantage if we know how.

Until this minute you have probably conceived of life as being under special destiny. The belief that every man born into this world is destined to occupy some niche or other -- a station to which Fate has been pleased to call him -- dies hard. It is not the station, surely, which is fixed, but the original mould in which the man is shaped! The old argument about pre-destination versus free-will is nonsensical when you view it in this way. That the beginning, the mould, is out of our volition, or will be until such time as we master the Shavian idea of arranging to be born in a sensibly Fabian manner, is beyond dispute. But what happens afterwards is within the scope of our own volition. We may blame the mould but we cannot deny that we have all the possibility of cultivating the art of living. Astrology insists throughout that man should be interested enough in himself to find out about himself. No scientific astrologer will use the word Fate as representing the future of an individual. He sees that it has application only to the beginnings. If, after then, the individual decides to develop according to the laws of the universe (ignorance of these laws being no excuse) all is well; if he disobeys them, he suffers.

WALTER RUSSELL WALTER RUSSELL: MESSAGE OF THE ILIAD

(10) I knew from long experience that, if we open our hearts and inner ears to God's whisperings (in meditation) His plans and purposes will unfold through us unerringly. It is only when we work alone, depending solely upon our own weak judgment -- which is based upon material experiences -- that we wander the tortuous paths of life instead of those illumined by God's Light. (2) The reason for my great ability to create masterpieces is I work knowingly with God, my daily inspiration comes from my constant communion and meditation: He is my own Teacher.

NOTES on SPIRITUAL HEALING

I shall be very happy to help as you ask and that intercession is commencing at once.

This will continue for as long as is necessary providing you send me weekly reports- see Notes herewith.

As I make contact so I shall be able to write you more fully and personally, and your letters will help me to maintain the continuity of the healing.

The first signs of the Healing will be more vitality and a brighter outlook; better sleep and a sense of inner upliftment as the healing forces begin to bring about easement.

It should be remembered that healings are progressive and with deep seated conditions take a period of time as causes are overcome and the effects removed.

Please make your replies as brief as possible and enclose a stamped addressed envelope for my reply.

I shall look forward to hearing that the first signs of the healing are being seen in your early letters.

God bless you and may we once again see a manifestation of divine spirit healing power take place.

WHY WEEKLY REPORTS ARE ESSENTIAL.

1. Every letter sent and replied to maintains continuity of Healing.
2. The Healer often receives knowledge of the patient's condition during his intercession. The weekly reports help to confirm this knowledge.
3. DIRECTIVE healing for stated complaints can best be given when the Healer possesses a clear "mind picture" of the condition.
4. Thus, with the combination of the Healer's spirit-received knowledge PLUS the weekly progress report, a complete "mind picture" is in the Healer's consciousness when spirit communication is established.
5. Progress reports should be brief but should tell of all the signs of betterment and the state of the illness at the time of writing.

HARRY EDWARDS. (11.)

6. Directive Absent Healing by these methods is ~~THE~~ not a casual affair but a spiritual science.

Sensational or "miracle" healings are NOT the rule. They take place but the general way of the healing is governed by the following two rules.

1. All healing is progressive-step by step.
2. No permanent healing is effected until the primary causes are removed.

The 1st Phase. First of all the Spirit Healing tones up the general body condition which is shown by increased vitality, brighter outlook and sounder sleep. This is the preparation of the body for the second phase.

The 2nd Phase. In the second phase the physical defects are treated and, as the causes are removed, so the symptoms of pain and discomfort lessen and disappear. Healing is very often received during sleep.

When the complaint is deep-seated in the body system, as with chronic rheumatism, arthritis, etc. not only has the cause to be mastered but the general nerve and blood conditions balanced. Nerves have to be invigorated, muscles co-ordinated, and tissues freed from adhesions, et. Thus, it will be appreciated, that the time before a recovery is made will vary according to the individual condition.

COLD, INFLUENZA, etc. We all first re-act to the effects of physical laws, as with colds, etc. The healing forces remove these effects and strengthen resistance. As the ill effects are removed, so it will be found the healing progress continues.

A point that is often not fully appreciated, is that with chronic complaints, the first task of the Spirit Healers is to stay the further advance of the complaint. Even this is often far more than medical science can perform.

Not every case is completely cured. The percentage of cures is high and, of the remainder, over 85 per cent, receive appreciable casement and benefit.

HARRY EDWARDS. (11.)

THE PHASES OF HEALING. A Directive About Healing by these methods is

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When the complaint is deep-seated in the body system, as with chronic rheumatism, arthritis, etc. not only has the cause to be mastered but the general nerve and blood conditions balanced. Nerves have to be invigorated, muscles co-ordinated, and tissues freed from adhesions, etc. Thus, it will be appreciated, that the time before a recovery is made will vary according to the individual condition.

GOLD, INFLUENZA, etc. We all first react to the effects of physical laws, as with colds, etc. The healing forces remove these effects and strengthen resistance. As the ill effects are removed, so it will be found the healing progress continues. A point that is often not fully appreciated, is that with chronic complaints, the first task of the Spirit Healer is to stay the further advance of the complaint. Even this is often far more than medical science can perform.

Not every case is completely cured. The percentage of cures is high and, of the remainder, over 85 per cent. receive appreciable easement and benefit.

There are no set times for "linking-up". The Healer's intercession takes place when most people are asleep. Prayerful thoughts should therefore be sent out on retiring for healing to be given.

Every case is individually treated by the Healer. Every letter is answered personally by him, and all matters are treated in strict confidence. A stamped, addressed envelope should always be enclosed for the Healer's reply. All letters are answered within 24 hours and the stamped, addressed envelope helps to save our time.

Every Healing is as a "contest" between the effects of the physical forces adversely affecting the physical body, and the Spirit Healing Forces overcoming these effects. That is why, generally, recoveries are seen to take place progressively-step by step-as the Healing Forces obtain mastery over the ill-condition and make restoration.

The toning up of the body systems with general betterment is often accompanied by a feeling of 'inward upliftment' and this is often a sign of the Healing taking place.

Recovery from deafness and defective vision is best measured over a period of time and not from day to day.

As reports are received, day by day, they form the basis of the next week's healing intercession. That is why your weekly letters are of the utmost importance to maintain the continuity of the healing for you. Further, the statement of the prevailing conditions assists as an auxiliary "mind picture" for purposeful and directive healing intercession.

Do not hesitate to ask for help for your friends who need healing or, better still, get them to write personally. Some people think that minor complaints are too trivial to ask healing for. In this connection it is almost always found that minor complaints are very quickly removed, and this prevents them developing into more serious troubles.

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"COMTE DE GABALIS" by BRO. M: Initiation, or spiritual rebirth, results from the quickening in man of that Divine Spark which evolves, through upward direction of the Solar Force, into the deathless Solar Body. The degrees of Initiation are but the degrees of evolution of the God in man; Illumination being that degree in which the Divine Self masters and enkindles its manifestation, the personality, which is henceforward subservient to its evolution. At the moment of Illumination man becomes, in truth, a "Son of God", having claimed and made his own his divine and natural birthright. Initiation and Illumination are the destiny of the race. "For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the Sons of God. For those whom He has known beforehand He has also predestined to bear the likeness of His Son, that He might be the Eldest in a vast family of brothers." —Romans viii., 19, 29; "New Testament in Modern Speech." R.F. Weymouth, D.Lit.

(b) "Chastity is the obedience of the body to the desire of the soul subservient to the Divine Will."

(c) Philosophic Balance: A Philosopher is able to balance the sex nature autodynamically through knowledge of the Law governing Solar Force.

(d) Exalt the Element of Fire:—Constant aspiration, and desire to know God's Law liberates in man that Force which is a Living Flame, and which acts under the direction of the God in man, and with or without the conscious effort of the finite mind. This Fire, once liberated, begins immediately to displace the sluggish nervous force and to open and perfect those nerve centres or minor brains, atrophied from disuse, and which when regenerated reveal to man superphysical states of consciousness and knowledge of his lost Sovereignty over Nature. The Solar Force manifests on the physical plane by passing through the ganglia of the sympathetic nervous system and thence up the spine to the brain where its currents unite to build up the deathless Solar or Spiritual Body. In its passage from one ganglion to another its voltage is raised, and it awakens and is augmented by the power peculiar to each ganglion which it dominates. These ganglia or centres are the "Concave mirrors" whose property it is to concentrate the Fire of the World or Solar Force. In the cerebo spinal system there are many centres awaiting regeneration. Hence the spinal cord is the relaxed strong whose pitch must be raised by the exaltation of the Element of Fire which is in us.

Knowledge as to the development of this Force has been sacredly guarded in all ages lest man, through ignorance, should employ it to his destruction. That soul who will renounce all personal ambition, and will seek by selfless service of his fellow beings to obey the Divine Spirit within may, without external teaching or assistance, evoke this Flame and achieve unaided a knowledge of Nature's secrets and mysteries. But unless governed by the God within, and with selfless purpose this Fire will intensify the lower passions and make the man a destructive force working contrary to the Law of Nature.

(e) It is true, as the Comte de Gabalis, here points out, that it is easier to govern the body and emotions than to gain the mastery of the mind. This mastery should be striven for, and may be achieved through concentration in meditation, and by persistent effort at all times to impress the mind to reject falsehood and accept only Truth that it may purely reflect the God within.

(f) The fact that man, at a certain period of evolution, will exist without taking nourishment is foretold in an ancient prophecy of the Magi, "that men shall be blessed, no longer needing food." Plutarch, Isis and Osiris, Chapter xlvi. Prophecy of the Magi or most ancient sages foretelling world peace and a universal language.

(g) The force manifesting in generation is identical with that which, when rightly controlled, becomes the instrument of regeneration, the upbuilding of the Spiritual or Solar Body.

(h) Satan, the Serpent, is seen to be the Serpent Fire or Solar Force misgoverned by the human mind, turning away from and operating in opposition to the Law of Nature, God, which wills obedience from all things.

(i) Eve, when this force stirred within her, was tempted to its misapplication. Directed downwards through the lower physical centres for generation, unhallowed by a consciousness of responsibility to God and the incoming soul, the Serpent Force or Fire brought knowledge of evil; directed upward toward the brain for regeneration, the formation of the deathless Solar Body, it brought knowledge of good. Hence the dual operation of the Solar Force is symbolised as the tree of the knowledge of good and evil.

(j) Jabamiah:—"Therefore Divine Plato in Cratylus and in Philebus commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more express Image and the power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their

(43c) power in Magicall operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as it were through Conduite pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things." Three Books of Occult Philosophy, written by Henry Cornelius Agrippa of Nettesheim.

(k) It is to penetrate beyond these lower planes or spheres of illusion that Jesus said, "When you pray, SAY" these things. You have by a direct and positive effort to reach the higher spheres of consciousness, therefore, let your thought be clear and concise, for a sincere, positive and well-defined prayer harmonises man with God. On the other hand, an idle or unthinking prayer without definite expression becomes an affliction to the mind and destroys its receptivity to the Light. A fervent prayer to the Deity crystallises the mind so that the other forms of thought cannot enter, and prepares it to receive a response from the God within.

(l) It is significant that Aristotle and anatomists prior to his day and in our own have recognized the fact that the human body is androgynous, and accurately speaking neither male nor female, but bisexual. In the male body the female organs of sex exist in a state of latent development; and in the female body the male organs of sex are present in rudimentary form. Thus we find upon the physical plane an evidence that a dual force, male and female, positive and negative, is manifesting in every human being. And we must inevitably conclude that the attraction between the sexes, since it is of a magnetic character, is the result of the effort universal in Nature to balance these positive and negative forces. The existence of a dual force operative in man and its balance in the perfect man, Adam, is plainly stated in the first chapter of Genesis, verse 27.

(m) This verse reveals the Fatherhood and Motherhood of God, making known to us that the Divine or Solar Force is both positive and negative in its manifestations, yet at its Source maintained in a unity of sublime harmony and balance.

(n) The various temptations which beset Job the overcoming of which mark different degrees in his Initiation.

(o) Will you even now be tempted to misapply this force? The current would descend if possible, for it becomes either a regenerator or a destroyer, intensifying the lower nature.

(p) Until a man is able so to govern his lower nature, mind and body as to express his higher or Divine Self in sex relationship he has not passed that stage in the evolution of his Godhood typified in ancient myths as the slaying of the lion or dragon. This verse alludes to a definite degree of Initiation, an experience wherein the passions are overcome by a manifestation of the God in Man.

(q) After passing through the centres of the sympathetic nervous system, the positive and negative currents of Solar Force meet in the forehead where, as it were, their balance registers; so that at this degree of evolution the Initiate can sense whether the balance is perfect, or whether positive or negative current predominates. This power to sense and govern the currents is here called the double bridle of Leviathan. And the Adept Kings of Egypt bore upon the foreheads the uraeus, or sacred serpent, emblem of this bridle, to signify that they had achieved this power.

(r) Job after his Illumination recognises and is non-resistant to the Law of Nature, God, which wills obedience from all things.

(s) This is a ray of the Divine Consciousness operative on this planet when the Sun behind the Sun is in conjunction with the Sun of our Solar System. At this time the vital energy or Solar Force tends to be balanced by Spiritual energy or Super Solar Force, and the spirit of man seeks anew its Divine Source.

(t) Balance cannot be achieved by man until the principle of generation is understood and applied for the awakening and lifting up of that Regenerative Force which is the instrument the soul uses to build up its Solar or Spiritual Body. The spiritual equilibrium of the world will be upset until the generative force in man is transmuted into Regenerative Power.

(u) For the purpose of clear statement we have refrained from differentiating Lunar from Solar and Super Solar Force. The Pleiades are the ganglia of the sympathetic nervous system energised by Lunar Force, while the stars here referred to, are the centres of the cerebo-spinal system, vehicles of Solar Force. The sympathetic and cerebo-spinal systems are thus prepared to sustain the inflow of the Super Solar Force, the Redeemer and Regenerator of mankind and the world.

cont p. 44

"As we enter the darker spheres of our nature we meet earthbound intelligences who would attach themselves to us were we to permit them. Later we have to face the composite body of our past evil-- a thought-form of our own creation--and to whom we have given elements of a soul nature; for unknowingly we are all creators. This, called "The Dweller on the Threshold," will confront us, and is a living, dynamic force. Being elemental it can assume any shape of horror with which it wishes to impress us, and usually takes a feminine form. If we permit this evil to gain control over us for but a moment--for it is hypnotic--it will give the nervous system, especially to those uninitiated as to its true nature, a dangerous shock. But if at such a moment we aspire to the Reality for protection and understand, it will disintegrate like the ash of a cigarette. When this is destroyed it will remove the subconscious impressions of fear that children as well as men suffer from in their dreams."

In some Greek mysteries this "Dweller" is evoked and the neophyte is freed from it. There is also its opposite that we meet on the higher planes; the composite body of our past good and ideals. This is a godlike intelligence, terrible in its appearance of brightness and splendour. It is called the Advocate." ✓ "The Dayspring of Youth"

CHARLES MORGAN: S P A R K E N B R O K E
Interior discipline is only a preparing of the ground, and that what makes the ground fruitful comes, like seed and rain and sun, from outside oneself. Philosophy is the female aspect of the contemplative act. Visitation is necessary, and whoever has been made aware of the possibility of it waits for it always; his life has no other continuous meaning or purpose.

Bro M: Comte de Gabalis

- (v) If the ultimate goal of the individual soul's evolution on this planet is the formation of a deathless Solar Body which can only evolve when a perfect balance of the positive and negative currents of Solar Force has been achieved, then marriage or the effort of the soul to balance self with its opposite, thereby attaining a transitory equilibrium, must be, in its essence spiritual.

THE DWELLER ON THE THRESHOLD

"As we enter the darker spaces of our nature we meet earthbound intelligences who would attach themselves to us were we to permit them. Later we have to face the composite body of our past evil-- a thought-form of our own creation--and to whom we have given elements of a soul nature; for knowingly we are all creators. This, called "The Dweller on the Threshold," will confront us and is a living, dynamic force. Being elemental it can assume any shape of horror with which it wishes to impress us, and usually takes a feminine form. If we permit this evil to gain control over us for but a moment--for it is hypnotic--it will give the nervous system, especially to those uninitiated as to its true nature, a dangerous shock. But if at such a moment we apply to the Reality for protection and understand, it will disintegrate like the ash of a cigarette. When this is destroyed it will remove the subconscious impressions of fear that children as well as men suffer from in their dreams. In some Greek myths this "Dweller" is evoked and the neophyte is freed from it. There is also its opposite that we meet on the higher planes; the composite body of our past good and ideals. This is a godlike intelligence, terrible in its appearance of brightness and splendour. It is called the Advocate." -- "The Doctrine of Yoga"

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"THE MESSAGE OF THE STARS", ~~THE HISTORICIAN~~ Fellowship.

A friend told us the sad case of a young boy confined to his bed, lying upon his stomach and elbows, persistently gazing at a certain spot in a corner of the room, as if fascinated, his whole frame continually shaking with sobs and moans. At request of the friend we visited the unfortunate boy, and found that the object which drew his gaze, with a power similar to that whereby the snake charms a bird into its fangs, was an elemental of the most horrible type we have ever seen. Standing by the bedside we directed a stream of force towards of the poor victim's brain, and thus drew him towards us in an endeavor to break the spell, but the fiend held the consciousness charmed to such a degree that there was evident danger of rupture of body and soul. We therefore desisted, and, with the fearlessness born of inexperience, decided to fight the elemental upon his own plane of being. But the Elder Brother who is our Mentor sought us that evening; he advised caution, and investigation of the genesis of the monster before we took action.

Research of the memory of nature developed the fact that in its last life the spirit embodied in the youth had been an initiate of the Order of Jesus, a Jesuit, and a zealot of the most ardent type,.... Love was as foreign to his nature as hate, but sex was rampant; it tore his strong soul to shreds, yet it never mastered him; he was too proud to show his passion even to one who could have gratified it, and so he developed the secret habit. It must not be supposed that he became an abject slave in that respect; he, the immortal spirit, fought his lower nature by prayer, castigations, fastings and every other conceivable means; sometimes he thought he had conquered, but when he least expected it the beast in him rallied, and the war waged as fiercely as ever.

As the horoscope shows tendencies resulting from our actions in past lives, it is evident that the self-abuse of this person must bring him to birth under a stellar ray affecting the health in that particular manner, for when the soul has been overcome by any particular besetting sin in any life, death does not pay all any more than removal to another city pays our debts in our present abode. When we return, temptation will again confront us until we conquer our weakness. It is the task of this poor soul to extract the essence of virtue and chastity from the burning embers of passion and secret vice. May God help him and strengthen his arm in the terrible combat. Only Astrology, the Master Key of Compassion, can adequately reveal to us the struggle and anguish of the soul, and save us from the crime of despising one in conditions of depravity.

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 as the word came that "unintentional" resulting from our
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The Overcoming of Meditation
Difficulties for Post-war Europeans

-by K. HINGELEY

(unpublished M.S.)

One of the common dominants of western European life today is the acute housing shortage in all countries. Quite apart from the bombed cities of the Reich, there is no country where city dwellers are not pressed together as regards living accommodation to a point of discomfort which often becomes real distress.

For many post-war new students of the Inner Way, the suggestions, so sound in themselves, of retiring for meditation periods into a room apart with a door they can lock on the outer world, or even of being able to arrange part of a room as a devotional corner, are quite impossible to follow, and this so obvious impossibility may cause distress and seem an insuperable barrier to many beginners.

The recommendation to meditate and pray as far as possible in the open air has never been easy for city dwellers to follow as a daily practice, and of course, cannot be followed during the winter months of the Northern countries.

It has also never been easy for a member of a close-knit family group to get adequate and regular quiet for meditation.

Now with such room-shortage, these difficulties are in themselves increased and added to.

The following suggestions are offered which may help some and show others the way they can help themselves.

1. Remember any place where one can sit not in contact with other bodies and without overwhelming noise or repeated distraction from noise can be made to serve one's need. Churches out of service-times are particularly helpful, both because they are quiet and because of the prayer atmosphere. One should pick a seat rather to one side -- round a pillar is often helpful -- without being conspicuously withdrawn, and by using that seat or that corner of the church daily or as often as possible,

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it will come very quickly to have that "place-apart" sense which is of such value to the student.

2. It is of course not possible to use the (orthodox) recommended upright posture in public, but a quiet upright sitting position, with feet crossed at the ankles and hands open but lying across each other at the wrists will serve quite well.

3. Since a student is entitled to all the small aids possible, it will, for many, be found extremely helpful to cut off acute sounds by some form of ear-plug -- cotton wool by itself does little or nothing for persons with good hearing, but various plugs of special wax or rubber are available.

A dark bandage across the eyes, -- a great help to students who are very light-conscious -- cannot obviously be used in public, but similar help of a lesser degree can be got by the use of a low-drawn cap or hat brim out of doors, or by choosing a shadowed seat in a church or similar building. The art of concentration can be easily practised through fixed gaze in a building.

4. Where city conditions make even this difficult to achieve, and daily meditation cannot be more than a few minutes inner thought prayer, it is often quite possible to contrive that one day a week -- of course usually the Sunday rest-day -- shall be more devoted to meditation by getting away from crowded home conditions into quiet and open spaces, in which case two meditation periods in the same day will be found helpful.

5. And lastly, it may be possible to do much during any vacation period. There are quiet villages and stretches of unfrequented country -- even community retreat centers, convalescent sanatoriums and so on -- where peaceful withdrawal from the daily round can be unobtrusively practised and the hours so gained devoted to meditation periods. The new student may be warned that to attempt too many meditation periods in one day or to attempt to prolong any one period beyond the half hour recommended may lead to a

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tion periods in one day or to attempt to prolong any one
period beyond the half hour recommended may lead to a

certain sense of boredom -- or also to a feeling of intense fatigue. But provided such special retreat periods are not allowed to produce these effects, and moderation of effort is pursued, great progress towards inner peace and inward withdrawal can be made in a small period of days.

The path to true Inwardness demands effort and ardor, and the regular practice of meditation in quiet and alone is of great aid to the student over the early stages. As consciousness arises that some progress has been attained so the student will become less and less dependent on having outer conditions set to this sort of pattern, and increasingly capable of inner and refreshing withdrawal at all times and in all places.

To all those students who feel their progress is so slow and so little remarkable that they well-nigh despair -- either because their outer condition really tell to severely against meditation or because of a sense of unworthiness and inability even in outwardly favorable circumstances, I would offer these thoughts.

1. Remember this body and this life we are now leading is not all; that maybe we can only get so far in this life and shall have to start again in an next life, even though we have the helpful knowledge that the new start will be from where we reach now.

It is quite possible that western Europeans, reared as they are in the general atmosphere of the Christian Church, have impressed on them too strongly in childhood to escape its dominance easily later on that Church's teaching of only one earthly life for each individual soul, and after that one life, the Judgment.

That what one cannot achieve in this life span will be attempted again in the succeeding life's opportunity in no way diminishes one's ardor while helping one to patience when progress seems little and very slow.

2. Remember as strongly that actual meditation practice, breathing exercises and so on are not ends in themselves but only helpful means to the great end -- union with the Overself and attainment of the peace of the Overself. The desire for that union, the aspiration towards that peace, supply the

drawing force that is essential, absolutely essential, and provided this desire and this aspiration is nourished and maintained within, no setbacks in one's outward conditions can produce more than a very temporary effect.

3. And that desire and aspiration must and do involve the breaking-down of the wall of each one's Ego until there is no more "I myself unique" but that part of the Overself that dwells in me. On this breakdown of the Ego wall we can work, even when any meditation of a set kind is impossible — through in fact learning "to love our neighbors as ourself". So integral a part of reaching to the Overself is, in fact, this breaking down of the ego-walls and the increased sense of one-ness ~~of~~ with all living, that religious history in all climes and in all ages records many examples of people who practised no particular devotional technique or had much skill or much need for set devotions who yet through their love for others reached the peace of the Overself.

This, at least, all can practise -- to love one's neighbors as he is, to have some understanding of his strengths and weaknesses, his burdens and his skills is to break out of ones own imprisoning Ego.

4. Accept now what you will quickly learn in practise that pursuit of the spiritual life is a matter of alternating states -- a summer period of activity and growth will inevitably be followed by a winter period of inertia and repose.

EDWARD LYNDOE

COMPLETE PRACTICAL ASTROLOGY

The great question is this: Is Life and accident in space, or is it ordered by laws? If but an accident, then let us have done. There can be no purpose is discussing it no help in planning to meet events spawned fortuitously; no future worth discovery in a lawless Universe whirling dangerously to disaster or, at best, to chaos. But what if Life is somehow ordered, in spite of the terrifying complexity of it all? That to prove has ever been the sustaining hope of man. He has sought with weary heart for some semblance of government behind this strange drama in which, whether he will or no, he is compelled to play his part.

cont. p. 50

drawing force that is essential, absolutely essential, and provided this desire and this aspiration is nourished and maintained within, no setbacks in one's onward conditions can produce more than a very temporary effect.

3. And that desire and aspiration must and do involve the breaking-down of the wall of each one's Ego until there is no more "I myself unique" but that part of the Overself that dwells in me. On this breakdown of the Ego wall we can work, even when any meditation of a set kind is impossible--through in fact learning "to love our neighbors as ourselves". So integral a part of reaching to the Overself is, in fact, this breaking down of the ego-walls and the increased sense of oneness with all living, that religious history in all times and in all ages records many examples of people who practised no particular devotional technique or had much skill or much need for set devotions who yet through their love for others reached the peace of the Overself.

This, at least, all can practise -- to love one's neighbors as he is, to have some understanding of his strengths and weaknesses, his burdens and his skills is to break out of one's own imprisoning Ego.

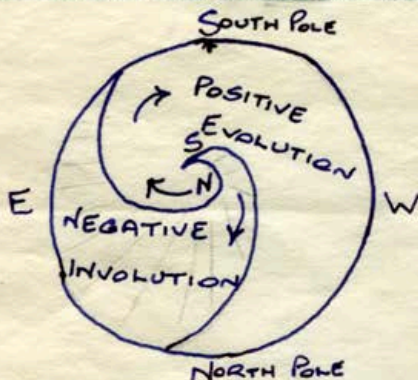
4. Accept now what you will quickly learn in practice that pursuit of the spiritual life is a matter of alternating states -- a summer period of activity and growth will inevitably be followed by a winter period of torpidity and repose.

EDWARD LYNNON COMPLETE PRACTICAL ASTROLOGY

The great question is this: is life and accident in space, or is it ordered by laws? If not an accident, then let us have done. There can be no purpose in discussing it no help in planning to meet events as they come; no future worth discovery in a lawless universe thriving haphazardly to disaster or, at best, to chaos. But what if life is somehow ordered, in spite of the terrifying complexity of it all? That to prove has ever been the sustenance of the hope of man. He has sought with weary heart for some remembrance of government behind this strange drama in which, whether he will or no, he is compelled to play his part.

Involution and Evolution according to Chinese Esotericism.

(49)



S..S. the fullest limit of evolution

N..N. the fullest limit of involution

Dark: Negative, female, rest, involution.

Bright: Positive, motion, male, evolution.

Central disc: The Absolute, from which both dark and bright emerge.

The ultimate Reality appears under the rhythm of two alternating aspects, which together constitute a complete cycle. They are:

Freewill	..	Fate		
Masculine	..	Feminine	Evolution	.. Involution
Ascent	..	Descent	Transformation	Contraction
Progress	..	Retgress	of unity	of multiplicity
Manifestation	..	Withdrawal	into	licity into
Motion: Incessant creative activity	..	Rest	multiplicity.	unity.
Going forth	..	Return	Out-breathing	.. In-breathing
Change	..	Static	Efflux	.. Influx
Positive	..	Negative	Waking	.. Sleeping
	..	submission	Differen-	Same basis
	..	acquiescence	tiation	of all things.
Creative spirit	..	Self realisation		
	..	of all things		
Origin	..	Disappearance		
First	..	Last		
Advance	..	Retreat		
Cause	..	Life fulfilment		
Firmness	..	Receptivity		
Increase	..	Decrease		

All the above dual aspects may be traced in the cosmic and personal situations of life, in the universe as well as in the individual, in character and events.

by: ~~xxx~~ Hudson Hoagland, (~~Executive Director~~)

ELECTRICAL ACTIVITY in the BRAIN

The discovery of continuous ~~physiological~~ electrical activity in the brain has opened new possibilities of interpreting the physiological basis of behavior.

Mental processes have a continuity, and consciousness is an enduring affair interrupted at intervals by the sleep rhythm but otherwise normally persisting throughout life. Nothing in the study of classical reflex mechanisms has adequately accounted for learning and the persistence of memory. For a century after Magendie and Bell, the brain was regarded as a complex system of pathways whereby impulses from the periphery reached effector organs to produce behavior in stimulus-response sequences and, while many excellent studies of spinal reflexes shed light on the physiology of these fundamental units of behavior, little progress in correlating brain physiology with higher mental processes was possible so long as the brain was regarded merely as a classical passive telephone-switch-board. Who, after all, plugged in the right connections? Who or what was the operator of this inert switching system? Obviously the brain itself--but how?

EDWARD LYNDOE

COMPLETE PRACTICAL ASTROLOGY

We glimpse, with infinite comfort, a growing wealth of evidence of a basic law. We are beginning like children with a puzzle to fit the pieces together -- and already it makes sense! It appears reasonable! Centuries more must go to the completion of this universal jig-saw, the sciences must blunder, stumble, grope for long enough to come.

Yet it will be with increasing confidence, for already we know the e are laws -- pendant of some great law -- and one day, perhaps, will be found what this law is and how it operates.

Directions are intended primarily as a guide only. They do not reveal a fatalistic concatenation of events. That Visitor we mentioned may be bringing good things, or bad but it is obvious that a good can be easily transformed to an evil thing, just as a bad can be glorified into a benefit. It will depend on how far

(Cont. on Page 40)

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EDWARD LYNDON COMPLETE PRACTICAL AIRCRAFT

He glances, with infinite composure, a growing wealth of evidence of a basic law. He are beginning like children with a puzzle to fit the pieces together — and already it makes sense! It appears reasonable. Centuries more must go to the completion of this universal fit — saw the science was just hindered, stunted, grope for long enough to come. Yet it will be with increasing confidence, for already we know the are laws — pendant of some great law — and one day, perhaps, will be found what the law is and how it operates.

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 (Cont. on page 40)

"THE MAGIC of the PYRAMIDS"

(1) Three, and possibly four of these heavy movable stone doors existed; the revolving stone pivot of the portal, the traps at the head and exit of the well-shaft, and the entrance to the Queen's passage and chamber. The grooves and cup hollows seem just adapted for the pillars in the Coptic tradition.

(2) "Within the great Pyramid are three marble columns supporting the images of three birds in flames of fire. Upon the first was that of a dove, formed of a green stone; upon the second that of a hawk of yellow stone; and upon the third that of a cock of red stone. Upon moving the hawk a door composed of great marble slabs beautifully put together, and inscribed with unknown characters, was raised; and the same connection existed between the other images and their doors.

(3) The birds were evidently the handles of levers that altered the compensating weights. Some such arrangement must have existed, for the pivot door-stone required a pull of 4 cwt. upwards, to raise it sufficiently to pass into the passage with ease, and no doubt the other doors were equally heavy.

(4) Also the size of the plug blocks compels the verdict, that before they were slid down to their final position to close the passage again—the intruders, they must have occupied the floor of the gallery between the ramps. They are too large to occupy the passage to the Queen's Chamber and the mouth of the Well is so ~~xx~~ small as to entirely negate the possibility of their being stored elsewhere and then fetched up the shaft when wanted. But if they occupied the Grand Gallery the way to the King's Chamber must have been exceedingly awkward, and anyone entering must perforce have climbed over the blocks or walked up the ramps. When the time came to move them to the intended place, the entrance to ~~the~~ Queen's Chamber must have been closed so that the floorway should be continuous. They were then slid down, and there they are to this day.

(5) The chambers and passages of the pyramid take up a comparatively small area, in fact, so minute a proportion, that others may still be concealed within its vast dimensions. The ancients always use the plural in speaking of the underground chambers. But no student

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of these records can seriously doubt that running through them all, are fragments of real history, immensely ancient:—strange stories of early reigns, or a golden age of happiness and peace; of famines and pestilences laying waste the land; of floods devastating the world; of colossal wars deluging the country with blood; and many other incidents, long forgotten, surviving only in these old-world rumours the echoes of Kings who in the night of time ruled Egypt. It was guarded by a small image of "eagle" stone (from the enchanted City of the Black Eagle, now engulfed in the sands of the Sahara) on a base of the same stone, which statue drew towards it the awestruck intruder until he stuck to it, so that he could not move and finally he went mad or died.

(6) There was also a spirit appointed to serve it, which "parted not from it." This guardian can only be explained by a dynamo or by hypnotism; the attraction, the adhesion, the paralysis cannot otherwise be accounted for.

(7) The Egyptians were adepts in representing weird nondescript creatures. Many of them, in later ages were no doubt symbolic; some of them may have had an astronomic import, and others perhaps were traditional memories, the echoes of primeval days, when, as geology has shewn us, the world was really inhabited by gigantic monsters of strange form. Many of the gods, too, are represented with heads of animals, especially the hawk and the lion. This was no doubt a symbolic representation of the divine attributes or functions, and also referred to the position of the equinoxes and solstices in the zodiacal constellations at different epochs. The serious creation of chimerical monsters seems then to have been either a vestige of ancestral memory and tradition, or a symbolic representation of divine attributes, or an astronomic method of indicating periods of time. The Sphinx undoubtedly is a similar conception emanating from the same type of mind and belonging to one or other of these three categories.

(8) A pathway between the paws leads to a little temple or shrine which stood against the breast.

/ From the level there was a descent of thirteen steps to a platform on which stood a small building, the a stairway of noble proportions—thirty steps—led down to an altar which stood in front of the outer court of the temple, and just at the tip of the monster's paws.

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(9) In the ancient Scriptures much light is thrown on the symbolism and function of the Sphinx. The role of the lion was always protection, therefore the Sphinx was the guardian and the protector.

(10) The dimensions express certain geometrical truths, such as the famous proposition of Euclid demonstrating the relation which the hypotenuse bears to the sides of a right-angled triangle. This was one of the most cherished secrets of the mediaeval masons of Europe.

(11) "After the Deluge Mazar reigned in Egypt, and the High Priest Philemon opened the pyramids; together they took out all the treasure and recovered the lost knowledge of the world."

(12) "Here were buried the Kings, the Masters of the Law, and the Priests, and by every priest his book and the miracle of his art and life."

DR. BERNARD HOLLANDER: "HYPNOSIS & SELF-HYPNOSIS

(1) Sleep is quite unnecessary for the induction of hypnosis. All that is needed is a peculiar state of profound abstraction or absent-mindedness, in which the mind is centred on ideas to the exclusion of everything else. The wonderful phenomena produced in this state depend on the bringing into prominence of what for convenience, we term the subconscious mind. Indeed this state resembles that in which men of genius have achieved their highest creations, while completely oblivious of their physical sensations and external surroundings.

(2) All self-suggestions we deliberately make to ourselves, if to be successful, should be made when in an absolutely tranquil state. If the mind is centred so that no external impression rouses it, and there is no activity and no conflict of other faculties, the suggested idea will reach the subconscious. The suggestions should be brief and dismissed as soon as made. Having given the order to the subconscious we should not think anymore about it. It is precisely this unawareness of the process which distinguishes suggestion from an ordinary act of volition, from one wherein the subject realises his idea through conscious effort and while supervising the work of performance

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(4) In hypnosis all the senses and mental powers are exalted or can be so enhanced that works are produced which the subject could not accomplish in the normal waking state. This exalted activity of the mental powers can be rendered permanently to the great advantage of the subject without any further hypnotic practices. They become part of the subject's natural gifts and personality.

(5) The room in which the patient is treated should be quiet, in semi-darkness, and contain nothing which captivates the attention too much. The patient should be on a couch or lounge chair. Fix his gaze on some bright and shining object, without effort or strain. He is instructed not to try to keep his eyes open, yet not to close them voluntarily, merely to let the lids go as they will.

(6) The old mesmerists compelled their subjects to look steadily at their eyes while they gazed at them firmly. Then they made slow passes with one or both hands downwards from the crown of the patient's head over the face to the pit of the stomach, always avoiding contact. After each pass the hands were well shaken. The old magnetizers laid the greatest stress on the intense concentration on the part of the operator, and would often achieve success solely by intent gazing without passes or verbal suggestion. The gazing process requires a sharp penetrating look, capable of long-continued fixedness.

(7) If we tell a person in the conscious state that a certain habit is detrimental to his health, he will say he knows as much but cannot break himself of it. But if we draw attention to his habit, while he is in the concentrated state of hypnosis, and supply him with reasons why he should stop it, he receives the message passively, i.e. subconsciously and automatically acts upon it. When later he is tempted again, there comes into play a restraining impulse, an inhibition, and sometimes even a repulsion of the former desire.

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(8) By far the largest number of patients who seek help from the hypnotist are people addicted to bad habits. Here the habit is so often deeply ingrained that quick results are the exception. The patient would like to see a miracle performed, to go to sleep and to wake up a changed being. Such cures are sometimes achieved but they do not happen everyday. If they did they would cease to be miraculous.

(9) The mind of a person in reverie, the same as in the hypnotised person, is so absorbed in a certain train of ideas that it fails to recognise things, persons or events that are passing about it. Both are oblivious of the hours, and time seems nought to them. In this state of mind, as in hypnosis, there is such concentration that the external world is obliterated. In the mental ardour of literary composition, the producer is relieved from all bodily woes...A similar state is that which accompanies the mental concentration of the Indian Mahatmas.

(10) That the martyrs of old and the religious ecstatics must have been in a condition of self-hypnosis, is evident in the light of present day experience...The man in ecstasy over his work is also so concentrated upon some grand idea that he notices no sensations, and locomotion is suspended. This is true of men of genius, of saints and mystics.

(11) For inspiration, concentration of a passive kind is necessary. The mind must learn to concentrate on the idea of the thing to be realized...The subconscious solution will surge to the surface. The author so concentrated will have his latent ideas from his subconscious store of knowledge penetrate into consciousness..Genius in its own field is most active; no energy is left over for other aims and no power remains to be applied in other directions

(12) In hypnosis there is singleness of aim; so there is in genius. Like the hypnotized subject, so does genius often find solitude a source of power. Inspiration is nothing more than the sudden awareness of subconscious thinking, of the silent voice within. Subconscious work does not produce weariness like conscious work, that is why men of genius do not tire easily.

(12) Ecstasy is merely a superlative degree of attention, it resembles hypnosis in almost every particular. Indeed it is brought about by self-hypnosis. Thus we see that the best productions of the men of genius are created in a state resembling self-hypnosis.

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(13) ~~About 1825~~ ~~Profess~~ Lavater believed that the eye of a man of genius had emanations, and that it is thus productive of stronger sensations in the observer than the eyes of the ordinary man.

(14) It is well known that the early mesmerists (Herbert Mayo, John Elliotson, Braid, etc.) constantly developed higher powers in their subjects. When did the higher phenomena show the first signs of disappearing? At about the date of the promulgation of the theory of 'suggestion' by Bernheim of Nancy (1886). As soon as it was found that hypnosis could be induced by suggestion, all other methods (gazing, passes etc) were practically abandoned.

DR. JAMES BRAID: "MAGIC AND HYPNOTISM"

(1) My usual mode of inducing sleep is to hold any small bright object about 10" or 12" above the middle of the forehead, so as to require a slight exertion of the attention to enable the patient to maintain a steady fixed gaze on the object; the subject being enjoined to yield to the tendency to sleep which will steal over him during this process.

(2) The induction of the abstraction, or concentrative state of mind, is the real origin and essence of all that follows (in hypnotism).

(3) Whatever faith is imprinted by suggestions to the patient, at the proper stage of the hypnotic sleep, will work and grow either for good or for evil, until a new idea has been suggested by which the spell is broken. This is just similar to what we see occurs to any one spontaneously engaged in deep abstraction, who is instantly aroused to consciousness of all around by a tap on the shoulder or by a word sharply addressed to him.

(4) Lord Beaconsfield it is well known used in his youth to suffer from sudden attacks of vertigo often followed up by prolonged coma; and on one authenticated occasion he remained a whole week in a state of trance.

(5) Swami Vivekananda sometimes went so deep in trance (Samadhi) that his body would be black with mosquitoes without any consciousness on his part of the fact.

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(1) A near-contemporary of Gorakhanath, wrote this manuscript dated 1711. Charpat was not given to outward religious observances, and, in the passage quoted below, directs an amusing tirade against the practices of many yogis of his time: "He goes from forest to forest and lives on roots and vegetables; he wastes away in suffering the effects of water, ascetic rigors, attachment and time; he tries to save himself by having fire around him in the winter; he lets his body dwindle away on account of rigors connected with Hatha yoga. Charpat says, that poor fellow is doing all that because he has forgotten the path of mind control.

(2) Becoming externalistic, I will not go a-wandering; why should I get my ears pierced? I will not rub over my body with ashes, for this has to be done again and again; the ashes last not; I refuse to roll down into dust like a donkey. I will not wear the black wool cords nor the deer skin; I will not put on the patched garment, which soon wears off. I will not worship the vessel nor bear the staff. Indeed I refuse to go a-begging like a dog from house to house. I decline to eat stuff got by begging, which has been left overnight and rotted. I will not blow the horn as the evening falls, nor will I go from door to door and light the fire. In short I refuse to be a yogi in appearance or by profession. But I will indeed become a yogi of Atma (the Eternal) an Atma Yogi--so says Charpat.

(3) "He who calls himself a yogi just because he has left his home and hearth, he who calls every householder necessarily an enjoyer of sense objects, he who does not look into the inner objective of a person, verily they befool themselves."

(4) "O Sidha, wander not to other places; within thy body resides the Essence, the Truth. Look the one who speaks; die while still alive by reversing the process; rise into heaven by natural ease (sahaja); thereby you will not have to suffer at the hands of death and you will cross over."

(5) "Listen, O disciple, the world is getting topsy-turvey on account of its perverse understanding. The true teacher points out the path of natural ease (sahaja)--stabilized consciousness; he who indulges in querulous discussions of the teacher's words is blind, indeed."

(1) A near-contemporary of Charapat, wrote this manuscript dated 1711. Charapat was not given to outward religious observances, and, in the passage noted below, directs an amusing tirade against the practices of many yogis of his time: "He goes from forest to forest and lives on roots and vegetables; he wastes away in austerities the effects of water, ascetic rigors, attachment and time; he tries to save himself by having fire around him in the winter; he lets his body dwindle away on account of rigors connected with hatha yoga. Charapat says, that poor fellow is doing all that because he has forgotten the path of mind control.

(2) Becoming extraneous, I will not go a-wandering; why should I get my ears pierced? I will not rub over my body with ashes, for this has to be done again and again; the ashes last not; I refuse to roll down into dust like a donkey. I will not wear the black wool cord nor the deer skin; I will not put on the patched garment which soon wears off. I will not worship the vessel nor bear the staff. Indeed I refuse to go a-begging like a dog from house to house. I decline to eat stuff got by begging, which has been left overnight and rotted. I will not blow the horn as the evening falls, nor will I go from door to door and light the fire. I am short-I refuse to be a yogi in appearance or by profession. But I will indeed become a yogi of Atma (the Eternal) in Atma. Yogi--so says Charapat.

(3) "He who calls himself a yogi just because he has left his home and hearth, he who calls every household necessarily an enjoyer of sense objects, he who does not look into the inner objective of a person, verily they fool themselves."

(4) "O tattva, wander not to other places; within thy body resides the Essence, the Truth. Look the one who speaks; dies while still alive by reversing the process; rise into heaven by natural ease (samaja); thereby you will not have to suffer at the hands of death as you will cross over."

(5) "Listen, O disciples, the world is getting topsy-turvy on account of its perverse understanding. The true teacher points out the path of natural ease (samaja)--stabilized consciousness; he who indulges in quiverous discussions of the teacher's words is blind, indeed."

A CLEAR EXPOSITION OF THE ART OF YOGA BREATHING;

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" There are certain schools of thought and practice of a form of yoga which is called Hatha Yoga, which prescribe among other things the influencing of mind through various methods of abnormal breathing. It has a set of technical terms, among which are puraka, the inward movement of the air into the lungs, kumbhaka, the holding of the air in the lungs, and rechaka, the outward movement of the air from the lungs. A practice of breath-control recommended by these schools is as follows:

Preparatory exercise: close the right nostril with the right thumb; perform slow in-breathing (puraka); perform slow out-breathing (rechaka); repeat several times; remove the thumb and close the left nostril with the right third and fourth fingers; perform inbreathing and outbreathing several times as before. Pranayama proper: close the right nostril with the right thumb; perform slow inbreathing; close the left nostril with the right third and fourth fingers; perform kumbhaka (i.e. keep the breath standing a while in the lungs); remove the thumb and perform slow outbreathing; perform slow inbreathing; replace the thumb; perform retention (kumbhaka); remove the fingers; perform slow outbreathing. This process constitutes one pranayama of the Hatha Yoga system. You are now at the beginning and can repeat the process the number of times desired.

This practice is dangerous except in very strict moderation. It is usually carried on with the timing of one unit for inbreathing, four units for retention of breath and two units for outbreathing. The unit may be one measure of time at choice, perhaps two seconds in the beginning. It is usual very gradually to lengthen both

Yogi Bhaishava

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the unit and the number of repetitions. In regular working of this method, a unit of about four seconds would be short, of eight seconds long.

In Hatha Yoga schools it is held that the practice of using the nostrils alternately has a special effect upon the nervous system. Patanjali makes no mention at all of the practice. He does not even use the terms puraka, kumbhaka and rechaka. He uses the untechnical terms of ordinary speech in referring to inbreathing (shwasa) and outbreathing (prashwasa). He says that pranayama is the control of the movements or gait of these two. He says that the outward, the inward and the standing conditions of the breath are to be supervised (paradrishta) as to place, time and number with a view to slowness (dirgha) and fineness (sukshma). In brief, the breathing is to be the reverse of excited or noisy.

—Ernest Wood "Practical Yoga" (1911)

YOGI RAMACHARAKA: RHYTHMIC BREATHING FOR SOUL CULTURE

(91) The Yogi by rhythmic breathing "catches the swing" as it were, and is able to absorb and control a greatly increased amount of prana, which is then at the disposal of his will. He can and does use it as a vehicle for sending forth thoughts to others and for attracting to him all those whose thoughts are keyed in the same vibration. The phenomena of telepathy, thought transference, mental healing, mesmerism, etc. which subjects are creating such an interest in the Western world at the present time, but which have been known to the Yogis for centuries, can be greatly increased and augmented if the person sending forth the thoughts will do

—Yogi Ramacharaka

so after rhythmic breathing. Rhythmic breathing will increase the value of mental healing, magnetic healing etc several hundred percent. (60)

In rhythmic breathing the main thing to be acquired is the mental idea of rhythm. To those who know anything of music the idea of measured counting is familiar. To others, the rhythmic step of the soldier "left, right; left, right; left, right; one, two, three, four; one, two, three, four," will convey the idea. The Yogi rule for rhythmic breathing is that the units of inhalation and exhalation should be the same, while ~~units~~ the units for retention and between breaths should be one-half the number of those of inhalation and exhalation. Inhale slowly a complete breath, counting six pulse units. Retain, counting three pulse units, exhale slowly through the nostrils, counting six pulse units. Count three pulse beats between breaths. Repeat a number of times, but avoid fatiguing yourself at the start. Ramacharaka: Breath Exercise for Soul Culture. The yogi plan for such development is by meditation upon the real Self or Soul, accompanied by rhythmic breathing. The following exercise is the simplest form. Place your body in a relaxed, reclining position. Breathe rhythmically, and meditate upon the real Self, thinking of yourself as an entity independent of the body, although inhabiting it and being able to leave it at will. Think of yourself, not as the body, but as a spirit, and of your body as but a shell, useful and comfortable, but not a part of the real You. Think of yourself as an independent being, using the body only as a convenience. While meditating, ignore the body entirely, and you will find that you will often become almost entirely unconscious of it, and will seem to be out of the body to which you may return when you are through with the exercise. This is the gist of the Yogi meditative breathing methods, and if persisted in will give one a wonderful sense of the reality of the Soul, and will make him seem almost independent of the body. The sense of immortality will often come with this increased consciousness, and the person will begin to show signs of spiritual development which will be noticeable to him and others.

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The ~~poses of the~~ Buddha's MUDRAS or HAND GESTURES:

(a) The "Impartial Pose": The hands rest over each other on the lap on the middle line of the body, with palms upwards: it signifies the acceptance of all the trials that life may bring. In the ~~gesture of~~ "Gesture of the Best Perfection" ~~xxxx xxxx xii embracing xarity~~ the first finger and thumb of each hand are joined and ~~xxxx~~ held almost touching at the level of the heart. The "deepest thoughts" come from all embracing charity. (c) The ~~pose~~ of "Turning ^{the} Wheel of the Law" is a more imperative admonition, and calls attention to the irrefutable reaping of effect from cause. It is a dogmatic attitude and the index-finger of the right hand turns down the fingers of the left. Gesture

(a) The "Best-Bestowing Charity" extends the right arm to its full length. In token of universal compassion, the hand is directed downward, with outstretched palm to the fore.

(e) In the "Refuge Giving" gesture, on the contrary the arm is bent, and the palm is pendent with the fingers held downward. (f) In the POSTURE of "Blessing of Fearlessness" the arm is again bent, this time with the palm and the fingers directed upwards. (g) The "Breaching" posture differs from the previous one in that the thumb is bent to touch the ring finger. There is an irresistible truth inherent in the message of the law. place thumb on bent middle finger raising index.

(h) The last "gesture of the pointing finger" is much used in necromantic conjuration, and is not in favour with the holier type of yogi.

(2) *The Meditation on the Wheel: to study the broad impulses in the nature of things. This Symbol -1 depicts creation in the grip of Mara, the embodiment of Desire, and his three daughters; Lust, Stupidity and Anger, which are painted at the hub in the centre as a cock, hog and snake. There are six compartments. That on the right is the heavenly realms.; on the left, the human ones. Below the centre are the hells. The outer circle or tyre of the design is in 12 segments, showing the causal bonds which keep us tied to the Wheel. (3) Attached to the Rites of this 'Wheel'

11. Half the battle in successful yoga practice consists in insulating oneself from the innumerable shocks and waves of nervous emotion directed toward us incessantly by the undisciplined traffic of the world. It is idle to imagine that we can avoid that we can avoid the toll for this maddening crowd. For the happy life, a man must be struck between that kind of insensitivity which spells selfishness and that galvanometric response to other people which is so automatic that it ceases to be of the least use as aid to the sufferings of our fellow-beings. A wise detachment is the only way to understanding.

Just consider for a moment what happens when we take a walk along a crowded street. Although we may not know it and although the fact may not cause us any apprehension, we are being assaulted on every hand by volleys of psychic influence due on the one hand to the automatic casual interest we are taking in other people and, on the other, to the interest they are taking in us. This interest is hardly ever sufficiently controlled and detached to keep away the menage of exhsution. Most of us look on all things and all people with a certain amount of prejudice, due to our reaction of early experience. It is this prejudice which exacerbates so many of the impressions we receive and present us with a bill for torn nerves and consequent depressed spirits for which we are at a loss to account.

The same thing is manifest in the unpleasant process of vampirism.

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GENESIS: A PHILOSOPHIC INTERPRETATION

by E. Szekely

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() The early portion of the book of Genesis tells the story of creation. We may study this book in the way of all Theologians and consider each text literally, but this runs into contradictions. Or we may follow the scientific interpreter who rejects the text as entirely valueless and without scientific validity. A third way is to believe, as do certain mystics, that the Biblical books of Genesis have no more than a symbolic content and are nothing more than parables. This way leads into exaggeration. The Philosophic method of interpretation places the book in correlation with the laws of human consciousness and of nature and considers on the other hand the facts and circumstances of the age and environment in which the book was written. It realizes that the great inspired Masters had to adapt their teaching to the level of their audience. Now, the first book of Moses, of which Genesis is the beginning, was written in Hebrew and forms part of the canonical scripture adopted by the Church in the first centuries of the Christian era. But there is another Hebrew text which was regarded as apocryphal by the Church and which did not meet with the approval of the Synods. In a Philosophic interpretation we must consider both the official and the apocryphal texts.

() The first chapter opens with the words: "In the beginning God created the heaven and the earth". The words "in the beginning" with which the official text opens are really quite meaningless. They do not mark any concrete period of time. And even if it be supposed that they indicate a certain date or point in time, they cannot have such a meaning as regards the universe for this has no beginning. Measurements of space and time can be applied to parts of the universe, but despite its ever-growing knowledge and steady penetration of cosmic space, science has been unable to dis-

cover spatial or temporal limits to the universe. There is the same eternity behind us as lies before us. The apocryphal text has the expression: "Without beginning", and this phrase is the correct one. With all great teachings there is a tendency to bring them down to the level of the popular understanding when they are communicated through religion. Since the expression "without beginning" is not easily understandable by the average person who has not been trained to think deeply it was changed by the official hierarchy into one readily comprehensible to all, "in the beginning". The human brain is trained to think in beginnings; there is the beginning of a day, of a night, of a year or of a holiday. All human activities have their beginnings. Therefore, the phrase is a concession to the stereotypic human mind. But the universe as a whole cannot be measured in terms of "beginnings". The next word in the official text is "God". The first chapter of Genesis tells us that God created man in his own image; but history throughout the ages reveals the opposite process, whereby man is continually creating Gods. Different peoples at different periods have made idols of manifold shapes which they identified as their Gods. Sometimes they held a rock to be a God, or a plant, animal, tree; sometimes it was the earth itself. Or they believed the sun or moon to be Gods or a certain star or constellation. Throughout the ages man has fallen into the common error of identifying God with a manifestation, of giving God a concrete form and limiting the Divinity to some natural or artificial thing. In a later age man created God in his own image and pictured him as a dignified old man with a long beard who lives among the clouds. This is what is called the anthropomorphic God. Then, again, as human thought developed, the mind created different Gods according to its own reasoning and imagination. Some considered God to be power, others to be love; still others to be the universe itself. But even these concepts, although more developed, fall into the error

of identifying God with a manifestation, even though it was an abstract and immaterial manifestation. They, too, limit God just as much as the primitive idolatry with its concrete material forms. In the apocryphal text, in place of the word "God", there appears the word which means "Divine Law". The great thinkers of all times have perceived that there is law everywhere and behind everything. There is a law according to which a stone falls, mountains and seas are formed, the sun and moon move. In accordance with law the earth revolves, solar systems arise and disappear, atoms and molecules have their motion. All manifestations of life appear, are transformed and disappear in accordance with law. It is this Divine Law behind all, ever-present, governing everything and every process which the text speaks of. All that happens in the universe is governed by this Law and takes place in accordance with it. It may be objected that by this interpretation, God, as eternal and universal Law, is impersonal, cold, far away. This conception does not fit in with a popular image of a heavenly father who is in warm and intimate relation with us, who protects us and helps us in distress, who takes a personal interest in our lives. But such an objection is based on a misconception and failure to appreciate the fullness of Divine Law. The Law is our Teacher and by teaching us it protects us at the same time. It is our Guide through problems, obstacles and difficulties; it shows the way. Since it rewards us whenever we act and live in accordance with it, it therefore takes an interest in our lives and activities. Moreover, it rewards us better than a father, for it makes no mistakes. When we deviate from the Law we are punished as if by a father, but in truth the punishment comes from ourselves. The Law is really good even when it lets us punish ourselves on deviations from it. This punishment is not a merely negative one. It serves a positive purpose and creates a positive value. We acquire knowledge and experience. Finally, the Law is everywhere

present and, therefore, is in us. Whatever happens in our body or our consciousness happens in accordance with it. The next word in the first verse is "created". Some believe that creation was an instantaneous act performed by a personal being, an act limited to a certain part of the universe and to a certain part of space and time. Thus they are inclined to think of creation as a magnified human act similar to the building of a house. But the Philosophical consideration will show that creation must be a continuous and eternal process, endless in time and space. It is happening today as it always has happened and as it always will happen. It is an ever-present and universal process. It is not limited to this planet or to this planet's inhabitants alone. Astrophysics and astrochemistry show that there are immense areas in cosmic space where the material for heavenly bodies is in formation. If we consider the human consciousness itself we will see that creation is continually going on there, too, for thoughts are constantly being created. Thus, we are all co-creators with the Law.

() The next phrase in the text is "the heaven and the earth". From what has already been said it will be clear that in this phrase the word "earth" does not mean only our planet nor does heaven mean only the sky. Egyptian, Babylonian, Persian and Sumerian astronomy possessed knowledge that the earth is not the only planet in the universe. It knew that there are other planets and innumerable other solar systems. Moses was learned in this astronomical knowledge. When we find the expression "earth" it means the sum total of planets existing in cosmic space, and with those planets, all the forms of life on those planets. The second verse of Genesis is the most difficult one in the Old Testament. It attempts to explain with limited words to limited minds something that never existed -- the beginning of the universe, the beginning of existence, the beginning of the Beginningless. It creates

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a cross-section of the universe in order to provide something within reach of the average mind. In Infinite Cosmic Space there are at all times millions of solar systems and planets in process of formation where the conditions of life, thought and consciousness do not yet exist. In them there is "darkness", the absence of light or consciousness. Darkness is that initial phase of our planet's evolution when no living beings have appeared upon it. The first six cycles -- that is, days in the Bible -- of the evolution of life on earth were followed by the appearance of man, the highest form of life on this planet. In man, consciousness of a divine law became possible; and in that sense he was made in the image and after the likeness of God. In that sense he was given dominion over every living thing since, by his possibilities, he became the representative of God upon earth.

(-) According to the apocryphal text God did not rest on the seventh day, but from the seventh day onwards. Since that seventh cycle man has been entrusted with the work of co-creating on this planet.

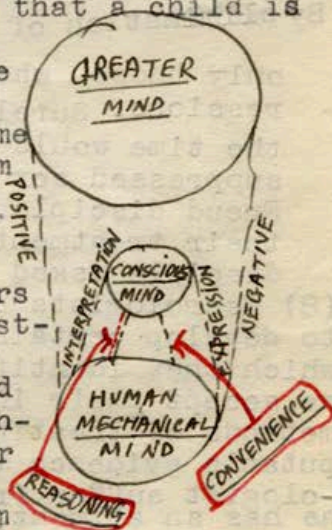
JOHN F. HARWOOD: PSEUDO-SCIENCES & YOUR THREE MINDS

(1) The teachings of Astrology, say that a child is stamped by these influences at the time it takes its first breath. The truth is that the child is stamped with planetary magnetism at the time of conception. Planetary magnetism does not affect the future of the child except in matters pertaining to health.

(2) Most psychics and crystal gazers using assistants to collect questions are operating by codes.

(3) A genuine psychic does not need to be asked a question, he can furnish both the question and the answer

provided the questioner or someone having had recent contact with him is present.



(4) Psychoanalysis and Psychiatry are nothing more than mental opiates or drugs. Like all other opiates, the more they are used, the more they are needed. Gradually, they lose their effectiveness and the mind reaches the stage where it requires a "mental crutch". As these mind specialists are your logical choice and only alternative, you begin to lean on them. Finally, there comes a time when you could not think without your "mental crutch" even if you wanted to.

(5) I want to emphasize that anyone attempting to use Freud's methods of recording dreams is doing more harm to his minds. The patient is initiating himself into a life of self-hypnosis, for from the first day on, instead of retiring forrest, he retires to attempt to contact himself with his unconscious mind, a mind that no scientists have established for the reason that it does not exist.

(6) Freud not only paved the way to sex, but jumped at it as the source of mental and physical disturbances.

(7) One of the most amazing and disgusting of Freud's admissions is that the success of the psycho-analyst depends upon his ability to bring about a love transference between himself and the patient. Unless this love transference takes place, results cannot be accomplished and should not even be expected.

Freud knew that murderers, robbers, criminals, and others whose mistakes disturbed them in the conscious or daily life did not need their dreams analyzed. By elimination of these, he limited his field to

only those who might be disturbed by sex suppressions. Surely, he must likewise have known that the time would come when the only outlet for their suppressed sex desires would be their lover, the Freud disciple. After paying their enormous fees their treatments suddenly terminated when the disciple asked them to share his couch.

(8) Neurologists claim that anyone who is subject to develop certain specific types of nervousness which they identify as neuroses is a neurotic. If we accept their interpretation of neuroses and their methods of treating a neurotic patient, we find indisputable evidence that both the neurotic and the neurologist suffer from imagination. The former imagines he has an ailment, and the latter imagines he has a cure.

(9) Genuine hypnotism cannot be produced by spot-gazing or conversation. A person in genuine hypnotic sleep does not breathe heavily and positively can not display symptoms of hysteria or any other mental or physical disturbances. Furthermore; it is never necessary to ask more than one question to get a complete story.

(10) I was unable to find any Christian Science practitioner who would accept my challenge to give a public demonstration of his methods and disprove that he was practicing self-hypnosis by suspending the conscious mind.

(11) Although no one ever seemed to suspect this, anyone with the slightest knowledge of genuine hypnotism, would have little difficulty in realizing that her manifestations of illness during her early life were directly due to her ability to produce symptoms of hysteria and various other ailments at will.

No one knew better than Mary Baker Eddy herself just how and why she became an invalid. In the beginning, she confined herself to feigning hysterical. As time went on and these conditions became so common that they failed to attract sympathy, she advanced herself by going from ordinary hysteria to rigidity.

While she had finally become an expert in throwing her body into this state, she was not so expert in bringing it back to normal, for in the end, despite all her practice, her body refused to respond completely to her commands. As a result of her own trickery, she found herself an invalid.

(12) Her pretense that God had commanded her to set a price of \$300 as her fee for a few weeks instructions in her beliefs. (She took this sum in installments, from fifty cents up, from hard working, half illiterate individuals to whom she gave diplomas and doctor's degrees.)

(13) Using a cane to walk, false teeth to chew, glasses to read, and morphine to ease her pains while teaching that nothing is material and the body does not exist. And so it was with Mary Baker Eddy as she went on and on to defy the law and her self-hypnotized followers went on and on to defeat the efforts of honest investigators whenever they attempted to show her to the world of true colors. Was it any wonder that Mark Twain should call them lunatics?

(14) During my investigations in Hollywood, I learned that from 250 to 500 actors would apply for a certain part in a picture that would go into production a month later.

Without any rhyme or reason other than that they were conscientious members of some religious or mind science, particularly Christian Science, half of that number would walk around, going into debt; each one kidding himself that he would get the job.

When I discussed this situation with some of these individuals they seemed surprised when I reminded them that out of the number who applied for that job, only three were justified in believing that they might get it.

The first logical choice would be the man who had the contact and ability. In other words, opportunity and qualification. The second, the man who contacts but no ability, or opportunity but no qualification. Third, the man who had ability but no contacts, or qualification but no opportunity.

It is difficult to believe that so many apparently intelligent individuals could expect to concentrate themselves into that job through, by or with the aid of any science, religious or otherwise.

There is no difference between the man who refuses to recognize opportunity and qualification as the only rungs in the ladder to any objective and the one who is ailing and denies the existence of his physical body. In both cases their conscious minds are in a state of semi-suspension --self-hypnosis again.

(15) If Christian Science continues, the time will come when civilization will awaken to find that instead of Mary Baker Eddy leaving churches and buildings as monuments to a religion, she left them as monuments to self-hypnosis, a condition that prevents you from thinking for yourself and delegates that power to others.

(16) It was not difficult for me, after investigating the methods of Christian Science practitioners and the results that followed their demonstrations, to immediately see that while they are opposed to hypnotism, they are actually practicing it. They use self-hypnosis by auto-suggestion and the Bible and Prayers to accomplish their purpose.

Any intelligent person who investigates that phase of the Christian Science practitioner's method known as "absent treatment" will have little difficulty in recognizing it as the same medium used by hypnotists whose knowledge of the work is confined

to anyone of the various forms of the fascination method of hypnotism or self-hypnosis.

The conscious mind of the subject in such demonstrations is put in a state of semi-suspension, subject to the control of the hypnotist. Such being the case you can imagine what happens to the minds of

Christian Science followers who have been treated by a practitioner and sent away with instructions that he will treat them during their absence.

(17) I found innumerable cases where the minds of individuals were almost completely wrecked as a result of treatments by Christian Science practitioners and as a result of following their teachings.

(18) Thousands of cases showing how the reasoning of the conscious minds of Christian Science followers have been left in a state of semi-suspension, by the practitioners.

(19) Mesmer passed and repassed over the very goal he was seeking and out into the wilderness again.

One reason for this was his mistaken belief that symptoms of convulsions should appear in patients before a cure could be effected. It is quite evident that he had not reached the point where he would have known that a patient under genuine hypnotic influence is always completely relaxed and shows no indication of suffering, regardless of his condition when normal.

(20) Although critics of hypnotism have succeeded in having it looked upon as a dangerous practice various religious and mind sciences, mind specialists and many doctors are using worthless, dangerous substitutes. Hundreds in this country alone, some of them leaders in their profession, with no knowledge of genuine hypnotism are attempting to use self-hypnosis by auto suggestion in treating their patients.

(21) It is positively impossible to obtain the results with the fascination method of hypnotism can be obtained with genuine hypnotism.

By the fascination method, instead of the hypnotist putting the patient to sleep, the patient puts himself to sleep. By genuine hypnotism the patient's entire body is put into a state of complete relaxation. Then, and only then, is any attempt made to work on the mind. By this method the worst skeptics can be put into hypnotic sleep. It is not necessary to speak to or touch them.

Regarding the question of who can or cannot be hypnotised, it has been my experience that everyone

can. The more intelligent the individual, the quicker he responds. Drug addicts, egotists or ego-maniacs and those having had a certain social disease have been my most difficult subjects.

(22) In every book published on hypnotism during the last century, the writers explain that in order to hypnotize a subject, certain rules must be strictly adhered to. When all these conditions have been provided for, the hypnotist must seat his subject comfortably on a chair or couch and, with his eyes fixed on some bright spot or object, he must make mysterious passes with his hands. Meanwhile, he talks about anything and everything that might induce the subject to go to sleep.

To prove that all such teachings and practices are contrary to fact, I have had five subjects, skeptical and otherwise, with their eyes closed, and I put them all into genuine hypnotic sleep within forty-five seconds. And this without speaking to or touching them.

In the treatment of mental or physical ailments, my methods are simple. Results are immediate, and usually permanent. Regardless of the condition prior to treatment, there are positively no ill after-effects from the results of the previous ailment or from the treatment.

All my treatments are affected through the medium of genuine hypnotism, planetary magnetic influences and the greater and human mechanical minds. Upon awakening, the subject has no knowledge of the details of my treatment.

(23) Apart from curing ailments, I have proven, in hundreds of demonstrations, that persons under the influence of genuine hypnotism can accomplish things that otherwise would be impossible. They have correctly diagnosed their own ailments as well as those of others and suggested the proper treatments. They have predicted their own future, and read the pasts and predicted the future of others. Singers have attained high notes with ease that they previously had found impossible to reach.

(24) The fascination method of hypnotism or self-hypnosis by auto-suggestion is a condition in which the normal functions of the conscious mind are in a state of semi-suspension due to improper reasoning.

This condition, in some cases, such as happened with Mary Eddy, can be the result of deliberate improper reasoning by the person himself. However, in most cases, it is the result of having followed the improper reasoning of someone else.

Almost anything from a spot on the wall, an old shoe, or a circle on the floor up to the Bible and Prayers may be used as a material agent to induce this condition. Most practitioners and hypnotists use the Bible, Prayers, or spot or eye gazing methods. Some who do not know any better make mysterious passes with their hands in front of their subject. All of them indulge in conversation about flowers religion, and sleep.

Contrary to general belief, instead of the practitioner taking control of the subject, the subject gives the practitioner control of his conscious mind by deliberately putting its reasoning functions into a state of semi-suspension in line with the suggestions made to him by the practitioner.

While in this state, the subject accepts suggestions from the practitioner regarding the future use of the reasoning functions of the conscious mind. The fact that these instructions were given to the subject while in this condition not only limits his field of conscious reasoning, but also prevents him from completely recovering from this state.

Because the suggestion registers with the conscious mind, it does not mean that suggestions made under these conditions are effective when applied for the purpose of treating mental or physical ailments. In no case, can such suggestions accomplish anything other than what I have already explained as semi-suspension of the conscious mind.

This is the same method that is being used by practitioners to gain permanent control of the mind of their subjects. Unfortunately too many victims are being led blindly into this condition, by practitioners, under the cloak of religious and mind sciences and are unable to extricate themselves even when they want to.

Whenever you find anyone preaching a religious or mental science that is represented as a medium by which mental and physical ailments may be cured you can rest assured that they are practicing self-hypnosis by auto-suggestion. Whenever you find one of their followers suffering from an ailment which they tell you does not exist, you can rest assured that their conscious minds are in a state of semi-suspension-- they are victims of self-hypnosis.

(25) Every individual of ordinary intelligence is possessed with three separate and distinct minds. First a human mechanical mind; second, a conscious

mind and third, what I named the Greater Mind. There are three separate beings in one.

The human mechanical mind, both individually and collectively, controls every operation or function of the physical bodystructure. It could rightly be termed the complete mechanism of the physical life of man.

Although it lacks reasoning, it can and does in many of its major physical functions operate as a complete human mechanical unit. During such operations, however, reason is substituted by natural physical self-preservation.

While its minor physical functions are always subservient in some degree to the dictates of the conscious mind, and therefore, could be credited to mind over matter, a careful analysis discloses that most all its recognized major physical functions can be credited to matter over mind.

For instances, a normal conscious mind could postpone but it could not hasten that function of the human mechanical mind known as evacuation. On the other hand, a deranged conscious mind can cause disorders in the human mechanical mind, while a normal conscious mind could not even relieve such conditions.

When the human mechanical mind ceases to function normally symptoms of disorders appear in the conscious mind. These symptoms vary according to the degree of the interference with the normal functions of the human mechanical mind.

(26) A careful study of the functions of this mind and its relations with the conscious mind show that the claims, that 90 per cent of our ailments are imaginary or mental, are without foundation.

The functions of the conscious mind, as a unit are confined primarily to reasoning. In its relations with the human mechanical mind it has four different functions, namely, reason, expression, interpretation and convenience.

Once the conscious mind refuses to either reason, interpret, express or function normally as a convenience for the human mechanical mind then you have irresponsible physical movements, or symptoms of insanity.

As long as one of these four functions of the conscious mind remains normal, a person cannot be considered completely insane, and if treated by the proper methods their cure is no problem.

This mind is one of the most misunderstood and abused of God's greatest gifts to humanity, not only by religious and mind scientists, but also by man himself.

Contrary to general belief, it has no value as a medium for treating either mental or physical ailments. Before any treatments are even attempted, the conscious mind must be entirely suspended. The degree of suspension determines the degree of success of the treatment.

When any self-appointed god or goddess of religious or mind sciences tells you that you can cure a pain or an ache by telling yourself that no such pain exists you know that they are asking you to disrupt the normal functions of your conscious mind.

(27) The third or Greater Mind is the "master key" to the source of all mental and physical life of the human body. Its fields and powers are unlimited. It can completely reconstruct the mental and physical functions of the conscious and human mechanical minds.

It can foresee, foretell, and guide the destiny of its own conscious and human mechanical minds. It can reveal the innermost secrets of the Greater Mind, foresee and guide the human mechanical and conscious minds of others.

With the conscious mind entirely suspended it can, through the medium of planetary magnetism, perform seeming miracles with the human mechanical or conscious minds, without a trace of suspicion in the conscious mind as to what has happened.

The Greater Mind is the source of all originality, creation invention and genius. When an inventor feels an inspiration to create something, it is his Great Mind and not his conscious mind that gives him that first picture and guides his human mechanical mind into recording it.

Some individuals look upon an urge from the Great Mind as a "hunch". In most cases these "hunches" mean little or nothing to them. Although they do not realize it, if they continue to ignore these so-called "hunches", they will slowly but surely weaken the relations between their Greater, conscious and human mechanical minds.

Many who have felt the urge from their Greater Mind before making a decision have made the mistake of trying to use their conscious mind in the capacity of dictator to reason out that urge to suit their own selfish interests.

(27) The Greater Mind never makes a mistake.

(28) Our most successful originators, creators, inventors, geniuses and leaders of business and finance are those who through natural gift or development can contact their Greater Mind almost at will, and who know enough to be guided by it.

In my own case it was my natural gift and ability to contact, understand and interpret the messages from my

greater Mind that led me to my first discovery of the three minds and planetary magnetism, and later enable me to definitely establish their existence in practical demonstrations. (29) Regardless of any claims to the contrary, you positively cannot stop a pain or an ache, satisfy the cravings of an empty stomach for food, make hair grow on a bald head, furnish yourself with a ticket from New York to Paris, or make someone who doesn't want to give a job do so by the kind of mental concentration that is being taught and practiced today.

(30) When you made your decision regarding Christian Science, you threw away your career. When you go for that audition, you will find that, instead of depending upon your voice for your success, you will be depending upon something that no radio audience can either see, hear, or interpret; just a foolish, worthless belief. The proof that my warning was justified is shown by subsequent developments.

(31) The difference between genuine mental concentration and mental concentration as it is being taught and practiced today is shown clearly in this story. In the beginning this young man set out to materialize his first thought into his objective by first using intelligent reasoning to concentrate upon opportunity, which was the correct procedure in applying genuine mental concentration.

The trouble with him was that, after getting his opportunity, instead of continuing to concentrate on qualification by intelligent reasoning, he took up a worthless religious science that made him dispense with the intelligent reasoning power entirely and taught him to believe that without reason he could concentrate himself direct from his first thought to his objective.

(32) Instead of believing that you can materialize a thought by just thinking about it long enough, you must learn to put your three minds to work to first move opportunity and qualification by reason; then concentrate on your objective.

Genuine mental concentration begins by reasoning. Reasoning proves opportunity. After opportunity comes qualification. With these established by intelligent reasoning concentration of objective follows. It should be clear to anyone who follows this method that if opportunity and qualification do not show reason, then there is no reason to justify concentrating any further.

(33) Let us suppose ~~next~~ we are looking upon a man very busy in his office working out some problem. Suddenly his human mechanical mind calls to his conscious mind to tell him it is necessary that he retire to the lavatory immediately. Ignoring the call of the human mechanical mind and disregarding the discomfort of that follows, he continues his work.

By the time he has finished his work, whether it be five minutes or five hours later, he goes to the lavatory to find

that the human mechanical mind refuses to perform its natural functions.

By refusing to let his conscious mind function normally as the source of interpretation and convenience for this particular function of the human mechanical mind, this man has taken his first step towards separating these two minds. If such conditions are permitted to continue, this separation will eventually become permanent. The result --constipation and hemorrhoids.

When we realize that we have conditions in some of our schools where pupils are only permitted certain periods (in some instances a certain hour every day) in which to let their conscious minds answer the call of their human mechanical minds, we can understand why we have so much constipation and hemorrhoids.

(34) Mental and physical ailments do actually exist, and cannot be cured or even relieved by conversation or concentration; that you cannot concentrate yourself to any objective without opportunity, qualification or reason, then, and only then, will you be ready to understand your three minds; know yourself as God intended man should.

ARTHUR BRYANT: ON ANARCHISM (Illustrated News)

(1) It is one of the paradoxes of a well-governed stable society that it allows intellectual speculation completely divorced from reality to masquerade as serious. This matters little unless it is widely accepted as such; the danger arises when, with the diffusion of knowledge without real education, it becomes generally accepted as truth. The whole purpose of political existence and organization is to avoid and keep at bay anarchy--the state of misery and extreme poverty into which, without government, man is bound to fall through the conflicting passions and weakness of his imperfect nature. The theoretical glorification of anarchy as a desirable state is only an extreme form of the widespread contemporary belief that the destruction of what is called "the Establishment" would leave the nation or world a happier and better place. Without an establishment of men trained and accustomed in the art, indispensable to civilization, of evoking order, society must relapse into anarchy or dictatorship.

(52)

that the human mechanical mind refuses to perform its natural functions. By refusing to let his conscious mind function normally as the source of interpretation and convenience for this particular function of the human mechanical mind, this man has on his first step towards separating these two minds. If such conditions are permitted to continue, this separation will eventually become permanent. The result—compulsion and hemorrhoids.

When we realize that we have conditions in some of our schools where pupils are only permitted certain periods in some instances a certain hour every day) in which to let their conscious minds answer the call of their human mechanical minds, we can understand why we have so much compulsion and hemorrhoids.

(53) Mental and physical ailments do actually exist, and cannot be cured or even relieved by conversation or conversation that you cannot concentrate yourself to any objective without opportunity, qualification or reason, then, and only then, will you be ready to understand your three minds know yourself as God intended you should.

ARTICLE NUMBER: ON ANARCHISM (Lillibronder)

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Interlaced Circles and Interlaced Spirals (66)
Around a Center Diagram:

(a) This illustrates the gyroscopic nature of the evolutionary spiral. (b) It is true, even the term "rhythm" is insufficient, but, when we have experienced reality, we find ourselves placed before this choice --either to say nothing at all, recognizing that no words can express the Realm or else, to attempt to convey something of reality in a language based on our world-image illusions, well knowing that everyone of our expressions must be insufficient and thereby misleading, and that whatever we say must appear to be self-contradictory. This is why the use of symbols is such a great help; in a symbol we can express simultaneously that which is language we can only describe as a sequence. Yet we must not forget that, since in the language of symbolism we use measures of space, the illusions inherent to an objective space are as great a danger in our symbols as the illusions inherent in an objective time are in our language of words. In the symbol of the circle we can realize as a simultaneous reality the Rhythm of creation which, when described in language, must ever appear to be a sequence of one thing after another. Especially when we can see the circle as radiation, and not as a combination of centre and circumference, it is a great help towards the understanding of that which is beyond understanding. In this symbol the limitation of Absolute to relative is seen in the movement from the centre, the liberation of the relative into the Absolute in the movement back toward the center.

(b) Diagram of Circle As Radiation From a Point:

If once again we contemplate the symbol of the circle we may find it easier to approach the reality. In the circle again we can distinguish centre and circumference which to us may symbolize respectively the One and the Many.

(66a)

We may think of rays in that circle and circumference which to us may symbolize respectively the One and the Many. We may think of the rays in that circle as connections between centre and circumference, and we can draw them as such by moving our pencil from the centre to the circumference or back again to the centre. Yet we should make a great mistake if we therefore characterized radiation as a connection between the centre of a circle and its circumference. Radiation remains the fundamental reality of a circle and in that radiation the point from which it takes place gains the significance of centre and the limit to which it goes gains the meaning of circumference.

MAURICE CRANSTON in Encounter Mag

(1) David Hume's discovery that the world is contingent means that Newton was wrong. The laws of science, or Nature, are not iron laws. The future is not certain to be like the past. The laws of science are sometimes mistaken and have to be revised. He who lives in a Godless and un-Newtonian universe has the reward that the universe is free, the future is open. Determinism is false and man is free. (VN-)

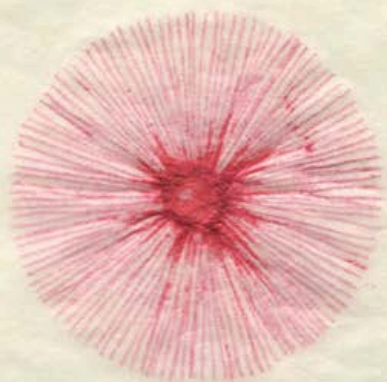
JEAN-PAUL SARTRE in Encounter Mag

(1) Paul Tillich has introduced the name "God above God" for the God whose existence is affirmed by certain kinds of doubt: 'the God who is absent as an object of faith is present as the source of restlessness which asks the question of the meaning of existence.'

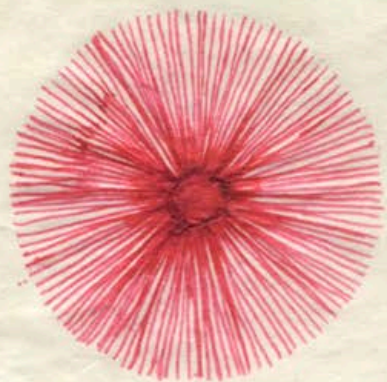
GEOFFREY GORER in Encounter Mag

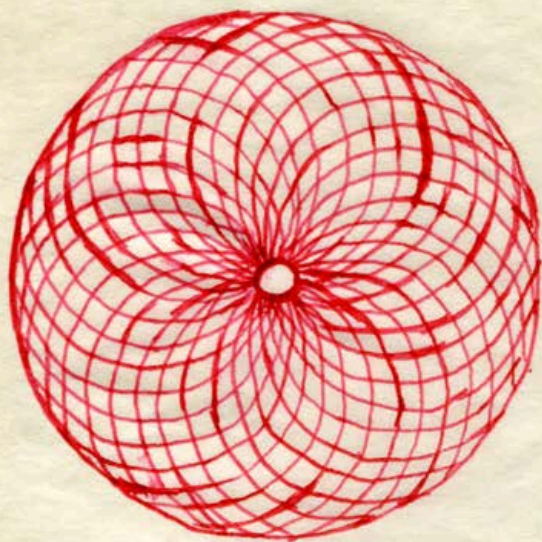
(1) Can any human beings be trusted with complete power over their fellows? Liberal humanists, when without power, are certain that they would exercise it benevolently, but what reason have we to believe this? The past century has seen greater cruelty from those in power than anything imagined earlier.

Van der Loew

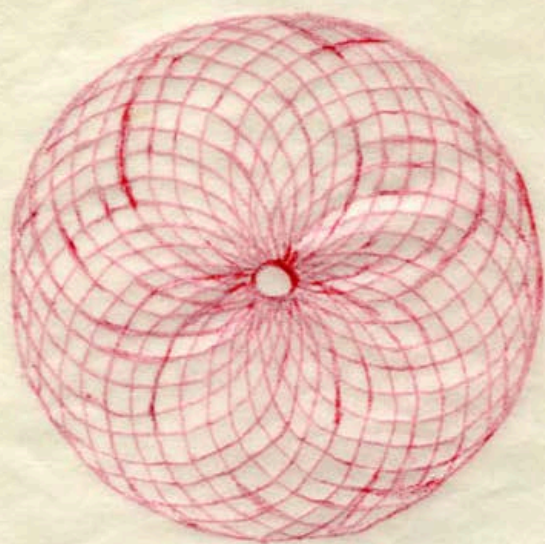


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Ellis G. Under. Lecum



(1) I shall start my description of the "simple methods" with an account of the use of an ancient Chinese book, the I Ging. For 3,000 years at least this book has been consulted by the wise and its advice followed. Even today, the wisest man I know, a European, consults the I Ging when faced with an insoluble problem. What exactly is the I Ging? A fortune-teller? A Book of Prophecy, and aid to clairvoyance? All these epithets have been applied to it at different times by western people, but actually it is none of these things, and they who consult it as such will learn nothing from it. (67)

As work with the I Ging seems to me to be the clearest example of what I wish to convey, I shall go into it rather closely. The Chinese sit down with the I Ging before them and a bundle of fifty sticks which they proceed to cast; according to the way in which they fall, they learn what chapter of the book they should consult. Western people simplify this action by casting three identical coins; heads stand for uneven, tails for even, uneven are male; even, female. In the characters of the I Ging a single stroke — represents heads or 3; a double stroke — — tails or 2. The coins are thrown six times. When all three coins turn up heads, 9, it is a starred stroke: —*; if all are tails, 6, it is: — —*. If there are two heads and a tail it is 8, female and — — unstarred. If two tails and a head it is 7, male and — unstarred. The numbers which are starred emphasise particular paragraphs, corresponding to the number of the line, those unstarred refer to the general meaning. The lines are to be read from bottom upwards. I will give one example: 6. Three heads — * 5. Two heads and a tail — — 4. Two tails and a head — 3. Three heads — * 2. Two heads and a tail — — 1. Three tails — — *

This gives the sign Luw which is chapter 56. There are two parts to the I Ging which are complementary.

The forgone is merely a description of the material actions required, and of course this makes it sound like an ordinary game of dice. But the physical act of casting the sticks, or coins, is only the final act following upon careful preparation. It is no good whatsoever to sit down and just toss the coins. To being with it is important to find a quiet room and hour, when one can be sure of not being disturbed. Then, having seated oneself in a comfortable but alert position, not lolling in an armchair, one proceeds to relax all one's muscles and to free one's mind from any anxiety, fear or hope with regard to the results of what one is about to do. One should have no ideas about it at all. The mind should be as blank as possible; in psychological terms one should try to free the unconscious mind. The actual act of

casting the coins should be done almost automatically without the smallest effort. Any definite sensation, any emotion completely defeats the purpose of the whole procedure and the result is worthless; the chapter referred to is meaningless. Without this preparation no one need consult the I Ging. But if the preparation be adequate and sufficient detachment is achieved, the reply from the I Ching is truly remarkable, for it lings up with one's innermost problems and points to the issue.

"Pure luck of course", the sceptic will say, but a book that has been consulted for thousands of years by wise men seeking help in the solution of their problems, is not built on luck. And what is "luck" after all? With the principle of indeterminacy in mind, how can anyone positively assert what is determined by anything? The things we term "luck" are probably the effects of causes beyond our control, and as significant as the things dictated by our reason. Therefore I shall try and explain the function of the I Ging in its relationship to the enquirer as far as I can.

We and our problems are not independent phenomena (I am not speaking of those who believe in a God who supervises their lives; for them everything is explained:) we play our part in the pattern, not only of the evolution of our time and country, but also of the conditions around us; there is a whole state of affairs in which we are inevitably involved for better or worse, according to our capacity for harmonising with the general situation. Our wills and desires drive us one way and another and it is admittedly very difficult to understand our function in this world drama. Only much later, if we choose to look back with objective minds, we can see where we worked in with the pattern and where we went astray. (Politicians bear a heavy responsibility in this matter). In the one case everything seemed to work out successfully in the other everything was always going wrong. Of course in times of stress it is not much help to say; some day I shall know what I should have done.

But here enters the I Ging. Provided that the coins are cast with a blank mind, the chapter indicated points to the pattern of this moment in time as a whole, and incidentally to the part we should play therein. This last is suggested by the starred numbers. If we read our chapter without attempting to interpret it in the light of our wishes, we may see in it a picture of all the circumstances in which we are involved and the presumable outcome. After that it is our responsibility if we fit our further action into the picture or not. A word of warning however; the I Ging does not use terms that are easily understood, its symbolism is as intricate as that of dreams, and without some help or guidance from someone who has experience of it in the beginning, it may be difficult to decipher.

But even without that, good results can be obtained by him who is prepared to "let go" and does not try to project his own conclusions on to the I Ging's reply, but allows the Between to cast the meaning on his mind, as we might allow a modern picture to tell its story. It certainly works. (I Ging translated from the Chinese into German by Richard Wilhelm and rendered into English in 2 vols. by C.M. Baynes. Pub. by Routledge -Kegan Paul Ltd.)

There are of course only a few who have the I Ging at hand, and these seldom need to consult it for experience has taught them to apply its methods to their lives, therefore I only speak of that method as an illustration of how one may set about freeing oneself of all conditioning, allowing the creative gap between to work on the pages of one's life. Life itself can be read like the I Ging if one takes the trouble to learn. We do not need the practices of Yoga, these are a strain on the steel, an enforced condition, the exact reverse of what I am trying to describe. "Let go" is what I am saying. Not the letting go that means a plunge into sexual, licentious or violent excesses, all these are the result of tanha (thirst) as the Buddha shows. As with the book, so with the life I Ging, only a mind that is free from desires can interpret it rightly. It is certainly as difficult of achievement as any Yoga, and it takes years of practice, even after one has seen the necessity of it, which not everyone does.

C.J. Jung in his constant insistence on the need of integration of the personality, in his recognition of the unconscious mind and its power, has opened men's eyes to the fact that consciousness and intellect are not our only guides in life. The unconscious mind is a very potent factor which men have ignored, but to-day Jung leaves us no excuse for our ignorance. It is certain that the unconscious is always present, leading its own life within us and, I firmly believe, receiving impressions from what lies between it and consciousness. The process with the I Ging is, among other things, a means of tapping the unconscious, and so long as we are unable to do this, which means getting across the crevasse between it and our thoughts, new creation will never appear in our minds.

Admittedly it is very difficult to visualise our individual lives as merged in the general pattern of life: those who have been able to do so are extremely rare. But this is not indispensable, and if we aim at what is impossible to us at our present stage, we will not even achieve the possible. To read the real life I Ging we shall have to content ourselves with the spelling it out word by word, with a mind that is indifferent to the outcome. "Awaken the mind without fixing it anywhere", that is the secret. But it is not a thing we can relegate to any special day or hour, like five minutes breathing exercises in the morning or church on Sundays. If we truly intend to pursue this path, it is something from which we may

never digress, wherever we are and whatever we may be doing, until finally the sign posts on the way are rightly read and we follow them without question, with minds unconditioned by desire.

I will try and make a few suggestions as to the first steps. These must necessarily relate to extremely obvious manifestations as our minds are not yet trained to see implications in small occurrences. I can most easily illustrate my meaning by an experience of my own. I was told that a famous man was coming to London to lecture on a subject in which I was interested, and friends urged me to go and hear him, but I had other plans which seemed more attractive, and as I was about to go abroad, I dismissed it from my mind. About a week before I intended to start, I received a telegram from the people I was going to meet saying they had to leave for America. I put down the telegram and said: now I can go and hear K. That is a perfect example of how these things work; I had a completely unbiassed mind, no wish in the matter, which is the essential condition for a right understanding of the signs, be it in the I Ging or in life, and the decision proved of great importance to my life.

This may seem a rather obvious case, but actually it was not so, for I doubt if anyone who had not been letting themselves be guided by the upwelling from Nothing Between would have allowed all their plans to be upset in a flash in order to hear a lecture. And thereby they might have missed a chance of dying to the past and the beauty and creation that comes out of that death, which this experience brought me. Having practised this dropping Between for years, I recognise that my mind was not influenced by any desire, therefore in the split-second between reading the telegram and my decision, to go and hear K. Nothing between two thoughts had acted. The movement is discontinuous and proceeds by separate flashes of energy which succeed one another at such minute intervals that they are almost inexistent, "but in those intervals lies the creative gap which, at any moment, may alter the trend of our lives.

That happened to be a big and far-reaching incident, but if one cares to take notice, there are constantly very slight encouragements or impediments to our plans which may appear to be of no importance yet, if one is prepared to face the view new, the creative impulse from Between, one has no right to ignore any sign whatsoever. A lost pen when one had intended to write an important letter; a notice in the paper of a new airline flying to a place about going to which one had felt uncertain; a pertinent sentence in a book one had opened absent-mindedly; a breakdown in the car in which one had been driving to an important interview—I find even the weather can speak -- all these are single or double stripes on the life I Ging indicating the pattern emerging from Nothing Between.

(2) I have reached the point which started me on my quest and which has also been my goal: the Koan in Zen Buddhism. In the course of this study I have investigated the gaps between stars and between atoms, as also between two thoughts.

(3) I have shown a means of suppressing thought and setting free what lies between it and the automatic action we happen to be pursuing. But through the Koan there is a chance of a sudden and immediate plunge into Nothing, which is inherent in all of these.

What is a Koan? In simple words it is a question and an answer — but how much more. A question is asked and a totally unrelated reply is given, yet thereby the pupil may attain enlightenment or satori. It did not make sense to me when I first heard of it, and I much doubt if it would do so to anyone else at first sight. Perhaps the best approach to an understanding of the Koan is to take some particular question and ponder over it. But as no question and answer is more logical than any other it is necessary that the beginner should acquaint himself with several Koans before he can discover the one that opens the gates to himself — not necessarily to another — and then he will give his own answer.

(4) Do not waste your time merely thinking of "Wu" as if you were no more than a simpleton, make no attempt to give a false solution to it by means of speculation or imagination. Resolutely put yourself heart and soul (he does not say mind) into the unraveling of the problem of "Wu". When suddenly as you let go your hold, there comes a grand overturning of the whole system of consciousness! Another master says: "See into the phrase that liveth and not into the one that is dead." The Koan is regarded as the live phrase, for: "it gives no clues whatever to...rational interpretation but puts an end to the functioning of the empirical consciousness," according to T'ui-yin. The "Wu" is a supreme example of this.

But it does not really matter what Koan you choose, any that anyone finds particularly puzzling to himself will serve; whatever takes the ground from under the feet of the mind. "Do not think that the meaning of the Koan is at the moment of your holding it up for solution; do not reason about or exercise your imagination over it; do not wait for satori to come over you by clearing your mind of confused ideas; only collect yourself on the unintelligibility of the Koan over which the mind evidently has no control. You will finally find yourself like an old rat getting into the furthest corner of the barn where it suddenly perceives by veering clear round, the way of escape. To measure the Koan by an intellectual standard, as you ordinarily do other things, to live your life up and down in the stream of birth and death, to be always assailed by feelings of fear, worry and uncertainty, all this is owing

to your imagination and calculating mind." He tells us not to waste time over these things but as Hui-neng says: "Let go your hold and fall over the precipice."

(5) Once cannot see any possible connection between this question and the answer, but that is the whole point of the Koan, obliging every individual to puzzle it out for himself. I think that possibly the very illlogicality of it is why, when we have once known a Koan, we cannot let it alone.

(6) We live in a world of cause and effect which has accustomed us to think that a reply must refer to a question; whether we seek replies from books, or other men or our own minds, the reply is still conditioned by the question. But when the effect bears not the slightest relation to the cause, and yet there does occur a totally unprecedented effect, the mind keeps worrying at it like a dog at a bone. Perhaps the first ray of understanding will pierce our minds when we discover of cause and effect what Eddington did of the association of exact position with exact momentum: "There is no such thing in nature." There are only causes but independent effects. That is the Koan.

(60)

KING VIDOR: A Tree is a Tree

(1) In the hills of Hollywood in those days there existed an organization called the Krotona Institute. They had built a small open-air theater which they inaugurated with a beautiful production of The Light of Asia. This is a story of Gautama, the Buddha, and his search for truth. It seemed to me then, though I have since learned differently, that the play failed in its conclusion. The royal prince, Buddha, in spite of all his wanderings, had not, at the play's end, found the great secret for which he so desperately sought. If the author of the play had not been able to give the princely Buddha the answer, I thought that I could. Oh, for the audacious courage of that youthful period!

(2) I had always felt the impulse to use the motion picture screen as an expression of hope and faith, to make films presenting positive ideas and ideals rather than negative themes. When I have occasionally strayed from this early resolve, I have accomplished nothing but regret.

(3) Call it inspiration, or what you will, but when a pencil or typewriter moves across a sheet of paper faster than one can think, I am inclined to acknowledge the beneficent guidance of a higher power.

(4) I like to take things as they come. The profits and the losses are all in the same boat and that boat is a temporary affair. No matter what kind of sea it sails in, whether of pain or pleasure, the one is just as temporal as the other.

(5) I believe that every one of us knows that his major job on earth is to make some contribution, no matter how small, to this inexorable movement of human progress. The march of man, as I see it, is not from the cradle to the grave. It is instead, from the animal or physical to the spiritual. The airplane, atom bomb, radio, television, radar, are all evidences of the urge to overcome the limitations of the physical in favor of the freedom of the spirit. Man, whether he is conscious of it or not, knows deep inside that he has a definite upward mission to perform during the time of his life span. He knows that the purpose of his life cannot be stated in terms of ultimate oblivion.

(6) An explanation of the heroic struggle that we are living, a film story giving humanity reassurance that the good fight is not in vain and showing the individual that he is not alone in his quest for the good

~~It should be...~~

life would be received by receptive hearts everywhere. I think that multitudes would leave their warm firesides and doubtful television programs, call in baby sitters and stand in line to see such a film.

(7) The Great Illusion: In this world of ours--of cities, Cadillacs, and candy bars--learned scientists and some theologians are beginning to disclaim the reality of matter. When this new concept of the called material world first began to become apparent to me, I wondered: How can we harbor universal misconceptions concerning reality and illusion? The thought puzzled me. Then one day I found my answer in the truth concerning the world of motion pictures, a shining parallel to our own conception of the universe. The moving picture world with its theaters its studios, mansions, stars, and millions of dollars is built on an easily provable illusion. The name itself proclaims a lie whose substance is merely a shadow. When we sit in a theater and stare intently at a moving picture screen we actually see nothing that moves. It only seems to move, thanks to a phenomenon called "persistence of vision." This series of momentary glimpses of still photographs gives the illusion of movement. I don't want to destroy the enjoyment and educational values the movies have given us, but I want to keep them in the category to which they belong. They are a bold illusion, and their very existence must always be in the hands of the magicians who breathe this life into them. When their nightly visits upon the screen are ended, the screen is unblemished by all the violence and villainy, the tempestuous writhings of murder plots and lurid spectacles. The illusion fades and the screen is white once again. Both the world of the moving picture and what we call the natural world are our oyster--palatable or bitter, as we make them. The magic of the movies is obvious, the illusion of our other world more subtle. But the stage is there, the drama ours to construct, the climax ours to create. Life has designated us all magicians. The illusion must not be permitted to dictate to its master.

Before I can answer you, we must argue upon what you mean by "I" or "Ego". We distinguish between the simple fact of self-consciousness, the simple feeling that "I am I", and the complex thought that "I am Mr. Smith" or "Mrs. Brown". Believing as we do in a series of births for the same Ego, or reincarnation, this distinction is the fundamental pivot of the whole idea. You see "Mr. Smith" really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls "himself". But none of these "experiences" are really the "I" or the Ego, nor do they give "Mr. Smith" the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of Egoity in him only while they last. We Theosophists, therefore, distinguish between this bundle of "experiences," which we call the false (because so finite and evanescent) personality, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the true individuality; and we say that this "Ego" or individuality plays, like an actor, many parts on the stage of life. Let us call every new life on earth of the same Ego a night on the stage of a theatre. One night the actor, or "Ego" appears as "Macbeth," the next as "Shylock", the third as "Romeo," the fourth as "Hamlet" or "King Lear," and so on, until he has run through the whole cycle of incarnations. The Ego begins his life-pilgrimage as a sprite, and "Ariel," or a "Puck"; he plays the part of a super, is a soldier, a servant, one of the choruses; rises then to "speaking parts," plays leading roles, interspersed with insignificant parts, till he finally retires from the stage as "Prospero," the magician.

From "Key to Theosophy" on 'What is the Distinction between the "true individuality" and the "I" or "Ego".

Before I can answer you, we must argue upon what you mean by "I" or "Ego". We distinguish between the simple fact of self-consciousness, the simple feeling that "I am I", and the complex thought that "I am Mr. Smith" or "Mrs. Brown". Believing as we do in a series of distinct - the same Ego, or reincarnation, this distinction is the fundamental pivot of the whole idea. You see "Mr. Smith" really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls "himself". But none of these "experiences" are really the "I" or the Ego, nor do they give "Mr. Smith" the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of Egoity in him only while they last. The Theosophists, therefore, distinguish between this bundle of "experiences" which we call the false (because so finite and evanescent) personality, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the true individuality; and we say that this "Ego" or individuality plays, like an actor, many parts on the stage of life. Let us call every new life on earth of the same Ego a night on the stage of a theatre. One night the actor, or "Ego" appears as "Macbeth", the next as "Shylock", the third as "Romeo", the fourth as "Hamlet" or "King Lear", and so on, until he has run through the whole cycle of incarnations. The Ego begins his life-pilgrimage as a spirit, and "Ariel", or a "freak"; he plays the part of a super, is a soldier, a servant, one of the choruses; rises then to "speaking parts", plays leading roles, interspersed with insignificant parts, till he finally retires from the stage as "Prospero", the magician.

From "Key to Theosophy" on "What is the Distinction between the 'true individuality' and the 'I' or 'Ego'".

~~Zimbabwe~~

~~Lebanon~~

The word Zimbabwe seems to mean "a stone construction," and the city is certainly a magnificent example of this type of building. Other ancient civilizations, notably in the Orient, have left fabulous temples, rich in beautiful statues and embroideries of stone. And through them scientists have been able little by little to reconstruct in every detail the history of their origin, splendour and decadence.

2. At Zimbabwe, nothing of that. There are only small rectangular blocks of granite by the millions, placed one on the top of the other with scrupulous care to form enormous walls twenty-two to thirty-two feet in height, sometimes with a thickness of fifteen feet at the base and ten at the top, extending over a total area of scores of miles. But in all this not a capital, not a column, not an inscription or a single artistic symbol. Only in a few points a rough ornamentation in "chevron" pattern, one of the most ancient decorative motifs known, which abounds in the Egyptian and Indian monuments and often recurs in Phoenician coins.

3. To-day the naked ruins expose themselves to our eyes in a grey, monotonous, sinister procession in perfect harmony with the savage, desert landscape surrounding it - a plain interrupted only by small round hills, limitless expanses of yellowish grass, thorny cactus and piercing mimosas. And over all a desolate heavy silence broods beneath the empty dome of the sky, bluish-grey, as though it had faded during the infinite passage of time.

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June 28

My dear Paul:

Just a line to let you know that the transaction is complete, as you will see from enclosed post card. And, Paul, the improvement in the psoriasis continues from day to day. I am trying to disregard even that, but it is a blessed relief, believe me.

On Sunday I am starting off with Hesper and Bobby to St. Ives. He is riding his motor bike. I am taking my car with the luggage. We are going to take two days to go down; have 8 days there and take 3 days to come back. You can imagine how I am looking forward to it. And then--
I am settling down for some good intensive work--not in the office!

"HIDDEN AFRICA".

9. Then a cloud of darkness and silence falls upon Zimbabwe, and no one has been able to pierce it and to learn what catastrophe occurred to wipe out without trace the foreign aristocracy and its millions of slaves.

10. A red light paints flames on the low bank of clouds and gilds capriciously the feathery white flakes floating higher in the sky. Delicate stripes of silver, rivers of lava ablaze, fantastic golden hills, embroideries of melted sapphire, fuse and expand in an exquisite, constantly shifting kaleidoscope.

11. Against this infinite, animated canvas, the granite cuts its hard, immobile profiles which in the unreal light of the sunset take on grotesque contours. Then, abruptly, without any transition, it is dark. Immediately the plain becomes alive with a thousand voices buzzing and humming of insects; rustlings of grass and foliage, grunts and snorts of animals. Dry branches crack under stealthy feet. The hyena's cruel laugh awakes the echoes.

12. In our camp we feel like little specks in an immense solitude, a country of illusion. Our natives, too, are invaded by this feeling, exaggerated by their natural superstition and childish beliefs, and they crouch down around the fire singing their melancholy, monotonous songs in an effort, I think, to drown their fears.

13. During the day the impression is less sinister, but equally as vivid. The shining sun turns the high grass into a waving sea of golden nuances, from which emerge the massive rocks, their grey bulk streaked with red and green by moss and the erosion of rain. Miserable, stunted trees stubbornly eke out an existence, desperately forcing their roots into every crevice in the rocks, penetrating between one block and another as if wood were

(1) "Cathari" means literally "puritans" -- a name used by several sects of various periods. Southern France, where its adherents of Catharism were known as Albigenses, was its principal stronghold in Western Europe, and Bulgaria its principal center in Eastern Europe. When discovered they were often burned at the stake. Cathari of the 13th. century, opposed marriage and procreation of children, condemned slaughter of animals and countenanced suicide.

(2) The worst danger was that triumph of its heretical principles meant extinction of the human race. This was the direct consequence of the doctrine that all intercourse between the sexes ought to be avoided and that suicide under certain circumstances was commendable.

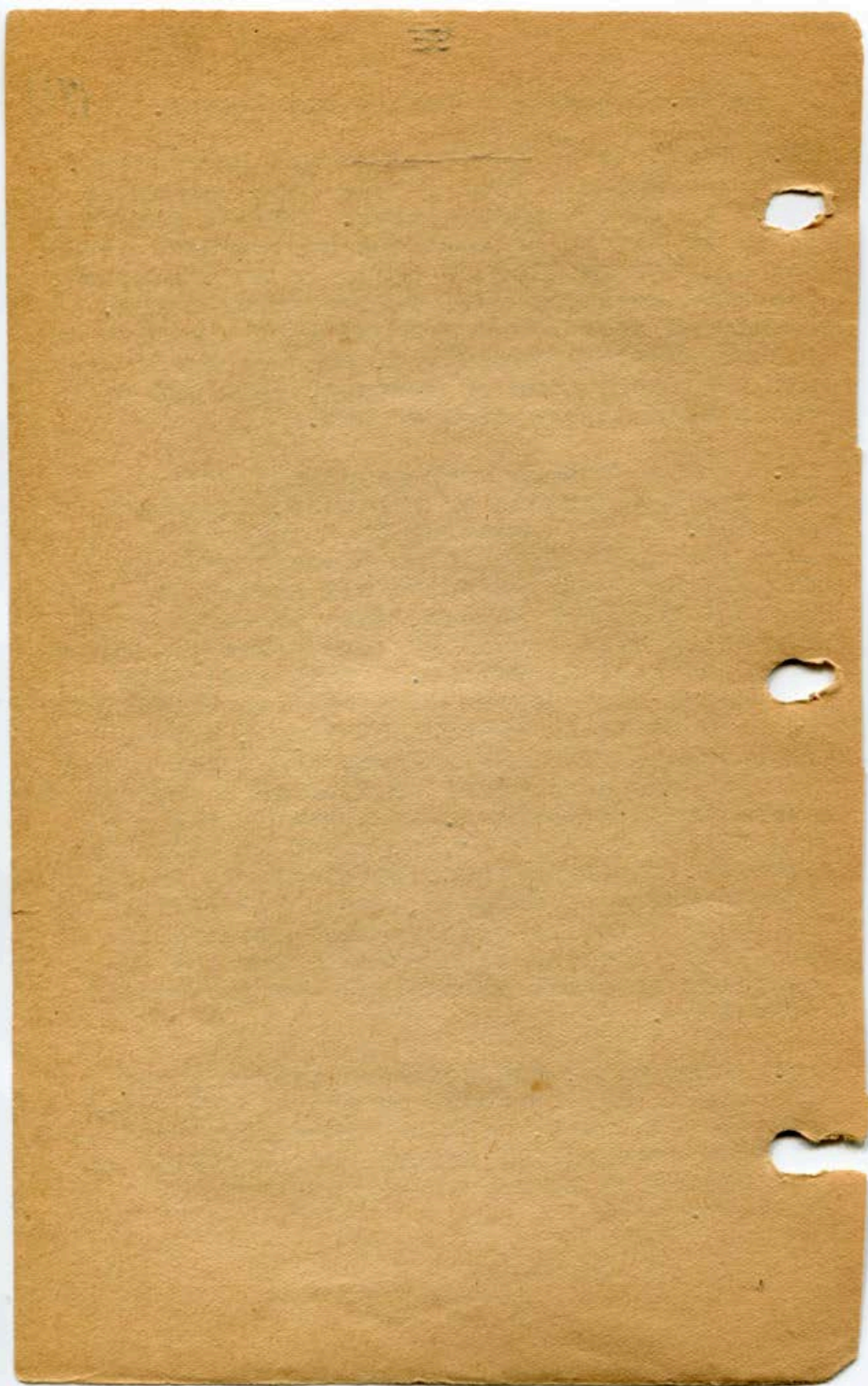
13 contd. waging a battle with stone.

(78)

14. The silence is absolute and breathless. The wild animals rest in the thick grass or creep in their hidden lairs. Birds fly silently as if not to disturb the surrounding peace. One has the feeling of being in an unlimited, deserted cemetery full of monstrous tombs. Something weighs and presses upon him with an actual physical sensation, and he cannot shake off the impression of mystery, ruin and death which takes possession of him.

15. These Bushmen rock paintings were certainly treasures of patience, ingenuity and art. It is amazing to think that they were the work of those poor creatures who in the distant past occupied all Africa and a good part of Southern Europe, then probably still connected by a tongue of land where to-day lies the Strait of Gibraltar. They must have reached a high degree of primitive civilization to produce these cavern paintings, which they left everywhere in abundance and which after several thousand years we find in a perfect state of preservation. Carved in the rock and filled in with ochre, often in different colours, the paintings, particularly in their presentation of animals, evoke our admiration by their surprisingly dynamic movement and vitality, their artistic taste and the authenticity of their zoological and anatomical structure.

16. Meanwhile, the grey massive hill which had been a mute witness to the bloody invasions of the past, with the same indifference looked on our activities and appealed to our curiosity by its indefinable air of mystery.



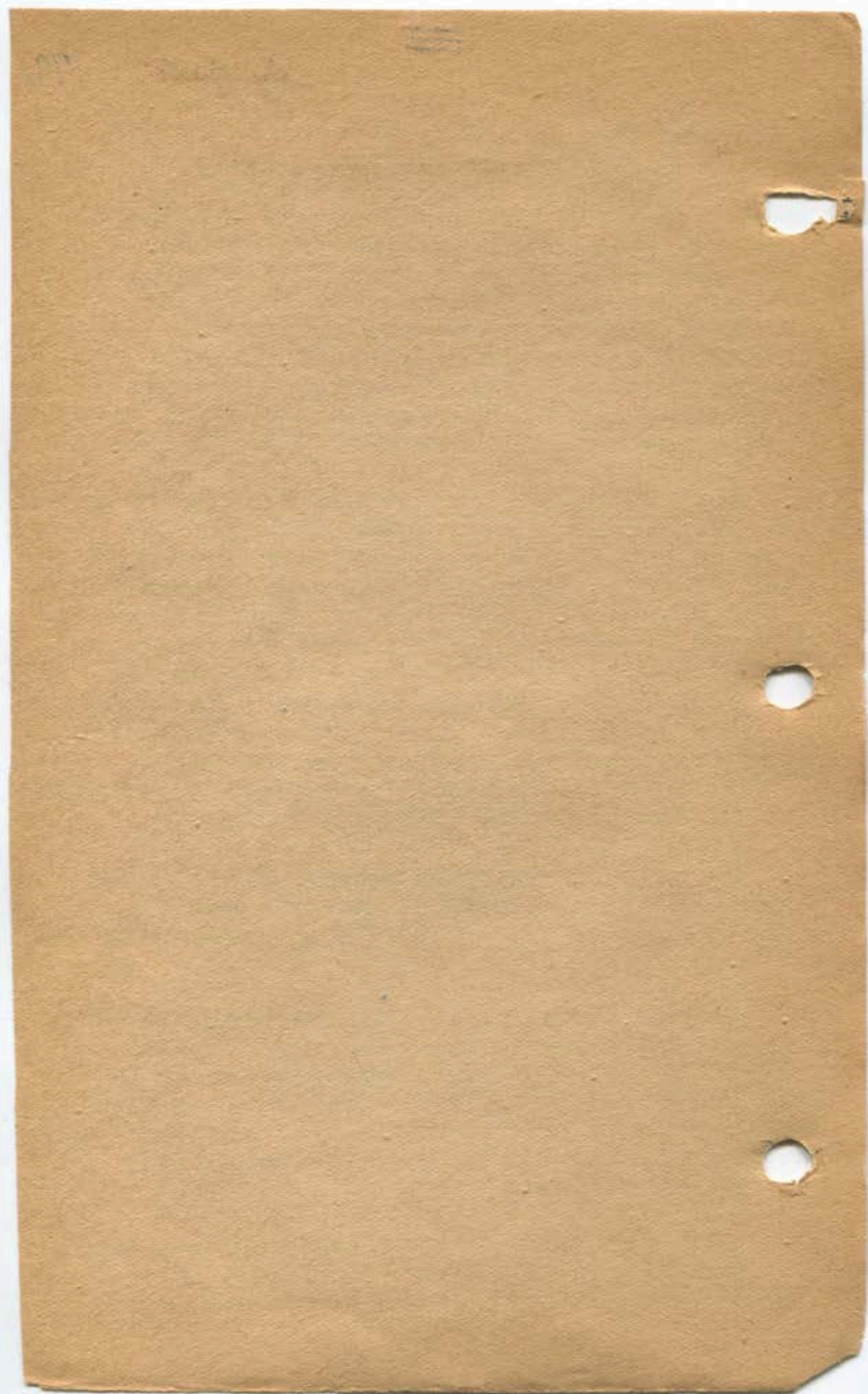
17. We began the hard climb in silence, invaded by that peculiar impression of hostility that takes one in deserted places in Africa. It is difficult to describe this feeling. It is not a fear of any known danger - snake or animal or treacherous native in ambush. It is an awareness of some impending obstruction, something hidden, that one may encounter at any moment to frustrate his progress. If one shared the native superstitions, he could attribute it to a curse erecting an intangible but no less potent barrier, but for the white it is a puzzling and disturbing sensation.

18. When we reached presently a clump of thick dark bushes, he pushed aside the branches and revealed the narrow entrance to a cavern, down which we followed him, groping and stumbling in the darkness. After about twenty feet along that passage, which had been deeply hewed out of the rock by the erosion of rain, we descended into a natural cavern. From what I was able to judge at first sight by the diffused light coming from an opening in the roof, we were in a rough circular chamber about fifty feet in diameter and sixty feet high.

19. He paused, and then added, "For I must teach him all the ancient secrets and all the magic powers of the cult of the goddess before I die."

20. "Bwana," continued the old man, "three nights have passed since the goddess has sent a dream to me. I saw a powerful white man bringing me my son, lost since so long time. Bwana, Bapugha cannot err. You are that white man and all the blessings of Bapugha will protect your life.

21. In this way I lost my Engineer and came into possession of Bapugha, Goddess of Love, Fountain of Life, Prosperity and Happiness,



~~III~~ "HIDDEN AFRICA"

21. contd. who since that day has never left me. Her inscrutable face, with its great, (80) heavy-lidded eyes, its enigmatic smile lifting the corners of the curved lips, bears unmistakably the impress of an ancient Oriental culture. Age an expert has judged to be at least six hundred years, perhaps a thousand.

22. But she answers me only with her subtle smile, silent and mysterious as the sphinx she resembles, fascinating as the hidden Africa in which she was born and of which she seems to be the perfect emblem.

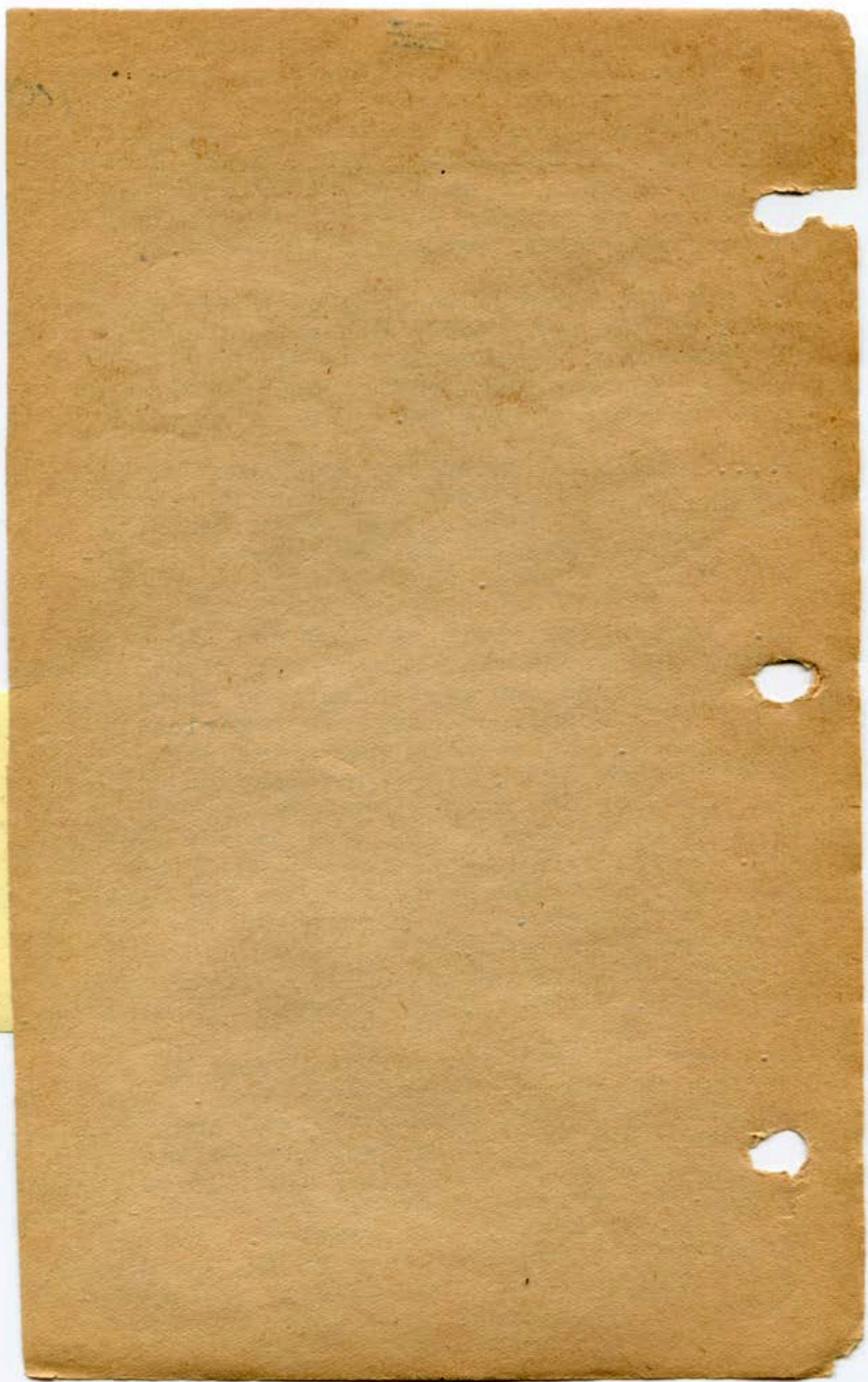
23.... malachite which the craftsmen used for their brightest glazes and which the very smart Egyptian ladies mixed with unguents to tint their eyelids a delicate green in accord with the mode.

24. During the early part of the night the sultry and oppressive atmosphere forbids sleep. Afterwards the persistent and maddening chorus of mosquitoes makes it practically impossible. At morning one rises with a heavy, foggy head, tired and covered with the bites of the mosquitoes before which even the most perfect of nets proves ineffective. Mosquitoes by the dozen one finds in the water in which he bathes, in the breakfast, everywhere. Then comes an era of peace until sundown, when again the enemy attacks, singing monotonously, penetrating the mouth, the ears, and beneath the clothing.

25. The primeval equatorial forest is a paradoxical world, secret and aloof. At a few miles distance from civilized centres, with very modern little towns, sometimes one sees the infinite tentacles of the forest reach out, and before it everything stops - human activity, progress, civilization. It is as an insuperable wall opposed to the knowledge, to the very life of the whites; and a barrier of superstitious fear which even the most courageous and enlightened of natives dare not penetrate.

Missing

12



Harrie Vernetta Rhodes (Autobiography): IN THE ONE SPIRIT

1. Usually his figure is not at all transparent and yet I would say that it has no weight except that when he is talking to me I am not dwelling on his looks, actually, but upon his presence and what he is imparting. Sometimes I only half visualize him; his form is indistinct but his presence is real. At other times I do not see him at all. Other times I neither see nor hear him but his words come to me as impressions, usually in full sentence form.
2. It was strange how things began to work out for me at once, when I made the decision to begin helping people through healing.
3. But no sooner was I in that room than a feeling of profound happiness swept over me. The room seemed to be my room; I felt completely at home. Joy and peace claimed me; it was a strange sensation of completely belonging. I went into the flat and knelt down, asking that the room be filled with power so that all who entered would be better and happier for having been there. Suddenly such a bright light filled the room that I was compelled to cover my face.
4. Concurrently with developing an ability to heal, came other insights. I healded first and then began to understand a little about the process.
5. The power is always with me, although I do not think of it all the time. Persons have claimed that they were healed by being near me, although the fact was unknown to me.
6. If I have too much sympathy for people it takes my own strength. It seems as if the healer's best attitude is one of relaxed but single-pointed impersonality. That is, the healer needs to be entirely intent on being empty and ready for the power, without any self-interest and also without any anxiety for the patient. The treatment comes

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from God, the power flows from Him; the creative forces are His restorative forces. To become over-anxious or involved in sympathy makes me intrude a third person, then I begin to give of my own strength; and that is not what the patient needs.

7. Such persons may have no special church training and no particular creed, but their souls respond.

8. People who are hidebound about religious forms and given to the letter of the law do not respond so quickly to healing. They aren't fluid. They seem stiff and brittle. The more dogmatic they are the harder to break the outer shell and find the Christ within.

9. This influence which has controlled you must give way before the power which I bring you. I spoke sternly to the possessing spirit.

10. If I had been absorbed in intellectual pursuits, the channel of communication would not have developed sufficiently to be used. I would have neglected my own experience and distrusted my own leading. In a warmer atmosphere of faith and wisdom it will be possible for an individual to have intellectual training without losing this particular kind of inner sensitivity.

11. I held my hand over hers, not touching the sore, and told her about healing, praying silently that she would be healed. The third day, the whole growth just dropped off and was gone.

12. During these years of adventure I learned to trust the promptings which came to me.

13. It interpenetrates the physical body, but on some occasions, such as during sleep or in trance or when the physical is rendered unconscious by anesthetic, it can release itself and be free in space.

14. I think everyone has some sort of leading in his daily work.

15. I had to learn obedience to these reliable instructors a good deal as one learns to be ever more acutely aware of the inner prompting.
16. There is one more part of having transcendent experiences. We have to live up to the light we receive, or before long we just do not receive any more light. Wisdom and goodness may be throbbing around us, ours for the taking, but unless we take them in by making them manifest in our own lives, they cease to offer themselves.
17. The prophet in him continually warned people that they had to live up to such wisdom as came their way or take the consequence in physical illness, mental distress or spiritual blockage.
18. The law of opposites is found in all nature and therefore in human life. This law demands that everything must have two poles of power, positive and negative. For example, light and dark, heat and cold, joy and sorrow. Each pole has a definite work to perform. The positive pole sends out or gives forth the same power which the negative pole absorbs or takes in.
19. Because God created the brain or transmitter and found it good, it rests with us to determine what shall be recorded upon it and what may be broadcast from it. Imagine the brain in a negative state, waiting for information to be impressed upon it and relayed to the body. If we say, 'I am sick and disgusted, I am down and out' the brain, being in a negative or receiving state, accepts the information that its owner is sick, discouraged, and useless, and acts accordingly. It slows down and its vibration becomes weaker and weaker. According to the power and intensity of this thought does it affect the body which becomes like a factory working part-time. A positive thought would say to the brain, 'I am well and strong and full of hope and joy.' The message would be repeated all along the line,

the vibration of the body would be quickened, its energy increased and greater life would result, life more abundant.

20. One of the best ways to repel adverse impressions is to keep the mind in a state of sending constructive thoughts.

21. In order to take in the mind has to give its negative or receiving aspect a fair chance. In its negative state, what shall the mind receive? Any and all vibrations that come its way? Not at all. The world is full of conflicting vibrations; evil thoughts as well as good ones pound us all the day long.

22. It can refuse to accept those vibrations, those messages, not in harmony with the soul's desires. It can tune out fear, worry, evil report, doubt, hate, mistrust, everything it does not want to manifest in life. It can tune into the very love of God. It can listen and hear the still small voice.

23. When thou hast mastered thy physical being and can sit quietly, forgetting the everyday physical world, then thou art ready to conquer thy mental self, using thy will and commanding peace and silence upon thy various planes. Thou wilt have to still not only the vibrations and thoughts which have been surging about thee at the present time or in the near past, but thou wilt become so sensitive that the prejudices of past ages, the thought vibrations of all those evolving souls who have passed before thee on this way, will be hammering upon thy silence. Sit thee quietly, hold thyself in silence, knowing thou art master and canst speak the word that will create about thee a perfect peace. When thou hast accomplished this peace thou are ready to open thy doors onto higher planes.

23. The mind begins to gain its lost equilibrium and we are very well aware of the fact. This negative state is a state of feeling-awareness, of inner knowledge, of acquiescence to truth which is always at hand but not always felt. Then having taken in nourishment, having absorbed some of the

only those which are of practical service should be remembered. The experiences of those other planes are registered upon our higher soul.

30. We often solve some problem during sleep which seemed to our waking mind to have no solution. We can immensely aid the body's healing process by instructing it, just as we fall asleep, to be receptive to the higher energizing vibrations.

31. When the time is right I shall be made aware. Events have to ripen just as character ripens. There is a moment when the apple falls from the stem and to wrench it off green is to do violence to its nature. So with much of our pushing to accomplish this or that change of circumstance. If we listen inwardly we are told when the time comes to make a change.

32. He prayed. He emptied himself of himself and expected to be used. And so he was used. He is used continually and does very fine work as a healer.

33. I would collapse in a few days if I did not turn hourly to the Source of strength.

higher vibrations, we are ready to utilize the mind's positive aspects and to speak the word which sends vibrations to all parts of the body and also to outer circumstances. But to speak the positive word requires faith.

24. It follows naturally that when you have faith in something you work toward the fulfilling of its possibilities. When you believe that your body can be healed, or rejuvenated, or made more beautiful, your faith impels you to work toward that end. Your thoughts create an image of what you wish to become and it is repeated over and over to your brain which in turn repeats it to the body. Every cell of your body starts to build an exact reproduction of the pattern which you have given it and in time you see what you expected to see. As your body is flooded more and more by the light of spiritual expectancy, you grow more radiant and vibrant.

25. The automatic levels of the mind accept impressions very readily, as witness the phenomena of hypnosis.

26. Their understanding operates in that deeper mind which is not body-bound or conscious.

27. I feel the patient's condition in my own body until I know it fully, and then it is gone. If the patient can share my feeling that light is filling him, the body is frequently cleansed immediately. One of the most valuable aids to establishing physical health is sleep.

28. We live on earth and are fastened by a thread to our bodies. This thread is called the 'silver cord' and it gives us freedom to travel on long journeys through space and return safely to our physical houses. At death this cord breaks and we go onward in our finer bodies.

29. The brain is intended only for use in our present physical life and it is not wise to try to register too many of our experiences upon it,

Srimat Paramahansa Narayana Tirtha Dev.

By SRIDHAR MAJUMDAR, M.A.
of Barisal, Bengal-

“**A**LL is *Bhagavan* (the Supreme-Self)—all is *Bhagavan*—all is *Bhagavan*”,—with these last words on his lips Srimat Paramahansa Narayana Tirtha Dev of the Jnana-Sadhana-Matha, Madaripur, Bengal, attained *Brahma-nirvana* on the 17th June, 1935.

The great saint was born at a small village in the district of Faridpur. In his childhood he would often steal away from home and remain absorbed in some secluded spot for hours together, in the contemplation of the deeper problems of life. The members of the family would often feel much worried to find him out of the seclusion and, more so, to make him descend from the ecstatic mood into which he would often transport himself.

The saint once said to a disciple of his, in giving a sketch of his life of religious discipline:

“When I was barely fifteen years old, I practised hard for several years with the mystic term (*Mantram*) with which I was initiated, but not being satisfied with that, I left home at the age of twenty-two. I then roamed about from place to place in quest of truth, but I could find no one to help me in that line. The persons, I approached wanted money—all of them. I thought, the knowledge which had to be got in return for money was no knowledge at all,—he who had realised the truth must be above wants. At last I went to Puri and heard of Gangadhar Swami there. At the very sight of him it flashed upon my mind that he was really a knower of the Truth. When I placed before him my prayer for a knowledge of the Truth, he initiated me and ordered me, a few days later, to return home, saying that by the force of what he had imparted to me my life's dream would be fulfilled. While bidding good bye to him I was advised to follow these three injunctions, viz. (i) Do not go to any other *Sadhu* (a religious man); be yourself a *Sadhu* and hundreds and thousands of *Sadhus* will be at your beck and call (ii) Forsake none of your own accord, but if others forsake you, let them do so; and (iii) If you can give up all your desires, it does not matter whether you are living in a two or three storied building, you are nevertheless a *Tyagi*, a *Sanyasi* (one who has forsaken everything). But if you have desires, you are still a man of the world even if you are living in the forest.’ I received the orders of the Swamiji no doubt but I thought that I might never again meet the Swamiji in my life-time; so before I left I must test whether I was carrying home glass or gold. I spent three months in a solitary cave near Puri. During this period I experienced certain things so divinely mysterious in their character, that my faith in the working of an unseen Divine Hand, especially in the Superhuman Power of the Swamiji, my spiritual master, became firmly established. I then returned home and entered into the world at the earnest solicitations

of my mother, but I kept up for all time the practice of remembering my spiritual master and the mystic term (*Mantram*) which he had imparted to me. Full seventeen years were thus spent and my condition now became such that I felt an intense desire, a great unrest for the realization of the Self. At times I began to practise the mystic term daily even for twenty-two to twenty-three hours. At last for about fifteen days I kept up the practice almost for all time. I was then in a very critical condition, hovering between life and death. I was determined that, life or death, I should try my last. While thus struggling between life and death, the Power awoke in me and I felt that I was one with the all-pervading Spirit *Brahman*. After the lapse of several years I felt an intense longing to see my master. I wrote to a brother-disciple at Puri to learn whether Swamiji was still alive, so that I might pay a visit to him. He wrote in reply to say that the Swamiji had expired some two years back,—the very day on which the Power awoke in me. It was a strange coincidence indeed."

The Saint received but scant education in the vernacular. He somehow got through the U. P. examination and read up to the M. V. standard, but did not qualify himself for the examination. Though thus uneducated in the modern sense of the term, he has been the educator of many of our brilliant University men and Government officials with high academic career. His exposition of the intricate passages and problems of the Vedanta was so unique in its simplicity that it brought his interlocutors for the time being face to face with the Ultimate Truth. One of his disciples—a Professor of the Vedanta Philosophy of great European fame—was once so charmed with his novel exposition of a certain couplet of the Gita that he went so far as to exclaim in a fit of emotion that the great Saint was *Bhagavan* himself, as no other commentator had explained the thing so brilliantly. In the exposition of the Vedanta he aimed only at the truths enshrined therein, caring little for the linguistic gymnastics in which the Scholars take so much delightful interest.

This great Saint combined in himself the greatest *Yogic* powers with the highest Philosophical wisdom. With him, however, the practice of *Yoga* was only a means to an end, the end being the attainment of *Jnanam* (knowledge of the Self), which alone according to the Saint, could give men eternal rest from the rounds of births and deaths. "Meditation, holding of the mind to some particular object and such other *Yoga*-practices are nothing", the Saint would often say, "or they are of little importance. What is wanted is a thorough transformation of the nature (*Prakrti*) and you get everything. What is religious practice but this transformation of nature? Transform your nature and the door of the knowledge of the Universe shall open unto you of itself. What is the harm if you do not attain the state of *Samadhi*? When the nature has been thoroughly transformed, then and then alone are attained perfect knowledge, full bliss and eternal freedom. In the Gita, you know, this fact has over and over again been emphasised". And by the transformation of nature he meant a thorough change of

In the practice of this Mahayoga there is no room for the unnatural process of controlling the functions of Prana, the Samskara. (or ideas with which we are born in the domain of nescience) for the birth, growth and establishment of the One Supreme Idea that all is Brahman or the Supreme self.

The Yoga, which the great Saint practised and which he imparted to his disciples, is the *Siddha-Mahayoga*, which combines in itself all the four Yogas, viz: (i) *Mantra-Yoga*, (ii) *Hathayoga*, (iii) *Laya-yoga* and (iv) *Raja-yoga*. The processes of Yoga, practised and preached in modern times, in this country and abroad, are not favourably looked upon because of their artificial and occultist nature. But this *Siddha-Mahayoga*, taught by the great Saint, is unique, although its origin can be traced to the Upanishads. This is a simple natural process gradually and unmistakably leading to the Highest knowledge. The moment one is initiated into this Maha-yoga one feels its divine force within and it takes the *Sadhaka* (the initiated one) according to his individual *Sanskaras* gradually through higher and higher visions of life, attended with greater and greater bliss (past impressions) and ultimately takes him back to his own Self as Existence-Consciousness-and-Bliss-absolute; and all this is done most naturally and automatically. The eight-fold paths of the Yoga-Philosophy are trodden over i. e. all the signs of Yoga as taught in the Yoga Philosophy, become manifest in the *Sadhaka* most naturally without the least exertion on his part.

At the very touch, sight or will of a Saint, who has attained perfection in this *Maha-Yoga*, it begins to work in one of the three bodies of the *Sadhaks*, viz: *Sthula* (gross) *Suksma* (subtle or mental) and *Karana* (causal). In these days of stern materialism this *Maha-Yoga* begins to work generally with the gross body. It then re-fashions the gross body so as to make it fit for higher and higher visions of life, which would otherwise be wholly impossible. The work of this *Maha-yoga* then begins direct in the causal body and the *Sadhaks* is then taken, in a state of *Samadhi*, automatically back to his own Self, in spite of thousands of latent desires still remaining unsatisfied in him. Thus the true import of the world-evolution, which is the realisation of the Self as Existence-Consciousness-and-Bliss-absolute is revealed to him. The work of this *Maha-yoga* then begins in the subtle or mental body and solves for the *Sadhaka* all the knotty problems regarding the individual Self (*Jiva*), the Universe (*Jagat*) and the Supreme Self (*Brahman*), which seemed to him quite unsolvable, and gives him rest in the bliss of perfect knowledge or omniscience.

"It is only by giving up all the desires of the heart" so holds the *Sruti*, "that one can attain a knowledge of the Self and be eternally established therein." But this giving up of all the desires is very hard nay almost impossible. The *Siddha Mahayoga* is the only process, which makes it quite easy for the *Sadhaka* to give up all his desires and thus have eternal rest in the Supreme Self. The bliss that he enjoys in the state of *Samadhi* is the bliss of being in tune with the

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This Mahayoga is described in my book
"English Translation of the Yoga Upanishad"
pages 352/396

Infinite, and once he has tested this bliss of Infinitude, desires for the enjoyment of lesser bliss in the finite objects of senses lose their intensity and ultimately disappear, as every body is for higher and higher bliss, which finds its culmination only in being in tune with the Supreme Self that is Infinite.

"There are a thousand and one rivers, rivulets, canals and other outlets to the ocean," said the great Saint, "but when they reach the ocean, they become all absorbed in it. One may reach the Supreme Self through emotion, the path of *Bhakti* or Love. But it is only by a knowledge of the Supreme Self both in its relation to the Universe of names and forms and in its non relational Absoluteness that one can be eternally free from rounds of births and deaths. This is the path of *Jnanam* or knowledge. I find fault with no other paths or methods of religious practice, but the excellence of the path which I have chalked out for you all lies in this that this path takes the *Sadhaka* through whatever nature he may possess and whatever circumstances he may be in, to the desired goal and that most naturally. No one has to give up anything forcibly. If the *Sadhaka* only keeps up the practice with full faith in his Spiritual guide, this will help him gradually to give up all his desires and thus have eternal rest in the Bliss of Perfect Knowledge".

This great Saint has left behind him a number of disciples, scattered all over the country, some of whom, with the permission of the Saint in his life-time, initiated people in the *Siddha Mahayoga* and are now doing the same, but like the Saint these disciples of his are also wholly against making it public. "This Mahayoga" held the Saint "is for the chosen few and is meant for kings and emperors," though in actual practice he would break the rule for himself and impart this Mahayoga to every earnest aspirant after knowledge of the Self, whatever might be his caste, creed, race or nationality.

"If we must admit caste", said the great Saint, "there is only one and that is the whole human race, or there are two, the male sex and the female sex. The Hindus, the Moslems, the Christians,—they are all men; only their manners and customs are different according to the differences in their political and social evolutions, demanded by the peculiar positions of the localities to which they happen to belong. In every individual there is the play of the same Divine Power, which requires only to be awakened so that he or she may attain *Rsitwa* or Seerhood, irrespective of caste, creed, race or nationality."

Though a *Sanyasin* in the strict sense of the term, this great Saint preferred living the life of a *Rsi* or ascetic house-holder, maintaining a large family, consisting of his wife, a daughter, a son-in-law, and a grand-daughter—all disciples of his—and a large number of disciples, both lay and spiritual. And in the maintenance of this big family he resigned himself completely to the Lord and never sought help from any mortal being. The great saint once said to a disciple of his:

"I have given my serious thoughts over the matter and here are my conclusions: It is true that one may forsake the world and live in the

forest, but so long as the gross body is there, one must procure at least some roots and fruits for its maintenance and build a hut to live in. Again, at the sight of the domestic life of the birds and the beasts one's senses may be agitated and through the recollections of his friend and relations of the world, which one has forsaken, one may again be caught in the spell of *Maya* (nescience). So I have not forsaken the world but remained in it. And what has been the harm? Here, in the world, I have not to undergo the least trouble for the up-keep of the gross body. I have not followed the path of forsaking all, but of making all my own. If I were concerned only with this Asrama—this little family, that would be very wrong indeed. But wherever I go now, there are my fathers and mothers, brothers and sisters, sons and daughters and other sweet relations of the world. When I leave the Asrama there is no more the thought of it in my mind; wherever I go, there is my hearth and home and I am wholly with my relations there. "No one likes to live alone", so when the Universal Mind realised Himself as the Supreme-Self, one-without-a-second, He began the creation of the Universe in order to enjoy Himself with the many. I am also creating spiritual sons and daughters and enjoying myself in and through them".

A worthy disciple of his whom the Saint took great care to train up after his own ideal, is now in charge of the Matha and lives upto the ideal set forth by him. Like some other disciple of this great Saint this disciple of his is initiating people in the *Siddha-Mahayoga* with wonderful success.

"In the coming order of things" held the Saint, "there shall be no place for *Sannyasa*. To realise the Self through the householder's life—this shall be the grand ideal of the future of the world. It is not by giving up all, but by realising the Self in all that one has to attain the object of the world-evolution and be free. The path is not through negation of the Universe to the affirmation of the Supreme Self, but through affirmation of the Supreme Self to the merging of the Universe in the Supreme Self. The mission, this time, is educational and not religious. Spread education in the name of the Highest Truth, enshrined in the Upanishads and religions will grow of themselves on the sure foundation of the Highest Truth."

While allowing full freedom to his disciples in matters spiritual, the great Saint would ask them all to keep strictly to the injunctions of the *Sastras* (Scriptures) in the discharge of their duties of the world, "To refrain from work not sanctioned by the Scriptures", held the great Saint, "is the very nature of a *Jnanin* or knower of the Self". The monistic vision, in which the Universe of names and forms is merged in one-conscious—and Blissful Existence, is, in the opinion of the Saint, the natural outcome and highest consummation of a life, moulded in strict conformity to the injunctions of the *Sastras*; and by the *Sastras* he meant only the *Upanishads*, the *Gita*, the *Yoga-Vasista* and such other works bearing directly upon the intuitions of the *Rsis* of the world, both ancient and modern, together with treatises on the rules of conduct based on the above.

Besides the teachings, quoted above, here are a few more of the teachings of the Saint which will show his Mission and the new lights he has thrown on the intricate problems of Religion and Philosophy.

1. "Look here, my boy, everyone wants to know *Atman* (the Self), *Brahman* (the Supreme Self), *Isvara* (the Creator of the Universe) and many such other things. But one seldom troubles oneself with the question 'Who am I?' And why should he bother? Every one thinks that he is already known to himself. He thinks himself as the whole body from head to foot; and he is satisfied with this body idea of his self. But my boy, if there is anything to be known that is this "I". This "I" is the cause of the creation, preservation and dissolution of the Universe. So if this "I" is known, everything else of the Universe is known and if it is not known, nothing is known. Now let us see what this "I" is. "Who am I?" "I am the Supreme Self". "Who art thou?" "Thou art the Supreme Self". "Who is he?" "He is the Supreme Self." The Supreme Self is thus all the persons first, second and third, and these divisions of persons are only for the convenience of our practical life. "I", in fact, am not, nor art thou nor is he; only the Supreme Self exists and that Supreme Self is Existence-Consciousness and Bliss-absolute'.

2. "Don't try to concentrate your mind upon a particular object. The mind is a very rebellious subject. I experienced it in my own life of spiritual practice that the mind could not be made to hold to a particular object for a long time. And nothing whatsoever is to be gained by such holding of the mind. When the knowledge of *Brahman* (the all-pervading Supreme-Self) is the only object, we have in view, and when all this is verily the Supreme Self, it will only be creating obstacles in the way if you keep your mind fixed to a particular object in suppression of the other objects for the time being. Realise the Supreme Self through whatever you perceive, either external or internal, in the four States of your consciousness. When I am in the fourth or non-objective State of consciousness, the whole Universe becomes merged in me, and when I come down from that State evolves forth the Universe of names and forms along with it. When a person has realised this—that the whole Universe thus evolves out of and dissolves in him, he is then said to have realised the Supreme Self as consciousness ("*Chit*"). If you subtract a hair from the Supreme Self, your realisation of the Supreme Self will be less by the hair and that will be no realisation of the Supreme Self that is all-pervading. Whatever appears as an object in spatial relations must be covered with the Supreme Self, i.e. it must be realised as the extra-spatial, all-pervading supreme-self. If you keep your mind fixed to a particular object, that will serve you no useful purpose; that will only lead to an inert state and you will become useless for all practical purposes. The object, we have in view, is the realisation of the Supreme-Self and this Supreme-self is to be realised by establishing the 'I' in every object. When this has been done—when the "I" or *Chit* has been realised in all the objects, the realisation of the Supreme-Self has been attained".

3. "The Mission, with which I have come this time will require some time to be fulfilled. My health is breaking down; so if I can, before I leave, train some of you up in the Mission, my work ends here. Be you all fit and carry on my Mission in the name of Philosophy and Truth. Have nothing to do with religions. Lay the foundation of Philosophy and Truth and religions will grow of themselves on the sure foundation of it. The days for figuring oneself as a pious man under the ochre garb of a *Sannyasi* are gone. What the world wants today is the Truth and it is only Philosophy that can give the Truth. So you all attain seerhood and become practical philosophers".

4. "You cannot expect in this age, that pleaders, advocates, bar-at-laws, Judges, Magistrates, Professors and such others, educated in modern lines, should take the ochre garb (and go to the forest in quest of God. So the mission this time is to help man to realise the Supreme Truth by keeping at home. The Gita shall be the Scripture of this age and the "Vidya" with which I am initiating you is the 'King of Vidyas' (Raja Vidya of the Gita.) which is the most natural, hence simplest process of realising the Truth and can be practised at home".

5. "Sentimentalism had never a place in me. Where there is sentimentalism there is the truth blurred and where there is reason there is the truth revealed. Whatever you take you should take with proper reason, unruffled by sentimentalism. Have no place for sentimentalism in your mind. If you have to walk you must walk with the knowledge of the path to be walked over: what is the use of walking like a blind man? Sentimentalism makes a man blind. Of the five spiritual relations of the mind I have accorded the highest place to that of peace (*Santa rasa*). Though from the stand point of religious emotionalism it is the lowest, to a knower of the Truth it presents the highest, consummation of his spiritual relation. I have adopted this peaceful state of the mind and it is now all calm, all peace, all bliss".

6. "You think, and the peaceful state of your Conscious-Self is lost; you cease thinking, and it is attained. The longer you remain in the state of non-thinking, the more you enjoy the bliss of being in tune with the Supreme-Self that is Infinite. He, who is to be obtained only by non-thinking or by the cessation of all thoughts, requires nothing else to get him.

Supreme Self is everywhere; what do you say of realising Him? Only cease thinking, thinking even of the Supreme Self, and the Supreme Self will be revealed here, there, everywhere. So long as desires are there, this state of non-thinking cannot be attained. The more you give up your desires, the more is the bliss of non-thinking you enjoy. This Bliss is the Supreme Self.

7. "Only the Supreme Self exists. He is pure non-objective consciousness and there is nothing outside him to be known. Why and how is there the Universe then? The fact is,—so long as the individual Self, who is by his very nature consciousness pure, thinks that he is the body, the Universe is there and can never be got rid of. But the moment this body-idea is lost, the individual Self becomes free, free as the Supreme Self, even if the perception of the world still continues. When all this is verily the Supreme Self; time, space, work, name and form etc. are not without Him. So by realising the Supreme Self,—that is, pure consciousness, in everything one has to be established in one's Supreme Self. During the dissolution of the Universe all these names and forms, time, space and work remained merged in the Supreme Self; otherwise, whence did they evolve in the new creation? When they have evolved out of the Supreme Self, they are no other than the Supreme Self. So do thou always and in every state try to realise the Supreme Self everywhere. The mind also is the Supreme Self, so wherever the mind goes, establish the Supreme Self there. When you thus realise the Self always and everywhere, for want of a second something you attain eternal rest in the Bliss of the Supreme Self, that is one-without-a-second. It will not do to deny the Universe of names and forms. How can you negate what is affirmed by direct perception? The Universe is there, how can you say that it is not? But then,

you must know how this Universe of names and forms is related to the Supreme Self. As in every living organism, thousands of protoplasm are being born, growing and dying in their own limited spheres, but the individual takes no notice of them, so in the illimitable Supreme Self myriads of Creations are evolving and dissolving but the Supreme Self takes no notice of them. Every individual Self is circumscribed in his own little world; how can he comprehend the Existence Absolute, that surrounds him and extends to infinity? Does He not transcend all space and time? It is impossible for the finite, individual Self to comprehend the Infinite Supreme Self; but he can be merged in Him only if he gives up the body-idea. But so long as there are desires the body-idea is there. So it is only by giving up all the desires that one can get rid of the body-idea and be eternally merged in the Supreme Self, that is Existence Consciousness-and-Bliss absolute."

8 The *Jnana-Sadhana-Matha* presents, in all its aspects, an exact prototype of an Asrama or hermitage of a *Rsi* of the age of the Upanishads, and when the life and teachings of its great Saint together with a history of the growth and development of the *Matha* are made known to the people at large and are studied critically more and more, the *Matha* will appear to have opened a new epoch in the history of the civilization of the world.

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(This extract from Majumdar's letter refers to the above printed article, and permits me to use it or parts of it in "The Magazine")

SRIBHAR MAJUMDAR M.A.
Author, *The Vedantic Philosophy*
BARISAL, BENGAL, INDIA.

21 June 1940

Dear Dr. Brunton,

Thank you for your letter of the 1st June acknowledging receipt of my article upon *Srimat Narayan Tirtha Swami*. You are at full liberty to make use of the materials, supplied in the article, in any way you like best, so that they may be of help to the real seekers of the truth, all the world over.

P.S. - See also art on "Siddha Yoga" in my typed volume "ADVANCED PHILOS. NOTES" page 297

- (1) The cold months of the year are passed in hibernation and frequently large numbers congregate in caves or beneath rocks for this purpose. The largest is the DIAMOND, 8 ft. long x 15" circumference.
- (2) The PRAIRIE rattlesnake inhabits the Western Desert and is abundant in unsettled regions.
- (3) The SIDEWINDER is Arizona name for horned rattler, whose pair of horns seem ringed like eyes.
- (4) A normal adult in good health has a good chance of surviving rattlesnake bite, 30% of all victims usually recover.
- (5) To strike it keeps forepart of body in a taut "S", head drawn back and poised to lunge.
- (6) Rattlesnake treatment: In the absence of anti-venom treatment is an incision deeper than the wound, suction and employment of a periodically loosened tourniquet.
- (7) Owing to reflex nervous action, a killed rattler may show post mortem activity and even its head severed from the body will still try to bite.
- (8) They are not hostile to man. They glide peacefully away at his approach, if they can.
- (9) Gila Monster: is a poisonous lizard, really, so called because first observed in Gila River Valley. 2 ft. long, it has rough warty skin, variegated black and yellow.
- (10) Rattlesnake: Horny rattle is appended to the tail. It consists of horny rings so loosely fitted that any movement causes them to knock together with a sharp rattle. When snake is irritated or angry, the end of the tail is elevated and vibrated rapidly, producing a sound audible at 30-40 paces. The snake's head is heart-shaped and flat.
- (11) The snake never advances or makes hostile movements, but at close quarters -- Beware! If however, the enemy - man - retreats but a few steps, the reptile endeavours to glide for cover.
- (12) There are 13 different species, with different colors - green, black-tailed, horned, white.
- (13) Effect of bite: Sever burning pain followed in 10 to 15 minutes by prostration, dizziness, vomiting cold sweat and feeble heart action and the pupil dilated. This gives way in 12 to 15 hours to fever, difficult breathing, while part affected becomes greatly swollen.
- (14) Of tens of thousands killed, only one accident to man happens. Hence, death from its bite is rare in

Rattlesnakes (continued)

U.S.A... This is because the rattle usually gives ample warning of its presence. It seldom bites except to secure food (small mammals, mice and birds) or if trod upon.

(15) At Bichen-Itza, walking from ruin to ruin in the blazing, tropical August sun, my boy-gullie would pick up the weeds and brush to scare up any rattlesnake that might be lying or lurking in our path. The rattlers, however, usually come out of their holes at night, into the cool night air, when live food is plentiful.

THE PERSONALIS T: "On Scepticism" (1) Such an age faced Socrates. The skepticism and relativism to which the Sophists had given wide circulation and credence threatened the destruction of the moral order itself. His discovery and conviction was of the cosmic and personal nature of moral value. It was cosmic in the sense that the moral order was seen as a part of the nature of things, and that it was witnessed by an inner light which illuminated every soul. It was personal in that it was the duty and privilege of every man through his own personality to arrive directly at the truth without the intervention of priest, potentate or institution.

(2) It is claimed that the task of the philosopher is impossible. The objection takes two different forms. The first simply says that no man is sufficiently endowed to be a philosopher. It is too much to expect of any one mind so thorough a grasp of so vast a field demanded by the ends philosophers seek. The world is too complex and man's life span too short for an appreciable progress to be made in the direction of complete mastery of all fields. Aristotle, perhaps came nearest to such an achievement but it no longer is possible. In reply to this criticism the philosopher may humbly admit the enormity and seeming impossibility of his task. He knows that for the solution of his problems, only too well, the meager equipment he brings for their solution. But no thinker worthy of name, really regards this as a sufficient cause for the cessation of reflection. Man is fallible, prone to error, and often unwise. Nevertheless, if he has any philosophy in him he strives to overcome his deficiencies and reach reasonable conclusions about the perplexities he encounters. These questions, he feels, have a point, are not meaningless, and he simply cannot turn from them. Skepticism performs a genuine serviceable and significant function. It is an exercise to purify the mind of prejudice, not a life. It renders the mind more apt, when the time comes, to believe wisely.

1) In it the Master revealed his correct interpretation of the Mahāyāna doctrine as taught by the Buddha, which consists of stripping the mind of all its attachments, not only to illusory externals but also to the very illusion of avoiding them, so as to accord with the absolute state wherein nothing can be grasped or rejected. This entails the eradication of space to reveal the all-embracing spiritual body, and time is simultaneously eliminated by the teaching of the non-existence of the past, the present and the future in order to expose the permanence of this essential body (Dharmakāya) which is beyond birth and death.

2) his disciples should keep themselves again and again from all illusions, including the illusory idea of keeping from them, so as to wipe out all traces of subject and object until nothing further remained to be avoided - for only then could Bodhi appear in full.

3) if we withdraw from the realm of appearances into the secret place of the heart and surrender our so-called and previously cherished "selves" to its stillness, then mental creations will gradually lose their power to afflict or disturb us.

4) Nevertheless, quite apart from the fact that up-to-date research, coupled with closer contacts between Western scholars on the one hand and Chinese, Tibetan and Japanese monks on the other, has demonstrated how impossible it is to be sure that either Mahāyāna or Hīnayāna is the more "orthodox" of the two, the folly of such narrow-mindedness is clearly demonstrated by the Blessed One's own words; for, even according to the Theravādins, he seems to have declared roundly that whatsoever is conducive to the welfare of sentient beings is right doctrine and that whatsoever is harmful to their welfare cannot be true Dharma.

5) and it was during a dialogue with Ma Tsu that he "realized his mind", thus becoming enlightened.

6) he well understood the necessity of a thorough grounding in doctrine before the "great leap" can be attempted.

(1) In it the Master revealed his correct interpretation of the Mahayana doctrine as taught by the Buddha, which consists of stripping the mind of all its attachments, not only to illusory external but also to the very illusion of avoiding them, so as to accord with the absolute state wherein nothing can be grasped or rejected. This entails the eradication of space to reveal the all-embracing spiritual body, and time is almost paradoxically eliminated by the teaching of the non-existence of the past, the present and the future in order to expose the permanence of this essential body (Dharmakaya) which is beyond birth and death.

(2) His disciples should keep themselves again and again from all illusions, including the illusory idea of keeping from them, so as to wipe out all traces of subject and object until nothing further remained to be avoided - for only then could Bodhi appear in full.

(3) If we withdraw from the realm of appearances into the secret place of the heart and surrender to its stillness, then mental creations will gradually lose their power to afflict or disturb us.

(4) Nevertheless, quite apart from the fact that up-to-date research, coupled with closer contacts between Western scholars on the one hand and Chinese, Tibetan and Japanese monks on the other, has demonstrated how impossible it is to be sure that either Mahayana or Hinayana is the more "orthodox" of the two, the folly of such narrow-mindedness is clearly demonstrated by the Blessed One's own words; for, even according to the Theravadin, he seems to have declared roundly that whatever is conducive to the welfare of sentient beings is right doctrine and that whatever is harmful to their welfare cannot be true Buddha-dharma.

(5) and it was during a dialogue with Ma Tai that he "realized his mind", thus becoming enlightened.

(6) he well understood the necessity of a thorough grounding in doctrine before the "great leap" can be attempted.

7) Whereas, if we RELINQUISH EVERYTHING, including the notion of an "I" to be Enlightened, as well as the notion of Enlightenment as something apart from or differing from anything else; if we understand that in reality there is no grasper, grasping and no grasped; only then can we establish a point of view (at first theoretical) which will make us ripe for the sudden flash of Illumination that reveals the True Nature of ourselves and of everything else.

8) Another great obstacle is that, while constantly reflecting on the voidness of opposites, on the unity of the Mind "substance" common to all of us, we may grow attached to the concept of void, which will similarly throw us back upon the horns of duality - in that the concept of void is meaningless unless in opposition to the concept of non-void.

9) Techniques requiring long hours of strenuous meditation and all but the simplest breathing exercises are EXCEEDINGLY DANGEROUS without the guidance of an expert Teacher.

10) Even those Chinese, Japanese, Tibetan and Mongol adepts who tread the Short Path fully determined to reach Illumination in this life

11) so ripen us that we shall be born with opportunities for going deeper and achieving liberation in the very next life.

12) "For as long as you direct your search to the forms around you, you will not attain your goal even after aeon upon aeon; whereas, by contemplating your inner awareness, you can achieve Buddhahood in a single flash of thought."

13) The Dhyānapāramitā Sūtra says: "Dhyāna and samādhi are essential to the search for the sacred knowledge of the Buddha; for, without these, the thoughts remain in tumult and the roots of goodness suffer damage."

14) A: Mind has no colour, such as green or yellow, red or white; it is not long or short; it does not vanish or appear; it is free from purity and impurity alike; and its duration is eternal. It is utter stillness. Such, then, is the form and shape of our original mind, which is also our original body - the Buddhakāya!

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 ing the notion of an "I" to be Enlightened, as
 (7) Whereas, if we REALIZE EVERYTHING, includ-

15) A: It is perception by means of your own nature (svabhāva). How so? Because your own nature being essentially pure and utterly still, its im material and motionless "substance" is capable of this perception.

16) Q: What are wrong thinking and right thinking? A: Thinking in terms of being and non-being is called wrong thinking, while not thinking in those terms is called right thinking.

17) If you want to understand the non-dwelling mind very clearly, while you are actually sitting in meditation, you must be cognizant only of the mind and not permit yourself to make judgements - that is, you must avoid evaluations in terms of good, evil or anything else.

18) Q: The Mahāparinirvāna Sūtra says: "Excess of dhyāna (ting) over wisdom (hui) provides no way out from primordial ignorance (avidyā), while excess of wisdom over dhyāna leads to piling up false views; but, when dhyāna and wisdom function on the same level, that is what we call deliverance."

19) A: The first means that the Buddha never rejected anything phenomenal

20) The other statement means that, although he achieved absence of thought, he never looked upon this as an attainment;

21) These two (concept of existence and non-existence) owe their being to mutual dependence and pertain to the realm of birth and death. It is just by avoiding such dual perception that we may come to behold the real Buddhakaya.

22) Those who achieve abstention from thought are naturally able to enter upon the Buddha-Perception, for their six senses can no longer stain their minds.

23) The marvellous "substance" of the Absolute, having neither form nor shape, is therefore undiscoverable; hence it is void. Nevertheless, that immaterial, formless "substance" contains functions as numerous as the sands of the Ganges, functions which respond unfailingly to circumstances, so it is also described as not void.

24) He who holds to that one has no more problems to solve." This is the great marvellous

15) A: It is perception by means of your own nature (avadhava). How so? Because your own nature being essentially pure and utterly still, its material and motionless "substance" is capable of this perception.

16) Q: What are wrong thinking and right thinking? A: Thinking in terms of being and non-being is called wrong thinking, while not thinking in those terms is called right thinking.

17) If you want to understand the non-dwelling mind very clearly, while you are actually sitting in meditation, you must be cognizant only of the mind and not permit yourself to make

judgments - that is, you must avoid evaluations in terms of good, evil or anything else. 18) Q: The Mahāparinirvāṇa Sūtra says: "Excess of dhyaṇa (ting) over wisdom (hui) provides no way out from primordial ignorance (avidyā), while excess of wisdom over dhyaṇa leads to piling up false views; but, when dhyaṇa and wisdom function on the same level, that is what we call deliriance."

19) A: The first means that the Buddha never rejected anything phenomenal. 20) The other statement means that, although he achieved absence of thought, he never looked upon this as an attainment;

21) These two (concept of existence and non-existence) owe their being to mutual dependence and pertain to the realm of birth and death. It is just by avoiding such dual perception that we may come to behold the real Buddhakāya.

22) Those who achieve abstraction from thought are naturally able to enter upon the Buddha-perception, for their six senses can no longer stain their minds.

23) The marvelous "substance" of the Absolute, having neither form nor shape, is therefore ungraspable; hence it is void. Nevertheless, that immaterial, formless "substance" contains functions as numerous as the sands of the Ganges, functions which respond unfailingly to circumstances, so it is also described as not void.

24) He who holds to that one has no more problems to solve." This is the great marvelous

awakening to the Way (Truth).

25) You should know that setting forth the principle of deliverance in its entirety amounts only to this - WHEN THINGS HAPPEN, MAKE NO RESPONSE: KEEP YOUR MINDS FROM DWELLING ON ANYTHING WHATSOEVER: KEEP THEM FOR EVER STILL AS THE VOID AND UTTERLY PURE (WITHOUT STAIN): AND THEREBY SPONTANEOUSLY ATTAIN DELIVERANCE.

26) Sentient beings must save themselves; the Buddhas cannot do it for them. If they could, since there have already been Buddhas as numerous as grains of dust, every single being must by now have been saved;

27) So marvellous my present state of mind,/ I need intrude no longer on the world,/ Where splendour is illusion and a cheat;/ The simplest clothes and coarsest food suffice.

28) A: Purity pertains to a mind which dwells upon nothing whatsoever. To attain to this without so much as a thought of purity arising is called absence of purity; and to achieve that without giving it a thought is to be free from absence of purity also.

29) A: Realization means remaining unstained by sights, sounds and other sense-perceptions from without, and inwardly possessing minds in which no erroneous thinking takes place. To achieve this without giving it a thought is called absence of realization; and to achieve the latter without giving that a thought either is called freedom from absence of realization.

30) Even when we attain to fixed concentration, to purity and to the state of letting the mind dwell upon nothing whatsoever, if we permit any thought of our having made progress to enter our minds, that thought will be an erroneous thought and we shall be caught in a net - that cannot be called deliverance!

31) Can those in whom sense-impressions stir up mental processes achieve one-pointed concentration (ting)? Do people who remain constantly in motionless abstraction really possess wisdom? Do those who treat others with contempt really possess egos?

32) In those who remain constantly in a state of motionless abstraction, forgetful of the

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mysterious source of that stillness, wisdom is at a low ebb. Self-importance and contempt for others intensify the illusion of an ego. Those grasping at "is" and "is not" are stupid.

33) M: "We have come to the ultimate extent of yourself, Venerable Sir, but not to the ultimate. At this, the venerable monk, who was now filled with joy, hastened to prostrate himself in gratitude and departed.

34) Do Confucianism, Taoism and Buddhism really amount to one doctrine or to three?"

M: "Employed by men of great capacity, they are the same. As understood by men of limited intellect, they differ. All of them spring forth from the functioning of the one self-nature. It is views involving differentiation which make them three. Whether a man remains deluded or gains illumination depends upon himself, not upon differences or similarity of doctrine."

35) All past and future Buddhas, together with the the myriad phenomena, will be seen as appearing simultaneously. The sūtra says: "Knowledge of all phenomena contained in a single thought-moment is a Bodhimāṇḍala, for it ensures achievement of (the Buddha's) universal knowledge (sarvajña)."

A man who practised meditation once asked: "How can I abide in the right dharma?"

M: To seek abode in the RIGHT dharma is WRONG. Why so? Because the "right" dharma is neither wrong nor right."

Q: "Then how am I to become a Buddha?"

M: "You need not cast aside the wordly mind; just refrain from soiling your self-nature. The sūtra says: "Mind, Buddha and living beings do not differ from one another."

Q: "Can we gain deliverance just by interpreting in this way?"

M: "Since fundamentally you are not bound, why seek deliverance? The Dharma is beyond mere words, speech and writings. Do not seek it amidst a plethora of sentences. The Dharma does not not pertain to past, present and future; you cannot unite with it at a level of causal law. The Dharma transcends everything and is incom-

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parable. The Dharmakāja, though immaterial, manifests itself in response to the needs of living beings; so you cannot turn away from the wordly to seek deliverance."

A monk enquired the meaning of Prajñā.

Q: "If you suppose that anything is NOT Prajñā, let me hear what it is? "

Q: "How may we perceive our own nature?"

M: "That which perceives IS your own nature; without it there could be no perception."

Q: "Then what is self-cultivation?"

M: "Refraining from befouling your own nature and from deceiving yourself is (the practice of) self-cultivation. When your own nature's mighty function manifests itself, this is the unequalled Dharmakāya."

Q: "Does our own nature include evil?"

M: "It does not even include good!"

Q: "If it contains neither good nor evil, where should we direct it when using it?"

M: "To set your mind on USING it is a great error."

Q: "Then what should we do to be right?"

M: "There is nothing to do and nothing which can be called right."

Once somebody enquired: "Suppose a man is sitting in a boat and the boat keel cuts to death a shell-fish. Is the man guilty or should the boat be blamed?"

M: "Man and boat had no mind to kill the shell-fish, and the only person to be blamed is you. When a tearing wind snaps off a branch which falls and kills somebody, there is no murderer and no murdered. In all the world there is no place where living beings do not have to suffer."

A monk asked: "I still do not understand how realization can be achieved in a single thought-moment (kṣana) by relying on (someone's) displaying certain feelings or passions, or on his pointing at the surrounding objects, his speech or silence, his raising his eyebrows or moving his eyes."

M: "There is nothing which is outside self-nature. Its function is marvellous - marvellous in its motion and in its stillness. One who has (attain-

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ed to) real mind expresses that reality whether he speaks or keeps silent. For one who understands the Way, walking, standing, sitting or lying - all are the Way. When the self-nature is obscured by delusion, a myriad illusions arise."

36) When memory and reverie are cut off, past and future cease to exist. The present does, of course, exist in a firmer sense than either of the others, but it is not PRESENT except when thought of in relation to past and future. The state of mind of an Illumined man is independent of time-relationships.

37) "Yu wei" and "wu wei" are terms first used by Taoist sages; they are very hard to translate. Activity and non-activity (in the sense of no calculated activity) are words which suggest only one aspect of their full meaning. Here they are used with the broad meaning of "wordly" and "transcendental", i.e. "pertaining to the realm of transient phenomena" and "pertaining to eternal reality".

38) This negative approach to the ten virtues indicates that, when the higher stages of the path are reached, clinging to virtue as something positive is as much an obstacle as clinging to evil.

39) I.e. thoughts concerned with Buddha, Dharma, Sangha, rules of conduct, almsgiving and merit. Though some Teachers advise their disciples to entertain these thoughts as often as possible, ultimately they must be discarded, together with every other sort of conceptual thinking.

40) By our wordly standards, a Buddha is a rare enough figure. Many Buddhists believe that no Buddha has appeared in the world for about two and a half millenniums. However, they also believe in an infinite number of world-systems and in an infinitude of aeons; hence, even if only one Buddha were to appear in each world during each aeon, their number would still be as uncountable as grains of dust.

41) This means that Enlightenment, instead of altering our state, discloses to us what we have always been; and that the inner truth of the Dharma is inexpressible in words.

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(1) Definition of 'calisthenics' is light gymnastics to promote grace, beauty, health. (2) Manner in which you stand, sit, sleep, walk, directly affects nervous system & health. To slouch, sag, stoop, creates abnormal body balance. Spinal curvatures & distortions interfere with transmission of nerve energy by pressing on nerve trunks converting life energy from brain to all organs etc. Avoid twisting or straining back muscles—a cause of low back pains. If carrying heavy objects divide weight evenly in both shoulders or hands or resulting poor posture will cause spinal curvature

(3) Adjust chair and desk to suit your height to avoid spinal disorder (4) Avoid bending knees and ankles, or pelvic bones will drop, creating short leg or spine curvature. If picking up heavy object, first spread feet apart, bring knees together, take deep breath, draw in abdominal muscles & with trunk erect, elbows resting on thighs, pick up weight with arm muscles—NOT back muscles.

(5) SLEEP: Wrong position creates pains, aches, interferes with normal circulation. It includes using arms as pillow, using high pillows, weight of trunk on arm, weight of one wrist on the other, weight of foot on the other by crossing legs, body twisted to compress ribs & chest. Correct position: sleep on back, legs spread apart, hands close to sides of body, head to north. Great deal more nerve energy needed if sleeping east to west, because earth magnetic currents and human nerve energy flow are then in opposition. (c) If you sleep on your side, a pillow must be used

(6) High Energy: First use water to clear any obstruction in rectum, wait 15 minutes, before proceeding further. Put bag two feet above body (b) before a cramp takes place, do not take nozzle out of rectum but stop flow of water

(7) Onion breath can be avoided by munching celery after eating, or parsley. (8) You cannot hold an evil thought, when you breathe deeply. It or a negative one gives magic calm

(9) YOUTHIFYING EXERCISES: In Bed: Stretch body muscles in 4 directions. Lying on alternate sides, both hands stretched headward, use will to stretch spine, first by pointing toes downward, then by stretching head upward. Standing: raise hands to ceiling, forcefully stretching them while on toes. Then squat few times making buttocks touch heels. Then reach to ceiling with one hand, to floor with the other. Next place feet thighs back, head against wall, raise hands to ceiling alternately, elevating thorax to relieve sacroiliac muscles.

(10) ROUND SHOULDERS: Ex: Bring right hand over right shoulder, left hand at back until fingers meet, then repeat with left hand over left shoulder etc. (b) force shoulders back by placing hands against wall

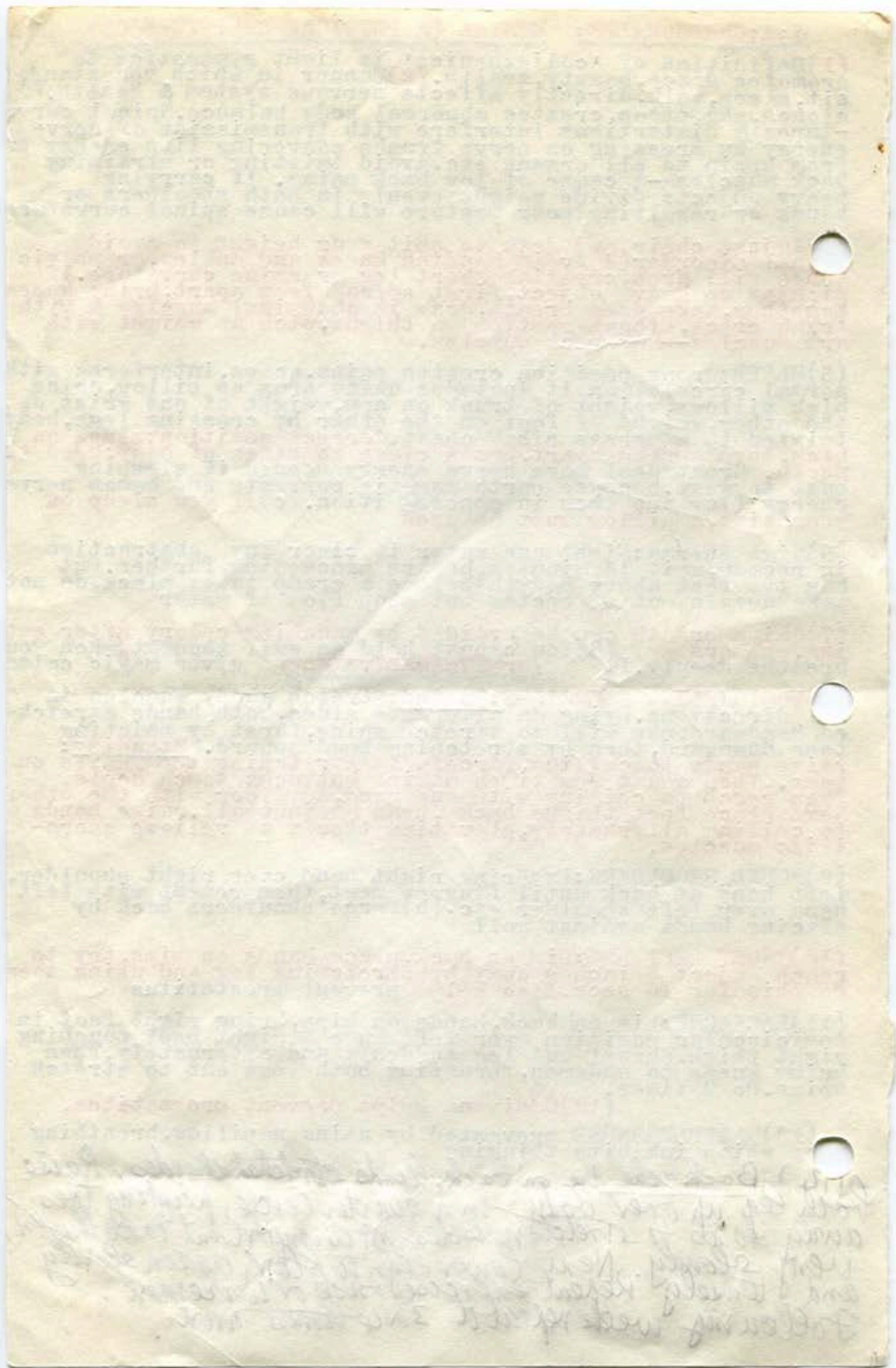
(11) SHORT LEFT LEG: Lie on back, place hands on hips, try to reach object 6 inches away by stretching leg and using toes. Do this for 10 secs. Also helps prevent prostatitis

(12) BACKACHE: Lie on back, hands on hips, bring right foot in semicircular position over left knee & right heel touching right thigh. Thrust out leg suddenly and alternately. Then bring knees to abdomen, thrusting both legs out to stretch spine. Do 3 times.

(12) Uddiyana helps prevent prostatitis.

(13) SLEEPLESSNESS prevented by using no pillow, breathing up which inhibits thinking

(14) Backache lie on back, hands stretched at sides, Raise both leg up over body in a quarter circle, pointing toes away so as to stretch muscles. It is important to do this very slowly. Next lower leg to floor, again slowly and tensely. Repeat exercise once or twice more. Following week repeat it 3 or 4 times more.



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At his advanced age he would not undertake any-thing of the sort unless he felt it was a "task" imposed on him from within.

A book of mine is always a matter of fate. There is something unpredictable about the process of writing, and I cannot prescribe for myself any predetermined course. Thus this 'autobiography' is now taking a direction quite different from what I had imagined at the beginning. It has become a necessity for me to write down my early memories. If I neglect to do so for a single day, unpleasant symptoms immediately follow. As soon as I set to work they vanish and my head feels perfectly clear."

In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark. One never knows how long an improvement or a cure will last, and I always had compunctions about working in such uncertainty.

And just as the wounder wounds himself, so the healer heals himself. Significantly, in the dream the decisive activity is carried out by the dead upon the dead, in the world beyond consciousness, that is, in the unconscious.

I wanted a room in this tower where I could exist for myself alone. I had in mind what I had seen in Indian houses, in which there is usually an area-though it may be only a corner of a room separated off by a curtain-to which the inhabitants can withdraw. There they meditate for perhaps a quarter or half an hour, or do Yoga exercises. Such an area of retirement is essential in India, where people live very crowded together.

Like anyone who is capable of some introspection, I had early taken it for granted that the split in my personality was my own purely personal affair and responsibility. Faust, to be sure, had made the problem somewhat easier for me by confessing, "Two souls, alas, are housed within my breast"; but he had thrown no light on the cause of this dichotomy. His insight seemed, in a sense, directed straight at me. In the days when I first read Faust I could not remotely guess the extent to which Goethe's strange heroic myth was a collective experience and

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that it prophetically anticipated the fate of the Germans. Therefore I felt personally implicated, and when Faust, in his hubris and self-inflation, caused the murder of Philemon and Baucis, I felt guilty, quite as if I myself in the past had helped commit the murder of the two old people. This strange idea alarmed me, and I regarded it as my responsibility to atone for this crime, or to prevent its repetition.

My false conclusion was further supported by a bit of odd information that I picked up during those early years. I heard that it had been bruited about that my grandfather Jung had been an illegitimate son of Goethe's. This annoying story made an impression upon me in so far as it at once corroborated and seemed to explain my curious reactions to FAUST. It is true that I did not believe in reincarnation, but I was instinctively familiar with that concept which the Indians call karma. Since in those days I had no idea of the existence of the unconscious, I could not have had any psychological understanding of my reactions. I also did not know--no more than, even today, it is generally known--that the future is unconsciously prepared long in advance and therefore can be guessed by clairvoyants.

Formerly the medicine man had negotiated with the gods or the power of destiny, and had advised his people. He exerted great influence, just as in ancient Greece the word of Pythia possessed the highest authority.

I studiously avoided all so-called "Holy men". I did so because I had to make do with my own trust, not accept from others what I could not attain on my own. I would have felt it as a theft had I attempted to learn from the holy men and to accept their truth for myself. Neither in Europe can I make any borrowings from the East, but must shape my life out of myself--out of what my inner being tells me, or what nature brings to me.

The Indian's goal is not moral perfection, but the condition of nirdvandva. He wishes to free himself from nature; in keeping with this aim, he seeks in meditation the condition of

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imagelessness and emptiness. I, on the other hand, wish to persist in the state of lively contemplation of nature and of the psychic images. I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me like divinity unfolded—and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it IS, not that it is not or is no longer.

After the illness a fruitful period of work began for me. A good many of my principal works were written only then. Something else, too, came to me from my illness. I might formulate it as an affirmation of things as they are; an unconditional "yes" to that which is, without subjective protests—acceptance of the conditions of existence as I see them, acceptance of my own nature, as I happen to be.

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal. Man lives and attains knowledge and dies and begins again from the beginning. Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly existence.

The mythic needs of the Occidental call for an evolutionary cosmogony with a BEGINNING and a GOAL. The Occidental rebels against a cosmogony with a beginning and a mere END, just as he cannot accept the idea of a static, self-contained, eternal cycle of events. The Oriental, on the other hand, seems able to come to terms with this idea. Apparently there is no unanimous feeling about the nature of the world, any more than there is general agreement among contemporary astronomers on this question. To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental strives for the fulfillment of the meaning in man,

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 be.

In keeping with the spirit of the East, the
 succession of birth and death is viewed as an end-
 less continuity, as an eternal wheel rolling on
 forever without a goal. Man lives and attains
 knowledge and then begins again from the begin-
 ning. Only with the Buddha does the idea of a goal
 emerge, namely, the overcoming of earthly existence.
 The psychic needs of the Occidental call for an
 evolutionary cosmogony with a BEGINNING and a GOAL.
 The Occidental rebels against a cosmogony with a
 beginning and a mere END, just as he cannot accept
 the idea of a static, self-contained, eternal cycle
 of events. The Oriental, on the other hand, seems
 able to come to terms with this idea. Apparently
 there is no unanimous feeling about the nature of
 the world, any more than there is general agree-
 ment among contemporary astronomers on this question.
 To Western man, the meaningfulness of a merely sta-
 tic universe is unbearable. He must assume that it
 has meaning. The Oriental does not need to make
 this assumption; rather, he himself embodies it.
 Whereas the Occidental strives for the fulfillment
 of the meaning in man,

or "God is One"--it necessarily falls into one or the other of its own antitheses. For the two statements might equally well be: "God is rest," or "God is All." Through one-sidedness the psyche disintegrates and loses its capacity for cognition. It becomes an unreflective (because unreflectable) succession of psychic states, each of which fancies itself its own justification because it does not, or does not yet, see any other state. In this the psyche once again merely demonstrates its antithetical nature and at no point has really got outside itself.

If, as I assumed, the Christian attitude had originally given way to the influence of China, the reverse might well be taking place now: the European element might be gaining the upper hand over the Orient once again. If such a process takes place without a strong, conscious attempt to come to terms with it, the unconscious conflict can seriously affect the physical state of health.

Again and again I encounter the mistaken notion that an archetype is determined in regard to its content, in other words that it is a kind of unconscious idea (if such an expression be admissible). It is necessary to point out once more that archetypes are not determined as regards their content, but only as regards their form, and then only to a very limited degree. A primordial image (q.v.) is determined as to its content only when it has become conscious and is therefore filled out with the material of conscious experience. Its form, however, ... might perhaps be compared to the axial system of a crystal, which, as it were, performs the crystalline structure in the mother liquid, although it has no material existence of its own. This first appears according to the specific way in which the ions and molecules aggregate. The archetype in itself is empty and purely formal, nothing but a FACULTAS PRAEFORMANDI, a possibility of representation which is given a PRIORI.

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stripping the world and existence from himself (Buddha).

I would say that both are right. Western man seems predominately extraverted, Eastern man predominately introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both without and within.

Light is followed by shadow, the other side of the Creator. This development reached its peak in the twentieth century. The Christian world is now truly confronted by the principle of evil, by naked injustice, tyranny, lies, slavery, and coercion of conscience. This manifestation of naked evil has assumed apparently permanent form in the Russian nation; but its first violent eruption came in Germany. That outpouring of evil revealed to what extent Christianity has been undermined in the twentieth century. In the face of that, evil can no longer be minimized by the euphemism of the PRIVATIO BONI. Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocation. We must learn how to handle it, since it is here to stay. How we can live with it without terrible consequences cannot for the present be conceived.

Thus, every effort is made to teach idealistic beliefs or conduct which people know in their hearts they can never live up to, and such ideals are preached by officials who know that they themselves have never lived up to these high standards and never will. What is more, nobody ever questions the value of this kind of teaching.

If anyone is inclined to believe that any aspect of the NATURE of things is changed by such formulation, he is being extremely credulous about words. The real facts do not change, whatever names we give them. At most we have taken a false attitude toward reality, if the new name implies a denial.

The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the relativity of its statements. Where the psyche does announce absolute truths--such as, for example, "God is motion,"

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I often asked Jung for specific date on outward happenings, but I asked in vain. Only the spiritual essence of his Life's experience remained in his memory, and this alone seemed to him worth the effort of telling. "I know too many autobiographies, with their self-deception and downright lies, and I know too much about the impossibility of self-portrayal, so want to venture on and such attempt!" ~~XXXXXXXXXXXX~~
 Only what is interior has proved to have substance and a determining value. As a result, all memory of outer events has faded, and perhaps these 'outer' experiences were never so very essential anyhow, or were so only in that they coincided with phases of my inner development.

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J.H.POLLACK: CROISSET THE CLAIRVOYANT.

- 1. Most of us tend to think in pictures when we dream; are in that state between sleeping and waking; or when level of consciousness is lowered.
- 2. Croiset the paragnost is now a t work. Croiset the man becomes seconda ry in me. This is a problem which the peßson Croiset will ask the paragnost in him for advice.
- 3. But Professor Tenhaeff, aware that paragnosts may lose their gifts when they become too business-minded, deploras the fact that so much of Croiset's time has recently been spent thinking about his son's restaurant problems.
- 4. I once compared a mesmerist to a lion tamer and the public to the lions. When the lion tamer gets too close to the lions, they devour him. ... This man is not trustworthy in sexual matters. A mesmerist of psychiatrist must know how to remain aloof from his patients. Otherwise the lions will devour him.

Many phenomena which the spiritualists believed were caused by spirits, could be explained in other ways.

A highly ethical man, Croiset therefore quit the spiritualist group.

6. A Dutch fakir, Henskes, who adopted the stage name of Mirin Dajo ("Great Wonder" in Esperanto) ate razor blades and glass and allowed people to stab his body repeatedly with a spoke, without wounding himself. In his autohypnotic state, there was no bleeding, no pain, and we could scarcely see a wound. But when we didn't give him the opportunity to go into his trance, he bled, felt pain, and there was a wound. His belief in his ~~is~~ invulnerability while performing was so unshakable that he went to Switzerland where he was permitted to perform. There, he developed a religious mania, imagining that he had a divine calling on earth. His Zurich admirers even banded together calling themselves "The Friends of Mirin Dajo". The fakir became bolder and bolder in his experiments. One day he swallowed a small sword and sustained such serious internal wounds that he died.

7. Science has never proved what the reality of the human mind is. We physicists search for a description of reality in our equations but often end up staring at symbols.
8. Metapsychique (not metaphysique) comes from the Greek roots meaning "soul" and "coming after".
9. Einstein proved that time was relative and "timeless", and that the real world perhaps existed independently of our conventional time-space-matter framework. The ultimate reality of the universe may be behind all our five senses undetected, he speculated.
10. Fatigue can blur his images.
11. He has to guard against the slightest verbal suggestions from the people with whom he works.
12. He thinks in pictures instead of words.

INTERVIEW WITH P.B.

Croiset asked P.B. "Why don't the Eastern sages, those of highest consciousness, apply their abilities to help society usefully?"

"I see the aura. In it I see which part of body or organ is disturbed and treat that."

General Croiset's Formula for appearance of Me/We out of You/He.

The unconscious Being
The passive face of God

First course

Positive

That in which he wants to make this knowledge known

Attribute

Negative

That in which God wants to know himself

Creation

That in which he recognizes himself

Principle

Balance

Mind

Soul

Harmony

God's Aura

Matter

Production
partition
liberation
energy
stimulus
binding

rest.
action
movement
reaction
interruption

the conscious Being higher consciousness

Aura of creation

Creation
disarticulation
place
space
time
rhythm

ready consciousness

joy

Last effect
insert

Projection
tempo
meaning
order
form
execution

consciousness

Reflex
reflection
reception
knowledge
wisdom
awareness

subconsciousness

Supplementing
Replenishing

The active face of God
The material

In a narrow hallway squeezed tightly between two tall buildings in the Drechtstraat of William the Silent, I met the man who made this extraordinary prediction.

He is 54-year-old Mr. Gerard Croiset, a hawk-faced former grocer's assistant who is today Holland's leading paragnost—a person with the ability to "see" past, present, and future.

He says he cannot explain what he claims to be his uncanny powers. "I regard them as a gift from God," he says.

Mr. Croiset sat drinking soup in his plant-crowded living-room as we talked.

"Though the police may not always admit it, I have been



GERARD CROISET

A gift from God?

called in scores of times, unofficially, to help them in their investigations.

"I don't really care whether people believe I have this clairvoyant power or not.

"I do not use my power for commercial gain. I might lose it if I did. And I charge nothing for my services."

There are some policemen who pay tribute frankly, and with awe, to what they call Mr. Croiset's "astonishing power."

In The Hague suburb of Voorburg, 33-year-old David von Woudenberg, a chunky police inspector who is studying law, told me: "The man is incredible. If I ever become a police chief, I will not hesitate to call him in should something baffle me."

era of creation



BOOK QUOTE: R. K. Aiyar: Author, "The Saint of Sringeri".

12/

(1) He had already realized the Self but, as pointed out by Sri Sankara, and by Vidyanaraya, there were two more courses. First, the elimination of tendencies and second, manonasa, meaning the cessation of mind activity before the state of jivanmukta could be reached. This necessitated the saint being in trance very frequently, forgetting the external world.

(2) The state's elephants, cavalry and infantry and bands went in front of the beautiful flower-decked palanquin in which the saint was seated. The Maharaja of Mysore, himself, the Prime Minister and the high dignitaries of the state walked alongside him. Groups of Brahmins chanting the Vedas kept up the rear. The whole procession covered half a mile and was a grand sight.

(3) The Sankara of Sringeri Monastery who was the guru of Subramanya Iyer and in whose traditional teaching P.B. was initiated, died in 1912. The present book is about his successor who died in 1954 and his name was Sri Chandra Setkhara Bharati Swamigal.

(4) The saint felt that it was futile to talk and discuss about the nature of Brahman when people were not able to give up or did not care to perform their duties properly. He said the most ignorant of people know that it is sinful to utter lies or to cheat or to injure. They do not need to be taught (this). Yet, are they observing these simple rules in their conduct? Let them practise

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what they know is proper. It will then be time enough for them to consider their higher spiritual duties.

(5) Hatred is bound to provoke more hatred.

(6) Two other books by the same author, deal with the same Sankara of Sringeri as this one. One is called, "Dialogues with the Guru", and the other is called "The Call of the Jagadguru".

(7) His Holiness said, "I was in perfect peace when a thought disturbed it. I realized you were sitting near me and expected me to speak. This lead to the further thought, that I must speak. I recollected that to-speak was a verb, requiring an object. That all objects in the universe come under two categories, the true and the false. The true, is the Brahman and the false is the world of forms. Either of these two things would therefore have to be spoken of; but Vedanta declares that Brahman the True, is beyond all speech and even beyond all thought. So, as an object of speech it is out of question. There was thus, only the world left to be talked about. But regarding the world, Vedanta declares that it is incapable of being explained in words. So, also, it seems to be out of question as a fit object of speech. There is no other object available. So, for want of an object there could be no speech. When I came to this conclusion I realized I had come back to where I started and that I need not have allowed these thoughts to disturb me."

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(8) When it is our object to minimize our mind impulses, it is not proper to give room for fresh impulses. Immediately one idea is carried out, another idea will crop up demanding its fulfillment. In this way the ideas go on increasing and the desire to have them carried out will also go on increasing leading to ever-increasing external activities. If, however, we effectively curb the very first impulse, the later stages will be eliminated. That is why I did not think it proper to entertain the idea that came into my mind and curbed it.

(9) He was to all appearances, a dunce, till the grēat Sankarya, the first one in the Order, put him the question, "Who are you?" Long after he was accepted as a disciple even, his co-disciples did not realize his worth. So, the first Sankara pointed out to them, 'if he would only write a commentary on my commentary, on the Brahma Sutras, it would be a brilliant production. But it is difficult to bring him down from his plane of Self-realization to that of authorships.'

(10) A learned pundit used to expound the Bhagavad-Gita in a popular way to large audiences and got well paid for it. He came to the Saint, who said, "I hear you are expounding the Gita. I'm glad to hear it; but that you are not attaching any value to one stanza in the 18th chapter. The pundit hung his head for this is the stanza which says: "This must not be given out to anybody who has no tapas, nor to one who is not a devotee nor to one who is not earnest about learning or to one who dislikes me."

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(CON'T: BOOK QUOTES -R.K. Aiyar's "St. of Sringeri"

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(11) The Saint did not care to answer abstract questions on Dharma or Vedanta, which did not personally concern the questioner. He felt that in answering them he would be not only not helping the questioner in any way but also wasting his own time.

(12) A disciple interested in historical research came and said, "It is well known that the guru of Sri Vidyatirtha...etc., etc.," the Saint interrupted him and said: "Is it necessary to know this for understanding the book, Panchadasi? What does it matter in which ever way it is? How do we benefit by knowing this, and what do we lose by not knowing it?"

(13) QUESTION: When the scriptures say, "Study the Vedanta after taking Sanyassa," is that not equal to prohibiting householders from studying Vedanta?

Answer: "Not necessarily so. The four qualifications are necessary for those who want to know Brahman. You do not want to know Brahman. You only want to know what the book says. It is only curiosity that compels you to want to look into it and your reading will not lead to knowledge of Brahman. But, it may help you to understand a few of the ideas; and it may familiarize you with such terms as 'maya', 'Atman' and so on, which are met with in such books. For this, one may read Vedanta."

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(16) The definition of a mantram is not a mere collection of syllables. It is a mantra only when it is attained by a competent disciple through the channel of initiation imparted by a guru with his blessings. Mere repetition of the syllable is mere noise, not a mantra. A disciple must approach a guru and get the mantra as a mantra, then only will it be an initiation.

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(18) The divine forms are the highest Reality. We, Advaitins say, these forms are the highest manifestations of the Reality which is really formless.

(19) In all cases of enjoyment, the enjoying subject is conscious, and is the Self; the enjoyed object is the unconscious non-self. If a devotee enjoys the divine Presence he really makes the latter an enjoyed non-self and non-conscious. This is a sacrilege, not tolerated by Advaita.

(20) How is it logically possible to formulate any form for God without granting the existence of some space where God is not. If therefore we limit Godhood to any form we are really denying Him omnipresent. This is a sacrilege.

(21) Our scriptures insist that no teaching should be given to anyone who does not earnestly ask for it. The earnestness becomes apparent from the method of asking. The proper way to ask is prescribed in the Gita: "One desiring spiritual instruction must reverentially approach a proper guru, prostrate before him, serve him devotedly, earn his grace and then ask him until the doubts are cleared."

(22) The divine-Self is ever-shining and never lost. Effort is required only to get rid of the mistake, the hiding factor which is responsible for non-perception of the Self. This mistake must be eradicated. No effort is necessary for perceiving the Self, only to get over the non-perception of it. All spiritual efforts are aimed only at destroying this ignorance, not as a means of realizing the Self.

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(Con't. BOOK QUOTES R.K. Aiyar "St. of Sringeri" 133

(23) Thought and expression are within the world of duality. It is not possible to define the highest reality through them. If, however, the attempt is made to define it, then it must be done in their way, it cannot be done in any other way. Therefore, in that case, we have to use such words as 'attain' 'reach' and so on...but these words must not be understood literally.

(24) Everybody engages himself in the reforming of everybody else. This is not only fruitless but leads to controversy and hatred. Our life period is short. Even to lift ourselves up, many births are required. So it is not practicable to spend time uplifting others. Further, it is a mistake to think that others will heed what we say. They have their own prenatal tendencies. If we lead a good life some persons may follow our example. We must be very careful how we conduct ourselves.

(Con't. BOOK QUOTES R.K. ALVAR "St. of Strangers")

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(1) As knowledge increased I was less and less able to accept the main thesis of Mrs Atwood's "Suggestive Enquiry into Hermetic Mystery", while her friend's Mme Isabel de Steiger's "On a Gold Basis" is a sorry spectacle of confounded and confounding thought by one who was incapable of writing intelligible English. It is impossible to think she was in possession of any Mystery worth the price. (2) Wynn Westcott and Macgregor Mathers, of the Order of Golden Dawn I knew sufficiently well to loathe their false pretences, their struttings, and their ignorance. (3) I was carried successfully beyond the stage of an occult believer, and issued finally from the deeps of hallucination into an emancipated mind-stage. (4) Mrs Pott's hypothesis that Shakespeare was written by Bacon is ineffably fatuous, raving mania. (5) According to my mature judgment, my book "The Occult Sciences" was the last flicker of a dying belief that there is something which corresponds to a factual belief in things occult. Those who believed therein, above all those who claimed Secret Knowledge, had wearied me. I collected materials for appreciation of modern occultism at its true value—that of the mountebank and quack. (6) I rapidly outgrew the matter of my book "Azoth" and came to distrust its 'inspirational' manner. (7) The simple process by which Braid entranced his hypnotised subjects was identical with that out of which came the immortal "Theosophia" of Bohme. (8) We need the witness everywhere of this still state of mind, above all in case there are more evil days approaching for the world (written 1937). (9) The Word is not Man and God: it is God only. Learn to know God alone, and the end of being is reached—the still being which liberates from the world of images into pure unmixed intelligence. It does not prevent one from walking about and doing one's daily work. The way ultimately leaves behind all figured representations of the mind, the kaleidoscope of external things. The still Light shines in and from within the mind, in that state which is Life in God. (10) I declined dear Old Oclott's offer to become Librarian at Adyar. He and I were outside creed and dogma. I knew that East and West speak the same language on ultimate Realities because they draw from one Centre. My rejection was justified by the succession of affairs, the advent to power of Annie Besant, and the presence of Adyar of Leadbeater, from whom I shrank instinctively, almost indeed in a physical sense. (11) I wrote "The Way of Divine Union" during the war (1st) as a medicine for my soul but its significance appearing at such a time was realised by reviewers and warmly welcomed and in most divergent quarters. Was it that the voice of one speaking

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(WAITE)

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concerning inward light was like a voice of mission, rising above the rack of dissolving kingdoms. It was good to find in those days that at what I should call my best and highest I was not an utter alien bearing witness to realms to those who would not hear. (12) On that which may be termed within I had contemplated so long that it spoke to me only in a great stillness. (13) THE MIND OF MAN, TRANSMUTED AND ABSORBED IN UNION, PASSED OVER THE THRESHOLD TO THAT INDRAWN STATE OF DEITY, Ayin Soph, BEYOND ALL FORMS AND MODES BY WHICH GOD IS UNDERSTOOD BELOW; MY THESIS IS THAT ALL WHATSOEVER WE KNOW AND CAN KNOW OF GOD LIES WITHIN THE HUMAN MIND, THAT THE QUEST IS A SEARCH IN OUR OWN BEING, AND THAT THIS WAY IS WITHIN. THERE CAN BE NO OTHER SEEING IT IS WE WHO ASCEND HEIGHTS? WE WHO EXPLORE DEEPS. IF WE SAY THAT AN IMPOSED ASCETIC REGIME CAN HELP US, WE PUT CART BEFORE HORSE; BECAUSE IT IS OUR OWN MIND WHICH ACCEPTS THE ASCETIC PATH. IT MEANS THAT ONE MIND CAN HELP ANOTHER; BOOKS CAN HELP US IN THE EARLIER STAGES, THEY ARE GREAT AWAKENERS: THAT WHICH THEY AWAKEN IS MIND! IF WE SAY THAT A SPECIFIC PRACTICE? EXERCISE, MODE, CAN BE OF GREAT AID ON THE PATH, ESSENTIAL EVEN, AFTER ALL ALWAYS IT IS THE MIND WHICH PRACTISES.... If it be said that Mind explores itself and reached a Higher Mind, it remains that Mind is one There are lights, visions, awakenings, from things without, the world and its sacraments, from debate and the flux of thought about us, in books and in music. But beyond all this there lies a quiet world of thought which is full of messages, while BEYOND ALL THOUGHT ANOTHER MIND EXTENDS. THIS ALSO IS A STATE OF MIND, A WORLD OF ACTIVE STILLNESS; OF PURE KNOWING, OF VERY BEING, beyond reasoning and images. It comes and goes suddenly. It is not a term but a threshold. It leads to great dedications: BUT THIS ALSO IS A STATE OF MIND! (14) Our inward modes and phases are varieties of Mind-experience. Inward experiences begin as concepts of the mind, and will be states thereof in attainment. Being drawn back to the Centre is an allegory. There is another state like the end of all desire, for and within which God is All-in-all, since the One only is. This knowledge of God as within possesses our whole being. IN OTHER WORDS IT IS ONE OF OUR STATES; THAT WHICH KNOWS IS MIND, because it can be nothing own else. The personality which must be put away if we are to get at reality, is an absorption of mind amidst things illusory or impermanent. FOR US THE MIND OF GOD IS OUR OWN MIND IN THE GOD-STATE, SINCE WE KNOW HIM ONLY AS HE IS REVEALED WITHIN. (15) The presence of God is as much within those who know only the life of gross senses, who never think of God, as within you and me who may find it difficult to think of anything but Him. (18) The divinity within is however NOT a self within the self. We may distinguish between nouns and ratios; but mind is always mind. We cannot prosecute the quest by your or my mind looking inside itself for another and Greater Mind, as it is, which is God, interpenetrated a supposititious space in occupation ready by Z, which is the mind of you or me. (19) It is very hard to cast out duality. (20) The counsel is that he who would attain God must live God, must become Him by maintenance and unfoldment of the God-idea in mind, and by life within and without led on the basis of unity, on the identity of the inward self with God. For it is more than a practice of the Presence: it is a practice of God himself. It is most difficult but when that which is perishable has died or passed or changed there is nothing so easy, for we are in the repose and simplicity of a continual loving preoccupation

Thereafter, by insensible degrees, the life of watch ceases

That which we have done with our might seems done henceforth of itself. The acting personality without is no longer a preventing bar but a vehicle of transmission. (20) It is not by thought and reasoning but by a work of love and life. (21) If we come back from any of our deeper searchings to say I am He or that He is I, this is the truth indeed; yet we have made, comparatively speaking, an unprofitable journey. But if we come back, saying, God is and He only, we have brought our treasure with us (22) The last mind-pictures dissolve and are replaced by a still imageless vision, the messages of which are caught at only in the negation and abstraction of all. It is a state without likeness, beyond the modes of contemplation in a well of being, from thought and act apart (23) From however far away, it sends messages even now, remote intimations. It tells us that the Word of God is our own Word, & that there is no other (24) (I am) one who has never had Guides or Teachers (25) There is a pure state of being to be found at the end of the Quest, where time ceases, understood as the measure of activities and the change they bring, utter stillness. (26) That which leads to Reality does not belong to systems: cogitation can not take us there (27) The intimations of Reality come to us there-in, apart from pictures, apart at least in glimpses, or just in so far as we can baffle the insistent interventions of active thought, bent on examination and sifting, on counting up the values. If and when we have learned to live in this state at will, we are in another mode of knowledge, no longer amidst mere intimations and in the granting of occasional glimpses. (28) It is to learn what it is TO BE STILL AND TO REALISE GOD IN THE STILLNESS. There may seem nothing so simple than to cease from all endeavouring and maintain an inward calm; but there is sometimes nothing more difficult. It is hard to cast out all images which arrive thru channels of sense and reduce those of the mind to a least and vanishing point. In reality, IT IS A CALL OF LOVE, A COUNSEL THERETO AND THEREON, AND THOSE WHO CAN RECEIVE AN AFFIRMATION PUT THUS MAY BE SAVED MANY YEARS OF VAIN ADVENTURES; there is no way but that of love. (29) The personal self has to be forgotten if we would awaken & find Reality. (30) IT IS WE WHO STILL THE MIND AND HEART and wait on revelation in the silence. When it comes, it is we also who hear; and when it speaks within us it is we ourselves who speak: ALL WORDS ARE THOSE OF MAN; (31) Whether the subject at issue be great or small, of God or Man, when it passes into expression thru the channel of individual minds it is tintured by those channels: and when, so expressed, it pours into a new receiving mind, it is tinged again. In all cases the final judgment is for the individual mind (32) It is we who unfold the cosmos in the course of mind's research; it is not to be said that we make it, but we bring it forth to view. (33) Insight at some future date can be made the here and now, for those who explore the implicits of sub specie aeternitatis. There may follow what is called adventus Christi in mentem, but that which is said to enter is already there. (34) Hate denies Union. Evil is of hate and haters. (35) WE ARE THAT WHICH WE SEEK; (36) No man has seen God, the reason being that He is within and not without. (37) I am very sure that questers come to a time when they must pass beyond signs, symbols, sacraments, images, all outward, to reach within where they have served their purpose. (38) NO MAN GIVES THE SECRET TO ANOTHER; IT IS A SECRET OF THE STILLNESS; (39) I may come again: who knows? There is a coming forth on mission. There are many worlds and work to be done.

The Vedantists of Sankara's school describe this self-manifestation of the transcendent Absolute Spirit in the phenomenal plane as Cit-Vivarta and hence they are called Vivarta-Vadi. Vivarta is distinguished from Parinama, since the latter implies a kind of transformation of a Cause (partly or wholly) into effects of the same order of reality as the Cause, while the former means the appearance of a Cause in the forms of effects of a lower order of reality without involving any change or modification in the Cause. Vivarta-Vadis hold that as the Supreme Spirit is above all changes and modifications, He cannot be regarded as a real cause of a real world-order, but only an illusory cause of an illusory world-order. The Vivarta Vada of the Vedantists is not unacceptable to the Yogis, if Vivarta means the self-manifestation of a Reality of a higher order in the forms of realities of a lower order, i.e. the self-manifestation of One Transcendent Spirit in the forms of a plurality of phenomenal existences. But the enlightened Yogis find no reason why such self-manifestation should be regarded as illusory appearance, nor do they see any necessity for recognising such an inexplicable extraneous entity or power, called Maya, essentially unrelated to the Supreme Spirit, for explaining this self-manifestation of The Supreme Spirit. in the forms of phenomenal realities. What the Vedantists conceive as Maya is given a much more exalted position by the Yogis, who regard this Maya as the Cit-Sakti (the unique and inscrutable, eternal and infinite Power of the Spirit for free self-expression in infinite ways), immanent in the essential nature of the Supreme Spirit. Maya, of conceived as the Mother of the Cosmic order, must be regarded as the real Power of Brahma. What is called Sarbajnata (omniscience) of a Mahayogi does not mean the phenomenal knowledge of all the details of this Cosmic System, but the intuitive or spiritual knowledge of the Ultimate Truth of all existences. When the mind is illumined by the experience of the essential Truth of its own being and of the being of the universe, there is no sorrow for it, no sense of limitation and bondage, no desire, and struggle.

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AKSHAYA KUMAR BANERJEA: PHILOSOPHY OF GORAKHNATH
WITH GORAKSHA-VACANA-SANGRAHA. 143
Mahant Dig Vijai Nath Trust, Gorakhpur, 1962.

When this Divine Power (Kundalini) is awakened in a man, his spiritual yearning becomes intense; his vital and mental energy is easily and almost spontaneously concentrated in the central Sushumna-Nadi and strives to rise above in this spiritual path. The power of determination is immensely increased, the internal and external obstacles in the path of spiritual progress are easily conquered.

The instructions of an enlightened Yogi, coming out of his heart with the force of his inner experience, carry conviction to the hearts of the listeners and often bring about a radical change in their outlook and mode of thought. His very presence ~~exerts~~ exerts a mysterious influence upon the consciousness of those who come to learn from him, and even upon the cultural atmosphere of the society in which he lives. But usually the enlightened Yogis adopt the usual means of imparting true knowledge to them. The Yogis convert themselves into Philosophers to suit the purpose of their teaching.

The enlightened Yogi-teachers encourage their intellectualist disciples and truth-seekers to take to the systematic study of philosophy with an unbiassed mind as a very suitable method of self-discipline and self-enlightenment. To these enlightened teachers every well-reasoned system of philosophy is a particular mode of intellectual approach to the same supra-intellectual Truth and a particular form of effective discipline of the intellect. When the intellect is properly disciplined and refined, it becomes much easier to transcend the domain of the intellect.

Its principal aim should be to make the individual phenomenal consciousness free from all kinds of bias and prejudice, all forms of narrowness and bigotry, all sorts of pre-conceived notions and emotional clings, and to raise it to the pure supra-mental supra-intellectual spiritual plane, in which it may be blessed with the direct experience of Absolute Truth by becoming perfectly united with it. It was with this object in view that Yogi Guru Gorakhnath taught what might be called a system of philosophy for the guidance of the truthseekers in the path of intellectual self-discipline.

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PETER STERRY (3)

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"While the Soul is wholly intent upon the Glory of God in Prayer, many sweet Appearances, high Truths shew themselves clearly to the Soul, which were before unthought of or very difficult".

It is a philosophy of religion which sees in Christianity the natural outcome and true continuation of the best ancient Greek thought, as well as of the religion of the Hebrews, and which places Reason above the revelation of scripture. His religion and philosophy are essentially the religion and philosophy of a poet. The influence of Nicholas of Cusa on his theology is very marked indeed. He writes: "God is Being it self in its simplicity and absoluteness, the first, the supreme, the universal Being". All other existences are, to use Sterry's expression "shadowy".

"The Creation of the World was a Vail cast upon the Face of God, with a figure of the Godhead wrought upon this Vail, and God Himself seen through it by a dim transparency; as the Sun in a morning, or Mist, is seen by a refracted Light through the thick medium of earthly Vapours". "God is present in every creature".

The link between the Absolute and the World of Appearance is found by Sterry in the Ideas. The Ideas are the ideal and perfect forms of all things.

True liberty for Sterry is perfectly consistent with complete determinism. He contends that liberty is simply "a relation or harmony between the essence or nature of each thing and its operations."

Sterry's ethics have many points of contact with those of Spinoza.

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LECTURER K. TIMOTHY WARE: THE MYSTICAL TRADITION
OF THE CHRISTIAN EAST.

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(1) Mystical traditions display both a measure of unanimity and a measure of diversity. Unanimity because whatever their culture or religion, whether Eastern or Western, there is a striking unanimity among the great mystics. Diversity, because each mystical tradition is at the same time rooted in a particular form of religious faith and expresses itself in a particular dogmatic framework. According to Saint Dionysius the Areopagite, late 5th century, there are two possible ways of speaking about God: the way of affirmation and the way of negation. Both ways are imperfect, for the divine reality lies far beyond all speech and language, above all human negations and all human affirmations. Of the two, however, the negative is markedly the less deficient as man comes nearer the truth in saying what God is not than trying to say what he is. Beyond the negative there is of course a yet higher way and that is to say nothing at all, the way of quietness and repose.

(2) The mind, normally dispersed among a variety of thoughts and ideas, must be brought from agitation to quietness, from multiplicity to scantiness and poverty. As Evagrius, died 399, teaches: "Prayer is a laying aside of thoughts."

(3) How is communion possible if God is beyond all being and all knowledge. To this the answer of Byzantine theology is to draw a distinction between God's essence and his energies. The essence remains absolutely unknowable to man, but the divine energies permeate the whole of creation and with these energies the mystic can have a union with God, not with his essence.

(4) When the Jesus prayer finally descends from the head into the heart, from there it dominates the entire personality. It grows increasingly spontaneous singing within a man of its own accord, its rhythm identified more and more closely with the movement of his heart. Eventually it becomes entirely self-impelled and thence forward unceasing. It continues uninterrupted within him whatever work he is doing.

(5) In the Mohammedan practice of *dhikr* which occupies a central position in Sufism, there is a continual repetition of the divine name Allah, either by itself or as part of some short phrase.

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- (6) Some Greek writers recommend a special bodily posture to accompany the Jesus prayer. One of them writes: Sit down alone, raise your mind above all passing things, rest your chin on your chest, turn your bodily eyes together with your whole mind towards your navel, hold the drawing in and the breathing out of the breath, then search mentally for the place of the heart where the soul resides. Most likely the author of the foregoing instruction was Saint Nicephorus, who lived on Mount Athos in the early 14th century.
- (7) These postures and breathing exercises have been sharply attacked by various Western critics, mainly Roman Catholic. Yet for all its apparent naivety it rests upon a perfectly sound principle that man is a single integrated whole, a unity of body and soul. If this is so, then the body as well as the soul has a part to play in the work and prayer.
- (8) In the Mohammedan dhikr those who call upon the divine name Allah are recommended to link this invocation with the rhythm of their breathing.
- (9) The Eastern orthodox mystic believes that he beholds the divine light of the Godhead and that this is nothing else than the uncreated energy of God. That to experience this light is to meet God face to face so far as this is possible for man. In its emphasis on the body orthodox mystical theology has a message of great value for the contemporary world. In many works of Western spirituality there is a deviation towards what may be termed angelism. The place of the body in the spiritual life is minimised. Man in practice is regarded as a kind of angel.
- (10) Are the higher degrees of inner prayer possible only for those dedicated to celibacy and solitude or are they obtainable by someone committed to the obligations of life and service in the world.
- (11) A number of Eastern writers imply that it is not enough for a man to be celibate he must also be a hermit. Even the life of a monastic community, they argue, offers too many distractions. So it is necessary to withdraw into the desert.

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(5) The Eastern orthodox mystic believes that he beholds the divine light of the Godhead and that this is nothing else than the uncreated energy of God. That to experience this light is to meet God face to face as far as this is possible for man. In the emphasis on the body orthodox mystical theology has a message of great value for the contemporary world. In many works of western spirituality there is a deviation towards what may be termed angelism. The place of the body in the spiritual life is minimized. Man in practice is regarded as a kind of angel.

(4) Are the higher degrees of inner prayer possible only for those dedicated to celibacy and solitude or are they obtainable by someone committed to the obligations of life and service in the world.

(3) A number of Eastern writers imply that it is not enough for a man to be celibate he must also be a hermit, even the life of a monastic community. They argue, often too many distractions. So it is necessary to withdraw into the desert.

(12) But at the same time in a few orthodox texts there is a less austere view. The highest state of life this school argues is the state which God calls each man individually. Bounds can not be set to the workings of the Holy Spirit which are infinitely various. The Spirit may choose any man whatever his position in life to enjoy communion with God. According to this line of thought the mystical life is possible for everyone, although it may be easier for monks or hermits, they enjoy no monopoly.

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BOOK QUOTE: Prof. K. Warriar, "The Concept of Mukti in
Advaita Vedanta"

(1) The effort to stop the flow of the mind, to keep it fixed to a chosen theme and steady, is termed, "Abhyasa". It gains in effectiveness when persisted in for a long time without a break.

(2) The aim of the Upanishads using the word, "Ananda" is to denote the Self, figuratively, To recommend its realization to those who are of weak intellect.

(2) Self-consciousness is unintelligible except as a result of confrontation with a non-self.

(3) The spirit reaches the acme of discrimination - which means to rise above all feelings, including even the feeling for beauty, -for, the most beautiful object, being finite, occasions sorrow. Hence, the yogi who discriminates, renounces beauty too.

(4) True knowledge is that of Pure Consciousness alone: For this is free from the subject-object relationship.

(5) Illusions imply a ground which sustains them and so outlives them. The world of illusory objects is sustained by consciousness which, unlike these objects can stand by itself and therefore, is real.

(6) That consciousness can create its own objects is proved by the dream experience where consciousness plays the part both of subject and object. So long as consciousness is not rooted in pure consciousness the tendency to know duality will not cease. Even the experience, "This is all pure consciousness" is a process of objectification and so, does not represent the highest state of pure consciousness. Only when consciousness does not cognize any object is it pure. In the absence of the object, the subject as

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apprehending also ceases.

(7) The Real has to be realized within one's self and not from verbal instructions even of the wise, since they are bound to be replete with superimpositions of interpretations of reality. The Real, is independent and unique but the dependent existence cannot be either. An object which depends on another for its existence is synonym for the phenomenal, that is, what on examination turns out to be illusory. What Buddha taught about skandhas must be treated as conventional only - accepted for the purposes of instruction - and from the point of view of the populace, not as final truths.

(8) To maintain the vow of celibacy, the Jain monk should avoid all discussion of the topic relating to women; should not contemplate the forms of women; should not recollect his previous relations with women; should avoid too much eating of highly seasoned dishes and should avoid all proximity to women.

(9) Knowledge enlightens, penance purifies.

(10) The Jain monk who wishes to die may adopt the method, vowing not to eat at all and this will be without any blame.

(11) The difference between the Jain Tirthankara and the ordinary enlightened monk is that the former has the additional power while on earth of revealing and practising the Truth and founding a religious community.

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(Con't. BOOK QUOTE: PROF. WARRIER "Concept of Mukti...")

(13) The separateness of individuality is only from the point of view of Vyavahara, or experience. For the essence of all jivas is consciousness.

(14) A supervised creation is out of the question. So, the universe has to be regarded as an endless process of things coming into existence and passing out of it.

(15) The inborn nature of the true Self is no more eliminable than heat is from fire.

(16) The place of beauty as a value, has not been directly discussed by any of the thinkers of the Advaita school.

(17) The liberated soul never loses his equanimity. His titiksha never deserts him.

(18) He perceives that the evil - so called - no less than the good, comes from the divine. He accustoms himself to the vision of the Divine in the terrible and ruthless phenomena of the cosmos as readily as in the beautiful and the sublime.

(19) Shankara speaks of special cases where the liberated soul reappears in the world of phenomena to continue some mission divinely entrusted to him. This special mission may take several life periods to exhaust itself. At the end of his mission, he is then able to attain absolute deliverance from embodiment. God calls upon him to discharge a mission of service to struggling humanity, to open the eye of the unregenerate man to the highest value of the world. For this, the saint puts off his complete merging in Para-Brahman.

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Con't. BOOK QUOTES: Prof. Warriar, "Concept of Mukti...¹⁵⁹"

(20) In the dualistic school of Madhva, not all individual souls can achieve deliverance. Those who are fit for it alone, will be delivered.

(21) Madhva says that the gulf between the individual soul and God will always remain unbridged because the soul has few virtues, while Brahman is of infinite excellence.

(22) Madhva denies that the individual soul can attain identity with God. True, in the Upanishads there are affirmations of such identity. But he says they mean only similarity.

(23) Madhva maintains that the knowledge of the individual souls dependence on God is a condition for winning liberation - for it will please God and induce Him to grant liberation. This of course applies only to those who are fit for liberation.

(24) As in all other schools of Indian philosophy, so in Advaita, meditation is regarded as indispensable for the knowledge of God.

(25) Two real and opposed infinities cannot make for a satisfying solution for the problem of liberation. They create difficulties for thought for they are born of confused thinking.

(26) In the Indian Philosophy Congress of 1952, page 130 of the printed proceedings there is an excellent article by Dr. T.M.P. Mahadevan, entitled "Can there be ethics without Metaphysics?"

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(1) I learned to become conscious of small things to which formerly, I would not have given any importance- such as making one's movement part of one's meditation practise. I learned how to move about with -in the precincts of the monastery, always in the direction in which the planets move around the sun, signifying that one should always feel oneself in the presence of the Buddha, the spiritual sun. Thus, even if I merely wanted to cross the courtyard to the buildings on my left side, I had to turn to the right and circumambulate the whole temple in order to reach my destination.

(2) Musical inspiration is entirely absent in southern Buddhism of Ceylon on account of the mistaken view that music is merely a form of sense-pleasure. In consequence of this, the religious life there had taken a dry intellectual form where the higher emotions were suppressed. Book knowledge had become more important than experience, letter more important than experience. No wonder, therefore that it was believed that no arahans could arise after the first thousand years of the Buddhist era. Ceylon has not produced a single saint during the long period since then. And it was thought that it is no more possible to enter into the higher states of insight or to discuss the deeper experiences of meditation. Thus, Ceylonese Buddhism had become a matter of the past.

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(con't. 3) learning from them. As long as we concentrate on other peoples faults, we deprive ourselves of the light."

(4) One should imagine the Buddha in the form of one's guru; and having done so, to a degree that one feels his very presence, one should visualize him seated in the posture meditation above ones head, and finally merging into ones heart."

(5) I found a friend in a learned Mongolian lama who knew English and helped me with my Tibetan studies in exchange for practising English. He had studied for twenty years in one of the great monastic universities near Lhasa, where he acquired the degree of Geshe and subsequently worked for a well known scholar, Stael Holstein, in Peking. His name was, Ghubben Sherab, although he was generally called, Geshela.

(6) Tranquillity, is not stand-still. It does not consist in stopping the mind, but in not obstructing its movement by artificial concepts ^{or} by breaking its flow by dissecting its movement into momentary phases in the futile attempt to analyze its nature. This does not mean that we should give up thinking - which would be impossible - but we should not get caught up in it.

(7) I now realize what the guru meant when he spoke of the Kerin, the creative state of meditation.

(8) I realize more than ever how much we pay for the security of a sheltered-life: When every detail of our life is planned and regulated, every fraction of time determined before hand, then the last trace of our timeless being, in which freedom of soul ex-

(cont.) "The Way of the White Clouds" Lama A. Govinda
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ists, will be suffocated. This freedom does not consist in being able to do what we want, it is neither arbitrary nor wayward, nor the thirst for adventures, but the capacity to accept the unexpected, the unthought-of-situations of life, good as well as bad, with an open mind. It is the capacity to adapt oneself to the infinite variety of conditions without losing confidence in the deeper connections.

(9) Tibetans, walk very slowly but at a steady pace bringing their breath in perfect harmony with their movement: Walking therefore becomes almost a kind of conscious Hatha-yoga, especially when accompanied by rhythmic recitations of mantras. This has a tranquillizing and energizing effect.

(10) In the vastness of nature there is nothing to divert the mind from itself, because Nature never interferes. It is mostly the effects of other minds that interfere with our consciousness. But in the uninhabited regions of the world, the mind expands, unobstructed.

(11) Mere awareness, without relationship to form or experience, without the process of identification and coordination, is as futile as a merely automatic reaction. Systems of meditation which claim to practise mere Awareness, are pure self-deception, because it is impossible to be fully conscious of anything without reference to previous experience. And, even if this were possible, no spiritual or other gain would result from it. It would merely be a temporary regression into a state of vegetative or animal-like existence leading to a state of mental stagnation and unjustified

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(12) Directed-ness and spontaneity of consciousness may appear to be mutually exclusive, for which reason some of our modern apostles of spontaneous living and intuitive thought deceive themselves and others with the idea that any form of logical thought of purposefulness intention of spiritual direction - in fact, any form of striving to overcome one's limitations -through meditation or any other way, are all forms of preconceived ideas with which we violate our intuitive genius. All this is very attractive for those who need a fashionable excuse for not exerting themselves; for merely drifting through life; mistaking winds and unpredictable behaviour for signs of spontaneity; laziness, for a sign of detachment and indifference towards moral values or towards the weel and woe of others, for a sign of equanimity.

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(14) The first guru always occupies a central position in the pupils heart. But this does not preclude him from sitting at the feet of other teachers who might benefit him. Because there is no competition between real gurus nor between different aspects of truth. Each teacher can only reveal what he himself has experienced or realized, of what he himself has become the embodiment. No single teacher can

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1. With every human being something new has come into the world that has not been before, something that is the first and unique. The Maggid (preacher) von Zloczow: "It is the duty of everybody in Israel to know and to think that he is a unique being in the world and that no one like him has ever been in the world for if there had ever been one like him there would be no purpose in his being there. Every person is a new thing in the world and he should make his individuality in this world perfect."
2. When every human being from his point, from his being can reach God, then the human race as a whole, progressing in all ways, can also reach him.
3. On the particular way man reaches God can tell him nothing else but the knowledge of his own being, the knowledge of his real individuality and tendency.
4. A Zaddik teaches: "There is nothing in the world which does not point out a way to God to you".

C.F. von WEIZSÄCKER: THE WORLD VIEW OF PHYSICS

(1) Leibniz dared to say that God had not made a better world because he could not make a better world. But that lay not in his impotence but in the fact that this world is the best possible. If this is understood, then God's creation is justified, the Theodicy has succeeded. Is, not, conversely, every hope of a better world cut off by this reasoning? Must not the thesis of Leibniz have as its consequence the most extreme pessimism? (2) The philosopher, in Leibniz' sense, should succeed in seeing not with the eye of his limited human existence, but with the eye of God; then the choice between optimism and pessimism would be resolved. He would see what the world, IF IT IS TO BE AT ALL, must necessarily be as it is. Thus he would no longer say 'it is good' or 'it is bad' but simply 'it is'. With that all would be said. (3) In the mathematical law of nature we find, with Leibniz, mind in matter. (4) Quantum physics is the most radical of modern theories and empirically the most fully confirmed; it can teach us most about philosophical problems. (5) Empiricism proceeds from the conviction that we know everything we know thru the senses (Locke). Its first logical extension is the doctrine of Berkeley, that we know nothing at all about a real world, that every sense impression might be deception, illusion or hallucination. This is sufficient to invalidate every inference from experience to the real world. The next step is the doctrine of Hume and Mach, radical sensualism. It argues: Metaphysical realism, which asserts that there is a real world underlying our sensations, and solipsism, which asserts that there is no real world underlying our sensations, are basically neither demonstrable nor refutable, since they do both not allow experience, the only instrument of proof, to have, to have validity as such... It is a misuse of words to apply the concept 'real' to a world that lies beyond every possible experience. (6) Radical sensualism falls into the same

error as radical realism. The very criticism which it applies to the concept of 'thing', it fails to apply to the concept of sensation. Sensations in themselves are by no means given to our consciousness. On the contrary, our immediate perception is of 'things'. (7) Modern 'positivism' has recognized the error of radical sensualism... It assumes a logical-linguistic point of view. It forbids the enunciation of 'meaningless sentences', inscience... (Its) representatives have usually disregarded the narrow limits within which the concept 'meaningless' has a meaning, and have poured out their criticism without distinction, like sun and rain, over bad and good.

(Dr. von Weizsacker also studied under Niels Bohr in Copenhagen)

WALTER C; LANYON; THRUST IN THE SICKLE!

(1) Consciousness is the place where God comes into visibility; (2) The way of man is the long way round. Realizing all things are in the consciousness of God, is the short cut into manifestation. Jesus went within his consciousness, asked of God, not of man. After this inner 'asking' the mechanics will take care of themselves. Stand still, and await the answer (3) Jesus advised taking your attention away from the appearance and placing it on the Power, disregarding the manifestation. Without this it is impossible to move into the new pattern. Unless you take attention away from the seemingly evil pattern of life, you keep it in manifestation by feeding it with the very substance that brought it into being--i.e. conscious thinking. (5) Recognise and understand the Presence, let the government be upon his shoulders, cease the old human will and its efforts (6) Holy men under banyan trees, sitting in meditation, may experience Nirvana while their bodies are rotting with disease; until the Spirit becomes flesh it remains invisible, useless, unreal. What though I tell you of the Spirit if I die with a disease while I am speaking? (7) When are you going to let Stillness hold you in its secrecy and revelation, alone? I AM the Consciousness, the Presence of God. You have always had it, no matter how many spiritual body-bodies told you it had to be evolved (8) The Word which speaks fulfillment into existence is the actual recognition of the Presence, everywhere. (9) Take no thought; all these things shall be added to the unafraid one. The endless planning and trying to arrange things must cease.

JOEL S; GOLDSMITH + THE INFINITE WA

(1) Whenever you leave home or business, pause for a second to realize that the Presence has gone before you to prepare the way, and that that same divine Presence remains behind you as a benediction. Never make a move without realizing the P, as ahead and behind you. (2) Take 5/10 minutes each morn noon night to sit to turn within until inspiration possesses you. The stress of daily living would deprive us of this unless we are careful to retire often into the sanctuary.

Prof T.M.P. MAHADEVAN: RAMANA MAHARSHI & PATH OF KNOWLEDGE

(in madras university journal) (1) Srvana, 'hearing or study' stands for proper understanding of the meaning of the Vedantic statements; these are of two kinds: intermediary texts relate to nature of world & individual, nature of non-dual self: major texts impart supreme knowledge of identity. The first kind give only mediate knowledge of truth, the second direct experience of reality. (2) Impediments are long-established false/beliefs (rational reflection)--and belief that Vedantic teaching is impossible; this should be destroyed thru nididhyasana, practice of contemplation (3) All can take to atma-vicara, even the sinner-- only the sinner should cast away the thought that he is a sinner-- it is not that regulation of food, cultivation of virtues, etc have no use. They are useful so far as they assist one in the practice of atma vicara.

T. MASAI on PLETHON (cont)

(14) P does not reject the existence of luck but asserts that in the last analysis it also comes under the play of efficient causes, and does not escape the causal principle. It is one of two causal series, both predetermined in themselves, unseen by mankind. Thus fortune is not irrational, not outside Providence. (15) The doctrine of destiny is established on: Everything that happens thru a cause; every cause is a necessary must necessarily happen one and what it does is determined.

MAX KADUSHIN: THE RABBINIC MIND. 2nd edition. Blaisdell Publishing Company, New York, 1965.

(1) What we have in normal mysticism is not a logically conceived idea of God but, far more than that, an awareness of Him. (2)

It is forbidden for a person to cause his voice to be heard when he prays. He that causes his voice to be heard when he prays is among those of little faith, he that raises his voice when he prays is among the false prophets. It was expected that the people at large cultivate a sense of the immediate nearness of God. (3)

The experience of God was intrinsic to rabbinic prayer. God's relation to man, tender and majestic at once, becomes in prayer a felt reality. The language of prayer is often the language of poetry, but this is not, in rabbinic prayer, a deliberate intention. Rather, it is the breaking through into words of the awareness of God. (4)

Study of Torah was regarded by the Rabbis as a form of worship, and as parallel in that respect to prayer. Intellectual activity here is an aspect of the inward life, a direct means for mystical experience. (5)

Normal mysticism is experience of God without visions or locutions or other sense phenomena. (6) It is not the special prerogative of particular individuals qualified by an unusual aptitude of temperament; it calls for no more than the psychological equipment required in everyday living. The awareness or experience of God is a phenomenon associated with the integration of the self. What stimulates the awareness of the self also stimulates the experience of God. In normal mysticism there is a steady consciousness of a relationship to God. If the integration of the self cannot be other than steady, constant, neither can the consciousness of God. Both are phenomena associated with the same process and they are thus allied phenomena. (7)

One of the prime characteristics of normal mysticism is the consciousness of a relation-

...: THE HEBREW ...
... Publishing Company, New York, 1955.

... we have in normal mysticism is not a
logically conceived idea of God but, far more
than that, an awareness of him. (1)

It is forbidden for a person to raise his
voice to be heard when he prays. He must
raise his voice to be heard when he prays in
among those of little faith, he must raise
his voice when he prays. He knows the laws
of prayer. It was expected that the people at
large could give a sense of the immediate
presence of God. (2)

The experience of God was intrinsic to
the prayer. God's relation to man, whether
in prayer or in action, becomes in prayer a
relation. The language of prayer is often the
language of poetry, but this is not, in
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Study of Torah was regarded by the Hebrews as a
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thus allied phenomena. (5)

One of the chief characteristics of normal
mysticism is the consciousness of a relation-

ship to God. Being a mystical consciousness, it can be conveyed only by suggestion, or, at best, through metaphors. It is mysticism that does not involve sense phenomena, and this in itself would tend to demarcate the experience of God from other experience.

F: MATTHIAS ALEXAN DER+: UNIVERSAL CONSTANT IN LIVING.

(1) Rising from sitting position in a chair to a standing position is not natural. It was introduced with the chair, the most atrocious institution hygienically of civilised life. Primitive man sat on ground or squatted when not standing. Ease and comfort of squatting is witnessed among less privileged classes, who rest in that position for long periods. This posture requires extreme stretching of the extensor muscles of the legs and abduction of the thighs. Use of chair prevents this stretching. (2) Misdirection of neck & back muscles and misuse of parts leads to harmful undue lumbar curve of the spine, tension of neck, arms legs; misuse tilts head back and down, employing a degree of tension in activity and bringing pelvis too far forward in standing and walking. (3) On a given stimulus to perform some act necessary to change this habitual reaction, consent to perform the act must be withheld, not given, in order that the reaction may be held in check and the nerve-muscle messages inhibited. Otherwise these impeding influences at once come into play. (4) Deformity of neck, round humped back, uneven shoulders, undue lordosis of spine, extreme anterior position of pelvis in standing, undue tension of arms and legs, habit of slumping when seated--all these are evidence the person is being pulled down as if by a rope round the neck. (5) Changes must be made in relativity of head to neck, the head and neck to torso and limbs, reducing the pressure on cervical spine, indirectly correcting wrong axis of head. (6) Wrong use causes shortening of trunk so that cavities are distorted, organs dropped, abdomen made to bulge and sag.

(6) MY TECHNIQUE IS BASED ON INHIBITION OF UNDESIRABLE UNWANTED RESPONSES TO STIMULI, A TECHNIQUE FOR CONTROL OF HUMAN REACTION. (7) Usages of groups of muscles in the neck posterior to the spine are the first that must be inhibited before all others. (8) Movements destructive of nervous tranquillity--sharp jerks, tense rapid jerking walk, plucking wrenching limb-movements, but vastly more destructive, the quick, jerky movements of head and body, shaking, overstrained, overtense, overstrung, --we ape the machine, but our bodies are not made for such movements, such sustained shocks and vibrations of the most intense kind, and our nervous systems instead of smooth movements at low speeds, gentle rhythms quickened only in stress and danger. (8) I discovered that a certain use of the head in relation to the neck, if consciously and continuously employed, ensures the best use of the self as a whole, constituting primary control of the general functioning, both in activity and during sleep. (9) Use of the anti-gravity muscles was so misdirected that the anti-gravity influence which is of vital importance in maintaining equilibrium, was lessened. (10) Moving the head involved movements of other parts of the body which should have remained passive. (11) He has to learn that trying to gain his end is the surest way to failure. What he feels is right, is wrong. He must LEARN to withhold instinctive responses, inhibit, LEARN to withhold habitual reactions, and give consent to the new.

(1) How to practise meditation? "Keep off thots!"

(2) Without mind on it, work can't be done. Yet how to be spirit ally disposed at same time? In deep sleep mind merges in laya but yogi's aim must be to destroy it. In the peace of dhyana laya ensues but **IT IS NOT ENOUGH**. It must be supplemented by other practices, the non-recognition of it as being apart from Self. Everyday activities go on automatically. Know that the mind prompting them is a phantom proceeding from Self.

(3) What are the obstacles to remaining steady in the Real? The first experience is temporary. The bondage remains subtle e reasserts itself in due course. Not by abhyas, regular practice of contemplation, it is destroyed and the experience becomes permanent. Also the seeker after first experience does not understand it, even when his predisposition is overcome by steady devotion. But as soon as instructed by a competent master, permanent experience results.

(4) Tell me the method to reach truth? To be yourself no effort. Liberation is to know that you were not born. **BE STILL**. To be still is **NOT TO THINK**. Know, and not think is the word.

(5) Shall I imagine the Heart centre and meditate on it? No. Investigate 'I'. There is nothing like within or without. The heart-centre is for practice, not investigation. Only one who meditates on heart can be aware when mind ceases to be active and remains still, whereas those who meditate on other centres can only infer that the mind was still after it becomes active again.

(6) Can one imagine oneself as witness of thots? It is only an idea--an aid to stilling the mind. The Self is ever the witness, whether so imagined or not.

(7) Can Jnana be lost? It takes time to steady itself, owing to fluctuation of the vasanas, which veil Self. To remain unshaken, further efforts are necessary.

(8) The common man cannot remain without thinking, but it is difficult for the jnani to engage in thots.

(9) How to get realisation? The Self is always realised, always within your experience. **GO TO THE ROOT**. Seek within. Hold on to the Self. It is already there. But you confound it with ego. Kill ego.

(10) I keep mind blank but do not see God? You are there to see the blank. The thot, 'I have not seen', the expectation to see, the desire of getting something, are all workings of ego, which is all these not YOU. What do you wait for? Be yourself--nothing more.

(11) Contemplation is a forced mental process: samadhi lies beyond effort.

(12) One is the body and all else. Body is only a part. But in the beginning one has to be told that he is not the body because he thinks he is.

(13) The mind is only a bundle of thoughts, which arise because there is the thinker. The thinker is the ego. Ego and mind are same. Ego is root-thought from which all other thots arise.

(14) Contemplation helps to overcome the illusion that Self is visual. The awareness IS the 'I', one's own being. Just on waking from sleep and before becoming aware of world, is that pure 'I-I'.

Hold to it without sleeping or allowing thots in. (15) Inward-turned meditation purifies mind: eventually it remains still without a ripple. That Stillness IS the Self.

(16) Unbroken awareness of 'I' is simply Consciousness. (17) Who sees stones? They are perceived by your senses, which are in turn actuated by your mind. So they are in your mind.

(18) Bring about sleep even in waking state, that is realisation. Effort is directed to, extinguishing the 'I'-thot, not for ushering in the true 'I'. The latter is eternal and requires no effort on your part.

(19) Happiness is to be free from anxieties. Possessions create anxieties, such as their safeguarding, utilisation, etc. (20) So long as predispositions (vasanas) remain latent in the mind, realisation cannot be achieved.

(21) Elimination of thots is wisdom, is the absolute existence. (22) Throw all responsibility on God. Do not bear the burden. Partial surrender is possible in the beginning. In course of time that will lead to complete surrender. What can you do to you then?

(23) If the thinker is sought, thots will disappear, because they are unreal. Absence of thots does not mean a blank. See who the thinker is. (24) 'I' includes the body for the jnani also, but the jnani's is the body only. That is the error. (25a) Who is the thinker? That is the ego. Hold it. The other thots die away. The ego is left pure; see wherefrom it arises. THAT is pure consciousness. (25) The effect of Ramakrishna's touch on Vivekananda was only temporary. Why did not v. sit quiet? Why did he wander about after such miracle? Because the effect was only temporary. (26) The sole criterion of a Mahatma's presence is the feeling of peace on meeting him. (27) Practice is only to prevent disturbance to the inherent peace. You are in your natural state whether

you make abhyas or not. There is no question of having to make years of it, of evolving thru births. Prevent such a thot at this very moment. (28) 'I' is known to everyone it is already Brahman. You need not think 'I am B.' -- simply find it out. (29) Heart is not physical. Meditation should not be on right or left, but on the Self. Who is I? (30) Other places of pilgrimage in the South are also said to be abodes of Siva, and devotees found them so, but only devotees. If they really were, others would find it so too, but do not. So it is true only for devotees standpoint. It is really within one's mind, not outside. (31) Pure Self is simple Being. Waking consciousness depends upon brain, mind, body being associated with it, but simple consciousness persists in sleep without them. (32) That worship is best which suits temperament. (33) Yes, Tantrik sadhana worship can also be about Self-realisation. (34) Samskaras (predispositions) are rendered ineffective by meditation practice and guru satsang but they will disappear AT ONCE if the idea that they are from beginningless time is given up: this itself is a samskara. (35) Both sage and ignorant experience the body. But latter confines self to body, sage knows it cannot be apart from it. Self is infinite for him and latter includes body also. (36) If one did not exist in sleep, then it would mean a man dies every time sleep overtook him and resuscitated on waking! (37) Glimpses must be remembered at other times. By continuous practice their peace will become natural. That is called 'the current'. (38) Does He leave you any moment? IT IS YOU WHO ALLOW YOUR MIND TO WANDER AWAY FROM HIM! (39) The pure state momentarily intervenes between sleep and waking; IF PROLONGED IT IS COSMIC CONSCIOUSNESS. (40) goodness is only relative. Good always implies bad; they coexist. One is the obverse of the other. (41) Struggle is inevitable. One must fight one's way thru to regain primal state. The enemy, thots, will then subside and disappear entirely. (42) If mind is watched thots cease, peace results, the true nature. (43) Where is brain? In the body, which itself is a projection of the mind. Mind creates body, brain, and also ascertains brain is its seat. (44) Sexual impulse will cease when differentiation ceases. This will be when (it is seen that) the other sex and it relation is only mental concept, that the love is of Self only, within, and the happiness is not thought to be without. (45) Destroy the mind by seeking it. When examined its activities cease. Another method is to be aware for its source, Consciousness. (46) It is necessary to be aware while controlling thots, otherwise it leads to sleep. (47) Seekers wander in a maze, intellectually. What do they gain at the end? Only cessation of the trouble of seeking! WHY SHOULD THEY NOT GET THAT REPOSE EVEN THIS MOMENT? (47) Bucke's book is misleading, absurd, claiming realisation is possible only in certain age limits. (48) Thots arise from the 'I'-thot which in turn arises from Self. What does it matter if there are thots or no thots? (49) Even those saints who revived the dead did not revive all dead. If that could be done there would be no death, no cemeteries! (50) The story of Ashtavakra and Janaka does not mean that the guru hands over realisation to disciple. Is not Self always realised? It means by remaining in contact with guru man gradually loses ignorance, thus revealing Self. (51) In ignorance some conceive Brahman as more huge and powerful than anything else. Using Tatvamasi phrase they stuck up air eady with a limited 'I', grow enormously foolish as this 'I' grows enormously! (52) IT can be recognised only if it is consciously attained. (53) Sankara teaches the world is a myth, but even after knowing this it continues to appear, so it must be known to be Brahman and not apart. Is not this the same statement as the Tantriks, who declare phenomena are real because they are part of the Reality in which they appear? (54) Why was this miser-able world manifested? In order that you might seek it! Your eyes cannot see themselves. Place a mirror before them and they can. Similarly with creation. (55) If the world is a projection from the interior, it is projected simultaneously with the 'I'-thot. Ego, India, people appear, but are not independent of you, not apart from you. (56) You have been so accustomed to relative knowledge that it had forged the difficulty of not knowing the obvious Self, because it can not be objectified, yet you are aware of Self even though it is not objectified, as the eyes' existence cannot be denied even tho not provided with a mirror. Knowing Self means being Self. (57) Hathayog is a cleansing process, only you should not stop with it, or with pranayama, proceed further to vedharana and dhyana. (58) One does not know Self owing to in rference of thots. It is realised when they subside and remains free from them. (59) What is the purpose

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MAHARSHI: of creation? It is to give rise to this question! (60)

Investigate its answer, this will resolve into a quest for the Self, and finally abide in its primal Source. (60) The Self is plain to all! (61) M quoted Gita, Ch VI, 26: "His mind at home in

Selfhood pure, LET HIM CREATE NO THOUGHT AT ALL!" (62) Pure Consciousness is the Self. (63) The scientific idea of progress: progress is perceived by the outgoing mind. Everything is still when the mind is introverted. So all the sciences end in the Self; it is their finality. (64) Mandukya Karika Advaita gives Supreme Truth as AJATAVADA: no loss, no creation, no one bound, no seeker, no liberation. There is only the One (65) If Maharshi is bitten by insect is there no sensation? no pain? Since there is no body-idea? M: Yes there is sensation and there is body idea, but whereas jnani thinks "Onx body is myself" jnani knows the main as part of the Self. (66) Attempts to rake up memory fail, but when calm and quiet something flashes in the mind. So mental quiet is needed even for remembrance! Again the genius concentrates his mind until it merges in the subject; in that stillness ideas and knowledge stored from past births flash out (67) The

object of religion. The conditions are favorable and theories of creation--of which there are many and none of which can reach finality--is to (force the mind to see that) phenomena are endless, theories are unlimited because time and space are unlimited while all of them extend outwardly, without the seer no objects, no world is seen. The objects do not come and tell you they are but it is you who say there is world. It has no independent existence. The creation is in you so why look outwardly? Find out what you are. (68) If I accept--presents! must yield to peoples' wishes. It is giving a bait to catch fish! (69) The questioner must admit the existence of his self. I AM is the Realisation. To pursue the clue is vichara. Meditation requires an object, whereas in vichara there is only subject. They differ in this way. (70) Sahaja is without effort. (71) In sleep the head bends but not in samadhi. (72) The ultimate truth is that the description of the Heart is not necessary: it is one among many centres, but in all these centres are meant to help bhavana: Heart is the source of the "I" thought. To understand anything there must be the Self. The Self is obvious. Why not remain as the Self? What need to explain the non-self?

never took to philosophy, (so-called) of creation, gods, etc but (73) I was fortunate exactly to "Who am I?" (74) The present life is unbearable because is not your true nature. Had it been so, no desire would disturb you. (75) Body has been projected by mind; mind itself has originated from spirit. You are spirit. (76) CONCENTRATION is not thinking of one thing; it is putting off all thoughts which obstruct the vision of our true nature. (77) Habit makes us believe that it is hard to cease thinking. If the error is found out, one would not be fool enough to exert oneself thinking. (78) In sleep you are centred within: with waking mind rushes without, thinking this and that. This must be checked. (79) The purpose of avastatraya is to direct the mind towards Reality underlying all 3 states. (80) Why does Maya become active? You are within it, not standing apart in order to ask this question. The same Power envisaging this doubt in order to ask all doubts may finally cease. (81) PROTISMS add zest to meditation and nothing more. (82) Japa fixes the mind. One-pointedness is wanted (83) What makes a man more unselfish prepares him for the highest truth. Service, even business done in God's name lead to this. (84) The mind will not betray itself so cannot check itself. It is not real yet like a thief or you hold on to it, ignoring the real. Search for unreality; or to check it, is fruitless. Therefore seek reality, i.e. Self. That is the way to rule mind. (85) All my learning is limited to what I learnt before 14. I have no inclination to read or learn. Why should I project the mind to read if truth is beyond intellect? The purpose having been gained, there is no use in studies. (86) The peace which permeates saint's atmosphere is the only means by which seekers understand his greatness. (87) Free will is associated with individuality. The only purpose of discussion questions arise? They they are transcended, and you are at destiny. (88) To gauge progress measure the freedom from unwanted things + the degree of concentration on a single thought. (89) The seer being the Self is intimate, whereas objects are alien to him. So where should you go to gain the Self? (90) Yoga is to check the mind from changing--that is the goal of all methods. (91) The n-Krishna says No one is born or dies, and then that numerous incarnations of His had taken place, both statements are true but from different standpoints. (92) Apropos of the claim of "Sat Darsana" Bhasiya that individuality is retained even after loss of ego, Msaik when the question is raised from the standpoint of the body, this is so, but from standpoint of realisation, knower of Brahman becomes Brahman' says Upanisad. (93) Do not expect to have visions repeated: sink deep and abide as Be-ing, the Self.

Eternal

(94) The thought that you have not realised is the obstacle! Give it up, and realisation is there. Even now He is you, there is no question of time. (95) Whether He appears or vanishes, abide by His will. If you ask Him to do as you please, it is not surrender but command. (96) The objects of the world are spread out in space. The mind, which comprehends space, is its self space. (97) Why can I not think that there is no toothache and thus cure myself? M: When engrossed in other thots, or asleep, one does not feel toothache. But such is the firm conviction of the reality of the world, and the individual, that it is not easily shaken off. The individual is a thought! (98) Troubles are due to thots, and are themselves thots. Give up thots. That is happiness and also meditation. ~~xxx~~ The Self is not depressed, not imperfect, contrary feeling is a mere thought. Be rid of thots: (99) WHY ATTEMPT MEDITATION? Being the Self one always is realised; only be free from thots. (100) The (kundalini) h will pass away when the mind gains calm. (101) Thots cannot exist except for the ego: they are pervaded by it! (102) The objective world is really subjective. Just as man creates the seer of a dream and its surroundings when he dreams, so the one becomes many in the waking state. Your waking and dream states are all thots: they arise only after the mind arises. (103) The mind is not identical with the brain. (104) Can you stop the wars? Or reform the world? Then why worry about what is not possible for you? He who made world will take care of it. (105) If one is continuously aware in waking state the awareness will continue in sleep also. (106) To practise chastity is a matter of willpower. Sattvic food and yogic asanas are helps to it. (107) Is it necessary to wash off impurities? Jnana will wash them clean. (108) Tendencies are said to persist even in a jnani? Yes they ~~xxx~~ lead to enjoyment only, not to bondage. (109) Attempts must be made in spite of handicaps. So long as thots persist the idea of them recurs. Concentrate on Being. (110) SHIVA originally appeared as a column of Light. On being prayed to, he disappeared into Arunachala Hill, i.e. the Linga, its manifestation. Shiva is a Suddha, a Light, a Lingam-Hill (Arunachala). (111) The more desires are fulfilled the stronger grow the tendencies. Satisfaction will not put them out. WEAKEN THEM BY RESTRAINT, ~~xxx~~ BY NOT GETTING ONESELF LOST IN THEM. (112) By driving a way counteracting thots, you can fix the (true) thought that you are never away from Him and by the knowledge that you are not the mind, whereas they are in the mind. (113) Singing Gods name is helpful to prevent falling asleep during meditation. (114) One must reach the Self in order to measure the universe and study its phenomena, since it is created by and has its being in the mind. (115) Should we attempt to keep body healthy? In that way there will be no end of attention to bodily health. (116) The more you prune a plant the more vigorously it grows. The more you rectify your mistakes, therestill will remain innumerable karmas. That is not the procedure. Find the root and cut it off. (117) It is ridiculous to ask an awakened liberated person to preach his message to the dream persons, or for a good person to devote himself to helping others awaken before he himself is awake (refuse nirvana on its verge in order to serve humanity? --PB). (118) The world must exist in the absence of mine since others are awake to it when I am asleep? But you are not aware of them, or of their knowledge, in your sleep: you know it only now, in your waking state: therefore you are not speaking of sleep experience! (119) Dream is unreal in waking, waking state is unreal in dream. Both are mere changes in the seer, phenomena in the unaffected unchanging Self. (120) 50 years are condensed into 5 minutes of dream, so that continuity is not absent there too. It is only the standards of time that differ in the two states. (121) Even without diving in you are That. The idea of interior and exterior exists so long as you do not accept your real identity. But the idea of diving in is said because you are identifying yourself with the unreal and not with your real identity. (122) If Rishis sent their sons to others for education in former times it was because affection stood in the way (the disciples). Owing to the disciple's (son's) PB want of reverence grace may have become effective only after a long time. (123) Liberation is also freedom from mental activities. (124) About an enquirer who appeared apparently dissatisfied with M's answers, M said: "This will w in him, will have its effect. (125) The proper purpose and use of intellectual development is to show the way to realise the Self. (126) Practice and exercises is needed to put an end to obstacles. But finally there is a stage when the person feels helpless, notwithstanding the sadhanas, which he is even unable to pursue any more. It is then that God's Power is revealed and realised. The Self reveals itself. (127) In earlier days I had freedom. Now is it not bondage? One should be free to do as one pleases, not served by others. It is a goal for me. (128) The organs of sight and hearing are required in both physical and clairvoyant-clairaudient (experience) the mind is the outgoing faculty also required. If turned inward it becomes still in course of time. (129) Leave alone the question of Heart being on the body. Heart is the Self or left. That pertains to the right.

HARIDAS CHAUDHURI: INTEGRAL YOGA.

The concept of harmonious and creative living. 185
1965. 160 pp.

Integral yoga wishes to remind us emphatically that static and formless consciousness is not the ultimate goal. The formless nontemporal is only one aspect of Being. The evolving world of endless forms is another no less important aspect of Being. Our goal is to join forces with the evolution of higher forms and values in union with the formless depth of Being.

In the interest of the integration of personality it is desirable that the influx of emotion occasioned by spiritual practice should be turned into calm creative energy. Intelligence has to impart serenity to emotion in order that it may bear fruit in creative action. A strengthening of the will to do is an essential supplement to the desire for love and joy.

Emotion is energy. But energy needs to be informed with a definite practical end in order to be productive.

Love in its spiritual essence is an attribute of wisdom. It flows from the vision of the interdependence of all life and the oneness of all existence. It is active interest in the progress and betterment of society.

In integral yoga due recognition is given to the importance of natural instincts and impulses in the scheme of self-development. Organized and intelligent fulfilment of normal instincts is considered an essential factor in the growth of personality. Such fulfilment alone can lay the stable foundation for spiritual unfoldment.

When man intelligently co-operates with Nature, she rewards him with the treasures of the spirit. Integration of personality lays the foundation for an integrated outlook on life.

In the interest of balanced growth, one has to come to terms with the fundamental instinctual urges of one's nature.

Integral yoga is based upon a comprehensive philosophical outlook of integral non-dualism.

The immediate awareness of the eternal reaches its height of maturity when it becomes a dynamic and creative force in life.

HAILEAS SHAWUKU: INTERNAL YOGA
The concept of harmonious and creative living
1955. 100 pp.

Internal yoga means as training in emotional
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Internal yoga is based upon a comprehensive analysis
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entity. The intelligence of the spiritual reaches its
height of maturity when it becomes a dynamic and
creative force in life.

At the preceding stage, one perceives the world as a mode of manifestation of the eternal, and yet may not fully grasp the evolutionary significance of the world-process. One perceives the non-temporal in its pure transcendence, not in its creative immanence.

Integral experience of the fullness of Being is an essential ingredient of mature selfhood or spiritual adulthood. It transforms the mystic into a dynamic and creative personality.

The world-process is a real flux of events, not an unreal dream.

Critical evaluation liberates one from the bonds of parochialism.

The absolute is the eternal-universal (siva-sakti). The eternal is the formless root or the sustaining dimension of the universe. The universal is the creative impetus of the eternal manifesting itself in endless forms in the ever-expanding medium of time.

The essence of integral yoga lies in the balanced union of meditation and action. Action has to release the creative energies of meditation in the sphere of social progress. Through meditation one maintains inner freedom, and prevents petrification in any fixed form or value. Meditation is thus the free-flowing life of creative action.

Contents: 1. The meaning of yoga; 2. The aim of integral yoga; 3. The synthesis of yogas: hatha, raja, tantra and jnana; 4. The synthesis of yogas: bhakti, karma and purna; 5. Basic principles of integral yoga; 6. The philosophy of integral yoga; 7. Some methods of meditation; 8. More methods of meditation. Index.

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Other books by the same author:

The philosophy of integralism

Sri Aurobindo: The prophet of Life Divine

The rhythm of Truth

Meditation in theory and practice.

At the preceding stage, one perceives the world as a mode of manifestation of the eternal, and yet may not fully grasp the evolutionary significance of the world-process. One perceives the non-emanation in its own spontaneity, not in its creative

impulse. Integral experience of the fullness of being is an essential ingredient of mature wisdom or spiritual adulthood. It transforms the psychic into a dynamic and creative personality. The world-process is a real flux of events, not an unreal dream. Critical evaluation liberates one from the bonds of materialism.

The absolute is the eternal-universal (aiva-sakti). The eternal is the formal root of the sustaining dimension of the universe. The universal is the creative impulse of the eternal manifesting itself in endless forms in the ever-expanding medium of time.

The essence of Integral Yoga lies in the balanced union of meditation and action. Action has to release the creative energies of realization in the sphere of social progress. Through meditation one maintains inner freedom, and prevents deterioration in any fixed form or value. Meditation is thus the free-flowing life of creative action.

- 1. The meaning of yoga; 2. The aim of Integral Yoga; 3. The synthesis of yoga; hatha, raja, tantra and jnana; 4. The synthesis of Integral Yoga; 5. The synthesis of Integral Yoga; 6. The philosophy of Integral Yoga; 7. Some methods of meditation; 8. Some methods of meditation. Index.

Professor Harihar Chaudhuri is Chairman of the Department of South Asia, Indian Academy of Oriental and Occidental Research, and President, Cultural Education Society.

Other books by the same author:
The Philosophy of Integral Yoga
Sri Arambam: The process of life divine
The rhythm of truth
Meditation in theory and practice.

ORTHODOX

SPIRITUALITY

By a Monk of The Eastern Church.

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has been typed in red)

STATIONERY

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by a look of the eastern church.

(What was the last
year in 1894 was the
year of the war)

- 1 - "0. SPIRITUALITY" 191

1 But most of the Greek Fathers, with their sanctified optimism, seem to favour the thesis nowadays defended by the Dominicans and Maritain: that the mystical graces, far from being the privilege of a few elect, are offered to all souls of good will. Their empirical rareness comes from the fact that not many people answer the call.

2 While the likeness is for the West a means of evocation and teaching, the Eastern ikon is a means of communion. The ikon is loaded with the grace of an objective presence; it ~~is~~ is a meeting place between the believer and the Heavenly World.

3 The "gift of tears" or "way of tears" is connected with baptismal and penitential grace. We could find in the Orthodox East an important theology of tears. The holy sadness "steeping our very thought in tears" (Dadochus), purifies and illuminates. St. John Damascene, in his treatise *On the Orthodox Faith*, numbers tears among the forms of baptism. St. Symeon the New Theologian calls them the Baptism of the Holy Spirit; indeed he considers that sins committed after Baptism cannot be forgiven without tears. St. John Climacus does not hesitate to write; "The flood of tears which we shed after our Baptism, that is, after the former infant Baptism, is yet more powerful than Baptism itself - bold as this

~~CONFIDENTIAL~~ - 4 -

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assertion may appear. For Baptism cleanses only from offences previously committed, tears from offences after Baptism... If God, in His mercy, had not granted to men this second baptism, then few indeed would be saved." (See Hieromonk Lev, "The gift of tears", in Sobornost Dec.1937.)

4 The **nous**, as one of the Fathers, Evagrius, explains, begets the **phronesis** or **rectum iudicium**, the right practical judgement.

5 The passionate man no longer controls his being; he is acted upon (**pati, passio**).

6 In fact, human nature being ~~is~~ weakened by the fall (even after the forgiveness of original sin), it is extremely seldom that sexual activity is really exercised under divine guidance.

7a true marriage, implying a sexual life in Christ, might be a real state of perfection and we shall see, later on, how it should be an extension of the Paschal grace.

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represent a somewhat inferior aspect of spiritual life, if they are not distinctly connected with the Person of our Lord.

- 10 How shall we avoid the danger of mistaking our own subconscious for the voice of the Lord? The tree is recognized by its fruits, either of selfishness and bitterness, or of love and Joy, which indicate their origin.
- 11 Real progress consists in becoming more and more deeply conscious of the presence and action of our Lord in all the phases of human life and of our own life. The "Galilean Gospel", the *ipsissima verba* of Jesus, cannot be isolated from the interpretations put upon it by the eye-witnesses of His Life and the ministers of His words. Modern criticism has made it perfectly clear that the Sermon on the Mount, taken by itself, does not provide an adequate explanation of the rise of Christianity. The vitalising centre of Christian Thought and devotion was neither a body of ethical teaching, simply relating the individual to his Father and Maker (Harnack, Tolstoi), nor a mere eschatological expectation (Schweitzer). Christianity was a stream of Charismatic life flowing out with torrential might from Palestine upon the Greco-Roman world. It was a new spring-tide of the Spirit.

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12 Formerly the Church identified martyrdom with perfection, and considered the asceticism of monks and virgins a substitute for the effusion of blood.

13 Deification may be a constant and progressive union. It may also be very intermittent and interrupted by falls.

14 These glimpses, these rays, are often given; far more often than we think. And it is only because of these gracious gifts that many who are heavily laden are able to live on.

5 For a vision is destined to every man. And blessed are they who, at the journey's end, can say: "I was not disobedient unto the the heavenly vision" (Acts 26.19).

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DIVINE LIGHT

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1 As to the perception of a divine light (leaving aside the question of the exact nature of that light), here we find again a classical experience of the Christian mystics and, before them, of the Jewish mystics (the "glory of God" as a luminous appearance, **shekinah, kabod, doxa**). But again this accessory phenomenon must not be mistaken for the essentials, which are of an inner and invisible order.

2 It could rightly be said that Orthodox mysticism is a "Light-mysticism". The Greek notion of the "glory" (**doxa**), and the Glory as a luminous effulgence of God, as a manifestation of His indwelling Presence (the rabbinic **Shekinah**), is a common property of both Jewish and Christian Greek mysticism. Neither Hesychasm nor the Orthodox emphasis on Transfiguration and Resurrection can be understood if one fails to grasp the conceptions of **phos and doxa**, not only as spiritual realities but as visible phenomena.

3 The hesychasts thought that a physical experience was possible in our case, just as in the case of the Apostles, and that the perception of the "light of Tabor" is the goal of Christian contemplation. We believe that this has happened and may happen. But in the absence of the objective, external light of the Transfiguration, we can inwardly and invisibly experience, through grace, a spiritual

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4 All the mysticism of the Old Testament is centred around the **Shekinah**, the dwelling of God among men, the abiding Presence. The **Shekinah** was visibly manifested under the form of a light, the divine "glory" (in the Burning Bush, on Sinai, over the Tabernacle, etc.). In the New Testament the ideas of "glory" and "glorification" often recur, and they must be understood, not in a merely moral sense, but in reference to the divine, and eventually visible, light. "God is light" writes St. John (1.5 John 1.5). "I am the light of the world" says Jesus (John 8.12).

5 Hence the centrality of the Transfiguration, of the notions of **phos** and **doxa**, light and glory, in the mysticism of the Orthodox Church. Hence the emphasis of hesychasm on the vision of the light of Tabor. This emphasis on the luminous is perhaps what most strikingly differentiates the Christian East from the Christian West. The Eucharist itself is, in the Orthodox conception, a manifestation of the divine Light.

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KARL FRIEDRICH GRAF VON DURCKHEIM: JAPANESE CULT OF TRANQUILLITY.

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(1) In practising absolute stillness in this way a man learns to overcome the perils of life without having to assert himself actively against them. (2) Japs train themselves in such a way that should there be any danger of getting out of breath, they can counteract it by having recourse to controlled rhythmic breathing. (3) When the Jap becomes excited, he immediately thinks of his breath, exhales deeply, and recovers equanimity. He does this before every ~~task~~ task to become recollected. A man is absolute master of body and mind when he has a conscious share in Nature's breath. Artists and statesmen, tea-artists and businessmen prepare themselves for creative work or decisions by sitting motionless and practising breathing. (4) They do not go to monasteries in order to 'meditate' on their own problems, but to surrender themselves to the source of life. (5) True stillness emerges from correct breathing. The humming of a teakettle, the pleasant ticking of an old grandfather clock, if heard in proper manner, awaken the response of tranquility. The mind uses them to evoke stillness. (6) Bright colors belong to the world of children or uneducated masses. They betray the parvenu. (7) Zen monks, even at highest level, practise contemplation with eyes open. What value would stillness hold if it meant that we may no longer look on the world? Only an exercise which succeeds in overcoming the antithesis between ego and world, simply because it has itself experienced the opposition can stand the test of active life. (8) With head slightly turned to one side, the Jap submits strangers to the test of tranquility; he listens to the silence emanating from the individual aura, which has an eloquence of its own, vibrations which every human being evokes, apart from his actions or words. The Jap is listening to see if the strangers possess the quality of stillness. If their words, gestures and expressions are not founded on this quality, he retreats into himself, but if it is present he drops his own reserve. (9) Kendo is a discipline by which man frees himself from dominance of his own ego but in a warlike age has become a matter of brute force. (10) A man who relies on the ego might at first find some things in common with another but sooner or later will come into conflict with him, because it is the nature of the personal ego to be opposed to someone else. (11) There are 2 types of action: one is guided by human consciousness; the other is direct, comes naturally; one is artificially predetermined, the other an outflowing in common with the working of the universe.

(1) "I cannot estimate the countless multitude of snares of the prince of the world and attacks of passions, destroyed by the grace and power of Christ within me, by my silent prayer of faith, on account of heartfelt confession and especially--through the power of Divine Communion!"

(2) "I cannot count the innumerable number of blessed healings--spiritual and physical, performed by the Lord within me through the heartfelt calling of His wonderful name."

(3) "Only by Him and of His name am I glorious, while without Him, dishonourable. Only by Him powerful, while without him, infirm."

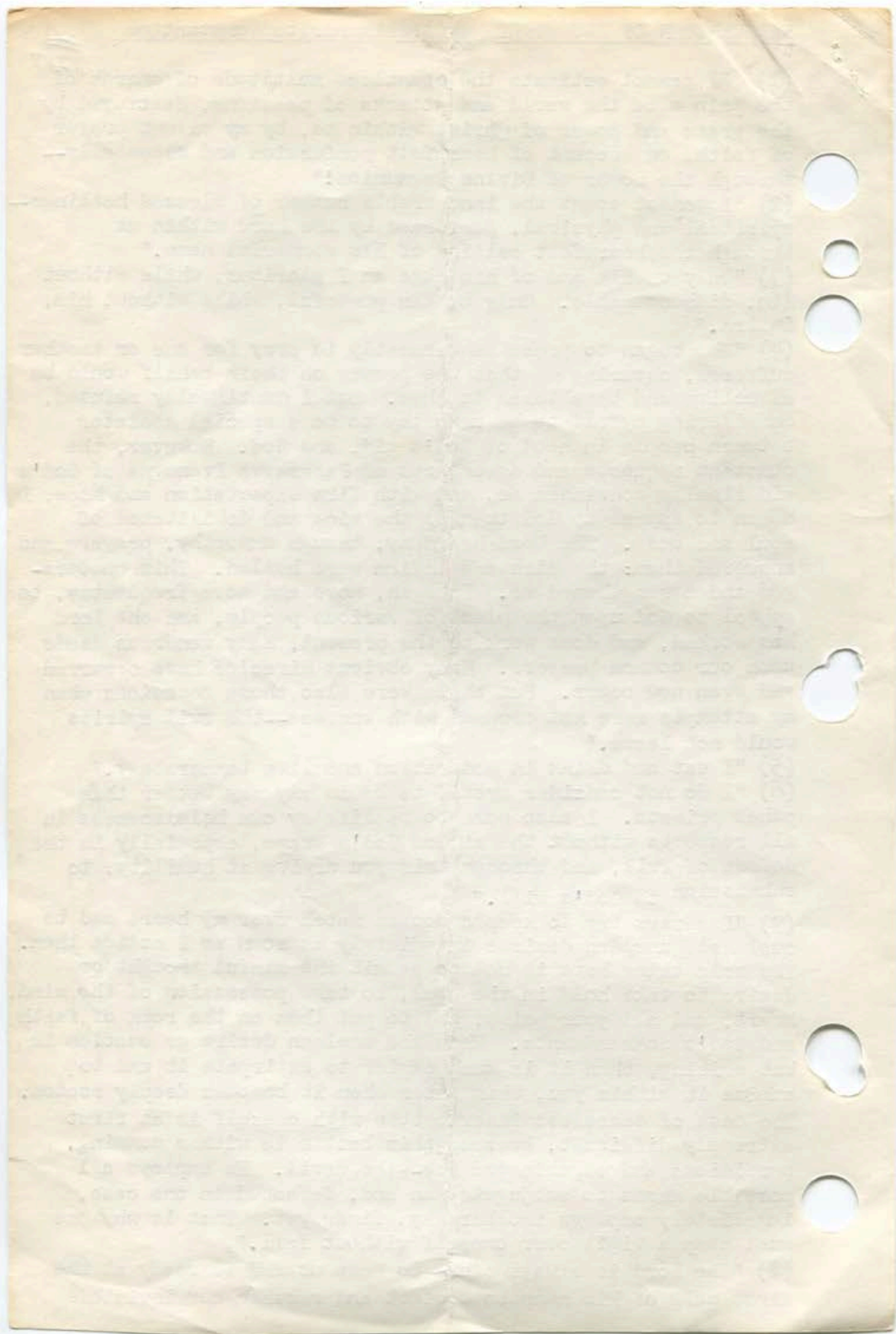
(4) "She began to press me earnestly to pray for one or another sufferer, assuring me that the prayer on their behalf would be effective and beneficial to them. But I continually refused, considering myself to be unworthy to be a special mediator between people in need of God's aid, and God. However, the constant requests and assurances of Paraskeva Ivanovna of God's aid finally convinced me, and with firm expectation and hope, I began to appeal to God to heal the sick and debilitated of soul and body. The Lord heard my, though unworthy, prayers and answered them: the sick and infirm were healed. This encouraged and strengthened me. I began, more and more frequently, to appeal to God upon the pleas of various people, and the Lord has worked, and does work to the present, many wondrous deeds upon our common prayers. Many obvious miracles have occurred and even now occur. But there were also those occasions when my attempts were not crowned with success--the evil spirits would not leave."

(5) "I eat and drink in moderation and live temperately."

(6) "I do not consider myself to be in any way better than other priests. I also come to realize my own helplessness in all respects without the aid of God's grace, especially in the defeat of evil, and through this you arrive at humility, to submission to God's will."

(7) "I always try to keep a double watch over my heart and to quell all unclean desires immediately as soon as I notice them. The main thing here is not to permit the sinful thought or desire to take hold in the soul, to take possession of the mind, heart, and all your being, and to put them on the rock of faith and God's commandments. When the unclean desire or emotion is but arising, then it is much easier to extirpate it and to subdue it within you, than later when it becomes deeply rooted. The task of ceaseless inner battle with oneself is at first extremely difficult, because this battle is with a cunning, perfidious and experienced foe--the devil. He employs all possible means to subjugate man and, defeated in one case, immediately employs another way, finer yet. That is why one must keep a vigil over oneself without fail."

(8) "The Lord is always close to help us and is ready at the first call of His name to protect and repulse our invisible



foes. 'And call upon Me in the day of trouble,' says He through the Prophet, 'I will deliver thee, and thou shalt glorify Me.'

(9) "How came you to achieve deep and concentrated prayer, Father John?" "Only by habit, by the habit of always praying. Whenever any state of mind in a man becomes a habit with him, he is very quick to pass into that state. And the same way I, having formed the habit of being in a constant prayerful frame of mind, am able to very quickly concentrate on prayer."

(10) "My life is a lengthy, stubborn and constant battle with myself, a battle which I am waging at present being constantly fortified by God's grace. And each one of you can obtain the same results."

PHILIP SHERRARD: GREEK EAST & LATIN WEST.

(1) If God's ultimate nature is the undetermined source of all possibilities, and, as such, is not to be identified with anything, it follows that it is both infinite and unknowable. "The only thing that we are able to comprehend," writes St. John of Damascus, "is its infinity and its incomprehensibility. All that we say of God does not declare His nature, but what surrounds His nature."

(2) "That thou art Peter, and upon this rock I will build My Church" -- in the interpretation given to these words by Rome conflicts with the view (of) Origen: "If you think that the whole Church is built only upon one Peter, what can you say about the whole or about each of the Apostles?" The Church is established wherever Christ is present, whether this be where two or three are gathered in My name, or in the inner life of him who, hearing these sayings of Mine, and doing them, is like a wise man. No distinction can be made between the Apostles. The equality of powers among them, and the conclusions deriving from it in regard to bishops, cannot be denied. (3) The Christian concept of a personal God, who creates the world ex nihilo by an act of free will, and who further does what He likes, when He likes and how He likes, seemed to Plethon (the Platonist) to imply an arbitrariness and irresponsibility in God which contradicts His perfection. A God who is absolutely perfect, Plethon argued, must manifest His perfection in a necessary, and not arbitrary way. Thus the world emanates necessarily from God in an absolutely predetermined manner, and one that excludes the possibility of 'new' and undetermined actions on His part. (4) Plethon wrote: "It would be absurd to admit that we must either have no idea of these things (research into divine things) and thus live like beasts, or accept by chance and without examination all the phantasies which come to us (5) Plethon's prayer: We perform your sacred rites as perfectly as possible and as is fitting to one who knows you have no need of them, but that it is a way of acting upon our imagination, the closest faculty to the divine part of our being. (6) The concept that God creates world at a definite historical moment, who intervenes in time with new decisions, means that God does not always act in a perfect way, and is not perfect. (7) Plato calls relative knowledge opinion. (8) Descartes' assumption regarded the individual human mind not only as the arbiter of knowledge, but also as entirely self-sufficient; it possesses its own conclusions within itself, and it is these which determine not only its own reality but also that of everything else. There is no principle of truth or judgement higher than human reason. What we, as individual rational human beings, undertake is valid. (9) Plethon had foreseen the atheism and materialism which would be a consequence of an uncritical acceptance of Aristotelian categories, of regarding Aristotle as a philosopher and not simply as what he is, a physicist."

Prof. T.M.P. MAHADEVAN: Lecture to Athens Meeting, 1966

(1) Eusebius says that an Indian sage visited Athens and talked to Aristotle. Diogenes Laertius also mentions the visits of Indians to Athens. (2) The Eleatic Ionian Greeks sought the one reality under all phenomena, just as Indians do. The orphic and Pythagorean cults show Indian influence too in their break from rationalism for the divine. Plato's Cave teaches the Vedantic Maya doctrine. Plotinus teaching is

a version of Vedanta. (3) The World needs a synthesis of east-west culture. (4) Aberration and distortion exists in Indian cults as elsewhere but they are not representative. (5) The word 'Consciousness' is not regarded by us as being the same as 'mind' which is a subtle destructible matter whereas C. is not, is Spirit, Self. We may prove it by argument and by personal experience. (6) Spirit forgets the truth about itself, hence the miseries it undergoes (7) because it is cramped in the body-mind complex. (8) That to which there is nothing superior, that is the Self Great One" says upanishad. (9) The real is NOT non-conscious, but when all that is insentient is rejected, the Self stands revealed. (10) Advaita shows that all systems are useful only as they lead to something beyond themselves. (11) Gita says, "Whatever path they choose to follow, is mine." (12) The Parsana-systems are direct perceptions, intuitive insights.

The Book of Destiny; article by Gianni Roghi

Summary

Gianni Roghi, an Italian journalist, pays visits to some "occult" people in India.

In Benares he sees a very famous astrologer, Yaya Prasad, address: Alley Bans Phatak in the oldest centre of the city, who tells him that he is not gifted with the faculty of divination, but in possession of a very old and big Sanskrit book, which through the ages has been in his family, who have always been astrologers. This book, he says, contains all astrological data, for these are numerous but not innumerable. Thus he is able to read the past, present and future of any person, of whom he knows date and place of birth. He gives proof of his ability to the journalist, who is astonished at the accuracy of the informations about his past and present. The astrologer concludes his remarks by saying that there is not one definite way of destiny for a person, but many possibilities, choice of which is determined by free will, which, however, often only seems to be free.

In Calcutta he visits a famous illusionist named "Tagore" (Tagor Kumar), no address, who shows him some of his tricks, which are very clever, but not yogic miracles. Not being himself a yogi, he nevertheless admires them very much and gives Roghi the address of an ashram of miracle-working yogi's: Bhola Giri Ashram (no further address). There he sees Dhurabananda Giri who is now the "master" there after the death of the "saint" Bhola Giri in 1929. An advanced yogi, such as Dhurabananda, says Roghi, is called a "realized yogi".

VLADIMIR LOSSKY, THE MYSTICAL THEOLOGY OF THE EASTERN CHURCH.

- (1) Far from being mutually opposed, theology and mysticism support and complete each other.
- (2) To attain to union with God, in the measure in which it is realizable here on earth, requires continual effort, or, more precisely, an unceasing vigil that the integrity of the inward man withstand all assaults.
- (3) The individual experiences of the greatest mystics of the Orthodox Church more often than not remain unknown to us. As to the inward and personal aspect of the mystical experience, it remains hidden from the eyes of all.
- (4) If in seeing God one can know what one sees, then one has not seen God in Himself but something intelligible, something which is inferior to Him. It is by unknowing that one may know Him who is above every possible object of knowledge. Draw near to the Unknown in the darkness of absolute ignorance. Ignorance which is the only way by which one can attain God in Himself.
- (5) St. Gregory of N~~y~~ssa interprets Moses' ascent of Mount Sinai towards the darkness of incomprehensability as representing the way of contemplation superior to his seeing God in Light in the burning bush. But, leaving behind him all that can be seen or known in this darkness remains to him only God. For God dwells where our understanding and our concepts can gain no admittance.
- (6) God, therefore, is and remains inaccessible to us in His essence. Nevertheless the divine promise cannot be an illusion: we are called to participate in the divine nature. We are therefore compelled to recognize in God an ineffable distinction. According to which He is, under different aspects, both totally inaccessible and at the same time

—————> (LIGHT) <—————

accessible. This distinction is that 214
between the essence of God, or His nature,
properly co-called, which is inaccessible,
unknowable and incommunicable; and the
energies of divine operations, forces
proper to and inseparable from God's
essence, in which He goes forth from
Himself, manifests, communicates, and
gives Himself. According to St. Gregory
Palamas, 'to say that the divine nature is
communicable not in itself but through
its energy is right.'

(7) As we have already seen, it was the need
to establish a dogmatic basis for union
with God which impelled the Eastern
Church to formulate her teaching on the
distinction between God's essence and
His energies.

(8) St. Basil: "It is by His energies that we
say we know our God; we do not assert
that we can come near to the essence
itself, for His energies descend to us,
but His essence remains unapproachable."

Rudolf Steiner: Agricultural course, 1924.

(Lecture VIII:)

.....We come here upon a parallel which will strike you as being very paradoxical but which must not be overlooked if we wish to understand the animal and human organisations. What is brain matter? It is simply the contents of the intestines brought to the last stage of completion. ~~Complete~~ Incomplete (premature) brain-excretion passes out through the intestines. The contents of the intestines are in their processes closely akin to the contents of the brain. One could put it somewhat grotesquely by saying that that which spreads itself out in the brain is a highly advanced dung-heap. And yet the statement is essentially correct. By a peculiar organic process, dung is transformed into the noble matter of the brain, there to become the foundation of the development of the Ego. In man the greatest possible quantity of intestinal dung is transformed into cerebral excrement because man bears his ego on the earth. In animals the quantity is less. Hence there remain more forces in the intestinal excrement of an animal which we can use for manuring. In animal manure, there is therefore more of the potential ego element, since the animal itself does not reach ego-hood. For this reason animal dung still contains ego-potentiality. In manuring a plant, we bring this ego potentiality into contact with the plant's root.....Just as above, in the leaves and blossoms, the astral element is acquired from contact with the air, so the ego-potentiality develops below in the root through contact with the manure." (pg.85)

Answer to the question, asked Dr. Steiner:

"Can human faeces be used for manuring and how should they be treated before use?"

Dr. ST.: "They should be used as little as possible; for they achieve very little in the way of manuring and they can do more harm than any other kind of manure. If, however, you want to use them the normal amount that is to be had on a farm

(Lecture VIII)

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 Dr. St.: "They should be used as little as possible; for they achieve very little in the way of manuring and they can do more harm than any other kind of manure. If, however, you want to use them the normal amount that is to be had on a farm

or estate will be amply sufficient. If one knows that a given number of human beings are working on a estate, then if the human ~~wings~~ manure is added to what already comes from the animals on the estate and from other sources, clearly this will make up the maximum that can be used without doing harm. It is the greatest mistake to use human manure in the neighbourhood of large towns, because the amount supplied by a large town would suffice for an estate of gigantic size.....

....Again, if you use human manure for plants that are eaten by animals, you will have the most harmful results...." (pg. 125)

To the question concerning mineral manure: Dr. St.: " If one is compelled to use it, one has always to mix it up with liquid and solid stable manure. The use of liquid matter from the closet he strongly objected to; neither should this be poured on fresh compost, even if the soil is not to be used for four years; it will still contain what is harmful. (pg. 130/131).

(Of course Steiner had a lot to say against fertilizers in his agricultural course. About the different value of animal manure Kolisko could state by experiment what Steiner mentioned about the cow-manure as the most valuable etc.)

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But it is meant for your only pleasure.

This is a series of lectures given at the Ecole pratique des Hautes Etudes (5th section) at the Sorbonne in 1945-6. It is presented above all as a patristic introduction to what has been called 'Palamism'!

In the fourteenth century the question of the beatific vision was raised in the East and in the West independently and in different doctrinal contexts. In Byzantium it was the occasion for disputes over the real distinctions between the divine essence and the divine energies. We find ourselves confronted by two formulae neatly opposed, the first of which resolutely denies all possibility of knowing the essence of God, while the second explicitly insists on the fact that it is the actual essence of God which must be the object of beatific vision.

St.Theophilus of Antioch: "Only those who have the eyes of their soul open can see God. If I say that it is light, I am speaking of something which is produced. If I call him the Word, I am speaking of his principle!"

The vision of God for St.Irenaeus of Lyon is a revelation accomplished by the will of God. He bestows this great gift on those who love Him. As with St.Theophilus the vision of God is connected with incorruptibility.

For Clemens of Alexandria the Christian goal is to know or to see God. In its perfection gnosis is a perpetual contemplation, and in this sense it is superior to faith. 'The gnostic', says Clement, 'in so far as he loves the one true God, is a perfect man, a friend of God, established in the status of son. These titles of rank, knowledge and perfection spring from the vision of God, the supreme benefit received by a gnostic soul who has become perfectly pure, having been made worthy of beholding eternally and face to face God who contains all.'

In Origin's writing the vision of the essence of God, the knowledge of God in His essence, involves a substratum of intellectualistic thought. If it is said that "No one has ever seen God, this signifies, for beings endowed with intellect, that He is invisible to the eyes. For it is one thing to see, another to know. To be seen and to see belong to corporeal realities; to be known and to know belong to intelligible natures.

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God manifests Himself by His operations or energies. "While we affirm", says St. Basil, "that we know our God in his energies, we scarcely promise that he may be approached in his very essence. For although his energies descend to us, his essence remains inaccessible." This passage from the letter to Amphilocus together with other texts in "Against Eunomius" will have an importance of the very first order for the doctrine of the vision of God.

St. Gregory of Nyssa in his sixth Homily on the Beatitudes asks himself how eternal life can be promised to the pure in heart in the form of a vision of God if the vision of the divine essence is impossible.

St. Epiphanius of Cyprus: "God, unknowable by nature, makes Himself seen out of His own good will. He is seen not as the Infinite, but as He who manifests Himself to us by adapting the mode of revelation to our faculty of perception."

St. John Chrysostom: "All that can be seen of God pertains to His condescension and not to the vision of His pure essence. This condescension is the manifestation of God as He makes Himself visible "not as he is, but as he who sees him is capable of seeing, by proportioning the vision to the poverty of those who are seeing." This condescension corresponds to the revelatory operations or energies coming down to us in St. Basil and St. Gregory of Nyssa.

Theodoret of Cyrhus affirms the absolute invisibility of God. Created beings can see God only in revelations proportionate to their faculties of perception, in 'likenesses' which do not reveal the very nature of God.

St. Cyril of Alexandria: "The perfect knowledge of God which is attained in the age to come is no longer the ultimate goal, but one aspect of the final deification or of 'the spiritual world of delights'.

Evagrius of Ponticus: God is perceived immediately, without the intermediation of any 'image whatever. "In the same way as the light which shows everything to us needs no other light in order to be seen, so God who makes us see everything needs no light in which we might see him, since he is light by nature."

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The spirituality of St. Macarius is the opposite of the intellectualistic mysticism of Evagrius. It is a mysticism of the consciousness of grace: "We have tasted of God, we have had experience of him." However "he who enjoys illumination is greater and receives more than he who only tastes, But there is something still greater: revelation, in which the great mysteries of divinity are revealed to the soul. Those who reach this point see the image of the soul as we see the sun, but few have had this experience."

St. Diadochus, Bishop of Photice in Epirus, may be regarded as one of the founders or at least as one of the precursors of Byzantine Hesychasm. "Love", says Diadochus, "actually unites the soul to the powers of God as it seeks by the inward sense the One who is invisible." No one in this world can acquire a perfect experience of the Divine, unless what is mortal has been entirely engulfed by life. Let no one who hears about the affection of the intellect hope that the glory of God will appear to him visibly."

St. Dionysius the Areopagite: "Knowledge of God can only be attained by going beyond every visible and intelligible object." The distinction made by Dionysius between the unknowable essence and its natural processions or energies will serve as the dogmatic foundation for the doctrine of the vision of God in later theology. It is not divine gnosis which is the supreme end, but the union that surpasses all knowledge. We grasp the unknowable nature of God in ignorance, by detaching ourselves from all His manifestations or theophanies. While they are distinct from the divine substance, the powers or operations are not really separated from it, because in God unities prevail over distinctions.

St. Maximus the Confessor: "On the threshold of the knowledge of God, do not seek to know his essence; a human spirit cannot attain to such knowledge; no one knows it but God. Comprehensible in the contemplation of his attributes, incomprehensible in the contemplation of his essence." "Dionysius affirms", says St. Maximus, "that no one has seen or will ever see the hidden reality, (that which is hidden in God, i.e. his essence)"

his essence) that which is hidden in God, i.e. St. Maximus, "that no one has seen or will ever see of his essence." "Dionysius affirms", says of his attributes, incomprehensible in the contemplation a human spirit cannot attain to such knowledge; no one knows it but God. Comprehensible in the contemplation the knowledge of God, do not seek to know his essence; St. Maximus the Confessor: "On the threshold of realities prevail over distinctions. are not really separated from it, because in God from the divine substance, the powers or operations testations or theophanies. While they are distinct ignorance, by detaching ourselves from all his manifestations, we grasp the unknowable nature of God in is the supreme end, but the union that surpasses all God in later theology. It is not divine gnosis which dogmatic foundation for the doctrine of the vision of natural processions or energies will serve as the Dionysius between the unknowable essence and its and intelligible object." The distinction made by can only be attained by going beyond every visible St. Dionysius the Areopagite: "Knowledge of God the glory of God will appear to him visibly." hears about the election of the intellect hope that has been entirely engulfed by life. Let no one who feel experience of the divine, unless what is mortal invisible." No one in this world can acquire a per- of God as it seeks by the inward sense the One who is Dionysius, "actually unites the soul to the powers the precursors of Byzantine Hecychism." "Love", says regarded as one of the founders or at least as one of St. Basil, Bishop of Photice in Epirus, may be as we see the sun, but few have had this experience." those who reach this point see the image of the soul. great mysteries of divinity are revealed to the soul. something still greater: revelation, in which the receives more than he who only tastes. But there is However "he who enjoys illumination is greater and tasted of God, we have had experience of him." mysticism of the consciousness of grace: "We have the intellectual mysticism of Evagrius. It is a The spirituality of St. Macarius is the opposite of

St. John Damascene begins his exposition of "The Orthodox Faith" with a categorical affirmation of the unknowable nature of God. "Neither men, nor the celestial powers, nor the cherubim and the seraphim can know God other than in his revelations. By nature he is above being and therefore above knowledge. We can only designate his nature apophatically, by negations."

The union of the heart and intellect in prayer is the fundamental characteristic of the spirituality known under the name of Hesychasm. The first systematic exposition of the technique of interior prayer known to us is attributed to St. Simeon the New Theologian. "God is light", says St. Simeon, "and he communicates his brightness to those who are united with him, to the extent that they are purified. I have often seen the light, sometimes it has appeared to me within myself, when my soul possessed peace and silence, sometimes it has appeared only at a distance, and at times it was even hidden completely. From the moment when I began to shed tears, when I bore witness to a complete detachment from everything, and to an absolute humility and obedience, the Light appeared again. God is light, and those whom he deems worthy of seeing him see him as light. Those who have not seen this light have not seen God. "

St. Gregory Palamas: "The divine nature must be called at the same time incommunicable and, in a sense communicable. Illumination or divine and deifying grace is not the essence but the energy of God. The divine nature is communicable not in itself but in its energies." Essence and energies are for Palamas two different modes of the existence of God. The same God remains totally inaccessible in His essence - and communicates Himself totally by grace.

Palamas: "God is called light not according to his essence, but according to his energy. He who participates in divine energy becomes in some way light in himself; he is united to the light ... for the pure in heart see God ... who as light dwells in them and reveals himself to those who love him." All of Palamas' theological work constitutes a defence of the immediate vision of God.

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INSTRUCTIONS FOR PRACTICAL LIVING by Wang Yang-ming. ²²⁵

A collection of conversations and letters, compiled by Wang's outstanding disciples.

Wang Yang-ming (1472-1529) was a major exponent of the idealistic wing of Neo-Confucianism, a development of the philosophy of Confucius which has dominated Chinese thought for some 800 years. N.Y., 1963, Columbia University Press. This is a new translation, by Professor WING-TSIT CHAN, Henke's 1916 version omitted many sections and contains very many mistakes. Henke translated only Vol.1 of a 4 vol. Chinese edition. So it is incomplete.

(1) It was the inspiration gained from Wang, rescued a century ago by Japanese from relative oblivion in China, that carried Japan so far on the way to a new national life.

(2) Sun Yat-Sen, first President of the Chinese Republic, wrote "I champion the doctrines of Wang Yang-ming!" but later experience made him modify this attitude because Wang emphasized action too much, and the Chinese people, Sun thought, at that time needed knowledge more than action.

(3) It is a mistake to press the lessons of each experience. Better to use Wang Yang-ming's advice to the effect that this is your great chance to practice philosophy, to apply what you already know; if you do not do it now, when will you? For it is for use in such times that philosophy is studied, Philosophy is not just for theory, but for action. This was one of Wang's most important doctrines on which he put constant emphasis. For he criticised mystics, Buddhists, Taoists, who when they came out of trance, or out of meditation on emptiness, were unable to manage situations, to cope with new troubling events. (see also para 52 Wang's sayings)

(4) The Indian story of 10 men crossing a river, the Japanese story of the 10 ox-herding pictures yield the same moral, what Wang called "the defect of seeking the donkey while riding it!"

(5) Both samurai officers of Imperial Japan and Sun Yat-Sen's republican revolutionaries, both Chang Kai-Shek and severest critics, have all acknowledged Wang Yang-ming as their chief philosophical inspiration.

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(7) Wang's philosophy provided the MEIJI leaders with inspiration and impetus, and contributed substantially to Japan's reawakening and revitalisation.

(8) At seventeen, on the eve of his wedding day, Wang passed a Taoist temple and sat down to talk with the cross-legged priest about everlasting life. He was so absorbed that he neglected to go home all night until he was fetched next morning.

(9) From morning to evening, if one wants to be without thought, that is not to know anything, he can't do so unless he is sound asleep, or dead.

(10) In youth I was earnestly devoted to Buddhism and Taoism: ... thought the Confucian system was not worth studying. Later I realized how great the doctrines of Confucius are.

P.B. on Wang Yang-ming.

(a) Wang Yang-ming was much attracted toward Taoism during his early years and knew it thoroughly. One of the legendary stories is that he sat at the feet of a Taoist hermit in a mountain cave, to imbibe the master's wisdom. Later his desire for knowledge led him to observe Buddhism in practice, to discuss it with its followers and read studiously its manuals. Zen Buddhism was popular during Wang Yang-ming's time. Hence he had to take critical note of its extremes, and of its failure (as also Taoism's failure) to give adequate regard to the changing conditions of human affairs. He too recommended sitting in meditation. But it was what he saw among the Buddhists themselves that chiefly influenced the severe criticisms of their doctrines and attitudes. Wang spoke sarcastically of "gentlemen with ambition" who were "sinking into emptiness and learning to be stupid fools." He quite clearly referred to Buddhists and Taoists. He went on to say: "As soon as anything happens to them, they are handicapped and confused and cannot manage or control it."

(b) His own sharp intelligence, the sense of public responsibility fostered by his work and, above all, the balanced enlightenment which gradually developed in him, led him to question the value of recommending flight from the world as a general prescription to escape from its problems and to find the inner peace it cannot give. He had first suffered persecution and hardship, then a rapid series of promotions to high civil service and military office, endured false accusations from powerful enemies who forced

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(b cont.) his retirement, yet he also enjoyed finally a growing fame among scholars throughout China as a penetrating thinker and teaching sage.

(c) He had been well prepared for he had himself undergone the Buddhistic discipline of meditation and the Taoistic calming of the mind. Then he found that intuitive feeling, knowing, loving and acting - he would not separate them - would provide all that was needed.

(d) He taught all the spiritual laws and principles are within mind. He propounded mentalism, asserting that nothing is external to mind.

(e) He himself declared that his teachings were created out of his own "thousand sufferings".

(f) Another point in his critique of the Buddhists was that they had shown little capacity to handle the everyday affairs of human life.

(g) He declined to accept any dualism of spirit and matter.

(h) He recommended deliberate use of will and the practice of self-mastery making up one's mind with determination to hold the ideal of sagehood.

(i) It is a fact that the modernisation of Japan, its transformation from a feudal to a contemporary civilization in the last century, was considerably the work of leaders like TAKAMORI and TOSHIMICHI, who followed Wang.

(j) One of Wang's closest disciples, HSU AI, wrote "Our teacher is at peace, self-possessed." Another close disciple Lu Cheng learnt that his son was seriously ill. "My sorrow was unbearable." Our teacher said: "This is the time for you to exert effort. If you allow this occasion to go by, what is the use of studying when nothing is happening? People should train themselves at just such a time as this."

(k) "The world is confused and calamity and disorder endlessly succeed each other." These words were not written in the mid-twentieth century as might have been properly expected, but nearly four and a half centuries ago. They were written by a Chinese government official to another official, so that their accurate description of the condition of the Chinese Empire in those days may be accepted. But the writer happened also to be a sage, in my belief and after fifty years study of his sayings, letters and writings one of the great Chinese sages although his name is almost unknown to the average Western reader.

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(k continued) He went on to put his finger on what he regarded as the cause, the root of the trouble. It was the bad example set by rulers, leaders, officials who lacked, what people in such positions ought to have, in addition to the particular capacities needed for their duties, the inner guidance, the intuitive contact with spiritual being. So "People have used selfishness and cunning to compete with and rival one another. One-sided, trivial, perverse, narrow views as well as dishonest, crafty, underhanded, and evil tricks have become innumerable. They cannot get rid of the feeling of mutual antagonism and obstruction."

The writer ~~one~~ of my tutors was WANG YANG-MING.

He wrote in ~~this~~ letter further: "Thanks to divine guidance I happen to hold certain views on intuitive knowledge, believing that only through it can order be brought to the world." Wang was reviled and persecuted in his time as Confucius was in an earlier time.

Perhaps I ought to explain that this phrase "intuitive or innate knowledge" is a Confucian one, that Wang used it in the sense of knowledge arising from man's innermost being, unclouded by egoism, desire or passion, undistorted by selfish thought. Well, the remedy has been prescribed, but where are the patients willing to take it?

(l) To one who complained that the sight of women distracted his concentration, Wang replied, "How can one expect not to hear or see them unless he is dry wood or dead ashes, or deaf and blind? The right thing to do is to hear and see them, but not to be driven by them!"

(m) To a sick pupil Wang Yang-ming said, "Always be cheerful! That is the task."

(n) "Intuitive knowledge is nothing other than the Principle of Nature where the natural clear consciousness reveals itself."

(o) He who was known as "The Master of Yang-Ming" in China and as "Oyomei" in Japan (where he was highly appreciated a half century ago) was the Ralph Waldo Emerson of Cathay thinkers and the leading philosopher of the Mind School. He was intensely practical even his own career and teaching, even though his metaphysical doctrine was mentalism. He declared that "nothing exists apart from the mind", yet as a counterpoise to this statement he also declared that external existence cannot be dismissed as unreal.

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(o)(continued) He placed Heaven and Earth within our minds yet accepted the scientific stand that knowledge must be extended by investigating things in the external world. He averred the need of thinking for one self while giving due consideration to the statements of sages. He noted that most peoples' minds were in a state of muddy confusion and egocentric desire, and pointed out that until this was cleared and the thoughts and emotions quieted

(p) In an interesting conversation with Chen Chiu-Chuan, the latter said, "I have often wanted to stop all thoughts. I was unable to do so. Why?" Wang replied, "How can thots be stopped? They should only be corrected!" "In that case", replied his questioner, "how can one speak of tranquillity?" Wang said, "Tranquillity is not without activity and activity is not without tranquillity." "Then why did Master Chou Tun-I say, "The sage regards tranquillity as fundamental?" Wang responded, "One is tranquil because one has no desires. The nature is calm, whether it is in a state of activity or tranquillity. To regard it as fundamental means to regard one's original substance as fundamental. If the thots stop for a single moment, they will not be the thots of one's original substance but selfish thoughts."

(q) Wang: "There is the sage in everyone. Only one has not enough self-confidence and buries his own chance."

(r) "Mind appears under several varied functionings", wrote the sage, "Intellect is one of them, intuition is another."

(s) In his official capacity as a Governor, Wang established a number of schools in southern Kiangsi. In the instructions and regulations which he issued to teachers, he gave first place to education the young boys in conduct, manners, etiquette, virtues, character qualities.

(t) If it is in accord with the Principle of Nature, the mind that responds to events and deals with affairs is the same mind that (we Confucians) make empty and tranquil at midnight. If we know, that this activity and tranquillity are one, and cannot be separated, the fact that the Buddhist's infinitesimal mistake at the beginning leads to an infinite error in the end cannot be concealed.

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Wang's writings and sayings.

- (1) "When the mind is free from the obscuration of selfish desires, it is the embodiment of the Principle of Nature".
- (2) "The highest good is the mind completely identified with the Principle or Foundation of Nature in its fullest extent."
- (3) "A sage knows Heaven".
- (4) Success and failure, longevity and brevity of life are matters of fate.
- (5) If during the day one feels work becoming annoying, one should sit in meditation. To do this is like applying medicine according to the disease.
- (6) There is no let up in this work. The root of the trouble must be pulled up. As soon as an evil thought begins, overcome it. Be as decisive as in cutting a piece of iron. Do not tolerate it. Only efforts such as this can be considered serious, sincere, in self-examination and self-mastery.
- (7) Calmness is the original substance of the mind. It is the Principle of Nature.
- (8) Altho' one may be engaged in social intercourse all day long, only when he departs from the Principle of Nature can he be said to have let the mind go or lost it.
- (9) The Way cannot be pinned down to any particular. People merely look at it from one corner and conclude that the Way is nothing but this or that. Consequently they disagree. "The mind is the Way. If one knows the mind, he knows both the Way and Heaven."
- (10) When a good thought arises, recognize it and develop it fully. When an evil thought arises, recognize it and stop it. It is intuitive knowledge that recognizes the good thought; the will that stops the evil one.
- (11) If you eliminate all thoughts, there will be nothing but the original substance of the mind. This pure state is absolutely quiet, in equilibrium. Equilibrium is the Principle of Nature. It is impartial, rid of selfish human desires. It is the balanced state before the emotions are aroused. When one is attached to love of sex (lust), fame, wealth, he is unbalanced. But when these are wiped out, mind attains equilibrium, and acquires the great foundation of Virtue.
- (12) What is the use of thinking about past and future events? In doing so, one merely loses his mind.

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- (13) What is the use of thinking about past and future events? In doing so, one merely loses his mind.

(13) To hold the will firm, rigidly, is good as an initial effort, but the effort will (later) encounter trouble. The student must understand that the spiritual intelligence of the mind comes and goes at no definite time and without anyone knowing its direction. Only this finds a solution.

(14) To learn is to learn to preserve the Principle of Nature, the original substance of the mind. Personally to realize this it is necessary to have no selfish wishes in one's mind. If our determination is genuine, then we will immediately correct ourselves whenever we make a mistake.

(15) He becomes a sage whose mind is completely identified with the Principle of Nature. However the abilities and efforts of sages differ in degree, just as different pieces of gold differ in weight, but are all the same gold.

(16) As their knowledge becomes more extensive, their selfish desires become more numerous; as their abilities become greater and greater, the Principle of Nature becomes increasingly darkened and obscured from them.

(17) If we reduce our selfish human desire a little bit, to that extent we have restored the Principle of Nature. How enjoyable and how free! How simple and how easy!

(18) The sage makes no effort to like or dislike:
this does not mean not to like or dislike at all.

A person so behaving would be devoid of consciousness.
It merely means one does not attach selfish thought to a situation. If weeds are harmful, what is the objection to removing them, according to principle? If one loves beautiful color or hates bad odour, that also is in accord with Principle, not with selfish will. One does so by the very nature of the Principle of Nature.

(19) My views involve (the student in) many steps and much cumulative effort. They are directly opposed to the Zen Buddhist doctrine of sudden enlightenment out of nothing.

(20) People who are incapable of carefully examining the Principle of Nature in the mind in connection with things and events, abandon human relations and get used to a life of emptiness. Their way can't be used to govern the family, the state, the world.

(21) The mind of everybody is at first not different from that of a sage. Only because it is obstructed by selfishness and blocked by material desires, what was originally great becomes small.

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(22) The poison of the doctrine of success and profit has infected the innermost recesses of man's mind and has become his second nature. Knowledge merely served to help people do evil, enormous information merely served to help them indulge in argumentation. No wonder when they hear the teachings of our Sage, they look upon them as useless.

(23) Yin is the root of yang and yang is the root of yin. They are not two different things (from Chou Tuni's theory that when activity of yang reaches its limit, it becomes tranquil. In tranquility, yin is generated. When tranquility reaches its limit, yang begins again. Thus rest and motion alternate).

(24) Absolute quiet is the characteristic of mind's substance. This is innate knowledge.

(25) Not to be deliberately active does not mean to be like dead wood. The nature is calm whether it is in a state of activity or rest. Both (then) come from the same source.

(26) It is not possible to be devoid of selfish desire, unless desires are subdued at the time of sprouting, and prevented from growing. Otherwise it will be as the saying is - "desires destroyed in the east while they are growing again in the west."

(27) Altho' they (certain great figures of early history) cannot be said to have completely understood the Way, nevertheless each did not depart very far from it. In some cases they drifted into wrong ways, were confused and deceived, but sometimes they were in accord with the Way. Since we are far from their time, and have no positive evidence, we cannot arbitrarily conclude from imagination just what they had attained.

(28) Joy is characteristic of the original substance of the mind. Tho' it is not identical with ordinary joys, it is not outside them. Sages' joy is shared by ordinary people, except that latter do not realize they have it. Instead they bring upon themselves much sorrow and grief. Even then this joy is not absent.

(29) I have often discussed with you, 'Yuan-ching, this idea, yet you still ask in what way it can be found. This is a case of obscuration like one's looking for a donkey while riding it.

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(30) Whether a beautiful or ugly object appears, the sage's mind reflects it as it comes, without anything being left behind on the bright mirror.

(31) Having nothing to think about is natural with a sage, but requires effort on part of a student. Cheng I told Hsieh Liang-tso "There is such a principle (not-thinking) but you have discovered it too early." The virtue of thinking is penetration and profundity... which leads to sageness. Can thinking be dispensed with? It is the emanation and functioning of innate knowledge, the Principle of Nature. But thoughts issuing from manipulation by personal wishes are selfishness, and the exercise of cunning, wrong, perverse, disturbing.

(32) If words are examined in the mind and found to be wrong, even though they have come from the mouth of Confucius, I dare not accept them as correct.

(33) Mo Tzu's doctrine of universal love went too far in the practice of humanity.

(34) The shining virtue and accomplishment of these seven grand gentlemen all come from innate knowledge. And yet it is right to say that they understand only part of the way.

(35) The mind has neither internal nor external aspects. Only because people make such a distinction do they lose their original substance. Only that endeavour which makes no such distinction can be the endeavour towards the original substance.

(36) Of a certain author Wang remarked, "He made some effort in his mind, was different from those who imitated others, depended on others or sought only literal meanings."

(37) In the end a teaching must be considered, not only by its tenets and doctrines but also by its results. For hundreds of years after he passed away the moral level of the district where Wang established his home, was noticeable higher than that of the neighbouring districts. The emphasis which he put on building good character was weighty, the identification of true humanity with righteousness and benevolent was stressed.

(38) "Mind and Heaven are one," he wrote.

(39) In discussing knowledge, sages mostly do so in accordance with the times and with events. They seem to differ from one another, but essentially they are in complete harmony. The reason for this is that in the universe there is only this one nature, this one principle, this one intuitive knowledge, and this one endeavour.

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(39a) The disciples often brought to him the question how to keep the inner calmness in the midst of an active life. He replied that the original mind is not characterized either by rest or movement. We notice the calmness, the equilibrium, because that is its nature; we do not notice that the activity is simply its functioning: the nature has not changed. Thus the mind holds both. "Yet it is all one."

(40) To Wen-Yu an admirer who however was not a disciple, an official, he wrote: "It seems to me that you are afraid that he who exerts his mind to the utmost and knows Heaven neglects the cultivating of personal life and thus creates trouble. This is to worry for the sage without knowing how to worry for yourself."

(40a) As for his knowledge of the Real, this is what he writes: "Tao has no form: it cannot be grasped or felt ... Yet people for the most part think that their little corner of experience determines the limits of Tao."

(41) Although he taught that mind-body was a unit, he placed mind as ultimate in this unity. "No element exists apart from mind."

(42) The day's varied experiences provide us with opportunities, if we use them properly with effort, attention and cultivation, to develop intuitive faculty.

(43) The mind in its essence, holds the highest virtues. They are its natural condition, inseparable from its structure. By penetrating and knowing it, they will appear of themselves.

(44) "Let the person add a little of his own ideas (thus introducing selfishness) and he will fail to keep the equilibrium and harmony" - Wang.

It is when a man is not held down by this selfishness, and by its desires and passions, but has fully unfolded his intuition, that he is able to be a sage.

(45) Wang told beginners especially that the practice of meditation was helpful to awaken the faculty of intuition.

(46) Wang Yang-ming rose to become military governor of a province and finally the Viceroy of five provinces. It took some years after he died for him to receive State recognition but the Emperor Wan Li honored his name in the Temple of Confucius as being second only to Confucius himself among the sages.

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Wang's writings and sayings.

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(47) One of the most prominent of all Wang's tenets was the need of heeding the intuitive faculty.

"It knows without any thinking ... It is able to act without learning." That it is not mere psychic "hunches" is shown by his further statement that "It strives first for those principles derived from heaven", as well as his frequent explanation of capacity for its moral judgements, giving the right or wrong, good or evil, nature of a thought or motive. Even more, it becomes our best guide when circumstances are perplexing and decisions are hard to make. "He who acts in accordance with intuition does nothing except what is right." Therefore goodness can be extended to its farthest limit by extending the intuitive faculty to its farthest limit.

(48) Wang's mentalism also appears in statements like: "Seeing, hearing, speaking and doing are to be identified with the mind ... when the mind is absent there are no ears, eyes, mouth or nose. Finally, and equally importantly, he identified mind with the intuitive faculty. But it was mind in its original state of "unoccupied equilibrium".

(49) I want people to understand that when a thought is aroused it is already action.

(50) The highest good is the original substance of the mind. When one deviates a little from this original substance, there is evil. It is not that there is a good and also an evil to appose it. Therefore good and evil are one thing (cf Master Chen Hao's sayings "What is called evil is not originally so. It becomes evil because of deviation from the mean.")

(51) Wang implied the importance of balance. He rebuked one disciple thus "Energy is limited, if one is devoted solely to his appearance, there will be many occasions when he neglects his mind." But to another he said "You are not attentive to your appearance at all. Thus you have separated the mind and events."

(52) To an official who complained that his duties prevented him pursuing this knowledge, Wang replied "When did I teach you to pursue it in a vacuum? Do it right in those duties only then will you be truly doing it. For instance, do not become angry because a man's words are impolite, nor decide a case carelessly on the spur of the moment because you are too busy; and do not settle it according to the opinions of others. To do any of these is selfish.

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You must carefully control yourself, lest your mind destroy the truth. If learning has to be done outside of things and events it will be something in a vacuum."

(53) People possess this intuitive knowledge of the original substance of the mind, but it is much obscured, hidden by selfish desires.

(54) If something is always kept in your mind after it is finished, then it is a hindrance to you. That won't do.

(55) Whenever one is affected by anger or sorrow his mind will not be correct, will not be the original substance, which is extremely impartial.

(56) A student cannot jump into the rank of a sage. Rising, falling, advancing and receding are the natural order of the task. It is necessary to polish him slowly.

(57) If one is genuinely devoted everything will become for him material for the advancement of virtue.

(58) If you want to sit in the mountains to engage in meditation, and seek tranquillity because you are disgusted with external things, you will build up **arrogance and laziness degenerating into lifelessness** like dry wood. But if you are not disgusted with activity it will be good for you to cultivate yourself in a quiet place.

(59) If intuitive knowledge disappears when dealing with external things, this is because you still separate the internal and the external.

(60) At night during deep sleep innate knowledge is collected and concentrated. If it were unconscious, how is it that as soon as the person is called, he answers. And in sleep it is without the impurity of material desires. The student must remain the same (without desires) when he is busy with things in external world.

(61) Buddhists view the mind as an illusion, enter into a life of emptiness and silence, have nothing to do with the world. This is why they are incapable of governing the world.

(62) The mind is not perturbed in its original substance. It is perturbed only when one's action (which includes thought) is not in accord with righteousness.

(63) There is a natural order according to intuitive knowledge. To follow it is called propriety. To understand it is wisdom.

You must carefully control yourself, lest your mind destroy the truth. If learning has to be done outside of things and events it will be something in a vacuum."

(53) People possess this intuitive knowledge of the original substance of the mind, but it is much obscured hidden by selfish desires.

(54) If something is always kept in your mind after it is finished, then it is a hindrance to you. That won't do.

(55) Whenever one is affected by anger or sorrow his mind will not be correct, will not be the original substance, which is extremely impartial.

(56) A student cannot jump into the rank of a sage. Rising, falling, advancing and receding are the natural order of the task. It is necessary to polish him slowly

(57) If one is genuinely devoted everything will become for him material for the advancement of virtue.

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(64) My formula to cure people of the cause of diseases, is during meditation to search one by one for the roots of the love for fame, sex, gain etc., selfish desires which obscure, hinder or impede innate knowledge, and wipe them out completely. This is best done at midnight.

(65) A Zen master raised his dust whisk when asked about the Dharma, and merely his empty hand, when the whisk was hidden. This innate (intuitive) knowledge of mine is the dusk whisk of my scheme. Aside from it, what can I raise?

(66) The sage does not value foreknowledge. When calamities come, even a sage cannot avoid them. To innate knowledge there is neither the past or the future. It knows only the moment. If one has the desire to fore know, it means selfishness going after advantage and avoiding disadvantage.

(67) The joy which is characteristic of the mind's original substance will not be perturbed in spite of crying sorrowfully when one's parent dies. That mind is still at peace.

(67a) The student should not ignore music and books.

(68) There are two types of people. The man of sharp intelligence apprehends the original substance and accomplishes his task, penetrating self, other people and things external all at the same time comparable to Zen sudden enlightenment. On the other hand, there are those, whose minds are dominated by habits, by distinctions between good and evil, so that the mind's original substance is obstructed. I teach them to do good and remove evil. If you disciples use both views interchangeably in dealing with people, you will be able to lead all - high intelligence, low intelligence and average - to the truth. But if you hold to one side only, you will err in handling properly the different types. Wang was reluctant to give the first view (sudden enlightenment) and tended to hold it secret. "It is not easy to find people of sharp intelligence" he said. "How can we lightly expect this (spontaneous realization) from people? All that they will do will then not be genuine, merely imagining an original substance in a vacuum, cultivating vacuity and quietness. This defect is no small matter and must be exposed."

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(69) God is the only reality, and the rational principle out of which material universe was formed.

(70) The ordinary people should look up to sages, because latter have more rational principle and follow its voice hence a difference of ranks or classes.

FRANCOIS M A S A I: PLETHON & THE PLATONISME DE MISTRA (french)

do not know, circumstances helping, if he would have become a great statesman; the utopias which reign in his works render it doubtful," says C. Alexandre of Plethon (1) The best regime is tempered, wise, paternal, with disinterested councillors who watch the application effective of just laws. The counsellors should be chosen from instructed persons, and in sufficient number, to avoid the faults of democracy and of oligarchy. Because of their excessive number, and the predominance of uncultivated elements the opinions of the masses are not generally those of reason. If the counsellors are reduced to too small a number, they tend to think more of their private interests than of public welfare. They must be educated, cultivated, instructed to give the best, most reliable advice: But ruler and council must be persuaded that the State's prosperity depends essentially on its philosophic values, on the truth of the ideas which its ~~six~~ institutions incarnate (2) It is the profound conviction of Plethon that it is impossible to admit the universal divine rule without admitting in all its fullness the hellenic doctrine of Fate, as the only authentic way to believe ancient as well as musulman in Providence, and the moral salvation of individuals and nations. It implies a universal determinism of the most fatalistic form. (3) The points of doctrine on which any accord between the Platonic School and the Christian Church were impossible included: Creation free, and in time; Creation of a Soul for each not fatalistically individual person; Resurrection of the not fatalistically body; eternity of suffering in hell; and above all, indiscussable surrender of reason to traditions and decisions of ecclesiastic authority. (4) Despite the conflicts of every kind which tear at the moral life, the multitude of things are reconciled and ordered obediently to eternal laws of the Supreme Being (5) It is an illusion (that we are able to consider with freedom the future things) for there too is an ineluctable causal chain. Without the acts of those who surround us, or without our own previous acts which support such consideration, we would not consider the future at all. (6) To deny the necessity of a cause for everything that happens, is to weaken the idea of God as it is by the idea of such necessity that men are led more easily and attain first, the idea of God. (7) Except for the Nous (intelligence, spiritual & intellectual) in them, the rest of the nature of humans is ruled by fate, the Nous is free. So human beings are both free and not free--a paradox! They are free in so far as they are masters of using and applying the mind, the thinking, judging, wisely discriminating faculty (pronoon). Nous is free because it comes first in the cosmic order before things and events. If being governed (by Providence) is to be called bondage, then not-being-governed may be called freedom! (8) Some men have sought to profit by their prevision of future events, by attempting to escape them, but the destiny was necessary and inevitable. For this very prevision, and the efforts which it brought about to escape, even these were in their destiny! (9) Upon the basis of exact ideas of the divine laws, he wanted to found society's laws. The principle were: 1/st there is a divine transcendent essence in beings; 2/nd Divinity takes care of mankind; all human affairs, important or insignificant, are guided by it; (3rd) In governing all things according to its own wisdom, Divinity guides with righteousness and justice; no one can swerve it from this course, neither by flattery, sacrifices, religious offerings, prayers (10) However Plethon recognises the value of religious ritual, and symbol as expressing and engendering states of the soul (11) P. criticisms superstitions, promises made by priests to act on the divine will (12) the three ideas mentioned in #9 cannot fail to produce virtue & morality in the individual and in society. (13) Among men there are those who recognise the divine existence but do not admit that it is occupied with human affairs, its providence. But everything without exception must be determined, otherwise there would be a fissure by which chance could introduce itself into the explanation of the universe. Such a breach would end in atheism, and materialism would ruin all idealism.

- (1) The soul being released from its objective knowledge of the world comes to itself by itself. It sees itself subjectively in it.
- (2) He who has got his living-liberation, his disengagement, has his mind a still as in sleep; and he that sees the soul is ravished with joy at the sight.
- (3) The union and separation of things is the unavoidable course of nature. Just as all things in the world have their growth and decay.
- (4) If you remain in exclusive and intense meditation on the Supreme Being you will see the divine light shining in full blaze in and before you.
- (5) I examine desires and their objects and finding them to be but frailties and vanities I refrain from their pursuit and remain unvexed by their cares forever.
- (6) The soul's erroneous conception of ^{its gross} materiality misleads to the belief of its own egoism and personality.
- (7) The thought of the duality of the one and self-same soul in its two aspects of supreme and human souls is driven away by the persuasion that I do nothing and that the agency of all actions rests in the great Brahma himself.
- (8) It is by great enduring patience that the soul attains in course of a long time the steady and unsullied state of its perfection, its ultimate felicity.
- (9) Call your thoughts home and employ them soon to think of your own essence.
- (10) After giving away the thought of the difference between the creator and the created and by the habit of thinking of all as the unity, one becomes Shiva. And by thinking so for a longer period one is assimilated to the nature of the Supreme Mind.
- (11) The essential property of God being His intelligence so is intelligence the essential property of everything.
- (12) By thinking of yourself always as the Mind, you will lose the sense of egoism and personality, while your reflection on the text of scripture will lead you to the same conclusion that God is the only entity and this all is nothing but God.
- (13) One should meditate on himself as Brahma. Continued practise of this kind of meditation will gradually wear out all other impressions from the mind.
- (14) The Atman, is ^{the} fact the seer, hearer, smeller, taster, toucher. As long as a person performs actions under the impression that he is the doer, so long the bodily sense will persist in him and so long he cannot enter the plane of the soul. By what other name than that of a dunce should that man be called, who, through ignorance, depends on fate and desists from counteracting the potency of the past by power exercised in the present. It is so that ^{the} strong man defeats another

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man. So why should ^{not the} present actions not have the potency to overthrow the past actions?

(15) A man of judgement and discrimination will shun this evil world but one who fails in this will have suffering as his lot in the world. There is no variety of agony in the world such a one does not suffer.

which

(16) Suppression of the mind is not attended with the disappearance of the visible world. Visibility is an offshoot of error. Until one comes to realize this, one will go on experiencing a visible world, and liberation remains as far as ever. There is no particular gain in suppressing the experience of vision of the world by the yogic practises. For by that process the real nature of the visible world cannot be known.

(17) No one can do anything without practise. What you have got to do is meditate on Brahma to converse about him to listen to instructions relating to him and to be devoted to this subject. The wise men call this, Brahma Agyasa, the practise of divine presence. " Before creation, this visible world and you and I, nothing existed. Hence, even at the present moment these do not exist. There is no independent world apart from the mind, so the right Brahma practise consists in the practise of these thoughts."

(18) The practise of penances, without the preliminary step of the realization of the non-existence of the visible world, and the working off of love and hate will only prove to be the root of ignorance and sorrow. Knowledge is nothing but the sense of the absolute non-existence of the visible. Wise men call this knowledge the one thing we need to attain and the cultivation of this sense is Brahma practise.

(19) "Does the mind of every individual experience a separate world? Or, do the minds of all the individuals experience one common world?" he asked. Vasistha replied, "Everybody's mind is powerful. And every individual mind experiences a separate world of his own error."

(20) The yogi absorbed in Nirvikalpa samadhi (a trance in which the sense of differentiation is no more) to him, neither day nor night exists, nor objects nor the world. The only existent entity for him is the Atman.

(21) One has to realize that there is no object external to the mind. The practise of samadhi, on the foundation of that realization, will cause the cessation of sense-experience. When, through practise one succeeds in mastering this knowledge, one remains free, even while engaged in the world's affairs. In the state of Nirvikalpa, (difference-less) trance, consciousness reaches its full manifestation and is then the ultimate state. So the mind can get free of sense objects in that state of Nirvikalpa trance.

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(Con't. Valmiki: "Yoga Vāsistha")

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(22) Nobody in reality was ever born or ever died in this world, for it is Brahma Himself who has manifested Himself as this world.

(23) The Atman, being all-pervasive can be experienced. During that experience nothing remains except this.

(24) When, it is the case that the sole reality is the Supreme Self without a second, how can there be any other agent to perform these ? Yet, one cannot be perfectly purged of egoism, for without a modicum of the sense of being the agent, one cannot derive the fruits of the work performed by one's effort. Therefore, one will be an agent without attachment. Even though the "Doer" one will not have the conceit of being the doer. Even though the doer, one will not be a doer like an ignorant person. One's attachment will be for Brahma, only. One will remain unconcerned about every thing else.

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- (1) The new cities ban privacy and blot out the sun. Men need accessible places where they can easily lose themselves and get away from the presence of others.
- (2) Philip Wyllie goes into his familiar and by now tiresome act of playing the last angry man and it is nothing but nag, nag, nag all way. He is furious with mankind. He attacks religious dogmatism, batters away at ghosts. The battle he is fighting is long since over, but Wyllie doesn't seem to know it.
- (3) It would be selfish and exclusive, elitist and isolationist to deny the world the potential benefits of American great wealth and power
- (4) The largest cities have grown beyond human scale and organizing capacity no matter what is done to rehabilitate New York and Chicago they will never be places of dream and quiet and serenity. There is always some chance that these can even be made tolerably accessible to the millions who spend their lives enclosed in concrete and steel. Ugly and inhuman though the great urban cities remain one wonders whether this urban migration is irreversible; whether -etc it may not be possible to create economic opportunities in small towns where there is space, land, fresh air, where building costs are moderate and people can still live in some harmony with natural surroundings. We have scarcely begun to consider the possibilities of industrial decentralisation to make it possible for people to earn a living in the still human environment of small towns in America.
- (5) If carried far enough the betrayal of the universities fundamental reason for existence, which is the advancement of man's search for truth and happiness, it is for this purpose and this purpose alone that universities should exist.
- (6) This undefined almost intangible community with no real border is not easily explained or understood. All one can say is that it is there and it is waiting.

P. Scanzoni: EN T R A N A U T I

Persian Sufi master: (1) What is a Sufi? One who has departed (2) Where is the Sufi road? I-Thou. I-Thou. I-Thou. (3) How does one go along this road? With infinitely repeating in the heart, the divine name. (4) When asked to pray for someone, the master Zarkub replied: "Impossible! When there is fana, Zarkub is no more." (5) The Friend of Allah is the one who lives in the world but whose own heart is elevated in mountain

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 necessary places where they can easily have...
 away from the presence of others.
 (2) It is while they have his familiar and by now...
 the last happy and it is adding but not...
 way. He is further with...
 others away at school. The battle he is fighting is long...
 but while doesn't seem to have it.
 (3) It would be selfish and exclusive, selfish and...
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 and more.
 (4) The largest cities have grown beyond...
 capacity to matter what is done to...
 way. It never in place of...
 always some chance...
 essential to the...
 and...
 one...
 it may not be possible to create...
 lower where there is space, land, food, water, building...
 come up...
 natural...
 possibilities...
 for...
 been...
 (5) It carried far enough...
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 is not...
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BOOK QUOTE: From Sri Ramana Maharshi's Writings:

(1) A foreigner asked him if there exists such a thing as a personal god. M replied, "Yes. Ishavara!"

(2) The 'I' in its purity is experienced in the intervals between two states or between two thoughts.

(3) The way is subjective not objective so it cannot and need not be shown by another. Is it necessary to show anyone the way inside his own house? If the seeker keeps his mind still that will be enough. And what does stillness mean? It means destroy yourself.

(4) In the beginning, efforts for control of intruding thoughts are greater than for the actual silence of meditation. But in due course, the medita-

(5) tion wins and becomes effortless. (5) Of all thoughts the first thought is, 'I am this body'. This, is a false thought.

(6) The bliss which is enjoyed unconsciously in deep sleep, is enjoyed consciously in the 4th State. That is the difference.

(7) Thoughts change but not you. Keep hold of the unchanging you. To do so, you do not need to stop the minds thinking. Just remember the source of the thoughts.

(8) Men speak of divine visions, yet paint them differently with the Seer himself, in the scene. Even hypnotists can make you see strange phenomena which you condemn as tricks, whereas the visions you extoll as divine. Why this difference? All sights are unreal whether they come from the senses or from the mind. Even the vision of God's cosmic form seen by Arjuna was a mental one according to

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the wishes of the Seer. Hence, it must not be interpreted literally. It is not a vision according to truth of God even though they call it a divine vision.

(9) The 'I' of pure Consciousness has no visions. Nothing that is seen is real.

(10) People think they must pass through Savikalpa and Nirvikalpa samadhi before attaining Realization. Why should they wander in that maze, what do they gain at the end? Only cessation of the trouble of seeking. Why should they not get that repose even at this moment?

(11) The body itself is a mere projection of the mind. And mind is but a poor reflection of the radiant heart.

(12) Shankara's Advaita Vedanta says the world as 'world' is not real. But the world as Brahman is real. Transcend the intermittent flow of diverse thoughts until the continuous unbroken awareness arises: Catch it and remain still. This is liberation.

(13) QUESTION: Are only the important events in a man's life predetermined or are trifling acts also, such as taking a cup of water?

Maharshi: Everything is predetermined.

QUESTION: Then what responsibility, what free will has man?

Maharshi: Why does the body come into existence? It is designed for the various things that are marked out for it in this life. As for freedom,

(Cont'd. BOOK THREE Sri Ramana Maharishi 48)
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a man is always free not to identify himself with the body; not to be affected by the pleasures and pains consequence on its activities.

QUESTION: Has man any free will or is everything in his life predetermined?

Maharshi: Free will exists with the individuality. As long as the individuality lasts, so long is there free will. Scriptures advise directing this free will in the right channel. Find out who it is who has the free will and abide in that state. Then, it is transcended. That is the only use in discussing these questions. When men's sense of being the Doer falls away, his karma destiny is ended. This is liberation.

QUESTION: If, what is destined to happen will happen, is there any use in prayer or effort or should we remain idle?

Maharshi: There are two ways in which to conquer destiny and be independent of it: One, is to inquire who undergoes the destiny: The other, is to kill the ego by surrendering to the Lord. Only the ego is bound by destiny not the real Self. And the ego is non-existent.

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too. Why do you not remedy the evils there? They are always there. The state of affairs cannot be helped. They are external and superficial. The pain of diversity is overcome by the joy of perception of the One. How can you hope to reform the world? Even if you try you cannot succeed. (131) There are wars, struggles, troubles in other countries. An attempt to satisfy craving for pleasures, passions, lust, for the time being is foolish. One can't put out fire by pouring petrol on it. Methods of suppression—regulated food, fasting, hathi yoga, medicines—have effect but it is transitory. The passions appear as soon as the check is removed. Find their root, if source, then you can eradicate them by finding Self with lasting happiness. (132) When the Self is found, thoughts cease of their own accord. (133) All are gurus to us. The wicked say by their evil deeds, "Do not come near me." (134) Why make plans previous to actions? God who sent us into the world has His own plan and that will certainly work itself out. (135) When sex thoughts arise, consider to whom they arise, and they will flee. (136) All other knowledge requires a knower, object and knowledge whereas vichara does not. It is the Self. Can anything be so obvious as that? It is the easiest path. (137) If people knew their previous births they grow proud if virtuous, depressed if not. Both are bad. God in His mercy has withheld this knowledge. (138) The world does not tell you that it is of the individual or the universal mind. Only the individual mind the product sees it. When this mind disappears, world also goes. (139) It is folly to say God is between eyebrows. The aim of such advice is to help the mind concentrate. It is one of the forcible methods to check mind from dissipation, directing it into one channel. (140) When you wake from sleep there is formless cosmic consciousness, then there is the ego, then the body and world are seen. (141) The person who has had a glimpse has a stimulus always present to goad him on to further efforts until realisation is perfect. (142) Even if advanced puja must be performed for sake of others, to be an example to children and dependents. (143) Sruti sets forth theories of creation only to please enquirers if inclined. They may be omitted. But Vedanta says that the cosmos springs into view simultaneously with the seer. There is no detailed process of creation, which is instantaneous. It is quite similar to dream creations, where the experiencer springs up simultaneously with the objects experienced. But for people who are not satisfied with this explanation, who argue that an effect must be preceded by a cause, who want the world around them explained, have their curiosity satisfied by Sruti offering its theories of Gradual Creation. (144) True seeker is content with instantaneous Creation. But the permanent Peace is not to be found in places or periods, only in yourself. You are always That. (145) When there is a work allotted to be done, you will not be able to keep away until what is like an actor in a drama. (146) YOU ARE THE SELF HERE AND NOW. It is absurd to think that there are two selves, one to realise the other. Where is the place for accomplishing realisation? Can anything be more immediate and intimate than the Self? (147) The yoga chosen depends upon temperament of individual on his samskaras. There is no doubtfulness about it. (148) It is realised only in the mind, drawn within and merged in the Heart. (149) Prayer for others made free from thoughts looks unselfish on the surface, but selfishness is there. You desire their happiness so that you also may be happy; or you want the credit for intercession God does not require an intermediary. Mind your business and all will be well. (150) A true master does not instruct seeker to do this or that. The seeker is already afflicted by his activities: he needs peace and rest, cessation of activities! Instead of that he is told to do something in addition to, or in place of them! Can that be a help to seeker? Activity destroys happiness; if advocated the adviser is not a master. He cannot liberate aspirant only strengthen his fetters. (151) One's very being is That; what's there to attain? (152) The body is in Me; I am not limited to it. (153) Why meditate on mantra's meaning? Think of the one who repeats it. (154) SAGE IS ALWAYS AWARE IN DEEP SLEEP; his state differs from that of others. (155) ONLY IN WAKING STATE can efforts be made to realise, to be still, to gain the peace of the jnani. His state is not the same as either wakefulness or sleep. It is perfect.

MAHANSHEE awareness: it is the interval between two successive thoughts and the source from whence they spring. Thots have their origin in the Stillness. They make the turmoil of waking state Go to their root for the stillness but reach it in the full vigor of search, that is with full awareness. (157) The statement to stay near a Master physically is meant for those who cant find the Self remaining where they are. (158) The ego is developed for its own destruction. The growth and trouble this entails makes you look for the cause of it all. (159) Consciousness is already in the heart: so when a person wakes up it is reflected in the brain and appears as waking consciousness. But during the minute's interval before this happens, and before the steps inand the person says 'I associating it with body, identifying it with body, there is an unnoticed state of undifferentiated unparticularised consciousness. (160) OCCULT POWERS may be sought and gained even after Realisation, but then they are used for the benefit of others, nor is the sage deluded by their possession. (161) Consciousness, as the Self, underlies all three states

waking, dream, deepsleep, witnesses all of them, but remains perfect. (162) The experience in deep sleep was said to be the bliss of Brahman, but is only the negative aspect of bliss, as it is the result of absence of thots. Moreover it is transitory. IT IS ONLY THE COUNTERFEIT OF SUPREME BLISS; It is not different from the blissful feeling of sensual pleasures. (163) The degree of absence of thots is the measure of progress towards Self-realisation. (164) The reason for pleasure when a desired object is enjoyed is that one single thought excludes all the others, and then it merges in the Self. (165) Hathyoga is useful for those who cannot otherwise still the mind. But why think of it? Why leave yourself and go after something external? (166) You are taught, 'You are not this body, nor this mind, nor intellect nor ego, nor anything else you CAN THINK of. Find out what you truly are.'

A. Devaraj Mudaliar: DAY BY DAY WITH BHAGAVAN
thought. So where can you go to escape them? (2) You assert that your dream experience is corroborated by many others, but not that your waking experience. For the latter could only be corroborated by those you saw in dream: do not mix up the two states. (3) The meaning of the statement that Atman reveals itself only to those it chooses is: we cannot achieve realisation on our own, unhelped by God's grace. (4) If Jnani can have a waking state why should he not also have a dream state? But it will be different from the ordinary man's because he will not slip from his real state. (5) It is impossible to state how much time it takes to attain Jnana: the moment the ego is surrendered, the Self shines. (6) How to conquer passions? They come from within: by looking into their source, we shall conquer them. (7) I feel pain like a dream experience. (8) By keenly watching, on awaking from sleep, one can see how ego emerges from heart. (9) Maya is not self-sufficient: it depends on the Real. (10) Anxiety is a creation of the mind. (11) All activities that the body is to go thru are determined when it first comes into existence. It does not rest with you. The FREEDOM YOU HAVE IS TO TURN YOUR MIND INWARD, AND CONQUER ACTIVITIES T H E R E. Whereas all happens according to destiny, turning your mind inward rests with you. (12) Srinavasa Sastri (politician) asked me questions but when I put him counter-questions he would not answer them, but wanted to go his own way. I wanted to take him inward, but he wouldn't; he wanted to pull me outward! (13) All knowledge is to be given up eventually. (14) There are two ways to conquer destiny or become independent of it. One is to enquire for whom it is, discovering that only the ego is bound by it, and ego is non-existent. The other way is to kill ego by realising one's helplessness, surrendering to the Lord, loving God, Effacement of the ego is necessary to conquer destiny.

maharshee-Mudaliar

apart from him (15) The 'Witness' is not something else 271
wrong. Hence those who follow gnana or vichara paths need not do
anything else to cultivate one good quality after another: their
sadhana is quite enough (17) Self-enquiry does not mean reasoning
--it means watching to find out where 'I' rises and fixing the
mind on that. (18) You must have been there even during the Void
to be able to say there was a Void. To be fixed in that 'you' is
the 'I' just from start to finish. It is the mind that sees objects
and has experiences that finds a void when it ceases to see and
experiences: but that is not you. You are the illumination that
lights up both experiences and void (obviously PC--pbjn M's
terminology 'light' is used symbolically, allegorically for PC) 1st
one sees Self as objects, then as Void, then one sees Self as Self,
y here seeing is being. (19) ~~When~~ Sleep is mentioned in yoga
books as an obstacle to samadhi: but if one remains fixed in Self
or meditation during waking life the same current will work during
sleep: such sleep is samadhi, if you take up the meditation the
moment you wake. (20) The conception that there is a goal and path
to it, is wrong. We are the goal/always. To get rid of this notion
that we are not, is all that is required. (21) We are so engrossed
by the objects revealed by the light the Self of Conscious-
ness, that we pay no attention to the light itself. The thing to do
is to concentrate on the Seer, not the seen, on the Light which
reveals these appearances. No guru can say or give anything beyond
this, which you have a I ready (the Self) (22) Maharshee said:
"As a matter of fact, in the quest method, which is more
correctly 'Whence am I?' and not merely 'Who am I?' we
are trying to find whence the 'I' thought, or the ego,
arises within us."

CYRUS THE GREAT (The Children's Historic Encyclopedia, USA)
"It is Cyrus the Great, 6th cent. B./C., who was spiritually
wise and who is not to be confused with Cyrus the Younger
(5th cent. B.C.) He was truly the father of his own Persian
people, a liberator of the Jews from captivity and a
restorer of their temple. He was a warrior, a very success-
ful one, but he was also a statesman, giving the conquered
lands just, efficient government, helped their agriculture
and trade. In seven lands he came as a liberator from
tyrannies, a restorer of peace after strifes and wars, the
Greeks admired him even though he belonged to a traditional
enemy."

(1) Simple possession of the body is mistaken for identity with the thing possessed. This is wrong. The identity of the owner of the body does not change it is the same person right away through.

(2) If there were not some changeless background upon which thoughts and perceptions left their mark how could they be recalled after occurrence? This shows that there is within us a principle which covers both the future and the past and is therefore beyond time.

(3) What is ~~is~~ important is, that every experience is a moment of pure consciousness. It is afterwards that we say, 'I thought of this' or, ^{that} 'I saw a light'. At the time of the ^{actual} experience there was no such idea, there was consciousness alone. This is how consciousness comes in and all we have to do ~~is~~ to become aware of it, is to remember it after every thought feeling or perception - then, without having to think of it specially, the idea of it will come up of its own accord and ^{then} we stand in pure consciousness.

(4) Normally, we allow our real centre to be transferred to each object of perception. Our seeing an object we take as proof of the objects existence, and we place our interest there. We forget that both the seeing and the object proclaim the presence of consciousness and that is far more important - indeed it is the only important thing - since it is the unity that runs through all this variety and enables us to know it as such.

(5) Now, the thing we call 'I' is really the impersonal self. It is also pure consciousness. We individualize it because we think we are endowed with

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(con't. ⁵ JOHN LEVY: "Immediate Knowledge" 275

a body and a mind, but the fact that everything gets claimed by this individual 'I', bears witness to the ~~presence~~ presence of consciousness - in whatever we connect it with.

For it is this consciousness that runs through all our experiences. So, all we have to do to get to consciousness, as we know already, is to disclaim the acts of the body and the mind instead of claiming them, and we thus become centered in the true nature. Obviously, in ordinary life we are obliged to refer to ourselves as 'I'. But knowing now that the 'I' is only one thought among others, we can either let it point to consciousness or we can inwardly correct the false association of our real self with body and mind. When either or both of these methods are diligently practised we shall gradually become freed from our false attachment to body and mind and thus go beyond all circumstance and find perfect peace. So long as we have not got possession of it our mind is continually agitated with thoughts about its acquisition and what we intend to do with it afterwards. When at last we do possess it, anxiety ceases and we experience happiness. What does this mean? It means that while the mind is active there is no peace. When the mind comes to rest upon the object we desire we find peace. Now, when the mind is at rest, there can be no thought of the object, so it is not the object that gives happiness but the absence of thought.

(6) Take the counter-thought after every feeling of enjoyment or displeasure that concerns the mind and not myself, who am beyond the body and the mind. With a little practise it becomes automatic and in time the mistaken identification will end. We then find true felicity.

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(7) When the mind is focused upon anything it becomes that thing. If we look at a table or think of a flower, the mind then becomes table or flower. When it is directed towards consciousness, its source it merges in consciousness and that is the same as happiness or love. A deep understanding of happiness or truth is accompanied always, by this feeling of happiness that rises with it. Let this feeling be the measure of our understanding. If the understanding is complete, so is our felicity.

(8) The gist of all this is, that a man is not the body and mind that he believes himself to be, and is, in his real nature, Being, consciousness and bliss. In order to realize his true self, he must become centered there and this is achieved by his separating himself from the body idea. He can do this by disclaiming all actions, perceptions and the pleasure or pain which concern the body and mind and not himself.

(9) Sankara Acharya, wrote, "By the thought of an object, consciousness appears to become objective. By the thought of blankness, consciousness appears as a blank. And by the thought of fullness, it becomes full. One should therefore, practise fullness." Now this fullness is nothing other than the non-dual consciousness, existing alike when there is no thot of manifestation and in every apparent manifestation not in the object as such, not even in the perceiver but as the pure knowledge that is inherent in every particular act of perceiving.

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(10) On the one hand, without attempting to prevent thoughts from coming, one sees them as one's objects, and on the other, one clings to the conscious 'I' principle to avoid sleep, should thoughts happen to cease - and so one/^{re}gains natural equilibrium in the self.

(11) The teaching may have to meet the objections of a refractory aspirant, who refuses to admit the validity of the time-proved^r normally successful arguments used to show the seeker the reality. Imagine, as an example, a man of undoubted sincerity, who rejects every argument because his mind is so disposed that it will not allow the real meaning behind the teacher's words to prevail. His point is, that Vedanta teaching/^{which} first of all, establishes reality as being that which is beyond appearances and limitation and then relates it to the real self in man is inconclusive. Vedanta teaches that the 'I' principle in man is the Reality, being changeless and pure consciousness untouched by objects. But the objector protests that this consciousness is never experienced outside the perception of objects, whether mental or gross. He therefore refuses to admit there is any such thing as pure consciousness. He refuses to agree that the 'I' principle is pure consciousness because one's awareness of self is never separate in actual experience from the body and the mind. In deep sleep he says, 'I am not conscious that I am conscious. When I am not conscious of objects I am therefore not conscious at all. There is no such thing as

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pure consciousness devoid of objects.' He retorts that his experience is of a blank or of nothingness and this cannot be called a state of nonconsciousness. He persists in his stand that pure consciousness is outside of one's experience and therefore non-existent and that consciousness is only of thoughts feelings and perceptions. The guru says, in reply: "Tell me, are you a conscious being, are you with consciousness?" Without a moment's hesitation the man answers firmly, 'Yes.' The guru says, "You gave that unreflected and immediate affirmation without any reference to an object. You know at once that you are possessed of consciousness and no thought is needed to know it, that knowledge comes of itself. Does it not prove beyond doubt that consciousness exists without objects?" 'It does certainly prove an innate recognition of my own consciousness' agrees the objector, 'But', he asks, 'Is it not because when all my life I have used my consciousness to perceive objects there is no need to refer to previous experience in making such an assertion because, as you say, I know I have consciousness without thinking about it?' "No!" replies the guru, "for consciousness can never be an object of perception anymore than light itself can be - not even if it were true, as you ^{had} first thought that it is experienced only in the perception of objects and you admit, nevertheless, that you are recognizing it within you. I say reality exists as pure consciousness and that it is your very being. All things perceived are other than consciousness by definition whereas yourself, the thing you refer to as me, is at no time perceived by you or by anyone else, it is always the

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unseen subject. Do not now object that other's see you, or as you did before, that you recall your having done this or that. Because what other's see is your body, just as it is your body's acting and not yourself that you recalled. You, who recall it, are the subject as you were when your body acted. Is it not quite clear that you, who were never an object of knowledge, and know yourself only as the conscious subject, are consciousness itself? Have I not shown you directly, through the spontaneous affirmation I called forth from you the thing you wanted to see, pure consciousness existing without an object?"

(12) Blind faith is that faith in which one refuses to entertain doubts or is unable to have them through dullness. It is synonymous with stupidity, willful ignorance or want of courage. A faith capable of being lost or changed, is conditional, a sort-of bargain.

(13) A man who does a misplaced kindness may cause more suffering. Charity may often call for as much chastisement as for tenderness. The would-be-doer of charity is like those whose hearts rule over their heads and are always ready to blurt out what they call 'the whole truth'. The Hindus have a saying in this connection. Two, of these three conditions they say, must be satisfied in speaking with another person. First, that one's words be truthful; second, that they be useful; third, that they give pleasure. Thus, the whole truth when known maybe told ~~wither~~ when it will help, though it may not or, a lesser truth may be told if it will please, or if it will be more useful to the listener than to tell him the whole

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This, will then not be a departure from truth.

(14) Politics have degenerated into an arena for bargain, ambition and legalism. That is to say, for extortion on all levels, bribery and insult. It concerns politicians only, they alone can benefit by it and because the average man cannot possibly know what it is all about, he is told and believes that it is all being done for his own special benefit. Politicians have become the high priests of modern society but instead of acting in the name of whatever God it was, whom the old high priests claimed to represent, the modern brand claims to represent some impersonal ideal.

~~(xxx)~~ He who can be helped or hindered by another lacks independence, why? because there is another. Thus, in worldly affairs there can be more or less but never complete independence. Having no principles based on a higher understanding, the politician invents lesser ones. This is how modern conceptions of democracy, socialism, racialism and communism have taken birth. A wise politician knows ^{that} no individual as such can be free and independent or happy.

(15) It is only a small minority that can profit by scholastic training, whereas an apprenticeship in a trade or direct service will be much more useful both in the world and as a part of progress in most cases. ^{If} a school training can achieve anything at all, it is to waken in many people something that is not yet capable of being developed, so it creates a helpless, if not to say dangerous, discontent. There is no doubt that if a sense of limitation is

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(Con't #15 John Levy: IMMEDIATE KNOWLEDGE

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raised, it must be accompanied by a knowledge of what that limitation is so that it may be surpassed. Otherwise, it constitutes the worst cruelty. The most callous people are the so-called humanitarians who mistake the body and the mind for the whole man, and, with good intentions sometimes - or for their own selfish ambitions at other times - advocate equality of opportunity, schools for all and a higher school leaving age. This insistence is the height of narrowness and delusion.

(16) The body changes and the mind develops but all that remains is the unchanged I which was ever conscious of being the (John or the Jane) who thought he was the body. He thought also that he was the mind, both of these change and therefore that 'I' is only a thought, a portion of the mind when viewed as being connected with all that varies. It comes up after every deed of perception, thought and feeling and claims all these to itself. That, is the I thought but in itself, the 'I' is beyond.

(17) There are as many paths to reality as there are men. Therefore, let no one despise another's. All lead to a point where to find a solution the nature of the knower or the subject, the worshipper or the seeker, must be made out. From this point onwards all the paths become one.

(18) A Vedantin, is one who is ripe enough to dispense with all externals in religion, although he may not necessarily do so. The efficacy of these external forms and customs cannot be doubted, since many of them were instituted by perfect Vedantins for this very end and by practising them, an impress-

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many of them were instituted by perfect Vedantins for this very end and by practicing them, an impres-

-ion in the mind is automatically created which must, sooner or later, in this or another life take effect.

(19) In order to realize truth as one's real nature, it has to be experienced as such. Not because the experience is not always present, but because it is not recognized for what it is. This non-recognition arises from the erroneous habit of thought that would bind self to the body and make the body and mind one's all. It is by discovering the pure consciousness which is present in all one's wealthy experience that the process is achieved.

(20) Traditional ritual religious observances do not take the seeker far. Vedanta is to establish a direct relationship between the seeker and the Sought. This is the deepest and final relationship. All other relationships are false in as much as they are founded on the false sense of individuality which they confirm whereas this last relationship leads the seeker directly to the impersonal which is the end of knowledge the abode of peace and the aim of desires. Such is Vedanta it is open to all earnest seekers: the conversion into quiet is not from one code to another but from ego to the real self.

(21) Pure consciousness was called by Spinoza, "Intelligence itself." It is common to all experience and the only truth that can be immediately and ever conceived. Not known, because it is one's very being, it is also not unknown, because one is that thing. This knowledge is what is wanting in Spinoza's teaching. To take one out of it into reality itself.

(Cont. of John Levy: Immediate Knowledge
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(22) There is nothing that exists apart from itself upon which the Atma connects, which is also the reason for its being free, unattached, desireless and quiet.

(23) One may ask, 'What purpose can there be in thinking about the truth if thought cannot approach it without reducing it?' Far from discouraging thought the sage ^{Ashtavakra} observes that "He who thinks of himself as free is free indeed: He who thinks himself bound remains bound. Think of yourself as unchangeable, pure consciousness and the non-dual Atman." — Ashtavakra

(24) Worldly thoughts establish only the existence of objects but Vivika-vritti, establishes the existence of the subject, always overlooked because always taken for granted. The mind cannot possibly function without the presence of consciousness and it is just this present consciousness that Vivika-vritti picks out.

(25) Ashtavakra Samhita, can only be translated by one who is in the spiritual state equal to that of the original author or at least very familiar with someone of equal realization. Otherwise, there will necessarily be some distortion or diminution of the real sense.

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(11) The more we try, the less we succeed. Renewed effort, increased separation. More politicians, more crime. Conscious will effort always produces its opposite counter tension. (12) Nobody should

search consciously, it is almost certainly useless. If you look for ESP they do not occur. Enthusiastic pursuit ends too often in self-clusion; it ends by seeing the ESP in everything

the credulousness may become pathological. (13) ESP powers such as healing and clairvoyance are

not holy in themselves. Virtue resides in the way they are used. (14) The healer who wishes to enhance his gift may end by impeding its function. This is because it may be contaminated by the

application of will. Healing is a gift; it must not become a power. He who tries to increase it may be too much concerned with his effect on others. (15) The division of the human individual

into mind and body is the curse of orthodox Christianity and the fallacy of secular philosophy. (16) We need not entirely abandon hope. By treating him on his own level, we may at least improve his symptoms and reduce his tension to such a degree that he may at a later date respond to total methods.

C. KERENYI: ASKLEPIOS & TEMPLE SLEEP

(1) At Epidaurus what distinguished it from most temple grounds was the great peristyle of double columns on the north side. It was designed for the patients who came to sleep in the sanctuary. (2) The sufferer observed a cult. We do not know the situation of the abaton, the innermost chamber of the sanctuary to which he withdrew for the 'temple sleep', the incubatio. This process was so much like the usual incubation practised at the oracle sites that some persons came to Epidaurus in search not of healing but of the god's advice in difficulties unrelated to health. (3) The wisdom of the ancient physicians and of those who conceived the temples of Asklepios at Kos and Epidaurus, ascribed the process of healing to night and sleep. (4) Homer speaks of Chiron, the fatherly friend and teacher who taught Asklepios the use of medicinal herbs. (5) In Greece to this day small children are made to pass the night in a kind of temple sleep at the feet of a wonder-working Mother of God... their little faces asleep in the candlelight on the dais before the icon.

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VIVIAN DE SOLA PINTO: PETER STERRY, PLATONIST AND
PURITAN. A biographical and critical study with
passages selected from his writings.
Cambridge University Press, 1934, 242 pp.

Richard Baxter in "Catholick Theologie, London, 1675:
"His common fame was, that his Preaching was such as
none or few could understand".

F.D.Maurice in "Modern Philosophy, 1862:

" . . . a man who deserves to be remembered both as a
mystic and a very profound thinker; one who had many
of the qualities of Tauler and Böhme, and yet who
belonged emphatically to his own age . . ."

Peter Sterry has never been wholly forgotten by
students of mysticism and of the history of religious
ideas. John Byrom, the 18th century poet and mystic
possessed at least one of his books. In the 19th
century his writings were highly esteemed by such men
as John Sterling, F.D.Maurice and Archbishop Trench.
In more recent times Miss Ch.Fell Smith contributed an
excellent short life of Sterry to the Dictionary of
National Biography, Mr.G.Lynn Turner gave valuable
biographical details in his Original Records of
Early Nonconformity, and Mr.Major Scott in his Aspects
of Christian Mysticism (1907) and Mr.F.J.Powicke in
The Cambridge Platonists (1926) have written interest-
ing essays dealing chiefly with his teaching.

The neglect of Peter Sterry may well be compared with
that of Thomas Traherne, whom he resembles in many
ways.

He was a chaplain and a personal friend of Cromwell
and a strong supporter of the Protectorate, and was
thus obnoxious both to royalists and to democrats.
He was an Independent minister with singular religious
opinions, which were very unlike those of most English
dissenters and close to the doctrines of the despised
sect of the Quakers on the one hand and to those of
the Platonists and Latitudinarians in the Church of
England on the other. There is no record of his early
life until 21 October 1629 when he entered Emmanuel
College, Cambridge, at the age of sixteen. This
college was becoming the centre of a new movement in
English religious thought. Benjamin Whichcote and
John Smith, the two brilliant thinkers who inaugurated
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Whichcote's teaching combined a lofty rationalism with deep and genuine religious feeling. It was the mystical side of "Cambridge Platonism" which attracted Sterry most strongly. Sterry's writings show that while he was at Emmanuel he must have acquired a truly immense learning, which included an acquaintance with the whole range of ancient philosophy, history and poetry.

Sterry definitely separates himself from the rationalism of his Cambridge friends. He carefully distinguishes "reason" from "spirit" and lays particular stress on the superiority of "spirit". Spirit is a higher faculty and it is by spirit alone that spiritual things can be apprehended. Spirit is a state in which the soul can rise above reason.

His position was not unlike that of a court chaplain under the monarchy, though his functions and influence were probably wider. He seems, indeed, to have acted as a general adviser to the government in matters connected with religion and scholarship. He belonged, in fact, to the group of Independent divines who really became the leaders of the Church under the Protectorate.

He is particular anxious about the younger Sterry's religious life, and he often recommends exercises in mystical prayer and meditation.

From the records of his life Peter Sterry appears as a man of great beauty of character and spiritual charm. His works show that he united with his tenderness a wide culture and a love of beauty in all its manifestations. His religion is a living aspiration towards that divinity which he found within himself, in nature, in works of art, in humanity, and above all in a vision of a harmonious and divinely ordered universe which seems sometimes to have been vouchsafed to him.

Sterry's published writings apart from seven printed sermons are to be found in three posthumous volumes. The most impressive is A Discourse of the Freedom of the Will. The theme of the Discourse is an attack on the doctrine of Free Will. It is a very learned work and shows an immense range of reading.

When I call Sterry a poet I mean that he uses language as an "incantation". Genius is the presiding deity over most of his writing. Like Taylor he is a lover of nature. He is extremely sensitive to light. Sterry: "Divine Truth is as a Rose Tree, which, as it hath its beautiful perfumed Roses, so it hath prickles to guard those Roses from rash and rude hands."

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() Just as a day well spent gives cheerful sleeping, thus a life well used gives a cheerful dying. — Leonardo da Vinci

() It is a natural thing, that things never seen yield us more of wonder than great things do. — Seneca

() It is indubitable that not to know future evils is more useful than to know them. — Cicerone

() The logic of passion, even at the service of the best cause, is never irrefutable to him who is dispassionate. — Marcel Proust

() They are always mixed up together the sad things with the cheerful ones. Ovidio

() In whatever circumstance of our life, let us follow (persue) this: to be implacable with ourself. Plinio

() Beauty is a frail gift; and all that is advancing through the years, loses its merits, and is destroyed by the march of time. Ovidio

() When one reads too fast or too slowly, one does not understand anything. Pascal

() Of philosophy I ask remedy for the pains of the soul. Cicerone

() The more one is intelligent, the more one comes to find original persons. Common people do not find any difference among humans. Pascal

() Great strength abides in conscience (or consciousness?) Cicerone

() Conscience (or consciousness) is good (count for) thousand witnesses. Quintiliano

() Life is certainly not destined to be a burden for many and a feast for some, but rather for all an employ everyone will render account for Manzoni.

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() There is nothing that could not be won by persevering work and by diligent and attentive care. Seneca

() Cheerful fortune and with long dwelling, the more it is harmful the more it is delectable. Michelangelo.

() Silence is, after the word, the second world's power. Lacordaire.

() If the only education can be got by suffering, I ask why it is philosophically forbidden to rage against our fellow-creature, educating him in the best way? Cesare Pavese

() Most part of goodness consists in wishing to be good. Seneca

() Friendship is among the highest and sweetest goods man may have in this world. Savonarola

() How much is our time? It is as much as the point of a needle. Santa Caterina da Siena

() Do you want people to think well of you? Do not speak of yourselves. Pascal

() Words from above:
Him who asks me why I live on high/ I answer not,
I smile, my heart at peace./ The waters flow, the
winds pass through/ That is my world, other than
(distinct from) yours. Li Po

() There is not a thing, however easy it may be, that does not seem difficult when one does it unwillingly. Terenzio

() In the love of his neighbour the poor man is rich; without the love of his neighbour the rich man is poor. S. Agostino

() I should like just as much if I were told that I have used ancient words. As if the same thoughts put in a different arrangement, did not build another body of discourse, just as the same words build other thoughts thanks to a different arrangement! Pascal

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() Your repentance be a lively willingness, a firm purpose. Laments and moans for past errors are of no use. Platone

() In this world, where everything is consumed, everything perishes, there is one thing which falls in ruin and is destroyed still more completely than beauty, leaving even less vestiges than the latter: affliction (grief). Marcel Proust.

() The vices one manifests are the lighter ones: the dangerous vices are those one conceals under the appearance of virtue. Seneca.

() It is difficult to tell how much amiability and courtesy of speaking may conciliate the minds of humans. Cicerone

() He is not worthless who performs (works) something as being bid to do it, but he who works unwillingly. Seneca

() When one sees a natural style, one is completely stupefied and fascinated, because one expected to see an author but meets with a man. Pascal

() The truth is that people see everything through their own newspapers, nor could they do otherwise, since they do not know directly either the men or the facts of which they speak. Marcel Proust.

() Learn all that little is needed for living and all that nature demands. Lucano

() The hardship (severity) of environments (places) temper men's minds. Curzio

() One never must say in jest that one is discouraged, for it may happen that we take ourself at our word. Cesare Pavese

() Greed is the cause of every evil. San Paolo, Timoteo

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() I think that no activity can be firm (steady) if it has not its bases in the personal interest. Tolstoj

() Words differently arranged give rise to a different meaning; and meanings differently arranged produce different effects. Pascal

() Our generation is in danger. We are the slaves of the machines and of work and forget that we are humans. A.Schweitzer.

() It is not that to everyone things happen according to a destiny, but the things that happened are interpreted by everyone -if he has the strength to it- arranging them after a sense - i.e. a destiny. Cesare Pavese

() There is absolutely nobody who makes a sacrifice without hoping for a reward (recompense). It is all a question of bargain. Cesare Pavese

() To know how to grow old is the masterpiece of wisdom, it's one of the most difficult things in the most difficult art of life. Amiel

() After all, the only reason why one is always thinking of one's own "I", is because we must be with our "I" more continually than with any other. Cesare Pavese

() We obtain the things when we do not want them any longer. Cesare Pavese

() Just as one does not think of the suffering of other people, one may also not think of one's own suffering. Cesare Pavese

() Greatness is neither taught nor acquired: it is the expression of spirit of a man made by God. Ruskin

() To get asleep one must work, and to enjoy oneself one must also work. Tolstoj

() The most precious gift of the word is measure. Esiodo

() Patience is the most heroic of virtues, just because it has no appearance of (being) heroic. Giacomo Leopardi

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It is by giving that one receives; by forgiving that one is forgiven. SAN FRANCESCO (Saint Francis)

Courtesy provides us friends, and plain truth provides us hate. TERENCE

Religion does not cut the wings of spirit, but it lifts (elevate) it. G. MOTTA

Wicked actions are continuously flagellated (castigated) by conscience. SENECA

Maternal affection is among the most indubitable human things, and bears in itself witness of itself. TOMMASEO

One loses Faith when one has no more the desire to believe. G. BERNAUD

The good mind (intention) recognized in a bad thing, reduces the evil to half. PLAUTO (Plautus)

Do not ask more than it be useful to you. DANTE

The beautiful and the poetical feeling for it is always sublime. LEOPARDI

One must not be without any friends, nor have many of them. MANUZIO

Beauty is an inexhaustible source of joy for him who can find her out; and she is met everywhere (and one comes across her everywhere). A. CARREL

Even if strength is failing, to have dared is praiseworthy; and in the great things to have been willing is merit enough. PROPERTIUS

He who possesses Christ is wanting nothing, and nothing more than suffering makes us capable of this possession. PIUS XII

The present does not exist, and what we call present is nothing but articulation of the future with the past. MONTAIGNE

Each one - outside, before the others - is attired (clad) in dignity: but inside oneself one knows well all that is passing in the intimacy with oneself that cannot be confessed. Luigi PIRANDELLO

It is by giving that one receives; by forgiving
that one is forgiven. SAN FRANCISCO (Saint Francis)

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To the man who goes by (along) the straight path are reserved two different crowns; one of flowers wreathed by the good; one of thorns twisted by the wicked; most glorious both of them. G.GIUSTI

All this visible world is nothing but an imperceptible way (distance) in the vast (ample) bosom of nature. No idea approaches so far (comes near to such an extent). PASCAL

We are better persuaded, usually, with the reasons we have found by ourselves, than with those which appeared to the intellect of others. PASCAL

The universal spirits are neither named (called) poets nor geometers; but they are all that, and judges of all of them. One does not guess at all what they are. They will speak of what one was talking about when they come in. Blaise PASCAL

Symmetry is what one catches at one glance; it is founded upon the fact that there is no reason to do otherwise; it is also founded upon the figure of man, and therefore it occurs that one wants symmetry only in breadth, but not in height and in depth. Blaise PASCAL

The compensation (remuneration) of having so much suffered is that one then dies like dogs. Cesare PAVESE

The force of indifference! - it is what has allowed (to) the stones to last unaltered (unchanged) for millions of years. Cesare PAVESE

What is the use of living with the others, if all really important things for each one are trifled with (not cared for) by each other? Cesare PAVESE

Give a company to the solitary man and he will talk more than whosoever. Cesare PAVESE

Whenever) we feel remorse because of a wicked action, it is not for the pain inflicted to the others that we are sorry, but for the annoyance (trouble) caused to ourselves. Cesare PAVESE

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In remembrance one enjoys particularly the periods which seemed intolerable when experienced. Nothing gets lost. Discomfort, disgust, anguish acquire richness in remembrance. Life is greater and fuller than we know of. Cesare PAVESE

The problems that stir (agitate) one generation are extinguished for the next generation, not because they have been solved, but because they are abolished by the general lack of interest. Cesare PAVESE

Life is no quest of experiences, but of oneself. After discovering one's own fundamental layer one becomes aware (perceives) that it tallies with one's own destiny and one finds peace. Cesare PAVESE

In religion one does not look to life but rather to death, because the things of life get their value from being seen inside eternity, i.e. beyond or above death. Cesare PAVESE

Do never entrust your thoughts to your lip;
neither translate ever into action
little-known thought. SHAKESPEARE

Before all
be truthful with yourself; so that
it follows, as night follows day, that
you never may with others render
yourself a liar. SHAKESPEARE

Glad of today, mind abhor
to care for the morrow;
with moderate laugh mitigate (temper)
anguish; there is nothing (that is)
entirely happy. ORAZIO

Thought of a calm night

At the foot of the bed, in the moonshine
the ground seems gleaming (glimmering) of
hoar-frost..
I lift up my eyes to the pure nocturnal star,
I cast them down... and think of the distant home.
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Happiness is not of this world. Riches may render one more fortunate than the other, but they cannot make him happier. EURIPIDE

It is doubtless that not to know the future evils is more useful than to know them. CICERONE

Great is the force of courtesy. CICERONE

Habit is almost a second nature. CICERONE

Great force has habit. CICERONE

To constrain (force) the tongue is a prime virtue, I think; he is near to God who is able to be silent with reason. Leonardo da VINCI

The worst coin one may pay his friends with, are advices; the only good coin is assistance.

L'abate (abbot) GALIANI

Death is atoned for by living. UNGARETTI

It is a natural thing that things never seen before cause us more surprise than great things. SENECA
(WONDER)

On a sudden we feel tired as soon as we are seized by the fear of being tired, and, to recover from tiredness, it is enough to forget it. Marcel PROUST

Sometimes the future dwells in us without our knowing it, and our words, thinking they are lying, outline an approaching reality. Marcel PROUST

For it is instinct to dictate the duty, and intelligence provides the pretences to evade it. M. PROUST

An hour is not only an hour: it is a vase filled up with scents, with sounds, with projects and with climates. Marcel PROUST

If we want everything to remain (continue) as it is, it is necessary that everything changes.

TOMASI di LAMPEDUSA

Better to feel bored than to bore the others.

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Human soul puts itself to shame when it suffers oneself to be conquered by pleasure or by grief.

G. le BON

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Persons motivated by true love that is based on understanding will, as is always the case, be repaid by their fate in kind.

We must never let unfriendly feelings colour our thinking about anyone, because all these thoughts and feelings come back to us.

The higher a person is on the ladder of development the stronger and more penetrating are the energies at his command, and the faster the reactions to what he does.

Nothing happens by chance, everything is the result of preceding actions.

When viewed by an outside observer, Hatha Yoga exercises appear to be purely physical; actually, however their mental side is the more important. Through these exercises we awaken within ourselves various mental conditions and we learn to control them.

Nature heals. But if I become one with nature, then the healing becomes self-healing.

The ductless glands throughout the body react immediately to the slightest mental disturbance. These glands are the seat of certain mental centres and thus form the connecting link between body and mind.

Breathing is nothing other than the steady and regular alternation of the two vital currents. As we inhale we give the body a positive charge; and as we exhale a negative.

Contents: 1. Yoga and destiny, 2. Yoga and self-healing, 3. How to become a Yogi, 4. Yoga in today's struggle for existence, 5. a few words about magic

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Nature heals; but if I become one with nature, then the healing becomes self-healing. The highest mental attainment is the most intimate to the highest mental centres. These glands are the seat of certain mental centres and thus form the connecting link between body and mind.

Pranama is nothing other than the steady and regular attention of the two vital currents. As we inhale we give the body a positive charge; and as we exhale a negative.

1. Yoga and Destiny, 2. Yoga and Self-healing, 3. How to become a Yogi,
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5. A few words about Hatha

HERMINE KIRSCHLEDER

unpub
(M.S.S.)

219

Love has come into my heart.

Suffering appears to have been instrumental to the education of consciousness.

Death is not the end, but a change of consciousness.

Love brings the change.

Instead of asking for help one now gives help, because one sees the One in the manifoldness.

To obtain peace in the outside world, man should first have peace inside himself.

Truth could be told in a few words.

Just as the sea consists of many drops of water, so the ray of consciousness is powerful only in its relation to the whole.

The God who loves us is present in all living beings.

The God whom I perceive within me is harmony, peace, satisfaction.

Our situation in the outer world is a result of our inner condition.

Heaven and hell are not places, but states of consciousness.

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BIBLE, Catholic Truth Society, London 1956.
Douay Version.

Matthew 6 : 31 Be not solicitous therefore, saying: What shall we eat; or, What shall we drink; or, Wherewith shall we be clothed? 32 For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

33 Seek ye therefore first the kingdom of God and his justice; and all these things shall be added unto you.

34 Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

Luke 12 : 29 And seek not what you shall eat or what you shall drink; and be not lifted up on high.

30 For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. 31 But seek ye first the kingdom of God and his justice; and all these things shall be added unto you. 32 Fear not, little flock, for it hath pleased your Father to give you a kingdom.

BIBLE, authorized by the hierarchy of England and Wales, London 1957. The Knox Translation.

Matthew 6 : 31 Do not fret, then, asking, What are we to eat? or What are we to drink? or How shall we find clothing?³² It is for the heathen to busy themselves over such things; you have a Father in heaven who knows that you need them all.³³ Make it your first care to find the kingdom of God, and his approval, and all these things shall be yours without the asking. 34 Do not fret, then, over tomorrow; leave to-morrow to fret over its own needs; for to-day, to-day's troubles are enough.

Luke 12 : 29 You should not be asking, then, what you are to eat or drink, and living in suspense of mind;³⁰ it is for the heathen world to busy itself over such things; your Fathers knows well that you need them.

31 No, make it your first care to find the kingdom of God, and all these things shall be yours without the asking. 32 Do not be afraid, you, my little flock, Your Father has determined to give you his kingdom.

Catholic Truth Society, London 1955
Power Version

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Encyclopaedia Britannica, 1954.

In a picturesque legend Joseph is said to have come to Britain and constructed the first Christian church in the land on an island in Somerset, afterwards Glastonbury. The passages in William of Malmesbury which contain the legend are said by J.A. Robinson in his "Two Glastonbury legends" to be interpolations. In any case they belong to the realm of poetry rather than genuine tradition.

The Oxford Dictionary of the Christian Church, 1957.

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1. It gives the power to incapacitate and nullify any adversary without calling upon physical force. It is also a method of attack, it was formerly kept secret and usually transmitted from father to son, or master to pupil. It is superior to judo or even karate, it can be used successfully even if attacked by two or three persons. With it a simple blow will temporarily paralyse the adversary and thus avert his attack. It enables you to carry a stranglehold and to throw the aggressor to the ground when he tries it. Even if he throws you flat on the ground, with Kung Fu you can still get the victory. If three attack you at the same time you can paralyse one, hurl the second through the air by his legs and pull the third to the ground all within a single second. Kung Fu is efficacious even if you are attacked unexpectedly when not on your guard, or even while you are sleeping.

A. VAN DER NAILLEN: ON THE HEIGHTS OF HIMALAY.

(1) Now that you are a neophyte temptations will come for the dark regions of demons have been opened against you. While the assault lasts, say constantly the occult word "A-O-U-M" which when oft repeated puts invariably the evil ones to flight, destroys the dark aura, clears the brain from all sensual thoughts and gives it the needed strength to say "No!" to all evil suggestions. Master opened his mouth wide at the letter 'A', gradually closed it as he pronounced the 'O' and 'U' finally terminating with the purely nasal sound of 'M'. He chanted the word several times in low cadences, dwelling longer and longer ~~XXXX~~ upon the final sound. This word is the name given to Godhead in His pure essence, unmanifest. Its vibration disintegrates evil auras. It must never be pronounced aloud except when spiritual darkness is near or when members of our order are present.

(2) Deep and continuous meditation upon any subject is almost impossible. Foreign ideas intrude. Our Masters discovered that by focussing eyes upon some object at a distance of 3" or 4" in front of them, a pressure will be caused upon the muscles leading to the sides of the head. This does not interfere with the train of thought but effectually keeps out foreign thoughts.

(3) Master taught how to mesmerise yourself: Hold the end of your finger in front of your face and look at it steadily, keeping in mind, altho passively, the object desired and the time to come back to normal condition. Rest the elbow upon a table, placing index finger a few

Extracts from a bookreview in "The Economist" of
August 14th, 1965:

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CHINA AND THE BOMB, by Morton H. Halperin.
Pall Mall Press (World Affairs Special Series)
176 pp. 30 s.

In the first book-length study of Chinese nuclear strategy to be published after China's atomic breakthrough, Dr Morton Halperin explodes this myth of the yellow nuclear peril. He blames the Russians for having deliberately fostered the impression of Chinese nuclear warmongering when, in fact, Chinese and Russian views differ only in emphasis. He argues that the Chinese communists have always been restrained in the direct use of military force and that possession of the bomb will make them even more cautious of an American pre-emptive strike.

Dr Halperin foresees no situation in which the employment of nuclear weapons would actually be contemplated by the Chinese or would even be useful in expanding Chinese influence.

The author, who is a member of America's brains trust on arms control, sees as the greatest hope for peace in the Far East the possibility of a de facto American-Russian nuclear deterrent against China. He forecasts that China will not attain major inter-continental nuclear capacity before the 1980s.

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LE MAITRE SPIRITUEL DANS LES GRANDES TRADITIONS D'OCCIDENT 329
ET D'ORIENT.

Hermes, recherches sur l'expérience spirituelle, 1966/67, nr.4.
(Minard, 73, rue du Cardinal-Lemoine, Paris-5e)

Contents: François Daumas: Maîtres spirituels dans l'Égypte ancienne; Gabriel Vermain: Les maîtres spirituels dans l'Antiquité classique; Isaac Newman: Talmudic discipleship; Roger Levitte: Maîtres et disciples dans le Hassidisme; Jean Bruno: La direction spirituelle dans le Christianisme; Mgr. André Scrima: La tradition du Père spirituel dans l'Église d'Orient; Jean Bruno: La transmission spirituelle chez un mystique du XVIIe siècle: J.J. Olier; Madame Guyon et la communication intérieure en silence; Seyyed Hossein Nasr: Le maître spirituel d'après la littérature soufie persane; Titus Burckhardt: La chaîne d'or; Patrick Lebaill: Les visages du maître dans le Védânta; Lilian Silburn: Techniques de la transmission mystique dans le Shivaïsme du Cachemire; A.-M. Esnoul: Un maître vishnouite: Çaitanya et l'Amour divin; Le maître spirituel selon Sri Ramana Maharshi; Nirodbaran: Sri Aurobindo comme Gourou; Autour d'un sadguru de l'Inde contemporaine; Max Kaltenmark: Le maître spirituel dans la Chine ancienne; Herbert V. Guenther: The spiritual teacher in Tibet; Ruth Fuller Sasaki: The master in Rinzaï (Lin-Chi) Zen; Daisetz Teitaro Suzuki: Early memories: a recollection of my first teachers; K. von Dürckheim: L'art merveilleux d'un chat; Dr Henri Chambron: Du psychotérapeute au Maître ultime; Frithjof Schuon: Nature et fonction du Maître spirituel; Whitall N. Perry: Orthodoxy and the master.

Excerpt from: Herbert V. Guenther: The spiritual teacher in Tibet.

Enlightenment is a continuing dynamic event and not an end. Looking at it from the outside the path may be said to lead to a terminal point, enlightenment, salvation, Nirvana. Looked at from within it is synonymous with 'absolute awareness' and indicates the growth and unfolding of man's being. Growth begins when there is fullness of life. That is, as the texts declare, when the person belongs to the superior type of man. In other words, the inferior as well as the mediocre types of persons represent stagnant forms of life. The superior type is not dominated by the coming-to-rest conception of motivation he actually becomes more 'interested' and 'active' in a meaningful way. Rather than suppressing, repressing and derogating his emotions, the superior person utilizes and harnesses them in his eagerness to grow.

For him the 'spiritual friend' is of primary importance and can give him significant help. Growth and guidance begin with the superior type of man whose main characteristic is his having broken through his deficiency-motivated ego-centredness and its ensuing intellectual and spiritual stagnation. To the extent that growth consists in doing away with inhibitions and constraints and then permitting the person to 'be himself' and to see things and other persons equally as themselves, rather than as rubricized de-personalized entities, to that extent the mode of seeing and the way of acting of a person is free and released.

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- SIGN: 1. a gesture or motion of the hand, head, etc. serving to convey an intimation
2. a mark or device having some special meaning or import attached to it, or serving to distinguish the thing on which it is put
3. a token or indication (visible or otherwise) of some fact, quality, etc.
4. an act of a miraculous nature, serving to demonstrate divine power or authority

SYMBOL:

1. a formal, authoritative statement of the religious belief of the Christian Church or of a particular church or sect.
2. something that stands for, represents, or denotes something else (not by exact resemblance, but by vague suggestion, or by some accidental or conventional relation); especially a material object representing or taken to represent something immaterial or abstract.
3. a written character or mark used to represent something; a letter, figure, or sign conventionally standing for some object, process, etc.

THE AMERICAN COLLEGE DICTIONARY, 1949.

SIGN:

1. token, indication
2. a conventional mark, figure, or symbol used technically instead of the word, or words, which it represents, as an abbreviation.
3. a motion, or gesture intended to express or convey an idea.
4. an inscribed board serving for information.
5. an omen, portent.

Sign is a general word for whatever gives evidence of an event, past, present, or future.

SYMBOL:

1. something used or regarded as standing for or representing something else; a material object representing something immaterial; an emblem, token or sign.
2. a letter, figure or other character or mark, or a combination of letters or the like, used to represent something: the algebraic symbol X, the chemical symbol Au.

SIGN: 1. a gesture or motion of the hand, head, etc. serving to convey an intimation
 2. a mark or device having some special meaning or import attached to it, or serving to distinguish the thing on which it is put
 3. a token or indication (visible or otherwise) of some fact, quality, etc.
 4. an act of a miraculous nature, serving to demonstrate divine power or authority

SYMBOL:

1. a formal, authoritative statement of the religious belief of the Christian Church or of a particular church or sect.
 2. something that stands for, represents, or denotes something else (not by exact resemblance, but by vague suggestion, or by some accidental or conventional relation); especially a material object representing or taken to represent something immaterial or abstract.
 3. a written character or mark used to represent something; a letter, figure, or sign conventionally standing for some object, process, etc.

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SOCRATES.

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John Stuart Mill, Four dialogues of Plato, 1947, p.193:
The Apology of Socrates:

"For death must be one of two things: either the dead are ~~are~~ incapable of feeling or perceiving anything; or death is, as we are told, a change of abode, a passage of the soul from this to some other place. Now, if after death there be no sensation, but it be like a sleep in which there are no dreams, death is a mighty gain. For if any one were to choose from his life, a night in which he had slept without dreaming, and comparing with this all the other nights and days of his life, were required to say in how many of them he had lived better and more pleasantly than in that night, I imagine that not a private man merely, but ~~the~~ the Great King, would find that such days and nights were soon counted. If then this be death, it is a gain: since all eternity would not thus appear longer than one night."

The Dialogues of Plato, translated by B.Jowett, 1931.
The apology of Socrates, p.133/134:

"Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things - either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death be of such a nature, I say that to die is gain; for eternity is then only a single night."

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Agehananda Bharati comes from a well-known Austrian family and became interested in India at the age of nine, when he began to study Sanskrit and other Indian languages at his native Vienna. He moved to India in 1947 and became the first European to be ordained in the Dasanami Order of Sannyasi monks under the monastic name 'Homeless Bliss' (Agehananda). Later on he received full Tantric initiation in Assam. Since 1961 he has been a member of the anthropology faculty of Syracuse University, New York.

In this book the author analysis the literary, linguistic, ideological, philosophical and ritualistic patterns of tantrism, illustrating them with freshly translated passages from the Indian and Tibetan texts. He gives special emphasis to mantra, initiation, the male-female polarity symbolism with its ritualistic corollaries, and to the history and development of tantrism in India and Tibet.

Here follow some passages from the book:

Students of Indian philosophy should learn to use the more precise terminology of contemporary western philosophy when they attempt to translate and define Indian philosophical texts. From this standpoint it might have been wise to substitute 'philosophy' by some such word as 'ideology' or 'speculative patterns' for the bulk of Indian (and hence Tibetan) scholastic lore; in fact, short of logic Indian philosophy has been ideology.

What distinguishes tantric from other Hindu and Buddhist teaching is its systematic emphasis on the identity of the absolute and the phenomenal world when filtered through the experience of sadhana.

There is reason to believe that Shankara was profoundly influenced by tantric notions.

The main speculative difference between Hindu and Buddhist tantrism is the Buddhist ascription of dynamicity to the male and of 'wisdom' to the female pole in the central tantric symbolism, as opposed to the Hindu ascription of dynamicity to the female and (static) wisdom to the male pole. Common to both is their fundamental absolutism; their emphasis on a psycho-experimental rather than a speculative approach; and their claim that they provide a shortcut to redemption.

The contemporary trend is that Buddhist tantrism preceded Hindu tantrism.

The main difference between the Hindu and the Buddhist tantric sadhana seems to have been that the Hindu tantric ejects his sperm, the Buddhist Vajrayana adept does not. There are obvious exceptions on both sides; the Hevajra Tantra which deals extensively with the dance of the yoginis does not indicate the necessity of retaining the sperm.

Adharananda Bhaktini comes from a well-known Assamese family and became interested in India at the age of nine, when he began to study Sanskrit and other Indian languages at his native Vienna. He moved to India in 1947 and became the first European to be ordained in the Bhaktini Order of Sannyasi monks under the monastic name 'Homless Bhas' (Agharanda). Later on he received full Tantric initiation in Assam. Since 1964 he has been a member of the anthropology faculty of Syracuse University, New York.

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No one has tried so far to explain this difference in the execution of the central sadhana in tantrism. I think that the reason for the absence of Hindu comment is that tantrics in India are not aware of the difference because they do not bother to read Buddhist tantras, of which very few are available in Sanskrit. I shall try an hypothetical explanation:

The Buddhist tantric has no stake in ritual per se, and the notion of sacrificial oblation and libation means little if anything to him. For the Hindu, on the other hand, the notion of ritualistic sacrifice is all-important. The ritualistic ideal of the Hindu is abandoning, renouncing, giving up of all the ingredients used. Nothing is held back, ever so dear and important. The same holds for the Buddhist, but this giving up is bereft of the fundamental notion of ritual, for the Buddha broke away from the Brahmin ritual. If this be acceptable then it must follow that no ritualistic ingredient including the ingredient which constitutes the fifth M can be held back.

Most indologists now agree that the ascetical trend was not due to the Indo-Aryan background of India's culture. Many scholars in the field also agree that the non-ascetical, magical, occult, and what I have been calling the psycho-experimental propensity stem from some pre-Aryan strata of the Indian population.

The Indian tantras have little literary merit, their Sanskrit is crude. The Brahmin's dislike for the tantras is very largely due to the fact of their poor language.

I would say that tantrism as a system of practice, as well as a method of thought, as an ideology, has little or no chances in India, but that it ought to be given a chance. Its actual chances are few, because India wants to get ahead in the modernistic, technological, and economical domains. Every country that moved towards modernity has undergone a long period of puritanism. Matters are different outside India. It is conceivable that the more affluent and more critical of the West might espouse some form of tantrism, properly translated and modified for western use.

CONTENTS: 1. The philosophical content of tantra.
2. Tantric terminology, 3. Indian and Tibet in tantric literature, 4. Pilgrimage, 5. On mantra, 6. On intentional language, 7. On initiation 8. Polarity symbolism in tantric doctrine and practice 9. Sadhaka and Sadhana: the aspirant and the observance 10. The tradition and the target. Bibliography.

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() Massimo Scaligero : "GURU and DISCIPLE" 34/
(in "East and West" Mag. Rome 1968) (Trans.)

"The persuasion of a 'transmission' that does not become an act of the self-consciousness of the chela, even while transcending rational consciousness, may be the remains of an intellectualism that puts 'spiritual influence' above the subject experimenting it. If the subject is the spirit, it certainly is not the ego: so that this is not an experience that excludes the subject, as in the cases in which consciousness diminishes to the point of becoming a medium, but an experience in which the subject must be aware enough to realize his own basis, and not conceive of others outside of himself. A disciple who conceives of an Ātmān outside of himself, inasmuch as he still does not realize it, is not aware of falling into the intellectualism that puts a 'principle', or an 'absolute', simply represented, or ideated, outside of himself. This problem did not exist a century ago, or at the end of the last century or the start of the present one, but today it is basic, because a series of concordant investigations show that something has changed in the psychophysical structure of man: he has become a cerebral creature. The temptation to identify simple intuiting thought with what Guénon calls 'pure intellect', whose order is superindividual, is always an unknowing one. The theme of the Ātmān or the Jivātman is linked to that of 'essential subjectivity', in the Vedantic sense and not in the idealistic philosophical sense; but for that reason it can be noticed today allied with the need for a metanoia or a conversion of rational thought, or reflected thought. This, at any rate, seems to us the key to the relation with the master. There is a stretch of the path that joins disciple and master, that must be traveled by the disciple: and that movement depends only on him, on his initiative or on his freedom. This is in fact the sphere of rationality, bound closely to itself and opposed to any spiritual influence by its very structure: it is the barrier that cannot be overcome by the master, but only by the one

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() Massimo Scaligero: "GURU and DISCIPLE" 343
(in "East and West" Mag. Rome 1968)

"cont.: but only by the one imprisoned within it. He is its prisoner, but possesses means of knowledge that can lead him beyond the limits of the enclosure: he can think, and therefore contemplate thought. It should be obvious to any researcher that rational thought, the lowest step of knowledge, is therefore the first on the way back up. No matter how arid and mediocre a thought may be, it has to refer us back to its inner source: and the desire to transcend thought through any kind of interior action that ignores the point in which interiority undergoes the rational bond, is the reason for the failure of every spiritual undertaking in our time.

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240 Massimo Scaligero: "GURU and DISCIPLES" (in "East and West" Mag. Rome 1968)

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(It is an investigation of the healing power of British psychic named, George Chapman).

- (1) There are so many people who want to be trans-mediums that frequently, they are apt to fall victims to involuntary self-deception. They trick themselves into the belief their imagination is fact. Although their maybe no calculated imposture, there nevertheless are dangerous and deliberate frauds, because they mislead, and often greatly disappoint those who come to them in good faith. In this way they throw stigma on spirit healing as a whole. One can therefore never be too careful when investigating transmediumship.
- (2) To assist himself, Mr. Hutton, who is only a journalist, engaged the help of Percy Wilson, who is a well-known former officer of the College for Psychic Science. Now, Wilson, speaking says: "I think it true to state that I have more direct experience - fifty years of it - transmediumship, than any other person alive today. That may sound rather strange because there are plenty of transmediums of more direct experience of being in trance, but the person who goes into trance doesn't necessarily know the intricacies of transmediumship, its varieties, peculiarities or even technique. If I investigate a trance, or a supposed trance, I can tell quite quickly whether it is genuine or whether just self-deception, or perhaps even, deliberate fraud. Quite a lot is self-disception.
- (3) A patient came to Chapman complaining of seeing floating objects before her eyes which a specialist diagnosed as an early cataract and gave her six months before her sight failed altogether. But, when Dr. Lang who is the spirit guide of Chapman examined the patient, he said, "This is not a case of cataracts it is scotoma,- black spots interfering with the vision. I'll

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soon put this right." He performed his spirit operation and cured the patient on the spot. For when she left, the same day, she exclaimed, "My eyes are all right! No more floating objects." To the amazement of the eye specialist to whom she went back and who examined her eyes. He said, "They seem to have cleared up - extraordinary!"

(4) Another patient was told at the hospital to undergo radio-therapy treatment but Dr. Lang, the spirit guide said he did not approve of it as it dries up the natural fluid in the joints and leaves them without any lubricant. He said he was certain he could cure me of spondylitis provided I was prepared to go under treatment from him at regular intervals for a considerable time. In the meantime, I had to regularly report my state of health, once a fortnight, to Mr. Chapman so that contact could be maintained and I could continue to receive spirit treatment during my sleep state. I began to improve slowly and saw Dr. Lang at six month intervals every year. After six visits, I was completely cured.

(5) Another patient was told by a doctor that his liver was enlarged and that he ought to diet. He was not to eat anything fried, avoid alcohol - except Claret - and omit eggs, pastries, chocolates, etc. The patient observed the diet and then felt quite all right, but whenever he deviated from it he became ill again. So, when he did not stick to the advice he had to undergo nasty attacks again. The same patient, was told by Dr. Lang that fluid at the back of his eyes had become disturbed years ago when he had suddenly lifted some heavy weight. Ever since then he had periodically seen little black

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spots floating across his vision. This was quite ³⁴⁹ true, although Lang had not been informed of the condition. Dr. Lang performed the spirit operation, told him to stick to the same diet that the other doctor had advised and to send the reports once a month. Dr. Lang recommended distant healing and this was done, with the result that eventually, the patient was cured completely.

(6) Hutton said, that from many interviews with the spirit-doctor, he knew what to do when his own son had a severe attack of coughing. Hutton, had to send out positive thoughts to Dr. Lang telling him what was wrong and requesting him for assistance. He sent this thought-message and within minutes the boy stopped coughing and fell into a deep, sound sleep from which he awoke next morning, perfectly normal and without any trace of the cough. Dr. Lang explains, that when a patient is ill, if the patient thinks of the doctor, he sends out thought-vibration which is very positive, and in that way the patient finds the doctor. However, Dr. Lang said that distant-healing is not as effective as personal-contact healing, which is more successful.

(7) Dr. Lang said its no use seeking help of a healer or a doctor and expecting to play a passive role. The patient must be determined to fight the illness and cooperate with the doctor by his desire to get better.

(8) Chapman, lives in the town of Aylesbury, in Buckinghamshire, Eng.

Bernard Hutton, who wrote the reports, can be reached thru his firm, W.H. Allan & Co., Essex St. London, W.C. 2

HUTTON: HEALING HANDS

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(9) COMMENT BY PB: "Exact figures as to how many failures there are in this medium's treatments are not available. This is a drawback which usually accompanies most healers histories. The tendency to report only the successes, not failures, is always present. But it must be said ~~h~~at the successes are brilliant indeed! almost amazing."

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() Louis Pauwels: "Gurdjieff" - (1) "I am leaving you in a fine mess!" G said on his deathbed to his closest disciples, and then passed away. A.R. Orage's close friend and one of his biographers told me that O, who was G's personal representative in USA and a devoted helper, died of a broken heart, broken that is, by G. (2) One of G's companions was Karl Haushofer, later to become one of Hitler's representatives in France. It was G. who advised H to choose as emblem the inverted Swastika. Haushofer's assistant was Dr. Morrel, who later became Hitler's personal physician. Dr.M., Rosenberg, Hitler, Himmler, Goering were members of a group under Haushofer's direction, which was allied to Tibetan black magicians. (3) One of G's exercises: kneel with arms crossed; gaze fixedly at black spot on white paper. (4) G's teaching (a) few have immortal soul: on the whole mankind differs very little from the animals. (b) Humanity is degraded, its spirit debased, by abortions and contraceptives, that have brought human beings lower than animals. (c) Buddhism is slowly invading the West, through its occult derivatives - theosophy, psycho-analysis, spiritualism, but all Asiatic religions are today degenerate forms of an ancient revelation. (5) Stalin had been a fellow student of G's in the Seminayat Alexandropol. (6) G. demanded absolute obedience from everyone of his pupils. His word was law, he reigned as a tyrant among devoted slaves.

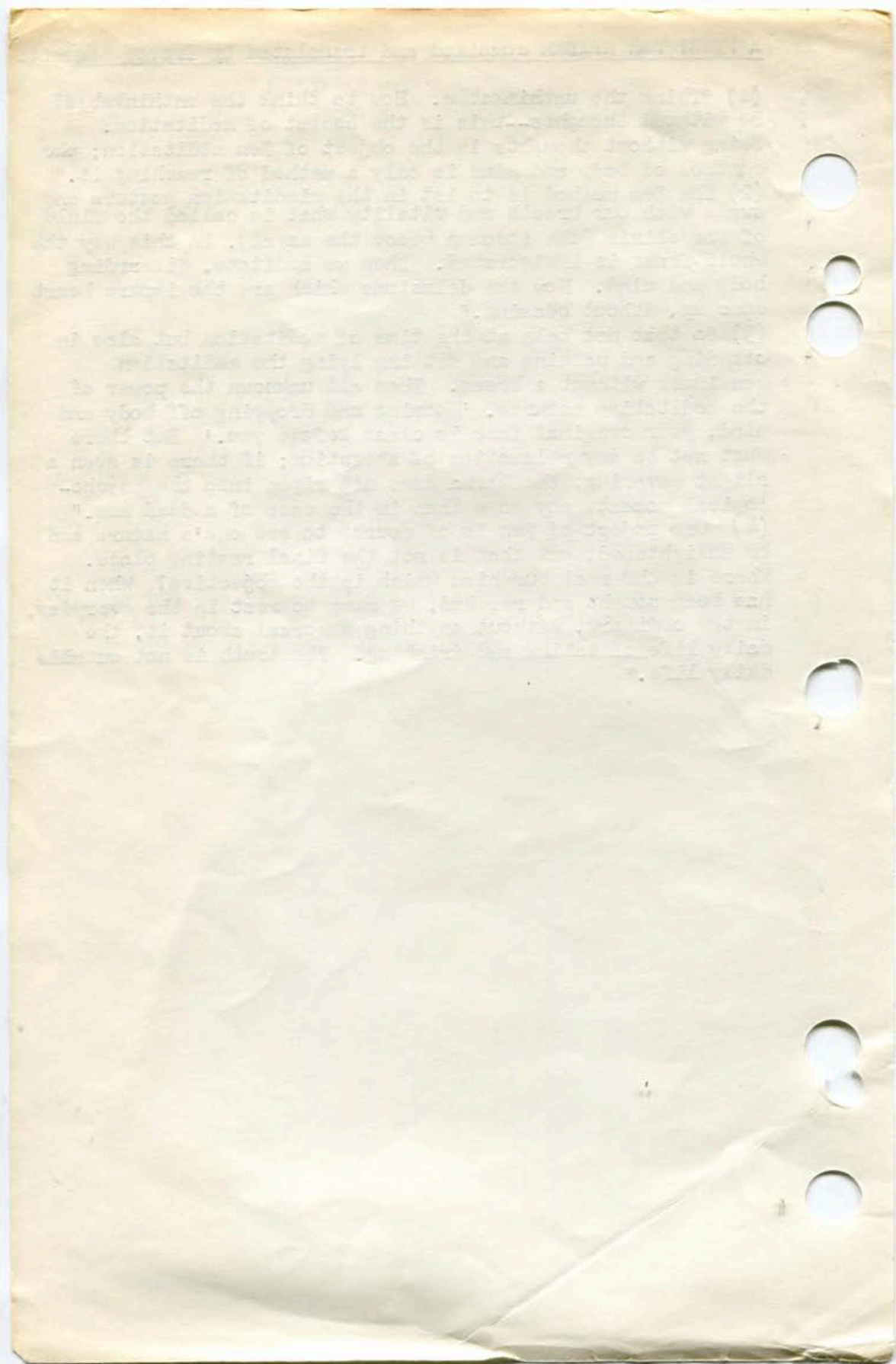
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(1) "Think the unthinkable. How to think the unthinkable? Be without thoughts--this is the secret of meditation. Being without thoughts is the object of Zen meditation; the control of body and mind is only a method of reaching it."

(2) The Zen method is to sit in the meditation posture and swell with our breath and vitality what is called the field of the elixir (the abdomen below the navel). In this way the whole frame is invigorated. Then we meditate, discarding body and mind. Now the delusions which are the impure heart come up without ceasing."

(3) So that not only at the time of meditation but also in standing and walking and sitting lying the meditation continues without a break. Then all unknown the power of the meditation matures. 'Loosing and dropping off body and mind, your original face is clear before you.' But there must not be any relaxation of attention; if there is even a slight wavering, the karma does not ripen into the psychological moment, any more than in the case of a dead man."

(4) One object of Zen is of course to see one's nature and be enlightened, but that is not the final resting place. Where is the real Buddhism which is the objective? When it has been sought and reached, we come to rest in the everyday, in the ordinary, without anything abnormal about it, the daily life of eating and drinking. The truth is not outside daily life."



(1) "Hermetic law of duality appears to explain this devastating problem. The life force appears manifest in the essential polarity of the things, the activity between Yes and No. One has to explore the potentialities of both, and from this exploration comes the unity of both. As in contemplation, this law of duality ceases to function, so in spiritual maturity will ~~be~~ the contradiction between good and evil cease to exist."

(2) "Good is creative energy. Evil is chaotic energy. In the fullness of time eternal they will be one. Then time temporal will have evolved into time eternal. The chaotic energy was created that man could be use of his free will be literally a co-creator with God. Man can serve God by changing chaos into creation."

(3) "Your thoughts are the expressions of energy released by the cativities of your several centres. Your thoughts do not create your character or your circumstances. Their function is that of interpretation."

(4) "I know I must not permit my personal reactions to this initial contact to remain in my mind. If I am to pick up intuitively the reality of the person when I see him, all previous impressions--however tenuous--must be erased."

(5) "Heaven, you have landed me with this impossible case. Show me what Jones is really like. Tell me what to do about him. Unknown to Jones I have opened myself to him. My mind has become a kind of photographic plate. This plate receives the full impact of Jones' energies, both from his conscious and unconscious levels."

(6) "The rubbing changes the activity of your energy centres. It is very important that you adjust to this change before you resume your normal mental and physical activities."

(7) "The efficacy of the treatment is not affected by whether or not you have any sensations."

(8) "All I want you to do is to forget about you and me. Otherwise I don't care what you think about as long as you don't concentrate on it"

(9) "I have tried to assist him to put his spiritual centres in action. This has meant ~~by~~ absorbing his chaotic energy and transmuting it into creative energy."

Faint, illegible text on aged paper with punch holes on the right side.

The Great Experience of a break through towards Being is a grace. We cannot bring it about, but only prepare ourselves for it. This preparation is the purpose of every selfscrutiny and of every experience.

Before the Great Experience takes place there are already small experiences, the lights on the path. However a reflection of what the Great Experience gives us can be realised in every meditation in which one lets go of the worldly I. Still more, a spark of what comes to us in the Great Experience can glow in every situation of life in which man really gives himself and lets go of the I with its prejudices and stands in the truth. When man has learned to let go then the liberating and warming glow can come more often and become a part of the basic mood of our life.

This means the growth of a new consciousness that has its centre in Being and finds expression in the development of strength to accept life in the world. By going through a zone of destruction the contact with Being that goes above all destruction becomes stronger.

The meeting with Being is a liberating experience, but it may not lead to an elimination of the worldly I. It should lead to a creation of a new stature and let man fulfil his destiny in a new Self conform to Being. The participation in Being above time and space has to be given expression in the language of his own individuality.

In the Great Experience man learns that he has the task to give himself and the world a certain form and especially that both are destined to be transparent for Being.

We may always trust the healing power of our innate image which will dissolve the hardening originating from wrong answers to life. It will liberate the creative power of the Ground.

To exercise has always two sides: the special exercise and daily life as exercise.

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To exercise has always two sides: the special exercise and daily life as exercise.

Man is whole to the measure in which he is open for the healing power from the ground of life and able to receive this renewing and liberating power and to obey it. That man is whole who by means of his contact with Being is able to find the direction which keeps him on the way to change. The right exercise does not give the man rest, but prevents him from standing still.

To attain the state in which Being can come to light permanently a form of life is necessary in which we are renewed in soul and body. Changing our attitude means especially breaking the egocentricity of the ego. The selfrealisation of man depends on his cooperation.

The wheel of change has five spokes: 1. to keep the critical watchfulness, 2. to let go of everything which hinders further growth, 3. to become one with the ground of life, 4. the renewal from our inborn image that originates from there, 5. to testify of it and to practice it in daily life.

There can only be change when the wheel remains in motion. Critical watchfulness means to be aware whether one is in harmony with the task assigned by his Being. One has to develop a refined organ that registers the deviations from the right inner order. Eventually the feeling of what is wrong coincides with the giving up of a hindrance on the way to the right attitude.

To let go means to let go his identification with his worldly I. One of the principal hindrances on the way to unity with Being is the attachment to a certain number of ideas. The experience of oneness with Being means at the same time the experience of one's own Being.

We have to search for the Being that liberates us in the 'immanent transcendence'. But we can only find it if our worldly I lets the light through. This however depends on the increasing strengthening of our contact with Being - it is a circle.

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The exercise on the inner way is above all an exercise in opening oneself towards Being. It can only be experienced inwardly. The world wants us to accomplish things. Being wants us to let them happen. As soon as we come in touch with Being we feel completely different, relaxed and free, charged with power, light and full of creative life.

Two wrong attitudes which can be hindrances for selfrealisation are: tensions and to let go. Every tension means a distrust against divine Being. In the right attitude there is an interaction between to let happen with full confidence and to cooperate with responsibility.

To make spiritual progress always means change. Meditation is a basic exercise to bring about change. To do becomes to undergo. Meditation is derived from 'meditari', literally to be gone to the middle, not an active to go to the middle. This 'middle' is something which concentrates man by drawing him inside. The change which is the aim of meditation takes place as a process from identification with the worldly I to an identification with Being and from there to a gradual growth of the real Self which brings Being in the transparent worldly I, i.e. as Person. The aim is not only a change in the inner world, but also in the outer attitude: in the physical way of being in the world.

The conditions which make a life from Being possible are: 1. the waiting Divine Being urges incessantly inside man to become visible through him; 2. man lives in a state of tension with his Divine Being; this state is necessary to become aware of Divine Being; 3. after the downfall of the barrier man opens himself for what comes through and arrives at the insight that the barrier has its origin in the ego; 4. he is prepared to accept the will of Divine Being with his own will and he chooses the way which his Being compels him to go.

The way is an exercise without end to make that which has been made according to the views of the worldly I transparent and new.

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KARLFRIED GRAF VON DURCKHEIM: DAILY LIFE AS EXERCISE.
(Der Alltag als Übung)

It is the destination of man to be a witness of divine Being in a conscious and free way. Man has to find the attitude in which he is open and obedient to the voice of Being and in which he is at the same time able to make this visible and to work in the world.

The form of existence in which man keeps his worldly "I" and at the same time is able to let his being radiate through it, asks for constant practice, it means to consider every day as an exercise.

Man loses his touch with transcendental Being in his I-consciousness which develops within fixed conceptions and values. The suffering which is caused by this state makes man ripe for a change of attitude. He has to learn to cultivate a state in which he remains transparent for Being and which enables him to remain in contact with it while living in the world. He learns to use daily life as a field of possibilities.

A real human being is he who is present in the world in the right way. It means a pulling down of everything that hinders the contact with Being and the building up of a "form" which keeps this contact while living and working. Everything which is hard in us is a hindrance for unity with living Being.

The condition for every exercise on the inner path is the feeling or experience of one's own being.

It is not only in the hours of fear and despair in our life that something infinite reveals itself in us. There are also moments of immeasurable happiness in which the fullness of Being touches us. In such moments we cross the boundaries of our normal consciousness and experience something of transcendental nature. It is the Life to which we belong, or rather: that we are in essence. Being transparent for Being enables us to reach our destination.

The conditions for right exercising are: 1. to know how to do it and to repeat continuously; 2. to live one's life in the world in the service of transcendental Being. Every exercise is a preparation for that state in which "life in service of Being" becomes second Nature.

Man enters the inner way when he no longer obeys a worldly authority, but his inner being that wants to reveal itself in him and in the world.

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JOSEF SADONY in "THE WHISPER" (mag)

- () (1) The angry and the arrogant are subject to accident and disease.
- () (2) I will not place a price upon my assistance. I shall never use it as a means of livelihood.
- () (3) To a friend whose wife just died: "Let us accept God's will, make it ours, and complete the inevitable." She lives now better, happier, than you or I....? The words of this message seemed to come to me, so I wrote them down at once, in order not to forget them.
- () (4) First exercise in prevision: Try each morning when just waking to remember the dreams. They will come to you if you wait for 3 or 4 minutes. This exercise will extend not only the power, but also the boundaries of your memory.
- () (5) A photograph, if sent me, would bring us more together.
- () (6) As a boy I discovered that if I 'imagined' how a thing would be, 95% of the time it turned out to be so. I am not infallible but I can see the unborn future.
- () (7) As a boy I found myself imagining... I was struck by the details of my mental picture, and how clear they were. It was as if I was examining something already made.
- () (8) One may have a hunch to do a certain thing without understanding why, or to avoid danger without comprehending danger is there.
- () (9) I shall do nothing for the public. It is dangerous. But I will do all I can for leaders, who are sincere and conscientious. They may do for the public what they can.
Comment on this by his friends--(a) Publicity would only hinder his great and good work. We respected this fact (and his desire).
- () (10) When shaking hands with a stranger, I feel a sensation as if a cold draught passed thru them; the death of that stranger is then near.

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(11) When shaking hands with a stranger, I feel a sensation as if a cold draught passed thru them; the death of that stranger is then near.

() (11) I received a letter. As I tried to answer it, I felt dizzy, so laid it aside. Next day I tried again, with same result, and a queer dread. Later I learned the writer, a woman, was insane.

() (12) Meals and sleep come too close together, our objective desires for excitement are too strong (and our desire for companionship deafens our ears to the secrets of solitude), for most of us to allow subjective (prophetic, predictive, psychic--PB) thoughts to live.

() (13) God has given us a part of himself, of destruction and creation, so that, if we will, we shall know the law of Nature, making that "cruel" power our servant and protector instead of master and executioner.

() (14) Destiny may be altered, for thoughts may be changed and environments may be changed. Destiny in the sense of fatalism, excluding freewill, results from allowing the future to be cast in the mould of the past. What we do today is through the momentum of yesterday - a vicious circle - rather than in response to inspiration. Opportunity is dropped through pessimism, misery and self-pity, fate is governed through holding optimism. Man is free to be positive or negative, to accept or reject, attract or repel,

() (15) To be influenced by intuition or inspiration is the true freewill, commanding animal propensities or responding to spiritual sentiments.

() (16) Your belief lays the trail.

() (17) Think long enough of an ailment and you are made predisposed to it. Speak often enough of it and you strengthen its existence (if already there). Another kind of thought will change your destiny.

() (18) The ascetic is impatient, seeking a short cut to God: Do not torture yourself to gain spiritual progress.

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() (19) Your soul is the focussed image of God.

() (20) Try relaxing till you get a hunch that will help you win with half the effort.

() (21) Women who are beautiful should use their beauty as a medium to create ideals: that is the purpose of its existence.

() (22) To overcome pending disease, one way is to change inviting the symptoms, using auto-suggestion and spiritual faith.

() (23) See that you do not make beggars of those to whom you give in charity what they have not earned. Charity is wasted upon those who do not appreciate it, or have not deserved it.

() (24) There is a law of compensation that rewards efforts.

() (25) It is foolish to deny God, a power so exact as to determine the moment of solar-lunar-eclipse: its accurate law must have been established by a power greater than itself.

() (26) If you can't see your way out of a desperate or difficult situation, why think? In that state you cannot do your best thinking. You need to be recharged.

() (27) Education tells how to do, not as it ought, what to do; it tells what to think, not how to think.

() (28) If you dislike your environment, change it: if you can't, then change yourself.

() (29) If your children are immoral, the blame is yours: you are the body-and-mind making of them. Ignorance of Nature's laws, and neglect, just admit this fact.

() (30) You will strengthen a fault if you draw attention to it. Forget it, and you root it out. Starve it gently.

() (31) The mind is the greatest healing power: Forget the disease.

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() (32) Morbid thoughts may create bodily indigestion.

() (33) If you don't know which of two suitors to marry, you don't as yet love either of them the way you should to marry. Choose a mate by that polarity you have within yourself, if unhampered by others influence.

() (34) Old age should act as counsellor, advising the younger, pointing out the path of life, and being an example of contentment. With age comes mellowness.

() (35) I see the ^{extra sensory perception} vision back of the eyes, as when one imagines something.

() (36) Many 'isms' forget the solid ground upon which man must use his feet as long as he exists here, where he is subject to the laws of nature; they try to live in the abstract.

() (37) There is no reason why, if there be spiritual success, that financial success should not follow.

() (38) I tell friends not to study too much of "the cosmic" and "the abstract" teachings. Try to enjoy all Nature.

() (39) When presented with any Thought (teaching-?) try to find fault, criticize it.

() (40) Common error of human mind regards as separate ^{TWO} opposite poles. They are inseparable.

(41) (~~41~~) God, triune, ^{HAS THE} ~~with~~ aspects of creation, preservation and transformation.

(42) (~~42~~) Thought is inductive, deductive, or intuitive. () ~~Our Father, give us aspiration to bridle our passions!~~

(43) (~~43~~) Solitude and Meditation are essential as a communication with Masters able to broadcast thoughts.

(44) () Our Father, give us aspiration to bridle our passions!

(32) Morbid thoughts may create bodily indignation.

(33) If you don't know which of two suits to marry, you don't as yet love either of them the way you should to marry. Once a mate by that polarity you have within yourself, if unhampered by others influence.

(34) Old age should act as counsellor, advising the younger, pointing out the path of life and being an example of contentment. With age comes malice.

(35) I see the ~~vision~~ vision back of the eyes, as when one imagines something.

(36) Many Iams, forget the solid ground upon which man must use his feet as long as he exists here, where he is subject to the laws of nature; they try to live in the abstract.

(37) There is no reason why, if there be spiritual success, that financial success should not follow.

(38) I tell friends not to study too much of "the cosmic" and "the abstract" teachings. Try to enjoy all nature.

(39) When presented with any Thought (teaching?) try to find fault, criticize it.

(40) Common error of human mind regards as separate opposite poles. They are inseparable.

(41) God, trinity, aspects of creation, preservation and transformation.

(42) Thought is inductive, deductive, or intuitive.

(43) Solitude and Meditation are essential as a communication with Masters able to broadcast thoughts.

(44) Our Father, Give us aspiration to bridge our passions.

() (51) The possession of power by unfit
unwise hands is the cause of all that produced
World War (I) and followed it. 375

() (52) To balance your results, if you
study your brain study also your feet: if you
study the spiritual, study also the material.

() (53) Health: We can help the body help
itself. Miracles are performed by right think-
ing mentally laying at the feet of the Master
our woes.

() (54) My method: I need not 'reach out':
I simply ask, and it comes. But I must have a
definite purpose.

() (55) The advocates of many modern tenden-
cies and 'isms' soar among the clouds dethron-
ing their mind (reason --PB).

() (56) We are too careless of our thoughts,
walking with mental dynamite.

() (57) A large part of the world today is
the victim of misused, selfish, destructive
psychological principles, such as power of
suggestion, i.e. victim of black magic.

() (58) I depend as much on the intuition
of people finding me, as I do on my finding them
to give them what I have.

() (59) The food eaten, thoughts governing,
acts performed, chemicals absorbed, parental
flesh, environments lived in, are the origin of
a woman's beauty or ugliness.

() (60) There are those who say that every-
thing is good, that there is no evil; others who
draw a line between good and evil. Some of these
are ignorant, unwilling to face truth; others
are hypocrites. Good and evil are inseparable in
this world and work hand in hand.

() (61) Pride is a great force towards evo-
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() (62) Virtues are the completing pole of vices.

() (63) As long as the masses refuse periodical solitude, they are held back in their evolution. And for students seeking philosophy of life, it is the real natural schoolroom, teaching more than books.

~~648~~ (64) I have chosen the country life as the ideal one; here I am more in touch with the Great Infinite. We should strengthen ourselves in the surroundings where we have found "The Word". The man in the country finds himself sooner, but it is best for him to visit the city too.

JOSEPH A. SADDY

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ing more than books.

(1) On the way to the Absolute there are stages of relative perfection, each accompanied by its own mode of God-Realization. As each is attained, it is to be rejected as soon as it becomes apparent that any separation still remains.

(2) "A man like Vivekananda was chosen by God to help the world. Th. What was his Dharma which he had to fulfil. Like Shankara he died young; but he had fulfilled his Dharma. I have no such task in the world; therefore I was free to go my own way."

(3) He should go to London where he would find the spiritual teaching that corresponded to his own nature.

(4) A fixed routine of daily life, with fixed items of duties, is required.

(5) Now your body is covered with this cloth. If the cloth is removed, I can see your body. In the same way we are covered by consciousness. God is beyond consciousness. Forget this consciousness a minute, you will see God. In a flash!

(6) "But we have been told that no discipline is necessary; that all will come by itself from practice of the spiritual exercises?" There is some misunderstanding here. Everyone knows that without discipline the spiritual life is impossible.

(7) I could hope to come quickly to the knowledge of God if only I were to arrange my life better and devote more time to meditation. Whatever had been undertaken must be carried through, but if I would, from that time on, set myself to avoid commitments that would take time from meditation, I would soon find myself in an entirely different situation.

(8) I referred to the joyful state that one reaches when thoughts and feelings are quiet and the inward vision begins to open. He said: "That joyful feeling is an obstacle. There must be neither joy nor suffering in meditation, only an intense desire to see God."

(9) You should be free. But you have accepted these obligations. They must be fulfilled without commission or omission. It is the same with marriage. You are married and have children. You must perform your duties as a married man. But these should be performed in such a way as not to hinder your search for God. Little by little, you will be able to diminish them. First professional duties are to be reduced to what is necessary, then family duties.

(10) At the same time, you must understand that all this does not lead to God. It is the condition for being able to search for God: but that search is a different matter. Shankara said that Brahman alone is real, but he did not say that man has no duties in this world. On the contrary, he devoted his life to making clear what were the duties of people of his time. He lived more than a thousand years ago, and now the situation is changed. Nothing remains the same in this world, and so there can be no permanent rules, which fix the duties once and for all.

(11) But this must not prevent you from devoting the necessary time for meditation. You must not allow the relative to overcome the absolute in you.

(1) Better to have nothing to care for, so wilt thou defraud Fate, thy deceitful foe, Be contented that thou art alone.

(2) He by no means looked upon Democracy as the panacea for all legislative evils, He was not a Doctrinaire. He thought that while a writer should be in advance of his time, a statesman should content himself with marching by its side. He did not place mankind's advance more under republican than under monarchical forms, provided all our checks to power are of the right kind.

(3) The labors of legislation are vain; the benefits equivocal and uncertain: where it loses in one place, gains in another. So civilisation only partially profits us, stealing away one virtue while it yields another, leaving the large proportions of good and evil eternally the same. Where in the pages of history shall we look back and say, 'Here improvement has diminished the sum of evil?' Each state has won its acquisitions by the woes of others.

(4) Are we now contented? No! New forms of government are called into power: still the same catchwords--Where is the goal and what have we gained? The crowd are still at the bottom of the wheel. Better off, you say? No, for they are not more contented. Is Democracy better than Aristocracy? Look at the Greeks, who knew both forms: are they agreed which is best? Even the wise cannot agree what form of govt is best. When the People have no other tyrant, their own public opinion becomes one.

(5) Let us content ourselves with injuring no man, and doing good only in our little sphere. Let us leave States and Senates to fill the sieve of Danaides, and roll up the stone of Sisyphus.

(6) But these arguments would consign govt to fools and knaves. Is there no difference in the degree and quality of man's discontent, no distinction between pining for bread and longing for the moon? Desire is implanted within us. Physical desire fills the world, moral desire improves it. Where there is desire, there must be discontent. The serf becomes free, yet he desires still. But what? No longer personal security but higher wages, greater comfort. Is there no difference? It is the discontent of hope, not despair. Is it really so that the multitude are left the same in all times? that labor is not lightened and poverty diminished? In Athens 20,000 citizens, 400,000 slaves!

(7) If in all states there is ever some danger of evil in their activity, is that a reason why you are to lie down inactive? Is a man to stand aloof because he cannot create Perfection?

(12) He made me see the conflict between monists and dualists is not one of substance but of emphasis. In the presence of the infinite, the finite does not count.

(13) The beauty of the Shivapuri Baba's exposition is that the philosophical and the practical problems are not separated. The aim is to know God--that is Infinity. But, in order to know, one must be able to know. To be able, means to be strong, and without discipline strength cannot be achieved.

(14) This explanation is magnificent in its combination of uncompromising devotion to the Infinity of God and commonsense acceptance of experience as we find it.

(15) If you will set yourself free from so many duties, and give yourself more time for meditation, you will come to it quickly: perhaps within two years. W

(16) "Would you say that worship in the form of the Christian sacraments is an obstacle to the Realization you promise me?" No. It is right for you. You must use all means you can. Make much use of the Rosary. It will help you when your mind cannot stand the strain of the pure meditation without form.

(17) "I still cannot ~~realize~~ imagine that such a realization is the end of the journey. There must still be work to be done." In one sense it is the end of the journey. In another sense it is not so. You see that I live here and perform my duties. My speaking with you now is a duty which I must perform.

(18) We are always obstructed by consciousness. When we raise our ~~thought~~ knowledge, out thought beyond this consciousness, we see God at once. Forgetfulness of this consciousness for a single moment, you will see God. "But for the performance of duty, this consciousness is needed?" Yes; that is needed. For Meditation, consciousness is not needed.

(19) In the beginning a guide is most essential. It will be very good...for a developed intelligence, it is not so much. For others it is essential.

(20) These religions came into being after mankind had vastly deteriorated, in order to provide some palliatives. But the final and only cure for all ills is Right Life alone.

(21) Advaita philosophy does not attach importance to life and rushes headlong to God-concentration, while Dvaita gives much importance to living this Svadharma and overlooks God. Both these attitudes are defective when taken singly. Both together constitute the truth.

(22) We cannot fulfil our Dharma, either towards our own bodies or towards the family and society to which we belong, unless we have the means, artha. This word is commonly translated as wealth and it can be given a materialistic interpretation. But its true significance lies in the need for means of action. ~~Through~~ Through the possession of artha we can do what is required of us. Therefore, the acquisition of wealth is a part of our duty.

Evidently this does not apply to the Sannyasin who has abandoned all possessions.

(23) The bliss you experience in your moments of God-worship

SECRET

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(23) The bliss you experience in your moments of God-worship should not be cared for. If you know this bliss you meditate on the bliss, not on God. Therefore ignore this bliss and think only of God.

(24) Other Yogavyas--Karma, Anana or Bhakti Yoga--or other practises of penance do not lead to realization of God. They only help to forget the miseries of life and bring happiness to the mind. All that comes from the performance of Yoga is enjoyment, not realization.

(25) ~~Manandhar~~ says "There is a sharp and material distinction between the stage of going beyond consciousness and the stage of senseless stupor, which in other words is called 'Nirvikalpa Samadhi'. This is a state of happiness--a kind of enjoyment. It creates a vacuum in the Mind which becomes forgetful of the worries of the world. It gives a mental bliss, but no knowledge nor any wisdom. It merely negates the world and with it the 'I'--the Knower--who will realize the Truth.

(26) In direct Meditation, when the knower goes beyond consciousness he is oblivious of the external world but not of the internal world, nor of the positive journey he is constantly making towards the Absolute. He is unconscious so far as his external senses are concerned, but he must be fully conscious of himself, of the Soul and its relation with God. By this he goes beyond Maya, and goes straight to God. Nirvikalpa Samadhi takes one to the border line of Maya, but not beyond.

(27) Some people by nature are easily disturbed by such unfavorable happenings in the external world, that is, in life. To such weak people, this adjustment to the external world is of utmost significance and therefore compulsory. But there are exceptional cases everywhere. There are strong souls, like Buddha, Rama-krishna, Ramana Maharshi, who can ignore this disturbance, and at the same time maintain keeping their full attention upon God. They are strong enough to resist pain or temptation in the external and worries in the internal world. To such people this work of perfecting Knowledge and Intellect is not of such importance and can be made optional and not compulsory. But, as a rule, both are to be prescribed, that is, God plus life-adjustment.

(28) It is an obligation for man to study the peculiarities of his own body so as to know exactly how it should be treated. The body is the source of energy for all our activities.

(29) The transformation of the mind is thus the central problem for those of us, and they are almost the totality of all human beings on earth, who were not born, like Ramana Maharshi, with a mind strong enough and pure enough to embark without preparation or training upon the spiritual quest.

(30) We must try to go beyond the gunas, but for all practical purposes we must have a foothold on one of them. For that, Sattwa is to be chosen always. Here too we can come down to Rajas or Tamas according to the demand made to us in relation to time, place and circumstances. We do so for our own advantage for the time being. This we can do for the preservation or protection of this 'I' and 'Mine'.

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(31) Stealing is akarma and vikarma also, but when a man steals a portion from a miser's hoard, leaving something for him to maintain himself, and distributes the rest among the destitute; in this case he has used discrimination to protect many by robbing one. Like this, right discrimination is at the root of all this bending. This flexibility in attitude is permissible only to a man of discrimination.

(32) Our effort to regain our previous status is quite futile because in this ever-changing world what has happened will never return. Instead, if we are wise, we should try to adjust ourselves to the new status in which we find ourselves. The peace and happiness we get as the result of doing our duties is the Truth. Only if there is illumination on the part of the doer in connection with the law, so that he can recognize how the law permits change, and if his mind is quite prepared to change with the changing circumstances, can the Truth be realized in full. This is what we call Karma kaushala or dexterity in action.

(33) The foundation of true morality, as distinct from artificial or imitative morality, is discrimination.

(34) For maintaining the Right Life, we can break any rule of morality.

(35) He emphasized the impotence of man when he comes to the third and final stage. Until then he has to rely on his intelligence and discrimination to order his life, and upon his faith and thirst for God to sustain him in his meditation. However strong these three may be, they will not take him to the goal. This realization can be had only by the Grace of God.

(36) This process of Dharana, Dhyana and Samadhi is to be repeated times without number. By thus doing your mind is forcibly made to stay on God and in course of time, say, in months or years your mind must get tamed and become steady.

(37) The present day Brahmasutra refutes each of these:

A) By doing something (i.e., by Karma) what one achieves is only bodily welfare. While it professes to lead to the higher attainment, this process of Karma can only bring external happiness or pleasure (Sukha). (B) By behaving in a particular way (i.e., by Bhakti) what one gains is only mental equilibrium (or Santosh). (C) Again by knowing something (i.e., by Jnana Marga) what we gain is only non-attachment and as a result simply peace or Shanti. God-realization is still far away. Thus, each proved to be insufficient and tending to something else other than God, and so is refuted by one. These three principles or orders, as aforesaid, should go on side by side.

(38) But beware, when we get to improve our capability to remain in this Absolute thought for longer periods, after long practice we may begin to experience a kind of serene happiness or Bliss.

That is what we call Nirvikalpa Samadhi and there, we may get entangled. We may think that as our goal, which is erroneous. Because there is an end to this world of blissful experience one day.

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(39) He recommended the practice of pausing after each inhalation and each exhalation about as long as it takes to draw breath (3 to 6 seconds) and said that this greatly benefits the physical health, and that a man who trains himself to breathe that way should normally live to be at least a hundred years old.

(40) If we think "I am now able to see" we arouse our Ego-sense Ahankara. This is like silt.

J. G. BENNETT

(41) We remain in vacancy having no picture formed in our mind. Such is the moment when we get the vision of God.

(42) Speaking with people and removing their doubts was his professional duty. By performing it, he could receive gifts, and with them he could take care of himself, and the rest.

(43) Failure to arise at the appointed time is not due to the influence of the gunas. Determination to get up at that time was there, which is beyond the gunas. Only it is because the habit is not yet formed to rise at the appointed time. It will be set right after a few days practice.

(44) The question turns upon the role of our power of attention, here called Consciousness. If its only true object is God, why do we have to turn it towards the World? By the continual practice of constant observing this consciousness can be caught hold of.

(45) There is no law that does not admit of fluctuation according to time, place and circumstances.

(46) For Swadharma one must have a keen intelligence and a strong mind. (Swadharma: Literally, one's own dharma. Used here to mean right living in the sense of the best possible use of our time on earth.)

(47) All problems arise because our minds are linked to sentiment. We should link our minds to reason, not sentiment.

(48) We have to live in our mind and body so we must obey the law of our body and mind--which are the commandments.

(49) A man's life must be lived within a discipline--whatever pleasure he gets, he must get from within that limitation. Without discipline a man, be he a king or a Yogi, is but a human beast.

(50) A child must be trained to be first, efficient, second, responsible, and third, aware of questions of why we are living, truth and God.

(51) It is possible to find enlightenment in the rest of your lifetime. Never mind yesterday, let yesterday be forgotten. Begin today. Now. That is the only way.

(51) Every 100 years some change takes place. Every 1000 years some great change.

(52) "How does one prepare for this destruction. Not escape--but prepare?" There is only one way. Begin to do your duty now. And meditate on the meaning of one's life. "Will the disaster break out by accident?" Yes, it will appear like a mistake. "What is man's place in the universe?" In this solar system there is 'human' life only on this earth. But there is something similar on planets in other solar systems. The beings on

U.S. DEPARTMENT OF JUSTICE

Washington, D.C. 20535

Dear Sir:

Reference is made to your letter of the 10th day of June, 1964, in which you requested that the Department of Justice advise you as to the status of the application for a writ of habeas corpus filed by you on the 10th day of June, 1964, in the United States District Court for the District of Columbia.

The application was assigned to the Honorable Judge [Name] of the United States District Court for the District of Columbia, who is currently reviewing the application. The Department of Justice is unable to provide you with a more definite date as to when the application will be decided.

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on Jupiter are of a different structure from ours. A realized soul with "Bodhi" goes right back to the origin which is beyond space. Others to other planets--heavens and hells--or may return to this earth, "purgatory". J. G. BENNETT 389

(53) Everything we build must be discharged and rebuilt. This is a periodical process. Every 2300 years the end of an epoch. Every 6000 years a major disaster to civilization. Every 12000 years a complete change. We are at the end of a 6000 year cycle. "Will the destruction you foresee be realized?" No. It will be everywhere. In cities and villages. Something will be left behind to carry on this world with people who have sensed and seen the results of material living.

(54) Questions about Subud and the Great Life Force. He said that in Hinduism this is called Shakti. "Is Shakti what we achieve by spiritual practice and meditation?" Shakti is our own power. We are its Master.

(55) The pleasure it gives, the fine liberated feeling it gives is not the purpose. The purpose is to find the truth. This force, this Shakti which has been awakened in you is to help you to find Truth. This force is not God. It was created, therefore it is not the Creator. It blocks your development, possibility of deeper understanding. Suppose you do not achieve this happiness in latihan. Will you not be anxious that you have not experienced something?

(56) Sannyasins are in complete revolt. Grihasthas (householders) are in complete slavery. Both are degenerate. Why give up life?

(57) One is never drawn towards God by art and music: we are drawn to beauty only. One is never drawn towards God.

"Art lives up the soul. Is that not towards God?" No. It will only give you the excellent beauty of God--not God Himself.

"Does not beauty draw us up towards God?" But God is still a great distance away. "Would you say then that from the point of view of coming to the knowledge of God, art is no longer valuable for man?" Not only not valuable--harmful also! Mind will not empty of all its contents. Yes, the more beautiful, the further away from God. Ugliness and beauty, both must vanish from the mind. At that time when you see them, you forget God, you forget yourself. Then that beauty alone prevails in you. What is the advantage here? I will tell you. Every trouble of the world is gone. One is very happy here. That is all. The unhappiness of this world is not felt.

(58) Her difficulty is to understand the right balance between concern with one's own personal salvation and concern with the suffering and needs of the world. (Reply) Let those needs wait. First go to God. When one sees God, then one can take to these things

(59) A big revolution is to come now. This civilization is spent up. It cannot give happiness to people. It will be removed. "How can we prepare for these changes? Or can we only prepare for the day?" It is beyond our capacity. We can enter into these disciplines--that will help.

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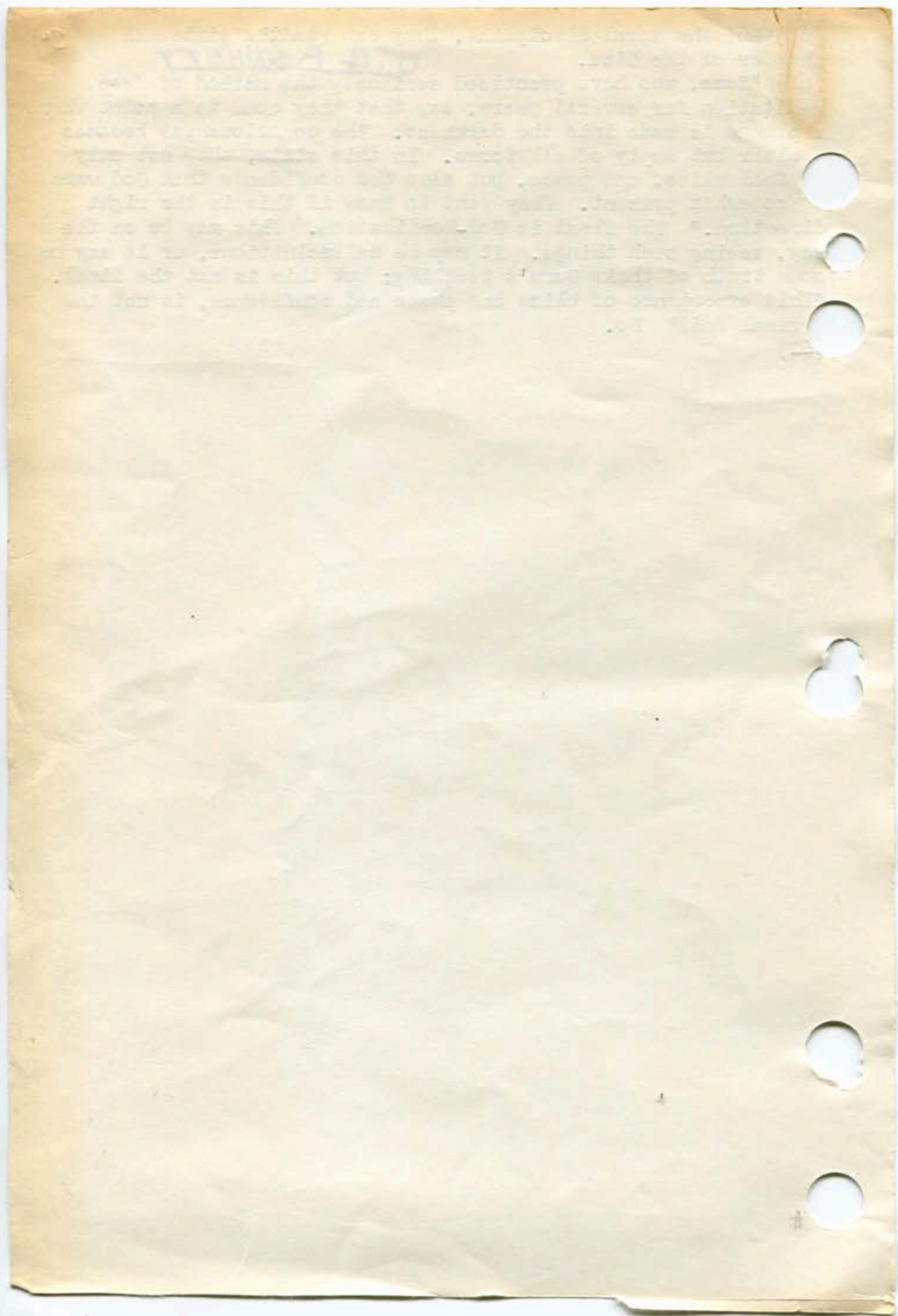
(60) For the moral discipline, they can read the sixteenth chapter of the Gita.

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(61) "Some, who have practised seriously the method of deep meditation for several years, say that they come to a point where a plunge is made into the darkness. The consciousness becomes clear but empty of all forms. In this state, they not only feel bliss, and peace, but also the confidence that God were somewhat present. They want to know if this is the right direction." The final is God-Realization. This may be on the way, seeing such things. It may be hallucinations, or it may be some truth of their Guru's teaching; but this is not the final. "This experience of bliss and peace and confidence, is not the final end?" No.

(62)



KARL VON DURCKHEIM:

THE WAY OF TRANSFORMATION

1. The most widespread fault in breathing is found when a man breathes not from his centre, but from the upper part of the body, so that the instinctive movement of diaphragm is replaced by the activity of the chest muscles. In such case, an unnatural ego-breathing takes the place of that breathing which nature intended for us.

() We acquire wrong habits through the domination of the ego which lead us involuntarily to resist the full exhalation and then too quickly to draw in the breath. The basic and most helpful practice of breathing consists mainly in allowing complete exhalation. If this is done, correct inhalation follows quite freely without any assistance. The manner in which our bodies move is very significant for it is here that we experience ourselves not only outwardly but inwardly.

() When he is relaxed and firmly based in his vital centre, his earth centre, which contains all the energies of the ground of being, man experiences these forces of liberation support and regeneration. He immediately loses them however, when he draws himself up tensely. Such a movement cuts him off from the life-giving strength from below. The centre of gravity is thus misplaced, worse still, it can happen that no centre of gravity exists at all, except perhaps, for a fleeting moment, in which case, hypertension or disillusion are the result. It is the centre of gravity which determines the total posture of the body. The

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power which enables us to be truly centred is in the middle of the body in the pelvic region in *Hara* (which is Japanese word for belly). It refers to an attitude by means of which man is anchored below in such a way that he is free from the habitual restrictions brought about by being top-heavily centred above, in his world-ego. A man may have an incorrect centre of gravity or even none at all. In either case, this is a result of the extent and dimension of his ego which is to say that it is either too much of this or, too little. If a man's ego is under-developed, the connection from the centre from which strength and form are derived may be almost completely lacking. As a result, he will fall apart or collapse and become the plaything of inner and outer forces. He will be unable to be true to himself or to stand up to the world as a person. When he has thus, no centre of gravity at all, even a minimum amount, self-possession will be lacking. He will have no means of receiving the incoming stream of divine beings, since he has not developed that inherent form through which he could give it entrance in his work in the world.

() Hypertension always goes with a kind of shallow breathing that takes place in the upper part of the body. This evidences a man's imprisonment in the ego. It lacks the calmness which distinguishes one who, being rightly centred is in direct contact with being. Here, critical awareness proves its value with its capacity for sensing the wrong centre of gravity, incorrect tension and in harmonious breathing. The process

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 or collapse and become the plaything of
 inner and outer forces. He will be unable
 to be true to himself or to stand up to
 the world as a person. When he has this,
 no centre of gravity at all, even a mini-
 mum amount, self-possession will be lack-
 ing. He will have no means of receiving
 the incoming stream of divine beings, since
 he has not developed that inherent form
 through which he could give it entrance
 in his work in the world.

()
 Hypertension always goes with
 a kind of shallow breathing that takes
 place in the upper part of the body.
 This evidences a man's imprisonment in
 the ego. It lacks the calmness which
 distinguishes one who, being rightly cen-
 tred is in direct contact with being.
 Here, critical awareness proves it false
 with its capacity for sensing the wrong
 centre of gravity, incorrect tension and
 in harmonious breathing. The process

The process of letting go the faulty attitudes is by no means a purely inward one. It consists in relinquishing, melting down the incorrect physical postures which incarnate the ego's desire for security. When this letting go occurs, it will be obvious from the way in which he drops the hunched-up shoulders that speak of the safety-seeking ego. Loosens the lower jaw where the powerful and arbitrary self-will is established. Relaxes the tensed brow, where the ego's gaze is transformed into a fixed stare; withdraws a rationally determined eye of the (world or ego) in favor of the receiving and accepting gaze of the inward eye and releases the belly which when pulled in cuts him off from his basic energy and makes of it a broad fluent and firmly rooted body centre able to swing freely in the pelvic area.

() The prime purpose is to make a man aware of his wrong attitudes, his way of being in the world by abandoning the tensions of the upper part of the body which indicate the ego's desire for security by letting himself down into and becoming one with the hara center. By sensing and admitting the true upright form which arises from contact with his centre and finally, by giving proof of it in the wider context of everyday life. These prophecies become opportunities for right practice.

() The sunken chest the bent head drawnup knees, the concavity of the torso are characteristics of a man who is not really present as himself in any sense. A man must be shown between one posture

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A man must be shown between one posture really present as himself in any sense. are characteristics of a man who is not drawn knees, the concavity of the torso () The awoken chest the bent head right practice, these prophecies become opportunities for in the wider context of everyday life, centre and finally, by giving proof of it form which arises from contact with his leaning and admitting the true upright becoming one with the bare center. By curvity by letting himself down into and which indicate the ego's desire for se- the tensions of the upper part of the body way of being in the world by abandoning a man aware of his wrong attitudes, his () The prime purpose is to make in the pelvic area. rooted body centre able to swing freely makes of it a broad filament and firmly cuts him off from his basic energy and releases the belly which when pulled in and accepting gaze of the inward eye and world or ego in favor of the receiving draws a rationally determined eye of the transformed into a fixed stare; with- tened brow, where the ego's gaze is self-will is established. Relaxes the lower jaw where the powerful and arbitrary of the safety-seeking eye. Loosens the drops the hunched-up shoulders that speak will be obvious from the way in which he curvity. When this letting go occurs, it which incarnate the ego's desire for se- ing down the incorrect physical postures one. It consists in relinquishing, self- attitudes is by no means a purely inward The process of letting go the faulty

in which he's unnaturally drawn up stiff as a ramrod and another in which losing all sense of himself he collapses like a folded umbrella. There is a third, and better possibility: In this, he is able to be present in his hara centre in such a way as to be both upright and balanced free from any rigidity that could do violence to his form and at the same time insured against a kind of collapse which pulls him down with *towards - distorts?* this illusion. Here, he is at ease and present as himself.

() The notion that it is possible once and for all to achieve the ecstatic state of living in the presence of the divine being is erroneous. Similarly, the conception of the perfect man, fully rounded and at one with himself is a delusion. The tales one hears of men who can no longer be influenced by anything and over whom the world's supposing forces of light and dark have no power, are misunderstandings if not betrayals of the truth.

() The traditional knowledge of the fact that it is possible for a man to be inwardly cleansed solely through the practice of right posture has kept alive the significance of correct sitting. The inner quiet which arises when the body is motionless and in its best possible form, can become the source of transcendental experience. As evidence, here is a story of Dogen *Zen CH1*

The Zen practice of Dogen, founder of the Soto sect of Zen Buddhism consisted in simply sitting still without meditating on anything or object. The founder of Rinzai-Zen, on the other hand, mainly practiced the koan, which is the solving of an insoluble mental problem.

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() When asked for his opinion of the Rinzai method, Dogen replied, "It is very good". But, protested the inquirer, they practice the koan. "Well," said Master Dogen, "some people may be able to sit still only when they have something to think about. But if this brings them enlightenment it is not due to their thinking but solely to their sitting still." Comment by *Dea Keim*
The practice of keeping the body motionless transforms man's inner being.

Durckheim: gave three lectures in Amersfoort. He ended the last one with a meditation exercise. He actually got 100 people sitting upright with closed eyes and slowly breathing in and out. It worked and many people felt something happening inside.

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ARLEEN LORRANCE: MUSINGS FOR MEDITATION

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1. For Ev, who sent me away in order that I might journey to my own inner voice.
2. Meditation is highly individual, and the question, "How do I?" needs to be put to myself, not other persons.
3. I was, instead, looking for a formula, for a pat way, for a technique.
4. Meditation interfered with my meditation! The formalized, ritualized, meditative technique was an interruption of my ongoing, natural, meditative state! I needed to leave it -- the high, the peace, the joy of my every moment living -- to set aside time, space and concentration to do the formal procedure.
5. My suggestion to you is that you give yourself the gift of letting your Higher Self tell you what is best for you in relation to something so important as meditative states of consciousness. Your inner peace will come in most fullness from listening to your inner knowing.
6. Ask not what others can do for you; ask what you can do for you.
7. Then it dawned on me (one of my many A-ha's) that I was already in perfection.
8. For me, to see a truth is half. Only when I am being that truth am I whole.
9. When you ask a question, it is because you have an answer. If you ask another, you will get his answer, which may not be yours. Ask yourself, and wait.
10. What I believe can also be unbelievied. What I know, I know.

Prior to cosmic consciousness, I looked for answers, phenomena, proofs -- all in the form of see-able, touch-able, substance. All this, in order to believe. In cosmic consciousness, I began to see clearly, transparently, straight through into all ~~my~~ simplicities. That was knowing.

11. If you don't see yourself as a possession of someone, you can never be discarded. If you don't see another as your possession, you can never "lose" that person.
12. There is dissipation of creative energy when one speaks before having an important profundity to share. Be still, allow the energy to build, and the voice of the universe will speak through your Godself while hushing the ego that tries desperately to think up wisdom.

*the initiator. To say Thy will be done is merely a reiteration of what already is.

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13. The professional theatre was where I learned and practiced ancient wisdom. I fully became every role I ever played and so learned about different cultures, ages, mores and life styles through being them. I could step into another person or era with utmost facility. I didn't really step outside of me, but rather, I brought me into the midst of the other.

Psychologically speaking, I mastered the act of stepping inside another person's shoes and experiencing all dimensions of his character.

In 'real life', I experienced feelings deeply, but I also began developing the skill of being detached from them. This came as a result of retaining a part of me outside myself, from which point I watched me while I was in the midst of an overpowering emotional outburst. In this way, I could later call on that data for use in a similar emotional scene on stage. Here was my Higher Self in action through the objectivity.

When I learned to be fully detached from emotions and relationships, I saw clearly how magnificently helpful my theatre training had been.

14. You acknowledge your strength as a person when you cease saying "I am not a strong person" and say instead, "I am not yet using all my strength in this one area."

18. Be still and you won't out-shout the God in you.

19. The entire energy emphasis is on maintenance of the old. An alternative is to see that the 'old' will move on, and out, in the natural course of events.

20. I learned a great deal about life, human interactions, and relationships as an actor, and about living in my own center and functioning as an initiator, rather than as one subservient to any intermediary. Choosing subservience is self-imposed impotence. For an actor, it is the killing of creativity.

21. I can simply be who I am in all my creative genius and uniqueness and give the seeker the opportunity to find me.

22. The physical condition from which you suffer is the direct result of your conditional response to the universe. To get rid of conditions, give up old conditioning.

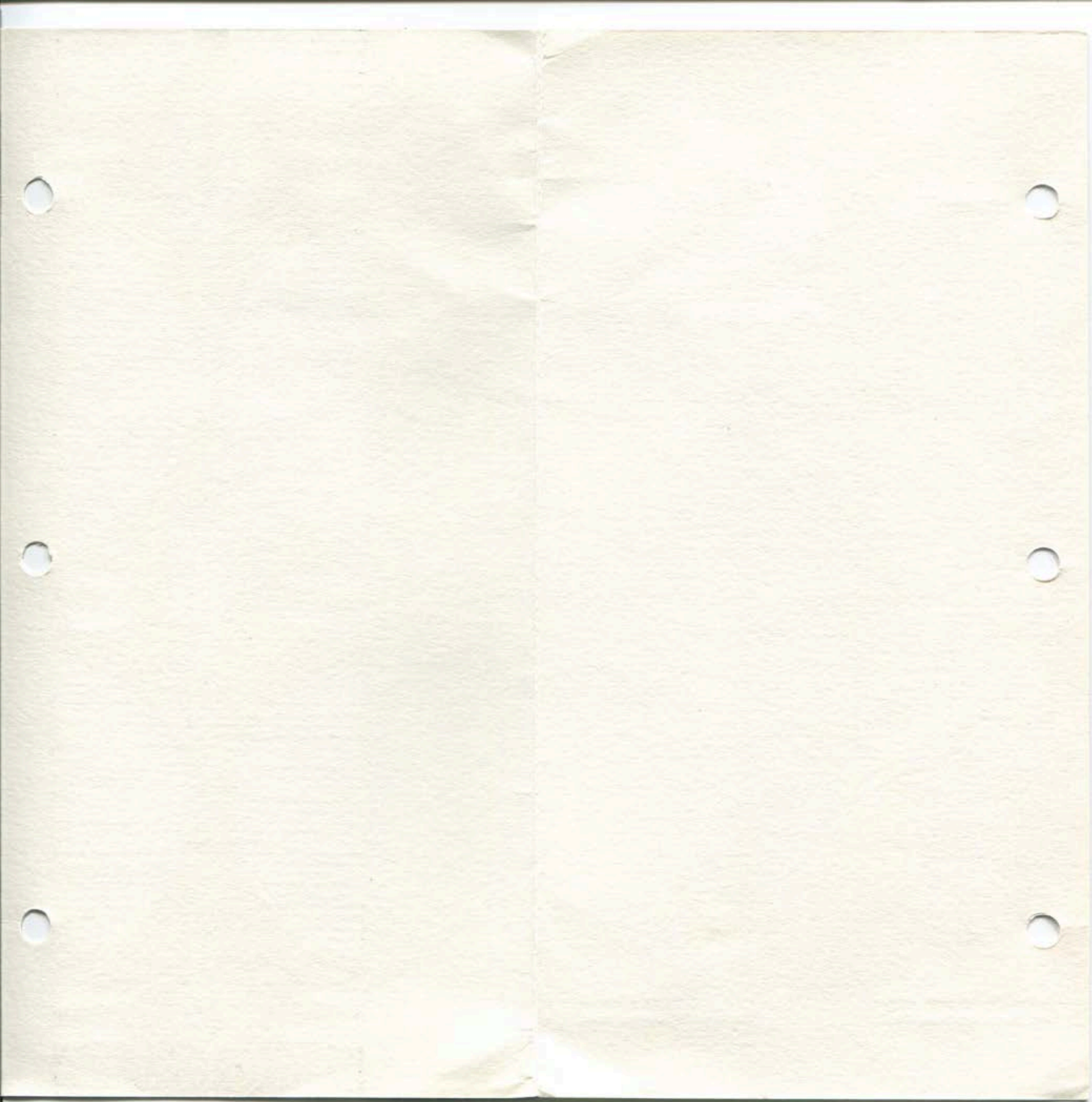
23. Their will is always being done by virtue of the fact that what is in manifestation is so by virtue of the will of

*above

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Excerpts from
"THE PHILOSOPHY OF WANG YANG-MING"

(translated by

HENKE)

"Although W Y-m called himself a Confucian (because it was his family faith) I consider him a greater teacher than Confucius. First, because he brought into the latter's doctrine those mystical and meditational elements which it lacked. Second, because he successfully carried out the most varied administrative tasks and thus spoke from a far broader experience than C's. Third, because he gave religion the emphasis which C deliberately avoided giving, but balanced it with equal emphasis on reason"

-f.B.

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Excerpt from

THE PHILOSOPHY OF HANS REICH

Translated by

(Name)

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WANG YANG-MING (A.D. 1472-1529)

The wisdom of the Teacher was from Heaven. (p.47)

"The highest virtues are innate to the mind. They are realized when the manifesting of lofty virtue has reached perfection." (p.50)

"The mind itself is the embodiment of natural law. Is there anything in the universe that exists independent of the mind? Is there any law apart from the mind?" (p.50)

"... the mind is itself the embodiment of principles. When the mind is free from the obscuration of selfish aims, it is the embodiment of the principles of Heaven. It is not necessary to add one whit from without.... It is only necessary to expel human passions and devote one's energies to the eternal principles." (p.51)

"No one who really has knowledge fails to practice it. Knowledge without practice should be interpreted as lack of knowledge. Sages and virtuous men teach men to know how to act, because they wish them to return to nature. They do not tell them merely to reflect and let this suffice. The Great Learning exhibits true knowledge and practice, that men may understand this." (p.53-4)

"How, then, can knowledge and practice be separated?" (p.54)

"The sage instructs the individual that he must practice before he may be said to have understanding. If he fails to practice, he does not understand. How thoroughly important a task this is!" (p.54)

"I have said that knowledge is the purpose to act, and that practice implies carrying out knowledge. Knowledge is the beginning of practice; doing is the completion of knowing." (p.55)

"To be earnest in belief surely is correct, but not as much so as genuineness in application." (p.56)

"To await the decree of Heaven implies that one does not know it, but is waiting for it. Here we have the starting-point of learning and of fixing one's mind, and of course weariness and strenuous effort are implied. Present-day scholars are reversing the order, so that the student has no place where to begin." (p.58)

The wisdom of the Teacher was from Heaven. (p. 117)

"The highest virtues are innate to the mind. They are realized when the realization of lofty virtues has reached perfection." (p. 120)
"The mind itself is the embodiment of natural law. To think anything in the universe that exists independent of the mind is there any law apart from the mind?" (p. 120)

"... the mind is itself the embodiment of principle. When the mind is free from the obscuring of selfishness, it is the embodiment of the principle of Heaven. It is not necessary to add one whit from without. It is only necessary to expel human passions and favor one's energies to the eternal principle." (p. 121)

"The one who really has knowledge fails to practice it. Knowledge without practice should be interpreted as lack of knowledge. He who has knowledge and without teaching how to know how to act, because this is how to refer to nature. They do not tell themselves to reflect and let this suffice. The Great Learning exhibits how knowledge and practice, that are not understood this." (p. 122)

"Now, then, can knowledge and practice be separated?" (p. 122)

"He said that the individual that is meant practice before he can be said to have understanding. If he fails to practice, he does not understand. How

throughly important a task this is!" (p. 122)

"I have said that knowledge is the source of act, and that practice implies learning and knowledge. Knowledge is the beginning of practice; doing is the completion of learning." (p. 122)

"To be earnest in doing is correct, but not as such as a beginner in application." (p. 122)

"To wait the decree of Heaven implies that one does not know it, but is waiting for it. Now we have the starting-point of learning and of doing one's mind and of course wisdom and strength follow and are added. Present-day scholars are reversing the order, so that the student has no place where to begin." (p. 122)

"If a person desires to have his mind completely dominated by natural law, he must use effort at the point where principles are manifested.... Whether working or resting, speaking or silent, under no conditions should it be different. No matter where they are manifested, one should forthwith learn to harbor them. This is what is meant by studying them extensively in all learning, and includes the keeping of one's self under the restraint of the rules of propriety. 'Extensive study of all learning' thus implies devotion to the best (discrimination). 'To keep one's self under the restraint of the rules of propriety' implies devoting one's self to a single purpose (undividedness)." (p.61)

"The ordinary literary man expounds an education of force, and for that reason strives to know how to acquire many secret plans and artful devices. All his desires center in honor and wealth. They are entirely contrary to the idea of the sages who wrote the classics. How, then, can they hope to understand?" Therefore the Teacher said, sighing, "Because they do not understand moral excellence, it is difficult to converse with them regarding this." (p.67)

"The Five Classics also are merely history--history for the purpose of explaining good and evil, and for the sake of instruction and warning. The good may well be used for such instruction. Time has left its footprint in order to exhibit precepts. The evil may well serve as a warning. If one heeds the warning and corrects in himself the corresponding evils, it may serve as a preventative of wickedness." (p.70)

"Seize hold of a good resolution as if the mind were distressed. Will there be any time to engage in idle talk or to care for idle affairs, if the mind is fully occupied with its distress?" (p.73)

"It is simply a question of keeping heaven-given principles in mind; for this in itself is what is meant by fixing one's determination. If one is able to remember this, it will obviously become gradually fixed in the mind. It may be compared to the Taoists' saying, 'a matrix which brings forth the virtues of the sage.' One who constantly harbors a regard for natural law little by little becomes a beautiful, great sage and spirit-man. But it is also necessary ... to nurture and practice these principles." (p.73-4)

"If a person desires to have his mind completely dominated by natural law, he must use effort at the point where extraneous are manifested... Whether working or resting, speaking or silent, when no one disturbs should it be different. No matter where they are manifested, one should forthwith learn to harbor them. This is what is meant by studying the expansion of oneself in all learning, and includes the bearing of one's self under the restraint of the rules of propriety. 'Extensive study of all learning, thus implies devotion to the past (discontinuation). To keep one's self under the restraint of the rules of propriety implies having one's self to a single purpose (unity of intention).'" (p. 11)

"The ordinary literary man expounds an education of force, and for that reason strives to know how to acquire many secret plans and subtle devices. All his desires center in honor and wealth. They are entirely contrary to the idea of the sages who wrote the classics. How, then, can they hope to understand? Therefore the Teacher said, 'Because they do not understand, it is difficult to converse with them.'"

"The Five Classics also are merely history--history for the purpose of explaining good and evil, and for the sake of instruction and warning. The good way will be used for good instruction, the evil way will be given in order to exhibit concepts. The evil way will serve as a warning. If one reads the warning and corrects in himself the corresponding evils, it may serve as a preventive of wickedness." (p. 10)

"Settle first of a good resolution as to the mind were dispersed. Will there be any time to engage in this talk or to care for like affairs, if the mind is fully occupied with the distress?" (p. 11)

"It is simply a question of keeping heaven-given principles in mind; for this in itself is what is meant by fixing one's determination. If one is able to remember that, it will obviously become gradually fixed in the mind. It may be compared to the Taoists' saying, 'A mirror which brings forth the virtues of the sage.' One who constantly harbors a regard for natural law little by little becomes a beautiful, great sage and brilliant man. But it is also necessary... to nurture and practice these principles." (p. 12-13)

"If during the day one feels that work is becoming annoying, one should sit and rest. One should study though one feels an aversion to it. This is also giving a remedy for disease. In having intercourse with friends, mutually strive to be humble; for then you will benefit from your friendship. In case you strive for superiority you will be injured." (p.74)

"The books written by sages and virtuous men, just as the artist's work that gives a life-like expression, show men the general outline so that they may earnestly seek the truth in them." (p.74)

"The mind of the sage is like a bright mirror. There is only brightness there, and thus the response will be true to the influence brought to bear upon it. It will reflect everything truly. Past forms do not linger there; nor does it need to prepare for those which it has not reflected. If according to the expectations of later generations it is necessary that preparation be made, it is quite contrary to the learning of the sages." (p.74-5)

"One may know ... that when the sage meets with definite conditions, he does a definite work to meet the specific conditions.... Investigation of the change of events must also be carried on in accordance with the times." (p.75)

"Naturally the student must first complete the task of brightening up the mirror. He should be grieved if his mind cannot become like a bright mirror, and should not grieve because things are continually changing." (p.75)

"The principles of righteousness have no fixed abode and are inexhaustible. I say unto you, Do not because of having acquired some virtue say, I will cease acquiring." He said again, "In ten years, twenty years, fifty years, do not cease." (p.75-6)

"That which deals with things that can be seen with the eyes, heard with ears, expressed with the tongue, and thought with the mind is all lower learning. On the other hand, that which cannot be seen with the eyes, heard with the ears, expressed with the tongue, or contemplated with the mind must be considered advanced learning. The planting and watering of a tree would stand for lower learning. But when the tree rests while growing both night and day, and its branches

"If during the day one feels that work is becoming monotonous, one should sit and rest. One should study through one's feelings an attention to it. This is also giving a remedy for disease. In having intercourse with friends, naturally strive to be helpful; for then you will benefit from your friends. In case you arrive for opportunity you will be helped."

(p. 11)

"The book written by sage and virtuous men, just as the artist's work that gives a life-like expression, show the general outline so that they may naturally seek the truth in that." (p. 11)

"The mind of the sage is like a bright mirror. There is only brightness there, and that the response will be true to the brilliance brought to bear upon it. It will reflect everything truly. Just as it does not reflect things; nor does it need to prepare for those which it has not reflected. It responds to the positions of later generations if it is necessary that regarding the world, it is quite contrary to the learning of the sages." (p. 11-12)

"We say now that when the sage works with definite conditions, he does a definite work to meet the specific conditions. Investigation of the change of events must also be carried on in accordance with the times." (p. 12)

"Generally the student must first complete the task of withdrawing up the mirror. He should be able to do it and then cannot become like a bright mirror, and should not strive because things are constantly changing." (p. 12)

"The principles of virtuousness have no fixed shape and are indefinable. I say unto you, do not because of having received some virtue say, I will cease practicing." He said again, "In ten years, twenty years, fifty years, do not cease." (p. 12-13)

"That which deals with things that can be seen with the eyes, heard with ears, expressed with the tongue, and felt with the hand, that which cannot be seen with the eyes, heard with the ears, expressed with the tongue, or contemplated with the mind, must be considered advanced learning. The practicing and observing of a true would stand for lower learning. But when the true rests will proceed both night and day, and its branches

spread luxuriantly, this stands for progressive learning. How can these two be separated? The method by means of which a man prepares himself so that whenever he is able to act he can tell those who talk with him how to proceed, is lower learning. The progressive higher learning is, however, included with the lower learning. What the sages have said, though it be given in great detail, is all lower learning. As the student applies himself in accordance with this he naturally proceeds to rise in his penetration. It is not necessary to look anywhere else for work that makes progress." (p.76-7)

"In ancient times there were only these sages." Again he said, "Man born on earth has only this one affair to which he should direct his attention." (p.77)

"Being undivided carries with it the purpose of being discriminating; and discrimination includes the task of being undivided. It does not mean that in addition to exercising discrimination there is undividedness. The character ch'ing (meaning best, or essence) is derived from the character mi (rice) and thus should be compared with mi (rice). You wish to get the rice unmixed and of a clean white. This implies giving it undivided attention. Moreover, unless one adds hulling, winnowing, sifting, and selecting, discrimination is not complete. The use of discrimination includes hulling, winnowing, sifting and selecting, but in all one really does not desire more than that the rice be unmixed with tares, and pure white. Applying this, we see that extensive study, accurate inquiry, careful reflection, clear discrimination, and earnest practice are included in being discriminating and undivided. The extending of learning consists in keeping one's self under the restraint of the rules of propriety; the investigation of things for the extension of knowledge consists in making one's purpose sincere; the maintaining of constant inquiry and study consists in honoring one's virtuous nature; understanding virtue consists in making the person sincere. There is no other way of explaining it." (p.77-8)

"Men of today stay their minds only by controlling their passion nature, and thus when they are in a state of tranquility the passion nature alone is tranquil. This cannot be considered as the state of equilibrium in which there are no stirrings of feeling." (p.78)

spread throughout, this stands for progressive learning. How can these two be separated? The method by means of which a man progresses himself so that wherever he is able to set he can fall these two with him how to proceed, is learning. The progressive higher learning is, however, included with the lower learning. What the ages have said, though it be given in great detail, is all lower learning. As the student applies himself in accordance with this he naturally proceeds to rise in his position. It is not necessary to look anywhere else for way that takes two years." (p. 11-12)

"In ancient times there were only three ages" said he said, "and now an age has only this one affair to which he should direct his attention." (p. 11)

"Being withheld carries with it the purpose of being distinguished; and distinction includes the task of being withheld. It does not mean that in addition to excluding the student there is withheld. The character of the (learning) part, or essence is derived from the character of (the) and this should be compared with (the). You wish to set the two mixed and of a class with. This is the giving it withheld attention. However, unless the this holding, withheld, and selecting, distinction is not complete. The use of distinction includes holding, withholding, setting and selecting, but in all one really does not desire now that the two be mixed with laws, and now with. And the this, we see that extensive study, accurate learning, careful reflection, clear distinction, and accurate practice are included in being distinguished and withheld. The extent of learning consists in being one's self under the restraint of the rules of propriety; the investigation of things for the extension of knowledge consists in making one's purpose sincere; the maintaining of constant distance and strict consists in honoring one's virtuous nature; reverent learning consists in making the person sincere. There is no other way of explaining it." (p. 11-12)

"Men of today view their mind only by controlling their passion nature, and thus when they are in a state of tranquillity the passion nature shows its strength. This cannot be considered as the state of tranquillity in which there are no strivings of feeling." (p. 10)

"When in a state of tranquility, one should constantly meditate how to get rid of passion and how to cherish natural law; and when at work one should also strive for the same end. It makes no difference whether one be in a state of tranquility or not. If one depends upon the state of tranquility, the fault of loving tranquility and despising activity gradually develops, and in connection therewith a great many other faults that are hidden away in the mind and will never be dislodged. As soon as conditions are favorable, they flourish as of old. In case action according to principles is the motivating purpose, how can there fail to be tranquility? But if tranquility itself is made the purpose, there will certainly be no compliance with principles." (p.78-9)

"In devoting one's self to study, one must have a point of departure. One should work from the starting-point forward, and advance by gradually completing each branch of study.... Later scholars do not understand what is meant by 'the investigation of things.' They see that the sage was omniscient and omnipotent, and thereupon desire at the very beginning to complete their quest. Is that in harmony with natural law?" (p.80)

"It is necessary to work on the base of native endowment. Whosoever is unable to understand or unable to practice should return in his work to his original mind.... The original nature of the mind is to be identified with the path of duty (truth). He who understands the original nature of his mind thereby understands the path of duty, for the two cannot be distinguished. This is the point of departure in studying." (p.81)

"Self-investigation should be nurtured when one is busy with the affairs of life; the nurture of self should be investigated when one is not thus occupied." (p.82)

"There are no crises and problems beyond those of passion and change." (p.82)

"There is only one nature and no other. Referring to its substance, it is called heaven; considered as ruler or lord, it is called Shang-ti (God); viewed as functioning, it is called fate; as given to men it is called disposition; as controlling the body, it is called mind." (p.83)

"When in a state of tranquillity, one should con-
stantly meditate how to get rid of passion and how to
obey natural law; and when at work one should also
strive for the same end. It makes no difference

whether one is in a state of tranquillity or not. If
one dwells upon the state of tranquillity, the laws
of living tranquillity and desisting activities naturally

develop, and in connection therewith a great many
other laws that are hidden away in the mind and will
never be discovered. In case no conditions are favor-

able, they flourish as of old. In case action accord-
ing to principles is the natural number, how can
there fail to be tranquillity? But if tranquillity itself
is made the purpose, there will certainly be no con-

trast with principles." (p. 18-9)
"In having one's self to study, one must have
a point of departure. One should work from the state-

the-point forward, and advance by gradually completing
each branch of study.... Later scholars do not under-
stand what is meant by the investigation of things.

They see that the sea was undertaken and completed,
and therefore desire at the very beginning to complete
their quest. Is that in harmony with natural law?" (p. 10)

"It is necessary to work on the basis of active
endeavor. Whoever is unable to understand or handle
to practice should return in his work to his original

mind.... The original nature of the mind is to be
identified with the path of duty (truth). If the under-
standing the original nature of his mind thereby under-

stands the path of duty, for the two cannot be distin-
guished. This is the point of departure in studying."
(p. 11)

"Self-investigation should be pursued when one
is busy with the affairs of life; the purpose of self-
study should be investigated when one is not thus occupied."
(p. 12)

"There are no crises and problems beyond those
of passion and chance." (p. 13)
"There is only one nature and no other. Relating

to the substance, it is called heaven; considered as
man or lord, it is called earth (Heaven); viewed as
functioning, it is called fate; as given to man it is
called disposition; as controlling the body, it is
called mind." (p. 14)

"In teaching anyone to study, prejudice should be avoided. When man begins to learn, the mind is like that of an ape, and the will is like that of a horse which cannot be tethered. His thoughts are largely directed toward human desires. He should be taught to sit quiet and cease his cares. After a while the desire of his heart will be somewhat fixed. Merely to have him sit quiet in empty speculation, like a decayed tree which has crumbled to dust, is of no advantage. He should be taught to examine and control himself, and to allow none of the affairs of life to interrupt this task. If one wishes to drive out robbers and thieves, one must proceed with the determination of expelling them and of inaugurating a clean, clear state of things. When one has leishness, salaciousness, covetousness, the desire for honor, and all like passions should be followed up and sought for individually. The root of evil must be pulled out, and never be allowed to appear again. Then first has a condition of joy been instituted. One should always be like a cat which is trying to catch a rat. When it sees or hears the rat, immediately a determination arises and it proceeds to catch the rat, persisting in spite of obstacles. One must not be lenient with the passions, conceal them, or give vent to them; for only thus may one be said to use his energy genuinely, and may succeed in expelling them and inaugurating a clear, clean state of affairs. When one reaches the condition in which there is no passion to control, naturally the time has arrived when one may sit upright with the hands before the breast and the thumbs coming together. [This implies that the task has been accomplished and one has come to a complete realization of one's self.-- F.G.H.] Albeit it is said that the what of thinking and pondering is not the work of beginners. The beginner must ponder on matters of self-investigation and self-control, and this means pondering upon sincerity. He needs to think about heaven-given principles. When he reaches the condition in which his principles are pure, a pure state is the thing about which he should think and ponder." (p.83-4)

"It is natural law that the mind in its original nature be fixed and established (self-possessed). This holds true of its activity as well as of its rest." (p.85)

"In teaching anyone to study, prejudice should be avoided. When man begins to learn, the mind is like that of an eye, and the will is like that of a horse which cannot be tamed. His thoughts are largely directed toward human desires. He should be taught to sit quiet and cease his desires. After a while the desire of his heart will be somewhat fixed. Merely to have his mind in empty speculation, like a decaying tree which was corrupted to dust, is of no advantage. He should be taught to examine and control himself, and to give some of the affairs of life to himself. It is one thing to give out to himself his task. If one wishes to give out to himself his task, one must proceed with the determination of explicit then and of insinuating a clear state of things. When one has learned, and all his passions should be followed up and sought for individually. The root of evil must be pulled out, and never be allowed to appear again. Then there is a condition of joy being established. One should always be like a cat which is trying to catch a rat. When it sees or hears the rat, immediately a determination arises and he proceeds to catch the rat, revealing in spite of obstacles. One must not be lenient with the passions, except that on the way to them; for only this way one can see his every sensibility, and may succeed in expelling them and insinuating a clear state of affairs. When one reaches the condition in which there is no passion to control, naturally the mind has arrived where one may sit without with the hands before the breast and the limbs conjoined together. (This implies that the task has been accomplished and one has come to a complete realization of one's self. T.O.H. \) Albeit it is said that the way of thinking and pondering is not the work of beginners. The beginner must ponder on matters of self-investigation and self-control, and this means pondering upon sincerity. He needs to think about heaven-given principles. When he reaches the condition in which his principles are pure, a pure state is the thing about which he should think and ponder." (p. 88-9)

With its natural law that thinking in its original nature be fixed and established (self-possessed). This holds true of its activity as well as of its rest. (p. 88)

"The restorative influence of the night is spoken of with reference to ordinary men; but the student, if he works diligently, may in the daytime, whether at work or at leisure, be the focus of the gathering and development of this restorative influence. It is not necessary to speak of the influence of night with reference to the sage." (p.88)

"One cannot say that the outgoing [of the mind] implies losing or the incoming means keeping, for the original nature (essence) has ab initio neither outgoing nor incoming. If, however, one refers to the outgoing and incoming, then its serious thought and its exercise would be the outgoing. However, the controlling power is continually manifested in these. Where has there been any outgoing; where has there been any incoming?... Outgoing and incoming also are really no more than action and rest." (p.89)

The Book of Changes states that reverence is for the purpose of rectifying the inner nature, while righteousness is for the purpose of correcting the external conduct. (p.90)

"Sir, first understand your own disposition. One should first be able to give full development to the natural disposition of mankind, and then one is in a position to give full development to the nature of things." (p.91)

"In subduing one's self, one must clear out selfish desire completely, so that not a bit is left. If a little is left, all sorts of evil will be induced to make their entrance." (p.93)

"Sirs, how is it that recently when you approach me you have so few questions to ask regarding the things about which you are in doubt? When a man fails to put forth effort, he invariably believes that he well knows how to devote himself to study, and that all that is necessary is to follow the order and act (i.e. study). He certainly does not know that selfish desire increases every day like the dust of the earth. If one neglects to sweep for a day, another layer is added. If one really works with determination one realizes that the doctrine is inexhaustible. The more one searches, the profounder it becomes, until its essence and purity are fully comprehended." (p.94)

"The restorative influence of the night is spoken of with reference to ordinary men; but the student, if he works differently, say in the laboratory, whether at work or at leisure, in the form of the laboratory and development of this restorative influence. It is not necessary to speak of the influence of night with reference to the same." (p. 88)

"We cannot say that the restorative (of the mind) implies leading or the laboratory means keeping, for the original nature (essence) has its basis rather out-pointed now. It, however, one refers to the outgoing and incoming, then the outgoing thought and its exercise would be the outgoing. However, the outgoing power is continually manifested in these. There has been some and outgoing; where has there been any incoming? ... Incoming and outgoing also are really no more than motion and rest." (p. 89)

The book of changes states that movement is for the purpose of reaching the inner nature, while restlessness is for the purpose of correcting the external contact. (p. 90)

"We first understand you an individual. One should first be able to give full development to the natural disposition of working, and then one is in a position to give full development to the nature of things." (p. 91)

"In studying one's self, one must clean out self. One desires dominantly, so that not a bit is left. If a little is left, all sorts of evil will be turned to make their appearance." (p. 92)

"We, how is it that recently when you study, as you have no few questions to ask regarding the things about which you are in doubt? When a man fails to put forth effort, he inevitably receives that he will know how to devote himself to study, and that all that is necessary is to follow the order and set (i.e. study). He certainly does not know that either his progress away from the dust of the earth. It one neglects to sweep down his, another layer is added. If one really works with determination one realizes that the nature is indispensable. The more one searches, the more one discovers, until the essence and purity are fully comprehended." (p. 93)

"If a person unceasingly applies himself truly and earnestly, he will daily better comprehend the subtle essence of the moral principles of the mind, as well as the subtlety of selfish desires. If he does not use his efforts in controlling himself, he will continually talk and yet never comprehend the meaning of moral principles or of selfish desire. The situation may be likened to a man traveling. When (by walking) he has covered a stage, he understands that stage. When he reaches a fork in the road and is in doubt he makes inquiry, and having made inquiry he again proceeds. In this way he gradually reaches his destination. Men of today are unwilling to abide by the moral principles which they already know, and to expel the passions they have already recognized; but are down-cast because they are unable to understand completely. They merely indulge in idle discussions. Of what advantage is this? They should wait until in the process of subduing and controlling themselves there are no more selfish motives to subdue, for then it would not be too late to sorrow because of their inability to understand fully." (p.95)

"Truth (the path) has no form; it cannot be grasped or felt. To seek it in a bigoted and obstinate way in literary style or expression only, is far from correct.... People for the most part think that their little corner of experience determines the limits of truth, and in consequence there is no uniformity in their discussions. If they realized that they need to seek within in order to understand the nature of the mind, there would be neither time nor place that would not be pregnant with truth. Since from ancient times to the very present it is without beginning and without end, in what way would there be any likenesses or differences in truth? The mind is itself truth and truth is heaven. He who knows the mind thereby knows both truth and heaven." (p.96)

"Sirs, if you would truly comprehend truth, you must recognize it from your own minds. It is of no avail to seek it in external things." (p.96)

"It is necessary to develop the original nature of the mind; then its use will include the state of equilibrium." (p.96)

"Man must develop in accordance with his capacity. Capacity constitutes his ability to accomplish things." (p.97)

"If a person unconsciously applies himself truly and earnestly, he will daily better comprehend the subtle essence of the moral principles of the world, as well as the subtleties of selfish desires. If he does not use his efforts in controlling himself, he will unconsciously talk and act in ways which are the outcome of moral principles or of selfish desires. The situation may be likened to a man traveling. When (by walk- ing) he has covered a stage, he understands that stage. When he reaches a fork in the road and is in doubt he asks himself, and having made inquiry he gains pro- ceeds. In this way he gradually reaches his destination. Now of today are men willing to abide by the moral principles which they already know, and to avoid the passions they have already recognized; but we have not learned to understand completely. They merely indulge in idle discussions. Of what ad- vantage is this? They think that with the process of studying and controlling themselves there are no more selfish motives to subdue, for that it would not be the case to control because of their inability to understand fully." (p. 25)

"Truth (the truth) has no form; it cannot be grasped or felt. To see it in a direct and definite way in literary style or expression only, is far from correct. ... For the most part think that their little corner of experience determines the field of truth, and in consequence there is no uniformity in their discussions. If they realized that they need to seek within in order to understand the nature of the mind, there would be other fine new places that would not be grasped with truth. Since from ancient times to the very present it is without beginning and without end, in what way would there be any likeness or sim- ilarity anywhere? The mind is itself truth and truth is heaven. He who knows the mind thereby knows both truth and heaven." (p. 26)

"If you would truly comprehend truth, you must receive it from your own mind. It is of no avail to seek it in external things." (p. 27)

"It is necessary to having the original nature of the mind; then the eye will include the state of equilibrium." (p. 28)

"One must develop in accordance with his capacity. Capacity constitutes his ability to accomplish things." (p. 29)

I [Lu Ch'eng] said: "Love of lust, love of gain, love of fame, and similar dispositions of mind surely are selfish desires; but why should it also be called selfish desire when at a time of leisure one thinks anxiously and confusedly?" The Teacher said: "For the reason that, after all, such thinking emerges out of love of lust, love of gain, love of fame, and similar roots. If you search for the roots, you will see. For instance, if you know that your mind is free from anxious thought about robbing, what does this imply? It means that you have had no such thoughts. If, as in the case of robbing, you also destroy the love of lust, fame, gain, and others, and the original character of the mind alone is left, what anxious thought will occupy your mind when you are at leisure? This implies being perfectly calm, and is the equilibrium of not manifesting the passions, and the open field without favoritism. Naturally it means to be influenced but at the same time to see clearly; to manifest the feelings but with moderation; and, of course, when affairs arise to respond properly." (p.98-9)

"The nature of all men is good. The state of equilibrium and harmony is originally possessed by all men. How, then, can they be said not to have it?" (p.101)

"When a condition has been reached in which there is a continuous state of equilibrium, it is designated as the great root (great fundamental virtue). When a condition of continuous harmony has been acquired, it is designated as the universal way. Only when a condition of the most complete sincerity under heaven is reached, is it possible for the individual to establish himself in this great fundamental virtue of humanity." (p.101)

"When passions have been cast out one understands heaven-given principles." (p.101)

"When all nature is exuberant in growth, it is also peaceful, calm, and free from any thought for itself (i.e. without selfishness). This peace, calm, and lack of selfishness is the token of exuberant growth. Peace, calm, and lack of selfishness are the monitors of undividedness. Exuberant growth is the matrix of discrimination. Undividedness includes discrimination and discrimination includes undividedness." (p.104)

I (Cherry) said: "Love of just, love of gain, love of fame, and similar dispositions of kind are called selfish desires; but why should it also be called selfish desire when at a time of balance we think unobscurely and consciously?" The teacher said: "For the reason that, after all, such thinking comes out of love of just, love of gain, love of fame, and similar words. If you search for the roots, you will see. For instance, if you know that your mind is free from all kinds of desires about worldly things, what does this imply? It means that you have had no such thoughts. If, as in the case of nobles, you also desire the love of just, fame, gain, and others, and the ordinary character of the mind about the self, what anxious thoughts will occupy your mind when you are at leisure? This implies being worldly only, and is the condition of not manifesting the passions, and the open field without favoritism. Naturally it seems to be inferior and at the same time to see clearly; to manifest the feelings but with moderation; and, of course, when all these things are present together, the state of equilibrium and harmony is essentially possessed by all men. How, then, can they be said not to have it?"

(p. 101)

"When a condition has been reached in which there is a continuous state of equilibrium, it is designated as the great root (great fundamental virtue). When a condition of continuous harmony has been acquired, it is designated as the universal way. Only when a condition of the most complete sincerity under heaven is reached, is it possible for the individual to establish himself in this great fundamental virtue of humanity."

(p. 101)

"When all nature is everywhere in growth, it is also peaceful, calm, and free from any thought for the self (i.e. without selfishness). This peace, calm, and lack of selfishness is the token of expansion through. Peace, calm, and lack of selfishness are the necessary conditions of radiance. Radiance is the six of discrimination. Undivided radiance is the six of distinction and identification between radiance."

(p. 101)

"If by continual use of effort the minutiae of moral principles and of the passions of men are investigated and controlled, they may gradually be understood. Today at the very time they are discussing these principles, they do not realize that they already are subject to many selfish desires, which they are secretly and unwittingly manifesting. Though one make an effort to investigate them, it is difficult to understand them. Can it be that those who vainly speak about them are able to understand them completely? They pay attention only to the exposition of moral principles, and then lay them aside and do not act in accordance with them. They expound the meaning of passion, and then resting do not expel it from their minds. How can this be considered a type of learning which emphasizes the investigation of things for the purpose of extending knowledge?" (p.104)

"The difficulty of the task rests wholly in investigating things for the purpose of developing the intuitive faculty to the utmost." (p.105)

"Both rectifying the mind and regulating the body require specific effort." (p.105)

"Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy." (footnote quotation on p.105 from The Great Learning, Introduction, ¶ 5.)

"Benevolence is the fundamental principle of continuous creating and growing.... Because it is gradual in its operation, there is a beginning; and because there is a beginning, there is a bringing forth. Because it continues to bring forth, there is no ceasing." (p.107)

"Investigation implies appreciation of that which one's own mind experiences. It will not do to go outside of the mind for this, as though there were additional possibility of understanding." (p.110)

"When the mind which is truly in earnest sees virtue, it will advance toward it; and when it has erred, it will reform." (p.110)

"It is continual use of effort the stimulus of
 moral principles and of the passage of men are in-
 vited and controlled, they may gradually be inter-
 stood. Today at the very time they are discussing
 these principles, they do not realize that they already
 are subject to many selfish desires, which they are
 honestly and unwittingly satisfying. Through one man
 an effort to investigate them, it is difficult to un-
 derstand them. Can it be that those who vainly seek
 about them are able to understand them completely?
 They pay attention only to the opposition of moral
 principles, and then lay their hands on it not as in
 accordance with them. They expand the meaning of
 religion, and then realize it not as it is from their
 hearts. How can this be considered a type of learning
 which separates the investigation of things for the
 purpose of extending knowledge? (p. 101)

"The difficulty of the task rests wholly in in-
 vestigating things for the purpose of developing the
 intuitive faculty to the utmost." (p. 102)

"Both realizing the mind and realizing the
 body require specific effort." (p. 103)

"Things being investigated, knowledge becomes
 complete. Their knowledge being complete, their thoughts
 were serene. Their thoughts being serene, their hearts
 were purified. Their hearts being purified, their
 persons were cultivated. Their persons being cultivated,
 their families were realized. Their families being
 realized, their states were rightly governed. Their
 states being rightly governed, the whole kingdom was
 made tranquil and happy." (Lecture on education on p. 104
 from The Great Learning, Introduction, # 7.)

"Serenity is the fundamental principle of
 containing creation and growth. . . . because it is
 gradual in its operation, there is a beginning; and
 because there is a beginning, there is a beginning forth.
 because it continues to bring forth, there is no cess-
 ing." (p. 105)

"Investigation implies application of that which
 one's own mind experiences. It will not do to go out-
 side of the mind for this, as though there were some
 kind of possibility of investigating." (p. 110)

"When the mind which is truly in contact sees
 virtue, it will advance toward it; and when it has
 advanced, it will return." (p. 110)

Hsi Yen made inquiry saying: "The sage has been able to learn until he has attained. Po I and I Ying, however, never had the capacity of Confucius. How is it that they also are termed sages?" The Teacher said: "That the sage is a sage, is due solely to the fact that his mind is completely dominated by heaven-given principles, and not hampered by passion. As the gold is termed the finest when it has the quality and is free from brass and lead, so a man who has become fully dominated by heaven-given principles is a sage. When gold has the degree of quality required, it is the finest. The capacity of the sages varies just as the weight of gold may be light or heavy. Yao and Shun are as two hundred thousand ounces of gold; Wen Wang and Confucius as one hundred eighty thousand; Yü, T'ang, and Wu Wang as one hundred forty to sixty thousand; Po I and I Yang as eighty to one hundred thousand ounces. Their capacity varied, but in the matter of being dominated by a mind of pure heaven-given principles they were all alike. They may all be called sages. Though the weight varies, the quality is the same. They may be designated as the finest gold. That he who corresponds to one hundred thousand ounces may enter the class of two hundred thousand, is due to the fact that the quality is the same. To place I and Ying in the series of Yao and Confucius implies that all are completely dominated by heaven-given principles. It is because of quality and not quantity that they are compared to the finest gold. They are called sages not because of their capacity, but because of the fact that they are completely under the control of heaven-given principles. Albeit, whosoever is willing to devote himself to study may become a sage, provided he devotes his mind to heaven-given principles. It is as if an ounce of gold be compared with two hundred thousand ounces. Though there is great difference in weight, yet if the ounce has the quality it is without fault. I venture to say that every man can be as Yao or Shun; for in learning to be a sage, the student need only expel passion and cherish natural law. It may be compared to refining gold and striving for proper quality. If one does not strive ^{much} for the quality, the work of refining will be comparatively light and easy; but if the quality is too low, the work of refining will be made over-difficult. The dispositions

This is the main inquiry: "The same has
 been able to learn until he has attained. To I and
 I Yang, however, never had the capacity of Confucius.
 Now is it that they also are termed 'sages'?" The
 teacher said: "Just the same is a sage is the solely
 so the fact that his mind is completely dominated by
 heaven-given principles, and not hindered by passion,
 As the gold is found the finest when it has the grain-
 size and is free from brass and lead, so a man who has
 become fully dominated by heaven-given principles is
 a sage. Then said he the degree of quality required
 is the finest. The capacity of the same varies
 just as the weight of gold may be light or heavy.
 Two and three are as two hundred thousand ounces of gold;
 ten and twenty are as one hundred fifty thousand;
 ten and thirty are as one hundred forty thousand
 thousand; to I and I Yang as fifty to one hundred
 thousand ounces. Their capacity varied, but in the
 matter of being dominated by a kind of pure heaven-
 given principles they were all alike. Then say all be
 called sages. Though the weight varies, the quality
 is the same. They may be distinguished as the finest
 gold. That he who corresponds to one hundred thousand
 ounces may enter the class of two hundred thousand, is
 due to the fact that the quality is the same. To place
 I add this in the notes of Yao and Confucius inquiries
 that all are completely dominated by heaven-given prin-
 ciples. It is because of quality and not quantity that
 they are compared to the finest gold. They are called
 sages not because of their capacity, but because of
 the fact that they are completely under the control of
 heaven-given principles. Albeit, whenever is willing
 to learn himself to study may become a sage, may be
 he favored his mind in heaven-given principles. It
 is as if an ounce of gold compared with ten hundred
 thousand ounces. Though there is great difference in
 weight, yet if the ounce has the quality it is without
 fault. I venture to say that every man can be as Yao
 or Shun; for in learning to be a sage, the student
 need only expect passion and selfish interest. It
 may be compared to refining gold and striving for pure-
 ness. If one does not strive for the quality,
 the work of refining will be comparatively light and
 easy; but if the quality is too low, the work of re-
 fining will be made over-difficult. The distinctions

of men are bright and stupid, docile and contradictory. There are those who rank above the ordinary man, and those who fall below. As regards the truth, some are born with the knowledge of it; some practice it with natural ease; some know it by study, and practice it from a desire for advantage. The remaining ones surely belong among those who, if others succeed by one effort, must use a hundred efforts, and if others succeed by ten efforts, must use a thousand. Nevertheless, when it comes to the matter of completing the task, the outcome is the same. Later generations did not know that the point of departure in becoming a sage is in being completely dominated by heaven-given principles, but devoted themselves to seeking to become sages by means of knowledge and power; for they thought that sages are all-knowing and all-powerful. Each said to himself: 'I must comprehend the exceedingly great knowledge and power of the sages, before I can rest.' For this reason they did not devote themselves energetically to moral principles, but vainly dulled their mental energies and exhausted their strength that they might worm it out of books, or search it out of nature, or surmise it from various signs left by the sages. With greater increase in knowledge there came greater increase in passion; and the greater the power they attained, the more they obscured moral principles. It may well be compared to a man who has two hundred thousand ounces of the finest gold and fails to use his energies in refining the quality. He seeks freedom from reproach in the matter of fineness, but absurdly places his hope in the weight. They use their energies as this man his hundred thousand ounces of gold. The more the weight increases, the lower is the quality, until at last there is no gold left." (p.111-13)

"The purpose of heaven and earth in bringing forth is even as in the instance of flowers and grass. In what way does it distinguish between good and evil? If you, my disciple, take delight in seeing the flowers, then you will consider flowers good and grass bad. If you desire to use the grass you will, in turn, consider the grass good. This type of good and evil has its source in the likes and dislikes of your mind." (p.115)

I [Hsieh K'an] said, "In that case there is neither good nor evil, is there?" The Teacher said:

of men are bright and steady, docile and contented.
 They are those who rank above the ordinary
 men, and those who fall below. As regards the truth,
 some are born with the knowledge of it; some practice
 it with natural ease; some learn it by study, and
 practice it from a desire for advantage. The remain-
 ing are surely below every other class, if it were
 success by one effort, and use a hundred efforts, and
 it were success by ten efforts, and use a thousand.
 Nevertheless, when it comes to the matter of completing
 the task, the outcome is the same. Later generations
 did not know that the point of departure in reaching
 a goal is in being completely dominated by heaven-
 given principles, and devoted themselves to seeking
 to possess them by means of knowledge and power; for
 they thought that since we all know and all-power-
 ful. This is to himself. I must comprehend the
 exceedingly great knowledge and power of the sage,
 before I can rest. For this reason they did not de-
 vote themselves completely to moral principles,
 but vainly tried their mental energies and exhausted
 their strength, that they might work it out of books,
 or searched out of nature, or exercised it from various
 aims left by the sage. With greater increase in
 numbers there came greater increase in passion; and
 the greater the power they attained, the more they
 showed world principles. It will be compared
 to a man who has two hundred thousand ounces of the
 finest gold and fails to use his energies in refining
 the quality. He seeks freedom from reproach in the
 matter of fitness, but actually places his hope in
 the weight. They use their energies as this man his
 hundred thousand ounces of gold. The more the weight
 increases, the purer is the quality. Until at last
 there is no gold left. (p. 111-112)

"The purpose of heaven and earth in bringing
 forth is even as in the instance of flowers and grass.
 In what way does it distinguish between good and evil?
 If you are disinterested, have faith in seeing the flowers,
 then you will consider flowers good and grass bad. If
 you desire to use the grass you will, in turn, consider
 the grass good. This type of good and evil has its
 source in the likes and dislikes of your mind. (p. 113)

I, Hsueh T'ang, said, "In that case there is
 neither good nor evil, is there?" The Teacher said:

"The tranquility resulting from the dominance of natural law is a state in which no discrimination is made between good and evil; while the stirring of the passion nature is a state in which both good and evil are present. If there are no stirrings of the passion nature, there is neither good nor evil, and this is what is called the highest good." (p.115)

"The lack of good and evil in the case of the sage implies that he does neither that which he desires nor that which he does not desire. Having no stirring of the passion nature, he naturally carries out the doctrine of the kings (Yao and Shun). Having become most highly skilled in this, it transpires that in his compliance with natural law there is adaptation for the purpose of rendering mutual assistance." (p.115)

I said, "In that case good and evil are not at all present in things," He said, "They are only in your mind. Obedience to natural law is to be identified with good; and the stirring of the passion nature is evil.... As the mind is, so also are the things; but the ordinary scholar of today fails to realize this. He neglects the mind, strives for things, and in so doing makes a mistake in his view of the investigation of things. To the end they all eagerly search for the principle of things in external matters. They are able to obtain it by incidental deeds of righteousness only. During their entire lives they act but without really manifesting it, and learn without investigating it." (p.116-17)

"He must be open-minded and without favoritism, for then he is manifesting the original nature of the mind. Know this and you know the state of equilibrium." (p.117)

"The great defect of students is to be found in love of fame." (p.119)

"Repentance is a remedy for disease. However, it is well that it should cure the defect. In case repentance persists, you have a condition in which disease arises because of the remedy." (p.120)

"Later scholars did not understand the learning of the sage, nor know that in making use of the intuitive knowledge and innate ability of their own minds they could learn how to appreciate and fulfil them. On the contrary, they sought to know that which they could not know, and to do that which they could not do." (p.121)

"The responsibility resulting from the character of
 nature of law is a state in which no distinction
 is made between good and evil; while the character
 of the passion nature is a state in which both good
 and evil are present. If there are no distinctions of
 the passion nature, there is neither good nor evil,
 and this is what is called the highest good." (p. 112)

"The lack of good and evil in the case of the
 same nature that he does neither that which he desires
 nor that which he does not desire. Having no striving
 of the passion nature, he naturally desires and the
 contents of the things (the and form). Having become
 more highly excited in this, it happens that in his
 comparison with natural law there is a deviation from the
 purpose of rendering actual existence." (p. 113)

I said, "In that case good and evil are not at
 all present in things." He said, "They are only in
 your mind. According to natural law it is to be desired
 that with good; and the striving of the passion nature
 is evil. As the mind is, so also are the things;
 but the ordinary striving of nature fails to realize this
 he neglects the mind, strives for things, and in so
 doing makes a mistake in his view of the investigation
 of things. To the end they all eagerly search for
 the principle of things in external matters. They
 are able to obtain it by intellectual deeds of right-
 eousness only. During their entire lives they are
 but striving really manifesting it, and leave without
 investigating it." (p. 114-15)

"He must be again-winded and without favoritism
 for them he is manifesting the original nature of the
 mind. Now this and you know the state of cultivation."
 (p. 115)

"The great defect of students is to be found in
 love of ease." (p. 116)

"Students as a remedy for disease. However,
 it is well that it should cure the defect. In case
 of disease persists, you have a condition in which
 disease arises because of the remedy." (p. 117)

"After scholars did not understand the learning
 of the text, nor knew that in writing use of the in-
 tuitive knowledge and innate ability of their own
 minds they could learn how to appreciate and fulfill
 them. In the contrary, they sought to know that which
 they could not know, and to do that which they could
 not do." (p. 118)

"As he who grows a tree should not neglect to cultivate the roots, so he who desires to grow in virtue should develop his mind." (p.125)

"The fundamental task according to the Great Learning is to manifest illustrious virtue. The manifesting of illustrious virtue implies a sincere purpose. Making one's purpose sincere implies the investigation of things for the purpose of extending knowledge. If the individual uses the making sincere of the purpose as the controlling motive and thus proceeds to devote himself to the investigation of things, he has a point of departure. One cannot do good and expel evil without having a sincere purpose." (p.139)

"If a sincere purpose is used as controlling impulse, it is not necessary to add the feeling of self-respect and a due regard for all positions. Consequently, it is true that when one has selected sincerity of purpose as the starting-point of the exposition, one has begun at the very foundation of learning." (p.139)

"How can the mind have an internal and an external? For instance, when Wei-chün (Ch'ien Te-hung) expounds, is it necessary that he have a mind within to manage attention to his words? When you hear his exposition and devote yourself respectfully to this, that is the mind of the time when one sits quietly. The task is a unified, connected one. Why must you bring up new thoughts? Man must be polished and refined by the affairs of life, that the energy expended at work may be of advantage. If one stops at love of tranquility, is distressed and confused when one meets the affairs of life, and to the end makes no progress, the energy expended while in the state of tranquility is misapplied. It is as though one were striving for concentration, while in reality the mind remained scattered and sunk in excess." (p.149)

"The little intuitive knowledge of good you have is your own standard. If your thoughts are right it is aware of it, and if they are wrong it also knows. You must not blind it nor impose upon it, but must truly follow its lead. Whatever is good should be cherished; whatever is evil should be discarded. What confidence and joy there is in this! This is the true secret of the investigation of things, and the real method of extending knowledge to the utmost. If you do not depend

He who grows a tree should not neglect to cultivate the roots, so he who desires to grow in virtue should develop his mind." (p.132)

"The fundamental task according to the Great Learning is to manifest illustrious virtue. The manifesting of illustrious virtue implies a sincere purpose. Having one's purpose sincere implies the investigation of things for the purpose of extending knowledge. If the individual sees the world in one of the purposes as the controlling motive and this proceeds to devote himself to the investigation of things, he has a point of departure. He cannot do good and excel evil without having a sincere purpose." (p.133)

"If a sincere purpose is used as controlling principle it is not necessary to add the feeling of self-respect and a due regard for all positions. Conversely, it is not true that when one has self-respect it is purpose as the starting-point of the expedition one has begun at the very foundation of learning." (p.134)

"How can the mind have an interval and an extension for instance, when it is empty (of form)? expands to it necessary that he have a mind within to range attention to his words when you hear his explanation and devote yourself respectively to this, that is the mind of the time when one sits quietly. The task is a unified, concerted one. Why must you bring up now thoughts? How must he polished and refined by the alliance of life. What the energy expended at some way be of advantage. If one stops at love of transparency is dispersed and confused when one seeks the alliance of life, and to the end makes no progress, the energy expended while in the state of transparency is misapplied. It is as though one were striving for one contraction, while in reality the mind remained scattered and was in excess." (p.135)

"The little intuitive knowledge of good you have is your own standard. If your thoughts are right it is aware of it, and if they are wrong it also knows. You must not blind it nor impose upon it, but must truly follow its lead. Whatever is good should be cherished; whatever is evil should be discarded. What confidence and joy there is in this! This is the true nature of the investigation of things, and the real method of extending knowledge to the utmost. If you do not depend

upon these true secrets, how will you carry on an investigation of things? I, too, have appreciated only in the past few years that this is the explanation. At first I doubted that a simple obedience to the intuitive faculty would be sufficient, but when I had very carefully examined it I found that it is deficient at no point whatsoever." (p.150)

"In general it may be said that friends should seldom admonish and warn one another, but should lead, support, exhort, and encourage one another.... When you discuss learning with your friends, you should be long-suffering, unassuming, and magnanimous." (p.151)

"You need only know yourself. You should most carefully examine yourself and control yourself, lest your mind be prejudiced and misjudge the right or wrong of anyone. Then you will be investigating things for the purpose of extending your intuitive knowledge to the utmost. Though it is done while the duties of registering, writing, and litigation are pressing, it is real learning. If you leave your daily affairs in order to devote yourself to study, it will be in vain." (p.153)

"Intuitive knowledge of good is characteristic of all men. The sage, however, guards and protects it so that nothing obscures it. His contending and anxiety do not cease, and he is indefatigable and energetic in his efforts to guard his intuitive knowledge of the good. This also involves learning. However, his native ability is greater, so that it is said of him that he is born with knowledge of the five duties and practices them with ease. There is nobody who does not in the period from his infancy to his boyhood develop this intuition of good, but it is often obscured. Nevertheless, this original knowledge of good is naturally hard to obliterate. Study and self-control should follow the lead of intuitive knowledge." (p.153)

"If one knows where to begin to speak, and acts in accordance with his intuitive knowledge of good, the affairs of life will be satisfactorily settled and arranged. Nevertheless, intuitive knowledge of good also depends in its application upon using one's speech and one's body. When the body acts, does it acquire vital force from the external environment? Is there any other way of acting or of speaking (than of using the intuitive knowledge)?" (p.161-2)

upon these true secrets, how will you carry on an investigation of things? I, too, have associated only in the past few years that this is the explanation. At first I thought that a simple observation to the intuitive faculty would be sufficient, but when I had very carefully examined it I found that it is deficient in no point whatsoever." (p. 130)

"In general it may be said that things should be known abstractly and not concretely, but should lead to concrete, and concrete to abstract. When you discuss something with your friends, you should be fact-finding, questioning and reasoning." (p. 131)

"You need only know yourself. You should not carefully examine yourself and control yourself, lest your mind be weakened and thereby the right way of things. Then you will be investigating things for the purpose of extending your intuitive knowledge to the utmost. Though it is done while the duties of business, writing, and thinking are pressing, it is well learning. If you leave your daily affairs in order to devote yourself to study, it will be in vain." (p. 132)

"Intuitive knowledge of good is characteristic of all men. The sage, however, guards and protects it so that nothing obscures it. His conducting and activity is not casual, and he is inflexible and resolute in his efforts to guard his intuitive knowledge of the good. This also involves learning. However, his intuitive ability is greater, so that it is safe of him that he is born with knowledge of the five duties and practices that with ease. There is nobody who does not in the world from his infancy to his adulthood develop the faculty of good, but it is often obscured. Nevertheless, this original knowledge of good is naturally hard to obliterate. Study and self-cultivation should follow the lead of intuitive knowledge." (p. 133)

"If one knows where to begin to speak, and acts in accordance with his intuitive knowledge of good, the affairs of life will be satisfactorily settled and arranged. Nevertheless, intuitive knowledge of good descends in the application upon water one's speech and one's body. When the body acts, thought and will force from the external environment is there and other way of acting or of speaking (that of using the intuitive knowledge)." (p. 134-5)

"Sirs, in your task (of internal development), you must not in the least hinder or force the development, for the highest type of wisdom is seldom met with. The student cannot leap over into the principles of the sage. Rising, falling, advancing, receding are the order of the task. The individual should not pose as being free from faults or blemishes on the strength of former efforts, while at the time he falls short of the mark. That would be a case of assisting the development, and thereby former efforts would be vitiated. This is not a small mistake.... Sirs, you should cherish a mind which desires to leave the world without regret and which, when it does not see things coming its own way, is not melancholy. You should patiently act in accordance with your intuitive knowledge of good and give no heed to ridicule, slander, prosperity, or adversity. 'In accordance with the stage of the task, whether it be advancing or receding,' you should say, 'I will not cease in the matter of controlling and regulating my intuitive knowledge to the utmost.' After a while you certainly will gain strength, and no external things will be able to influence you." (p.162)

"You should from this day on never discuss the right and wrong of others." (p.163)

"The mind which is devoted to the path of duty is not subject to the influence of the senses." (p.165)

"The sage returns to the original condition of his intuitive knowledge, and thus the more refrains from superimposing his own ideas. The contemplation (emptiness) of intuitive knowledge is the great emptiness of heaven, and the absence of desire in intuition is the lack of form of heaven. Sun, moon, wind, thunder, mountains, rivers, men, and things -- in fact, all things that have figure and form -- are manifested, used, and themselves live and move within this formless, great emptiness called heaven. How can they obstruct and hinder heaven? The sage complies with the manifestations and use of his intuitive faculty. Heaven, earth, and all things are within the manifestations, use, and activities of my intuitive faculty. How can anything arise outside of my intuitive knowledge and obstruct or hinder it?" (p.168)

"We need only comply with Heaven's mandates in order to carry out the task." (p.168)

"First, in your task (of internal development) you must not in the least hinder or force the development for the highest type of wisdom its nature has. The student cannot leap over into the highest plane of the sage. Listening, feeling, observing, recording are the order of the task. The individual should not even be helped from lower planes or disciplines on the strength of former efforts, while at the same time the student is developing, and thereby former efforts would be resisted. This is not a small mistake.... give, you should cherish a mind which desires to leave the world without regret and which, when it has not yet found its own way, is not reluctant to should patiently and in accordance with your intuitive knowledge of good and evil to lead to the right, or otherwise, or otherwise. It is not accordance with the state of the task, whether it be intuitive or otherwise, 'I will not' or 'I will do' to the utmost. After a while you certainly will gain strength, and no external things will be able to influence you." (p. 102)

"You should know this day or never discuss the right and wrong of others." (p. 103)

"The mind which is devoted to the path of duty is not subject to the influence of the senses." (p. 102)

"The sage returns to the original condition of his intuitive knowledge, and thus the more he remains from questioning his own ideas. The contemplation (contemplation) of intuitive knowledge is the great wisdom of heaven, and the absence of desire in intuition is the lack of form of heaven. Sun, moon, wind, thunder, mountains, rivers, sea, and things -- in fact, all things that have form and form -- are manifested, and themselves live and give within this formless, most mysterious called heaven. How can they contact and enter heaven? The sage copes with the manifestation and use of his intuitive faculty. heaven, earth, and all things are within the manifest, and activities of my intuitive faculty. How can anything enter outside of my intuitive knowledge and contact or hinder it?" (p. 103)

"The sage only copes with heaven's knowledge in order to carry out the task." (p. 103)

"The great disease of mankind is all expressed in the word nao (meaning "pride" or "haughtiness"). ... The many good characteristics of the sages of most ancient times were due to a selfless mind. Being selfless they were naturally humble. Humility is the foundation of all virtue; pride is the chief of vices." (p.185)

"The things of great importance and slight importance mentioned in the Great Learning are natural principles within the realm of intuitive knowledge. To be unable to transgress them is called righteousness; to render obedience to them is called propriety; to know them is called wisdom; at all times and in all things to use them is called integrity and loyalty." (p.188)

"In case the individual knows the secret of intuitive knowledge, no matter how many thoughts he has that are depraved, corrupting, and useless, they will all be dissipated when intuitive knowledge becomes aware of them. Truly this is an efficacious pellet, which changes iron into gold." (p.189)

"Nature has no fixed form, and the discussion of nature also takes no fixed form. There were those who discussed it from the point of its underlying substance; there were those who based their discussions on its manifestations; there were those who proceeded from its source; there were those who proceeded from its defects and corruptinns. Taking it all together, they all referred to this one nature, but there were degrees of depth in what they saw." (p.192)

"After I had been at Lungch'ang I did not discuss the meaning of the intuitive knowledge of good, for I was not able to interpret it. When I spoke with the students, I wasted a great many words. Fortunately I now comprehend the meaning. In one sentence I fully comprehended it at the time and was truly extremely happy.... When the students heard it, they also were saved a great deal of troublesome work. Place the starting-point of learning there, and one is able to discuss it very definitely. Yet there is danger that the students are unwilling directly to assume the responsibility involved.... My teachings regarding intuitive knowledge of good have been acquired with extreme difficulty. It has not been easy to reach my standpoint. Since this is the ultimate subject which

"The great disease of mankind is all expressed in the word man (meaning 'minded' or 'mindedness')."

... The many good characteristics of the races of most ancient times were due to a selfless mind. Being selfless they were naturally humble. Humility is the foundation of all virtues; pride is the chief of vices." (p. 100)

"The things of great importance and slight importance mentioned in the Great Learning are natural principles within the realm of intuitive knowledge. To be unable to transcend them is called 'stagnation'; to be unable to render obedience to them is called 'prostrating'; to know them is called 'wisdom'; to act in all things to use them is called 'integrity and loyalty'." (p. 100)

"In case the individual knows the secret of the intuitive knowledge, no matter how many thoughts he has that are opposed, conventional, and useless, they will all be discarded when intuitive knowledge becomes aware of them. Only this is an effortless belief, which changes from gold." (p. 100)

"Water has no fixed form, and the discussion of nature also takes no fixed form. There were those who discussed it from the point of the underlying appearance; there were those who based their discussions on its manifestation; there were those who proceeded from the source; there were those who proceeded from the details and conventionalities. Taking it all together, they all referred to this one nature, but there were differences of truth in what they saw." (p. 100)

"After I had seen of intuition I did not discuss the meaning of the intuitive knowledge of good, for I was not able to interpret it. When I spoke with the students, I wanted a great many words. Fortunately I now comprehended the meaning. In one sentence I fully comprehended it at the time and was truly extremely happy... When the students heard it, they also were saved a great deal of troublesome work. Place the intuitive point of learning there, and one is able to discuss it very definitely. For there is danger that the students are willing directly to assume the conventionalities involved... We regarding regarding intuitive knowledge of good have been compared with extreme difficulty. It has not been easy to reach my standpoint. Since this is the ultimate fact which

the student gets. I cannot help discussing it fully with others at one time. But there is danger that if the students get this easily, they will consider it as a thing to trifle with, and thereby neglect it.... For some time I desired to publish this, but I knew that there was one expression which I was unable to give, though I held it moistened in my mouth.... Of late I realize that there is no other learning but this." (p.199-200)

"If he desires to distinguish between good and evil in order to rectify his purpose, there is but the one way, that of extending the knowledge of his intuitive faculty to the utmost. How is it that when a purpose manifests itself, the intuitive faculty already knows whether it is good or not? Nevertheless, if the individual is not able to love the good sincerely, but rather turns his back on it and expels it, he uses the good to do evil and obscures his intuitive faculty, which knows the good. How is it that when the intuitive faculty knows that what the purpose has manifested is evil, nevertheless, if the individual does not sincerely hate the evil, he violates the good and does the evil, and thus uses the evil to do evil and thereby obscures his intuitive faculty, which knows the evil? If this is true, then, though it is said that he knows, he is as though he did not know. How can his purpose be made sincere under such circumstances? If, in that which the intuitive faculty understands to be good and evil, there is nothing that is not sincerely loved and sincerely hated, then the individual does not deceive his own intuitive faculty and his purpose can be made sincere." (p.213)

"If the individual wishes the good which his intuitive faculty knows and he really does that upon which his purpose is fixed, is there anything which he may not accomplish? If in the matter of the evil which his intuitive faculty knows he really expels that upon which his purpose is fixed, is there anything which he may not complete?" (p.214)

"After that the mind will be joyous, without remorse or regret, but modest and humble; and all the manifestations of the purpose will be free from self-deceit, so that the individual may be said to be sincere in thought. Therefore it is said, 'Things being investigated, knowledge became complete ... their thoughts were sincere ...' These are the principles of the task." (p.214-15)

the student says. I cannot help discussing it fully with others at one time. But there is danger that if the students get this easily, they will consider it as a thing to write with, and thereby neglect it. For some time I desired to publish this, but I saw that there was one expression which I was unable to give, though I felt it warranted in my mouth. . . . 10

into I realize that there is no other learning but this." (p. 100-101)

Will he desire to distinguish between good and evil in order to realize his purpose, there is but one way, that of extending the knowledge of his intuitive faculty to the worst. How is it that when a purpose manifests itself, the intuitive faculty is ready to know whether it is good or not? Nevertheless, if the individual is not able to love the good sincerely but rather turns his back on it and eyes it, he sees the good to be evil and obscures his intuitive faculty, which knows the good. How is it that when the intuitive faculty knows that the purpose has manifested itself, nevertheless, if the individual does not sincerely hate the evil, he chooses the good and does the evil, and thus sees the evil to be evil and therefore obscures his intuitive faculty, which knows the good? If this is true, then, though it is said that he knows, he is as though he did not know. How can his purpose be made sincere under such circumstances? It is that which the intuitive faculty understands to be good and evil, there is nothing that is not sincerely loved and sincerely hated, then the individual does not deceive his own intuitive faculty and his purpose can be made sincere." (p. 113)

"If the individual wishes the good which his intuitive faculty knows and he really does that man which his purpose is fixed, is there anything which he may not accomplish? It is the matter of the evil which his intuitive faculty knows he really expects that man which his purpose is fixed, is there anything which he may not accomplish?" (p. 114)

"After that the mind will be joyous, without remorse or regret, but modest and humble; and all the manifestations of the purpose will be free from selfishness, so that the individual may be said to be sincere in thought. Therefore it is said, 'Thought being manifested, knowledge becomes complete. . . . Their thoughts were sincere. . . . These are the principles of the task.'" (p. 115-116)

"Is the mind when tranquil and the mind when stimulated to be considered as two minds?" (p.221-2)

"'To be sincere in purpose,' taken from the Great Learning, is to be identified with the saying, 'To be sincere in person,' taken from the Doctrine of the Mean. The saying, 'Investigation of things to extend knowledge to the utmost,' taken from the Great Learning, carries with it the same idea as the saying, 'Understand what is good.'" (p.226)

"The saying, 'Be discriminating,' from the Book of History, as the saying of the Analects, 'The superior man extensively studies all learning and keeps himself under the restraint of the rules of propriety,' and the saying of the Doctrine of the Mean, 'The superior man honors his virtuous nature, and maintains constant inquiry and study,' have this meaning. These are important principles of the task of learning. It is said that a little difference at this point may result in great mistakes." (p.226)

"If the individual views the idea expressed in 'investigating things' too superficially, he will branch off and thus fail to understand that there is only this one path on earth. When referred to things, it is principle; and when referred to the mind, it is virtue (excellence). The investigating of things is to be identified with understanding the good." (p.227)

"The nourishing of virtue and the nourishing of one's body are essentially the same thing." (p.227)

"Devotion to the essence (discrimination) implies mental energy and includes the manifesting of virtue. It signifies being undivided. It is mental energy and sincerity of purpose. Being undivided is devotion to the essence. It implies manifesting illustrious virtue. It is what is called being transformed. It is being sincere in purpose. They are not originally two things." (p.235-6)

"The intuitive knowledge of good is the state of equilibrium in which there are no stirrings of feelings, and this is the original nature of perfect fairness and tranquility. It has been prepared and provided for in the case of all men, but will under circumstances be darkened and obscured by desire. For this reason it is necessary to learn how to dispel any darkening or obscuring that has taken place.... That the equilibrium, the tranquility, and the perfect fairness cannot be complete, implies that the darkness and dullness have not been entirely cleared away, and what the mind has preserved is not pure." (p.237-8)

"Is the mind when tranquility and the mind when
attained to be considered as two states?" (p. 231-2)
"To be sincere in purpose, taken from the
Great Learning, is to be identified with the saying,
'To be sincere in person, taken from the doctrine
of the Mean. The saying, 'Investigation of things
to extend knowledge to the utmost, taken from the
Great Learning, carries with it the same idea as the
saying, 'Understand what is good.' (p. 232)

"The saying, 'Be disinterested, taken from the Book
of History, as the saying of the Analects, 'The sup-
erior man extensively studies all learning and keeps
himself under the restraint of the rules of propriety,
and the saying of the doctrine of the Mean, 'The sup-
erior man honors his virtuous nature, and maintains
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necessary to learn how to dislodge any darkening or obscur-
ing that has taken place. . . . That the equilibrium, the
transcendence, and the perfect fairness cannot be complete
implies that the darkness and dullness have not been en-
tirely cleared away, and that the mind has preserved its
not pure." (p. 233-3)

"The equilibrium in which there is no stirring of feeling is the intuitive faculty. It is not subject to the categories of time and space, but is all one structure and substance. One may say that activity and tranquility refer to the times when the mind is occupied and unoccupied; but when reference is made to the intuitive faculty, no distinction is made between the mind's being occupied or unoccupied. The states in which the mind is at rest or is excited may be said to represent activity and tranquility; but when reference is made to the intuitive faculty, no distinction is made between the mind's being at rest and its being active. When the original nature of the mind experiences activity and tranquility, it really makes no distinction between them. Principles are not subject to being affected or moved, for those conditions indicate the presence of desire. If the mind acts according to principles, though amidst ten thousand changes of pledging between host and guest, yet it has not been affected; if it follows desire, though it appears to be free from it, yet whenever it has thought there has been no tranquility. Why should there be any doubt that the mind may be tranquil while it is active, and active while it is tranquil? It may be said that the mind is thoroughly moved (influenced) when it is occupied, yet its tranquility has not been decreased. Why should you doubt that the mind may be active and yet not excited, at rest and yet not tranquil? It is a consecutive whole having no such attributes as the earlier and the later, the inner and the outer." (p.240)

"There is one nature, and that is all. Charity, righteousness, propriety, and wisdom are by nature characteristic of it; quick apprehension, clear discrimination, far-reaching intelligence, and all-embracing knowledge are native to it. Pleasure, anger, sorrow, and joy are the passions (feelings) of this nature; selfish desire and ceremoniousness are things that obscure it. The native ability may be either clear or turbid. The passions may be manifested unduly or insufficiently. Obscuration may be slight or profound. Selfish desire and ceremoniousness are one disease with two different types of pain, and should not be considered two different things." (p.251)

"The conditions in which there is no activity of feeling is the inactive faculty. It is not subject to the categories of time and space, but is all one structure and substance. One may say that activity and passivity refer to the time when the mind is occupied and unoccupied; but when reference is made to the inactive faculty, no distinction is made between the mind being occupied or unoccupied. The states in which the mind is at rest or its activity may be said to represent activity and passivity; but when reference is made to the inactive faculty, no distinction is made between the mind being at rest and the being active. When the original nature of the mind expresses activity and passivity, it really makes no distinction between them. Principles are not subject to being affected or moved, for those conditions indicate the essence of desire. If the mind were affected by principles, should amidst ten thousand changes of feeling between good and evil, yet it has not been affected; it follows desire, though it appears to be free from it, yet whenever it has thought there has been no transitivity. Why should there be any doubt that the mind may be transitive while it is active, and active while it is transitive? It may be said that the mind is transitive (influenced) when it is occupied, yet its transitivity has not been depressed. Why should you doubt that the mind may be active and not not active, at rest and not not transitive? It is a consequence whose having no such activity as the latter and the latter, the inner and the outer." (p. 210)

"There is one nature, and that is all. Faculty, righteousness, propriety, and wisdom are by nature characteristics of its chief expression, clear discrimination, far-reaching intelligence, and all-embracing knowledge; and nature to it. Wisdom, energy, son, joy, and joy are the passions (feelings) of this nature; desire, desire and contentment are things that concern it. The nature itself may be either clear or turbid. The passions may be cultivated wisely or foolishly. Discussion may be right or wrong. Right desire and contentment are one disease with two different types of pain, and should not be considered two different things." (p. 211)

"The intuitive knowledge of good is to be identified with the path of duty (truth), and this knowledge is in the minds of men. Not only the sages and virtuous men, but also ordinary men are thus gifted. If selfish desire of things has not arisen to obscure the mind, and it (the mind) manifests itself and acts in accordance with intuitive knowledge, everything that transpires will be in accordance with the path of duty. In the case of the common people, the mind is often obscured by a desire for things, so that it cannot act in accordance with the dictates of the intuitive faculty." (p.252)

"Joy is an original characteristic of the mind. Though this joy is not to be identified with the pleasure of the seven passions, it is not a joy over and beyond the joy of the seven passions. Though sages and virtuous men may have another true joy, ordinary people have it in common with them, but are not conscious of it. They bring upon themselves a great deal of sorrow and affliction, and increase their confusion and their self-abandonment. Even in the midst of sorrow, affliction, confusion, and self-abandonment, this joy is harbored in the heart. As soon as their thoughts have been cleared so that the person is sincere, this joy is at once apparent." (p. 254)

"That you still have things to inquire about, is as though you were not able to get rid of the defect of seeking the donkey while riding it." (p.254)

"In general, the things that you, Yuan-ching, are in doubt about, though there be differences, all spring from the fact that your private purposes and your striving for personal advantages arise from foregone conclusions and arbitrary predeterminations. When this has been eradicated, what you are first and last in doubt about will melt as ice and disappear as a fog, and will not wait until you have made inquiry and discussed it." (p.256)

"If you use your purpose to get rid of this desire to assist the growth, and daily advance in an orderly, methodical way, you ought to reach the goal. The things regarding which you formerly had doubt will be dissipated as the melting of ice. Why wait for my remarks? The pleasant or disagreeable taste of food should be recognized by him who eats, for another person cannot accurately inform him," (p.259)

"The intuitive knowledge of good is to be identified with the path of duty (dharma), and this knowledge is in the hands of man. Not only the senses and various man, but also ordinary man are thus fitted.

If selfish desires of things are not known to obscure the mind, and if (the mind) manifests itself and acts in accordance with intuitive knowledge, everything that happens will be in accordance with the path of duty. In the case of the common people, the mind is often obscured by a desire for things, so that it cannot act in accordance with the dictates of the intuitive faculty." (p. 282)

"Joy is an emotional apprehension of the mind. Though this joy is not to be identified with the pleasure of the seven passions, it is not a joy over and beyond the joy of the seven passions. Though senses and various man may have another true joy, ordinary people have it in common with them, but are not conscious of it. They bring upon themselves a great deal of sorrow and affliction, and increase their confusion and their self-abandonment. Even in the midst of sorrow, affliction, confusion, and self-abandonment, this joy is harbored in the heart, as soon as their thoughts have been cleared so that the person is sincere, this joy is at once apparent." (p. 281)

"That you still have things to inquire about, is as though you were not able to get rid of the desire of seeking the deity while riding it." (p. 281)

"In general, the things that you, Man-thing, are in doubt about, though there be differences, all spring from the fact that your private purposes and your striving for personal pleasures were from former conditions and ordinary predilections. When this has been eradicated, what you are first and last in doubt about will not be the end that appears as a log, and will not wait until you have made inquiry and discussed it." (p. 280)

"If you use your purpose to get rid of this desire to resist the external, and take advance in an orderly, methodical way, you ought to reach the goal. The things regarding which you formerly had doubt will be cleared as the melting of ice. Why wait for my remarks? The pleasant or disagreeable taste of food should be recognized by him who eats; for another person cannot accurately inform him." (p. 280)

(Huang Mien-chih gives a clear statement of the chief characteristics of the intuitive faculty in the paragraphs which follow:)

"He who allows the instruction of the intuitive faculty to nourish the mind will realize that he is fully acquainted with activity and tranquility, with day and night, with the ancient past and the present, with life and death. There is nothing with which the intuitive faculty does not make one acquainted. It is not necessary to deliberate in the least, nor is it necessary to assist its development in any way, for it is trustworthy and perfectly clear. When it is stimulated it responds, and when it is influenced it perceives clearly. There is nothing that it does not make clear, nothing that it does not realize, nothing that it does not apprehend. All the sages have traversed this road, all the virtuous men have followed this track. There is nothing else that is like a spirit, for it is the spirit; nothing else emulates Heaven, for it is Heaven; nothing else is more in accordance with the Supreme Ruler, for it is the Supreme Ruler. It is by nature in a state of equilibrium and always perfectly just; is always characterized by reciprocity and is never excited; is always unoccupied and yet one never sees it at rest; is truly the spiritual, intelligent substance of Heaven and earth, and the mysterious, wonderful manifestation of man....

"When the powers of the Yin and Yang move back and forth rhythmically and are spread harmoniously, they bring forth all things (the universe). The begetting and growing of things all emanate from this harmonious spreading of the vital force. Therefore, the principle of the development of the human being naturally spreads itself harmoniously, and there is nothing with reference to which it does not manifest joy. When a man sees the hawk fly, the fish leap, the bird call, the animal play, the plants joyously reviving, he is joyous with them all. But because ceremoniousness and desire for things, this harmonious spreading of the vital force is influenced, and having been interrupted is no longer joyous.... Pleasure is the first rising (spouting) of joy....

"... reflection beyond one's intuitive knowledge of good is called reflection to excess." (p.263ff)

(This concludes the excerpts from the letter of Huang Mien-chih -- also called Pi Wen-ch'ing.)

(Huang Nan-chih gives a clear statement of the chief characteristics of the intuitive faculty in the paragraph which follows.)

"He who allows the intuition of the intuitive faculty to flourish the mind will realize that he is fully acquainted with activities and tranquillity, with day and night, with the ancient past and the present, with life and death. There is nothing with which the intuitive faculty does not have an acquaintance. It is not necessary to deliberate in the least, nor is it necessary to assist the development in any way, for it is intuitively and completely clear. When it is stimulated it responds, and when it is influenced it gives answers clearly. There is nothing that it does not know clearly, nothing that it does not realize, nothing that it does not comprehend. All the things have traversed this road. All the virtues are have followed this track. There is nothing else that is like a spirit, for it is the spirit; nothing else is like a Heaven, for it is Heaven; nothing else is like a conscience with the human ruler, for it is the human ruler. It is by nature in a state of equilibrium and always perfectly just; it always observed by respect and is never exceeded; it always unobscured and yet one never sees it at rest; in truth the spirit, intelligent substance of Heaven and earth, and the mysterious, wonderful manifestation of man....

"When the powers of the Yin and Yang have been and forth spontaneously and are united harmoniously, they bring forth all things (the universe). The potent and growing of things all emanate from this harmonious spreading of the vital force. Therefore, the objective of the development of the human being naturally spreads itself spontaneously, and there is nothing with restraint - so which it does not manifest joy. When a man sees the hawk fly, the fish leap, the bird call, the animal play, the plants joyously reviving, he is joyous with them all. But because consciousness and desire for things, this harmonious spreading of the vital force is hindered, and having been interrupted is no longer joyous.... Pleasure is the

... reflection beyond one's intuitive knowledge of good is called reflection to excess." (p. 227)

(This concludes the excerpt from the latter of Huang Nan-chih -- also called Hsuan-ching.)

"Even being a sage implies no more than uninterrupted sincerity with concomitant constant application. The important thing about constant application is watchfulness over one's self when alone. Such watchfulness over one's self when alone implies extending intuitive knowledge to the utmost, which is the real nature of delight. ... but the individual should not be obstinate with reference to anything." (p.266)

"If to the love of the beautiful you add a great many of your own ideas, you will not be able to avoid the defect of mistaking the fingers for the moon." (p. 269)

"Generally speaking, I may say that in application to learning, the necessary point of departure is fixing the determination. What you mention as the defect of being distressed and forgetting, is due to the fact that the purpose lacks genuineness and earnestness. He who loves the beautiful does not experience the embarrassment of being distressed and forgetting, for his love is genuine and earnest.... It is difficult for any other person to expend energy for you in this matter. There is but one way." (p.272)

"The student in his efforts -- though he thinks a thousand times and deliberates ten thousand times -- need only revert to the original function of his mind. This means that he cannot use his personal ideas in this matter. Therefore Ming-tao said, 'The learning of the superior man is perfectly fair and without favoritism. He responds to the affairs he meets in an appropriate way.' The application of a selfish purpose in arranging one's thoughts implies using wisdom for selfish ends. How to think and deliberate, and with reference to what, is indeed a task." (p.274)

"If one is really able to extend intuitive knowledge to the utmost, he will understand that what he ordinarily considers virtue (good) is not virtue, and what is called evil is perhaps really connected with getting or losing the slander and praise of others, and that thus he injures his own intuitive faculty." (p.277)

"When one understands one's nature clearly, the feelings are included in nature, and nature is included in the feelings. The two cannot be separated." (p.280)

"Even being a sage implies no more than wisdom -
 waded already with consistent constant application.
 The important thing about constant application is
 watchfulness over one's self when alone. One must watch
 himself over one's self when alone, which is the real
 initiative knowledge in the world, which is the real
 nature of reality. . . . but the individual should not
 be confused with reference to 'wisdom.' (p. 200)

"If in the love of the beautiful you will a great
 many of your own ideas, you will not be able to avoid
 the defect of mistaking the means for the end." (p.
 200)

"Generally speaking, I say that in application
 to learning, the necessary point of departure is living
 the intention. What you know is the defect of
 being interested and forgetting, is due to the fact
 that the purpose lacks earnestness and earnestness.
 He who loves the beautiful does not experience the in-
 terest of being interested and forgetting, for
 his love is genuine and earnest. . . . It is difficult
 for any other person to expect earnest for you in this
 matter. There is but one way." (p. 202)

"The student in his efforts -- though he thinks
 a thousand times and deliberates ten thousand times --
 need only revert to the original intention of his mind.
 This means that he cannot use his personal ideas in
 this matter. Therefore Hsing-tan said, 'The learning
 of the superior man is personally fair and without in-
 order.' He responds to the others in order in an
 appropriate way. The application of a selfish pur-
 pose in promoting one's theories makes some wisdom
 for selfish ends. How to think and deliberate, and
 with reference to what is called a task." (p. 201)

"If one is really able to exert initiative know-
 ledge to the utmost, he will understand that what he
 ordinarily considers wisdom (good) is not wisdom, and
 what is called evil is perhaps really connected with
 wisdom or lacking the wisdom and virtue of others,
 and that he follows his own relative wisdom." (p. 201)

"When one understands one's nature clearly, the
 feelings are included in nature, and nature is in-
 cluded in the feelings. The two cannot be separated." (p. 200)

"Does the superior man, in his learning, emphasize points of likeness and difference? He seeks correctness. The points of similarity between my learning and that of Hsiang-shan are not superficial, and I do not hide what points of difference there are. My discussions are in some respects different from those of the philosopher Chu Huiian, but not because I seek to differ from him. The points of likeness do no injury to the places where we are alike. In case the philosophers Po I and Liu Hsia-hui are in the same hall with Confucius and Mencius, what they all see will be partial in one aspect and perfect in another. Their judgment and criticisms also will not be alike in detail. However, they must in this do no injury to their status as sages and virtuous men." (p.282)

"The intuitive knowledge of good does not come from seeing and hearing, and on the other hand all hearing and seeing are functions of the intuitive faculty.... Apart from the intuitive faculty there is no knowledge. For this reason, extending intuitive knowledge to the utmost is the fundamental principle of learning, and the foremost idea of the instruction of the sages. To say that the individual seeks the result of seeing and hearing, implies that the fundamental principle has been lost and that he has fallen into the second idea (that knowledge comes from experience). Among those who are of like purpose with us, there are some who do not know that it is necessary to develop the intuitive faculty to the utmost, but there are some who are desultory and careless in their efforts." (p.285)

"Mencius said: 'There must be constant practice of virtue.' This means that the learning of the superior man consists from first to last in the accumulation of righteous deeds. Righteousness is the necessary ideal." (p.289)

"The Great learning says, 'What is meant by "making the thoughts sincere," is the allowing of no self-deception, as when one hates an evil odor and loves what is beautiful. This is called enjoying one's self.' Have you ever seen that he who hates an evil odor and loves what is beautiful need hold his own in this matter by exerting or arousing himself? Has there been anyone who at the end of such an experience is exhausted or because of its influence is mentally and physically fatigued?" (p.290-1)

"The intuitive faculty is in man's mind. It has pervaded all generations of the immemorial past, filled heaven and earth, and was in no wise different from what it now is. It knows without any cogitation. Constantly and easily it knows dangerous paths. It is able to act without learning. Constantly and easily it knows what things tend to hinder its progress. It strives first for heaven-given principles and does not trespass them. How much more is this true in the instance of men, of spirits, and of gods!" (p.292)

"The superior man learns for his own sake. He has not thereby considered or been anxious that others may deceive him, but perseveres rather in not deceiving his own intuitive faculty. He has not been anxious that others may not believe him, but perseveres in believing in his own intuitive faculty. He has not sought a previous realization of the deceit and unbelief of others, but constantly devotes himself to realizing his own intuitive faculty. Not deceiving himself, he keeps his intuitive faculty free from pretense and hypocrisy, and thereby is sincere. Being sincere, he is intelligent. Having faith in himself, his intuitive faculty is in doubt regarding no one and is therefore intelligent. Being intelligent, it is sincere. Intelligence and sincerity develop pari passu, and for this reason the intuitive faculty constantly realizes and constantly reflects. Since it constantly realizes and constantly reflects truly, it is like a suspended bright mirror. Whenever a thing appears before it, it cannot conceal beauty or ugliness. How is this? Not deceiving but always sincere, it does not permit anything to deceive it. If it is deceived, it realizes it. Being itself faithful and sincere, it does not permit anything in which it does not believe; and in case it does not believe it, it is conscious thereof. This means that it easily knows the dangerous path and whatsoever hinders its progress." (p.292-3)

"Though the mind in one aspect controls merely the body, it really exercises control over all the principles under the heavens. Though these principles are distributed in ten thousand affairs, they do not exceed the mind of any man.... He who seeks the principles of things outside the mind will inevitably become confused and unintelligent." (p.298)

"The intuitive faculty is in man's mind. It has perceived all generations of the immemorial past, lifted heaven and earth, and was in no wise different from what it now is. It knows without any cognition, constantly and easily it knows things better. It is able to act without language. Constantly and easily it knows what things lead to hinder its progress. It knows that things have power-given principles and does not know them. How can we be in this way in the instance of man, of animals, and of gods?" (p. 282)

"The superior man learns for his own sake. He has not himself considered on how actions that others may receive him, but receives others in not desiring his own intuitive faculty. He has not seen anyone that others may not believe him, but receives in believing in his own intuitive faculty. He has not sought a previous realization of the good and wisdom of others, but constantly knows himself to realize his own intuitive faculty. 'Not about the blind?' he keeps his intuitive faculty free from progress and regression, and thereby is sincere. Being sincere, he is intuitive. Having faith in himself, his intuitive faculty is in doubt regarding no one and his knowledge intuitive. Being intelligent, it is sincere. Intelligence and sincerity develop good power, and for this reason the intuitive faculty constantly realizes and constantly reflects. Since it constantly realizes and constantly reflects truly, it is like a suspended yin mirror. However a thing appears before it, it cannot conceal itself or witness. How is this? Not desiring but always sincere, it does not permit anything to deceive it. If it is deceived, it realizes it. Being itself reflected and sincere, it does not permit anything to which it does not believe; and in case it does not believe it, it is conscious thereof. This means that it easily knows the answers right and whatever things are progress." (p. 282-3)

"Though the mind in one aspect controls the body, it really exercises control over all the principles under the heaven. Though these principles are distributed in ten thousand affairs, they do not exceed the mind of any one. He who seeks the principles of things outside the mind will inevitably be one confused and unskillful." (p. 283)

"The Doctrine of the Mean says, 'It is only he who is possessed of the most complete sincerity that can exist under Heaven, who can give full development to his nature.'" (p.300)

"Inquiry, deliberation, discrimination, and practice are all to be considered as learning. Learning and practice always go together. For instance, if the individual says that he is learning filial piety, he will certainly bear the toil of his parents, take care of them, and himself walk in the path of filial piety. After that he may speak of learning filial piety. Can he who merely says that he is learning filial piety, therefore be said to be learning? He who learns archery must certainly take the bow and fit the arrow to the string, draw the bow and shoot. He who learns writing must certainly straighten the paper and take the pen, grasp the paper and dip the pen into the ink. In all learning of the Empire, there is nothing that can be called learning unless it is carried out in practice. Thus the beginning of learning is surely practice. The earnest one, being sincere and honest, has already practiced his learning. Making his practice sincere and earnest, he does not cease from his work." (p.305)

"Since doubt must arise in connection with learning, inquiry is necessarily present. Making inquiry, the individual forthwith learns and practices. Since doubt arises there is deliberation. Deliberating, the individual learns and again practices. Being in doubt, he also begins to discriminate, and thus both learns and practices. When discrimination is clear, deliberation careful and sincere, inquiry discerning, learning competent and skillful, and application constant, practice is earnest. It does not mean that after study, inquiry, deliberation, and discrimination, one first is ready to practice." (p.306)

"For this reason I hold and say that seeking to be able to do anything is learning; seeking to dissipate any doubt connected therewith is inquiry; seeking to understand the underlying principles is deliberation; seeking to get at the essence is discrimination; seeking to carry out its genuineness in action is practice.... This is the substance of my saying that mind and principles are one; it is the task of mutually developing knowledge and practice. This is the real point at which my sayings are different from those of later scholars." (p.306)

"The Doctrine of the Mean says, 'It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give full development to his nature.' (p. 100)

"Industry, deliberation, discrimination, and practice are all to be considered as learning. Learning and practice always go together. For instance, if the individual says that he is learning filial piety, he will certainly bear the toll of his parents, take care of them, and himself walk in the path of filial piety. After that he may speak of learning filial piety. Can he who merely says that he is learning filial piety, therefore be said to be learning? He who learns without any doubt certainly take the bow and fit the arrow to the string, draw the bow and shoot. He who learns without any doubt certainly straighten the arrow and take the bow, grasp the pear and fit the man into the ink. In all learning of the Empire, there is nothing that can be called learning unless it is carried out in practice. Thus the beginning of learning is sincerity. The earnest one, being sincere and honest, has already practiced his learning. Making his practice sincere and earnest, he does not cease from his work." (p. 102)

"Since doubt first arises in connection with learning, industry is necessarily present. Making industry the individual's fourth learning and practice. Since doubt arises from his deliberation, deliberating the individual learns and gains practice. Being in doubt, he also begins to discriminate, and thus both learning and practice. When discrimination is clear, deliberation ceases and sincerity, industry, discriminating, learning, earnest and skillful, and application constant, practice is earnest. It does not mean that after study, industry, deliberation, and discrimination, one first is ready to practice." (p. 100)

"For this reason I hold and say that seeking to be able to do anything is learning; seeking to discriminate any doubt connected therewith is industry; seeking to understand the underlying principle is deliberation; seeking to get at the essence is discrimination; seeking to carry out its genuineness in action is practice.... This is the substance of my saying that mind and principles are one; it is the task of mutually developing knowledge and practice. This is the real point at which my sayings are different from those of later scholars."

"The intuitive faculty comes before the purpose, and without it there would be no purpose. Is not, thus, the intuitive faculty the body of the purpose?" (p.310)

"It is perfectly true that the main divisions of the doctrine are readily understood. Notice how later scholars neglect this fact, taking no advantage of it, but think that learning consists in seeking that which is difficult to understand! That is what is meant by saying, 'The path of duty lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult.' Mencius says: 'The way of truth is like a great road. Is it difficult to know it? The evil is only that men will not seek to do it.' In the matter of intuitive knowledge of good and native ability to execute the good, common simple men and women are like the sage. But the sage is able to extend his intuitive knowledge to the utmost, while common folks are not able to do so." (p.315)

"... The extending of knowledge depends upon practicing, and ... without the act there clearly can be no extending of knowledge." (p.317)

"Mind, I say, is just what is meant by principles. He who studies should study the mind and he who seeks should seek the mind. Mencius said: 'The end of learning is nothing else but to seek for the lost mind.'" (p.320)

"It is fortunate that heaven-given principles are in the mind of man; that in the last analysis there is something which cannot be destroyed; and that the clearness of the intuitive faculty is the same as in the most ancient times. Thus, when they hear my exhaustive discussion they must surely commiserate their own condition and be in distress because of it. They must be sorry to a degree that is painful. They must rise up with renewed effort, as water flows into a river in spite of every hindrance. Only the superior scholar can promote this. To whom shall I look for it?" (p.334)

"Those who hinder true learning are many; those who seek the path of duty are few." (p.339)

"Because we are at ordinary times confused by affairs, we do not devote ourselves to the self. What I advocate is the use of quiet meditation as an aid to the beginning student, in regaining the intuitive knowledge which he has lost." (p.340)

"The intuitive faculty comes before the purpose, and without it there would be no purpose. Is not this, the intuitive faculty the body of the purpose?" (p. 310)

"It is perfectly true that the main divisions of the doctrine are really interwoven. Hence we later appear to have this fact, taking as evidence of it, but that intuitive faculty is seeing that which is difficult to understand! But is what is really by nature. The path of duty lies in what is seen, and we seek for it in what is seen. The work of duty lies in what is seen, and we seek for it in what is seen. Hence we say: 'The way of truth is like a road that is difficult to find.' In the end, it is only that we will not seek to do it. In the end, we of intuitive knowledge of good and native ability to know the good, common sense and women are like the sage. But the sage is able to extend his intuitive knowledge to the vulgar, while common folk are not able to do so." (p. 311)

"... The extending of knowledge depends upon practice, and... without the act there clearly can be no extending of knowledge." (p. 311)
"And, I say, in fact what is meant by principles. He who studies should study the mind and be who seeks should seek the mind. Hence said: 'The end of learning is nothing else but to seek for the lost mind.'" (p. 320)

"It is fortunate that heaven-taken principles are in the mind of man; that in the last analysis there is something which cannot be destroyed; and that the essence of the intuitive faculty in the sage is in the most potent force. Thus, when they have we extensive discussion they must surely comprehend their own condition and so in distress because of it. They must be sorry in a sense that is painful. They must rise up with renewed effort, as water flows into a river in spite of every hindrance. Only the superior scholar can promote this. 'The whole shall I look for it'" (p. 311)

"Those who hinder our learning are many; those who seek the path of duty are few." (p. 322)
"Because we are at ordinary times confused by affairs, we do not always ourselves to the self. What I advocate is the use of quiet meditation as an aid to the ordinary student, in reaching the intuitive knowledge which he has lost." (p. 310)

"The humble man reaps advantage.' 'Do not seek to be different from others, but seek to live in accord with the principles of Heaven.' These sayings should be written on the wall where the eyes constantly rest upon them." (p.340)

"If the doctrines of Heaven are not harmoniously brought together, they cannot be manifested. How much more is this true in the case of man!" (p.352)

"The sages and virtuous men of the past continually realized their own transgressions and corrected them. Because of this they were able to avoid transgression, and not because their mind was really different from that of others." (p.368-9)

"The truth must first be learned and after that it will be understood: it is not a case of investigating learning externally, and then having an understanding of the truth of the sage. There are two types among those who investigate learning. Some use personality and mind; others merely mouth and ears. The latter, thinking to fathom it, seek only shadow and echo, while those who use their person and mind act with understanding, and do so habitually in investigation. They really have possession of themselves at every point." (p.371)

"Principles are not subject to the category of space; nature has no internal and external; and therefore learning also has no within and without." (p.373)

"The 'extension of knowledge to the utmost,' which I discuss, conveys the true methods of Confucianism. If you see this truly and correctly, you are in the condition which the Doctrine of the Mean describes in the words: 'The doctrines of the superior man are rooted in his own person, and sufficient attestation of them is given by the masses of the people. He sets them up before heaven and earth, and finds nothing in them in which he transgresses. He presents himself with them before spiritual beings, and no doubt about them arises. He examines them by comparison with those of the three Kings, and finds them without mistakes. He is prepared to wait for the rise of a sage a hundred ages after, and has no misgivings.' Only he who understands this, understands the truths of the sages; only he who attains this in his own person, is in possession of virtue. Learning that is different from this is heterodox, and sayings that depart from this are heretical. Practices that confuse and becloud this are dismal and obscure." (p.381)

"By sending letters back and forth, one is after all not able to discuss matters as exhaustively as face to face. Moreover, letters are apt to cause the individual to sink his feelings into what is written, to overemphasize mere formalities, and to cultivate a mind which strives to excel. In writing the letter he seeks to have his exposition free from defects, and thus does not realize the many defects of his mind." (p.383-4)

"Do not hold that lack of faults is characteristic of the elevated station of sages and virtuous men, but consider the correcting of error as typical of their learning. Do not consider their failure to attain completely, as a thing to be concealed, but hold that the constant harboring of the attitude of not being complete and entire is typical of the mind of sages and virtuous men." (p.400)

"When the superior man devotes himself to study, he introspects and views his own nature and in contemplation distinguishes between his own right and wrong." (p.400)

"I am an unceremonious, rustic man. Though I have obtained the princely gem, others do not believe it, thinking that it certainly is an imitation. Now that the gem has reached the home of one who is prepared, it will of course be shown to the Empire and I shall avoid the transgression of neglecting and forgetting it. However, this comparison has an ambiguous meaning; for priceless gems are acquired by seeking in external things, while the thing to which I refer is something that I myself have and do not need to acquire as something external. But I may suddenly and unexpectedly neglect or forget it. Or in case I have not neglected or forgotten it, it may be unexpectedly or suddenly screened from sight." (p.407)

"It is only a few years since I first fully comprehended this learning and actually reached the state of one who is prepared to wait for the rise of a sage a hundred ages hence and has no misgivings. Among my friends there also have gradually arisen three who really believe it, and do not retract. Those that half believe and half doubt, and whose views are not fixed, have for the most part the serious defect which arises out of holding to old interpretations. Moreover, they are concerned about acquiring and losing, criticism or praise . . ." (p.409)

"The reading letters back and forth, one is after all not able to know matters as exhaustively as they are. However, letters are not to be written, to over-emphasize any particular, and to cultivate a mind which strives to excel. In writing the letter he needs to have his exposition free from defects, and does not realize the very defects of his style." (p. 100-1)

"Do not hold that lack of faults is character-istic of the elevated station of sages and virtuous men, but consider the possibility of error as typical of their learning. Do not consider their failure to attain completely, as a thing to be concealed, but hold that the constant harboring of the attitude of not being complete and others is typical of the mind of sages and virtuous men." (p. 100)

"When the speaker and hearer discuss to study, be introspective and view his own nature and its condition, distinguishing between his own right and wrong." (p. 100)

"It is an unconscious, rustic man, though I have obtained the principle, yet others do not believe it, thinking that it certainly is an illusion. Now that the gas has reached the nose of one who is pre-pared, it will of course be taken to the brain and I shall avoid the transmission of reflecting and for-getting it. However, this operation has an enormous meaning; for principles have been acquired by assisting in external things, while the thing to which I refer is something that I don't have and do not need to acquire as something external. But I say suddenly and unexpectedly myself or forget it. In some cases I have not perceived or forgotten it, it may be unexpectedly or suddenly arrived from state." (p. 100)

"It is only a few years since I first fully com-prehended this learning and actually reached the stage of one who is required to wait for the rise of a sage a hundred years before and has no mistakes. Among my friends there have probably arisen times who really believe it, and do not retract. Those that will believe and will doubt, and whose views are not fixed, have for the most part the serious defect which appears out of holding to old interpretations. However, those are concerned about accounting and locating, or praise." (p. 100)

"Now, the intuitive faculty is by nature characterized by quick apprehension, clear discernment, far-reaching intelligence, and all-embracing knowledge. It is magnanimous, generous, benign, and mild; it is impulsive, energetic, firm, and enduring; it is self-adjusted, grave, correct, and true to the mean; it is accomplished, distinctive, concentrative, and searching. All-embracing it is and vast; deep and active as a fountain, sending forth its virtues in due season. The intuitive faculty does not naturally long for wealth and honor, nor is it solicitous because of poverty and humble position. In its natural condition it is not delighted because of attainment, nor distressed because of loss, nor are certain things chosen because of fondness for them and others put aside because they are disliked. Thus the ears could not be used to listen to anything were it not for the intuitive faculty. How could it be apprehended? The eyes could not be used to look at anything were it not for the intuitive faculty. How could it be clearly discerned? The mind could not be used in deliberating on and realizing anything were it not for the intuitive faculty. How could there be any far-reaching intelligence and all-embracing knowledge? Moreover, how could there be any magnanimity, generosity, benignity, and mildness if there were no intuitive faculty? How could there be impulsiveness, energy, firmness, and endurance? How could there be self-control, gravity, maintenance of the mean, correctness, accomplishment, distinction, concentration, and investigation? How could one say of any individual, 'All-embracing is he and vast, deep and active as a fountain, sending forth his virtues in their due season'?" (p.455-6)

"If the determination is not fixed, nothing under heaven can be completed. Though there are a hundred different professions, there is not a single one but depends upon the determination. The students of the present generation are wasteful and indolent. They trifle with the years and cease from applying themselves for definite periods of time. That nothing reaches completion is all an outcome of the fact that the determination has not been fixed. Thus if the determination is fixed upon being a sage, one becomes a sage; if it is fixed upon being a virtuous man, one becomes virtuous. He whose determination is not fixed, is like a ship without a rudder, or a horse without a bit." (463)

When the intuitive faculty is by nature char-
 acterized by such expansion, clear discernment,
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(p. 187A)

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 a ship without a rudder, or a horse without a bit." (p. 187B)

"My followers, do not consider wisdom and aroused exertion as superior attainments, but rather look upon diligence, humility, and self-control as virtues of the highest order." (p.464)

"To fix one's determination and never to change it, not to tire in the love for learning, not to be sparing in reform, to delight in virtue as though one could not be satiated--all these are constant characteristics of the work and efforts of the sage. These facts should be written down and placed to the right and to the left." (p.467)

Eva Gore - Booth, THE QUEST.

For years I sought the Many in the One,
I thought to find lost waves and broken rays,
The rainbow's faded colours in the sun -
The dawns and twilights of forgotten days.

But now I seek the One in every form,
Scorning no vision that a dewdrop holds,
The gentle Light that shines behind the storm,
The Dream that many a twilight hour enfolds.

"My followers, do not consider wisdom and
 wisdom's exercise as superior attainments, but rather
 let your diligence, humility, and self-control be
 virtues of the highest order." (p. 104)

"To fix one's determination and never to change
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Overcome - Health, T.H.H. & H.H.T.

For years I sought the way in the East,
 I thought to find the way and broken path
 the rainbow's faded colors in the sun -
 the dawn and twilight of forgotten days.

But now I seek the way in every land,
 knowing no vision that a heaven holds,
 the simple light that shines behind the storm,
 the heart that may a twilight hour confide.

1. There are those who have criticised this attitude of the Hermetists, and who have claimed that they did not manifest the proper spirit in their policy of seclusion and reticence.
2. "Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled." -- Thy Kybalion.
3. Look at your thermometer and see if you can discover where "heat" terminates and "cold" begins.
4. The Principle of Polarity explains these paradoxes, and no other Principle can supersede it.
5. The pendulum-swing manifests in everything.
6. What is there then higher than Matter or Energy that we know to be existent in the Universe? Living Mind, as far above that which mortals know by those words, as Life and Mind are higher than mechanical forces, or matter.
7. "The Universe is Mental -- held in the Mind of THE ALL.
8. You know that the part of you which you call "I", in a sense, stands apart and witnesses the creation of Mental Images in your own mind. The part of your mind in which the mental generation is accomplished may be called the "Me" in distinction from the "I" which stands apart and witnesses and examines the thoughts, ideas, and images of the "Me".
9. The Universe is your home, and you shall explore its farthest recesses before the end of Time. You are dwelling in the Infinite Mind of the ALL, and your possibilities and opportunities are infinite, both in time and space.
10. "The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws -- such are vain and presumptuous fools."
11. Remember the Divine Paradox, that while the Universe IS NOT, still IT IS. Remember ever the Two Poles of Truth -- the Absolute and the Relative. Beware of Half-Truths.

What Hermetists know as "the Law of Paradox" is an aspect of the Principle of Polarity. The Hermetic writings are filled with references to the appearance of the Paradox in the consideration of the problems of Life and Being.

ON PHILOSOPHY

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SIMONE WEIL : (a) "When the Romans dishonored Stoicism by adapting it, they substituted in place of love an insensibility based on pride."

(b) "The whole of humanity once lived inspired by the dazzling conception that the universe in which we find ourselves is nothing else than perfect obedience. The Greeks were thrilled to find in science a startling confirmation of this, and that was the cause of their enthusiasm for it."

"The stoic conception of 'amor fati', love of the order of the world, was regarded by them as the supreme virtue. The order of the world is to be loved because it is pure obedience to God whatever this universe accords or inflicts on us, it does so exclusively out of obedience. ALL that happens to us throughout the course of our life..places us in contact with the absolute good formed by the divine will. Without any exception, joys and sorrows alike, ought to be welcomed with the same inward attitude of LOVE and THANKFULNESS." (c) "Egoism, pride, vanity, passion for self-advertisement are glorified in contemporary literature."

ON CHRISTIANITY

"Christianity turned into the official Roman religion thanks to a lie. It is bound up with the destruction of the spiritual treasure of those countries which were conquered by Rome, with the concealment of the perfect continuity existing between those treasures and Christianity, with an historical conception concerning the Redemption making of the latter a temporal operation instead of an eternal one."

- (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 anytime but the present, add 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, for the Life has been shut out in the attempt to retain It.
 - (6) 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.
 - (7) 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 circumstances, 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 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 unfolded, but this is the result of your intellect. You unfold 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

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noise and vexations of life.

(9) 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.

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

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

(11) 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 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.

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

(12) 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.

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

(14) 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 and unfold all his limited and unsatisfactory qualities, cause these things to fulfil their time, and enter death.

(15) 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:

noise and vexations of life.

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Cont' (15)

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.

(16) I now consent to let Spirit in me and in all things, proceed to do as It will 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.

(17) 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

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

~~for your failure to succeed, and to learn that you could not succeed, is the success I intended.~~

(19) 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, it 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.

(20) 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 centre 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.

(21) 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.

~~xxxxxx~~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.

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

(23) 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.

(24) 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.

(25) 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.

(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.

(26) 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 cannot become known to you.

27 (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.

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(cont.) Everything you meet you enter with your will and try to direct it. This sets things against you; and I cannot meet you in anything you set your will upon. 487

(28) I begin to live in and through him. He has not lost his consciousness, nor what you call individuality; but the self and self desires, all separateness from Me and My United Life, are consumed.

(29) You need not pray to Me to spare any of self in you. And I will not take away anything which is doing the work of preparing the place for My Love in you. You need not ask Me in him who writes this paper, to establish you in health or prosperity until self in you is destroyed, and you made ready to receive My Life, which is always health and prosperity. I will bring all this with Me when you are ready for Me to move in and live your life.

Through this writing you are not to be taught how to live, but how to die. I will tell you all about Life by living in and through you. It is needless to try to learn how to live before you let Me in with My Life; 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.

(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 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

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(20) Everything you meet you enter with your will and try to direct it. This sets things against you; and I cannot meet you in anything you set your will upon.

(21) I begin to live in and through him. He has not lost his consciousness, nor what you call individuality; but the self and self desires, all separateness from Me and My United life, are consumed.

(22) You need not pray to Me to spare any of self in you. And I will not take away anything which is doing the work of preparing the place for My love in you. You need not ask Me in him who writes this paper, to establish you in health or prosperity until self in you is destroyed, and you made ready to receive My life, which is always health and prosperity. I will bring all this with Me when you are ready for Me to move in and live your life.

Through this writing you are not to be taught how to live, but how to die. I will tell you all about life by living in and through you. It is needless to try to learn how to live before you let Me in with My life; and after I am in I will reveal it all to you.

(23) 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.

(24) 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.

(25) 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 dutifully wait until you saw the "open way," and walk in it. Then everything would help you on, and nothing would oppose you.

(26) I do not care to rectify your present tangles only for you to go 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

Jacob Beal
"Love Let Us Have Spirit to You"

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 someone should help you, while you do not try to help others; but in your attempts to help yourself you hinder. Now, my dear one, I shall surround you with just such conditions as will reveal to you the utter helplessness of your position in the self life. What does it matter what others 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 environment 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 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.

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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 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...here 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 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
within 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.

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Your new home... Abiding in me... Death of self brings
true life... Can you surrender to me? I forgive your sin...
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. 487

But I surround you with darkness, and give you conditions that you cannot meet; I cause you to fail in every effort and 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 then 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.

In this a strange way to seek? Is it seeking when once 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

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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," than I will come. Then no thought shall

(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 again, when you are unanimous in giving up, when your whole hearts 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.

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JACOB BEILHART: LOVE LETTERS FROM SPIRIT TO YOU

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- (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, for the Life has been shut out in the attempt to retain It.
 - (6) 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.

(7) 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 My own life?

~~(8)~~ 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 circumstances, 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 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 unfolded, but this is the result of your intellect. You unfold 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.

(8) 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.

(9) Do you not see then that you must meet conditions 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 forsake you and you fail, you will continue to trust to self effort.

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

(11) 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 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.

(12) If you abide in Me, you will have no desire of your own. You will not live a life of separation. 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. (13) 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. 493

~~WMM~~ 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.

(14) Self is not an enemy, but a servant. The same sun that builds up the growing fruit or grain, also ripens it, and cause 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.

(15) No one is ready for this message unless he is ready to sign his own death warrant, and non-resistingly 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.

(16) 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.

(17) 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.

~~WMM~~ 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.

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~~(17)~~ 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.

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

(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.

(27) 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 cannot become known to you.

(28) O, come now! Enter these conditions you have ~~str~~ so striven to keep away from. Enter them with a will and a gladness, for therein you will find your Life yea, and a gladness, for therein ~~you~~ 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.

~~(29)~~ 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.

~~(30)~~ 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.

(19) 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.

(20) 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

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Life into the uttermost parts of the earth, which is, in this case, you ~~whole~~ nature, including your body.

(21) 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.

(When) 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.

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

(23) 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.

(24) (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.

(25) (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.

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duplicate

() 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.

() Self is not an enemy, but a servant. The same sun that builds up the growing fruit or ~~any~~ 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.

duplication

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() No one is ready for this message unless he is ready to sign his own death warrant, and non-resistingly 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.

() 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.

() 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.

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

(30)

(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.

Set

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.

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(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 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.

(28) I begin to live in and through him. He has not lost his consciousness, nor what you call individuality; but the self and self desires, all separateness from Me and My United Life, are consumed.

(29) You need not pray to Me to spare any of self in you. And I will not take away anything which is doing the work of preparing the place for My Love in you. You need not ask Me in him who writes this paper, to establish you in health or prosperity until self in you is destroyed, and you made ready to receive My Life. which is always health and prosperity. I will bring all this with Me when you are ready for Me to move in and live your life.

Through this writing you are not to be taught how to live, but how to die. I will tell you all about Life by living in and through you. It is needless to try to learn how to live before you let Me in with My Life; 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

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

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(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 environment 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 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, ~~xxxxxx~~ ~~my~~ 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 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 500
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 re-
vealed 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 thru you
the things that would bring you satisfaction.

I love you...There 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 y
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 be-
come my likeness..All are One and equally good...
I give you perfect conditions..The peach 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 surrender to Me? I
forgive your sins...You are My bride.

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(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 this discouraged state you learn to let go the self-effort and this brings you near to Me. PPIIn 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 of might 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. ~~Wisdom, Love, and~~ Activity comes to you when you receive the Faith that all things done thru 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 then 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 While he seeks to

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 your self, 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 no thought shall.....(?)

(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 again, when you are unanimous in giving up, when your whole heart say, "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.

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"Atomic-Energy and Atomic Age" by Weizsäcker (1957)
Shortened passages:

Political consequences of the Atomic Age.

- We come into possession of weapons, which we cannot dare to bring fully into action.
 Will mankind have the strength to dispense with war? How much would it have to change its life (in order to come to such a decision).
- 1. A III. World War would either put an end to our culture and Atomic age, or a world supremacy would be established, which then guarantees peace. At short date the III. W. W. is unlikely, but in the long run quite possible, if the political structure remains about as it is now. Thus within 10 years, or 30, 100 years, the later the worse. Everyone must refuse to nourish secretly this danger, as to have to-day a total War. Mankind would not be extirpated, but the consequences of the bombs!... However each man is already flirting with such an idea who fits the war as an eventuality into his political conduct (attitude, calculation). If a sufficient number of people are behaving this way, then its coming becomes an easy possibility. Don't we all of us behave so?
- 2. However there will always be wars with limited means and goals. It is a valve-opening avoiding the total war. Or only the so-called tactical Atom-bombs. Will prudence and the world-conscience and also a convention cut out the employ of the greater weapons? After the prohibition of the poison-gas will also follow the prohibition of the Atomic-weapons? Probably within a foreseeable future. However a safe avoidance is still an illusion. This is a changing world with a changing arms-technics. As far as I see, the poison-gas in the W. W. II. has among other things not been employed because Germany could not win the war even with gas, and because the Allies have won it also without gas.
- 3. To abolish every war by a tacit or explicit agreement. The rational Pacifism is wrong in asserting that men only ought to perceive (realize) reasonably the horrors of war and then they would have done with (stop) the war and war-armament. Wars are not only due to the delusions of politicians; wars are the visible condensations of those conflict

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substances continually smouldering in the irrational depths of the human being. It is because men fundamentally want the wars. They only are often afraid of letting hate or greed for power shoot up to be an open flame; they are ready for evils which finally make the evil of war appear as the smaller evil.

None of the three suppositions offers a straight way. There exists none. Man does not suffer (allow) to be captured by any plan in the things concerning his existence. In spite of it, it is possible that they learn to avoid the war. The peace-willing men must make efforts, sacrifices. Peace is not cheaper than war.

The simplest way towards peace a submission to a common tyrant; or peace in freedom? To lessen overtaxing, to help those who are peace-willing to conduct themselves actually peaceably. To create facts that make sacrifices easier. Valuable would be a prohibition of the Atomic weapons and destruction of them. The Powers should unite as a part of a constructive, agreed-upon, order of peace. The explosives utilized in peaceable power-stations. The western world would politically win more than loose if it were to make a unilateral beginning with it. Disarmament. Although, to get the world have faith in a securing other than weapons, would simply mean overtaxing it.

Real (factual-faktisch) peace order is made easier by means of the UNO. During the Suez conflict it proved of benefit. But the true interests of the Great Powers are stronger than that Organisation.

But I find we ought to beware of the cynicism of the disillusioned idealist, a cynicism which despises a peace order, if it does not solve the full problem. That cynicism misjudges the realities of human nature, just as much as the idealism does, of which it is the simple reversal. It was just on that misjudgement that Hitler was wrecked (failed).

So the UNO would be like a club where the Powers are meeting in order to entrust their host with the settlement of their differences (quarrels). The UNO should be given greater tasks. The exclusive right upon the Atomic weapons should be delegated to the UNO.

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But freedom has been defended and fought for also in an other way than by the arms. The greatest figure of the hitherto existing political history of our century is Gandhi. It is not that it is unfailing as a method in political fight, even not a universally valid law of the political moral. But non-violence is a voluntary commitment. Furthermore he had a deep religious conviction and a shrewd judgment (critical examination) of the possible. Then also a fortunate constellation is needed. With success it is always so.

Gandhi's way of fighting: Instead of war after the breach of contract he thought out the extreme possibility, a last expedient. There is more behind this way of fighting than a certain political play. Just as it is behind the war. Behind it ~~is~~ the whole person at stake (in a complete surrender to the cause), whether the issue be success or ruin.

- Contractual obligation to non-production of Atomic weapons for the Western Germany Government. As to a ~~the~~ participation in the production I am not ready to it.
- The second step is often not apparent until we have cleared the first step into the dark.
- Or the Atomic re-armament of Western Europe, based on national sovereignty, or on a supreme political corporation (Western European Union). Neither of them in my opinion. If little nations like Germany would be atomically armed, it would mean a veritable suicide. Nonsense. Single nations would fight one another down with atomic weapons. It would mean such a danger for peace that the Great Powers should be advised to put by force an end to this abuse before it could gain ground.
- Atomic armament of the NATO as a well-devised measure. It is not the only possible way but just a resolution near at hand. Ought Germany to partake in it? But if there were a real chance for a German re-union, then Western Germany would be deprived for the present of such a chance by a total participation in the NATO. On the other part there would be security at short date and the position to negotiations (discussions) would be fortified. It is the politician's duty to take this seriously. I person-

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ally would not plead for this way. It is only a roulette-security, behind which there lurks the catastrophe. Why should one rely on bombs that one fundamentally must not dare to drop? At long date it is the bombs that are to be feared, at short date it is the mentality which rely on bombs.

One should keep clear of the "take it or leave it-attitude" (either...or-attitude). Either capitulation under tyranny or great Atomic armament. Today all men feel in a dull or in a distinct way that the great weapons have begun to refute-disprove themselves, and this recognition begins to react upon the great politics. If a nation consciously relinquishes, it facilitates by it others to make the same renunciation, so that consequently an order take rise which rests on a quite different foundation. But this proceeding includes for the time being a risk. And whether we are ready to take this risk, that is today our decision.

- For the theologian it is his mental task to get a comprehension of our age as an age which does not understand (know) itself. Much of it originates from a secularisation of Christian motives and recognitions. Insofar as it knows itself, it is by no means to be condemned. It is rather so that one has been talking all about Christianity so long, and now one wants to treat all of it seriously in the concrete situation. Freedom, Equality, are Christian concepts unveiling their true sense only in a Christian connection.

The saying "Make the earth your subject" is being today executed by the natural-scientific technics (naturwissenschaftliche Technik). Does it execute it in a right way? Secularisation is a danger where it does not understand itself. That also the modern secularisation has only become possible because Christianity has converted (transformed) the heathenish world, is (one may say) an essential (central) fact to the understanding of modern times.

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The booklet: Conditions of Peace, with 7)
a laudatio by ~~Hans~~^{Georg} Ticht, I got ⁽⁵¹³⁾
from the University, and have read
thoroughly (only 37 pages). There
is in it no comment of his on the
recent German history. He points out
that in our technical future an
international Peace has to be secured
according to the dictates of an illum.
reason. But that now people are still
struggling to get rid of medieval
principles and still lingering in out-
room dreams of a national peace and
freedom. They are not yet ripe for
such a broad reason and so to secure
more peace the police monopoly must
be internationalized. The moral
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The book: Conditions of Peace, with 7)

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The Laudatio is written by his own
old friend ~~Hanns~~^{Georg} Picht. He sketches
his career and life, from it one
could perhaps infer that Weizsäcker
could not possibly have tried to justify
the attitude of his own people during
the recent German history. He was one
of the 28 scientists who declared
themselves against the ^{application} ~~employ~~ of
the ^{tactical} Atomic bomb during the war. His
father, State Secretary under Hitler
was working underground in opposition.
The Laudatio speaker calls Hitler
a criminal and says that Weizsäcker
in 1939 was well aware that Hitler
was pushing towards ~~destruction~~ and
the world war. He adds that Weiz-
säcker is a character that tries to
meet all mentalities and to deal
with all aspects of a situation to
find out if there is a reasonable
joint in them. Perhaps in this point

one could surmise the possibility of his trying a justification for his own people...? Weizsäcker has ascended the steps from the Physic-stage to Philosophy and he tried to issue his World-image into Theology, but there he did not find any satisfactory field and answers so that his last problems remain unsolved (he needs a study of your books evidently). -

So in Innsbruck they seem a very lazy people. The ^(student) attendant at the ~~University~~ University library and Philosophic Faculty said that surely no Professor here know thoroughly Weizsäcker's works, for there are so many new publications every year. I did not get any help as to my question.

Would you think it appropriate, Dear Sir, if I tried to write to the

Dear Sir, if I tried to write to the
Would you think it appropriate,
at my help on to my question.
publication every year. I did not
work for there one or more new
here know thoroughly, Whig's
well said that I was no professor
University, Libson and Philosophic for
people. The attachment of the ^(attached) training
to in ^(attached) that seem a very large
study of your books (evidently) -
remain unaltered (we need a
answers so that his last problem
find any extra factor field and
Theology, but there he did not
to raise his world-image into
change to Philosophy and he tried
and the steps from the Olympic
people...? Whig's other has been
his trying a justification for his own
we could determine the possibility of

Anyway, now I am going to read accurately page by page. In this book are stated his other writings (save the work: "Creation and World-origin"), and they sound all purely scientific. Only his speeches: "The conditions of Peace" and "Thoughts concerning our future" are of a philosophical-political nature.

In the booklet about Peace he also said that it will not be enough to probe rationally the sub-layers of the soul by Psycho-analysis, but the same will have to be done also with those collective processes leading from time to time to historical explosions; and besides a soul Therapy there will have to be a Therapy for the historical world and for Society. —

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 stated in other contexts (over the work
 notes page by page. In this book one
 anyway, now I am going to read over.

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Innsbruck, October 28th
1967
2 enclosures

My Dear Sir,

two letters with several enclosures were sent in the course of October c/o Astor Hotel, Weinbergstrasse 44.

I hope they have come to hand safely.

As regards n. 99 of the form that was sent with my previous letter,

I have now been able to get the bill of the Rules regulating the foreigners' entry and stay in Italy.

It is written in Italian and German.

As to Weizsäcker, I have not yet finished reading the "Speeches about our future" published 1966, but I have got another booklet by him, title:

"Atomic - Energy and Atomic age" (1967)⁵⁾

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Jama Brook, October 28th
1917
L. Enclosure

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not receiving the "Spezial" about our future "Ungarische 1916", but I have got another booklet by him, title:

"Atomik - energy and atomic age" (1917) and there I found two comments which

I shortly mention here:

① Sort of justification on the German Physicists' attitude and behaviour concerning the theoretical Atomic research and practical experiments on it during the war. He explains why they did not construct the Atomic bomb during the war, how they were surprised at finding the Americans did so and that if they had known it in time, they certainly would have warned the Americans that they in Germany had no Atomic bombs at all. At least he hopes they ^{would have exerted} _{themselves to do so.}

② The other comment is personal about H. Speaking about Pacifism and the possibility of a secured peace, (in the short run at least), he says:

"... Real (faktisch) peace order is made easier by means of the U.N.O. During the Suez conflict it proved of benefit. But the true interests of

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 H. Jackson about pacifism and the
 possibility of a second phase in the
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the Great Powers (Nations) are stronger
than that Organization. But I find
we ought to beware of the cynicism
of the disillusioned idealist, a
cynicism which despises a peace order
if it does not solve the full problem.
That cynicism misjudges the realities
of human nature, just as much as
the idealism does, of which it is the
simple reversal. It was just on that
misjudgement that Hitler was corrected?
(quiled) (scheitern) ... (Did he mean
he was an idealist or a cynical?)

In case you should find those
passages of some moment, Dear Sir,
please tell me so and I will trans-
late more, for I have copied a few
pages around the passages for a clear-
er understanding of the whole topic.

the Great Powers (Nations) are stronger
 than that Organization. But I find
 we ought to beware of the cynicism
 the anti-liberalism inherent in a
 cynicism which despises a free order
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from : "Thoughts about our future" Speeches by
C.F. von WEIZSÄCKER - 20.1.1966

None of us can doubt, after the intuitive instruction of the history of our century, that the democratic way of government is the better one, nay, for men having once learnt to live under it, the only one that is justifiable today.

The science I have set my heart on, the silent reflection on the basic laws of all that is Real, that science is amidst today's scientific-technical progress often in the seamy side (Windschatten) and in a struggle for the survival of its meditative style. I say so, because my knowledge of the world of science teaches me to know the brutal necessity of the partaking in this progress for my nation.

Truth is not found without discussion.

German Atomic co-determination (right of co-determination). The right to have its own say in form of an atomic Veto. I do not know if the Nato-leadership will find acceptable in a military sense a so far-reaching limitation of its full power (authority) for planning and operation. If it will, it seems to me that this kind of co-determination is the most ingenious.

A guaranty for the World-Peace, at least a provisional one, requires a minimum of co-operative Bipolarity.

Adversary Bipolarity and German reunification exclude each other.

EXCERPT

from: "Thoughts about our future" Speeches by
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If the American-Russian approach makes progresses-
 -and we have no sufficient means, to prevent it
 in the long run- and if this approach brings along
 with it no other solution of the European problems
 than the perpetuation of the split of Europe, then
 also the German reunification would be indeed pre-
 vented effectively and definitively, so far as
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 son that only this solution is left. The German
 reunification is only possible as a partial step
 to a reunification of Europe. A European reunifi-
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 This would be about the structure envisaged by
 de Gaulle, without the anti-American components of
 his policy, which are non-sensical to my feeling,
 and just for this reason it would have the indis-
 pensable American guaranty.

If I see aright, our will for a reunification is
 with us Germans today stronger than 5 or 10 years
 ago. We realize that we cannot expect the men
 beyond the zonal border to live on the destiny
 under which they are labouring - so far as we
 can help it. Maybe, the prospect for a reunifica-
 tion is today really closer than ever before -
 nobody knows it for certain. What shape could it
 then take? What conditions (terms) have to be
 fulfilled for it? What kind of policy could bring
 it about?

We cannot and do not want to get it by force. We
 are thrown upon an agreement between the Powers,
 lastly between the World-Powers, permitting a
 closer bringing together of the two halves of our
 nation. No one in our country must be mistaken
 about the fact, that a reunited Germany is still
 for many decades to come an Evil in the eyes of
 all our neighbours, also of our nearest allies (con-
 federates), for some a nightmare; It is imaginable
 that they will once consider it as the ~~xxxxxxix~~
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 source of disquiet (trouble) (alarm), therefore,

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If I see right, our will for a reunification is with us Germans today stronger than 5 or 10 years ago. We realize that we cannot expect the men beyond the Iron Curtain to live on the destiny under which they are labouring - so far as we can help it. Maybe, the prospect for a reunification is today really closer than ever before - nobody knows it for certain. What shape could it then take? What conditions (terms) have to be fulfilled for it? What kind of policy could bring it about? We cannot and do not want to get it by force. We are thrown upon an agreement between the Powers, lastly between the World-Powers, permitting a closer bringing together of the two halves of our nation. No one in our country must be mistaken about the fact, that a reunited Germany is still for many decades to come an Evil in the eyes of all our neighbours, also of our nearest allies (con- federates), for some a nightmare; it is imaginable that they will once consider it as the maximum minor evil. There are for it possibilities how ever. A split, unsplit Germany is always a source of disorder (trouble) (alarm), therefore,

as long as the world-condition remains threatened by war, a source of danger even for the Great Powers. A full or loose German reunification as a part of a re-opening of Europe may be the inferior evil, if it be certain, that it will be for ever the end of German territorial claims. ^{But} there are, therefore, two conditions under which it certainly won't happen: either if the parted (divided) Germany is universally not at all feared, or else if the reunited Germany is too much feared.

A long lasting national feeling having been denied fulfillment may become a seat of trouble for all nations around (this is illustrated by the history of Poland since its division). And the Germans alarm Europe very much more, than Poland has ever been able to do. There we have a political capital of our nation that we only can forfeit, if we bring about that the world earnestly (might) fear ~~our power~~ ~~our power~~ a third time in this century our grasp for power.

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Thoughts about our future (Speeches)
by C.F. von WEIZSÄCKER-20.1.1966

THREE FIGURES OF THE WORLD-POLITICS
(pagg. 41 to 55)

(These speeches were delivered during the course of the 1965)

..... I propose to consider three possible basic figures of the world-political processes in the decade just to come and perhaps also beyond it, first separated and then in their co-operation.

I proceed from the opinion that the military potential is still today one of the most important factors of power. Military Great Powers in the true sense of the word there are still two since 1945, and for the short space of future I am speaking today of, that will also presumably not change. I divide the possible figures of the world-politics according to the relation of both World Powers with each other and with the totality of the third Powers, into three basic figures, which I state in the succession I am going to discuss them later:

1. Adverse Bipolarity,
2. Multipolarity (also called Polycentrism or Pluralism)
3. Ceoperative Bipolarity

I maintain that these forms have a tendency to produce themselves reciprocally by turns in a certain cycle (a "rule of the circle" (Regelkreis)). The multipolar world supremacy of the white race before 1914 led to the 30-year-time of crisis introduced by a world-war and finished by a world-war, at the end of which two military Great Powers being left had knocked down the third one, to part company forthwith in open opposition. Since 1946 the world stood in the sign of the adverse Bipolarity of America and Russia. That no war broke-out between them had various reasons, among which the discovery of the Hydrogen bomb was not the last. Still I want to utter a few suppositions also about the other reasons. To begin with, both Powers were very much exhausted through the war, the Sovietunion perhaps still more

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physically than in its will-power, the USA more in their will-power than physically. Then both Nations had political ideologies, in which the great imperial war was accepted only as a means of defence, even if the Leninistic doctrine had taught to predict it as unavoidable. The real problems of the world-order in Europe, Asia and soon also elsewhere, however, showed to both of them the inevitableness of a hard struggle between their competing systems of order and power; Stalin saw this from the first day on, the Americans learnt it unwillingly, yet quickly. I do not know any historical example as to such a struggle of two candidates for the Hegemony having been decided otherwise than martially. Yet before the war was ripe, which all historical experience let to be expected, the historical unprecedented occurred, that the warfare threatened to develop into mutual destruction, i.e. practically into common suicide of the adversaries by the magnitude of the available weapons of offence and the lack of a reliable weapon of defence. To the insight into this condition (plight) on both sides we owe the detente (easing) which since 1954 - under many setbacks - makes yet constant slow progresses. The struggle for power of both the candidates for Hegemony is neither decided nor forgotten by it, but temporarily partly paralysed. The question, whether the world will be ordered in a liberal or communist way, is just as little decided; the possibility to let it stay undecided (drawn) for a long time, outlines uncertainly under the title "Co-existence".

The paralysis of the military Power by its oversize though gave to small powers a political free play (elbow-room), they would not have possessed without that; the world began to form multipolarly. Two important centres of Power stepped forth again: Western Europe and China. Western Europe, with the three centres of gravity Great Britain, France, Federal Republic of Germany, is today economically very much stronger than military, and in a limited way is it capable to a uniform political will-formation; but it is the very paralysis of the military Power that increases the importance of the economical Power. China owes to its political unity and ideological consistency, to its wealth of human

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stock and to its possibilities of development that are difficult to value (estimate), but particularly to the very military paralysis of both the Super-Powers, a world-political position of power today, or at least a nimbus, that would not be motivated only by its economical and military potential which is existing today. But also the fulness (plenty) of the other Nations, which, measured against the Great Powers, are military nearly powerless, and in their majority economically needy, enjoy a political freedom of movement which one had deemed inconceivable in the age (time) of the "world supremacy of the white man". Here there is a change of the political consciousness of mankind, an awakening out of the dull putting up with (sufferance) ~~of~~ existing systems of dominion is in progress, the consequences of which we can hardly realize.

In my opinion it would be erroneous, to see in today's Polycentrism of the world already the end of the importance of the military power. If the hostile Bipolarity has favoured the rise of a multipolar world, the multipolarity means an invitation to both the Great powers to a co-operative Bipolarity. Still for a long time to come no third nation and no alliance of such, is - not even from afar - military a match (equal to) for both Great ones. The reason of the reciprocal military paralysis of the two Great ones however is their political antagonism. They would be militarily free to act, if they were politically at one. Must they really put up with the shaking (percussion) of their systems of alliance and influence by powers of second class and by the beginning building up (setup) of the third world-power China, only because they do not succeed to remove their mutual distrust? Doesn't the order of the world suggest itself by a Pax Russo-Americana? The attempt of this third world-political structure, the co-operative Bipolarity, could -if thought it over according to power-political logic- very easily overshadow the next 15 years. We have seen groping steps in this direction for these last years.

With that we enter the field of future possibilities. It would be an ingenious task of political analysis to weigh conditions, chances and limits of such a process, and I am going to enter into it more

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closely. Yet beforehand I want to point to the limits which -judged from the point of view of power-politics, are set to this third scheme of conduct. None of the endangerings and irritations by third powers does ever abolish the antithesis (contrast) between liberal and communistic ideology or the objective world-political competition-situation of the two candidates of Hegemony. To say it in a simile: Russia and America are playing a game of chess against each other and only have to ~~not~~ hinder the children who are romping about the room to overturn (upset) the chess-board; but they will continue to play the game all the same, until the winnings (victory) of one of both, or the Remis - if there is that - is certain. Measured by the dimensions of this game, only China is more than a romping child. It is just a partly successful co-operative Bipolarity that includes the reason for the return to the adverse Bipolarity.

This closing circle of causes and effects could be called the world-political ~~six~~ cycle. Now what do we have to expect of the further future? Will the world yet be established in one of the three structures? Will it cover the cycle, perhaps so even repeatedly? Or will it go over into quite a different (another) political destiny out of the here discussed structures and its circle? I have just quoted ~~the~~ reasons for which none of the three structures is stable in itself. Each of them holds strong motives for the going over to the next one. Thus viewed a running through (covering) of the cycle should be expected for the time being (until further notice).

But also the cycle as a whole is hardly stable in the long run. In each of the three structures there is a danger that it turn over into the great atomic world-war, direct or indirect. Just for that reason there is on the other part ground for the attempt to pass somehow or other into an institutionally secured order of peace out of the cycle of changing (varying) constellations of Powers, which could release (arouse) the war at any time. Therefore the most important thing for us to do is to examine more closely the dangers and chances inside the cycle - dangers of catastrophe, chances of permanent stabilization.

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Dangers and chances in the world-
political cycle.

None of the three forms of the world-politics is -so said I- safeguarded against the passing into a world-war, although each includes certain chances for peace peculiar to it.

The most dangerous is -I daresay- the adverse Bipolarity. Several political turnings of the past 20 years may be understood only if the wars, on both sides considered but not waged, are strategically played over. How precarious is a security of peace which is dependent upon none of the adversaries being able to calculate a sufficient chance of victory. The balance of terror would be at an end on the day, on which, for instance, one of both sides had developed prior to the other an effective anti-rocket. In such a case neither the preventive war nor the political capitulation of the then weaker one will come by, then at most because the world-politics will include by that time sufficient elements of a permanent order of peace, to forbid the stronger one the exercise of power practicable to him out of non-military considerations. It is frivolous to hope that our own side would be in this case the stronger one and that it would moreover keep to rational acting. Better guaranties of stability must be developed before that.

But also the Multipolarity is full of danger. If it is bound up with the spreading of the Atomic weapons to more nations, as its most soundfull advocates wish, in future we are no more thrown upon the judiciousness of two governments, but upon that of 5 or 20 or, on one utopian day, 100 governments of the world. The political occasions for a military operation present themselves constantly in the multipolar world of sovereign states. To be sure a state which possesses a few atomic bombs is not yet an actual atomic power. The systems for supporter and steering gear of the Great Powers, which primarily render a concentrated military operation possible, are not to be overtaken (made up for) still for decades. But every atomic chaos cropping up, will either drag thr world powers into combat on opposed sides or increase their tendency to meet danger in common, thus in any case bring

Dangers and chances in the world-political cycle.

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the multipolar disorder to an end.

Yet on the other part it is just a multipolar world which holds certain dispositions for the world peace, that are difficult to develop in the Bipolarism. An order of the world that men can inwardly approve of, must include the components of the written and appealable law. There must be security of the contracts, protection of the weaker one and, for differences (squabbles), rules of proceedings and courts of arbitrations (arbitration committees). Legal forms however develop also among individuals only if several partners participate in them. Wherever there are two partners, habits of the association with each other come into being, yet no legal norms. For polycentric systems of power the rule of thumb (experience) holds good, which dates as early as (from) the Italian Renaissance and has been proved for centuries in the "European Concert", that at least five Great Powers are necessary for the balance of power, so that occasionally the three weaker ones can compensate the two stronger ones. A federative central Instance with monopoly of arms - as, to my feeling, will be necessary in the secured world-peace, can arise almost only if the collective will of all is far superior in power to each single member. How far today's Polycentrism is distant from it, is shown by the weakness of the United Nations.

One will also have to say that the actual chance of world-peace goes today just as far as both Great Powers are ready to co-operate in its favour. The least is the hitherto successfully practised shrinking-back from the break-out of war, the restriction of the crises to limited fields. If both of them would go on further, eventually as far as the construction of a stable order of peace, they would have the power to it. Yet there are two bounds to be noted. One is the previously mentioned continuance of their objective situation of competition that manifests itself psychologically in a -maybe- unsurmountable reciprocal distrust. The second lies in the unwillingness of the rest of the world, to submit to a dictat of the Great Two.

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Here the way (course) would bifurcate for both, in the very case that both were ready to a close co-operation. The hard course would be to carry into effect by force the regulation (settlement) decided in common. That wouldn't perhaps be today possible without a war against China, from which they will, I daresay, shrink back without a very manifest challenge (provocation) by China. The soft courses should build into the planned system of Peace as much Polycentrism as possible, which would require just as much patience with regard to domestic policy as with regard to foreign policy. First above all the actual Delegation of Power to a supernational Instance is -I daresay- for the time being (until further notice) not possible with regard to domestic policy to any of the two Governments, even if it wished it. The maximum to be achieved first of all by way of the co-operative Bipolarity will consequently be partial settlements of seats of crisis that do not abrogate (abolish) the sovereignty of the World-Powers, but at best bind it by constraint.

In this analysis of chances and dangers I see the proof of the above mentioned theses A and B, according to which we are very widely remote from the institutionally safeguarded Peace, so wide that a qualitative jump seems necessary for that purpose. How great the actual danger of war is today, is left to subjective estimations. I myself would, if the next thirty years were determinate by the hostile Bipolarity (cold war), and considering the many technical and political events that cannot be foreseen, give to the break-out of war at least the same chances as to the maintenance of peace for this period of time. A pure multipolar system would, to my mind, rather increase the danger of war than decrease it; at best it would postpone the possible occasions of war. A co-operative Bipolarity reasonably building in the Polycentrism would be, as long as it lasts, I daresay by far the safest provisional order; but it is just to predict its duration (continuance) that is difficult.

Supposing the previous analysis holds some truth, the question arises, what kind of poli-

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Supposing the previous analysis holds some truth, the question arises, what kind of poli-

tical strategy we are to follow up. Besides, the "we" is ambiguous; for various groups will of course follow up various aims.

A strategy must be built up in view of its aims. The avoidance of war is one of our aims, yet not the only one. We want to preserve for us arrangements (establishments) of a constitutional state and the freedom guarded by them, and hope to spread the appreciation (understanding) and the enjoyment of these political goods in the world. We have gained prosperity and feel bound to help others on the road towards the acquisition of prosperity; to diminish the economical and social inequality in the world, is for us also a command of political prudence (judiciousness) (Klugheit). (shrewdness).

It does not stand to reason that (It is not self-evident) nothing but these few aims are compatible with one another. To many of us it seemed for a long time that the safeguard of peace calls for the adverse Bipolarity, at least as long as the Communism does not change; many think, this is still today the true condition. Others think they can satisfy their own national interests only in a multipolar system. The wish to preserve peace has caused several ones, the very Americans, to tend towards the co-operative Bipolarity.

The considerations I have here given lecture on suggest first of all, not to take the preservation of peace for granted and secured. An essay of possible forms of the break-out of war, illustrated by essays of the world-political crises of the last two decades, could attend to this question. Naturally the results of such essays are always much dependent on the preconceived opinions of those who make them. Yet a positive surmise seems to me justified. The estimations of the war-probability will remain disputable, the risk ~~off~~ of all Powers at the break-out of a war is however enormous. Consequently one may assume that the leading statesmen (politicians) will on an average always try to beat the time somewhat more cautiously than they would do so in case of minor risk. This gives us no guaranty that the war will be avoided, for a unique imprudence can loosen (release) it. It makes however probable that the statesmen of America and Russia, as far as the

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security of peace seems to require and their other interests allow it, will furthermore tend towards the co-operative Bipolarity, and this no matter whether each of them hopes yet to win ultimately the game him self in the situation originating from it. I would therefore expect a slow progress of the co-operation of both World-Powers for the next years.

So far I only formulate a surmise about what will supposedly happen and by no means a positive surmise. On this passage I want however to step out of the attitude of pure analysis and say that, in my opinion, we just ought to further actively to this development. The reason for it is quite simple: it lies in the instability of both the other world-conditions, therefore in the non-abolished danger of war. The ascertainment that the war has not taken place as yet, is a weak guaranty for the continuance of peace. It is the very assumption, that the war be now finally banished, that can incite (encourage) to frivolous acting. As has been emphasized, the co-operative Bipolarity is, no doubt, by no means ~~itself~~ itself already a guaranteed order of peace; but it holds at least certain power-political prerequisites, without which a stabilization of peace is today out of the question. That is why I mean that we must reflect what ways of acting (dealing) and what partial orders that are bipolarly guaranteed but allowing the Multipolarity the necessary free play, could become possible in to-morrow's world.

A chief obstruction for the co-operation of both World-Powers is the compulsion for both systems of alliance to keep intact the systems pertaining to the domestic policy of the states occasionally belonging to them. There appears here a side of the world-domestic policy which is already stepping forth. We in the Western States fear here and there the communistic Coup d'état; the Communists fear in the countries, where they are in power, the wave of liberalization, which could wash them off (remove); on both sides there is therefore mistrust against a closer approach and a too wide aperture of the borders. For the European area -I daresay- most observers mean that a

security of peace seems to require and their other interests allow it, will furthermore tend towards the co-operative bipolarity, and this no matter whether each of them hopes yet to win ultimately the game and itself in the situation originating from it. I would therefore expect a slow progress of the co-operation of both World-Powers for the next years.

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Eugen Herrigel: ZEN IN THE ART OF ARCHERY

() The archer ceases to be conscious of himself as the one who is engaged in hitting the bull's eye which confronts him. This state of unconsciousness is realized only when, completely empty and rid of the self, he becomes one with the perfecting of his technical skill.

() "You cannot do it", said the Master, "because you do not breathe right. Press your breath down gently after breathing in, so that the abdominal wall is tightly stretched, and hold it there for a while. Then breathe out as slowly and evenly as possible, and, after a short pause, draw a quick breath of air again-- out and in continually, in a rhythm that will gradually settle itself.

() The Master attached so much importance to breathing out as slowly and as steadily as possible to the very end, that, for better practice and control, he made us combine it with a humming note. Only when the note had died away with the last expiring breath were we allowed to draw air again. The breathing in the Master once said, binds and combines, by holding your breath you make everything go right, and the breathing out loosens and completes by overcoming all limitations.

() Activity began with breathing in, was sustained by firm holding of the down pressed breath, and ended with breathing out.

() When to excuse myself, I once remarked that I was conscientiously making an effort to keep relaxed, he replied: "That's just the trouble, you make an effort to think about it. Concentrate entirely on your breathing, as if you have nothing else to do.

WALKER HARRISON: NEW IN THE ART OF ARCHERY

() The archer ceases to be conscious of himself as the one who is engaged in hitting the bull's eye which confronts him. This state of unconsciousness is reached only when, completely empty and rid of the self, he becomes one with the object of his technical skill.

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() I sometimes had the feeling that I myself was not breathing but// strange as this may sound --- being breathed.

() The right shot at the right moment does not come because you do not let go of yourself. You do not wait for fulfillment, but brace yourself for failure. So long as that it so, you have no choice but to call forth something yourself that ought to happen independently of you, and so long as you call it forth your hand will not open in the right way.

() "You think that what you do not do yourself does not happen."

() "What must I do then?" I asked. "You must learn to wait properly." And how does one learn that?"

"By letting go of yourself, leaving yourself and everything yours behind you so decisively that nothing more is left of you but a purposeless tension."

() The more one concentrates on breathing, the more the external stimuli fade into the background. They sink away in a kind of muffled roar which one hears with only half an ear at first, and in the end one finds it no more disturbing than the distant roar of the sea, which, once one has grown accustomed to it, no longer is perceived. In due course one even grows immune to larger stimuli, and at the same time detachment from them becomes easier and quicker.

() In this way one gradually gets into a state which resembles the melting drowsiness on the verge of sleep.

To slip into it finally is the danger that has to be avoided. It is met by a peculiar leap of concentration, comparable perhaps to the jolt which a man who has stayed up all night gives himself when he knows that his life depends on all his senses being alert; and if this leap has been successful but a single time it can be repeated with certainty.

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so unswerving is its power--this state, which at bottom purposeless and ego less, was called by the Master truly "spiritual". This state is essentially a primordial state, and its symbol, the empty circle, is not empty of meaning for him who stands within it.

() Out of the fullness of this presence of mind, disturbed by no ulterior motive, the artist who is released from all attachment must practise his art.

Dr. CHARLES W. LITTLEFIELD: MAN, MINERALS & MASTERS.

(1) A magus welcomes pleasure but is never its slave: he knows how to abstain, to love without being beloved, knows that good is eternal and evil only a deception. He enjoys solitude but does not shun the society of man. (2) All is recorded by a number - n code. These numbers never go beyond 9; 10 is the infinite. Everything knowable by man comes under the 9 digits. (3) The Pyramid was built to a scale of 9 feet perpendicular to 10 ft horizontal. For every 9ft rise from its square base, it inclines inward 10ft to a common center. But this rise is gradual, not abrupt. The name is a combination of "Pyr," which means division, and "met" which means 10. A system of fiveness runs thru it, which is the number of life, like the fingers on hands or toes on feet. (4) Every human being is within a potential storehouse of all possibilities, requiring only the essential mineral salts to give practical expression to every desire. This power for doing things lies solely in the mental image, the spirit. The agency for directing it lies in the mind, the power for executing the desires lies in the physical body. Unless the physical body enables him to achieve his ideals, unless its development meets the mind's requirements, life in proportionate measure must be a failure. Those whose mind and body meet in happy balance and parallel development ascend thrones and control the unbalanced individuals. (5) Irrespective of the food we eat, there is necessary a constant supply to the blood of the proper grouping of the mineral salts to meet daily needs of tissues for growth & repair. Mineral starvation of blood & tissue underlies diseases and makes bacterial invasion possible. (6) When mineral salts are charged with vital force, they become susceptible to mind control so that any picture the mind

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LITTLEFIELD

accepts as true in principle, may be fixed in them. We may use them to express all desires-- business, social, domestic and soul. (7) KABBALA:

Veda=5, YOGI=2, Pyramid=5, Wisdom=2; this formula control the building power of the minerals of organic nature

HOW TO CALCULATE & FORETELL: Mantra=415291 Table=13=4=235

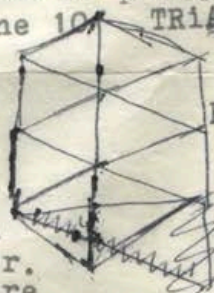
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Use this table to construct mantric Formula which when meditated upon will embody its personal or spirit life power in the mineral salts of organic nature as a mental picture. Example: Personal=75916513 Spirit=179992 Life=3965 Power=76559. These add up again to: P=1 Sp=1 Li=5 Po=5 Example: Persian=7591915=1. Crown=39655=1 Indian =954915=6. People=756735=6. The mantram is ready for meditation to produce the picture. Example: The initials of a name- A+B.=3. & C+I=3+9=12=3

Jesus 10 Beatitudes are 10 Mantrams. Is=1. Kingdom=1 Heaven=1 (Ascension) Now=7 to=8 your=7 God=8 total=4 (Resurrection) Mental=2 Mastery=2 of Life=5 Power=5 total=4. Communion=9 Masters=5. Love=9 Sphinx=9 Oneness=1. Man=1. Mighty=1. Mantra is power of the creative word.

(8) Not only are persons of the same sex attracted or repelled by the particular grouping of vital force, but also persons of opposite sex. This is most active during the period when generative function of each is in its greatest vigor.

The 10 TRIANGLES & the 2 Cubes:



Hermetic Axiom: "as above, so below, As below, so Above."

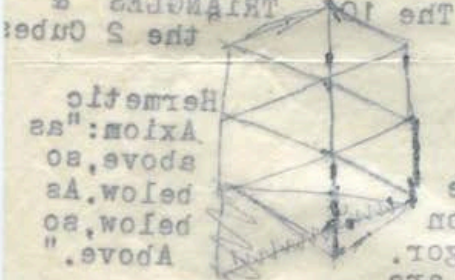
(9) Differences of personality are caused by mental state which dominated mother during gestation. (10) The mantra is taken into meditation then the picture appears.

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LETTERING

accepts as true in principle, may be fixed in them. We may use them to express all desires--
 (7) KABBALA: Veda=5, Yogi=2, Pyramid=2, Wisdom=2; this formula controls the building power of the minerals of organic nature
 HOW TO CALCULATE & FORETELL: Mantra=415291 Table=17525
 Use this table for constant-
 T U V W X Y Z
 A B C D E F G H I
 J K L M N O P Q R
 S T U V W X Y Z

mineral salts of organic nature as a mental picture.
 Example: Personal=75916213 Spirit=17992 Life=3965
 Power=76529. These add up again to: P=1 Sp=1 Li=5
 Po=2 Example: Persian=7591915=1, Grown=3965=1 Indian
 People=756735=6. The mantram is ready for
 meditation to produce the picture. Example: The initials
 of a name - A+B=3 & O+L=3+9=12=3
 Jesus 10 Beatitudes are 10 Mantrams. Is=1 Kingdom=1
 Heaven=1 Ascension (Now=7 to=8 Your=7 God=8 total=4
 (Resurrection) Mental=2 Mastery=2 of L=2=5 Power=5
 total=4. Communion=9 Masters=5 Love=9 sphinx=9
 Oneness=1, Man=1. Mighty=1. Mantra is power of the



(8) Not only are persons of creative word
 also persons of opposite sex, but
 This is most active during the
 period when generative function
 of each is in its greatest vigor.
 (9) Differences of personality are
 caused by mental state which dominated mother during
 gestation. (10) The mantra is taken into meditation
 then the picture appears.

(25)