

## Book Notes 04

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*Editor’s Note: The material in the Book Notes series is, generally speaking, not PB’s writing. The vast majority of material is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them – as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author's thought. He often edited these excerpts as he typed or had them typed – thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB's thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original. Some of the excerpts in this file belong to people that PB knew personally: he often stayed with Thomas Masson during his travels, he wrote an introduction to W.J. MacMillan’s book, Ernest Wood was a long-standing friend, etc.*

*In the cases where we were able to find the original, the variations between PB’s version and the original was noted – and when it seems obvious that PB’s version was at fault due to a typist rather than his own reworking of a statement, the original text was placed in the body of the document whilst the modified material was put in comments. We focused our efforts primarily on PB’s unpublished philosophical writings; as a result, this file has been formatted but not proofread or fully annotated.*

*There are a number of manuscripts on different topics to be found in this volume; these are either otherwise unpublished or not published in the form found here. In addition there are extensive extracts from René Guenon, the Vishnu Purana, Shankara's commentary on the Vedānta-Sûtras, Walter Russell, Charles Luk, and Arthur Koestler.*

*For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020*

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## William J. MacMillan: This is My Heaven

11<sup>8</sup>  
THIS IS MY HEAVEN  
William. J. MACMILLAN<sup>9</sup>

(11-1)<sup>10</sup> This negative result does not come because of the intrinsic nature of the universe. There is nothing inevitable about it. You remain ill because it is on illness that you focus your entire attention. The recuperative forces in your body, which are automatically in continuous operation, are ignored. You accept the report of your senses as being the whole truth. As long as you remain open to the negative energies by your emphasis of awareness, so do you block the flow of the positive forces which stimulate the recuperative operations of your body.

(11-2) Your free will consists in unrestricted choice of emphasis. If you choose to place the emphasis of your conscious awareness on the negative side of your nature, you will attract circumstances in which large elements of the chaotic forces of the universe are discernible. This is one of the chief reasons why you find much of your experience singularly - and often unnecessarily - painful.

A soul partakes of the nature of God. Hence, it is indestructible in essence. You are not free - in your ignorance - to destroy your soul. You are not free to withdraw from the universal law of growth through learning. Pain teaches whether you will or no. Growth continues on an unconscious level, even when you misuse your free will to deliberately destroy your sensitivity to the creative forces in your nature. You are free

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<sup>7</sup> Blank Page

<sup>8</sup> PB himself inserted (127) at the top of the page

<sup>9</sup> PB himself deleted ""SO I HAVE BEEN TOLD"" and "further excerpts." by hand.

<sup>10</sup> The paras on this page are numbered 1 to 2; they are not consecutive with the previous page.

to hasten or delay your evolution into ultimate divinity. Your use of free will conditions your experience. The value you derive from your experience is in direct proportion to the amount of awareness you possess. Namely, when you are able to understand that your immediate circumstance – whether pleasurable or painful – is the expression of your own stature, then you have gained some measure of awareness.

There are three stages in the development of awareness. The second step gives you freedom from the domination of your feelings and desires. At this point in your development you will judge experience without

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(continued from the previous page) reference to either pleasure or pain. You will see in all experience the process of growth. You will see circumstances as perfectly expressing law. This will be a time of happiness.

Awareness fully developed radically alters the experience which you attract. The chaotic elements of circumstances will be absent. The activity of your nature will be directed towards an ever increasing knowledge and use of the creative force of love. Free from the limitations of your ego, you will be able to help others to find the path you are treading

(13-1)<sup>12</sup> Must we then, Master, never pray for what we passionately desire?

Son, you must always pray spontaneously and naturally. But as you seek for knowledge and as your daily life becomes an increasing emphasis on the creative side of the universe, so will your awareness increase. So will the effectiveness of your prayers become increasingly visible. Prayer on every level contains some elements of the crucifixion.

When your instinctive and conscious awareness reach the level of equal expression and when your awareness of the creative forces is greater than your fear of the chaotic energies, there will follow – as a result of the transmutation of the chaotic to the creative – a flow of power. Such power can truly effect both the physical universe and the souls of men. Such power is called miraculous.

“Ask and you shall receive.” Ask that you may change. The circumstances of

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<sup>12</sup> The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

this change must follow inevitably. Ask that you may possess more understanding and knowledge. You cannot fail to receive. In the illumination you have received will the shape of your experience alter. Ask that your desires may truly express the whole self. You will receive the power to use the energies of your desires as a creative expression. Cease to desire the avoidance of pain. Pray that you may recognise pain and pleasure as twin brothers sent to help you find the way. See that you love not one more than the other.

(13-2) Son, when I speak your heart listens. When tomorrow comes, you will attempt to make your mind possess the intuitive knowledge of

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(continued from the previous page) the heart. It cannot do this. The purpose of the mind is not to initiate but to carry out the commands of the intuitive self. If you will again listen to the intuition, you will not suffer this confusion.

Make your mind be still. Then in stillness read these notes.

(15-1)<sup>14</sup> But man must reap his sowing. It is God's love that a "scorched earth" does not become permanently and irretrievably unproductive. But there must be an interim of time. This time of suffering awakens in man a realisation of what he has done. Again, son, let me remind you that pain is not a punishment. It is a teaching.

(15-2) But the innocent are not subject to the same disciplines as the guilty. This false picture arises when you attempt to understand the particular in terms of the universal. Perhaps you will see what I mean if I use a somewhat absurd illustration. A few artists play the violin superbly. Therefore all men play the violin superbly. Such is your argument concerning the innocent and the guilty.

As the fingertips of each man differ, so does the type of experience, which each man attracts, differ in emphasis and quality.

(15-3) You distort the impact of His teaching by sentimentality. You say to yourself,

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<sup>14</sup> The paras on this page are numbered 5 through 9, making them consecutive with the previous page.

“He couldn’t have meant that remark literally.”

(15-4) The teaching of Christ is literally true on four levels simultaneously. If you would understand Him, you must endeavour to see truth in its fourfold manifestation.

(15-5) On the physical level, “the poor” means the physically unfit, the mentally weak, the undernourished, the poverty-afflicted and the unfortunates of all description.

The mental level the “poor” would include the insane, the self-absorbed, those whose thoughts can only express desire, those dominated by lust, those who cannot think honestly, the greedy, the fearful.

On the intuitive level the “poor” are those who misuse their psychic forces, those who permit an intellectual domination of the other capacities, those who seek excitement in

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(continued from the previous page) the world of phenomenon, those who seek power, those whose curiosity stifles their sense of values, those who try to alter the physical laws by supersensory means.

(17-1)<sup>16</sup> Until the soul of every man has evolved to its highest fulfilment, the poor will indeed be always with us. In fact, you are among these poor. This is not a matter for either discouragement or indifference. As you struggle to gain freedom from poverty, so do you hasten the day of fulfilment. As you gain freedom, so do you contribute to the freedom of all men. “We are members one of another.”

(17-2) The physical, the mental, the intuitive and the spiritual levels are the four different aspects of man which manifest this energy. There is no difference in importance between these levels.

Do not be deceived because the physical and mental levels involve more immediately the nervous and glandular systems. On these levels your sensations are more acute. It is more painful to be physically starved than to be spiritually famished.

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<sup>16</sup> The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

But this does not indicate that physical hunger is more important. Do not be deceived by the urgency of your senses. Both states of poverty are important. Both need to be overcome.

(17-3) If you make tremendous physical effort to better your condition, but release the energy of fear through your mind, quite obviously you will attract magnetically circumstances which are appropriate to express those conflicting energies. On the physical level, you will benefit. On the mental level you will continue to be in a state of turmoil. If you have a powerful mind the circumstances of your fear will absorb the weaker physical positive energy and much of the benefit of your physical activity will be mitigated. To swim and be frightened of the water means that you will swim with taut muscles. You will swim badly and with great fatigue. If you work very hard but are frightened of old age, your judgment will be faulty and it is more than probable that your old age will be a realisation of your long held fears.

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Always God is there to help. The circumstances of your fears will be just sufficient for you to learn to overcome fear. As you learn your lesson, so will the circumstances change.

Fear has a positive and a negative aspect. The positive use of fear is a protection against the results attracted by your ignorance. The negative use of fear releases disintegrating forces of chaos. Circumstances fraught with almost insuperable difficulties will surround you. "By their fruits shall ye know them."

God does know that you have need of material things. They are supplied to you with overwhelming generosity. Life is designed to bring you the circumstances and tools needed for the increasing development of your fourfold self. No matter what conditions surround you, the growth of your selves flows on unimpeded. No matter how unpropitious they may appear, the circumstances themselves are the fertilising agents of your progress. There are no exceptions to this law. Illness, famine, poverty or war will be for you horses upon which to ride – inexorably to your future.

(19-1)<sup>18</sup> It has been said truly that time is relative. It is relative to the type and quantity

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of the energies involved. It has been your experience that under the stress of emotion, time appeared to be either phenomenally fast or slow, as the case might be. Your watch remained unaffected by the experience.

(19-2) In order to even dimly apprehend the fullness of our time experience it is necessary to focus your consciousness on the immediate present. If you think of the value of concentration, you will grasp my point. Concentration brings any immediate experience into sharp focus. If your consciousness is permitted to project into the future-or to slip back into the past-your immediate experience becomes blurred or even distorted.

Remember that your future is being created by your present. So has your present been conditioned by your past. A distorted present will produce a different kind of energy content (hence different circumstances) than a present

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(continued from the previous page) which has the vitality of your full awareness. This is one of the ideas contained in this apparently simple commandment. "Take no thought for the morrow."

(21-1)<sup>20</sup> There is the You which is evolving gradually into your Divine potential. There is the You of your present ego which has a limited time for maturity. The first process finds its expression in the energy rhythm called time eternal. The ego uses the different rhythm of time temporal. Every moment of time contains both energies. Hence, every moment of time contains two allied but different worlds of experience.

Your physical body moves in measurable time. Your thought processes move in both kinds of time. Your intuitive and spiritual capacities are expressed in an energy rhythm, not expressed in physically measurable time.

(21-2) When you walk across a room, you do so in measurable time. When you think

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<sup>18</sup> The paras on this page are numbered 13 through 14, making them consecutive with the previous page.

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<sup>20</sup> The paras on this page are numbered 15 through 18, making them consecutive with the previous page.

about walking across a room, the process is so fast as to be barely measurable. The time element in a dream is so much quicker again as to be unmeasurable. Dreams have the quality of both types of time. All psychic experience, including mental telepathy, uses the eternal type of energy rhythm. So, of course, does all spiritual experience. To be understood such experiences have to be described as taking place in measurable time. Hence the confusion which has arisen.

(21-3) A lease is signed and the action involved is in physical time. However, should the occasion arise by which your essential development requires the non-fulfilment of that obligation, circumstances will alter the arrangement in such a way that no injury will result to either party.

(21-4) Money – and all that pertains to it – is subject to the action of temporal time. It must be used with this understanding. Its value is relative to your need. It has no intrinsic value of its own. Nor must it be confused with security. Security is the result of thought and action expressed only in the energy action of time eternal.

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(23-1)<sup>22</sup> Master, should one then refuse to give or lend money because it might injure the friend one is trying to help?

Son, one must never refuse to help on any level. Your wisdom is never sufficiently great to make a decision of refusal. If you are asked for help – pray that you may be given Wisdom to give what is needed. Pray that you will not be deafened to Heaven's answer by the weakness of your own nature.

(23-2) Like attracts like – this law remains unalterable unless this energy rhythm is altered by a greater infusion of spiritual energy. An act of fear can by prayer be changed into a reaction of courage. Again let me emphasise this point. Circumstances are the expression of your inner and outward growth. They can be changed by a shift of emphasis in your consciousness.

Take courage son. No lesson which has been truly learned will ever be repeated.

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<sup>22</sup> The paras on this page are numbered 19 through 22, making them consecutive with the previous page.

If you eliminate fear, the circumstances which fear attracts will never again rise – no matter how or where you are living.

(23-3) Your inner knowledge may convey to you that you have eliminated a certain type of fear. Your immediate circumstances may not at once reflect this change. The energy released by your previous fear must find appropriate expression before the freedom from fear – expressed in time eternal – can be translated into the visible action of time temporal. Do not be frightened if there is an apparent time lag between your inner growth and its outward expression.

Fear arises only when you move your centre of consciousness from the immediate present into the future. The mother of fear is the memory of past pain. The maturity of fear lies in your conception of the future. Keep your point of focus on the eternal now.

(23-4) Son, there are four selves which make up the total you. There are the physical, the mental, the intuitive and the spiritual selves. To put it another way, there are four magnetic centres called by these different names. Each centre attracts and repels the appropriate

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(continued from the previous page) energies necessary for its maintenance and growth.

As I have said in our last talk, the physical and mental centres act and react in measurable time. The intuitive and spiritual centres act and react in eternal time. But there is no centre which has not a measure of eternal energy motivating its activity. The limitations of temporal time do not affect the intuitive or spiritual activities, except as they must be expressed in and through the mental and physical centres. An act of contemplation is not affected by time temporal. But to express the energy released by such an act, in concrete circumstances, the physical and mental centres must be utilised.

In a well-balanced life, the motivation for all activity comes from the intuitive and spiritual centres. The translation into action of this inspiration is done by the mental and physical centres. Your great mistake is that you attempt to force your mind to be itself a source of action; rather than an agent to carry out instructions for such activity.

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(25-1)<sup>24</sup> How accurately and profoundly you do this is conditioned by your capacity for selfless concentration and the breadth of your experience. By selfless concentration, I mean a discipline sufficient to enable you to keep your intuitive centre open and your mind quiescently willing to act in a purely interpretive capacity.

It is by this same method that you heal your patients.

(25-2) Naturally, you understand there is no-one who does not use all his centres continuously. Each circumstance of life demands a different emphasis on one or more of the important centres of reception. The most emotional person is not without considerable mental activity.

To achieve a useful understanding of the self, it is important to recognise which centres are being most used. Through such understanding, by deliberately shifting your emphasis a greater balance may be achieved. To live fully is to have your four centres working in harmony at their fullest capacity.

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Prayer utilises the spiritual centre. The attempt to see truth demands that your emphasis of awareness be placed upon the intuitive centre. Physically this centre is placed traditionally in the centre of the forehead just above the space between the eyebrows. Intuitive awareness requires an active acceptance of thought not created in the realm of your conscious experience. The usual activity of judgment in terms of like and dislike, pleasure and pain, possible or impossible, must cease during the period of intuitive receptivity. The mental and physical centres will automatically respond to the dominance of the spiritual and intuitive forces if the habit becomes established. Such dominance changes the usual activity of the less powerful energy centres. The intake of an over amount of negative – or chaotic – energy by these centres will be corrected. Mental or physical illness is the result of too much negative energy in the system. This energy becomes absorbed by spiritual and intuitive energy.

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(27-1)<sup>26</sup> Illness – no matter what stage of evolution you may have achieved – is a predominance of negative force in the system. For a highly evolved person, such as a saint, illness may be a weakening of the physical body so that the change of energy content involved in death may be quickened. As I have said repeatedly, it is not possible to answer accurately a question concerning an individual when it is stated as a generality.

There are only individuals working out their particular problems of growth. All events pertaining to any person are the expressions of their progress.

Illness is not a punishment. It is a period of enforced physical inactivity. Like all circumstances, it may be used creatively or negatively. Always, it has the value of a warning.

(27-2) The age of the human being does not alter this fundamental fact of his duality. A baby is no less concerned in the process of spiritual growth than an adult. I have tried over and over again to help you realise that the processes of evolution do not depend upon

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(continued from the previous page) man's conscious awareness for their existence. The illness of a baby is part of his experience of growth. He could not attract the experience to him, if it were not essential for the general design of his development.

(29-1)<sup>28</sup> It is inevitable that man should attract appropriate circumstances for his growth. I have explained to you already that each moment provides man with the opportunity of decision. He places his emphasis either on the positive or negative aspects of his nature. This decision lies partially in the realm of his subconscious and partially on the level of his conscious awareness. The energies contained in the make-up of an individual must find their release in the attraction of appropriate circumstances. In some cases, at some times, this may be illness.

There is nothing inevitable in any circumstance except that it be appropriate to a

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<sup>26</sup> The paras on this page are numbered 25 through 26, making them consecutive with the previous page.

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<sup>28</sup> The para on this page is numbered 27 making it consecutive with the previous page.

given need. Man may learn in other ways – if he is ready – the lessons illness has to teach. But no amount of hygienic precaution can prevent an individual from becoming ill if this particular experience is essential to him. Ordinary precautions to prevent illness, or for that matter any other negative circumstance, are of themselves creative acts. Unless there is some more fundamental energy urge demanding expression, the precautionary measures will attract circumstances of immunity.

Son, do try to keep this vital fact in mind. It is what you are – not what you do – which creates the circumstances of your existence.

If you can grasp this single point, you will have the key which unlocks the door of understanding. What you are is both above and below the threshold of consciousness. What you are is both static and fluid. As an eternal idea you possess a timeless and indestructible quality. As a co-ordinator with God you possess the fluidity of growth. Both these energy streams are continuously and simultaneously creating and expressing you. Life is designed to teach you. There is no circumstance which can arise which has not contained within it the potential energies

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(continued from the previous page) required for your particular growth.

(31-1)<sup>30</sup> The commandment we are discussing states explicitly that you must love your neighbour as yourself. You have said that you dislike yourself. It must follow that you dislike your neighbour. It is an inescapable fact that your actions are the vehicle of your inner compulsions. You firmly believe that it is possible to dislike yourself – you call this virtuous humility – and at the same time to admire your neighbour. Such admiration you label love. In both instances you are grievously mistaken.

(31-2) You dislike limitation in any form. It is well that you do. Your dislike of the limitations of your natural man is the urge which causes you to attempt ceaselessly to increase the flow of the divine energy into the natural.

You dislike limitation when you observe it in your neighbour. This too is good. It comes from the knowledge that he is not being what he might be.

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<sup>30</sup> The paras on this page are numbered 28 through 31, making them consecutive with the previous page.

Your grave mistake comes not in your capacity for dislike but in your failure to obey the laws of love. Love is made visible through understanding, sympathy and acceptance.

You must understand, regard with sympathy and accept your natural man. When you do this, you are able to so treat your neighbour.

(31-3) Your spiritual centre represents your most evolved stage of growth. The centre of your unconsciousness represents your least evolved stage of growth.

(31-4) The stimulations from your conscious centre either arouse or leave quiescent the natural energy processes in the unconscious. All your centres are creative as well as being receptive. Hence, there is a two way flow of energy between your two mental levels. Your conscious mind also is stimulated by the energies of the unconscious as they seek expression.

In a state of mental health, these urges from the unconscious are automatically and harmlessly released. They find expression in all forms of physical and mental activity. If such activity is not sufficiently comprehensive,

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(continued from the previous page) unexpressed energy is released through dreams.

A conflict arises between the conscious and unconscious levels only under two conditions: either when the energy flow from the unconscious is blocked by the conscious mind, or when the unconscious receives more stimulation from the conscious mind than it can release successfully.

A conflict is the description of a situation in which the chaotic energy content is greater than the creative. All conflict is a form of illness. If it becomes sufficiently acute, the body reacts and the illness is expressed through the physical organism.

(33-1)<sup>32</sup> You are mistaken in assuming that the activity of your unconscious is uncontrollable. Such activity is conditioned by the directives sent from the conscious level. This is done by direct command and by means of autosuggestion.

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<sup>32</sup> The paras on this page are numbered 32 through 33, making them consecutive with the previous page.

You stated that you did not understand why your conscious “I” should go to gaol because the unconscious level regarded rape as its chief form of amusement. I am stressing your rather stupid comment, as it does illustrate a widely accepted misconception. Rape is a point of view which could only arise from the conscious centre. On the unconscious level, sex has the natural form of procreation. In nature, the sex energy is rhythmic and unforced. The instincts provide a proper balance for its expression. Only when the unconscious level is over-stimulated by the imaginative desires or fears of the conscious centre does the sex energy rise to the dangerous height of flood level.

(33-2) Instead of finding the cause of your frustration, you blame circumstances. Circumstances, in themselves, never cause unhappiness. They are merely channels through which you pour your full expression – or frustration. A change of environment or circumstances enables you to have a fresh mode of expression.

But circumstances can never change your capacity for a full expression of your inner energies; nor can they prevent frustration.

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(35-1)<sup>34</sup> Son, you are mistaking a temporary illusion of freedom for the actual experience. The actual experience is permanent. Freedom is the result of an equalised activity of receiving and expressing the energies of your fourfold self. This may be done in any set of circumstances. Neither poverty nor wealth affect your essential freedom. Freedom is knowledge. The gaining of self-knowledge is a slow process which cannot be hurried by the urgency of your desires. As I have explained to you, the circumstance which you attract contains the necessary ingredients for your continued growth.

The primary lesson to be gained from poverty is an absolute reliance upon the spiritual forces inherent in man and the universe. Wealth teaches the dangers accompanying power. It is an opportunity for constructive good. It is a test. The wealthy man lacking in certain disciplines of the poor man may too easily fall into dangerous self-indulgence. Poverty and wealth are both teachers. Accept their lessons.

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Freedom will be your reward.

(35-2) The Kingdom of God is the state of perfect fulfilment. I have stated over and over again that circumstances do not create the character of man. Insofar as man's character reflects spiritual knowledge will this power be reflected in appropriate circumstances. I said earlier that conflict is a form of illness. You must accept any given circumstances, because it is the unalterable result of what you were yesterday. You must not accept any manifestation of yourself as being final and permanent. You are in the process of continuous change – both on the conscious and unconscious levels. You cannot hear the pulse of life in the turmoil of battle. Acceptance is listening.

(35-3) You are unduly sensitive to the opinions of the people who surround you. It is not possible to keep your thoughts directed toward spiritual truth if at the same time you attempt to take on the colour of those who surround you. A relationship of mutual affection and respect will be an enduring one. But if you seek the approval of your friends,

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(continued from the previous page) you are searching for a will o' the wisp. Affection between friends is based on love. Approval requires understanding. Understanding can only come from persons of similar development and experience.

You must never be indifferent to the thoughts and opinions of others. Everyman can teach you from the wealth of his individuality. But only your intuitive self is in a position to understand and direct you. Cease to seek approval. Think and act as you must.

One of the great lessons which the world needs most essentially at present is the power of inner silence. In a crowd, let your heart be still. In the clamour of personal relationships, listen to the pulse of life.

(37-1)<sup>36</sup> It is a matter of keeping your awareness focused on the true nature of reality. If you permit your attention to wander, the centre controlling the emotions and the

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desires will become over active. This activity will be reflected in your thoughts. There will be a flow of emotion and desire between you and the person with whom you are in contact.

The whole nature of your relationship with any given individual or circumstance can be changed by a single command to the self. "Be still and know that I am God." From this stillness a flow of magnetic-spiritual energy will be released. "As ye sow, so shall ye reap."

Do you realise, son, that this last quotation is another way of saying "To him that hath shall be given?" As you gain the power to focus your awareness on your spiritual centre, so are you enabled to release spiritual force. The cosmic energies are inexhaustible.

(37-2) When you focus your attention on your physical and mental centres, you receive and release energies which contain large elements of the chaotic forces. As I have told you, this force is in its nature self-destructive. The actual activity of this destruction is an evolutionary change of form.

If you have not spiritual awareness, you will lack the qualities which will bring you the realisation of your full stature. You will attract the circumstances of pain and

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(continued from the previous page) misery which are designed to teach you how to achieve your ultimate release.

(39-1)<sup>38</sup> When you attempt to deal with them as being eternal, you cause an inner confusion and conflict. As always, this is reflected in the events which you experience.

(39-2) Apparently you find it very difficult to believe that money is an energy. As such, it obeys the universal laws. "Seek ye first the kingdom of Heaven and these things will be added unto you." No man has starved because he placed his focus of attention on the Divine laws. If he must learn the humility of poverty, this experience will come whatever his circumstances or his vocation. If poverty is a lesson which he does not

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need, he will never experience it. All circumstance is designed to be a vehicle of expression for the growth of the individual. "To him who hath it shall be given." Believe this truth and obey its teaching.

(39-3) The conflict you describe is an inevitable reflection of your own inner conflict. Your battle is not with outward circumstance. Such as they are, you create them. They are perfectly designed to fulfil two purposes. The pressure of your life makes for strength. The emphasis on material necessity makes you aware of a deeper and more vital necessity.

Your greatest difficulty is that you have failed to understand the nature of your problem. You are a warrior not knowing who is friend or who is enemy. Your circumstances – whatever they may be – are friendly guides to lead you forward. Your enemy is the complexity and urgency of your desires.

(39-4) The centres of your four selves are magnetic in action. They attract the appropriate circumstances to express the energies which they are creating. In an harmonious life there is a perfect balance between the energy which you create and the circumstances which surround you for its release. When this condition exists, you say a person is happy in his work. He possesses the amount of energy sufficient to do well whatever the work demands. Or when two people are really

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(continued from the previous page) congenial, they meet one another's personalities in a happy adjustment. They do not tire each other – nor do they over-stimulate.

Now if a man permits an urgent desire for fame, money or success to dominate his thinking, his mind and body will automatically respond to this command. A great deal of energy will be created.

The intuitive and spiritual selves of this man do not cease to carry on their function. They continue to attract the events appropriate for their particular growth. Such circumstances are not necessarily correct to express the energies created by a desire for fame, money or success.

Hence, this man experiences conflict. Often, the urgency of his desire forces him to attempt to read into all circumstances an appropriate release for his desire energy.

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As circumstances in their intrinsic design can express only the corresponding energies which originally attracted them, our man finds himself frustrated and unhappy.

(41-1)<sup>40</sup> Circumstances which contain a large proportion of the chaotic energy elements make you – or anyone else – extremely unhappy. Intelligently used, such circumstances serve as a warning. If you will see the circumstances for what they are – inevitable expressions of your inner emphasis – you can learn from them. Circumstances are a textbook to be studied. They are not garments to be changed with the prevailing mode of your transient desires.

Son, you cannot be ruined by circumstances. Circumstances are the visible manifestation of the path you are treading. People and events are attracted to you only by your own energies finding appropriate expression.

(41-2) You are an original idea of God's. You must co-create with him the fulfilment of this idea. Try to discover the idea which you are manifesting.

(41-3) No idea of God's can be less or more divine. It is merely different in manifestation. As there are infinite degrees in the variation of light energy, so there are inconceivably different possibilities of origin

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(continued from the previous page) and manifestation of Divine activity. Humanity is but one such idea made visible. Humanity is more various than any other visible Divine Idea activity you know.

(43-1)<sup>42</sup> All approach to an understanding of God and His activity is divine in origin and worthy of praise. Each man finds the way which is most suited to his understanding. All forms of worship use the spiritual centres to some degree.

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<sup>40</sup> The paras on this page are numbered 43 through 45, making them consecutive with the previous page.

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<sup>42</sup> The paras on this page are numbered 46 through 49, making them consecutive with the previous page.

(43-2) In the physical world, divinity is made manifest in two principal forms of energy. I have called these energies the creative and the chaotic. Both contain the vitality to reproduce of themselves. They differ in the way that they encourage man's ultimate growth. Because of this difference, there exists for man a freedom of choice in action. Free will is an actuality.

(43-3) 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 by use of his free will be literally a co-creator with God. Man can serve God by changing chaos into creation.

Because there is an element of Divine in chaos, such a transformation is possible.

(43-4) The chaotic energy must attract to you experience of disunity, dissatisfaction, futility and despair.

All circumstances created by chaotic energy may be changed, through the introduction of creative energy. Good does come out of evil. But it does so by your deliberate effort of co-operation with the activity of God. Such co-operation is made by prayer. Prayer will tell you what must be done. Prayer will increase the creative energy in you so that you are enabled to attract appropriate circumstances of action.

By keeping your attention on the centres of your intuitive and spiritual nature, you will keep the creative energy flowing. This is a very important point, son. You frequently lose power simply by forgetting to keep your conscious awareness fixed on the creative

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(continued from the previous page) energies within yourself.

As I have explained to you already, the mind will be filled with the kind of energy your awareness demands. In turn, this energy must attract circumstances suitable for its expression.

(45-1)<sup>44</sup> Son, is it clear to you now that illness, poverty or misfortune are not intrinsically

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<sup>44</sup> The paras on this page are numbered 50 through 53, making them consecutive with the previous page.

“negative” in character? Your use of such experience may be either “positive” or “negative.”

It is your duty and your privilege to perform a sacrificial act of transformation when circumstances of a chaotic nature arise in your life. It is by such an act of oblation that future circumstances are changed into character.

Do not try to avoid the pain of experience. Do not try to suck the reality from pain by mental tricks. Humbly learn from pain to change your awareness from the chaotic and temporal to the creative and eternal. When you do this, the truth contained in the experience of the Crucifixion will become more clear to you.

(45-2) Certain schools both of psychology and metaphysics teach: “As a man thinketh, so is he.” This, son, is a misquotation which has very serious consequences. The true statement is: “As a man thinketh in his heart, so is he.” This is true. The other statement is not.

As I have tried to explain to you, your thoughts are the result of several activities. Your thoughts are the expressions of energy released by the activities of your several centres. Your thoughts do not create your character or your circumstances. Their function is that of interpretation.

(45-3) “As a man thinketh in his heart,” of course, means as a man is – in the inmost recesses of his being. Emerson stated the same truth in his comment, “What you are speaks so loudly that I cannot hear what you say.”

(45-4) Your thoughts are one form of this general release of energy. Thinking is but one manifestation of your total response to

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(continued from the previous page) life. Your thoughts are but one expression of your creative activity.

(47-1)<sup>46</sup> Your thoughts are conditioned by the emphasis which is placed on your centres.

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<sup>46</sup> The paras on this page are numbered 54 through 58, making them consecutive with the previous page.

If your interest lies primarily in the release of your desire and emotional energies, your thoughts will be created to carry out this command. If your interest lies primarily in releasing the energies of your spiritual and intuitive centres, your thoughts will be created to carry out this command.

(47-2) When you listen to music, your emotions – and to a lesser extent your mind – are concentrated upon the absorption of rhythmic energy. This stimulation comes to you through your physical centres. It is primarily a physical experience, not a spiritual one. The spiritual force which inspired the composer is considerably diluted in transference. However, if you listened to music with a conscious concentration on the spiritual essence contained in it, your spiritual centre would become more active. A therapeutic physical reaction would be more apparent. Your various centres receive all energy in the form of a stimulation. These centres absorb this stimulation of experience according to their various capacities and degrees of activity.

(47-3) For one type of person, the surgeon's knife is the most effective healing agent. For another individual some spiritually magnetised place, such as Lourdes, will provide the healing impetus. There are even a few, my son, who find you of some benefit.

(47-4) Even if you must try several methods first, you cannot fail to find the type of healing which your need demands. All healing methods have value. As you grow, you will seek and find the particular methods most suitable for you.

(47-5) Son, you must teach your patients then, before they undertake work with you. Healing is the process of bringing into conscious awareness the creative vitality of the spiritual force. This fact cannot be emphasised too often.

When such awareness is released by the

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(continued from the previous page) healer and received by the patient with sufficient force, a cure almost always results.

A failure to cure is due to one of two causes. Either the cure is not the next step in the patient's progressive growth; or the patient has not found the healing energy

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suitable for him.

(49-1)<sup>48</sup> Son, all awareness of spiritual power on any level has a healing quality. The amount of power released depends entirely upon the degree of spiritual awareness which an individual possesses. In this sense, to heal is a general command. Anyone who is capable of transmitting something of the love of God can heal.

(49-2) As I have stressed, healing is an intensely individual expression of energy release. But by describing your method you may give others an opportunity of adapting it to their particular qualifications and capacities.

Before you do so, one point should be made clear - to prevent possible disappointment. Your release of power through the spiritual and intuitive centres is two-fold in action. You have learned to magnetise these centres by your awareness of spiritual power. This emphasis attracts to these centres the amount of spiritual power they are able to transmit. This is an act.

The other action is the love of God. This love has sensitised you so that the first action can take place. This relationship between your soul and the love of God cannot be taught. Each man must establish it for himself.

(49-3) Some misguided soul telephones or writes me. Almost invariably they have heard of some so-called "miraculous cure" which has been performed upon some friend of a friend of theirs.

My heart sinks. I ask heaven - do I have to take on another problem? I know what it is going to mean. They don't.

So, I say to heaven, Do I have to? Heaven nearly always says, Yes.

(49-4) I am not at all interested in the nature of disease. There are certain people

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(continued from the previous page) I can help. If you are one of these, it doesn't matter in the least what you are suffering from.

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<sup>48</sup> The paras on this page are numbered 59 through 62, making them consecutive with the previous page.

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(51-1)<sup>50</sup> Hereupon Jones proceeds to give me his case-history.

While he is doing this I make a brief prayer. "Heaven, you have landed me with this impossible case. Show me what Jones is really like. Tell me what to do about him." Jones is not aware of this cry for help. I continue to look as though I were absorbed and thrilled by his recital. I reply in the right places. But the truth is that my point of awareness has left Jones. With all the concentration of which I am capable I am waiting in a deep inner silence for the answer to my prayer.

Simultaneously I have performed another action – 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.

Even though you have not asked, Master, I will state that this is not a comfortable process. I feel Jones with every nerve cell.

This does not mean that I know him – in an intellectual sense – as yet. My conscious mind is engaged in keeping contact with Jones' mind as he talks. I am "aware" of Jones to a degree which is difficult to describe. There is no barrier of myself standing in the way to impede my reception of his forces.

My inner silence and this receptivity of Jones is using time eternal as an energy medium. In terms of measurable time, this experience may be contained within a few seconds. I have no way of judging.

At a certain point I seem to know Heaven's answer. I know what I should say next to Mr Jones.

(51-2) Master, you will note that I begin every sentence with, I am sorry. It is no exaggeration. I am sorry for Jones. He is about to begin the desperate struggle to learn about himself. He must learn to conquer the dominance of his "natural man." Perhaps this is the most difficult problem

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(continued from the previous page) one has to face in this life. Jones is ill. He will have

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<sup>50</sup> The paras on this page are numbered 63 through 64, making them consecutive with the previous page.

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to learn to use his illness as a tool by which to gain self-knowledge and self-mastery. Can he possibly do it? Not without God's help.

And Master, I might admit that I am a little sorry for myself too. Once Jones, the absolute stranger, becomes a patient, my own life is conditioned by him until he gets well. He becomes one of a group who absorb every ounce of my energy and attention. My own spiritual level of awareness must be kept in full blast for twenty-four hours a day. This must be done while leading a so-called normal life. Namely, I am sensitised to the point of acute discomfort. But I have all the worries and pressures pounding me which a normal life brings.

I admit quite frankly, Master, that this is a wail. But I think it is time that I made a forcible protest.

(53-1)<sup>52</sup> I try to combine physiological and psychological treating. To me, a cure cannot be complete unless you understand the psychological implications of your difficulty. Otherwise I feel that your cure will not be permanent. Or it may be that you will contract some other disease unless you understand the deeply rooted cause of this one.

(53-2) In talking to Jones, I have endeavoured to make certain that I understood Heaven's original message to me. While keeping completely open to Jones' energy outflow, I have used what mind I possess to see if my judgment corresponds with my intuitive pick-up.

(53-3) I mean that this force is released through me. It is enormously powerful. It is even photographable. In reaching you, it stimulates your natural recuperative energies so that they go into action. You cure yourself. This is the physical part of the treatment. For this I must have complete physical relaxation on your part. If you are frightened or disturbed by the method itself, you will become tense. This will hold up the cure. Or it may defeat me. It depends on you.

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(55-1)<sup>54</sup> After each treatment you must rest for half an hour. I hope that you will sleep.

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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. I must stress that while I am rubbing you, you must keep yourself as relaxed – physically and mentally – as possible. In order to help you do this, I usually chat to you during the treatment. I don't want you to think about what I am doing.

(55-2) I have learned to concentrate sufficiently to be able to carry on a conversation without for one moment losing my awareness of this power. Nor do I lose my awareness of the relationship of this power to you.

(55-3) I relax completely physically. Then I quiet my mind to absolute stillness. Finally, I contemplate some aspect of the nature of God. This realisation of God on my part generates a force which comes directly to you.

(55-4) This has nothing whatever to do with psychoanalysis. That is a specific technique designed to release serious blockages in the unconscious. What I try to do is to show you a bit about yourself. I try to help you make such self-knowledge useful in the art of living.

(55-5) When you are contemplating – or whatever it is you say you do – don't you think of me at all?

Me: Yes. for one brief moment in the beginning. This appears to tune me in to your wave-length. Once I am tuned in, I dismiss you from my mind.

Jones: Will I feel anything?

Me: Some patients do, others do not. The efficacy of the treatment is not affected by whether you have any sensations or not. The question of sensation seems to depend upon the sensitivity of your psychic centre. If you do have a feeling of heat or cold, or even see coloured lights, I must ask you not to pay attention to such reactions.

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(57-1)<sup>56</sup> Usually it takes about twenty minutes. But it may be only ten. The length of the

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treatment is controlled (I try for humour to lighten Jones' increasing gloom) let us say – thermostatically. The power is automatically turned off when the patient has received enough. This is not a matter of my judgment. It just happens. I test it to see if my attention has wandered. But inevitably, once the power has ceased flowing I cannot turn it on again.

(57-2) The treatment by contemplation releases a more powerful energy than if I use hands. It directly affects the intuitive and spiritual centres as well as the body, whereas with hands the emphasis is on the physical centres, with a more gradual effect upon the mental and spiritual centres. If anyone is not able to quiet his mind, then I have to use the hand method.

(57-3) I do not think about the patient at all after the first few seconds, in treating. I do not even seek his conscious co-operation. All I want him to do is to forget about himself and about me. Only I don't want him to concentrate, to make any mental effort, but to feel relaxed.

(57-4) The purpose of this treatment is to teach the patient to treat himself

(57-5) Each case is completely individual.

(57-6) The power uses me, I do not create it. Even if I happen to be ill, the treatment is not affected in anyway and I myself become better in the course of treating. What I find tiring is the concentration needed, also the sensitivity which makes the impacts of ordinary living something of a problem. Noise has the effect of a physical blow. I have however been taught to overcome this but it does require deliberate effort.

(57-7) When I try to assist a patient I try to shift his awareness from the physical centres to the spiritual. This means my absorbing his chaotic energy and transmuting it into creative energy. I do this automatically.

(57-8) I am not happy about long distance treating. I can send but not receive, hence have no way of checking progress. Also, unless I have already treated the person and have his wave-length, I cannot give long distance treatment.

(57-9) Each time I see the same patient I react to him as a totally fresh experience. I do not permit a mental picture of him to form in my mind. Each time I ask Heaven what to do, how to heal him.

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<sup>56</sup> The paras on this page are numbered 73 through 81, making them consecutive with the previous page.

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In this way my intuition picks him up without being hampered by any of my personal judgments or reactions to him. So I do not know how to teach him to heal himself until the moment to do so arrives.

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(61-1)<sup>60</sup> If we focus our attention upon anger, the emotion which is released tends to attract a similar emotion in the person against whom our feeling is being directed. Equally, if we are asking for spiritual knowledge through the medium of our attention, we will be able to perceive something of the spiritual content of the particular events which we are experiencing. Or again, given a certain cause, its effect is achieved through the medium of the attention.

In the West there has sprung up so-called – Spiritualism. This is an attempt to combine the use of psychic force with the religious conception of the infinite life. While these services may prove helpful to certain people, for the rest of us they are reminiscent of a negro revival meeting without its chief characteristicness of healthy childishness.

If the psychic force partakes of the Divine in the nature of its laws, why then are the observable results so frequently pretentious nonsense? There are several answers to this question. May we return for a moment to the simile of the gramophone record?

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<sup>59</sup> The original editor deleted “Extracts from untitled manuscript of” from before “Mr.”

<sup>60</sup> This is a very long article running over many pages; this opening paragraph had no para identifier and is unnumbered – there are no marks suggesting that PB divided this material into independent paras, so I’m keeping it intact. – TJS ‘15

The psychic force intensifies that portion of ourselves to which it is directed by the attention.

This is further complicated by the fact that the sensitivity which makes mediumship (i.e. a channel for psychic force) possible, is very seldom combined with spiritual knowledge, or a sufficiently developed intellect to make the interpretation worth accepting. The matter of attention may be either conscious or unconscious.

If I happen to be psychically responsive and at the same time unconsciously predominantly emotional in my outlook on life, my "messages" will be predominantly emotional in character. It is true that if the force is sufficiently great the consciously personal tone of the medium is absorbed. But I have yet to read of, or observe, intellectual or spiritual vigour being made manifest through an undeveloped personality.

This seems to me to be the answer to the problem.

In regard to my methods, though a considerable proportion of my cases are treated psychologically, with the greater number both psychological and manual treatment seem necessary. The manual treatment appears to be haphazard. Sometimes one hand is used, sometimes both. These movements consist in rubbing on the bare flesh with varying degrees of intensity. It is curious to note that

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(continued from the previous page) boils may be treated in this way with little or no discomfort to the patient; nor is infection spread, though the boils may be running. Open burns and inflamed eyes are treated by this method. Allowing for the acute painfulness of ordinary touch under these conditions, it is possibly even more curious that a method which one would expect to increase the symptoms of the disease should in fact remove them. This rubbing continues on an average for half an hour, sometimes over a single area, more frequently over several portions of the body. In the latter case I am very careful to time myself, each portion treated has ten minutes of the rubbing and five minutes of the "passes" already referred to. Why? I do not know, except that this seems to me to be right. The friction frequently produces a sensation of heat but almost never to the point of discomfort, though on one or two occasions I have actually blistered the patients without their being aware of this until it was pointed out to them. With many patients this sensation of heat increases with each subsequent treatment

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until the fourth or fifth. By this time very often the patient retains the impression of a glow from one treatment to another.

There is such an enormous variety of reported reactions to the treatment that it is difficult to establish what particular sensations would appear to indicate the coming of an effective cure. Nor are there any particular portions of the anatomy which I always feel "impelled" to work upon. Very frequently I treat the nerve centres at the base of the neck, the spine and the solar plexus. Sometimes I treat the spot whence I believe the pain to originate; there seem to be no hard and fast rules of technique. The passes, in contrast to the rubbing, appear to give a sensation of coolness. This reaction one would naturally refer to the creation of air-currents. More usually the effect produced is that of power being gently shaken over the body.

A superficial wound will heal in a few minutes under the use of these passes alone. Pain, as a rule, can be temporarily eased by the same means, and a haemorrhage can be stopped in a very short time. The fact that I find the performance of these passes extremely boring, demanding always a considerable effort of will for their continuance during the requisite time, has apparently no adverse influence upon the results. Hypnotism has been offered as an explanation of the effectiveness of this treatment. Since so few of the conditions associated with hypnotism are present, I find it difficult to accept this explanation.

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(continued from the previous page) During the treatment conversation is usually maintained between the patient and myself. There is always as much light, either natural or artificial, as the room will permit. I am not conscious, when I am treating, of the slightest effort of concentration. One of my fellow-healers employs what he terms will-power. This idea fills me with horror. The basis of my own approach is an attempt through my hands to reach what seems to be a recuperative centre. This centre I believe, aroused by the treatment works the desired result. I find the whole process easier if the mind of the patient and my own are kept on any subject save that of the disease under treatment.

On the whole I am still inclined to believe that healing operates through psychic force in the manner of a magnetic stream acting upon the natural recuperative functions of the patient and enabling the body to right itself. To facilitate the flow of this psychic

force, I find it necessary to put myself en rapport with the patient. It is difficult to say just what one means by this. "Love," whether defined as "charity" or as "compassion," and in either case sufficiently ample in scope to be effective, whether or not the operator consciously "likes" the patient, would appear to be at work. However this may be so, no matter what elucidation one may apply to the mystery of healing, certain facts have clearly emerged from my experience to date:

1. The success of psychological treatment and even of treatment from a distance clearly indicates that touch is not invariably necessary. When it is, one may assume an imaginative limitation on the part of the patient and myself.

2. So far as I know the patients cured have not slipped back.

3. Twenty-five failures I think would be a very generous estimate. I recall only five or six, due I believe to some perceptible barrier in my own personality preventing the uninterrupted flow of the force.

4. Belief in the success of the treatment on the patient's part or mine does not appear to affect the cure, and may even be a hindrance to its progress.

5. Whatever portion of the body I may be treating the general health of the patient improves. This would appear to indicate that the localised disease is cured by the general increase of health through the entire system; a suggestion borne out by the fact that unless I can get the patient to lose interest in his disease I cannot always help him.

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6. Consecutive treatments are necessary. For the maintenance of the cure the patient must carry out suggestions in regard to general living. These usually amount to little more than common sense advice adapted to particular needs.

7. During the treatment it is necessary for the patient to give up all stimulants including tea and coffee. Relaxation is one of the prime necessities for a successful cure. This is not surprising since no current, whensoever, can flow through a rigid or even partially rigid muscular and nervous system. Treating, therefore, nearly always involves teaching the patients how to relax, mentally as well as physically and nervously. The patient must rest for half an hour after each treatment.

8. The speed of the cure varies vary greatly. This time element I can usually

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assess fairly accurately after giving three or four treatments and nothing the improvement between the treatments. Various spectacularly swift cures, such as the absorption of a blood-clot in two treatments, and the cure, within fourteen days, of an advanced case of pulmonary tuberculosis, have been a source of embarrassment with patients anticipating similarly swift results. This is a matter of course over which I have no control. As a rule the time element works out something like this: In some cases, for the first three or four treatments, the symptoms of the disease seem to increase. They gradually increase sometimes up to the most severe point of which the patient has experienced. With this, however, the vitality seems to increase so that the patient feels stronger, "better in himself," despite the given symptoms. After the peak has been reached most of the discomfort passes and the rest of the cure consists in a steady improvement. The increase of symptoms is not by any means inevitable, frequently the patient starts a complete recovery from the first treatment. However, I always warn patients that there may be an increase of discomfort; this never occurs during the treatment, usually appearing on the following morning. An average cure seems to take about three weeks, namely fifteen to eighteen consecutive treatments. Stubborn cases where the recuperative faculty seems thoroughly sluggish, may require double or even treble the amount of treatment. In such a case I treat for three weeks at a time with a break of a month or two between the series.

9. Treating does not in any way deplete me. In fact, if I happen to be unwell, the treating speeds up my own recuperative activities.

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(Continued from the previous page) There does, however, seem to be a cumulative nervous fatigue. I am obliged to take a month off at least twice a year. How far this fatigue is due to the actual process of treatment it is difficult to judge. For the external features of my work and personal problems have combined to produce continuously heavy strain. My apparently unconquerable dislike of treating inevitably produces a continuous drain. This dislike is based on the necessity for unceasing self-discipline. In addition it so happens that since the majority of my social contacts are with ex-patients I move almost continuously in the realm of my work. The practical side also I find a constant irritant. All of these factors combined make it almost impossible to assess the amount of fatigue engendered by the work itself. My own

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impression is that without the treating I should probably become a neurotic instead of remaining uninterestingly fit. This fitness is the more remarkable as I have no opportunity whatever for regular exercise or outdoor air except on Sundays and during my holidays.

I have frequently been asked how much medical knowledge I possess. With the best will in the world it is difficult to reply to this question. When I first began treating I had a hazy and inaccurate knowledge of anatomy, to which but little has been added. My hands went automatically to the place that needed treatment – they still do. Most of my patients come to me as experts in their respective diseases, a qualification earned by prolonged medical experience. From conversations with them I have picked up certain facts but I doubt if I should be able to pass an elementary examination in physiology. Before I began my experiments in healing, I had a certain working knowledge of psychology. Subsequently reading has enlarged my grasp of the subject though I seem chronically unable to retain the terminology. I still have to pause and reflect in order to remember the difference between claustrophobia and its twin mania. Should a patient appear with either of these disorders, however, in all probability I should know how to help. I have a certain knowledge of diet but absolutely no knowledge whatever of the chemical constituents of food. Again, beyond the dictates of elementary common-sense, I would not interfere with a patient's diet. Should it seem necessary to make changes I call in an expert. Usually, however, the improvement in the patient's health enables him to deal successfully with whatever happens to be his normal diet.

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It is difficult to balance the amount of time required for constant scientific study against the amount of time required by a healer to keep adequate for his job. Two hours a day must be spent in meditation and contemplation.

As his diagnosis depends almost entirely upon the activity of his psychic and intuitive faculties, it is essential that the healer leads the kind of life and thinks the kind of thoughts which keep him accurately sensitive.

Another extremely grave danger lies in the fact that the healer is his own instrument. A physician may happily plan the murder of his wife and this presumably will not affect the action upon the patient of the bicarbonate of soda which he has

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prescribed. Equal self-indulgence on the part of the healer would probably cut off his current. If this did not happen, the patient would, at least, find himself stimulated emotionally and not relaxed.

While it is easy to exaggerate the effect upon the patient of the healer's personality, unquestionably a transference of some kind does take place. I do not believe that a healer who became convinced that disease was more powerful than health could possibly cure. The art of healing seems to me to consist in reducing the personal element of this transference to a minimum.

Before discussing further the teaching element in healing, it might be valuable again to stress a warning.

Medicine seems to have at least one great advantage over healing. The effectiveness of medicine does not seem to depend upon the point of view of either the doctor or the patient. Nor does its effectiveness seem to be much conditioned by the private life of either.

Alas, healing seems to be seriously handicapped by both. Healing is largely dependent on a kind of life for the patient which will give the recuperative faculties every chance.

The teaching element in healing to which reference has been made consists largely in making the patient aware of his strength. Very often the teaching is accomplished without the patient being aware of it. This is the ideal towards which the healer aims. In actual practice something of the following situations appears: There has been a breakdown of some kind or another on the physical level. Through pain and discomfort the patient becomes more acutely aware of the diseased portion than of the rest of his body, which probably remains reasonably healthy. If one remembers a painful cut on the thumb,

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(continued from the previous page) this will serve to illustrate the point. A healthy body performs its functions unobtrusively. Pain has often been defined as a warning. The great difficulty is to keep pain within the limits of its useful function. Having sounded the alarm, it should disappear. Continuous pain tends to produce physical exhaustion and a mental conflict. One resents being hurt. The job of healing, medical or otherwise, thus immediately becomes two fold. First, to restore the patient's

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confidence in the health of his body by removing the pain. Secondly, to help the patient cope with disturbances of the mental conflict. If sufficient impression has been made upon the mind, it tends to go on registering the sensation of pain after it has ceased to exist. The care with which one is apt to guard a broken arm some days after it has been healed, perhaps will indicate something of what is meant.

One of the chief dangers of mental loyalty to a past experience is that a sufficient insistence, can and does inflame the nerves, and the same disease, or another, be brought about. Naturally, people vary enormously in their ability to produce such a concrete effect.

With the X group, the physical vigour of the body is sufficiently pronounced and well-established to control the mind somewhat. A very speedy recovery may usually be expected with this type, once the pain is removed.

The Y group are the reverse of the above. While they may be equally healthy, their thinking has a more immediate and obvious physical reaction. For this worry will produce serious effects.

Reference has been made to the fact that a light conversation is usually maintained during my treatment. The object of this is to distract the patient's mind from his illness. This frequently enables me to transfer my own unconscious conviction concerning the patient's health to his unconscious mind. This process assists in rapidly removing the mental effect of the disease. It tends also to help the patient to achieve physical relaxation – which again speeds up the bodily response to treatment. This conversation has not the exhausting effect upon the patient, that might be supposed. One endeavours to discuss subjects which are sufficiently personal to ensure the patient's interest, and at the same time not of sufficient importance to rouse his emotions. Once it has been demonstrated to the patient that his recuperative forces are successfully at work, it becomes possible to make suggestions which may be of assistance in general living. Frequently the patient does not wish this. When this happens the patient is using healing simply as another technique of cure and loses much of the value offered by this unorthodox method.

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(continued from the previous page) It is equally unsatisfactory from the healer's standpoint.

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(75-1) In actual practice, if such a point of view emerges during the consultation, and I do not think that it is likely to change, I am very apt to refuse to take the case. The number of cases that one can take in a given day is so necessarily limited, that it does not seem worthwhile to take on a patient who is not sufficiently interested to wish more than a rapid cure or a slight excursion into the spectacular. Refusal also prevents one's practice from being cluttered up with a certain type of superficiality and insincerity.

Y. types require a more detailed and intensive teaching than the X. In cases which require specific assistance simultaneously, with both their physical and mental selves, I try to arrange an hour's talk once a week while the physical treatment is being continued. During this conversation, I endeavour to do mentally what is being done physically, namely, an attempt is made for the patient to discover something of his mental resources and how to utilise them. Again, it should be emphasised that the healer does not try to impose his own point of view. Every effort is made to discover the individuality of the patient and to move in these terms.

Further, the healer acting in co-operation with the patient's own symbols, would attempt to teach him how to draw sufficient strength and courage to keep the paradox unresolved.

One should and must have the qualities which make for enmity. This hate would be self-directed as well as outwardly fixed. There would be a recognition in one's mind that the faults of the self-enabled one to perceive the qualities which aroused one's hate. These faults of the self may be ones which have been overcome in past lives – or they may be faults which it is our job to learn about now. A clue as to the status of the fault may be found in the intensity of one's reaction. If one's hate is intense, it is fairly safe to assume that one is dealing with qualities in the self which have not been absorbed and mastered. Recognition of anything seems to imply an experience of that thing either as a lesson for the present or as a legacy from the past. If we assume for the moment that the qualities no longer present a problem to ourselves, our attitude will be in a measure detached. With such detachment understanding and pity will flow toward the enemy, though we will still hold the original love and hate.

Forgotten experience has taught us to value honesty. Experience will teach the guest. It is not for us to add to the burden of his lesson. The qualities which enabled him to steal can be trusted to attract the results which he

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(continued from the previous page) most needs. Turning to God, we will ask what we can do to help the guest. Unless we hear clearly the answer, we will do nothing except continue to love him. In this case we see that both love and hate are present in our relationship to an individual who is both our enemy and our friend. Failure to recognise and to accept the paradoxes presented will attract experience which would eventually teach us so to do.

Let us consider the same situation from a different angle of time. Suppose that when we see the spoons being slipped into the guest's pocket we are filled with rage. We rise from the table and telephone the police. We are filled with a desire to punish. We say to ourselves that society must be protected. A feeling of acute embarrassment arises. We resent anyone who causes us this feeling. A sense of virtue comes to our aid – others might be prepared to spare themselves by taking no action – we will face the consequence, no matter how unpleasant. It is our duty.

This kind of reaction indicates several factors within ourselves. First there is a sense of separateness. HE steals – I do not. This separateness is expressed by an emphasis on the ego. I feel this to be so and so. I must do this. Any feeling of separateness from an individual or an experience indicates spiritual immaturity. We are more aware of the “I” than of God or of the inner self which is closest to God. Secondly, the intensity of our reaction would indicate that the situation has implicit within it, lessons which we are intended to learn now.

Valuable as the cosmic lesson may be of the use of violence, its immediate effect is one of acute distress. We learn its lesson through the medium of intense pain. We sacrifice what we consider to be our most important birthright – freedom. Personal violence puts us at the mercy of our emotions, and those roused in the antagonist – whether this be an individual or life itself. We become the victim of the circumstances which violence attracted. Hence, we can see the pathos of the argument of war to end war. However high-mindedly we use violence, we must inevitably experience violent results. Jesus taught, “As ye sow, so shall ye reap.” Except in contemplative union with Divinity, as long as we live, we are bound to cause and effect. This truth, instead of producing fear and horror within us, can equally well promote confidence and joy. If we move in terms of love and peace, the results cannot be destruction and war.

At first glance such an attitude might seem hopelessly complicated, and unpleasantly self-conscious. This would,

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(continued from the previous page) in fact, be the case were it not for two main factors. First, that we have a self which is in constant touch with the universal mind and which can be so trained that the definition of living becomes instantaneous. It is to this self that one turns for explanation and advice. The words "intuitive-psychic" may indicate something of the nature of this self. The example of the healer and a patient might help to illustrate this process. I do not know (a) what the disease is, or (b) what to do about it. Something like this follows: There is physical relaxation; the body remains unobtrusive. The mind is kept as alert as possible; the attention is fixed on the patient. Practiced discipline enables the healer to make his mind rather like a cinematic-photographic film. What the patient says and is, consciously and unconsciously, comes out in a series of waves. The moving film registers these impressions. They are carried to the psychic-intuitive self. This self seems to react rather like a complete body. Breathing would be the process of absorption from the universal mind. The impressions are swallowed, sorted, and digested. Knowledge is manufactured by the digestive process. The completion of the various functions results in the pouring of this mixture back into the mind. One knows what is the matter with the patient - and, frequently, what to do about it.

Secondly, this attitude does not become self-conscious as the attention is fixed outside on the universe and simultaneously inside on the intuitive-psychic self. The I is used as a channel through which communication with the inner self and the universal is maintained. It is possible that much the same process explains something of the nature of any creative work.

The following attempt is to discover a personal creed and to show something of the results of living such beliefs.

I have chosen my present work of healing as an illustration, first, because it is sufficiently spectacular to be rather controversial. Secondly, because in my work I am both teaching and demonstrating my creed with considerable intensity.

It is difficult to trace accurately the sources of one's beliefs. However, there seem to be three main influences which appear to form the skeleton. If one were to use the symbol of a triangle, the base would be Christianity, one side Yoga doctrine, and the third side guidance through the intuitive self. This is a comprehension which comes as the result of meditation. For instance, should one choose some aspect of divinity for

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The word 'Christianity' conveys to me certain truths. First, the existence of a force which has in its essence completion, timelessness, creativity, personality and active manifestation, which is inclusive in all life and non-life. This force we call GOD. Secondly, that in the person of Jesus and the totality of Christ, God was made manifest in time and space. Thirdly, that Jesus Christ specifically emphasises the use of the power called Love in its relationship to Man, i.e. God's love for Man, and Man's love for God, Man's love for Man deepening back to God, a continuously flowing stream.

It is possible that the equally important manifestations of God in terms of human personality have occurred and may occur. The completeness of Jesus Christ confines such speculation to the realm of the intellect as our present finiteness unfits us for a total experience of God in any manifestation. It seems to me of importance to note in this connection that our failure to move in terms of totality does not imply that we do not concretely and genuinely experience God. I accept the Christian doctrine of Immanence, that through Jesus Christ we can and do experience God in ourselves and, to a more limited extent, ourselves in God.

One side of the triangle we have mentioned as being Yoga. Yoga means knowledge of God. Unfortunately in the West it has come to connote psychic tricks of various kinds based upon physical and mental exercises. Thanks to Paul Brunton, Swami Vivekananda, and others who have arduously threshed the wheat from the chaff, excellent books are available stating the value of Yoga and outlining exercises which are practical for Western use.

The point of any exercise is to establish understanding and control of any given part of the body or mind – namely, to enable one to achieve consistent results. This in fact means bringing the body and mind under the control of law. This discipline of obedience, once it has been established, releases the energy and attention for other pursuits.

In the West we have so far largely failed to recognise the necessity of mental and physical discipline in terms of religion. We have stressed the necessity of discipline in business, science and sport – in fact in practically every branch of activity. The result has been that the progress in these fields has outstripped that of the East.

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The attainment of spiritual knowledge places the soul beyond the operation of the Karmic law. When re-birth is no longer necessary it ceases to operate.

The chief criticism of these theories in the West is that free-will ceases to operate under such conditions. Actually this is not true. Freedom as we know to our cost, consists in self-imposed limitations. Ignorance, passion, selfishness, all prevent us from truly expressing ourselves. Freedom in any direction is achieved only by moving in terms of the laws which are being brought into play by our activity.

We are not free to perish spiritually as essentially we are divine in origin and divinity is imperishable. But we are free to choose the method and speed of our redemption. Karma is the result of our past choice. We are not free from the effects of our decisions until we have grown to sufficient stature to make choice possible. Obviously it is not freedom of choice to reject that which we are incapable of knowing.

Christianity, like Yoga, has developed various exercises which facilitate communion with God and the subsequent projection of this contact among mankind. It is produced and does produce an impressive array of individuals who testify and demonstrate their contact with God. If I turn to Yoga rather than to Christianity as a demonstration of this technique, it is because it seems to me that the Indian mystics tend to emphasise the inclusion of the inanimate world and the world of nature. To combine Western mysticism with its emphasis upon the divine nature of all life, must necessarily help us in our search for truth.

Yoga practice does not enable the individual to free himself from many of the limitations of the body, including pain, while a state of contemplation is being maintained. This state of contemplation can be held by masters of Yoga for sufficient length of time to enable the body to right itself, helped by the Divine impulse, which is transmitted through the body and mind by this purpose. This method, however, seems to be limited to the very few whose lives permit of a sufficient practice in contemplation to achieve such a result.

However, acceptance is a possibility within the reach of all of us. Actual living forces a certain amount of practice of acceptance. A disciplined and constant search for the Divine essence in all things will enable us of the West to transmute pain, in the process of actual experience, without the trained practice required by a technique of withdrawal.

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In the process of being a healer I have found that my lack of understanding does not inhibit the flow of this particular current. Also, I have observed that the effects are sufficiently orderly and reliable to give every indication that some law is being expressed.

I have found people who, for some reason that frequently I don't pretend to understand, cannot be cured. A problem of personality, rather than disease, seems to arise. So far I have found no disease which has not responded successfully. This is significant, I think, as for six years I have specialised chiefly in cases for which as yet medicine has found no solution. I am convinced that my success and failure is not haphazard. Nor, for that matter does the word "gift" seem a true, or adequate, explanation for the possession of the healing power.

It is in my opinion, possibly erroneous, that my belief in God is one of the chief factors which enables me to heal. It is perhaps illuminating at this point to mention that faith in a successful cure does not contribute successfully to the result. This is equally true for the patient and for myself. Some of the most rapid and successful cures have been when the patient had no confidence whatsoever in healing as a technique, or in me, and I, myself, had no hope of a successful result.

This would seem to imply that faith in a specific result is not the first requirement for successful accomplishment. Faith – like auto-suggestion – must be sufficiently comprehensive to include that which is not visualised, if it is to be helpful. The anthropomorphic conception of God the Father suffers badly from the limitation of our minds. On the other hand, the image of a totally impersonal Idea pervading all seems singularly sterile.

The Christ and Jesus conception of Christianity expresses the need of combining the two approaches, as, of course, does Krishna of the Bhagavad-Gita.

That such combinations have existing in history and fact seems to me to be incontestably true. Further evidence of this can be seen if one believes that such figures represent a total representation of our limited innate divinity.

Both teachers expressed this view.

There seems to me little doubt that there exists a quality – possibly, spirituality is an adequate word – which has been manifested on earth in human form without the

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usual dilution which seems to be implicit in humanity.

The idea of creativity would seem to suggest the various personalities. Confucius, Buddha, and Jesus

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(continued from the previous page) have personified the truth of God, each giving a different emphasis to the expression of totality which they knew. Discussion as to the proportion of divinity and humanity in these sublime figures seems to me to be futile. As we can only apprehend any quantity in the measure of our own capacities, quantitative weighing of Divinity is impertinence.

Belief in God is usually expressed through three main channels: 1. Prayer. 2. Conscious and unconscious Faith. 3. One's attitude with regard to good and evil.

If one means Prayer as communication with and from God at different levels at different times, one would expect different responses in different rhythms.

The physical centre is used to petition. Our chief difficulty in judging response on this level is our inadequate grasp of what is needed, for ourselves or for the world. One would try to make petition sufficiently general to avoid as far as possible the under-tow of free-will.

The mental centre used for prayer includes the intuitive faculty. Through disciplined quiet (such as the Yoga technique) a door is opened and the personal mind is revived by contact with the universal mind.

I would define genius as the ability to keep this door continuously open.

The spiritual centre includes the psychic portion of ourselves. Prayer on this level is an active inactivity. Vocabulary completely fails one at this point which is the great handicap of the so-called mystic. The experience contains a re-vitalising of the entire self.

A patient arrives. By the time he is seated one knows from what he is suffering, both mentally and physically. A recital of symptoms gives one time to sensitise oneself sufficiently to contact him and to have a glimmer of what steps can be taken to help. The disease is of no importance or interest. This knowledge which comes from contact with the patient is in the terms of his assets; his recuperative powers, his virility, his mental strength, his sensitivity, his capacity for growth, etc. These need not be on the conscious level as far as the patient is concerned. The method of cure is two-fold; (a) the

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teaching, namely, making him aware of these assets; (b) the use of one's self as a conductor for the life-force.

If one could dare to define good and evil, good would seem to be expressed when our whole selves are being used. Evil seems to be the result of a splitting-off of a self, or of an emotion. A quality which has ceased to perform as a part of the whole, and has taken unto itself the intensity, engineered by the synchronisation of many parts, becomes out of focus. It releases force rather than power, hence contains in itself the seed of destruction.

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I have experienced frequently what is generally defined as evil, only to discover a mixed brew, with good as the chief ingredient. What is often regarded as indisputable evil is often an imagined situation, rather than a personal experience.

The word "Anti-Christ" seems to be illogical. If we accept Christ as the manifestation of God, obviously there can be nothing which is not God, including nothingness. Equally obviously there are manifestations, which, for various reasons, represent externally, qualities in which we do not recognise divinity. Such a personality as Hitler seems to be an example. We see in him the force generated through the friction of disharmony. The qualities which are being so misused are not in themselves evil. Hence the ultimate effect upon Hitler himself, or upon those who are the victims of this force, cannot be ultimately evil. We fail to manifest the wholeness of divinity if we permit our pain to obscure our minds the completeness of good. God cannot be omnipotent if absolute evil exists.

Hence, to describe Hitler as Anti-Christ, would seem over-dramatisation of the common enough disease, ego-mania. Unquestionably Hitler possesses an unusual amount of psychic force (not power). This combination of force and egocentricity, while fortunately rare, is not unknown in history. Those possessing it inevitably came to the end of the force and wrought their own destruction. Attila, Nero, and even in some degree, Napoleon, are outstanding examples. The fact that Hitler uses pain as his medium suggests other abnormalities of a self-destructive character. One sees the destruction as a cleansing fire. The innate good, which cannot be destroyed, will slowly learn in re-birth to find expression.

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But what of the unwilling victims who writhe in the heat of this same fire? Pain is amoral. Depending on its use it creates either spiritual sight or spiritual blindness. To recognise the existence of justice one must, I think, accept the Karmic explanation and the timespan of some such theory as reincarnation.

Thinking in terms of masses tends to obscure the issue. It is so difficult to judge the cause and effect of spiritual reaction en masse. However, with individuals, we move on firmer ground.

One has to presuppose a stage of development in which a conscious awareness of the intuitive faculty has been realised. Many of us have reached such a stage. Premonitions – hunches – flashes of vision – prophetic dreams – second sight – all this kind of experience, in a greater

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(continued from the previous page) or lesser degree, is fairly common. Because of its elusive quality, we are apt to disregard the experience or define it as imaginative – meaning unreal. Or, even more unfortunately, we may regard it as the direct voice of God and act accordingly. As the word psychic has rather a connotation of exclusiveness, peculiar to the few, the word intuition will be used here to embrace the list of common experiences given above.

The first point of importance should be not to ignore the next message from the intuitive self without examining it. If one's hunch provides an urge to do something or to think in such a way that there will be produced a disharmony of Divine law, as we know it, in all probability the hunch is not genuinely intuitive. It may be a strong desire arising from the depths of the unconscious. If, on the other hand, to follow its dictation will merely make one seem silly, probably this is worth experimenting with.

In the beginning of the emergence of this intuitive self, the messages seem to come most frequently from the point most in contact with the physical self. There may be a kind of voice urging one to choose a certain necktie for the day. Or one may be suddenly conscious of a certain phrase which seems pointless. Later one will hear the phrase repeated and will recognise it. Apparently one has to learn by obedience and experience how to use this intuitive self. If one follows these harmless hunches, gradually more and more complicated messages will be transmitted. One must keep in mind, however, one's essential aim; namely that the development of these super-

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sensory impressions is to deepen one's knowledge of divinity. If one becomes intrigued by the nature of the intuitive self, or exploits it in order to increase the force of the ego, – or for sheer sensationalism, – the results will be of the same order and on the same level. Most clairvoyants would agree that the use of their intuitive force for fortune-telling purposes gradually vitiates it. They tend to become increasingly non-operative and inaccurate.

A really effective use of this intuitive force would involve never making a decision without reference to it. It cannot be confined and used in a single phase of one's life. An example of this may be given in reference to personal experience. Certain studies had involved some training in public speaking. The procedure followed was the usual one of writing out what one had to say and then either committing this to memory or using notes. Gradually it has become necessary to abandon this technique. The loathsome business of giving a lecture now means sufficient discipline to be unselfconscious on the platform. One listens together with the audience to what one is saying.

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(continued from the previous page) The form of the talk being shaped by the impressions received at the time of what the audience needs. The point to be stressed here is that eventually no compromise with the intuitive self appears to be permissible.

In the intermediary stages one is conscious of two centres of authority – one's own opinion, and the suggestions which may or may not tally with this opinion. Giving away to the intuitive self frequently produces an almost terrifying accuracy. There are frequent occasions when it would be much less painful not to know the facts which are presented by this faculty. The mind, to be a useful agent for the psychic force, must have the discipline of having been used for hard study of some kind. Concentration needs to be developed. Mental training and the acquisition of concentration follow the usual recognised rules. The use of the intuitive force in no way eliminates the necessity for hard work. What it does appear to do is to illuminate, and to give an extension to, the portions of the personality towards which it is directed. If, consciously or unconsciously, one is interested in ghosts, a developed intuitive sense would produce ghostly spectacles. Equally, lack of interest would entirely preclude this type of experience. It seems to be this ability of the unconscious to focus attention

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which causes such confusion in regard to the results of our endeavours. The balanced insistence upon spiritual values tends, however, to keep the unconscious unobtrusive.

The word imagination has come to be regarded by many people as synonymous with unreality. There appears to be a certain significance in this. If imagination does play the part in creative work which we have generally assumed, such an attitude may lead to creative sterility. If we could assume that imagination is a capacity for sensitivity of reaction then we should have to admit that imagination is a gateway to reality. The imaginative capacity, like other forces, seems to take on something of the nature of the object toward which it is directed. An unfortunate use of this capacity would be to exploit the senses. If one's image-making capacity should be used to intensify the emotion of fear the physical reaction upon the body becomes intense. Mental discipline would include the ability to direct the imagination by the will. The point of the imagination appears to be to give a fuller picture of reality than the intellectual side of our minds ordinarily achieves.

Pain remains one of the chief stumbling-blocks of our living. If the imagination be centred on the sensation of pain, both the pain and the stress are greater. Conversely,

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(continued from the previous page) deliberate use of the imagination to stress the recuperative faculties of the body assists in a rapid freedom from pain. The effect of an anaesthetic is to dull certain centres of response in the mind, so that awareness of the pain is removed. Apparently hypnosis also can be used successfully in some cases. One gathers that hypnosis has the advantage of dispensing with the unfortunate physical reactions of many anaesthetics. Ecstasy, we are told, can produce a self-hypnosis. Hypnotists appear to be out of the realm of the average person's experience as does the capacity for a self-hypnotic ecstasy. An imaginative capacity, however, seems to stand by most of us.

The training of the imagination does not require unusual abilities. Should one decide deliberately to train the imagination for the purpose of dulling pain, it is of the utmost importance to remember, first, the value of pain. Both physical and mental pain indicate that there is something amiss in their respective realms. The removal of pain has no curative value save that of releasing the energy for other purposes. The fact that

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you may be able to cease to feel an aching tooth does not remove the necessity of a visit to the dentist. The process of training the imaginative faculty to assist in the avoidance of pain works out something like this: A sharp pain is felt; the mind tends to recoil from this sensation and a conflict is set up. This may be overcome by the use of the will to accept the sensation. Thus one deliberately tries to feel the full extent of the pain. When this has been done (which may be a matter of seconds only) the will and the imagination are brought into cooperation to divert the attention of the mind from the pain. This may be accomplished in a variety of ways. One would choose the mental images which are most likely to be absorbing. To be most valuable they should be of a positive rather than a negative character and they should be on a subject quite unrelated to the pain. If flowers normally absorb one's attention one would visualise a series of pictures concerning them. The use of the will without the assistance of the imagination does not ever seem to be successful in this case. "I will not feel pain," focuses the attention of the mind on the discomfort. A psychological truism is that when the will and the imagination come into conflict they will lose every time.

This bringing of the imagination under the control of the will can be accomplished by consistent daily practice. We tend to believe that the urgency of a need will be sufficient to produce the desired results. Nothing seems to be less true. The urgency of a need tends to swamp one's normal capacities and unless a reliable background of self-training has been built up the emotion aroused by

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(continued from the previous page) the crisis will tend to take possession of the whole personality.

One meets this handicap in two ways. Each day one deliberately uses the cooperation of the will and the imagination on some subject or other. One might use any of the normal sensations for this purpose. In the case of hunger, one would practice diverting one's attention from it for a few minutes – until finally one learns to be able to either feel the sensation of hunger or not, as one wishes. If this technique has been accomplished with any of the strong bodily sensations it can be successfully diverted to pain should the need arise.

The danger that these exercises may degenerate into an escape technique is a very real one. This is to be avoided by emphasis on the warning feature of pain and use

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is made of the released energy to explore the cause of the pain.

People frequently feel themselves cut off from God at times of great sorrow. A feeling that God has failed them sometimes arises. Unless they have built up a daily habit of conscious thought and communication with God, the stress of the sorrow will certainly fill their minds to such an extent that thoughts of Divine help will not be able to emerge. In a crisis, for better or for worse, it is our habitual thought patterns which are impressed.

In undertaking daily exercises of this nature it will be well to remember that the emotions tend to predominate at night and the intellect in the morning. Strenuous mental exercises should not be engaged in towards bed-time. For that matter, the entire mental tone will be improved if the mind be made to visualise inactive and peaceful pictures before dropping off to sleep.

If the first statement in the Scottish Catechism is correct, the point of life is to know God and to enjoy Him forever. Please note the word ENJOY. The enjoyment of God presents to some of us many of the same problems as does the Biblical injunction to suffer foods gladly.

If we can accept the belief that all experience contains, as its essence, Divinity, living would become an exploration. If the Karmic theory be true then in terms of our past lives, we must now automatically attract the experiences which are most essential for us. There can be no set of circumstances which are not uniquely valuable. To be able to see this value requires a mental poise in which judgment can function unaffected by pleasure or pain. Something of the technique of acquiring this poise has been discussed. Faith – even the assumption – that all experience has unique value provides great assistance in recognising the value of a given experience. We have to

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(continued from the previous page) remember that intensity does not provide a measuring yard for the value of the experience. This point needs emphasis because we tend to assume that the degree of a thing alters its nature. If we wish to discover truth we must use a scientific detachment in assessing values. We have to be prepared to accept a truth whether it expresses our desires or not.

If we can learn to define circumstances as the clothing which truth is wearing, we realise a better perspective of life. Any alteration within ourselves correspondingly

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attracts an altered set of circumstances. It would appear that when we fear something we continue to attract various sets of circumstances which express this fear. Once the fear is mastered these circumstances do not arise. Equally we attract the appropriate circumstances for the expression of our strength. This would appear to us more clearly if we were not so mixed in ourselves. If we are both honest and dishonest we will attract both honesty and dishonesty. The mere fact that we believe ourselves to be completely honest does not affect the working of the law of attraction. The fact that we are attracting certain sets of circumstances gives us a kind of clue as to our inner development. The necessity of working out the past as well as the present makes it unwise to stress too much present circumstances as a basis of self-judgment. Karma is a useful word. Created by the past or present, circumstances appear to represent invaluable lessons which must be mastered before these circumstances can be altered. Anyone who has ever attempted to solve a problem by manipulating circumstances may recognise the force of this statement.

There seem to be certain rhythmic laws which condition the speed of our development. There are periods in which we seem to be able to move in tune with our circumstances and periods in which we do not. A kind of ebb and flow is discernible. This seems to apply throughout our entire nature, for the spiritual no less than the physical. Acceptance of this phenomenon as fact enables one to assume a certain detachment about either manifestation. If one's daily exercises are maintained regularly one gradually seems to establish a centre within oneself which is not affected by either the ebb or the flow of living. This, in turn, tends to regularise the force of the swing. In terms of circumstances the contrasts become less marked. The kind of event which happens to one is less dramatic. Not that life becomes more dull, but that it provides less strain.

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It is true that certain religious systems have placed mankind in a cosmic position which is out of focus. The teachings of Jesus on this point do not appear to be very clear. It would seem almost as though He assumed that man and the universe share in the experience of manifesting God. In the recorded sayings of Jesus this problem of man's position in the cosmos is far from definite.

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The doctrine of Yoga meets this problem by seeing the entire cosmos as a divine symphony. Man must of necessity by his existence contribute to the harmony.

It has already been noted that the detachment as frequently practiced in Yoga tends to produce a kind of selfish withdrawal from the world. The Christian doctrine of "life and life more abundantly" has perhaps a more virile and vigorous tone. Actually the two approaches differ more in their statement than in their fact. The end of both systems is the realisation of God. The teachings both of Yoga and of Christianity are of ways in which this realisation can be made manifest on earth. The method of Yoga is perhaps more detailed and concrete than that of Christianity. This appears both to be a source of greater practical help and at the same time to provide a handicap in its greater rigidity. Masters either of Yoga or Christianity would naturally transcend the limitations of their systems. But for the common run of us a system appears to be a necessity. Hence we tend to suffer from the limitations of whatever system we are using. Possibly we could provide a greater measure of freedom and enlightenment if we would formulate a personal creed. This creed would derive its nourishment from the larger system of which we are a part. At the same time it could possess the flexibility of the personal. A personal creed might serve as a bridge between the rigidity of isolationism on one hand and the rigidity of institutionalism on the other.

A detachment learned through love could not be a devitalised withdrawal from life. Self-discipline and self-knowledge seen as measures serving to reflect the illumination of God must result in life and life more abundantly. Both the Yoga emphasis on universality and the Christian sense of individuality would appear to express different sides of the same truth.

Such a creed would be built up from the actual experience of living – experience combining the results of ideas upon our life and life upon our ideas. We should feel that truth could always bear the test of experience. We should love enough to be sufficiently courageous to refuse any idea which we were not prepared to experience

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(continued from the previous page) – and equally we would be prepared to experience to the full the offerings of life and from this duality of action and counter-action to form our beliefs.

If<sup>82</sup> the healer does not practise self-discipline in thought and conduct, his self-

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indulgence would probably cut off the current. If this did not happen, the patient would at the least find himself stimulated emotionally and not relaxed.

In the New Testament stories of miracles and healings, Jesus apparently did release a force which astonished the onlookers, and which had considerable effectiveness. The release of this force did not affect his personality. There is no mention of a trance state of subsequent exhaustion.

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THIS IS MY HEAVEN

William J. Macmillan

## William J. MacMillan: Manuscript

105

MANUSCRIPT

William J. Macmillan<sup>84</sup>

(105-1)<sup>85</sup> Healing is the most vivid example of all the Holy Ghost's concrete manifestations. But although this incredible Spiritual Power has used me as a healing vehicle, healing is only one expression of Spiritual Action. Since the first book was written I have altered so radically as a person that an attempted improvement would become a total re-writing.

My point of view, my thought processes, my attitude enabled the Spirit to use me as a healing vehicle and to release an almost miraculously powerful force. I believe I was chosen to be a healer because of several qualities. First I always had an intuitive faculty. This has grown from the primitive 'hunch' stage to a highly developed faculty through continuous use. No matter how much part of me distrusted or violently disliked the promptings of the 'still small voice,' I have listened and unfailingly obeyed. Next there are few human weaknesses which were left out of my make-up. The result has been that I can move in on most problems with the certainty of painful experience. But, with my entire being I know that man can absorb his weakness by a deliberate use of will power and a desire towards God.

I have found one of the greatest dangers a healer has to face is the very real possibility of confusing his own personality with the Power which is using him. Naturally, patients are bewildered in their attempt to sort out the difference between

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<sup>82</sup> These two last paragraphs were typed with a new ribbon or at a later date; from their appearance the latter seems most likely. —TJS '15

<sup>83</sup> Blank page

<sup>84</sup> MACMILLAN MANUSCRIPT was typed as a header and then erased. This page is on the same paper as the previous pages, but these few pages appear to be a new article, and I am treating them as such. —TJS '15

<sup>85</sup> The paras on this page are unnumbered.

the healer as a channel and as an ordinary individual. It is his universal aspects not his personal idiosyncrasies, which make him a useful channel. His individuality is comparatively unimportant.

I did not keep case notes because I feared that then I could not avoid building a series of concrete mental pictures. I want to regard every patient as a totally fresh experience each time I see him. This has been done in order that my personal opinion might not colour my intuitive knowledge of what to do or say.

The cure is the least important part of the healing experience. I do not know with any

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(continued from the previous page) feeling of security what quality a patient needs to make him curable. Faith is not essential. A religious point of view is not required, I can tell only by trying whether or not this treatment will succeed. The cure of the particular ailment comes as a result of an awakening in the inner consciousness. More often than not, the change in the life may be on the unconscious level. This is inevitable in the case of children.

All symptoms of illness are road signs indicating the nature of a lack of balance somewhere in the personality. A cure thus becomes the visible sign of a deeper activity.

Man – consciously or unconsciously – is worshipping evil. By worship I mean a concentration of attention on what we believe to be reality. Most of us keep our beliefs and emotions firmly rooted in the mire of fear, chaos and disaster. I have no illusions about the gravity of the world crisis of present-day life. But also I have no illusions about the comparative unimportance of evil in relationship to good. All appearances to the contrary, good does absorb evil. This action is permanently continuous. Divinity is the essential content of all life and experience. Weakness, stupidity, flippancy and [indifference] are incapable of stopping the flow of Spiritual Power. The Master personifies the intuitive force of Spirit. I believe his answers.

For fourteen years I have been healing professionally. In this time my practice has changed from the tentative experiments on friends to a recognised profession. I believe thought and action to be indissolubly linked together. I have never been unduly impressed with the frailty of human nature. The exciting and important quality about life is not the evil, but the undefeatably therapeutic power of good.

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At the time of writing this, I was far less aware of myself as a separate being. It was my capacity to be an impersonal channel which was absorbing my attention. As far as I can discover there is no disease which cannot be cured by healing.

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MANUSCRIPT

William J. Macmillan

## **Ananda Jennings: Lecture**

109

LECTURE

Ananda Jennings

(109-1)<sup>88</sup> All are welcome who have gone beyond trying to seek Reality, God, Essence, in terms of phenomena, whether mental, emotional or physical; but have sensed that Truth can only finally be realised deeply within, when and only when, we stop using a thinking process, that continually splits the mind, thus causing it to “see double” and so to become the creator of the whole phenomenal illusion that enslaves us.

So, an entirely new use of the mind, an entire cessation of being the subjective “creator,” “thinker” and “doer,” (and yet not being negative) will alone allow the True Heart of Complete Awareness to arise. Not the heart of emotional re-action but of Essence itself.

To deeply and truly be Aware, to be wholly and completely conscious, separate thoughts and mental images must stop. Awareness needs no separate thoughts – no “ego” process.

A great Saint and Sage has said: “Thoughts are like a loom shuttle which is always going to and fro, weaving a web which clouds and shuts out the True Mind.” So to be whole, we must learn to think without thoughts. For to think with separate thoughts is to be caught in a “chain process” of Time Succession, which is unreal and therefore shuts out the Direct Insight of the Heart. And to think with that which is unreal can never lead us to the Real, but only to the unreal.

So the world sickness is the split mind torn from the Heart, torn by a belief in a little separate “ego,” a little separate “thinker” and “doer,” a separate identity. This is our world problem individual and collective and it will only be solved when we think directly with the whole Heart of Awareness itself.

The split mind and not the split atom is the real source of man’s terror; for the split mind will create and continue to create that which it has no power to handle. The whole Mind Heart of Reality, no longer being the creator of the Ignorance will

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<sup>88</sup> The paras on this page are unnumbered.

alone free man from the terror of his own creations; and then the Real is here.

So in these Sunday morning talks, we would seek to remove, through deep comprehension those “ego” spectacles which can only “see double” and so separating the mind from the heart, lead us down all the side alleys of this astigmatism, instead of keeping on the one straight road of Direct Insight.

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LECTURE

Ananda Jennings

(continued from the previous page) On a straight road with no forks, there’s only one way. One cannot go wrong.

But directly the mind forks, splits, “sees double,” it becomes the creator of all the multitudinous labyrinths of personal “opinion” and “idea” that confuse and enslave us.

So it is the “ego,” the creator of the personal opinion and idea that splits the mind and lets it go only half way. In Meister Eckhart’s words: “There are plenty to follow our Lord half way, but not the other half. They will give up friends, possessions and honours, but it touches them too closely to disown themselves.”

Only in the undivided mind-Heart can this true selflessness arise and enable us to go the other half.

Hence says the Lord Buddha: “The purpose of the Holy Life does not consist in acquiring aims, honour or fame, nor in gaining morality, concentration or the eye of knowledge; but in that Unshakeable Deliverance of the Heart, that verily is the object of the Holy Life, that is the Essence, that is its goal.”

## **Pranavananda of Vellore: The Blessed Visions of Grace**

111

THE BLESSED VISIONS OF GRACE

Pranavananda of Vellore<sup>89</sup>

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<sup>89</sup> Swami Pranavananda was one of the earliest devotees to come to Bhagavan. He visited Bhagavan in 1910, in the Virupaksha Cave. His integrity and strong spiritual aspirations earned him an enviable place among Bhagavan's devotees. He was one of Bhagavan's intimate companions. His love for Bhagavan was so great that he surrendered himself unconditionally at Bhagavan's feet, relinquishing all worldly attachments, and this filled his heart with joy and peace. He was very modest and never spoke about himself and his speech was restricted to the barest minimum. Though he did not consider himself a teacher, his life itself served as a valuable lesson in spirituality.

Pranavananda belonged to the Sarvepalli family, which was highly esteemed in the village of Venkatapuram, near Tiruttani in South India. The Sarvepalli family was a stronghold of

(111-1)<sup>90</sup> PRANAVANANDA [of Vellore:]<sup>91</sup> The Blessed Visions of Grace. “I saw thee – Sri Ramana Guru! Thou hast, with full mercy, shed on me the Light of Grace through the corner of thy eye. Hast thou not? Yes. The flood of showers of nectar of the flashes of Light that darted through the corner of thy eye, does, even now stand, i.e. is stored – unchanging in the sacred and blessed tank of my heart. For this reason, I offer my prostrations to thee – Sri Ramana Guru – the Sovereign of Munis (Sages). (b) Formerly, certain night of full lunar eclipse (about 10 p.m.) while walking on the ridges of paddy fields, a ring of luminous and shining Light surrounded me, moving with me in its midst. The moment the question arose in my heart as to what this bright burning ring should be, there was thy answer that that was the symbolical explanation of the sacred Pranava<sup>92</sup> “OM,” the nature of Brahman which was at the very first instance taught to me and it should always be meditated upon. Because of this I offer my salutations to thee, Sri Ramana Guru, the King of Sages. (c) Seated myself on the unsaddled and unbridled horse of Nirguna Dhyana (undisturbed meditation), in sūkṣma śarīra<sup>93</sup> – astral body – and flying through the very wide expanse of sky, I went to thy presence and questioned thee, “Master! which is the seat of absorption of Jīva<sup>94</sup> – the individual ego?” This look of thee explained to me that Jīva gets its absorption in Atman. For this, thy Grace, I prostrate to thee, Sri Ramana Guru, the holiest of the holiest. (d) O Lord! Thou are said by the wise men to be son of Ishvara,<sup>95</sup> the Father of worlds and thou art Kumaraswami who didst break the Mountain of Krouncha,<sup>96</sup> i.e. didst destroy the mountain of ignorance. This is curious, for thou art the form of dispassion and thy

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learning in the Vedas, sastras and puranas. The family deity was Lord Yoganarasimha of Sholingapuram, and Pranavananda was named Narasimham after the family deity. He took the name of Swami Pranavananda at the time of becoming a sannyasi. – TJS ‘15

<sup>90</sup> PB himself deleted “KRISHNAMURTI (cont)

a result whether on the nervous or on the psychological state, only strengthens resistance which will take its vengeance.

The control of the mind is not so important as to understand the mind. The control of thought is of infinitely less importance than to understand the thought process. This understanding in itself demands extensive concentration. As long as the observer makes himself separate from the observed and tries to control what he observes, or himself, there can only be further confusion and conflict; so the observer himself has to understand his own activity and from this he will perceive that the observed is not separate from himself.” before “PRANAVANANDA” by hand.

<sup>91</sup> “of Vellore” was typed above the line and inserted with a caret by PB himself.

<sup>92</sup> “Pranavam” The Sanskrit throughout this text is mangled; I have done what I can to restore it with diacritical marks. – TJS ‘15

<sup>93</sup> “sookshma sareera” in the original.

<sup>94</sup> “jeeva” in the original

<sup>95</sup> “Easwara” in the original

<sup>96</sup> This could be referring to Arunachala? – TJS ‘15

movement, in reality, is unworldly. Thou art the Force seen in the work of creation, preservation and destruction and thou dost exist as Bliss. It is why I prostrate to Thee, Sri Ramana, the greatest of the saints. (e) Lord! I do not fear death, nor am I afraid of birth. I am not troubled by the natural actions of indryas – bodily senses. But I am afraid lest I may lose or deprive myself of my faith in thy lotus feet. Thou art the remover of this vain fear of mine. Therefore I prostrate to Thee, Sri Ramana Guru – the best of the Sages.

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## THE BLESSED VISIONS OF GRACE

Pranavananda of Vellore

(continued from the previous page) (f) Because I am subject, i.e. I submit myself to the flood of the sight and light of thy Grace, like he, who had taken in a gulp of divine and sweet ambrosia, gets the attainment of divinity, i.e. immortality, I do become the possessor of Jñāna<sup>97</sup> – the knowledge of supreme existence which thou art and which is conscious of Self. This Truth, which is, by its own nature, changeless, is practically and by thy grace clearly visible to me. My salutations to thee, Sri Ramana Guru, the greatest of the Sages. (g) Grace is perfect safety beyond Bhavams (thoughts and ideas and speech.) It cannot be expressed or explained. It can only be experienced in “Silence.” Hence Silence is Bliss and Grace. (h) Lord! Very kindly livest thou in my heart. I desire not anything else than this. I desire the non-differentiation (Oneness) between thee and me. Mayst thou have the will in this business! Affectionately do this. I will become steadfast and firm in Consciousness. For this act of kindness of thee, I prostrate to thee, the best of the saints. (i) Then I saw the centre and all-round circumference of dhyana becoming One. The moment the question arose as to what this vision should be, there was the response that limit became the limitless. I was living in the vain idea of limitedness of Atman, but that day (someday – date forgotten – in 1916) there was practical and visible flash of light of the Unlimitedness of Atman. In 1916 I was in Naudyal near Nallomalas with a European gentleman. In concentration I used to fix my eye on the circumference, symbol of Om. That day I could not, however much I tried, do it. Then I wanted to fix the eye on the centre of the circle, that too I couldn’t. Then the question and response above referred to, arose in my heart and gave me a perfect satisfaction. The limit and the limitless are mental creations. Perfect rest in Peace, the Bliss, we need most and should do it best. Dear Brother and sister! Let us do this. (j) The Beginning is the End. When in Sri Ramanashram, the first glance of Light I had of Ramana Maharshi in 1908, I again had on 30/12/16<sup>98</sup> explaining to me that the beginning is the end and the end is the beginning; and the two combining together

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<sup>97</sup> “Gnana” in the original

<sup>98</sup> 30/12/96 in the original, but it has to be 1916, since 1896 is too early and 1996 is too late. – TJS  
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become “O” Om – the Pranavam – the life of Eternity. In Eternity there is neither beginning nor end.”

(112-1) “The Religion of Love”: “The Religion of Love is the best of all religions. It consists in the equal and impartial treatment, by thought, word and deed, of all beings in the world, including the vegetable kingdom, with the same affection and love which we have in our own interest. It extends like Âkâśa<sup>99</sup> (Ether). It is immense and immeasurable. That which does the acts of love, gives us strength to do them and which is the strength itself is that “Unknown Force.” Therefore we should do the deeds of love with perfect and pure mind resting steadfast in that “Unknown and unknowable Force.” God is love. A doubt is to be entertained in this expression of our Lord. God can clearly be seen

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THE BLESSED VISIONS OF GRACE  
Pranavananda of Vellore

(continued from the previous page) in the form of Love in a bhakta<sup>100</sup> (devotee or servant of Love.) It is not wrong to call a bhakta – Bhagavam. Then how are we to determine that a particular person is bhakta? He, in whom are seen equality, impartiality and uniformity of love and the absence of Swabhi – manam – (self-interest) – and such virtuous qualities can safely be determined to be a bhakta. Sometimes our mind is disturbed and shaken by unpleasant words spoken and acts done by persons whom we, because of illusion, blindly regard to be “our own.” We should, then, restrict our shaking mind by forgiving and forgetting the evil done to us by them, and by never forgetting the good done at any time to us by them. Ungratefulness is the crime unpardonable even by God. “Do good unto evil” is the command of our Lord – Sri Gurunathan.<sup>101</sup> By observing these commands, the shaking mind can be brought under control and made to rest in peace in Atman. In the world, now, there is one perfect and saintly person standing as the tangible illustration to Bhakta, Bhakti and Bhagavan (the devotee, the devotion and God.) The pure in heart are blessed. They can clearly see Him in the form of a spiritual light in their own heart. Externally, in human body, he lives in Tiruvannamalai, a shrine in the Madras Presidency. He is known by the name of Sri Ramana Maharshi. We should see him, draw out, by means of our steady mind filled with love, his Thathwam (the truth or reality in him) and should make it dwell firmly in our heart.

We should experience his Thathwam and enjoy the Bliss; and thereby we would understand that God is Bliss and the Reality of God is Love, and he who lives in Love

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<sup>99</sup> “Akas” in the original.

<sup>100</sup> “bhaktha” in the original.

<sup>101</sup> “Gurunath” in the original.

can finally become the Love itself. Our ceaseless living in Atman (spirit) alone secures to us the peace. Abiding in Atman is Silence. No other witness is wanted to bear testimony to this Truth other than our own self-witness which is "Conscience." The Religion of Love consists in: (a) Immediate and prompt submission to the intuitive command of conscience in us. (b) Ready Service to the poor, the helpless and the needy. (c) Self-Sacrifice. The meaning of these three words, "Submission, Service and Sacrifice" should be understood practised and enjoyed. When Aham – the egotism – dies away or falls off, the spiritual light shines in its full glory and splendour. The constant retention of the knowledge of God is the best killer or destroyer of Atham. The experience of Peace, Bliss and Love is in perfect silence which is OM. May we by the grace of Sri Ramana, our Sat<sup>102</sup>-Guru – always live in Om."

(113-1) "The Force of Self-Esteem and Pride": "The force of Abhimāna (Self-Esteem and Haughtiness) is very hard to be subdued by the weak minded people. It has two branches "I and mine." These branches are of simultaneous birth. The very moment "I" peeps out, "Mine" shows its head out. With "I" as the doer or actor and "mine" as the tool or instrument of action, the things in the world are being done. "I and Mine" can be called twins.

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THE BLESSED VISIONS OF GRACE  
Pranavananda of Vellore

(continued from the previous page) (b) "I and Mine" are of two kinds. They are good when they associate with peace and patience and other righteous qualities, and they are bad when they join with anger and jealousy and other unrighteous qualities. When in conjunction with righteousness, they give out good smell and with unrighteousness they emit stinking or bad smell. Association with righteousness makes "I and Mine" pleasant and association with unrighteousness makes them unpleasant. (c) Men possessed of good qualities are loved and when possessed of bad qualities they are hated by the people. (d) The root source of this Abhimana (self-esteem and pride) is "I." This "I" shines in the form of Aham'kara<sup>103</sup> and Mamakar (pride and self-esteem.) (e) The wise men declare that attachment for the worldly things is the source of all pleasures and pains which appear one after another, as the waves of the sea do. They also say that "I" and "mine" are of simultaneous beginning and simultaneous end. But the experience teaches us that unless what is called "Mine" goes away, Paramātmā's Grace does not descend to us. Whatever it may be, unless "I" and "Mine" perish, the Real I – devoid of attachment does not shine and we cannot get the Eternal and real Peace. (f) Therefore dear sisters and brothers, they, who want this self-esteem and

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<sup>102</sup> "Sath" in the original.

<sup>103</sup> "Ahankar" in the original. – TJS '15

haughtiness die out, must always be steadfast in Atman. (g) The mind should not run after the Visibilities. It should dive into itself and search for and find out its own Reality. (h) The Realisation of Truth enables us to actually see the immovability of Atman. The Realisation of Atman (Atma Dhyana) does not allow other and useless ideas to approach the lovers of Truth; they run away from them, even unknown to them. (i) Then "I and mine" disappear and the real "I" shines in the form of "Light of Conscience." This Light does not only shine in such people (Bhaktas of Sri Ramana) but also enlightens other people too. (j) The devout bhaktas of Sri Ramanasath Guru do enjoy this blissful state devoid of Aham'kâra and Mamakar (self-esteem and pride) (k) The meditation of Silent OM bestows every good thing on us. It also leads us to and enables us to abide in Sahaja. Nirvikalpa Samadhi (the natural and changeless oneness with, and absorption in the immense, immeasurable and immovable Atman.)

(114-1) "GURU IS THE INCARNATION OF GRACE." (a) The individual egoism known as "I" manifests itself and troubles every jiva (animal)<sup>104</sup> in the form of good and bad (gold fetters are as finding as iron ones). The Universal Maya follows it and submits the various jivas to different troubles, without limit. Do these troubles have no end? Why not, there is an end. It is this: (b) The Invisible Grace, in order to enable jivas to be associated with the knowledge of God appears in the world in the form of man. It eats drinks sleeps and experiences both pleasure and pain as ordinary mortals do. The grace separates men from their self-imposed bondage. (c) Further the Grace asserts it has the right to get the bodies mind wealth and even lives of men and teaches

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THE BLESSED VISIONS OF GRACE

Pranavananda of Vellore

(continued from the previous page) them to liberate them from vain attachments to mundane things. (d) You are of the form of Consciousness untouched by these things You are the inherent spirit that knows Truth. (e) The Path is: Enter your Heart by the door of enquiry "Who am I?" and always live in the Heart. Then the ignorance which covers you will flee and you will attain bliss. "Blessed are the pure in heart for they see God - in themselves." Adore it by means of meditation. The adoration of atman is to be One with it. (f) THAT in which there is no time space or causation, which destroys root of bondage, no beginning middle or end, which is not the accumulation of these things and yet knows them - is the Consciousness. By the practice of Consciousness free yourself. The constant living in Atman makes attachment quit of its own accord. (g) The Light of Grace, like the splendour of the meridian sun, flashes abruptly in time. Nothing else stands before it. The lit camphor burns away completely and the flame becomes extinct. Similarly Grace appears, wipes off all visible things and disappears in

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<sup>104</sup> This usually is translated as "soul" or "living being" rather than "animal." – TJS '15

Its own invisible light. (h) The moment the Grace is directly seen and experienced by the jiva he gets the and realises that he himself – the jiva – is that Light. (i) Abiding in the remembrance or recollection of Self is serving the guru. (j) The state of Sahaja. Samadhi is the natural and unchanging deep meditation atman. Though we are busy with and engaged in our daily doings, which we ought to do, we should never be without the thought and touch of Consciousness of Atman. The seeker of truth till he gets and experiences the bliss does not seek or take rest and he does not care about anything else. The involuntary submission and disappearance of Ahankar (egoism) is the grace of Guru, the silent AUM. (k) When the qualified egoism known as “I” disappears, the prime pure and unqualified egoism, the endless “I” makes its appearance. This wipes away all worldliness and then vanishes in silence. (l) The endeavourless, natural and steadfast stand in atman alone is grace. (m) The “I” is only one and not two. Because of its association with the mind, it is called “qualified.” The wide spread of the light of one’s self-knowledge devoid of egoism is AUM. (n) The never flinching practice of self-meditation on atman enables the meditator to become involuntary and natural (sahaja.) This is guru and guru’s grace.”

(115-1) Pranavanandam does not know, nor does he want to know the cause of the prolonging of his earthly life. It is our Sri Guru’s plan. His simple prayer is “Lord! They will be done.” Happy are they who always live in “Silence.” The Silence is OM.

“I am almost bedridden, too weak even to walk and very poor in other matters. I am unable to explain them. The only thing I am happy and contented and strong in is ‘I am in the silent enjoyment of OM in my heart.’ I shall not see you – the physical frame – with these fleshly eyes, I fear. The oil in the lamp is almost exhausted and the flame is approaching the extinguishment – in Sri Ramana Brahman – the Om.

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## THE BLESSED VISIONS OF GRACE

Pranavananda of Vellore

(continued from the previous page) In worldly sense of view the condition of this poor man is weak in body and miserable, but in the heart of his heart he is strong, for his life and living are in Ramana Guru. At times he does not even have three pies to purchase some greens or a brinjal or a plantain to be made sauce for his meals. In trouble and in pain also he sees the grace shining bright, cheering him up with the words: ‘Cheer up! never be without the remembrance of your Self. I am always with you.’ The enclosed is the expression or explanation of what I have been and am still doing helped and guided by the unseen Grace of the unknown Force – the Incarnation of which is Sri Ramana.”

(116-1) “Brother! we are gentle and simple sheep, and mild and weak lambs in the fold of Sri Ramana. He is our shepherd. With the rod of protection in his hand, he guards us from the attack of lust, anger and cupidity – the three fierce qualities that bring

destruction to jīvas.<sup>105</sup>

“The ways and deeds of the Unseen Force are really invisible until they are actually experienced. Better it is, therefore as Sri Ramana Guru said, ‘to submit ourselves completely to the will of Paramātmā<sup>106</sup> Force that bears the Universal burden.’ Yes brother! to attain Atman is easier than to retain it. But know we should that constant attainment enables the attainer to retain it permanently and be happy. Throw the burden of management of your future on Sri Ramana Force and think not of it. His life is the tangible illustration and guide to us. The Sri Ramana Force will take care of your future, see that your wants are supplied and you are happy. Make your heart his throne. Live in the consciousness of Atman. Obey the dictates of Conscience which is Sri Ramana Paramātmā. Be happy and contented with the condition he places you in. It is his will and pleasure to mould as – his children – into his own Form – the Eternity. ‘Lord, they will be done!’ should be the silent prayer of us to him. Let our thought be always centred in the fullness of Grace – Sri Ramana. The car or carriage of Samsara of Pranavanam has the zig-zag motion on the straight road of Sri Ramana. But his heart’s car is running straight to the house of Peace and Grace. Why? His heart is in Him – Sri Ramana – I am happy. I am in him and he is in me and we are one in one.”

“May we live in Sri Ramana – the Bliss and Peace in Silence which is Om! May our religion be the Religion of Love! The mind of Pranavanandan is absorbed in the Grace of Sri Ramana Guru who is the witness thereof. May we live always in Love! Love is Peace, Peace is Bliss, and Bliss is the Consciousness of Atman. Blessed and most sublime is the state, which is untouched both by the Reality and the Unreality. May Sri Ramana grant this boon to us. OM. The attainment of the state of the river lost in the ocean is the best means for the perfect stoppage of the rising of thoughts and ideas wherein the Peace reigns supreme.”

## **Norma Hutzler: Unpublished Manuscript**

117

Unpublished Manuscript

NORMA Hutzler<sup>107</sup>

(137)

(117-1)<sup>108</sup> A person in difficulties is in a whirlpool of things that seem to be all wrong. The cry within one is, “What to do?” These difficulties may have come to the surface suddenly, but like a boil that has just come to a head, they have been accumulating for a

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<sup>105</sup> “jeevas” in the original.

<sup>106</sup> “Paramathmie” in the original.

<sup>107</sup> I know that she was a serious student of PB’s who lived with her husband in Dayton Ohio; they helped PB’s son, Kenneth Hurst when he was starting out by hiring him into their advertising firm. – TJS ‘15

<sup>108</sup> The paras on this page are numbered 1 to 4; they are not consecutive with the previous page.

very long time. They are the result of a great many wrong ideas expressed in action for a long time. They are tangled threads of a person's being that must be untangled and reused correctly. What must you do? Stand quiet. Yes, right now. Perfectly quiet. And listen carefully. Put other thoughts out of your mind. Just relax....Stand guard right now over every thought and consequently feeling, words, actions. Thus you will be avoiding an added mistake, and you will be undoing a past mistake. How? This way. Life is a continuous succession of problems. Until we learn to solve a problem correctly it comes back to us again and again in different settings with different people, different costumes. But fundamentally it is the same problem and always due to our wrong conception of the problem. We made the same mistake in working it. Think of the problem correctly and at once the tangled threads of past mistakes (pertaining to that specific problem) become obvious, understandable, and the threads straighten out automatically. Do it right. You say, "I'm so bewildered, I don't know what is right." You can learn it now. It's simple, 1st, Be kind, 2nd, Be truthful, 3rd, Be honest, 4th, Take full control of the present by watching carefully every thought, word feeling and action now. Push out of your mind every negative thought.

(117-2) Your teacher - no matter how far developed - is only a student like yourself. Do not Deify (put on a pedestal) or disappointment will follow. Open your mind in absolute trust to guidance from him How to think, feel talk act, not what to think, feel etc. Listen to your teacher. Don't speculate as to whether genuine or pretender. Results will tell.

(117-3) Organised groups or sects are good-for beginners [but]<sup>109</sup> they should avoid fanaticism.<sup>110</sup>

(117-4) Oxford Groups criticism, believed to be insincere fraudulent "confessions," temporary effects, emotional and theatrical display of ego. No criticism tolerated. "guidance" technique has no depth. No diversion between still voice of true conscience and merely deep rooted desires.

(117-5) The only Authority the seeker should acknowledge is results. Judge all so called authorities by this the most reliable standard.

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UNPUBLISHED MANUSCRIPT  
Norma Hutzler  
(138)

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<sup>109</sup> PB himself inserted "but" by hand.

<sup>110</sup> PB himself inserted period by hand

(118-1)<sup>111</sup> essay: Be Truthful. And I mean truthful! There are no little or littler or medium or big lies. There are only lies. Every one of them gets you into a tangled thread; you may not see it! But it tangles! You must be in business? I reply, you must not lie in business or any other time or place. From this moment on Know that when you lie (even if from habit) you must undo the thread 'save yourself by laughing healthily at yourself and immediately into your lie.' You'll admire yourself – no matter what the other fellow may think. And your business (whether housework or cash register) will be a clean, bright place that anybody can see. No dark hidden ashamed corners. Each lie you're tempted to tell and don't tell, untangles a lie thread in the past. It may be a struggle not to lie, especially in business or other organisations. But you won't lose really. Besides you'll have peace of mind, the respect of people you deal with, business or [socially.]<sup>112</sup>

## **Marco Pallis: Preface to Introduction to Study of Hindu Doctrines by René Guénon**

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INTRODUCTION TO STUDY OF HINDU DOCTRINES

Marco Pallis

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(119-1)<sup>113</sup> "In view of the fact that the author's message is addressed in the first place to the Western reader, whose need is in some senses the most pressing since the dwindling away of his normal tradition has left him well-nigh without guidance in his

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<sup>111</sup> The para on this page is numbered 5 making it consecutive with the previous page.

<sup>112</sup> The original editor deleted ""INTERVIEW NORMA HUTZLER

(44) Do not allow would-be disciples to push you into a false position. Be resolute---keep them at arm's length. Let them come to see you only at sufficient intervals. Each time point out their need of self-dependence and your refusal to be a leaning-post. Make clear that they must do their own work.

(45) If God wants you to have a wife, a secretary, a house, etc., then the right circumstance will be brought about to make this possible. So if they do not happen, it may well be that God does not will it, and you must be resigned and accept.

(46) The only occult experiences of another world I know of are those in a dream-like state: but they have no more value than that.

(47) It is unwise to tell a lie, even a white lie. For further lies have later to be told to support the first one, without end. And in the end a lie always gets found out, the truth cannot be hidden. Only in abnormal ones, as under Nazi rule where life was in danger, may the truth be falsified as being the lesser of two evils.

(48) I do not believe any master helps disciples: it is God that does it. Even where they feel the help coming from him, they are mistaken and deceive themselves. In their weakness they look for a tangible object for worship and help, but the proper object is intangible Spirit." by hand.

<sup>113</sup> The paras on this page are unnumbered.

quest for knowledge, it is imperative that he should be warned against taking the author's strictures on various features of Western civilisation as evidence of some missionary activity or other on behalf of a particular traditional form. Such a warning might seem superfluous, for the author himself is repeatedly at pains to repudiate any such suggestion; but past experience has shown that some people refuse to be disarmed by any denial, because their own predilection for controversy and proselytism leads them to attribute a similar attitude to others; and it will not be surprising even after this caution, if some would-be critic asserts that M. Guenon wishes to discredit Christianity and to convert the Europeans into Hindus – as if Europe were not already sufficiently un-Christian through its own efforts.

In the East misconceptions of this type are practically unknown, for it has not yet been forgotten there that if Ultimate Truth is one and only the language of truth necessarily consists of many dialects, adapted to the needs of different races and individuals; with the recognition of the distinction between principal knowledge and the differing forms through which it must express itself if it is to become intelligible to minds as yet unperfected, the wish to carry on any kind of propaganda can scarcely arise. But it is quite otherwise with people who are almost completely possessed by the demons of sentimentality, and it is therefore necessary to repeat again and again that, for the Westerner, the first-fruit of assimilating that metaphysical knowledge which has “accidentally” been preserved in the East while being forgotten in Europe would be the reconstitution of a traditional civilisation in the West complete in all its orders, whether intellectual, social, artistic or otherwise; but such a civilisation, in its outward form, would necessarily be adapted to the special requirements of the European temperament. The present situation of the West is rather to be compared to that of the foolish virgins who, through the wandering of

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(continued from the previous page) their attention in other directions in other directions had allowed their lamps to go out; in order to re-kindle the sacred fire, which in its essence is still the same wherever it may be burning, they must have recourse to the lamps still kept alight by their wiser companions; but once relighted, it will still be their own lamps that they will be lighted by, and all they will then have to do is to keep them properly fed with the kind of oil at their own disposal, refined and perfumed as befits their immediate purposes. A Hindu somewhere has written that the inability of Westerners to interpret the East is bound up with their failure to penetrate the deeper meaning of their own sages and even of the Gospels. Reciprocally, it may be said that by a genuine assimilation of the essential content of the Eastern traditions, they might be helped to recapture the spirit that dwells at heart of Christianity itself, instead of

restricting themselves, as generally happens, to a humanistic transcription of the doctrine many of them still profess, that relies of its authority almost exclusively on "historical facts" that can be placed and dated, thus relegating to the background the universal character of its fundamental truth.

Such are the benefits that Westerners might hope to derive from the serious pursuit of that knowledge to which this and kindred volumes are able to introduce them; yet it is questionable whether the practical value of a book such as this would be any the less for present day Indians and other Orientals; since so many of them, through being made to suffer the elaborately organised ignorance that passes under the name of a "modern education"—often dearly purchased for them by still pious but unsuspecting or complacent parents—have had their powers of discernment so disastrously upset that they seem no longer capable of receiving ideas through the medium of their own language; and their hazardous hypotheses, even those relating to their own traditional doctrines, provided they have been put forward by some European sociologist or philosopher, is evidence of a state of mind that can only be described as defeatist; and among these people are to be found men of supposedly high standing and illustrious lineage, occupying responsible positions as rulers, leaders, or instructors, but whose professed leadership is of the very essence of dependence and servility.

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To minds and wills in such a state, it may prove a salutary tonic to come upon the work of a European by birth, though an Oriental by spiritual affiliation, who is able to reinterpret their own tradition for them and to remind them that the highest conceivable knowledge is there for the asking at their own doorstep, while at the same time enlightening them as to the true nature of Western civilisation both by giving it credit for some genuine achievements as well as by exposing its many deficiencies. Part II in particular, by explaining the precise shades of meaning of many terms that English-speaking Orientals frequently make use of but only half-understand because their fluency in the foreign language is superficial and does not extend to the background, can be of the greatest service in helping these people to restore order to their bewildered thoughts. Besides, it is not only those who have gone so far in surrender who can derive profit from the reading of this book; for it is comparatively rare to find anyone in the East who has become possessed even of a smattering of Western languages or literature or science and who has not at the same time unconsciously fallen a victim to some confusion; though in many cases the damage is still superficial and if once it were repaired the experience might help to render the

patient immune to possible reinfection.

For instances of this sort of thing one has only to glance through many of the newer Hindu publications in English, even some that sincerely believe that they are expounding the orthodox teachings, in order to discover passages where quite unjustifiable concessions have been made to the modern outlook, especially under its pseudo-intellectual form of "science," in an attempt to show that the ancient Hindu texts agree with certain fashionable theories of the present day, as if this were bound somehow to enhance the authority of the texts in question; besides, these comparisons usually rest on the basis of some quite misleading assimilation of Sanskrit and English terms. Again and again one comes across remarks that imply an acceptance of the modern Western scale of values, as if that were an unquestionable criterion of validity. To mention one case, in an exposition of the theory of caste, we have seen the Shudras actually assimilated to the "proletariat," which is quite preposterous since

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(continued from the previous page) the Western "proletariat" and "bourgeoisie" alike, by their plainly recognisable characteristics, clearly fall under the head of Chandalas or men deprived of vocation. So also, in another passage of the same work, in describing the four ashramas or stages of life, it was suggested that attendance at school conceived after the Western fashion might be accepted as an equivalent alternative to the period traditionally due to be spent under the tuition of the guru! Another particularly common form of error, which crops up continually, is bound up with the use of such terms as "evolution" and "progress," with all the loose thinking to which they give rise; and these examples could be multiplied almost indefinitely.

As for those who are not Hindus by tradition, such as Moslems, Buddhists, Chinese and others, they will find this work hardly less useful, for its first two sections will serve their needs equally well, and all they will have to do is to supply part III for themselves, by substituting the doctrines of their own traditional form in place of the Hindu doctrine within the general framework as here laid down. So also in the last part, they will soon perceive that Hinduism is not alone in having been travestied by those who dabble in the interpretation of the Eastern teaching, and that the other traditions have all at some time suffered in like manner.

In conclusion a word should be said about those Orientals – and they are still a majority though an un-vocal one – who have not departed from their traditional norms and many of whom might in a sense be compared to children, innocent indeed but as yet untried in the crucible of temptation. Clearly those among them who have actually attained a high degree of metaphysical realisation stand in no personal danger, for they come under the Gospel denomination of the "chosen" whom henceforth no satanic

assault can by any means cause to fall away. But for all those who are of lesser degree, the danger is real in view of the continual pressure around them, and it is good policy to be forearmed.

Thus, if for the Westerner a true knowledge of the traditional doctrines offers the only effective means of escaping the impending disaster that so many dread but feel powerless to prevent, through a process of inward reintegration and of reform in the literal

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(continued from the previous page)<sup>114</sup> sense of the word, so also for the Easterner it remains the indispensable means of consolidation, self-renewal, independence and recollection; and for the two jointly it spells the bridging of the existing rift.

### **René Guénon: Introduction to the Study of Hindu Doctrines, Part II, Chapter III Theosophism**

(123-1)<sup>115</sup> Although one may feel obliged to respect at least the good faith of the official orientalist even while deploring their lack of vision, the same no longer applies when dealing with the authors and propagators of certain theories which must now come up for discussion. These theories can only result in bringing discredit on Oriental studies and in turning away serious-minded though ill-informed people by offering them a tissue of incoherent absurdities, quite unworthy of attention, as an authentic expression of Hindu doctrines. The spreading of such idle imaginings not only has the disadvantage just mentioned, which is bad enough in itself, but, like the dissemination of many other similar notions, it is also eminently suited to upset the balance of those feeble minds and unsteady intellects who take such things seriously; in this respect it constitutes a real danger for the average intelligence, a danger which has already revealed itself by only too many sad examples.

These activities are all the less innocuous because the Westerners of today show a marked tendency to let themselves be taken in by everything which savours of the extraordinary or the marvellous; the development of their civilisation in an exclusively practical direction, by depriving them of all effective intellectual guidance, opens the door to every kind of pseudo-scientific and pseudo-metaphysical extravagance,

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<sup>114</sup> "Rene Guenon" at the top of the page

<sup>115</sup> This para was numbered b in the original. The source text can be found on page 313 of the book. I have corrected the various typos and changed words to match the book, not PB's pdf.

unlikely though it is that such things could ever be sufficient to satisfy the sentimentalism that plays such an important part in their lives, as a secondary consequence of that same absence of true intellectuality. Furthermore, the habit of giving precedence to experimentation in the scientific field, of clinging almost exclusively to facts and of attributing greater value to them than to ideas, helps to strengthen the hands of all those investigators who, in order to substantiate the most unlikely theories, claim

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(continued from the previous page) to base their hypotheses on phenomena of some kind or other, whether real or imaginary, often insufficiently verified and in any case wrongly interpreted; such people stand a much better chance of success with the general public than persons who, being desirous of teaching serious and well-founded doctrines only, address themselves exclusively to pure intelligence. This also makes it possible to explain quite naturally a fact which is noticeable in England and still more so in America, and which at first sight might appear rather surprising, namely, the association of an exaggerated development of the practical outlook with the almost unlimited dissemination of all sorts of follies of a would-be religious nature, in which both the experimentalism and the false mysticism of the Anglo-Saxons are simultaneously pandered to; this goes to prove that, despite appearances, the most "practical" mentality is not always the best balanced. Even in France, the danger we are describing is not negligible though it may be less obvious; indeed quite the contrary is the case, since a propensity to imitate anything foreign, coupled with the influence of fashion and the intellectual snobbery of society, all work together to favour the expansion of such theories in certain quarters and to supply the material means for their still wider dissemination, through propaganda assuming many different forms in the hopes of reaching the most diverse sections of the public.

The nature of the danger and its gravity do not permit of any circumspection in our attitude towards those who are responsible; here we are in the realm of charlatanism and phantasmagoria, and though one may sincerely pity the simple-minded people who go to form the great majority of those taking pleasure in such things, the same cannot be said of certain others who consciously set out to mislead their followers for their own ends, of whatever nature these may be; such people are only fit to inspire contempt. Moreover, in matters of this kind there are several different ways of becoming a dupe, and adherence to the theories in question is far from being the only way; even those who for various reasons set out to combat these theories are for the most part insufficiently forearmed, so

(continued from the previous page) that they commit the involuntary but nevertheless cardinal error of mistaking what is only the product of a purely Western aberration for genuinely Oriental ideas; their attacks, often inspired by the most laudable intentions, are deprived on that account of all effective power. On the other hand, certain of the official orientalists take these theories seriously; we do not mean to say that they regard them as true in themselves, for, given the special point of view they have adopted, the question of their truth or falseness does not even enter their minds; they wrongly consider them, however, to be representative of a certain part or aspect of the Eastern mentality, and it is through their own lack of knowledge of this mentality that they are deceived, the more so because they do not feel themselves threatened by any serious competition from that quarter. Sometimes strange alliances take place, notably in the field of the "science of religions" where the case of Burnouf is an example; perhaps this fact can be explained quite simply by the anti-religious and anti-traditional tendency of this so called science, which naturally places it in a relationship of sympathy and even of affinity with all the subversive elements which by different means carry on a parallel and corresponding activity. Anyone not content to rely solely on appearances could make some very curious and instructive observations in this as in other fields, showing how disorder and incoherence, or what appear as such, can sometimes be turned to account with a view to the execution of a well-defined plan, unperceived by those who act as its more or less unconscious instruments: these are in a sense political devices, though of a somewhat special kind; moreover, contrary to what might be supposed, politics, even taken in the narrower sense usually given to the word, are not altogether divorced from the matters which we are considering at the moment.

Among the pretended doctrines which exercise a nefarious influence over fairly extensive sections of the Western public, and which, being of quite recent origin, can in most cases be classified under the common denomination of "neo-spiritualism," there are some, like Occultism and Spiritualism, of which

(continued from the previous page) we need say nothing here, because they have no point of contact with Oriental studies; the one with which we are more particularly concerned, though it has nothing Eastern about it except the exterior form under which it is presented, is what is known as "Theosophism." The use of this word, though

people are not quite agreed about it, is sufficiently justified as a precaution against confusion; it is certainly not advisable in this case to employ the word “Theosophy,” which has long served to describe something belonging to the field of Western speculation which is quite different and far more worthy of respect, its origins being traceable as far back as the Middle Ages; here we are only concerned with conceptions that belong exclusively to the contemporary organisation styling itself the “Theosophical Society” the members of which are known as, “Theosophists” – an expression in common use in English – and not “Theosophers.” We are not able, neither do we wish, to give here, even briefly, a historical account, however interesting it might be in some respects, of this “Theosophical Society,” the founder of which, thanks to the extraordinary influence she exerted on her surroundings, was able to turn to account the distinctly varied knowledge she possessed, which is however completely lacking in her successors; her so-called doctrine, made up of elements borrowed from the most diverse sources, often of doubtful value and assembled together in a confused and barely coherent syncretism, was first presented as an “esoteric Buddhism” which, as we have mentioned earlier on, is purely imaginary; it has recently led to the formulation of a so-called “esoteric Christianity,” which is no less fanciful. This organisation of American origin, while posing as international, has become purely Anglo-Saxon in its leadership, with the exception of a few dissident branches of little importance; in spite of all its efforts, supplemented by a protection that it owes to certain political considerations which we will not examine here, it has never succeeded in recruiting more than a small number of misguided Hindus, profoundly despised by their compatriots, but whose names help to take in ignorant Europeans; besides, it is fairly widely believed<sup>116</sup>

## **Aleister Crowley**

(126-1) ALEISTER CROWLEY: (1) Ananda (Bliss) prevents us from perceiving the true nature of the phenomenon. In higher mystic states we find that the yogi has learnt how to suppress it. (2) The Master confesses that he has lured the disciple by the [promise of joy, as the only thing comprehensible by him,]<sup>117</sup> Ananda, bliss – and its opposite, pain – mark the first steps of the path. Ultimately both are transcended in the attainment of peace.

## **René Guénon: Introduction to the Study of Hindu Doctrines, Part II, Chapter III Theosophism**

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<sup>116</sup> This para continues on page 127.

<sup>117</sup> “promise of joy, as the only thing comprehensible by him,” was typed below the line and inserted with an arrow.

(continued from the previous page) in India to be nothing more than a protestant sect of a rather special kind, an assimilation which its personnel, its methods of publicity and its “moralistic” tendencies alike seem to justify – not to mention its hostility, now disguised and now violent, towards all traditional institutions. Under the heading of intellectual productions, we have witnessed the appearance, after the earlier indigestible compilations, of quantities of fantastic narratives, the results of the special “clairvoyance” which, so they say, is acquired through the “development of the latent powers of the human organism.” There have also been some rather ridiculous translations of Sanskrit texts accompanied by still more ridiculous commentaries and interpretations, which their authors dare not exhibit too publicly in India, preferring rather to retail other works in that country which distort the Christian doctrine under the pretext of revealing its hidden meaning; if Christianity contained no greater mysteries than these, secrecy would be inexplicable and moreover objectless, for it goes without saying that it would be a sheer waste of effort to look for profound revelations in all these “Theosophical” effusions.

What appears at first sight to be characteristic of Theosophism is the use of a rather complicated Sanskrit terminology, the words of which are often given a meaning quite different from the ones they really bear; this is not surprising, seeing that they serve merely to cloak essentially Western conceptions, as far removed as possible from Hindu ideas. Thus, to quote an example, the word karma, which, as already stated, means “action” is regularly used in the sense of “causality,” which is worse than an inaccuracy; but what is more serious still, this causality is conceived in an entirely special way, by a false interpretation of the theory of the apūrva<sup>118</sup> which we set forth in our chapter on Mīmāṃsā whereby people manage to distort it into a moral sanction. We have already given sufficient explanations on this subject to enable the reader to gauge the confusion of points of view which this travesty presupposes, even stripped of all the incidental nonsense with which it is surrounded. Howbeit, the chief point is that it shows to what extent Theosophism has been permeated by the sentimentality

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<sup>118</sup> “unprecedented, not having existed before; the remote or unforeseen consequence on an act”  
– Monier Williams Dictionary

(continued from the previous page) peculiar to Westerners. Moreover, in order to realise how far it has pushed moralism and pseudo-mysticism, it is only necessary to refer to any one of the works where these conceptions have been set forth; and indeed, when one examines publications of more recent date it is noticeable that these tendencies {become even more accentuated, perhaps as a result}<sup>119</sup> of the ever increasing intellectual mediocrity of the heads of the organisation and perhaps also because this orientation is really the one that corresponds best with the goal they have set themselves. The only real use of the Sanskrit terminology in Theosophism is to endow that which occupies the place of doctrine in it – for we cannot consent to call it a doctrine – with an appearance calculated to create an illusion in the minds of Westerners and to win over a certain number of those people who hanker after whatever is exotic in form but who, as far as the substance is concerned, are only too glad to discover conceptions and aspirations agreeing with their own ideas, since they are incapable of understanding the least part of the authentically Oriental doctrines; this state of mind, which is typical of the so-called “intelligentsia,” is comparable to that of the philosophers who feel the need of having recourse to unusual and high-sounding words in order to express ideas which, fundamentally, do not differ greatly from those of the common herd.

Theosophism attaches considerable importance to the characteristically Western and modern notion of “evolution,” and like most of the branches of Spiritualism, with which it is fairly closely connected through its origins, it associates this idea with that of “reincarnation.” The latter conception seems to have first made its appearance among some of the socialist dreamers of the first half of the nineteenth century, who saw in it a way of accounting for the inequality of social conditions, which in their eyes was particularly shocking though in reality it is quite a natural thing; to anyone who understands the principle of the institution of caste, founded on the differences of individual natures, the problem does not even arise. Besides, theories of this kind, like those of “evolutionism,” really explain nothing;

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(continued from the previous page) while putting the difficulty back into the past, one might even say indefinitely, they finally allow it to remain in its entirety – given that a difficulty really does exist; and if it does not, why then this theorising? With regard to the assertion that the origin of the “reincarnationist” conception goes back to antiquity, this claim is founded on nothing but the misunderstanding of certain symbolical

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<sup>119</sup> “Be” in the original. We have inserted “become even more accentuated, perhaps as a result” per the original source.

expressions such as has lent support to a crude interpretation of the Pythagorean “metempsychosis,” in the sense of a sort of psychic “transformism;” similarly, it has been found possible to take for a succession of terrestrial lives what is really, not only in the Hindu doctrines but also in Buddhism, an indefinite series of different states of existence, each state having its own characteristic conditions, differing from those of other states and constituting for the being a cycle of existence which it can only pass through once – earthly existence, or still more generally, corporeal existence thus representing only one particular state among an indefinite series of others. The real theory of the being’s multiple states is of supreme importance from the metaphysical point of view; we cannot develop it here, but we have been obliged to allude to it, notably in connection with the apūrva and the “concordant actions and reactions.” As for “reincarnationism,” which is but an inept caricature of theory, all Orientals, with the possible exception of a few ignorant and more or less Westernised persons whose opinion is of no value whatsoever, are unanimously opposed to it; moreover its metaphysical absurdity is easily demonstrable, because to admit that a being can pass more than once through the same state is tantamount to admitting a limitation of the Universal Possibility, that is to say, to denying the Infinite, and this denial is in itself contradictory in the highest degree. There are good reasons for making a special effort to combat the notion of “reincarnation,” firstly, because it is flatly opposed to the truth, as we have shown in a few brief words and secondly from another more contingent motive, since this idea, made popular by Spiritualism, which is the most unintelligent as well as the most widespread of all the “neo-spiritualist” schools, is one of the principal agents of that mental aberration which we spoke of at the

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(continued from the previous page) beginning of this chapter, and to which far greater numbers of people fall a victim than might be thought likely by those who are not well acquainted with the facts. We cannot,<sup>120</sup> of course, afford to spend much time over this question here; but it may be added that whereas Spiritualists try to prove their theory of “reincarnation,” as well as the immortality of the soul, “scientifically,” that is to say by the experimental method – though this method is quite incapable of yielding the smallest result in this direction – the majority of Theosophists seem to see in the idea a kind of dogma or article of faith, which must be accepted from sentimental motives, but without seeking to establish it by means of any rational or sensible proof. This clearly shows that we are dealing with an attempt to constitute a pseudo-religion, in competition with the real religions of the West, and more especially with the Catholic

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<sup>120</sup> comma missing in PB text

Church, for, as far as Protestantism is concerned, it finds no difficulty in accommodating itself to a multiplicity of sects, to which it seems to give birth spontaneously because of its want of doctrinal principles. This Theosophical pseudo-religion is at present trying to assume a definite form by taking for its central theme the forth-coming appearance of a “great teacher,” who is represented by his prophets as the future Messiah and as a “reincarnation” of Christ: among the various transformations of Theosophism, this one, which sheds a remarkable clear light on its conceptions of an esoteric Christianity,” is the latest in date, anyway up till now, but it is not the least significant of its many changes.

## **René Guénon: Introduction to the Study of Hindu Doctrines, Part II, Chapter IV Vedânta Westernised**

(130-1) Mention must now be made of certain “movements” belonging to an order of ideas more or less akin to Theosophism; in these movements, the inspiration of which was entirely Western even though they arose in India itself, an important part was played by the political influences alluded to in the preceding chapter. Their origin goes back to the first half of the nineteenth century, when Ram Mohan Roy founded the Brahma-Samaj or, “Hindu Reformed

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(continued from the previous page) Church,” the idea of which had been suggested to him by Anglican missionaries, and in which a “religious office” was organised, closely modelled on the pattern of Protestant services. Up to that time there had never existed anything meriting the denomination of “Hindu Church” or “Brahmanic Church,” for the essential point of view of the Hindu tradition and the nature of the organisation corresponding to it were incompatible with such an assimilation; it marked in fact a first attempt to convert Brahmanism into a religion in the Western sense, and at the same time showed that its promoters wished to make of their venture a religion animated by the self-same tendencies that characterise Protestantism. As was to be expected, this “reforming” movement was warmly encouraged and supported by the British Government and by British missionary societies in India; but it was too openly anti-traditional and too flatly opposed to the Hindu spirit to succeed, and people plainly took it for what it really was, an instrument of foreign domination. Furthermore, as an inevitable consequence of the introduction of “free private judgment,” the Brahma-Samaj soon split up into numerous “churches,” like Protestantism, which it came to resemble more and more, to the point of earning the designation of “pietism;” and after

many vicissitudes that it would be pointless to recount, it ended by dying out almost completely. However, the spirit that had presided over the birth of this organisation did not confine itself to this one appearance, for other similar attempts were set on foot as opportunity offered, though generally with no better success; we will mention one only, the Arya-Samaj, an association founded about half a century ago by Dayānanda Saraswatī, who has sometimes been spoken of as the “Luther of India,” and who was in touch with the founders of the Theosophical Society. It is noticeable that here, as in the Brahma-Samaj, the anti-traditional tendency took as its pretext a return to primitive simplicity and to the pure Vedic doctrine; in order to judge the value of this claim it is enough to note how foreign to the Veda is the “moralism” that forms the chief concern of all these organisations; but Protestantism also claims to restore primitive Christianity in all its purity, and this point of

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(continued from the previous page) likeness is anything but a simple coincidence. A certain cleverness in getting innovations accepted is not lacking in such an attitude, especially in a society that is strongly attached to tradition, with which it would be imprudent to make too open a break; but if the basic principles of that tradition were truly and sincerely accepted, it would follow that all developments that are logically and regularly derived from them would also be admitted; but the so-called “reformers” do not accept this, and thus those who possess a sense of tradition can easily see that the real deviation is in no wise to be laid to the charge of those against whom the “reformers” level the accusation.

Rām Mohan Roy,<sup>121</sup> in particular, aspired to interpret Vedanta according to his own ideas. Though he rightly stressed his conception of “Divine unity,” which however no competent person had ever thought of contesting, he expressed it in terms that were much more theological than metaphysical, and in order to accommodate the doctrine to Western ways of thinking which had also become his own, he distorted it to such an extent that he ended by reducing it to something like a mere philosophy tinged with religiosity, a kind of “Deism” decked out in Oriental phraseology. Such an interpretation is in its spirit as far removed as possible from tradition and pure metaphysic; it represents nothing but a private theory devoid of the least authority, and it entirely ignores realisation, which is the sole object of the whole doctrine. This movement became the prototype of various distortions of the Vedanta, for others were destined to arise in due course and on the invariable plea of drawing closer to the West; in every case, however, it was the East that was to bear the cost of this

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<sup>121</sup> “Ram Mohum Roy” in the original.

accommodation, to the marked detriment of doctrinal purity. It was indeed a foolish enterprise and one diametrically opposed to the intellectual interests of both civilisations; but on the whole it has produced little effect on the Oriental mind, which looks on such attempts as quite insignificant. Truly, it is not for the East to approach the West through copying its mental deviations or by yielding to the insidious but vain persuasions of the propagandists

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(continued from the previous page) of every hue that Europe sends out to it; but it is on the contrary for the West to return, when it is able and willing, to the pure sources of intellectuality which the East, for its part, has never deserted; on that day agreement on all secondary and contingent matters will come of itself almost unsought.

To return to deformations of the Vedanta; although no one of consequence in India pays much attention to them, as we said before, some exceptions must be made in the case of persons who have a special interest in so doing, but one in which intellectuality plays not the slightest part; in fact some of these deformations have arisen from purely political motives. We shall not try to describe here under what circumstances a certain usurping Maharaja of the Shudra caste, actuated by the desire to receive the semblance of an otherwise unobtainable traditional investiture, was led to dispossess the authentic school of Shankaracharya and to install in its place another school, falsely displaying Shankaracarya's name and authority and giving to its head the title of Jagad-guru or "world instructor," which only belongs legitimately to the true spiritual successor of the founder. The new school, as was to be expected, only teaches a defective and partly heterodox doctrine; in order to adapt its expounding of Vedanta to present-day conditions, it pretends to base it on the conceptions of modern Western science, which have nothing to contribute in this field; and in fact it chiefly addresses its teachings to Westerners, even going so far as to confer on several of them the honorific title of Vedanta-Bhushana or "ornament of the Vedanta" a fact which is not without its own irony.

Another still more completely aberrant branch, better known in the West is that founded by Vivekananda, the disciple of the illustrious Ramakrishna though unfaithful to his teaching; it has recruited its adherents mostly in America and Australia, where it runs "missions" and "temples." There Vedanta has become, like Schopenhauer's conception of it, a sentimental and "consoling" religion, with a strong dose of Protestant "moralism;" in this degenerate form, it stands in the position of a natural ally rather than a rival or competitor. The "evangelical" attitude assumed by this pseudo-religion has earned it

(continued from the previous page) a certain success, chiefly in Anglo-Saxon countries; while its inherently sentimental character is well attested by the ardour for propaganda animating its votaries; for, as might be expected, an altogether western propensity for proselytism rages intensely in these organisations, which are Eastern in nothing but the name, apart from a few merely outward signs, calculated to interest the curious and to attract dilettantes by playing on their taste for an exoticism of the feeblest type. This so-called Vedanta, which is a product of that queer American and characteristically Protestant creation called the "Parliament of Religions," and which pleases the West all the better the more completely it is distorted, has practically nothing left in common with the metaphysical doctrine the name of which it bears. No more time need be wasted on it; but it seemed best at least to mention its existence, in order to put people who have heard of it on their guard against possible false assimilations; as for those who have not come across these movements, it is best that they should be made aware of them, since they are not nearly so harmless as might appear at first sight.

### **René Guénon: Introduction to the Study of Hindu Doctrines, Part II, Chapter V Additional Remarks**

(134-1) When discussing Western interpretations, we have purposely confined ourselves to general questions as far as possible in order to avoid raising personal matters which are often irritating and moreover without purpose if one is adopting a strictly doctrinal point of view, as in the present case. It is strange what difficulty most Westerners find in understanding that considerations of this nature prove nothing whatsoever either for or against a conception; this clearly shows how far intellectual individualism, as well as the sentimentality that is inseparable from it, has been carried. In practice, one knows the importance attributed to the most insignificant biographical details in what purports to be a history of ideas, in keeping with the common illusion which makes people believe that they possess real knowledge by the mere fact of having ascertained a name or a date: how could it be otherwise in a society where facts are valued above ideas? It is after

(continued from the previous page) all only natural that the appraising of ideas should be affected by a person's knowledge of the characters and actions of the men to whom they are ascribed, when once those ideas are no longer valued for their own sake, but have come to be looked upon merely as the invention and property of this or that individual, and when, in addition, people let themselves be influenced and even dominated by all sorts of moral or sentimental irrelevancies; in other words, sympathies or antipathies felt for the men who conceived them are carried over to the ideas themselves, as if their truth or falseness could be dependent on such contingencies.

Under these circumstances people are perhaps still prepared to admit, though with reluctance, that a perfectly honourable individual may have formulated and defended more or less foolish ideas; but there is one thing they positively refuse to agree to, namely that some other individual, who is considered unworthy, may nevertheless have possessed intellectual or even artistic qualities amounting either to genius or to talent of some sort; and yet such cases are by no means unusual. If there is one quite unfounded prejudice especially dear to the upholders of "compulsory education," it is the notion that real knowledge is inseparable from what is usually called "moral worth;" there is no logical reason for supposing that a criminal is necessarily an idiot or an ignoramus, or that a man cannot make use of his intelligence and his science for the injuring of his neighbours, as on the contrary quite often happens; nor can we see why the truth of a conception should depend on whether it was put forward by such and such a person; but nothing is less reasonable than sentiment, although some psychologists have gone so far as to speak of a "logic of the feelings." So-called arguments influenced by personal considerations are entirely valueless: that they should be employed in the field of politics, where sentiment plays a major part, is understandable up to a point, when one comes to think of it, although it is hardly a compliment to address one's appeals to a person's sentimentality alone; but to introduce similar methods of discussion into the intellectual field is totally inadmissible. We have thought fit to underline the

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(continued from the previous page) point, not only because this tendency is so general in the West, but also because, had we not made our position clear, certain critics might be tempted to blame us for an attitude which seemed to them too vague and lacking in precise "references," even though we have adopted such an attitude of set purpose and quite deliberately.<sup>122</sup>

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<sup>122</sup> Note, there are several more pages of this material in the original; this excerpt stops at the bottom of page 329 and the next section starts on page 334.

## **René Guénon: Introduction to the Study of Hindu Doctrines, Part II, Chapter V Conclusion**

(136-1) If a few people in the West, through reading the preceding pages, could become conscious of all that is lacking to them intellectually, if they could, we do not say understand, but only just catch a glimpse and a suspicion of it, then this work would not have been written in vain. We do not mean to refer only to the priceless personal gain that would accrue to those who were thus led to study the Eastern doctrines, wherein, if they were endowed with the smallest aptitude of the necessary kind, they would discover knowledge the like of which exists nowhere in the West, and compared to which philosophies that there are looked upon as the sublime creations of genius are but as child's play; there is no common measure between truth comprehended in its fullness, by means of a conception opening out upon limitless possibilities and accompanied by a correspondingly effective realisation, and any hypothesis whatsoever that has been propounded by the essentially limited imagination of an individual. Other results can also follow more general in scope, and related to the former as its more or less distant consequences; here we are alluding to the doubtless long drawn out but none the less effective preparation for an intellectual understanding between East and West.

When speaking of the divergence of the West in relation to the East, which has become increasingly marked in modern times, we said that we did not think this divergence could go on developing indefinitely, in spite of all appearances. In other words it seems difficult to believe that that West, both in respect of its mentality and all its characteristic tendencies, can continue to draw further and further away from the East, as it is now doing, without sooner or later calling forth a reaction which might, under certain circumstances, have the happiest results; in

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(continued from the previous page) deed such an uninterrupted divergence seems to us all the more unlikely since the realm within which modern Western civilisation is developing is, by its very nature, the most restricted of any. Furthermore, the changeful and unstable character peculiar to the West permits us to entertain the hope that a considerable and even a radical change of direction may occur one, day, in which case the remedy would emerge from that very thing which seems to us the chief sign of inferiority; but we must repeat that such a change would proved a remedy under certain circumstances, in default of which the condition of the world could not fail to become still worse than it is at present. This may appear a somewhat vague statement,

and we fully recognise that it is not easy to make it as explicit as one might wish, even by adopting the standpoint of the West and trying to speak to it in its own language; nevertheless it is worth attempting, but with the warning that the explanations we are about to offer do not cover the whole of our thoughts on the subject.

First of all, what we know of the mental characteristics of certain Westerners compels us to say plainly that we have no intention of uttering a single word that could possibly be described as a “prophecy;” it would perhaps not be difficult to create such an impression by publishing the results of a process of deduction couched in suitable terms, but this proceeding would savour of charlatanism, unless one happened to have a predisposition towards a kind of auto-suggestion: of these two choices, the first inspires disgust while the second condition is fortunately not our own. We shall therefore under all circumstances avoid statements that cannot be substantiated, and which are as dangerous as they are useless; we are not one of those who believe that a detailed knowledge of the future would be advantageous to mankind, and in our opinion the discredit attaching in the East to the practice of the arts of divination is fully justified. This, in itself, is a sufficient reason for condemning occultism and other similar speculations that attach importance to this kind of thing, quite apart from additional and far more serious and decisive reasons of a doctrinal nature, which impose a downright rejection of conceptions which are both chimerical and dangerous.

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We admit that it is not at present possible to foresee the circumstances that could determine a change of direction in the development of the West; but the possibility of such a change can only be denied by those who believe that development on the present line constitutes “progress” in an absolute sense. This notion of progress in the absolute is really meaningless, and we have already pointed out the mutual incompatibility of certain lives of development, resulting on the one hand in relative progress in a given field and inevitably on the other hand in a corresponding retrogression in other fields; we said “corresponding,” not equivalent, since one cannot use the latter term when referring to things that are neither similar in nature nor of the same order. This is what has occurred in Western civilisation: researches carried out solely with a view to practical applications and material advancement have necessarily been accompanied by retrogression in the purely speculative and intellectual order; and since there is no common measure between these two realms, the loss on the one side has been incomparably greater than any supposed gain on the other; a man must be suffering from all the mental distortion that afflicts the vast majority of modern Westerners to be able to regard things in any other light. But however that may be, if one only considers that fact that a one-track development is necessarily subject to certain limiting

conditions which are all the narrower when that development takes place in the material sphere, it will be realised that a change of direction such as we have been discussing is almost sure to take place sometime or other.

As for the nature of the events that will lead up to this re-orientation, it is possible that people will one day begin to notice that things which now appear all-important are unable to yield the results expected of them; but this in itself would presuppose a certain change in the general mental trend, even though the disillusion were chiefly sentimental in character, arising for instance from having come to realise the non-existence of a "moral progress" running parallel with the progress called scientific. Indeed, if they are not to be supplied from an outside source, the means of change will necessarily be as mediocre in quality as the mentality which they are

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(continued from the previous page) called upon to influence; but this mediocrity would not augur very well for the results to follow. It is also possible to suppose that mechanical inventions, developed ever further and further, may reach a point where they will seem so dangerous that men will feel impelled to renounce them, either from the terror gradually aroused by some of their consequences, or else following on a cataclysm which everyone is at liberty to picture as he pleases. Even in the latter case, the motive force of the change would be of a sentimental nature, but derived from that side of feeling which relates most closely to the physiological order; and it might be added, but without over-stressing the point, that symptoms connected with both the above mentioned possibilities have already appeared, though on a very small scale, as a result of the recent events that have shaken Europe; however, these events have not yet assumed sufficiently large proportions, whatever people may think, to bring about deep and lasting effects in the direction we are discussing. Furthermore, changes such as we have in mind could either come about slowly and gradually, requiring several centuries in which to mature, or on the other hand they might occur rapidly after sudden and unforeseen upheavals; however, even in the first case, it is probable that a moment will come when a more or less violent rupture will take place, amounting to a real severing of continuity with the pre-existing state. In any case we fully admit that it is impossible to calculate the date of such a change beforehand, even approximately; however, truth compels us to add that those who possess some knowledge of the cyclic laws and their application to historical epochs might allow themselves at least a few forecasts in order to determine periods comprised within certain limits; but here we shall abstain entirely from entering into questions of this kind, the more so since a knowledge of the laws we have just alluded to has sometimes been falsely claimed by persons who found it all the easier to speak of such things the less they understood them: this last observation must

not be taken for a paradox, for it expresses something that is literally a fact.

The next question to be asked is this: supposing certain events bring about a reaction in the west at

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(continued from the previous page) some date as yet unspecified, causing those things to be given up that form the substance of present-day European civilisation, what results must be expected to follow? Several eventualities are possible, and it is well worth pausing to consider the various hypotheses corresponding to them: the most unfavourable result would occur if nothing were introduced to take the place of the civilisation in question, so that, as it disappeared, the West, abandoned to its own fate, would sink into the lowest forms of barbarism. To understand this possibility, it is enough to call to mind several examples of civilisations that have been entirely obliterated, even without having to go back beyond what are called historical times. Some of these civilisations belonged to peoples who disappeared along with them, but this fate could hardly apply except to fairly localised cultures; in the case of civilisations enjoying a widespread extension it is more likely that the survivors would find themselves reduced to a degenerate state more or less comparable with that which, as we remarked earlier is represented by certain of the present-day savages; it is hardly necessary to spend a long time pointing out the disquieting nature of the picture called up by this first hypothesis.

The second eventuality is the one in which representatives of other civilisations, namely Eastern peoples, in rescuing the western world from this incurable decay, would assimilate it by consent or by force, either as a whole or in respect of some of its component parts – that is assuming that the thing were possible and that the East were willing to do this. It is to be hoped that no one is so blinded by Western prejudice as not to recognise how much this hypothesis is to be preferred to the first one; under such circumstances there would doubtless be a transitional period of extremely painful ethnical revolutions, which are difficult to picture but which in their final result would be of a nature to compensate for the damage certain to be sustained during a catastrophe of this kind; but in that case the West would have had to forego its own character and would find itself absorbed purely and simply.

For these reasons a third possibility may be regarded as being far more favourable from the western point of view, though merely equivalent, truth to tell

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(continued from the previous page) from the general point of view, of humanity, since, were it to be fulfilled, its effect would be to have brought about the disappearance of the Western anomaly, not by suppression as in the first case, but, as in the second, by a return to true and normal intellectuality; but this return, instead of being imposed under duress, or at most accepted and experienced through external influence, would in this case be effected voluntarily and as it were spontaneously. It is easy to see what this last possibility implies, if it is to be realisable: it would mean that the West, at the very moment when its development in the present direction was nearing its end, had succeeded in discovering within itself the principles of a development in a different direction, which it would thenceforth carry out in quite a natural manner; and this fresh development, by turning its civilisation into something comparable with those of the East, would allow of its occupying in the world, not a position of preponderance to which it is not entitled and which it owes at present only to its employment of brute force, but at least the position that it would lawfully occupy as one civilisation among others a civilisation moreover which, under these conditions, would cease to be an element of maladjustment and of oppression for the rest of mankind.

It must not indeed be supposed that the Western domination can be otherwise looked upon by the peoples of different civilisations at present subject to it; we are not referring, of course, to certain degenerate tribes, though even in the latter case Western influence is probably more harmful than useful, since they tend to copy only the worst traits of their conquerors. As for the Orientals, we have already explained on several occasions how justifiable their contempt for the West appears in our eyes, all the more justifiable the oftener the European race insists on repeating its odious and absurd claims to a quite non-existent mental superiority, and the greater its efforts to force all men into an assimilation which its own unstable and ill-defined characteristics fortunately prevent it from consummating. Only a delusion and a blindness begotten of the most ridiculous prejudice could allow a man to believe that the western mentality can win over the East, or that men who acknowledge no

(continued from the previous page) real superiority save that of the intellect will allow themselves to be seduced by mechanical inventions, which inspire them with a strong disgust and with not the slightest admiration. It may well happen that the Orientals will accept or rather submit to certain unavoidable effects of the present age, but they will look on them as purely temporary, and much more inconvenient than advantageous, and at heart they will only be waiting for an opportunity to get rid of all

this material "progress," which can never be of any real interest to them. There are, it is true, a good many individual exceptions to be found among those who have undergone an entirely Western education; otherwise generally speaking, defections in this sense remain far more superficial than outside observers, judging only by appearances, might be led to believe, and this is true despite the most ardent and untimely efforts expended by Western proselytism. Intellectually, it is in every way in the interest of the Orientals not to change today any more than they have changed in the course of preceding centuries; all we have said here goes to prove it, and this is one of the reasons why real and deep understanding can only arise, as is logical and normal, out of a change taking place on the Western side.

We must now return once more to the three hypotheses we have outlined, in order to lay down more explicitly the conditions that would determine the realisation of any one of them; everything clearly depends on the mental state of the Western world at the moment when it reaches the furthest term of its present civilisation. If that mental state were then the same as it is now, the first hypothesis must perforce be realised, since nothing would be found to replace those things that were about to be given up, and because, on the other hand, no assimilation by other civilisations would be possible, the differences of mentality mounting to direct opposition. The assimilation which corresponds to our second hypothesis would require, as a minimum condition, the existence in the west of an intellectual kernel, even if it were only constituted by a numerically small elect, but one strong enough to provide the indispensable intermediaries for guiding back the mentality of the people towards the sources of true intellectuality, by imparting

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(continued from the previous page) to it a direction which would however in no wise need to be consciously felt by the masses. From the moment that it is admitted that a term to the present Western civilisation is a possibility, the preliminary establishment of this elect necessarily appears as alone capable of saving the West from chaos and dissolution at the appointed moment; and besides, in order to enlist the interest of the accredited representatives of the Oriental traditions in the fate of the West, it would be essential to prove to them that although their severest strictures on Western intellectuality as a whole were not undeserved, yet there might be at least a few honourable exceptions to be found, as evidence that the degradation of that intellectuality was not entirely beyond remedy.

We have said that the realisation of the second hypothesis would not be free from certain unpleasant features, at any rate temporarily, and in this case the function of the elect would be confined to supplying the pivot of an action in which the West

would not take the initiative; but that function would be quite a different story if events allowed the elect time to exercise such an activity directly and on its own responsibility, an eventuality which would then correspond to the realisation of the third hypothesis. One can in fact imagine how the intellectual elect, once constituted, might act rather after the fashion of a "leaven" in the Western world, with the purpose of preparing the way for a transformation which, once effected, would allow the West to treat with the authorised representatives of the Eastern civilisations if not as one equal with another, then at least as an autonomous power. In that case the transformation would have an appearance of spontaneity, all the more so since it could then operate without shock, provided the elect had really gained sufficient influence to be in a position to direct the general outlook; besides, the support of the Orientals would not be denied it in this task, for they will always be favourable, as is only natural, to an understanding brought about on such a basis, all the more so since they too would have an interest in it which, though quite of another order from that animating the Westerners, would be by no means negligible; but it would perhaps be rather difficult, and moreover useless, to try to define the

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(continued from the previous page) nature of his interest here. Howbeit, the point we wish to stress is that in order to prepare the way for the changes in question it is in no wise necessary for the mass of Westerners, or for the generality of so-called intellectuals even, to take part in the work at the outset; even were this not quite impossible,<sup>123</sup> it would in certain respects do more harm than good; it is enough, therefore, as a start, for a few individuals to understand the need for such a change, but of course on condition that they understand it truly and thoroughly.

We have shown the essentially traditional character of all the Eastern civilisations; the absence of an effective attachment to a tradition is the fundamental cause of the Western deviation. A return to a traditional civilisation, both in principle and in respect of the whole body of institutions, is evidently the basic condition for the transformation we have been speaking about, or rather it is identical with that transformation itself, which will have been achieved from the moment that this return to tradition is fully effective; under such conditions it would be possible to preserve whatever really valuable elements the present Western civilisation may contain under any heading, always provided that before that time things had not reached a pass where there was no other alternative left but a complete renunciation. This return to tradition appears then as the most essential of the objects to which the intellectual elect

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<sup>123</sup> "possible" in the PB text.

ought to devote its activities; the difficulty would be to give effect to all that this implies in the various orders of activity, and also to determine the precise means which would have to be employed to that end. We can only say that the Middle Ages affords us an example of a traditional development that was truly Western; ultimately it would be a case not purely and simply of copying or reconstructing what existed then, but of drawing inspiration from it in order to bring about an adaptation to suit the actual circumstances. If there exists a "Western tradition," that is where it must be looked for, and not in the fantasies of occultists and pseudo-esotericists; this tradition was formerly conceived after the religious mode, and we do not see that the West is suited to conceive it otherwise, now less so than ever; it would be enough if a few minds became conscious of the

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(continued from the previous page) essential unity of principle of all the traditional doctrines, as must formerly have been the case, judging by many suggestive signs and notwithstanding the absence of tangible or written proofs; the absence of such documents is quite natural under the circumstances and objections based on the "historical method" are quite irrelevant.

During the course of the present work we have already had occasion to point out the principal characteristics of the Mediaeval civilisation, in so far as it offers quite real though incomplete analogies with the Eastern civilisations, and we will not repeat ourselves now; all that need be said is that the West, once it had entered into possession of the tradition most suited to its own particular conditions and best able to provide for the wants of the great majority of individuals, would be freed from the necessity of adapting itself by more or less painful means to other traditional forms that were never made for this section of humanity; it is easy to see how considerable an advantage this would be.

The work to be undertaken would have to be confined at the start purely to the intellectual order, which comprises all that is really essential, since it is concerned with the principles on which all else depends; it is obvious that its consequences would spread later on, more or less quickly, into every other sphere, by a perfectly natural repercussion. Modifying the mental outlook of a people is the one and only means of bringing about any deep or lasting change, even in the social sphere; to think of starting out from consequences is a pre-eminently illogical method, only worthy of the impatient and sterile agitation of present-day Westerners. Besides, the intellectual point of view is the only one that is immediately accessible, since the universal character of the principles makes them able to be assimilated by every man, whatever race he may belong to, on the sole condition of his possessing sufficient powers of understanding; it

may seem strange that it is precisely the highest element in a tradition that is most easily grasped, but the reason is really not so very far to seek, since this element alone is independent of all contingencies.

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(continued from the previous page) This explains why the secondary traditional sciences, which are only contingent applications, are not, under their Oriental form, entirely assimilable by Westerners as for building up or restoring equivalent sciences in a mode that suits the Western mind, that is a task the realisation of which cannot but appear as a rather remote possibility; its importance however, although great, must be looked upon only as accessory to the principle need.

If we have confined our attention to the intellectual point of view, that is because it is in all respects the first thing to be attended to; but we will remind the reader that he must not narrow his conception of it in any way whatsoever, since it comprises possibilities that are literally unlimited, as we explained when treating of metaphysical thought. We are here essentially concerned with metaphysic, because it is the only thing that can be called truly and purely intellectual; and this leads us to explain further that for the elect about whom we have been speaking, tradition, in its innermost essence, is not to be conceived according to the specifically religious mode, which is, after all, but a case of adaption to the conditions of the general and average mentality. Moreover, this elect, even before it had effected any appreciable change of direction in the common outlook, could already, through its own influence, be in enjoyment of some quite tangible advantages in the contingent order, such for example as the removal of the difficulties and misunderstandings that are otherwise unavoidable during intercourse with Eastern peoples; but we must repeat that these are but secondary results of that purely inward realisation which alone is indispensable in the first place; for this realisation necessarily governs all else, being itself governed by no other thing. Therefore, what must come first is an understanding in the sphere of principles, the real nature of which we have tried to explain here, and this understanding implies, fundamentally, an assimilation of the essential modes of Eastern thought; moreover, so long as different lines of thought are being followed, and above all so long as one side is not conscious of these differences, no agreement is evidently possible, any more than when two different languages are being spoken and one of the parties to the conversation is totally ignorant of the language of the other.

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That is why the works of the orientalists are of no service to our present purpose, if indeed they are not a hindrance for reasons we have already given; it also explains our motives, now that we have judged it advisable to write of these things, for proposing to define and develop certain additional points in a series of metaphysical studies, either by directly expounding certain aspects of the Eastern doctrines and more especially the doctrines of India, or by adapting those same doctrines in the manner that may seem to us most likely to be understood, whenever we consider such an adaptation preferable to a direct exposition. In any case, what we shall present thus will always remain, in spirit if not in the letter, as scrupulously exact and faithful an interpretation of the traditional doctrine as we can possibly make it; if it contains anything of our own, that must be put down chiefly to unavoidable imperfections of expression.

In trying to show the need for an understanding with the East, apart from the question of intellectual benefit that would be its direct result, we have kept to a point of view which is, in spite of everything, a contingent one, or at least which seems to be so when it is not linked up with certain other considerations that we have not found it possible to enter into and which depend especially on the deeper implications of those cyclic laws the existence of which we have merely alluded to; but this does not prevent us from thinking that such a point of view, even as expounded is worthy of occupying the attention of serious minds and of providing them with food for thought, on the sole condition that they are not wholly blinded by the prejudices usually found among modern Westerners.

The achieving of the purpose we have outlined consists therefore of two main phases, namely the constituting of the intellectual elect and its action on the Western environment; as for the means for accomplishing this twofold task, nothing definite can at present be said, for to do so would in every way be premature; we must repeat that we have been considering possibilities that are doubtless remote, but which are none the less possibilities, which is a sufficient reason for considering them. Among all

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(continued from the previous page) these things there are some that we would perhaps have hesitated to write about before the occurrence of recent events, which seem to have brought such possibilities a step nearer, or at least to have made them easier to apprehend: without attaching too much importance to historical contingencies, which in no wise affect the truth, we must not forget that there are questions of opportunity that must often intervene in its external formulation.

Many things are still lacking from this concluding chapter before it can be considered complete, and these are the things that concern the deepest, and therefore

the most truly essential characteristics of the Eastern doctrines and of the results that may be obtained from their study by those who are capable of carrying it far enough. The nature of these results can be sensed, in some measure, from the few words we have said on the subject of metaphysical realisation; we have explained our reasons for not dwelling on things of this nature at greater length, especially in an introductory treatise like the present one; perhaps we shall come back to this quest on another occasion, but it is above all in case like this that one must bear in mind the Far Eastern saying that, "He who knows ten should only teach nine." However that may be, such things as can be expounded without reservation, that is to say whatever ideas can be expressed on the purely theoretical side of metaphysic, are more than enough to enable those who can understand them, even if they go no further, to see through the analytical and fragmentary speculating of the West; these will then appear to them in their true colours, namely as a vain and illusory research without principle and without ultimate goal, a pursuit yielding mediocre results that are worth neither the time nor the effort of any man whose intellectual horizon is wide enough to preserve him from such a cramping of his activities.

### **Excerpts from J.V. O'Brien's MS Novel: Dr. Daniel Freeman**

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EXCERPTS FROM "DR DANIEL FREEMAN"

J.V. O'Brien

(149-1)<sup>124</sup> A child's sense of security, well fulfilled in the womb must be re-established in the face of an existence which seems, to it, to be full of insecurity. Parental love is very important in this period because it is the manifestation of love which so materially aids the feeling of security. The amount of attention the child receives, the general tone of its environment, the play things it has and the scope for expression of its likes and dislikes – all coalesce to set, to a great extent, the manner in which the developed personality will react to its later adult environment. While this continuing development of the personality never ceases, the period of most rapid and greatest development is in the first thirty years. If we look upon these years with discernment, realising that they are the great formative years of the personality, we will see certain definite periods each characterised by emphasis being laid on one aspect to the apparent neglect of the others. Thus the approximately first years are characterised by purely animal growth during which the child sets up most of the habits controlling body functions, learns that it can usually get what it wants if it raises enough fuss, and begins the development of a self – a personal self. The "I" comprehension grows and the animal instincts show themselves increasingly strong, particularly those of possession, dependence and fear.

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<sup>124</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

This is a crucial period, one during which most parents well-nigh ruin the child's future through lies told and the false standards created. Someday, I pray, we will have schools in which parents can be taught how to raise children. During the second period – roughly 7-14 – the personal recognition increases and the animal instincts of infancy develop into the first stages of intellect. The child tries to rationalise, to compare its beliefs and actions and the actions of its parents and other individuals making up its environment with the joy or pain it suffers. During this period it in many cases loses faith in its parents and teachers because so many of the things it has been led to believe were true or correct do not jibe with actual happenings. It forces these conflicts out of consciousness but the effects of such repressions show themselves in fears, lack of a feeling of security, and possibly neurosis. Many children develop the habit of lying, as much to themselves as to their elders. These periods are not absolutely definite; a variation of even two years is common. The years from approximately 14 to 21 are the most difficult for it is during these years that the emotional content of personality develops.

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(continued from the previous page) Naturally it is a period of almost kaleidoscopic change varying from completely selfish hedonism to the greatest extreme of self-abnegation. The evolving personality is fighting for its independence at the same time that it is completing its sex growth and changing from physical immaturity to maturity. A guiding hand is needed but the hands must be held very loosely. The child is going to become a man or woman, in spite of all the efforts of parents, schools and civilisation itself to impede it; the kind of man or woman it becomes depends, however, not only on these seven years but the 14 that have gone before. The last stage of the growth of the personality is, roughly, 21 to 28 or 30. Emotion and reason have both been developed; now they must be made to work in harness. It is the crying tragedy of our age that so few ever enter into this period of growth; because of the fears and repressions set up in our infancy most of us continue to function only in the emotional sphere; we remain poised somewhere between 14 and 21 mentally though we become centenarians physically. In the minority who are fortunate enough to continue mental development these years are used to test their emotions against experience, to learn to reason from the results and to attain some degree of intelligence, of balance and maturity. Thus what we call the personality is developed. It seems to be an entity, it has qualities, abilities, likes, dislikes, good points and bad, streaks of conservatism and moments of radicalism, fears and courage. It believes in some of the things its neighbours believe in but even its belief partakes of a personal bias; no matter how conforming it is a little individual colour can always be found. On cursory or even critical examination this

personality is a fairly well differentiated something, whether the sum total of all its qualities, both good and bad, or a distinct entity which has these qualities.

(150-1)<sup>125</sup> When I say he is active, I do not mean in the public eye; he has always steered clear of that. He travels a lot, he has friends in practically every city on this globe. He is an amazing worker, carries on correspondence with literally hundreds of people. Naturally, his intellectual attainments are so many and so varied that he has never lost his zest for living, his mind was as clear as it ever was and he is treated as a confidante and authority by many famous scholars. It is difficult to describe him.

(150-2) Too frequently we delay giving children responsibility, excusing ourselves that they are too young. In so many ways we have made mistakes with children, telling them lies and fairy stories, expecting them to believe us because we are their parents.

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(151-1)<sup>126</sup> Some educationalists have been experimenting with ideas regarding teaching that are rather revolutionary and I have been trying to understand their thinking. I cannot say I agree with many of their theories; they seem a little far-fetched, to say the least. Progressive education, project types of teaching, even complete lack of discipline – all these are being tried but the reports, to date, are not too promising. However, there is a basic principle involved which I believe will repay further study and that is the emphasis they place on the removal of procedures which can and frequently do result in repression and fears in the child. These pioneers, and they are pioneers, emphasise the factual approach rather than the romantic, as I call it. I believe that what they are trying to say is that we must tell children the truth rather than hide what we think is unpleasant or too advanced behind a facade of romantic lies. Helen and I were talking about our childhood and the shocks we suffered when we discovered that many of the explanations offered by our parents were lies. These shocks hurt and caused you to lose faith in your parents. Later you doubted them when they were telling the truth and, sometimes, found out for yourself, at painful cost, something you might have accepted from them if you could have trusted their words. The age-old myth of Santa Klaus is a perfect example of what I mean. In truth, just what is Santa Klaus? Is he not a mythical figure used to signify the spirit of giving? Did you not question the story of the fat white-bearded saint going down every chimney in one

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<sup>125</sup> The paras on this page are numbered 2 through 3, making them consecutive with the previous page.

<sup>126</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

night and carrying thousands upon thousands of toys which he must have had for all children in one bag or on one sleigh? One part of you accepted it because it bore the seal of truth of your parents, but another part of you wondered. And then some older boy said it was all lies and eventually your father admitted that it was, as he put it, a fairy story. But deep inside your mind it registered as a lie and you had always been told that you should never lie. You see what a conflict this simple little fairy story can start in a childish mind. So, Helen and I discussed it from every angle and we decided that we would not tell Judy a lie. We told her the truth. We said that Santa Klaus was a name that represented giving presents at Xmas and that pictures of him always showed him as fat and jolly because giving was such a happy thing to do. She was only four but she understood.

(151-2) The children were just as happy with their presents as we were, I am sure. In fact, I think they were happier; they knew the gifts came from Helen and you and me. They understood, particularly Judy, and their gratitude  
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(continued from the previous page) was directed to the correct source and I am confident increased their sense of security. I am not asking you if we are right, for we know we are but I would like to know your opinion of the basic problem – truth to our children or fairy stories.

(153-1)<sup>128</sup> As a result of his suggestions I found myself in situations performing actions which brought to light blind spots in my reasoning or gaps in my emotional content. I learned by experience; after all we can learn in no other way; but he was always available to listen to my story and to evaluate my conclusions.

(153-2) He led me on, step by step, until my reason and my feelings were well balanced and most of the inhibitions and fears which had obscured my vision and hind-my understanding were eliminated. It was such a gradual process, such a "growing up"

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<sup>128</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

that I was no more conscious of it than the growing child is conscious of growth. It was only when I found myself meeting situations in a different manner, a more intelligent manner or when I found my reactions to people and things contrary to what they had been previously or when I noticed a lack of reaction on my part was I aware of the change which was taking place.

(153-3) The day is coming when Canada is going to be one of the most important countries in the world.

(153-4) I agreed with him and lightly added that someday I was going to travel from ocean to ocean, preferably by automobile but that I was not in a position, financial or otherwise, to do it at present. The doctor was silent for a time and then he said, "You know life is made up of "someday" for most of us. Why not today do you not realise that it is our old and common bugaboo "fear of the future" that makes you say someday?—Well, what is to gained by doing it now?—To move when the spirit moves you is usually good practice, In your case there are some special reasons which must be considered. You have acquired some knowledge during this past year but you have barely started along the road. You still have a long way to go. Doctors prescribe a change of air and scenery for some patients; possibly you need some such prescription for yourself.—Are you serious? Should I pack up and see Canada?—I certainly am not ordering you to do so. In fact, I am not even suggesting. But what I would like you to do is to consider seriously the advantages of such a move. I said you had acquired some knowledge but that is not exactly correct. You have rid yourself of many misconceptions; you have packed away some information but you will not have added to your knowledge until you have used this information, acted upon it and proven or disproven it.—But am I not doing that here in Montreal?

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(continued from the previous page)—The answer to that is both yes and no. Yes, in that you are seeing things from a different basis, are developing more judgment and no in that you are still caught up in the rush and bustle of your commercial life without leisure to think. You have reached the stage where a little digestion is necessary. "I

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<sup>129</sup> Blank page

pondered this for a moment. "But I cannot afford such a vacation at present. Have you any suggestion regarding that? — That is your problem. Think it over, meditate upon it and remember what Jesus said, 'Take not heed of the morrow.' — Rather a paradox, isn't it, think about how I can finance a trip and take no heed of the morrow?" I had considered the idea, had meditated upon it and had come to a rather startling decision. I would obey my feelings; I would make the trip and I would not worry about how it would be financed. Even now I had to admit as I sat watching the ripples on the lake that there had been more bravado than faith in my attitude. However, just a few weeks ago I had resigned from the advertising agency, sublet my apartment and prepared to venture into the unknown with little visible means of support. Only ten days ago I had visited the Montreal editor of a national magazine which had printed a few articles and short stories of mine to ascertain the fate of my last [offering.]<sup>130</sup> How would you like to let us have a series of articles as you go along? Well,<sup>131</sup> there [it]<sup>132</sup> was. Take no heed for the morrow — and the morrow was taking care of itself. And here I was, rambling around the eastern townships and southern counties on the first leg of my journey and the first assignment.

(155-1)<sup>133</sup> He had smilingly agreed that faith was a most important virtue but had added that it must not be allowed to become a vice.

(155-2) There is not enough love in this world and someday we are going to learn that lesson, in pain and grief. Give it, give it to everyone, child or adult, give it to the trees and the flowers and the animals. It is only when you empty yourself that more love comes to you; it is as if you were in a stream with the water passing through you. Do not be a dam, for then love becomes stagnant in you and dies.

(155-3) "You are very sad and you should not be" he said  
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<sup>130</sup> PB himself deleted "After straightening out business affairs, and incidentally receiving a check for an article I had sent in nearly a year before and forgotten, we adjourned to Mount Royal for lunch. During lunch I casually mentioned my projected itinerary, as an upshot, the editor was interested and we discussed Canada, of which I knew so little and he evidently a lot." From after "offering" by hand.

<sup>131</sup> PB himself consolidated this paragraph into the previous one.

<sup>132</sup> PB himself changed "is" to "it" by hand.

<sup>133</sup> The paras on this page are numbered 12 to 14; they are consecutive with the previous page — the original paras 10 & 11 were consolidated with the end of para 9.

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(continued from the previous page) "I know how you feel, for I, too, am sad at leaving. But remember, time and distance mean nothing if we but realise it. Every Sunday in church we say I believe in God, Father almighty. Did you ever think about that? God – Father of us all. We are His children and in His mind we are never separate."

(157-1)<sup>135</sup> "You are just as wrong in your attitude as the industrialist who sweats his employees is in his. You must learn to look at both sides and stick to a middle line if possible. Admittedly labour does not receive a decent recompense for its work and admittedly most of the fault lies at the feet of the owners and managers but you are not going to solve the problem by reversing the picture. Why not approach it from this angle? Actually, whether it is realised or not, these partners enter into all production. They are the means of production, capital, machines and management; the human producers – the workers and the consumers of the things produced. Is this not true? The goal that must be aimed at by you and the other intelligent leaders is the education of, not only workers, to this fact of partnership but also the education of the other two partners. It is not going to be easy but it can be done. Labour is beginning to feel its strength; without careful guidance it may go too far and lose [the]<sup>136</sup> sympathetic support of the third partner, the consumers. There are going to be many trials of strength between labour and capital; if labour retains the support of the consumers it will win; if not the fight will be very bitter. As much as possible the attitude of the leaders of labour must be impersonal; it is the winning of the fight that is important, not the defeat of some particular enemy. There is the place for your idealism. Never permit labour to forget that it is fighting to improve conditions for all labour, not just changing some particular local conditions. Let the third partner know how they will gain through the establishment of better working conditions. Satisfied workers will result in better products at lower costs."

(157-2) I am hopeful that it will have a great influence in revivifying a very important subject that is rather in the doldrums at present. I mean philosophy. Possibly the study of man as a mental being will raise us out of the rut of materialism we are in. We need a spiritual reawakening and it could come through science. If it doesn't come through peaceful means, it surely will through some kind of eruption and it may not be the

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<sup>135</sup> The paras on this page are numbered 15 through 16, making them consecutive with the previous page.

<sup>136</sup> "the" was typed below the line and inserted with a caret by PB himself.

eruption of a new teacher. It would be comforting to believe that men have reached a broad enough understanding of the teachings of Jesus as to be ready for the next  
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(continued from the previous page) steps, but I am not very hopeful that that is the case – yet!"

(159-1)<sup>138</sup> His philosophy for the moment was of no value; he had no more control of his imagination than had the most ignorant illiterate slum-dweller in the old town. His fear was becoming a certainty; he knew he had said goodbye to Jean tonight. What would he do? What could he do? A voice within said "Go on." Go on to what? The voice answered "to knowledge, ever more knowledge." What use was knowledge? It did not help; it could not stave off death! his mind retorted. "Knowledge of life" the voice answered. Even while one part of his mind shuddered in fear of loss and loneliness another part began to think, to reason. Where did this fear come from—Was it premonition? Or did it arise from a too great sense of possession? Was it a warning that he was placing too much value on mere earthly happiness? Gradually his training re-asserted itself, control took his driven thoughts in hand, the opposing facets of his mind coalesced and he could think rationally. From as impersonal a viewpoint as he could command he focused his attention on the problem. From childhood he had been conscious of a secret power, of a knowledge of what was going to happen. Not all the time, in fact, as he looked back over the years. The occasions were rare but the certitude of the feeling and the fact that what he had known would happen had invariably happened had built a trust in these premonitions. In the past, they had always occurred as a result of a stimulus in action by the meeting of a stranger.

(159-2) He rebelled against the fates which seemed determined to force him into a lone path. If he lost Jean and by now no question remained in his mind, there was no use rebelling. He had been given a great share of happiness, first with his father and mother and then Jean, much more than is granted to many. His mental balance was

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<sup>137</sup> Blank page

<sup>138</sup> The paras on this page are numbered 17 through 18, making them consecutive with the previous page.

practically re-established and with it had come an indescribable feeling of awe and peace. Though his outer self would feel loss and suffering, his inner being was saying, over and over again, "Thy will be done." Gradually he fell into a state of meditation. Though he was conscious of being, it was an impersonal feeling, practically a state of union with the Universe. Then, in the depths of mind, a realisation began to grow, a realisation that he was dedicated to a task. All that had happened and was happening was important only because it was preparatory to the fulfilment of his dedication. Little by little the memory became more definite and with the growth came a desire to

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(continued from the previous page) know what the task was. For an instant he knew, then it was lost as the strength of the desire recreated the personality. Like a dream remembered only by the sense of joy it left, the knowledge slipped back into memory. But the profound vibrations it left remained with him throughout the night.

(161-1)<sup>140</sup> Man is a powerless individual in the face of the mysteries of nature. Life and its corollary, death – what can man do about them? He cannot create life and he cannot stave off death; in fact, the really important events of an individual life between birth and death occur without his consent and frequently in spite of his most determined efforts.

(161-2) Individuals did not always progress through all stages of growth; they often became stuck in one or the other. In some cases this cessation of development seemed to be because the individual had reached the limit of capacity, in others a mental dam could be found which, if removed permitted growth to continue. It was apparent that all people are not born equal – at least in mental capacity. There did not seem to be a democracy of mind. This conclusion naturally led him back to a reconsideration of the oriental theory of reincarnation.

(161-3) The laws which decide in what situation we will reincarnate are equally simple.

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<sup>140</sup> The paras on this page are numbered 19 through 23, making them consecutive with the previous page.

The only purpose of re-embodiment is to gain more experience of God; therefore it will take place in the circumstances which will grant us the experience necessary to cast light on another dark spot of ignorance. The details are as multitudinous as are men's thoughts about them; the principle is as simple as I have stated.

(161-4) We do admit that we are of and in God but we do not consciously know it; that is the object of life. Now our conscious life is much too short and too circumscribed for us to know more than a tiny portion of the knowable – only millions of lives would allow us to become acquainted with a great enough portion to comprehend – not God – yet – but the fact that God is all there is and that therefore we, personally, are nothing in ourselves but all things in God. This is the only subjective proof that can be offered as witness to the validity of the reincarnation of the self. Apply it to the material world; it answers all questions. Apply it to the world of the spirit and it opens the door to comprehension. Meditate upon it; it opens the door to God

(161-5) Man can be a willing instrument of God and great things will be done through him but man must be a knowing instrument also. Love of God in his creation makes willingness but knowledge of God makes union.

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(163-1)<sup>142</sup> It seems to me that all these practices which aim at establishing states of comprehension and of concentration so that the self is eliminated and the practitioner is at one with the all succeed in establishing only a temporary union, not a permanent one. It is a passive state, not an active one and I feel that man should be able to attain a conscious union with God, a union which will be known in active life, not only in passive meditation.

(163-2) In Vedanta we speak of this world of illusion. What is meant by that? Simply this world is not as it seems to be. And again we say that man is the foolish victim of his senses. The only means we have of knowing the world is through the senses. Is that

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<sup>141</sup> Blank page

<sup>142</sup> The paras on this page are numbered 24 through 27, making them consecutive with the previous page.

not so? Our senses are very easily fooled; they are not capable of knowing all about anything. Therefore the world they present to us is not a complete world for they cannot know completeness. But we accept what they present as being complete and thus we fool ourselves. The world we think we know is an illusion because it is unreal – incomplete. Let us look at the Christian concept. Christianity teaches<sup>143</sup> that God is omnipotent, omnipresent and omniscient. If that is so is there anything outside God? I do not think it is necessary to pursue this any further; you do agree that God is all there is. Therefore we are in God. Yes! One further point. In our mystical literature, you will find constant reference to timelessness, spacelessness, the eternal now. What is time but a frame in which events follow each other; what is space but a similar frame? The fact that we are conscious of time and space does not prove their existence; in fact time is not the same concept for me as it is for you. The same applies to space. What may seem a short interval of time or a short journey to you may be the opposite to me. What do we mean by the eternal now? First, what is eternal? Only God. What is meant by now? In this connection it can mean only no past, no future – which is but another way of saying no time, no space. So, what have we? An incomplete and therefore false conception of this world in spite of the fact that it is in God, for God is all there is plus a concept of time and space which is contrary to the timelessness and spacelessness of God. These misconceptions keep us from knowing God and their elimination is the key which will open the door.

(163-3) Truth, Beauty, Honesty, Love, Obedience, Self and God were but a few of the subjects suggested for meditation

(163-4) The priest spoke of the impossibility of finding absolute truth in this world for everything was so dependent upon everything else that nothing, idea or object could stand by itself. The theory of relativity,  
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(continued from the previous page) utilised by Kant and to be promulgated by Einstein nearly forty years later, was utilised by this wise little man to show how relative truth

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<sup>143</sup> “taught” in the original.

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was, that is, truth as known to man. In a realm where all things are inter-dependent, the absolute does not exist, so it must be sought elsewhere.

(165-1)<sup>145</sup> We are but thoughts in Universal Mind, just as this world and the infinity of worlds are thoughts in the mind of God. The illusion that our mystical writings speak of is that we look upon this world, including ourselves, as material objects in a frame of space and time whereas, in reality, there is no space, no time, and no matter. All these are the restrictions we create in our effort to realise truth. Until man realises that all is thought, in God, including himself and therefore nothing has an existence separate from God, he will continue to swell in the illusion of materiality. If we could remove the sun, the moon would have no light and without light we would not know it existed. So we know everything, even ourselves, through the light of God's thought.

(165-2) He reached that paradoxical state in which his mind, his personality, knew that it had no real existence that it was but a weak reflection of the image in Infinite Mind and there he stopped. Intellectual comprehension could go no further – he could only wait, patiently, for light. So it went, up and down, until he realised that these desires, these dreams were the final effort of his personality, built through the ages, to retain its identity. A trained analyst, he asked himself why – just what was he giving up? Not the I – for that was the real identity – but the illusion of the personality which, after all, was as relative as all other concepts in this relative world. With this came a greater degree of peace and the understanding that the real comprehension – the absolute truth – would come only in its good time. Anticipation was a dam barring its entry.

(165-3) Men could not think of higher things if lower things, such as bodies, were demanding attention because of their lack of balance, as he termed health.

(165-4) He saw man – the earth – the universe – as it was – the thought of God and therefore good. Service – sacrifice – these words had no meaning now – he lived in knowledge.

(165-5) I can sense the increase in awareness which is taking place in you. A word of warning. Strength must be tested and tempered and the only furnace powerful enough is life itself. For the days to come cling to what you know to be good – all else is but passing illusion. Tests. I knew they were inevitable; all students faced<sup>146</sup>

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<sup>145</sup> The paras on this page are numbered 28 through 32, making them consecutive with the previous page.

<sup>146</sup> (178) at bottom of page in original

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(continued from the previous page) them but I had never applied the rule to myself. Mentally I shrugged my shoulders; I would face them when they came.

(167-1)<sup>148</sup> Every act and word are the really potent factors in developing the values which would decide the future life of the child. Naturally the growing child patterned his attitude on that of his parents. School did not do much to change these ideas. He, or she, was exposed to a set curriculum which made no allowances for individual needs or abilities. In scholastic matters the principal aim of each year was the passing of the examinations and not the acquirement of the ability to think, to too great an extent. History was the records of the successful or unsuccessful forays of brigands; too little attention was given to the eternal strivings of the little common people for a modicum of ease and security. National successes were played up; national failures played down or unrecorded. All the emphasis of school life amplified the basic attitudes developing.

(167-2) A violent approach would result in no good. The inclusion of a constructive suggestion in any articles would be of more benefit and arouse less antagonism than would direct pointing of the finger.

(167-3) Even then the handwriting was on the wall. A few - a pitiful few - Daniels dared to decipher it to meet derision, to be called war-mongers, to be practically ostracised. We the Christian peoples of this poor dark planet turned our eyes from suffering Asia and terrorised Europe; we found excuses for not being Christian; we believed that business must go on. We traded scrap metal for the moneys garnered from the rape of Nanking, for the gold wrenched from the mouths of sacrificed Jews, for the peace that coolies paid for soul-destroying heroism. We, Christians, suckled on the teachings of the One who taught that all men are brothers did not have the courage to stand as he stood and defend our suffering brothers from oppression. Our Christian beliefs were weak things, much weaker than our belief in the power of money. The tiny group who dared raise their voices were shouted down by the resounding cries of the money changers.

(167-4) I knew that you would be along sooner or later. I knew that circumstances

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<sup>148</sup> The paras on this page are numbered 33 through 38, making them consecutive with the previous page.

would bring us together when the right time arrived.

(167-5) As a result of his adroit questioning the pattern of what I had learned in my quest became apparent.

(167-6) Glenalton took Marion and me on a journey through the past history of the human race. As he said, to understand what men have done in their search for God is to understand what personality, individual<sup>149</sup>

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(continued from the previous page) personality has gone through during its numberless incarnations. Possibly in some bodies today are personalities that were known as Canute, as Nero, as Cesar, as Pompey, as Brutus, as Henry VIII, as Nelson as Napoleon, to pick personalities known to all school-children. History is the record of how men have sought their idea of God through action, religion, mysticism, science and philosophy, sought sometimes blindly and sometimes with vision but ceaselessly sought. Look-at through his eyes, the panorama of history took on a different meaning. Consciously or unconsciously, usually unconsciously, men acted in accordance with what seemed to them to be best. Admittedly in most cases their best was best for them only but so must it always be.

(169-1)<sup>151</sup> Throughout the history of man, the search for God has been punctuated by the development of religion; formal groupings of beliefs which marked the increasing awareness of humanity. From animism to magic, incantation to prayer, sacrifice to sacrament, plurality to unity – so runs the gamut. In keeping with the understanding of men on the one hand and the needs of men on the other the higher levels of religion took on many different forms. Warm, colourful and emotional; cold, austere and reasonable and all the gradations between are in existence now to provide the vehicle by which differing men strive to know their God, a personal God usually made in their likeness. It is outside themselves; it is anthropomorphic but, at least, it is greater than man; it is good personified. But every person is not content with the religious

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<sup>149</sup> (179) at bottom of page in original

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<sup>151</sup> The para on this page is numbered 39 making it consecutive with the previous page.

approach. Some crave a more intimate knowledge. They know that God is in them and they are in God; they feel that conscious union is attainable; that if man is quiet, God can be heard. These are the mystics of lesser or greater degree, the practitioners of meditation, the lovers of solitude, the God-filled men. For God can be heard in the silence. In and out of religion these earnest seekers are found retiring from the confusion of the market place into the joys of attunement. Christian religion teaches and both ancient and Christian mysticism is based on this on assumption. God is all there is, omnipresent, omnipotent and omniscient. In religion man escapes some of the troubles of existence by appealing to God to help carry the burden; by believing that a burdenless future of life exists and by accepting suffering as god-ordained. In mysticism, man escapes these same troubles by entering into a blissful state of union transcending the material world. But neither the mystic not the believer in religion escapes carrying the burdens of life for life must be lived, here and now or here and eventually<sup>152</sup>

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(continued from the previous page) The relief is as transient as time itself. "And so," I said to Dr Glenalon after we had discussed religion and mysticism in all its phases "What is the answer?" He looked at me for a moment, then he said, "Do you not see it?" He was silent for a further space. "What is still missing from your life? You have lived many incarnations during which you experienced all that religion has to offer. During other and [more]<sup>154</sup> recent ones you have practised metaphysical disciplines; you have experienced the ecstasy of mystical attunement with some power different from yourself. Even in this life you have known such bliss. So - why are you not satisfied? What are you seeking? The answer is within yourself and it is your responsibility bring it out of the hidden places into your conscious mind." As later events proved, the answer to this problem was the key that opened the door into the next chamber. It was no easy task, this putting into conscious reasonable form the hitherto unanalysed desire that drove me or lured me on. I succeeded in getting into words the problem which must be solved before anything else can be comprehended. "What is the reality behind the Universe?" That is the question which each must

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<sup>152</sup> (180) at bottom of page in original

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<sup>154</sup> typist inserted "more" below the line and inserted it here with a caret

answer for himself and that was the question I posed for Dr Glenalon on my next visit. There was a little light of commendation in his eyes when I stated the result of my cogitations. After discussing the mental processes by means of which I had eliminated all other questions as being contained in this one he said:<sup>155</sup>

(171-1)<sup>156</sup> I know what you have in mind; I know that you are not seeking fame as a biographer. Possibly the story of my search will be helpful to others; it is worth the effort. Do not write in any expectation that your work will be successful nor in any fear that it will fail. Be as completely free from anticipation as you can. Anticipation, whether of success or failure belongs to the ego and the ego is but an ephemeral, fleeting thing of much ignorance and little judgment. Think of it as an instrument of the real you, as much an instrument as is your typewriter. And another suggestion, put out of your mind all questions regarding the mystery or the secrecy which proverbially has surrounded those who have attained comprehension of the reality of God. What you are going to write is not going to unlock the storehouse of power so that the selfish mistaken personalities may enter. No matter how minutely the details of reality are set down, the words of Jesus regarding the pure in heart are still true. This door is like the door of the fairy tales; the prince sees it but the ogre's sight is not keen enough. I will leave the<sup>157</sup>

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EXCERPTS FROM "DR DANIEL FREEMAN"  
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(continued from the previous page) TELLING of the story to you. How you do it is your problem. To encourage you I will tell you this. Each of us comes into a body with one or more particular jobs to do. Rarely are these jobs apparent; usually they enter into our minds as fleeting vagrant thoughts or desires. Sometimes they appeal, sometimes they do not. They must be grasped out of the air by an alert mind, examined with discrimination and then acted upon. You have recognised your job; that is good. Now it is up to you to do it. My job is to give you the material to work with.

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<sup>155</sup> Note that the next para, 171-1 is a continuation of this one – but it is numbered separately in the original. – TJS '15

<sup>156</sup> The para on this page is numbered 40, making it consecutive with the previous page.

<sup>157</sup> (181) at bottom of page in original

<sup>158</sup> Blank page

(173-1)<sup>159</sup> Do not think that you have slain the illusion of the flesh for all time. Remember the pattern that you used to think of [as]<sup>160</sup> you – the personality – persists in the relative world. It still draws its strength from you and it still has a part to play. Yes, a part to play as an actor creates a character for the audience to see. That is the responsibility of those who know what they are, that which they thought they were must continue to be used as instruments of their knowledge so that yet more some of the Ether may be led to a realisation of their son ship. You are of the seventh ray, the ray of teachers and in that ray lies your future work. Strive to retain the full awareness of your identity and always you will know when, where and how to act.

(173-2) It took a never flagging vigilance to live day by day, moment by moment with no anticipation of the future. The mental habits built through the years were hard to destroy or rather to replace and the most difficult to eliminate was that of “giving thought to the morrow.” Gradually the bright light of knowledge replaced the fragmentary bits of intellectual comprehension; more and more the personality facing the mundane world took on the characteristics of the real individual. The ego as a focus of self-realisation had disappeared on that blessed hilltop but only one also initiated would perceive the new centre. To the uninitiated observer, Howard differed from the majority in degree only; he radiated more strength, more understanding and more love. If anything was missing from his character, it was the shattered sentimentalism so frequently accepted as an attribute of the “good” man. Good is the reflection of God; true sympathy is of it, while sentimentality is but a weak substitute. Morning and evening found Howard in meditation – at peace with the reality of existence. Words cannot describe these few minutes divorced from contact with the relative world for words are relative in themselves. It was not the mystical union of the personality with the source for that involves temporary lack of conscious awareness; rather<sup>161</sup>

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EXCERPTS FROM “DR DANIEL FREEMAN”  
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EXCERPTS FROM “DR DANIEL FREEMAN”  
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(continued from the previous page) it was the conscious true awareness of the in the

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<sup>159</sup> The paras on this page are numbered 41 through 42, making them consecutive with the previous page.

<sup>160</sup> PB himself changed “a” to “as” by hand.

<sup>161</sup> (182) at bottom of page in original

<sup>162</sup> Blank page

Father, a complete awareness of reality. From it, he arose a better instrument to fulfil the will of God. It was during such a period early one morning in October that he was his path marked out, the Father's work which was his to do. As a teacher he would fare forth, a teacher of those who taught mundane knowledge, who set the standards for intellectual attainments. To a greater extent than ever before in the written history of this planet, scientists and scholars were influencing the thoughts of millions of minds; his work was to dwell amongst them and teach by every means provided at the moment. All his earthly experiences had been to this end; what men call destiny had influenced his every thought and action since first he took on this body for the sole purpose of preparing as useful and obedient an instrument as possible. The instrument was ready and its wielder willing; the time had come for action and Howard put his affairs in order and prepared for his next journey.

(175-1)<sup>163</sup> With them there was no feeling of separation for all three knew the Unity that is life.

(175-2) Though fully cognisant of the cause, Howard had not permitted the situation to affect him, knowing that it would be brought into the open at the correct time.

(175-3) Instead of giving it a chance to heal by trying to understand it, you have aggravated the situation by becoming unduly sensitive and thereby bruising yourself still more.

(175-4) Let's get down to fundamentals. Jesus said, "Seek ye first the Kingdom of Heaven and all things shall be added unto you. "That is the fundamental statement of all times. You have sought that kingdom in serving your fellowmen. Whether we realise it or not, we all are seeking it in every moment of our existence; our search for happiness, security, power, love is our seeking for the Kingdom of Heaven; our failure comes from our misunderstanding of what that kingdom is. To over-simplify it, we are trying to get the things first. If we sit back occasionally and let ourselves be quiet, we know that as children in the kingdom, we need only do the work at hand and give no thought for the morrow, for our needs will be taken care of, that is, these things will be added. The work which you are doing is right for you. Of that you have no doubt, I am sure. Therefore, do it with the means at hand and do not waste your time or energy thinking how much better it might be done if you had this or that. Who are you to judge? How do you know that more money might result in power being placed in hands not yet mature enough to wield it? Are<sup>164</sup>

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<sup>163</sup> The paras on this page are numbered 43 through 46, making them consecutive with the previous page.

<sup>164</sup> The paras on this page continue on page 183. The original pagination (including page numbers!) are out of order in the original. The page order is: 175, 183, 177, 179, 181, 185.

(177-1)<sup>166</sup> sense-feeling of either superiority or inferiority to our fellow men. There is much truth in what Dr Adler says.

Dr Jung has conceived yet another depth in man and he has come closer to the teachings of what Dr Allpress terms our oriental philosophers. Dr Jung claims that most of our drives, our ambitions and consequently our mental ills arise out of a pure creative force, an elan vital which is in every individual. He is almost mystical in his approach, his theories have a profound religious content and, for that reason, may prove less acceptable to the scientific world.

This is a very inadequate review of a subject with which most of you are well acquainted. However I wish to draw your attention to a rather revealing continuity. This is the progression from what we might call the upper layers of the subconscious inward to the deeper. The sex instinct in all its appearances is closely allied to much of our physical life and its play is very apparent. It is not as subtle, as occult as are the aggressive instincts, for instance. They affect man's actions in more diverse ways through less direct channels. One might say that they operate from a greater distance. Again the creative force as postulated by Jung seems to arise out of yet greater depths, its presence is indeterminate. From some viewpoints it could be the source of the interests and desires singled out by Freud and Adler.

(177-1)<sup>167</sup> Man, the real individual, is not the personality. He is a direct creation of God, an image, infinite as God is infinite. The personality is a temporal creation of man the individual, a vehicle he has made for the purpose of manifesting an existence in this spaced, timed world. This personality is nothing else than the finite appearance of infinite principles. Because it is finite it cannot comprehend infinity. It must demonstrate all principles but it does so in a circumscribed manner; infinite love becomes selfish love, creative power appears as sex, infinite justice appears as laws and so on. Principles are attenuated into feelings.

If we accept this theory we can see how psychological ills arise. Deep in the personality must be the knowledge of its origin – hence the drive, the hunger to know,

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<sup>165</sup> Blank page

<sup>166</sup> The paras on this page follow the paras on page 183.

<sup>167</sup> This para was numbered 50 in the original – it follows the paras on page 183.

and to create. Hence civilisation, art and so on.<sup>168</sup>

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EXCERPTS FROM "DR DANIEL FREEMAN"

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EXCERPTS FROM "DR DANIEL FREEMAN"

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(continued from the previous page)

From the same source could come the fears that devil man, and the devils he imagines. Dr Adler makes many claims for the existence of a feeling of superiority which must be satisfied by recognition. The old philosophers did not grant that a true feeling of superiority can exist. They state that the recognition of its origin deep in the strata of the personality can result only in a feeling of inferiority, of inadequacy. As we know every action is followed by an equal and opposite reaction, this explains the feeling of superiority. It is personality whistling in the dark in an effort to keep up its courage. As they say fears arise from the same basic feeling of inadequacy and from fear springs all the so-called evil of this world.

These philosophers claimed that all of what we call the ills of man could be cured by man realising that he was not the personality, that it was but his vehicle. Like his body it was made for his use; it was a servant and not a master. As you no doubt have realised this philosophy actually draws no distinction between the mind and body, they are one – the personality.

(179-1)<sup>170</sup> Momentary we have reached a state of balance wherein we knew that we knew, we did not just think we knew. Momentarily, yes, for it will be a long time before we can sustain this balance during every minute of the day. Years, maybe incarnations.

(179-2) Philosophically we came to the conclusion that God, if there was a God, was all. There could be nothing outside God, he must be infinite. Scientifically we concluded that there must be an essential unity; a oneness in which was contained all the multiplicity of forms which we sense.

(179-3) We accepted a premise for further study – that there was an infinite power

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<sup>168</sup> The paras on this page continue on page 179.

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<sup>170</sup> The paras on this page are numbered 51 through 54, making them consecutive with the previous page.

within which this world existed. At least philosophers accepted it a self-evident truth and the scientists as a theory.

(179-4) Thoughts, feelings, moods come and go, this "I" consciousness remains constant, always it is "I" that dreams, thinks, senses, feels, lives. This "I" this self-consciousness never really disappears even when thoughts disappear. More it can use reason and emotions as weapons whereby it can uncover itself for it is the directive force. As it can concentrate its powers of intellect and reason on the outer world, so it can pierce through the layers of mind stuff to approach the outer bounds of truth.<sup>171</sup>

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EXCERPTS FROM "DR DANIEL FREEMAN"  
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(continued from the previous page)

This self-consciousness we call the ego. The next step was to find a method of examining this-ego as it really is not as it appears hidden behind the wall of body, feelings moods and thoughts. Until we could do this our progress was at a standstill for how could we know reality until we knew what it was that wanted to know reality.

It was not an easy quest. We found that all thought originated in this root, this ego and, without it would not exist. Philosophically we were forced to admit that this ego was the one permanent unchanging feature of one's being. Feelings and thoughts were transient and ever changing. They would have to be stilled so that the ego, the "I" could look at itself. So we took up the practice of stilling the mind in meditation We turned our attention inward away from the kaleidoscopic external world. We then asked ourselves the question "What am I?." Religiously we continued this practice.

Now during this period we were striving to do two things. One; clarify our thinking and our feeling so that these two faculties would be in balance and open the channel for insight to enter, and two; still our mind so that we could understand what lay behind mind and used it. In our discussions we were doing a third thing, striving to understand the world and our place in it.

First we explored the means man uses in being conscious of the world. We found that he knew it only through his senses, sight, taste, smell, hearing and feeling. Eliminate those five senses and man would not know that a world existed. In fact he would not know that he occupied a body. He would be able to think but he would not

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<sup>171</sup> The paras on this page continue on page 181.

<sup>172</sup> Blank page

do so for there would be no sensory stimulation to activate the thought process. There would be no subject for thought to think about.

Then we took a further step. Not only is man's consciousness of the world dependent upon his sensory approach it is circumscribed by the inadequacy of his senses. Instrumental aids have broadened his vision, his hearing, his feeling but still the realm to which he is insensible may be well-nigh infinite.

Further discussion pointed up an amazing realisation. Man is conscious of the world only because of sensory stimulation but he is never conscious of that which is external to him, only of the image he creates in his memory as a result of the stories his senses send to his brain.<sup>173</sup>

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(183-1)<sup>175</sup> your boys the worse for having to improvise their equipment? Is ease and comfort the natural state of man or does he find his soul more quickly through effort and suffering? We dare not judge the means that God gives us to use; our only responsibility is to use them to the best of our ability. This is what I mean by misunderstanding. God's purpose works through us; envy is nothing more or less than our egotistical idea that we know better than God.

(183-2) Likely I have influenced many others to make the same mistake. I must explain to them what you have explained to me. —No, Rod, I suggest that you keep this understanding to yourself for the present. Let your attitude do the talking. Those of your co-workers who find that your actions are at variance with the ideas you talked about in the past will open the subject; that will give you an excellent opportunity to explain your new viewpoint.

(183-3) It was because a large number of personalities now in the middle of life or younger had passed through the believing state in previous incarnations and were now determined to know. On the one hand, this accounted for the ever-increasing growth of material knowledge; on the other, it was a potent factor in lessening the power and

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<sup>173</sup> The paras on this page continue on page 185.

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<sup>175</sup> The paras on this page are numbered 47 to 49; they are not consecutive with the previous page, but follow the paras on page 175.

influence of dogmatic religions. This influx of seekers after knowledge onto the world stage would result in a great impetus being given to the unfoldment of spiritual understanding or it could form the basis of an era devoted to tremendous material growth and little else. The answer to this lay in the hands of the seekers themselves, particularly those whose research in various branches of science was to influence the thinking of their fellowmen.

(183-4) I rapidly review the more important theories of human personality, which are receiving credence today. This is necessary so that I can tie all the threads together and show how our ancient friends not only knew and used these theories but also knew what was back of their apparent differences; of what actually is in this well we call the subconscious. Dr Freud opened up the subconscious to us but he found in it little else than repressed sexual desires and arrested sexual development. We must admit that much of what he claims is right; we all have seen and recognised these situations, we have used his technique and have achieved wonders.

Dr Alfred Adler has pointed out yet another area in the subconscious. This is the field of what he calls the aggressive instincts, the will to power, the primitive ruthless instinct that forces us to perform actions in an effort to satisfy our hidden<sup>176</sup>

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EXCERPTS FROM "DR DANIEL FREEMAN"  
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(185-1)<sup>178</sup> And so, as a result of all that analysis we realise that the external world, space and all existed only in man's mind as far as man was concerned Admittedly there was [a]<sup>179</sup> something from which he received sensory stimuli but it did not need to be as he sensed it for his senses were terribly fallible.

Space and time - To the non-discriminating mind they seem to be [the]<sup>180</sup> most real concepts possible. How do we know them? By our senses only. We have seen that space exists only in man's mind, is a concept. Time also is a concept of his mind, a frame in which he places the object and events of life, as much a frame as is space.

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<sup>176</sup> The paras on this page continue on page 177.

<sup>177</sup> Blank page

<sup>178</sup> The paras on this page are numbered 55 through 56; they are not consecutive with the previous page, but follow the paras on page 179.

<sup>179</sup> "a" was typed above the line and inserted with a caret by PB himself.

<sup>180</sup> "the" was typed above the line and inserted with a caret by PB himself.

(185-2) The realisation that time, space, the material world are only concepts in the mind of man is of no significance unless we can find out what they are in reality. To do this we must analyse more deeply this problem of time; not to be satisfied to know that time, present past and future is a concept of man's mind.

As we studied time we realised that man lives forever in the present. Both past and future are unreal; the past because it was the present when the event occurred, the future because it will be the present when the event occurs. The present devours every minute of time, it is the essence of one existence, it is the centre between the extremes of past and future which are but manifestations of it, rest entirely on it and have no independent existence of their own.

We might say that time is an unbroken chain composed of links formed of present events only. It cannot be split up, every link is now. The relationship which exists between past present and future is created by memory and anticipation and they exist in man's consciousness not in time.

To understand time therefore, we must understand the present. It alone is real. But where is it? Is it in space - a dot? No. It can be found only in man's consciousness, in his attention. It has no objective existence, it is subjective, it is in the observer not in the observed.

Non-scientific and non-philosophical minds always accept time as an absolute. If every mind has a different concept of time where is its absoluteness? As Kant and other philosophers have shown that everything in the universe stands in a position relative to everything else, relative not only in space but also in time. And we must not lose sight of the fact that the mind that tries to comprehend time and space, looks at it from its own relative position.<sup>181</sup>

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(continued from the previous page) Where [then]<sup>183</sup> is the absolute?

As we continued our discussion we arrived at a further realisation, the inseparable connection of time with motion. Thoughts follow each other in succession of presents. This is what creates the sense of time, this succession broken up into past

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<sup>181</sup> (188)" appears at the bottom of the page in the original. of the page.

<sup>182</sup> Blank page

<sup>183</sup> "then" was typed above the line and inserted with a caret by PB himself.

and present and the accompanying anticipation which is the extension of succession to make what we call the future. Summing up what we had learned from all this analysis which I am touching very lightly we came to a conclusion. This:-

Man knows only the now through his memory and his imagination leads him into the error of considering time as a flowing current. In truth the only reality he knows is the "now" and he, the real he as distinct from his intellect rest securely in their [now].<sup>184</sup> The sense of moving time belongs only to his [relative]<sup>185</sup> personality.

This conclusion brought into prominence the next problem which had to be solved. What is man?

(187-1)<sup>186</sup> Once we had perceived time for what it was and had lived with the new concept long enough to hold it we became conscious of the fact that the centre of being is time-free, it had no past present or future it is eternal. At this stage of comprehension we saw man – the real man – as divine. It required humility to guard us against drawing a seemingly natural conclusion – that man is God. We should never cease thanking God that the long arduous study had graced us with humility enough to act as a guardian angel.

So, we saw that real man abides in eternity. And immediately we asked ourselves why were we so limited in our thoughts and our actions. We could not see wherein we demonstrated any of the principles of divinity or eternity. The problem was becoming more complicated not less. To say that eternity is a static Be-ing whereas the concept of time accompanies the condition of Be-coming did not help at first. But in that statement was an answer. Becoming is the state of which we are conscious and is characterised by mental movement, a succession of thoughts. if we could retain consciousness but stop the flow of thoughts would we enter into the state of Be-ing which was eternity? We tried to and to some degree all succeeded; a taste of the eternal "now" was vouchsafed to each of us.

Each of us came to a point where we not only had an intellectual comprehension of the real man<sup>187</sup>

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<sup>184</sup> PB himself deleted "relative" and inserted "now." by hand.

<sup>185</sup> PB himself inserted "relative" by hand.

<sup>186</sup> The para on this page is numbered 57 making it consecutive with the previous page.

<sup>187</sup> (189) typed at the bottom of the page.

<sup>188</sup> Blank page

(continued from the previous page) but also we had some subjective proof. For the moment that seemed enough.

If you will cast your memory back over the past months you will recall how each of you became a little dissatisfied with the goal. Estelle, I remember the day you reproached me (here Howard turned to Estelle Winters, one of the philosophers) with the accusation that you had gained nothing of value, the world was still the same, evil, incomprehensible and a trial. In some manner, Estelle, every one of this group [expressed] the same dissatisfaction. Though they had clarified their understanding of what they were they complained that they had little more to work with than they had before undertaking the study.

"If you had not asked for more light you would not have received it. But you asked, so we started the next part of our journey; the exploration of mind, world mind."

(189-1)<sup>189</sup> "We realised that we were entering upon a phase [of<sup>190</sup> study] that would enable us to apply our developed reasoning powers to the problem of not only finding the answers to all things but also to discover why the mind of man wants these answers.

(189-2) The most beneficial results have come from the effort to live in accordance with the seven rules of philosophic life you outlined that evening. I believe that the enquiry we have made into life would have been mere intellectual twaddle without the psychological developments which come from our effort to live in accordance with these rules.

(189-3) Our efforts must be threefold, to hold what we have learned; to hope for yet more light and to endure the transient periods of darkness which will envelope us. Tests and ordeals will be set us; they must be weathered. Wisdom is not the plaything of weaklings, the determined search is the exercise which will strengthen us, make us masters of ourselves so that, when success graces our efforts we may be strong enough to bear it.

(189-4) The practice of this rule can come only after one has gained a fair degree of proficiency in thought control and some realisation of the illusory character of worldly experience. The warning I gave you when we first discussed this discipline will bear repeating. Do not confuse detachment with withdrawal. We are in the world to

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<sup>189</sup> The paras on this page are numbered 58 through 61, making them consecutive with the previous page.

<sup>190</sup> PB himself deleted "study that would enable us to apply our developed" from after "phase of" by hand.

experience it, to understand it and not to retreat from it.<sup>191</sup>

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DR DANIEL FREEMAN: Excerpts from J.V.O'B's MS Novel

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DR DANIEL FREEMAN: Excerpts from J.V.O'B's MS Novel

(continued from the previous page)

The laws of Karma bring pleasant and unpleasant incidents and events to our days. They must be entered into, lived through and the lessons learned without losing ourselves in the process. It is not easy but until we can take our stand on the axle of the wheel and watch the spokes of different experiences pass before our eyes without becoming involved in the wheel itself a true comprehension of life cannot be gained. Detachment must partake of indifference to what is happening to our personality with, at the same time keen interest in the lesson to be gained from the experience. Analyse this attitude and you will see that it must stem from the elimination of our desires for worldly pleasures and possessions or, rather, the disappearance of all worldly desires in the one great desire, to know reality. The intellectual realisation of the relativity of everything and the transiency of both pleasure and pain aids in developing this attitude of detachment. But again I repeat this must not be a negative attitude of spiritless acceptance for that will gain us nothing.

(191-1)<sup>192</sup> Calmness that has in it concentration and dreaminess, but not day-dreaminess.

(191-2) First the concentration of the mind, second the stilling of the mind and third the controlled use of the mind. By the first step we concentrate the mind on a single thought; by the second we let go the thought to attain a still mind and by the third we direct the thinking of the controlled mind as we [will]<sup>193</sup>

(191-3) If in the days to come, science accepts the validity of the reincarnation of the personality and recognises that habits of thought have their origin in past lives the whole educational system will change and all men will be closer to an understanding of themselves and their place in the universe.

(191-4) We must be forever on our guard for our feelings can most subtly impersonate

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<sup>191</sup> (190) at the bottom of the page

<sup>192</sup> The paras on this page are numbered 62 through 67, making them consecutive with the previous page.

<sup>193</sup> PB himself inserted "will" by hand.

reason and lead us to false assumptions. Be ever on your guard; apply your reason to every problem and make sure that your reasoning is truly impersonal. An excellent practice is to distrust every feeling of pleasure remembering that what we recognise as pleasure is usually an emotion that caters to the continuance of the personality.

(191-5) There are no words strong enough to emphasise the absolute necessity of this final renunciation.

(191-6) The only reason we do not see reality is that we are standing in our own light and, consequently are looking into shadow. Give up the ego, get rid<sup>194</sup>

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EXCERPTS FROM "DR DANIEL FREEMAN"

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(continued from the previous page) {of}<sup>196</sup> the personal viewpoint and then the light will illumine reality for us.

(193-1)<sup>197</sup> Our thinking and our expression of our thoughts will be as clear and as free from [marginal]<sup>198</sup> errors as is [verbal]<sup>199</sup> definiteness. By this I refer to more than the precise meaning of the word used, I refer to its connotation.

(193-2) The wide spread habit of generalising in our thoughts or speech must be eradicated if we are to think and act philosophically. Our terms must particularise, be definite.

(193-3) "First we studied the relativity of all that makes up this Universe and concluded that nothing, not excepting man, had a separate existence.

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<sup>194</sup> (191) typed at the bottom of the page

<sup>195</sup> Blank page

<sup>196</sup> the page is folded over here, but I believe the two-letter word is "of" — TJS '15

<sup>197</sup> The paras on this page are numbered 68 through 73, making them consecutive with the previous page.

<sup>198</sup> "marginal" was typed above the line and inserted with a caret by PB himself.

<sup>199</sup> A line is overtyped here, and indecipherable; fortunately PB himself deleted it anyway. — TJS '15

Then we analysed more deeply man's sensory knowledge of the universe and concluded that man could not know anything, he was limited to his thought of it.

From this we went on to a systematic investigation of time and space and concluded that these concepts were creations of man's own mind and were not necessarily attributes of the Universe.

Further analysis along this path led us to the comprehension that the materialistic philosophy on which life and action stand today is inherently false because its premise is not valid. This philosophy is based on a material time space concept which we now see exists only in man's mind.

From this plane of comprehension you led us to a still higher or should I say broader plane of understanding of the mentalness of the Universe as formulated in the secret teachings of the Sages of the Orient.

(193-4) Expose every emotion to the cold light of reason. Meditate on Truth, on reality and on man. Finally act Do not negate, do not withdraw from life and do not give in to life. Act as correctly as you can.

(193-5) The severing of my ties with England, while only temporary, is for many reasons. Amongst others it is for the purpose of giving you who have permitted me to help you a further opportunity to grow. For a time you will be dependent upon your own resources.

(193-6) You have gained a little understanding of the only source of knowledge, turn to that source at all times and you will find what you need. As George put it "The Father will never let you down." that is the thought to cling to at all times.<sup>200</sup>

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EXCERPTS FROM "DR DANIEL FREEMAN"  
J.V. O'Brien

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EXCERPTS FROM "DR DANIEL FREEMAN"  
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(195-1)<sup>202</sup> I just stopped and so did time.

The ineffable joy of attunement transfigured my surroundings when I came back

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<sup>200</sup> (192) typed at the bottom of the page.

<sup>201</sup> Blank page

<sup>202</sup> The paras on this page are numbered 74 through 78, making them consecutive with the previous page.

to this mundane plane my face was wet with tears, tears of humility, of compassion and of awe. The perfection of Creation filled me with an indescribable feeling, now I knew myself. My purpose and my capabilities stemmed from the one source, limitless in every respect. If the Father willed there was nothing impossible.

(195-2) Now I knew and my blind creation the ego recognised its creator. In that timeless instant it had given up its pseudo free will; it had consciously become what it unconsciously had always been, the timed spaced instrument of timeless spaceless I.

(195-3) Man may know himself. Eventually to all men must come that knowledge and with it diamond clear understanding of the essential oneness of all. And with that first glimpse of Reality comes a realisation which transcends all worldly appraisal of good or bad - a realisation that all is good notwithstanding its momentary appearance. Consciously or unconsciously all are the instruments of the Father's will unhappiness is but another word for lack of consciousness of this fact.

(195-4) Infinite Mind utilised the willing instruments at hand to the furtherance of the Father's work.

(195-5) In explaining his work and the work to be done he stated that humanity was facing a period of great trial. The gradual broadening of mental horizons of man has been accompanied by a realisation of the essential brotherhood of all. However, owing to both subjective and objective differences men do not agree on the path to be followed to wipe away all social and economic injustices and the different ideologies which have crystallised during the past century are fated to clash. This clash has been rendered well-nigh inevitable by the selfish fanatical use of ignorant but aspiring peoples by a few minds deluded by dreams of self-aggrandisement.

Dorothy, you remember the evening Dr Glenalon outlined the philosophical approach to history. He showed us how the history of nations is but a conglomerate of the mental growth of the individuals comprising the nation. A certain few who have attained wisdom strive to show the way to further growth.<sup>203</sup>

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EXCERPTS FROM "DR DANIEL FREEMAN"  
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EXCERPTS FROM "DR DANIEL FREEMAN"

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<sup>203</sup> (193) at the bottom of the page.

<sup>204</sup> Blank page

(continued from previous page)

Opposed to them is the group who have acquired much knowledge but little wisdom, this group strives to use the mass for the satisfaction of their own personal desires. The mass, still in the emotional state of development incarnationally analogous to youth are all too frequently seduced into a blind unquestioning faith in the promises of the demagogues and a period of chaos follows,. This chaos may be accompanied by war, civil or foreign or it may not but, always, it is followed by a period during which intelligent unselfish instruments again can point out the path to personal peace. The history of man is like a spiral, each round a little higher than the previous, and a broader for each period of suffering leads more personalities to a realisation of the futility of ignorant mundane living and the absolute necessity for knowledge of the reality of life.

Howard's work has been to serve as one pointing out the path; that, too is our job. But there is an additional one. The more man progresses in his conquest of his physical environment the more deeply he becomes enmeshed in it, and, paradoxically, the closer he comes to realising the basic illusion of it. As Howard pointed out to me, this is demonstrated by the purely philosophic approach to life made by so many scientists of today, both practical and theoretical. They are within touching distance of the secret if they would but get out of their own way. He, with his vast knowledge of all branches of science, met these students on their own ground and frequently was able, because he spoke their language, to suggest avenues of approach which opened the outer door to wisdom, at least. The continuance of that work is the opportunity which he offered us.

(197-1)<sup>205</sup> God is all there is, that everything and every person is in God and, therefore that everything is good irrespective of how it looks.

(197-2) We are a part of God - a thought in His Mind just as this universe is His thought. We are His creatures and we do His Will whether we are conscious of it or not. But if we are conscious of this [fact]<sup>206</sup> we also are conscious of the infinite oneness of all and are not forced to look upon His Mental Creation as bits and pieces but as a whole.

[FINIS]<sup>207</sup>

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<sup>205</sup> The paras on this page are numbered 79 through 80, making them consecutive with the previous page.

<sup>206</sup> "fact" was typed below the line and inserted with a caret by PB himself.

<sup>207</sup> Handwritten notes at bottom of page read: "FINIS" (yay!) and "(194)"

## J. V. O'Brien: Rendezvous with Freedom MS

(199-1)<sup>209</sup> Education as a descriptive term is used rather narrowly. Too frequently it refers to going to school, to being taught. It is more than this. Man's entire life is a continuous process of being educated in that it is made up of repetitions of familiar situations interspersed with new contacts and strange problems. As a result of the mental exercise experienced in meeting new situations each day, many approaches even the old familiar situations with a slightly different outlook from that used the day previous. This is a minor example of how education is taking place in every day of life.

The attitude toward education must be changed before the methods of education can change. Granted that education is the process of learning, of adding to knowledge and that this process should continue throughout man's life, it is essential that this fact forms the basis of home and school educational methods. In other words, the aim of education should be, first the development of the ability to study each new idea or situation for the purpose of learning what is to be learned, second, the ability to apply such new knowledge to a further understanding of the knowledge already in hand and third, the development of the power to discriminate between that which is of value and that which is worthless.

These aims represent what is really a philosophy of education. Education is a process of presenting knowledge to growing minds for the purpose of opening channels of thought and activity whereby individuals can use their innate intelligence to the best advantage, can develop their individual creative abilities to the greatest extent and can do so with discrimination between that which is of value and that which is valueless to themselves and their fellow citizens. To attain this end will necessitate the development of a new system of education, a system founded on the fact that people are not born with equal intelligence or similar abilities and a system so formed that all teachers will be trained psychologists and that, eventually, all parents will realise that education begins in the home, at birth and not with the first entry of the child into school life.

The process of education falls into six distinct periods; in each of which the methods should be keyed to a different level of understanding and learnability in the

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<sup>208</sup> Blank page

<sup>209</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

student.<sup>210</sup>

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"The periods of education." 1. From birth to 5 years of age. 2. From 5 years of age to 12 years of age. 3. From 12 years of age to 17 years of age. 4. from 18 years of age to the end of school life. 6. Post school life.

(200-1)<sup>211</sup> So the home forms the first theatre of education of the child. The teachers are the parents, nurse maid, pediatrician and all others who people the child's environment.

(200-2) Fortunately the trend to exaggerated forms of self-expression in this type of school has run its course and it is being realised that young children can be taught self-discipline without interfering with the expression of their individual personalities. The nursery school, as a transition stage between the home and the more public life of the lower school, can be of great benefit. In it children can be eased through the period of adjustment from home protection to being on their own in the larger groups of the lower school. In the nursery school, children learn to co-ordinate themselves as members of a group, a process which can make or mar their ability to function as citizens in later life.

(200-3) Because of physiological and psychological differences between the sexes which are very pronounced during the years 9 to 15, the pupils should be separated according to sex during the last three years of this period. It has been found that the rate of learning is not the same for boys and girls during these years and, in addition, the same subject cannot be taught to both sexes in the same way. For these reasons and because sex education should start at the age of 9, much better results will be attained if the sexes are segregated.

No-excuse exists for the narrow attitude toward sex education found in the schools of to-day. If education in this subject is commenced at an early age, is treated as a normal part of the study of elementary physiology and biology and is given in classes containing only one sex, the attitude of the children will not be coloured by either ignorance of mystery. An amazing improvement in the attitude of youth to sex will be

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<sup>210</sup> (195)" appears at the bottom of the page in the original.

<sup>211</sup> The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

apparent following the education of one generation. True knowledge will result in respect for the creative aspects of life and remove the undue importance and morbid interest now placed on this activity. Children will be guarded by knowledge rather than being rendered susceptible to seduction because of ignorance.<sup>212</sup>

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Outside of school hours children of opposite sexes should be brought together for social purposes, play etc. under such supervision as will develop social or group consciousness without detracting from the development of the individual qualities of character.

(201-1)<sup>213</sup> Thus education will attain its goal of producing citizens trained to do the work for which they are best fitted. Also, it is to be hoped, some of the training, the habits of study and the ability to evaluate will remain in the mind of the individual so that, to some extent, he will continue to be a student, will reserve judgment until he can see all sides of a question and will be tolerant of the opinions of others. Thus he will function as an adult citizen, cherishing his freedom, carrying his responsibility and always trying to improve himself.

The success of this plan of education will be judged on the habits of thought and study carried into adult life from the educational periods. To attain the greatest possible success, it is essential that education, from birth to eighteen, be of as broad a scope as possible, that it not be allowed to become too narrow because of specialisation and that all pupils be made to realise that education is; first – learning how to live, to think and to evaluate and; second – the training of special abilities in preparation for earning a livelihood.

(201-2) From the foregoing, it can be seen that man functions in three different ways. First he acts as an individual, a separate entity; secondly, as a member of various groups – at work, at play and in the family; and thirdly, as a citizen of the community and of the state. This difference is more than apparent, it is an actuality and some means must be provided whereby these three aspects can be given full scope for action while at the same time they are co-ordinated for the good of the whole.

In the Democracy outlined in this book, the work life of the citizens has been taken as the means of accomplishing this threefold task. The various means by which

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<sup>212</sup> "(196)" appears at the bottom of the page in the original.

<sup>213</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

man earns a living, performs the work for which he is best fitted or expresses his individual genius, have been divided into nine groups. As out-lined in the chart on the opposite page, they are Education, Science, Industry, Natural Resources, Trade, Commerce and Finance, Statecraft, Armed Forces, Art and Religion. Each of these will be studied, in detail in subsequent chapters.<sup>214</sup>

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(continued from the previous page) In the remainder of this chapter, the object will be to show how these nine channels of activity can be utilised to give men the opportunity to develop their personalities, to co-operate with their fellow group members, to function as understanding responsible citizens and to co-ordinate these three aspects for the good of the whole. This study will be made under the following headings:

(202-1)<sup>215</sup> It has been an accepted principle of Democracy that all sides of a question should be debated in open session and that all schools of thought should receive a hearing. As a principle, this is correct, as a practice, it has resulted in the formation of political parties which fight for power by appealing to the selfish interests of various groups or classes. If the appeal is broad enough, it results in one party receiving a majority of the votes and assuming power with the other party or parties forming an opposition. While this may result in some check on the actions of the party in power, it does not give true representation to many groups and classes. In other words, certain minorities may have no representation and therefore receive little consideration.

Many students of governmental procedures believe that the party system has outlived its usefulness and should be replaced by a system more representative. With this aim in view, the following is suggested as a procedure which will be more in keeping with the growth of civilisation.

The chart shown on the opposite page outlined a general elective and governmental procedure which could be followed. It will be noted that this system does away with many aspects of the present political systems, particularly the representation by areas of the country or the representation of citizens as members of a political party. For reasons already stated, Citizens need to be represented as members of the divisions outlined rather than as inhabitants of particular areas.

As explained, these divisions originate in the manner by which people do their work or earn their living. Because all individuals have equal rights as citizens, because eventually all individuals will have the same basic education and because no individuals will be permitted to vote unless he or she meets with the qualifications as

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<sup>214</sup> "(197)" appears at the bottom of the page in the original.

<sup>215</sup> The para on this page is numbered 7 making it consecutive with the previous page.

previously outlined, the main difference between the specific needs of people in terms of government will be those beyond the scope of either self-discipline or divisional self-government.<sup>216</sup>

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(continued from previous page) To these must be added those affairs which are the interests of all people and the rules and laws which must be enforced to guard the majority against the dishonest rapacious minority.

All citizens exist within the nine divisions, both as individuals and as group members. In the state, all citizens exist in the same dual form and, therefore, must have representation in government which will be cognisant of this duality. The recognition of this is to be found in the most intelligent members of the divisions for they are living this dual life, consciously, every day. Is there any better source of elected government than here?

(203-1)<sup>217</sup> On further analysis, another fact should be recognised. This system will do away with party politics. Members of Parliament will represent divisions, not parties. They will be chosen because of their ability and intelligence and must pass the required tests before their candidacy can be accepted. This will guard against the evils of the present system where no qualifications of character, education or experience are demanded.

(203-2) The present political system is based on the formula "Representation by Population." This is not a truly democratic method because only a majority of the citizens are represented; those who voted for the losing candidate may receive little or no consideration. Under this suggested system, all citizens would be represented. Problems would receive consideration on their merits and study would be given by the members of each division to the possible effects of governmental decrees on their constituents. With the elimination of party politics, patronage and all its attendant evils would disappear; then true democracy would function with every citizen actively co-operating for the good of the whole.

(203-3) By now the reader will have realised that the use of various types of psychological tests is suggested as a standard means of helping citizens to find the occupation for which they are best fitted. During school life these tests will be

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<sup>216</sup> "(198)" appears at the bottom of the page in the original.

<sup>217</sup> The paras on this page are numbered 8 through 11, making them consecutive with the previous page.

compulsory, during adult life they will form part of the process through which citizens will be accepted or rejected on application for employment of any type.

(203-4) The major weakness is the separation which results from schools being operated by religious groups. Ethics can be taught and correct value standards developed on the basis of true Christianity divorced from denominational dictatorship.<sup>218</sup>

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Religion as exemplified by the various Christian churches (Catholic and Protestant) is an individual matter and the teaching of religion belongs in the home and the church and not in the school. The aim of education is to develop honourable citizens, the religious loyalties of such citizens is their own business the freedom of which is a basic principle of Democracy.

As will be explained in the chapter devoted to religion the religious advisers of the various churches will be given the opportunity to conduct classes, one per week, in the schools. Children who are members of these churches will attend such classes. Apart from this, all schools will be non-religious but not non-Christian.

(204-1)<sup>219</sup> Through the history of Western civilisation there have been certain ideas which have exerted an influence on man's thought and action. These ideas are still exerting influence and the fact that they all have adherents, in spite of their differences, is indicative of the mental chaos and lack of sound reasoning which exists. In some of these ideas is a germ of truth which must be discovered and saved.

(204-2) No, men are not born equal in any sense of the word. Inequality of environment and intelligence exists from birth and persists to death.

(204-3) The world of to-day presents opportunities of every conceivable kind to those who have the vision to see, the intelligence to understand and the ambition to grasp. But not all have vision, no two individuals have equal intelligence and personal ambitions differ; as a result, opportunity is not equal for all men equal in its appeal, equal in its demands or equal in its rewards.

(204-4) The fallacy of this concept "that the State owes each man a living" is grounded

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<sup>218</sup> "(199)" appears at the bottom of the page in the original.

<sup>219</sup> The paras on this page are numbered 12 through 16, making them consecutive with the previous page.

in the misunderstanding of what is meant by the state. The kingly statement "I am the State" is true if the king sees himself as representative of all the people, false if he speaks in an individualistic sense. Because the state is the people in the special form described it has no life of its own. Because of this fact it can act only as a medium through which the individual offering is returned to the whole and the return must be made in a manner which allows each individual participation in such results as accrue.

(204-5) The fact that the state is the form assumed by the people for the purpose of acting as a whole when such<sup>220</sup>

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(continued from the previous page) action is necessary for the common good must form the basis for the analysis of this idea as it did for the previous one.

During the last few centuries the idea that state ownership is good has gained many adherents. Born of one revolution this idea served as the rallying cry of a second. Used as a cloak to delude the German people and lead them to support a program of pure nihilism. It still bemuses the impractical idealists of to-day and within its womb lies civil war provided that this idea is not broadened into the pattern set by humanity itself.

The key of the definition of the state is the phrase "the common good." This conditions the interests of the state and sets the boundaries within which the state should act. Idealists will cry that this phrase "the common good" encompasses everything, leaving no aspect of life outside the control or the ownership of the state. In a millennial sense this may be true but practically, as a problem of to-day, it is not so. The citizens of this earth are individual with all the differences of personality, of intelligence, of ambition which tend to separate them into units each following his or her own individual path. The opportunities to develop and create in their particular fashions is essential and the state – the conglomerate of these individuals – must not act in a manner which will destroy such opportunities.

(205-1)<sup>221</sup> Man has a possessive instinct as well as a creative one. With rare exceptions these instincts are so interdependent that one will not function without the other. Remove from man the right to possess a reasonable proportion of the fruits of his intelligence and the creative ability will cease acting.

The roots of civilisation rest in the soil of individual possession. It is because

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<sup>220</sup> "(200)" appears at the bottom of the page in the original.

<sup>221</sup> The paras on this page are numbered 17 through 18, making them consecutive with the previous page.

man has possessed or desired to possess a home, a business, a plot of ground, a country, a religion, a something which he could call his own, for which he could build, create, use his intelligence and, if necessary, lay down his life that civilisation has progressed. State ownership to any degree whatsoever will remove these individual incentives and likely result in retrogression instead of advancement.

(205-2) State ownership and operation of any economic activity results in the formation of large groups of civil servants, regimented and subject to a rigid plan of activity, promotion, etc. This cannot help<sup>222</sup>

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(continued from the previous page) but replace their natural instincts of creation and possession by an exaggerated desire to retain the security of their position and attain the certainty of pensioned old age. Man progresses to-day, as he has in the past, through gambling with his future, through taking chances that his plans, his ideas, his creations will work and bring him ever increasing returns. Never has a play for security advanced the cause of civilisation; a rigidly controlled chance-free system of state ownership will result in a nation of robots, not human beings.

(206-1)<sup>223</sup> The history of the world is studded with numerous experiments in the abolition of private enterprise. From the dawn of time to the present day, groups of people have pooled their individual efforts and possessions in an attempt to realise that Utopia of idealists, the purely socialistic state. The greatest experiment of this type was the U.S.S.R.; brought face to face with the necessity for accentuated industrial development, it was forced to broaden its approach and put into action a system of increased individual profit for greater work done, that is incorporate some of the principles of capitalism.

(206-2) Capitalism is a system of producing and distributing the wealth of the world. To the first of these, the acquisitive instinct, can be laid much of the evils of the system; to the second, the creative instinct, most of the progress. It is unfortunate that the evils are so glaring that they blind the eyes of critics to the fundamental values which do exist. As long as men are men these two instincts will be present. It is useless to deny this fact; men will always be actuated by the desires to possess, to be secure, to wield power and by the desires to create, to improve, to invent, to progress.

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<sup>222</sup> "(201)" appears at the bottom of the page in the original.

<sup>223</sup> The paras on this page are numbered 19 through 20, making them consecutive with the previous page.

Socialism, a purely state controlled economy, accepts the existence of these instincts but believes that they can be subjugated for the good of the whole. All experiments in this direction prove that this is not so. As a rule the creative instincts do not function unless some reward is being received, in other words, the satisfaction of the other.

It must be admitted that a danger always exists, the acquisitive instinct may become so strong that the rights of others may suffer. Private enterprise has, through experience, realised that because of this some control is essential both of the system and of the individual members. Men are complex creatures and the possibilities of abuse of power must be realised and<sup>224</sup>

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(continued from the previous page) guarded against. This is the function of the state.

(207-1)<sup>225</sup> Man is the only species on this earth which is both subject to the laws of evolution and capable of directing his life so as to take full advantage of and hasten the working of these laws. In this realisation and its application lies the hope of humanity. Many of the principles within which evolutionary change proceeds have been discovered, day by day more are being brought to light. These can be given to the citizens of the future through an intelligent system of education; as a result, man's life can be lived in a manner which will bring about the best possible development of his qualities.

(207-2) The aim of revolution is destruction. In the early days of a revolution the intention is to destroy a particular condition but, being grounded in emotion and blind to reason, destruction runs amok. Much that could and should be saved is lost and man, when the time to rebuild arrives, is forced to restore many things unnecessarily destroyed and is unable to restore the innocent lives and great works of art wantonly blasted from the face of the earth.

(207-3) Slavery, oppression, injustice, these arise from the ignorance of men; they can be eradicated by a process of education. Through education man will learn to guide evolution to the elimination of these conditions which, in the past, have produced revolutions with all the accompanying destruction, horror and suffering.

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<sup>224</sup> "(202)" appears at the bottom of the page in the original.

<sup>225</sup> The paras on this page are numbered 21 through 25, making them consecutive with the previous page.

(207-4) Calm evaluation of the Western Democratic system will result in the realisation that it does work. Many evils do exist within its structure; they are so glaring, so opposite to the ideal conception which all citizens hold in their hearts that they make one overlook the good. In comparison with any existent system, it must be admitted that the Democratic system is best. It is far from perfect – perfection is the goal.

(207-5) The idea that citizens are equally capable of carrying their civic responsibilities and impersonally evaluating the worth of those who offer themselves for election is founded on the belief that all men are equal in intelligence. This, as has been explained, is a fallacy and to some extent will always be so. However, a great portion of the difference which does exist between men can be eradicated through improved and enlarged educational methods. Different elective procedures can be instituted whereby a man would have a voting power in keeping with his quality and value<sup>226</sup>

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(continued from the previous page) to the community.

Then the driving power of this great ideal of democracy would not be lost, as it will be if these and other necessary changes are not made in the near future.

(208-1)<sup>227</sup> This idea that labour should have a voice in government and management is correct provided that labour working together is willing to accept the responsibility which goes along with its power.

(208-2) Three partners operate industry – consumers, management and labour. The state represents the consumers in setting standards and guarding them against dishonest practices. Management and labour produce; for perfect production they must work in harmony with understanding of each other's problems, rights and responsibilities.

(208-3) Government of the people, by the people and for the people does not mean government by a ruling class. It means government of the people by those who are representatives of the people and not different from them. In addition it should mean representatives who will not be carried away by their position and lose touch with the people in whose name they act.

One of the grave weaknesses of democracy is the lack of training for

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<sup>226</sup> "(203)" appears at the bottom of the page in the original.

<sup>227</sup> The paras on this page are numbered 26 through 30, making them consecutive with the previous page.

governmental work apparent in the majority of elected representatives.

(208-4) From the foregoing one can see how ideas have been the motive forces of all man's actions. Right or wrong, they have persuaded men to do or not to do, sometimes with good results, sometimes bad. By studying the results of their actions some men have learned whether their ideas were correct or not, have discarded the incorrect ones and gone forward on the foundations of the ideas felt to be true.

(208-5) From the ideas which have been considered in this chapter, certain valuable facts can be uncovered. They are as follows and will be found forming some of the foundation stones of the plan offered in the succeeding chapters. 1. That each man has his own unique intelligence and ability. 2. That each man has his own place in society, bears a responsibility as a member of the state and has a right to expect certain types of protection from the state. 3. That the state acting for the people should exercise some control over the actions of men for the common good. 4. That capitalism or private ownership offers opportunities for man's individual growth not offered by socialism. 5. That evolution can be guided by man for his good. 6. That the ideal of Democracy can be realised.<sup>228</sup>

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(209-1)<sup>229</sup> The adult generation of to-day can improve itself with great benefit to society but the great hope of the future lies in the children. One change only is necessary; the establishment of an educational system which will really teach children to reason, to think correctly, which will inculcate a true set of standards and which will do away with the erroneous ideas which lead to separatism and selfishness.

We, the adults of to-day, must demand the establishment of such a system to the end that the future citizens will be courageous reasonable individuals, loving freedom, carrying responsibility and working in co-operation for the good of all.

(209-2) If the sciences are all evolving toward a common goal, the understanding of man and his environment, it is essential that scientists recognise this fact and correlate their efforts that evolution may be hastened.

(209-3) Scientific advancement can result in men becoming freer, more responsible, more co-operative and therefore more cultured and valuable citizens, or it can result in

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<sup>228</sup> "(204)" appears at the bottom of the page in the original.

<sup>229</sup> The paras on this page are numbered 31 through 35, making them consecutive with the previous page.

the development of a nation slaves to material things, mere producers and consumers. Science, in co-operation with education, can lead the way to a fuller life for all men or devoting its power to the development of a selfish irresponsible civilisation of "things," it can nullify all the efforts of those who would help man to fulfil his destiny. Science exists for man; the responsibility of scientists is to man. To fulfil this responsibility, scientists must learn, first, how to control their own activities by setting up a philosophy. This philosophy should be based on the understanding of the real purpose of knowledge which is the freeing of men from ignorance, from illusion, from insecurity, from fears and from repressions. When this philosophy is the light in the hearts of science, then scientists will be capable of governing themselves and working in co-operation with other self-governed divisions to the end that every man will partake of progress.

(209-4) For some years a determined effort to force some kind of "Social" medicine on the people of Canada has been made. While it cannot be denied that a more satisfactory and equitable system is overdue, this is not proof that "social" or "state" medicine is the answer. It is likely that a system will be developed in which private medical practice will exist side by side with state medicine.

(209-5) Hospitals are public institutions and should be financed by the government. While all facilities of<sup>230</sup>

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(continued from the previous page) every hospital should be available to every citizen without charge, there is no reason why private rooms and other luxuries should not be offered to those who desire to pay extra for such privileges.

(210-1)<sup>231</sup> There can be no doubt that group medicine practised through clinics or medical centres is superior to individual medicine. Group practice is the form of medical service that is most capable of making the best use of the various skills and techniques provided that<sup>232</sup> the members of the group keep abreast of the ever-increasing scientific knowledge.

(210-2) Three partners must be considered, capital, workers and consumers. All three

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<sup>230</sup> "(205) (RENDEZVOUS WITH FREEDOM)" appears at the bottom of the page in the original.

<sup>231</sup> The paras on this page are numbered 36 through 39, making them consecutive with the previous page.

<sup>232</sup> "at" typo in the original.

are necessary, all bring particular capabilities to industry and all have the right to receive value in return for their investment.

(210-3) Capital, which may be money, inventions, ideas, equipment, is invested in anticipation of a profit, a reward and is entitled to a reasonable one. Regardless of its forms, it represents an accusation resulting from hours of work, physical or mental. In addition, it assumes the responsibility of providing a means whereby workers can receive value for their work and consumers receive value for their money. The workers invest their time, skill and faith. For their time and skill they must receive a tangible return. In return for their faith in the ability of capital to carry its responsibilities, they should receive a feeling of security, of being an integral part of the whole, of oneness with their work and their fellow workers. The consumer invests time, skill and faith. The time and skill are represented by the money used to purchase the products of industry, the faith that the product purchased is good value for the investment. The job of industry is to produce products for man to use, the philosophy should be to operate in such a manner which will return to all three partners a just and equitable profit on their individual investments.

(210-4) Management and labour are not separate entities, they are but the two parts of a whole which, because it is the most descriptive term, will be called "workers." They differ only in the jobs which they do and the responsibilities they carry, not in their essential value to industry. Workers of all kinds are equally necessary for no system can operate deprived of any of its parts. The fact that all workers are equally necessary or equally valuable does not imply that all should receive the same return for their work. The responsibilities inherent in the job should set the pay on an equitable basis. A floor sweeper does not need the same<sup>233</sup>

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(continued from the previous page) degree of intelligence or the technical ability of a machine leader, though both are necessary. A manager carries the responsibility of directing the efforts of many employees; for his ability to do so he receives greater returns. Naturally an individual who carries the responsibility of formulating a policy affecting the activities of thousands of workers receives a return in proportion to such a responsibility.

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<sup>233</sup> "(206)" appears at the bottom of the page in the original.

(211-1)<sup>234</sup> Co-operative marketing has proven to be successful in all cases where it has been given an opportunity to function. It seems to be the best system which can be used in a free enterprise economy to give to the original producers a reasonable return for their labour. The framework on which a national co-operative marketing system can be built is to be found in the various small units now functioning. Given the necessary financial aid by the federal government, as a loan and not a grant, a complete system could be developed in a few years. Many will cry out that such a system is a monopoly. If operated under present political conditions, this accusation might be true. However, the danger of monopolistic practices will disappear if operations are carried on under the aegis of the proposed non-party system. Under this set-up, "nature's partners" representation of many parliamentary groups and will always be faced by the necessity of justifying the self-government procedures of their division to the remainder of the nation.

(211-2) The setting up of standards to which all would-be parliamentarians must aspire is the first step in the realisation of good leadership.

(211-3) The special qualifications of those elected to cabinet posts would serve as guards against the possibility of mediocre minds occupying those positions.

(211-4) The elimination of the party system of politics is going to necessitate further changes in the control of police forces and in judicial appointments.

(211-5) Psychological test have shown that there is a definite reason for the many religions in existence. This is the fundamental religious needs of people. One religion would not be sufficient, for one religion cannot offer the many varieties of religious experience necessary. Some people need a formal approach, some informal. Some need a sensory approach with light, incense and music, some demand a theology which appeals to their reason. Some desire deep emotional release, others prefer the cold austerity of empty cathedrals, etc. Each form of religion has come into being when and where it has been<sup>235</sup>

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(continued from the previous page) needed and will pass away when its ministrations are no longer necessary.

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<sup>234</sup> The paras on this page are numbered 40 through 44, making them consecutive with the previous page.

<sup>235</sup> "(207)" appears at the bottom of the page in the original.

(212-1)<sup>236</sup> Granted men's right to religious freedom, the state has only one responsibility – to guarantee that freedom. Religion is purely a personal matter, it has no place in the state and should have no more power to control or influence national affairs than is granted to any other aspect of men's life.

(212-2) The duty of the educational system is to teach the growing generation how to seek for and use knowledge, how to judge values and how to carry responsibilities as adults and citizens and the duty of the home and church is to teach ethics, inculcate religious thought and point out the value of self-discipline.

(212-3) It may be found necessary to provide periods of, say, one hour per week in each school for the purpose of religious teachings. The accredited religious advisers of the various churches should teach these classes which would be composed of children whose parents were members of that church. Attendance at such classes would be encouraged and every religion active in the locality would be entitled to make full use of this plan. The simplest and most successful way to give children religious instruction is to expose them to an environment based on spiritual understanding. There is only one place where this can be done and that is the home. Parents must be good if they expect their children to be good.

(212-4) This completes the [general]<sup>237</sup> survey of the nine divisions into which the activities of Canadian citizens have been divided. In keeping with the principles of democracy, each of these divisions is self-governed. Their aims, actions and developments are co-ordinated through the Cabinet of the Federal Government whose members are represented on the Federal Councils of the divisions.

(212-5) During this period of slow awakening, the chasm separating capital and labour seemed to be becoming deeper. Actually the opposite is the truth. The conditions under which people worked and the traditional ideas about employers and employees were being analysed, dissected and tested, sometimes by violent means. One by one, they were being discarded for newer concepts based on the growing realisation that all men are essential to the whole and that one group should not reap a profit at the expense of others.

(212-6) The turmoil and strife had brought to the surface the few remaining ideas which tended to continue separating capital and labour. The end of the first<sup>238</sup>

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<sup>236</sup> The paras on this page are numbered 45 through 50, making them consecutive with the previous page.

<sup>237</sup> PB himself inserted "general" by hand.

<sup>238</sup> "(208)" appears at the bottom of the page in the original.

(continued from the previous page) phase had been reached. Time and suffering have proven that wealth a, whether money or things, is of secondary importance; man is the primary value. Looked upon in retrospect, the evolutionary trend culminating in this understanding is clearly discernible. As has been pointed out in preceding chapters, man, as a result of this evolution, is now capable of building a co-operative society in which he can act in freedom and carry his responsibilities in understanding.<sup>239</sup>

(213-1)<sup>240</sup> Many of the exponents of socialism would have all of man's needs guaranteed or supplied by the state. In this case, man would have to have no imitative, for he would have no goal. This idea is contrary to nature, contrary to every experience man has ever had. The state is man, functioning as a group for the purpose of supplying those necessities which can be procured only by group action. But the necessities are those of man, the individual, and he will be lost if the state becomes of paramount importance. Man must live as an individual, enjoy his rights as an individual and carry his responsibilities as an individual. Only thus can he succeed in realising himself.

(213-2) From this it is logical to assume that the financial system of Canada should be under the direct control of the government. In spite of the good intentions of the majority of those citizens engaged in the business of the country, the consumers will not receive the best value if the medium of exchange - namely money - is not controlled. Also the financial system, as it operates through banks and other organisations, extends into every aspect of life. As a result it is a definite interest of every citizen This does not mean that financial institutions should be operated by the government. Here, as in all other divisions of national activity private enterprise must be free to play its part but, because of the place finance occupies in all activities, the issuance of money and the guardianship of the credit of the nation must be in the hands of those representatives of the whole nation. In this set up these hands are the hands of the government.

(213-3) Responsibility and Freedom, these go hand in hand. One is devoid of meaning without the other. To carry responsibility requires self-discipline and the same self-discipline is the protection against the enjoyment of Freedom becoming self-indulgence. True democracy as outlined in this book, is predicated on man's ability to discipline himself. The best government of many is man himself, hence the development of the

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<sup>239</sup> "(Rendezvous with Fre" typed in center of page - no doubt referring to title of this text

<sup>240</sup> The paras on this page are numbered 51 through 53, making them consecutive with the previous page.

nine channels<sup>241</sup>

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(continued from the previous page) through which he can be his own governor. Only then will the civil government fulfil its role of arbitrator and co-ordinator between citizens anxious to co-operate one with the other. The basis of this plan is free co-operation of all for the common good. Year by year, for centuries man has failed to realise the great possibilities of life on earth because he has not learned that the key is co-operation. Surely the blind and suffering of the past few years have taught him. If not, it is inevitable that he will continue to suffer until he does learn.

[(Read other side first)]<sup>242</sup>

## **The Vishnu Purana translated by Horace Hayman Wilson, 1840**

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(215-1)<sup>244</sup> The identity of God and nature is not a new notion; it was very general in the speculations of antiquity, but it assumed a new vigour in the early ages of Christianity, and was carried to an equal pitch of extravagance by the Platonic Christians as by the Shaiva or Vaishnava Hindus.

...

...Thy<sup>245</sup> father's death was the work of destiny. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is anyone killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous.

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<sup>241</sup> "(209)" appears at the bottom of the page in the original.

<sup>242</sup> Kenneth Hurst (PB's son) inserted "(Read other side first)." At some point holes were punched in such a way as to reverse this page, so that now this 'other side' is page 213 and does precede this side! —TJS '15

<sup>243</sup> the full text is available free at [sacred-texts.com](http://sacred-texts.com) I have used that text to correct this one. —TJS '15

<sup>244</sup> The paras on this page are unnumbered. This is page "viii" in the source text.

<sup>245</sup> This paragraph does not follow the preceding one; it is on page 4 of the document.

...  
Who<sup>246</sup> can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists everywhere, and in whom all [things] here exist; and who is thence named Vasudeva? He is Brahma, supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure as free from defects.

...  
No<sup>247</sup> one knoweth thy true nature, and the gods adore thee only in the forms it hath pleased thee to assume. They who are desirous of final liberation, worship thee as the supreme Brahma; and who that adores not Vasudeva, shall obtain emancipation? Whatever may be apprehended by the mind, whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of thee. I am of thee, upheld by thee; thou art my creator, and to thee I fly for refuge.

...  
Those<sup>248</sup> who have not practised devotion, conceive erroneously of the nature of the world. The<sup>249</sup>

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(continued from the previous page) ignorant, who do not perceive that this universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as one with divine knowledge, as one with thee, oh God.<sup>250</sup>

...  
These<sup>251</sup> were called beasts, etc., and their characteristic was the quality of darkness, they being destitute of knowledge, uncontrolled in their conduct, and mistaking error for wisdom, being formed of egotism and self-esteem.

...  
Repair<sup>252</sup> for protection to the god of high and low; the tamer of the demons; the

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<sup>246</sup> Page 9 in the source text.

<sup>247</sup> Page 29 in the source text.

<sup>248</sup> Page 31 in the source text.

<sup>249</sup> "(211)" appears at the bottom of the page in the original.

<sup>250</sup> the passage in the original ends here; I've introduced a paragraph break. — TJS '15

<sup>251</sup> Page 35 (I.V) in the source text.

<sup>252</sup> Page 72 (I.IX) in the source text.

causeless cause of creation, preservation, and destruction; the progenitor of the progenitors; the immortal, unconquerable Vishnu; the cause of matter and spirit, of his unengendered products; the remover of the grief of all who humble themselves before him; he will give you aid.

...

Spirit<sup>253</sup> of all, have compassion upon us; defend us with thy mighty power. There will be affliction, desire, trouble, and grief, until thy protection is obtained: but thou art the remover of all sins.

...

Thou<sup>254</sup> deservest to hear how the adoration of Vishnu has been performed by those who have been devoted to his service. The mind must first be made to forsake all external impressions, and a man must then fix it steadily on that being in whom the world is. By him whose thoughts are thus concentrated on the one only object, and wholly filled by it; whose spirit is firmly under control; the prayer that we shall repeat to thee is to be inaudibly recited: "Om! glory to Vasudeva, whose essences is divine wisdom; whose form is inscrutable."<sup>255</sup>

...

The<sup>256</sup> instructions of the Rishis amount to the performance of the Yoga. External impressions are first to be obviated by particular positions, modes of breathing, etc.: the mind must then be fixed on the object of meditation; this is Dharana: next comes the meditation, or Dhyana: and then the Japa, or inaudible repetition of a Mantra,<sup>257</sup>

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(continued from the previous page) or short prayer.

...

Whilst<sup>258</sup> his mind was wholly absorbed in meditation, the mighty Hari, identical with all beings and with all natures, (took possession of his heart).<sup>259</sup>

...

The<sup>260</sup> celestials called Yamas, being excessively alarmed, then took counsel with Indra how they should interrupt the devout exercises of Dhruva; and the divine beings

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<sup>253</sup> Page 74 (I.IX) in the source text.

<sup>254</sup> Page 89 (I.XI) in the source text.

<sup>255</sup> the passage in the original ends here, I've introduced a paragraph break. — TJS '15

<sup>256</sup> Footnote by translator to the preceding passage.

<sup>257</sup> (212)" appears at the bottom of the page in the original.

<sup>258</sup> page 90 (I.XII) in the source text.

<sup>259</sup> the passage in the original ends here, I've introduced a paragraph break

<sup>260</sup> p.90 I.XII in the source text.

termed Kushmandas, in company with their king, commenced anxious efforts to distract his meditations. One, assuming the semblance of his mother, Suniti, stood weeping before him.

...

But<sup>261</sup> Dhruva, being wholly intent on seeing Vishnu, beheld not his mother weeping in his presence, and calling upon him; and the illusion, crying out, "Fly, fly, my child, the hideous spirits of ill are crowding into this dreadful forest with uplifted weapons," quickly disappeared. Then advanced the frightful Rakshasas, wielding terrible arms, and with countenances emitting fiery flame; and nocturnal fiends thronged around the prince, uttering fearful noises, and whirling and tossing their threatening weapons. Hundreds of jackals, from whose mouths gushed flame as they devoured their prey, were howling aloud, to appal the boy, wholly engrossed by meditation.<sup>262</sup> ... But all these uncouth spectres, appalling cries, and threatening weapons, made no impression upon his senses, whose mind was completely intent on Govinda. The son of the monarch of the earth, engrossed by one only idea, beheld uninterruptedly Vishnu seated in his soul, and saw no other object.

...

We offer<sup>263</sup> salutation to that supreme Hari who is one with the senses, both subtle and substantial, the recipient of all impressions, the root of all knowledge: to the universal soul, who, as internal intellect, delivers the impressions received by the senses to soul: to him who has the properties of Prakriti; in whom, without end, rest all things; from whom all things resolve. We worship that Purushottoma, the god who is pure spirit, and who, without qualities, is ignorantly considered<sup>264</sup>

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(continued from the previous page) as endowed with qualities. We adore that supreme Brahma, the ultimate condition of Vishnu, unproductive, unborn, pure, void of qualities, and free from accidents; who is neither high nor low, neither bulky nor minute, has neither shape, nor colour, nor shadow, nor substance, nor affection, nor body; who is neither ethereal nor susceptible of contact, smell, or taste; who has neither eyes, nor ears, nor motion, nor speech, nor breath, nor mind, nor name, nor race, nor enjoyment, nor splendour; who is without cause, without fear, without error, without

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<sup>261</sup> Page 91 I.XII in the source text.

<sup>262</sup> A passages was omitted in the PB text. The original reads: "The goblins called out, "Kill him, kill him; cut him to pieces; eat him, eat him;" and monsters, with the faces of lions and camels and crocodiles, roared and yelled with horrible cries, to terrify the prince."

<sup>263</sup> Page 109 I.XIV in the source text.

<sup>264</sup> "(213)" appears at the bottom of the page in the original.

fault, undecaying, immortal, free from passion, without sound, imperceptible, inactive, independent of place or time, detached from all investing properties; but (illusively) exercising irresistible might, and identified with all beings, dependent upon none.

...

He<sup>265</sup> began to reproach himself bitterly, exclaiming, "Fie, fie, upon me; my penance has been interrupted; the treasure of the learned and the pious has been stolen from me; my judgment has been blinded: this woman has been created by someone to beguile me: Brahma is beyond the reach of those agitated by the waves of infirmity. I had subdued my passions, and was about to attain divine knowledge. This was foreseen by him by whom this girl has been sent hither. Fie on the passion that has obstructed my devotions. All the austerities that would have led to acquisition of the wisdom of the Vedas have been rendered of no avail by passion that is the road to hell." {The<sup>266</sup> pious sage, having thus reviled himself, turned to the nymph, who was sitting nigh, and said to her} "Go, deceitful girl, whither thou wilt: thou has performed the office assigned to thee by the monarch of the gods, of disturbing my penance by thy fascinations.<sup>267</sup> ... And in truth what fault hast thou committed? Why should I be wroth with thee? The sin is wholly mine, in that I could not subdue my passions."

...

Prahlada<sup>268</sup> replied, that he felt no fear as long as his immortal guardian against all dangers was present in his mind, the recollection of whom was alone sufficient to dissipate all the perils consequent upon birth or human infirmities.<sup>269</sup>

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(continued from the previous page)

...

Hear<sup>270</sup> from me the supreme truth; nothing else is fit to be regarded; nothing else here is an object to be coveted. Birth, infancy, and youth are the portion of all creatures; and then succeeds gradual and inevitable decay, terminating with all beings,

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<sup>265</sup> Page 112 I.XV in the source text.

<sup>266</sup> I have inserted the connecting passage deleted in PB text. —TJS '15

<sup>267</sup> Another omitted passage in the PB text: "I will not reduce thee to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous, but thou and I have dwelt together" in the source text.

<sup>268</sup> Page 128 (I.XVII) in the source text.

<sup>269</sup> "(214)" appears at the bottom of the page in the original.

<sup>270</sup> Page 130 (I.XVII) in the source text.

children of the Daityas, in death: this is manifestly visible to all; to you as it is to me.<sup>271</sup> ... Pain is inseparable from every period of existence. The simpleton, in his inexperience, fancies that the alleviation of hunger, thirst, cold and the like is pleasure; but of a truth it is pain.<sup>272</sup> The agreeableness of fire is caused by cold; of water, by thirst, of food, by hunger: by other circumstances their contraries are equally agreeable.

...  
They<sup>273</sup> are so far from being sources of pleasure in themselves, that, under different contrasts, they become sources of pain. ... Heat is agreeable in cold weather: cold is agreeable in hot weather; heat would then be disagreeable. Drink is pleasant to a thirsty man: thirst is agreeable to one who has drunk too much; and the more drink would be painful. So of food, and of other contrasts.

...  
The<sup>274</sup> child of the Daitya who takes to himself a wife introduces only so much misery into his bosom; for as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart.<sup>275</sup> ... It is in this way that we deceive ourselves. "I am yet a child; but it is my purpose to exert myself when I am youth. I am yet a youth; but when I become old I will do what is needful for the good of my soul. I am now old, and all my duties are to be fulfilled. How shall I, now that my faculties fail me, do what was left undone when my strength was unimpaired?" In this manner do men, whilst their minds are distracted by sensual pleasures, ever propose, and never attain final beatitude: they die thirsting. Devoted in childhood to play, and in youth to pleasure, ignorant and impotent they find that old age is come upon them. Therefore even in childhood let the embodied soul acquire discriminative

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<sup>271</sup> This passage was omitted in the PB text.: "That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant: but production cannot be without a material cause; and as long as conception and parturition are the material causes of repeated birth, so long, be sure,"

<sup>272</sup> This passage was omitted in the PB text.: "for suffering gives delight to those whose vision is darkened by delusion, as fatigue would be enjoyment to limbs that are incapable of motion. This vile body is a compound of phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones, will be enamoured of hell."

<sup>273</sup> This is the translator's footnote to the above paragraph.

<sup>274</sup> This follows directly from "are equally agreeable" in the main body of the Vishnu Purana text.

<sup>275</sup> This passage was omitted in the PB text.: "and he who has large possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost or burnt or stolen. Thus there is great pain in being born: for the dying man there are the tortures of the judge of the deceased, and of passing again into 'the womb. If you conclude that there is little enjoyment in the embryo state, you must then admit that the world is made up of pain. Verily I say unto you, that in this ocean of the world, this sea of many sorrows, Vishnu is your only hope. If ye say, you know nothing of this; 'we are children; embodied spirit in bodies is eternal; birth, youth, decay, are the properties of the body, not of the soul.' But"

wisdom, and, independent of the conditions of infancy, youth, or age, strive incessantly to be freed. This then<sup>276</sup>

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(continued from the previous page) is what I declare unto you; and since you know that it is not untrue, do you, out of regard to me, call to your minds Vishnu, the liberator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity; and by recalling whom to memory, day and night, all sin is cleansed away? Let all your thoughts and affections be fixed on him, who is present in all beings, and you shall laugh at every care. The whole world is suffering under a triple affliction. What wise man would feel hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself: I should rather sympathise with their happiness; for the suppression of malignant feelings is of itself a reward. If beings are hostile, and indulge in hatred, they are objects of pity to the wise, as encompassed by profound delusion. These are the reasons for repressing hate, which are adapted to the capacities of those who see the deity distinct from his creatures.

...

You<sup>277</sup> will obtain placidity forever by propitiating Vishnu, whose adoration is perfect calm.

...

The<sup>278</sup> glorification of Hari, attainable by unity, is the root of all riches, dignity, renown, wisdom, progeny, righteousness, and liberation. Virtue, wealth, desire, and even final freedom, Brahmans, are fruits bestowed by him. How then can it be said, "What need is there of the eternal?"

...

Whatever<sup>279</sup> power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature; it is no more than that which is possessed by all in whose hearts Achyuta abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, in as much as the cause does not exist; but he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth, and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no

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<sup>276</sup> "(215)" appears at the bottom of the page in the original.

<sup>277</sup> Page 133 (I.XVII) in the source text.

<sup>278</sup> Page 136 (I.XVIII) in the source text.

<sup>279</sup> Page 137 (I.XIX) in the source text.

offence; for<sup>280</sup>

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(continued from the previous page) I behold Keshava<sup>281</sup> in all beings, as in my own soul. Whence should corporeal or mental suffering or pain, inflicted by elements or the gods, affect me, whose heart is thoroughly purified by him? Love, then, for all creatures will be assiduously cherished by all those who are wise in the knowledge that Hari is all things.

...

It<sup>282</sup> is said that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes); but I, father – be not angry – know neither friends nor foes; and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme soul, lord of the world, consisting of the world, and who is identical with all beings. The divine Vishnu is in thee, father, in me, and in all everywhere else; and hence how can I speak of friend or foe, as distinct from myself? It is therefore waste of time to cultivate such tedious and unprofitable sciences, which are but false knowledge, and all our energies should be dedicated to the acquirement of true wisdom.<sup>283</sup> ... That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness; all other knowledge is only the cleverness of an artist. Knowing this, I look upon all such acquirement as profitless.<sup>284</sup> ... All men, illustrious prince, are toiling to be great; but the destinies of men, and not their own exertions, are the cause of greatness. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him therefore who covets the goods of fortune be assiduous in the practice of virtue: let him who hopes for final liberation learn to look upon all things as equal.

...

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<sup>280</sup> "(216)" appears at the bottom of the page in the original.

<sup>281</sup> "Desava" in the PB text. – TJS '15

<sup>282</sup> Page 139 (I.XIX) in the source text.

<sup>283</sup> This passage was omitted in the PB text.: "The notion that ignorance is knowledge arises, father, from ignorance. Does not the child, king of the Asuras, imagine the fire-fly to be a spark of fire."

<sup>284</sup> This passage was omitted in the PB text.: "That which is really profitable hear me, oh mighty monarch, thus prostrate before thee, proclaim. He who cares not for dominion, he who cares not for wealth, shall assuredly obtain both in a life to come"

Thus<sup>285</sup> meditation upon Vishnu, as identical with his own spirit, Prahlada became as one with him, and finally regarded himself as the divinity: he forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and in consequence of the efficacy of this conviction of identity, the imperishable<sup>286</sup>

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(continued from the previous page) Vishnu, whose essence is wisdom, became present in his heart, which was wholly purified from sin.

...  
In<sup>287</sup> all the thousand births through which I may be doomed to pass, may my faith in thee, Achyuta, never know decay; may passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto thee.<sup>288</sup> ... Vishnu said, "Since thy heart is filled immovably with trust in me, thou shalt, through my blessing, attain freedom from existence."

...  
The<sup>289</sup> supreme condition of Vishnu, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequalled; the object of which is self-illumination; which is simply existent, and is not to be defined; which is tranquil, fearless, pure; which is not the theme of reasoning; which stands in need of no support.

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<sup>285</sup> Page 143 (I.XX) in the source text.

<sup>286</sup> "(217)" appears at the bottom of the page in the original.

<sup>287</sup> Page 144 (I.XX) in the source text.

<sup>288</sup> This long passage was omitted in the PB text.: "Bhagaván answered, "Thou hast already devotion unto me, and ever shalt have it: now choose some boon, whatever is in thy wish." Prahláda then said, "I have been hated, for that I assiduously proclaimed thy praise: do thou, oh lord, pardon in my father this sin that he hath committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and heavy rocks have been heaped upon me: but all this, and whatever ill beside has been wrought against me; whatever wickedness has been done to me, because I put my faith in thee; all, through thy mercy, has been suffered by me unharmed: and do thou therefore free my father from this iniquity." To this application Vishnú replied, "All this shall be unto thee, through my favour: but I give thee another boon: demand it, son of the Asura." Prahláda answered and said, "All my desires, oh lord, have been fulfilled by the boon that thou hast granted, that my faith in thee shall never know decay. Wealth, virtue, love, are as nothing; for even liberation is in his reach whose faith is firm in thee, root of the universal world.""

<sup>289</sup> Page 156 (I.XXII) in the source text.

...  
Suitable<sup>290</sup> acts of expiation have been enjoined by the great sages for every kind of crime. Arduous penances for great sins, trifling ones for minor offences, have been propounded by Swayambhuva and others: but reliance upon Krishna is far better than any such expiatory acts, as religious austerity, or the like. Let anyone who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari: by addressing his thoughts to Narayana at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt: the whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment to felicity, obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt-offering, or adoration, is impatient even of the glory of the king of the gods. Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth?<sup>291</sup> How different is the meditation on Vasudeva, which is the seed of eternal freedom. Hence, Muni, the man who thinks of Vishnu, day and night, goes not to Naraka after death, for all his sins are atoned for.<sup>292</sup>

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(continued from the previous page)

Heaven (or Swarga) is that which delights the mind; hell (or Naraka) is that which gives it pain: hence vice is called hell; virtue is called heaven. The self-same thing is applicable to the production of pleasure or pain, of malice or of anger. Whence then can it be considered as essentially the same with either? That which at one time is a source of enjoyment, becomes at another the cause of suffering; and the same thing may at different seasons excite wrath, or conciliate favour. It follows, then, that nothing is in itself either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth is wisdom; but wisdom may be the cause of confinement to existence; for all this universe is wisdom, there is nothing different from it; and consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.

...  
The<sup>293</sup> term is characteristic of error, of conceiving that to be the self (or soul) which is not self or soul. The tongue articulates the word "I," aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If by these instruments speech is able to utter the word "I," it

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<sup>290</sup> Page 210 (II.VI) in the source text.

<sup>291</sup> not a question mark in the source text.

<sup>292</sup> "(218)" appears at the bottom of the page in the original.

<sup>293</sup> Page 248 (II.XIII) in the source text.

is nevertheless improper to assert that speech itself is "I." The body of a man, characterised by hands, feet, and the like, is made up of various parts; to which of these can I properly apply the denomination "I?" If another being is different specifically from me, most excellent monarch, then it may be said that this is "I;" that<sup>294</sup> is the other: but when one only soul is dispersed in all bodies, it is then idle to say, who are you? who am I?<sup>295</sup> ... The thing which in the world is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there in the world, that is subject to vicissitude, that does not in the course of time go by different names. Thou art called the monarch of the world;<sup>296</sup>

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(continued from the previous page) the son of thy father; the enemy of thy foes; the husband of thy wife; the father of thy children. What shall I denominate thee? How art thou situated? Art thou the head or the belly? or are they thine? Art thou the feet? or do they belong to thee? Thou art, oh king, distinct in thy nature from all thy members! Now then, rightly understanding the question, think who I am; and how it is possible for me, after the truth is ascertained (of the identity of all), to recognise any distinction, or to speak of my own individuality by the expression "I."

...  
Upon<sup>297</sup> these doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Rishi, to inquire of him what in this life was the most desirable object: but now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life. The Rishi Kapila is a portion of the mighty and universal Vishnu, who has come down upon earth to dissipate delusion; and surely it is

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<sup>294</sup> These underlinings are not in the source text.

<sup>295</sup> This long passage was omitted in the PB text.: "Thou art a king; this is a palankin; these are the bearers; these the running footmen; this is thy retinue: yet it is untrue that all these are said to be thine. The palankin on which thou sittest is made of timber derived from a tree. What then? is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is an assemblage of pieces of timber, artificially joined together: judge, prince, for yourself in what the palankin differs really from the wood. Again; contemplate the sticks of the umbrella, in their separate state. Where then is the umbrella? Apply this reasoning to thee and to me 13. A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man 14 is neither a god, nor a man, nor a brute, nor a tree; these are mere varieties of shape, the effects of acts."

<sup>296</sup> (219)" appears at the bottom of the page in the original.

<sup>297</sup> Page 251 (II.XIV) in the source text.

he who, in kindness to me, has thus manifested himself to me in all that you have said.

...

Hunger<sup>298</sup> and thirst are the functions of the body, and satisfaction must always be afforded me by that by which they are removed; for when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect: ask their condition of the mind then, for man is not affected by them.

...

"I<sup>299</sup> am your preceptor, by name Ribhu, who, pleased with the dutiful attention he has received, has come to Nidagha to give him instruction: for this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all." Having thus spoken to Nidagha, the Brahman Ribhu went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity. He beheld all beings henceforth as the same with himself, and, perfect in holy knowledge, obtained final liberation.<sup>300</sup>

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(continued from the previous page)

He<sup>301</sup> who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vasudeva ever present in his heart.<sup>302</sup> ... The eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil.

...

Kesava<sup>303</sup> is most pleased with him who does good to others; who never utters abuse, calumny, or untruth; who never covets another's wife or another's wealth, and

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<sup>298</sup> Page 255 (II.XV) in the source text.

<sup>299</sup> Page 258 (II.XVI) in the source text.

<sup>300</sup> "(220)" appears at the bottom of the page in the original.

<sup>301</sup> Page 288 (III.VII) in the source text.

<sup>302</sup> This long passage was omitted in the PB text.: "As the young Sál-tree by its beauty declares the excellence of the juices which it has imbibed from the earth, so when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit, whose minds are daily dedicated to the imperceptible deity, and who are exempt from pride, uncharitableness, and malice. In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell, and a mace, sin cannot remain; for it cannot coexist with that which destroys it, as darkness cannot continue in the world when the sun is shining."

<sup>303</sup> Page 291 (III.VIII) in the source text.

who bears ill-will towards none; who neither beats nor slays any animate or inanimate thing; who is ever diligent in the service of the gods, of the Brahmins, and of his spiritual preceptor; who is always desirous of the welfare of all creatures, of his children, and of his own soul; in whose pure heart no pleasure is derived from the imperfections of love and hatred.

...

"What<sup>304</sup> exceeding folly is mine! there is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up."<sup>305</sup> ... "Some other wish will be engendered; and when that is accomplished, how is the birth of fresh desires to be prevented?<sup>306</sup> I have at last discovered that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation, can never be attached to the supreme spirit.<sup>307</sup> ... The ascetic who has accomplished a course of self-denial falls from perfection by contracting worldly attachments: how much more likely should one so fall whose observances are incomplete? My intellect has been a prey to the desire of married happiness; but I will now so exert myself for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings."

...

(There<sup>308</sup> was) no end to his desires. The more they were gratified, the more ardent they became; as it is said in this verse, "Desire is not appeased by enjoyment: fire fed with sacrificial oil becomes"<sup>309</sup>

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<sup>304</sup> Page 367 (IV.II) in the source text.

<sup>305</sup> This passage was omitted in the PB text.: "When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied, and my soul yearns to behold the descendants of their descendants. Shall I even see them,"

<sup>306</sup> Comma in PB text

<sup>307</sup> This long passage was omitted in the PB text. "My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body, is now augmented by the cares attached to fifty others, and is farther multiplied by the numerous children whom the princesses have borne to me. The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety. My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence, and I have been beguiled by that desire for progeny which was communicated to me by association with Sammada. Separation from the world is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed."

<sup>308</sup> Page 414 (IV.X) in the source text.

<sup>309</sup> (221)" appears at the bottom of the page in the original.

(continued from the previous page) but the more intense. No one has ever more than enough rice, or barley, or gold, or cattle, or women: abandon therefore inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then everything yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble minded can with difficulty relinquish.

...  
...All<sup>310</sup> subject to the same fate, and the present and the future will perish and be forgotten like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual appropriation; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or whatever else is personal, to be his own.

...  
Always<sup>311</sup> do I put my trust in that unborn, eternal Hari; my meditation on whom, man becomes the repository of all good things.

...  
The<sup>312</sup> earth, dominion, forces, treasures, friends, children, wife, dependants, all the objects of sense, have I possessed, imagining them to be sources of happiness; but I found that in their changeable nature, O lord, they were nothing but vexation.

...Reward<sup>313</sup> which a man obtains in the Krita by abstract meditation, in the Treta by sacrifice, in the Dwapara by adoration, he receives in the Kali by merely reciting the name of Keshava.

...  
To<sup>314</sup> you also, excellent Maitreya, have I imparted this secret, this one great virtue of the otherwise vicious Kali age.

...  
Therefore,<sup>315</sup> with all your soul, O king, hold Kesava ever present in your heart.<sup>316</sup> ... Let the name of the supreme god, Vishnu, be repeated diligently by all in their last moments; for he who desires liberation shall attain it by the frequent repetition of the name of Krishna. Final felicity is derived in the Krita age from holy study; in the Treta, from religious rites. In the Dwapara it is attained by pious services; but in the

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<sup>310</sup> Page 489 (IV.XXIV) in the source text.

<sup>311</sup> Page 542 (V.XVII) in the source text.

<sup>312</sup> Page 568 (V.XXIII) in the source text.

<sup>313</sup> Page 628 (VI.II) in the source text.

<sup>314</sup> Page 629 (VI.II) in the source text.

<sup>315</sup> Translator's footnote to page 629 in the source text.

<sup>316</sup> This passage was omitted in the PB text. "Let one about to die be most careful in this; for so he goes to supreme felicity."

Kali age it is secured by repeating the name of Hari.<sup>317</sup>

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(continued from the previous page)

Enveloped<sup>318</sup> by the gloom of ignorance, and internally bewildered, man knows not whence he is, who he is, whither he goeth, nor what is his nature; by what bonds he is bound; what is cause, and what is not cause; what is to be done, and what is to be left undone; what is to be said, and what is to be kept silent; what is righteousness, what is iniquity; in what it consists or how; what is right, what is wrong; what is virtue, what is vice. Thus man, like a brute beast, addicted only to animal gratifications, suffers the pain that ignorance occasions.

...

As<sup>319</sup> long as he lives he is immersed in manifold afflictions, like the seed of the cotton amidst the down that is to be spun into thread. In acquiring, losing, and preserving wealth there are many griefs; and so there are in the misfortunes of our friends. Whatever is produced that is most acceptable to man, that, Maitreya, becomes a seed whence springs the tree of sorrow. Wife, children, servants, house, lands, riches, contribute much more to the misery than to the happiness of mankind. Where could man, scorched by the fires of the sun of this world, look for felicity, were it not for the shade afforded by the tree of emancipation? Attainment of the divine being is considered by the wise as the remedy of the threefold class of ills that beset the different stages of life, conception, birth, and decay, as characterised by that only happiness which effaces all other kinds of felicity, however abundant, and as being absolute and final.

...

He,<sup>320</sup> Purushottama, is also known by holy study and devout meditation; and either, as the cause of attaining him, is entitled Brahma. From study {let a man proceed to meditation, and from meditation to study};<sup>321</sup> by perfection in both supreme spirit becomes manifest. Study is one eye wherewith to behold it, and meditation is the other.

...

Yoga,<sup>322</sup> however, limits the practical part to silent prayer. 'Wearied of meditation, let him pray inaudibly: weary of prayer, let him repeat meditation.' 'By the

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<sup>317</sup> (222)" appears at the bottom of the page in the original.

<sup>318</sup> Page 639 (VI.V) in the source text.

<sup>319</sup> Page 641 (VI.V) in the source text.

<sup>320</sup> Page 645 (VI.VI) in the source text.

<sup>321</sup> This passage was omitted in the PB text., but in this case I think it is a typist's error.

<sup>322</sup> This is the translator's note to page 645 in the source text. – the paragraph just quoted above.

union of prayer and meditation let him behold soul in himself.”

...

Now<sup>323</sup> listen to the real nature of ignorance.<sup>324</sup>

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(continued from the previous page) The (erroneous) notion that self consists in what is not self, and the opinion that property consists in what is not one's own, constitute the double seed of the tree of ignorance.

...

The<sup>325</sup> mind of man is the cause both of his bondage and his liberation: its addiction to the objects is the means of his bondage; its separation from objects of sense is the means of his freedom. The sage who is capable of discriminative knowledge must therefore restrain his mind from all the objects of sense, and therewith meditate upon the supreme being, who is one with spirit, in order to attain liberation; for that supreme spirit attracts to itself him who meditates upon it, and who is of the same nature, as the loadstone attracts the iron by the virtue which is common to itself and to its products.

...

Let<sup>326</sup> him, with well-governed thoughts, contemplate, as long as he can persevere in unremitting attention, Hari.<sup>327</sup> ... The sage may then meditate Upon the form of Vishnu without his arms as the shell, mace, discus, and bow; and as placid, and bearing only his rosary. When the idea of this image is firmly retained, then he may meditate on Vishnu without his diadem, bracelets, or other ornaments. He may next contemplate him as having but one single limb, and may then fix his whole thoughts upon the body to which the limbs belong. This process of forming a lively image in the mind, exclusive of all other objects, constitutes Dhyana, or meditation, which is perfected by six stages: and when an accurate knowledge of self, free from all distinction, is attained by this mental meditation, that is termed Samadhi.

...

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<sup>323</sup> Page 649 (VI.VII) in the source text.

<sup>324</sup> “(223)” appears at the bottom of the page in the original.

<sup>325</sup> Page 651 (VI.VII) in the source text.

<sup>326</sup> Page 657 (VI.VII) in the source text.

<sup>327</sup> This passage was omitted in the PB text. “as clad in a yellow robe, wearing a rich diadem on his head, and brilliant armlets and bracelets on his arms, and bearing in his hands the bow, the shell, the mace, the sword, the discus, the rosary, the lotus, and the arrow 19. When this image never departs from his mind, whether he be going or standing, or be engaged in any other voluntary act, then he may believe his retention to be perfect.”

When<sup>328</sup> that ignorance which is the cause of the difference between individual and universal spirit is destroyed finally and forever, who shall ever make that distinction between them which does not exist?

...  
The<sup>329</sup> repetition of his name with devout faith is the best remover of all sins, destroying them as fire purifies the metal from the dross. The stain<sup>330</sup>

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(continued from the previous page) of the Kali age, which ensures to men sharp punishments in hell, is at once effaced by a single invocation of Hari.

## **Ernest Wood: Patanjali's Yoga Aphorisms: A New Translation**

(229-1) Section I:<sup>331</sup> {Verses}:<sup>332</sup>

- 2) Yoga is the control of the ideas in the mind.
- 3) Then there is the dwelling of the seer in his own proper nature.
- 4) Otherwise there is identification with the ideas
- 12) Control of them is by practice and Uncolouredness.
- 13) In this matter, Practice is the effort towards steadiness.
- 14) It becomes firmly grounded when attended to devotedly without interruption for a long time.
- 15) Uncolouredness is the consciousness of power of one who is free from thirst for objects seen or heard about.
- 30) Disease, dullness, indecision, carelessness, sloth, Worldliness, mistaken views, losing the way and instability – these splurgings of the mind are obstacles.
- 31) Co-existing with these splurgings are distress despair, nervousness and disordered inbreathing and outbreathing.
- 34) Or, (the obstacles can be reduced) by throwing out and holding of the breath.

(229-2) Section II

- 3) The sources of trouble are Ignorance, self-Personality, Desire, Aversion and

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<sup>328</sup> Page 658 (VI.VIII) in the source text.

<sup>329</sup> Page 661 (VI.VIII) in the source text.

<sup>330</sup> "(224)" appears at the bottom of the page in the original.

<sup>331</sup> PB himself deleted "2:" from after "I:" by hand.

<sup>332</sup> I recognise these 'paras' as specific verses in the Yoga Sutras, so I am giving them the number found in the original MS as the verse number rather than a new para number. – TJS '15

possessiveness.

10) These (Sources of Trouble) which are subtle, are removable by the generation of their contraries (that is, contrary motives.)

24) Of this, Ignorance is the cause.

25) When that is absent, conjunction is absent: that abandonment is independence for the seer.

26) The means to the abandonment is unwavering Discrimination-knowledge.

33) When there is annoyance by bad thoughts let there be reflection to the contrary.<sup>333</sup>

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(continued from the previous page)

34)<sup>334</sup> Reflection to the contrary is: "The bad thought injury, etcetera, whether done, caused to be done, or approved, whether preceded by greed, anger or infatuation, whether mild, medium or strong, results in endless pain and error."

36) When truth is accomplished, the results of actions become subservient to him.

38) When continence is accomplished, vigour is obtained.

41) And then, when there is mind-cleanliness, come in order high-mindedness, attentiveness (or one-pointedness) mastery of the senses, and fitness for vision of the Self.

(230-1)<sup>335</sup> Section III

48) In the case of him who has reached as far as knowledge of the otherness of the [higher]<sup>336</sup> mind and the man himself, there is mastery in all states of existence, and knowership with regard to all.

49) When the seeds of bondage have been destroyed by his being uncoloured even by that - (the [higher]<sup>337</sup> mind), there will be Independence.

(230-2) Section IV

1) The psychic powers are produced at birth, and by drugs, incantations,

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<sup>333</sup> "(225)" appears at the bottom of the page in the original.

<sup>334</sup> As before, I recognise these 'paras' as specific verses in the Yoga Sutras, so I am giving them the number found in the original MS as the verse number rather than a new para number. – TJS '15

<sup>335</sup> The paras on this page are unnumbered.

<sup>336</sup> PB himself changed "pure" to "higher" by hand.

<sup>337</sup> PB himself changed "pure" to "higher" by hand.

asceticism and contemplation.<sup>338</sup>

## S. T.: A Modern in Search of Truth

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A MODERN IN SEARCH OF TRUTH

S.T.

(231-1)<sup>339</sup> "One of the most confusing things in both Christian Science and New Thought literature is this constant loose interchange of absolute and relative, personal and impersonal terms. Consider such phrases as "thinking in the absolute," "the absolute of the region of causes," "God is spirit, incorporeal," yet "God sees all as perfect, pure," "Principle and Its idea," "Life is Mind," yet "Life is not limited," and so on. It has been this slipshod manner of speaking and reasoning, this arbitrary alteration of standard definitions to suit special theories, that has alienated many intelligent people from the Christian Science and New Thought philosophies, and has caused them to go to the opposite extreme of entire contempt for the ideas thus vaguely expressed."

"It is easy to riddle all this from the standpoint of logic - easy to say, "After all, you are only juggling words, with your 'Divine Mind,' Life, Truth, Intelligence, and so on. For what is 'divine' but man's own conception of possible perfection? You can take any ideal quality you like, and say that God is that particular quality; and men have done so, declaring first in primitive times that God was the all-Powerful, then that God was Just, then a Loving Father, now an all-Good Creative Mind - according as their own nature has progressed from one to another of these successive states of development, and they have correspondingly conceived the 'divine' of infinite Life."

All this the sceptical and<sup>340</sup>

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A MODERN IN SEARCH OF TRUTH

S.T.

(continued from the previous page) superior modern can say, to the "deluded" and "self-deceived" Mental Scientists; and hundreds of thousands of superior sceptical people have said it - with varying degrees of scorn and elaborations of vocabulary. Yet still this Divine Mind cult continues to flourish, and to multiply its adherents all over the earth. Why?

Because there remains one inconvenient little fact: It works. Their terminology

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<sup>338</sup> "(226)" appears at the bottom of the page in the original.

<sup>339</sup> The paras on this page are unnumbered.

<sup>340</sup> "(227)" appears at the bottom of the page in the original.

is exasperating, their reasoning faulty, their logic wholly illogical. But their law can be demonstrated, their principle can be proved. It works. Which leaves the superior modern in a rather awkward position."

What is the process of creation going on around us? A seed becomes a plant, grows to a certain point, dies, and breaks up into a seed again. It undergoes a period of rest (or, as the Hindus say, a period of very fine unmanifested action) beneath the ground, and once more comes forth and becomes a plant – grows, dies and again completes the circle. So with animals, so with men, so with rivers, mountains, great planets, and even planetary systems: everything is proceeding in these circles or cycles. The raindrop is drawn up in vapour from the ocean, changes into snow, descends upon the mountain, changes again into water, and rolls back as a great river to the mother ocean. The mountain is being slowly pulverised by rivers and glaciers into sand, the sand drifts into the ocean bed, to become the mountains of another age.

Out of what, then, has this universe been produced? Out of the preceding fine form. The manifested or grosser state is the effect, and the finer the cause.<sup>341</sup>

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A MODERN IN SEARCH OF TRUTH

S.T.

(continued from the previous page)

The "coming out" of the fine form, the change in position of the fine parts into gross, is what is called in modern times evolution. But every evolution is preceded by an involution. The seed is the fine form out of which the great tree comes, but another tree was the form which had become involved in that seed. The whole of the tree was present in it. The whole of the human being was in the embryonic protoplasm which unfolds little by little. The whole of this present universe was once infolded in the cosmic fine universe. You cannot get out of a machine anything that you have not first put into it.

Evolution is perfectly true, say the Hindus, but it is not complete without the complementary theory of involution. Progression in an eternal straight line is mathematically impossible. More than that, it is contrary to the facts of our known experience – which facts all point to the cycle theory. So the Hindus – their philosophers of four thousand years ago – have the honour of out-sciencing science in their logical analysis of the universe. And their conclusion is that there is no such thing as any primal "creation," any more than there can be any such thing as final destruction. Creation means simply manifestation, the coming forth of a new mode of something already in existence. Destruction means going back to the fine causes. And thus life and all these phenomena are eternal, in the form of a flux.

The exact opposite of the Mental Scientist's "attracting to himself" a succession of

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<sup>341</sup> "(228)" appears at the bottom of the page in the original.

experiences and things he craves – with their inevitable train of consequences and pains – the Hindu idea is the turning from, giving up, individual experience altogether.<sup>342</sup>

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A MODERN IN SEARCH OF TRUTH

S.T.

(continued from the previous page)

Burn out all egoistic desire, “fry the seeds,” so that there shall be no fine causes left to create new bodies and perpetuate fresh Karma.

I believe that East and West are approaching the same goal by different avenues. The East seeks to realise perfection by withdrawal from the distractions of the group, and immediate individual liberation into the desired state of consciousness. The West seeks the gradual raising of consciousness for the whole race, and individuals are content to be held back until the entire group can come into realisation.

The modern wants a positive religious ideal. He wants goodness not crucified, but triumphant. He wants to see goodness capture and conquer and sweep men of their feet, by its sheer radiant power and attraction. He wants not a Man of Sorrows weighed down with the sufferings of the world, nor a man of meditation who turns his back on them; but a man of inspiration who will point out a practical and possible, an irresistible way out of those sufferings, and who will catch us up in the fire of his enthusiasm and bear us along with him to accomplishment.

According to the orthodox Christians, this truth is: that God, the ultimate power and Cause of this universe, is a Person. Jesus Christ is His only Son and Incarnation.

You will notice that each of these theories apparently flatly contradicts the other; and it is not strange that people seeking spiritual light from one to the other of these religious organisations become confused and bewildered, and often end in worse case than when they started.<sup>343</sup>

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A MODERN IN SEARCH OF TRUTH

S.T.

(continued from the previous page) To me it seems that there is truth in each of these statements – but a complete and final truth in none.

Men rationally believe that the power that creates life is a beneficent power – certainly not a power inimical to the individual lives to which it gives rise. Therefore they clothe that power with the most benevolent image they know; and declare that God is an all-good Father.

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<sup>342</sup> “(229)” appears at the bottom of the page in the original.

<sup>343</sup> “(230)” appears at the bottom of the page in the original.

Truth as we know it, is a progressive revelation – a certain reading of what does exist. We perceive the universe through the instruments we have developed. We can frame no final statements about the nature of the world, God, the soul, matter, energy – because these instruments are not final. The world we know through the instrument of the human brain, is very different from the world known to the animal through his special instruments of scent, sight and hearing. The brain developed – and the jaw degenerated – when primitive men released energy by the cessation of wholesale fighting. When the men of today, or the men of the future, shall release still further energy by ceasing to fight altogether, we have no idea i what instruments will be forthcoming, how the world will appear, or what will be known as truth, to beings with more extensive avenues of perception.

This is the answer to both religious and scientific finalists. Thousands of people who scorn the absolutism of religion, stand transfixed before the absolutism of the final “findings” of science.<sup>344</sup>

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A MODERN IN SEARCH OF TRUTH  
S.T.

(continued from the previous page)

They are no more final than the findings of religion. They represent simply the most we know, through the instruments at present developed. Our business is to free energy, and develop finer instruments, that may reveal a bigger section of the Picture.

Meanwhile, let us frankly acknowledge we have no absolute truth. We shall know what the Infinite is, only when we shall have expanded into the Infinite, and are human beings no longer. But there is a relative truth for our own relative life that we can legitimately expect to know. There is a truth and a law for each state or kingdom as it evolves; and by taking that truth and following that law where we are, we shall work on honestly and naturally to the next state, and wider revelation.

The great failing of organised religion – of every religious organisation I know anything about – is its persistent claim to exclusive possession of a final truth. It takes a certain aspect of truth for this time – the beauty of Christ’s character, the law of right thinking, the noble principles of brotherhood and detachment, and calls that the whole of truth for all time. This the basic blunder, the central weak spot, from which all subsequent weakness, bitterness, and hostility proceed. A group of men set up a part of truth and call it the whole. And because it is not the whole – because there was another great soul, or another great law – another group rises and sets up another part. And so on – sects, denominations, divisions and subdivisions: all loudly proclaiming unity and love to a world that they have kept in an<sup>345</sup>

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<sup>344</sup> “(231)” appears at the bottom of the page in the original.

<sup>345</sup> “(232)” appears at the bottom of the page in the original.

(continued from the previous page) uproar down the centuries, with their own quarrels, persecutions, and dissensions.

Intellectual life dies in these organisations because all things must be adjudged and adjusted to accord with the fixed doctrinal formula. Nothing is considered fresh and whole, on its own merits, with an impartial and open mind. And spiritually judgment is warped and vision obscured, through organisational pride and jealousy. How all too devilishly canny the Devil was!

The original passion for truth is changed into a passion for the success of the organisation. The ideal – which should be the enlightenment of mankind by any and every good means – becomes the triumph of such and such a faith. Instead of desiring that the individual shall progress along his own line, study and learn from all the different groups, and find his natural place in the one best suited to him – what each organisation does desire is that he shall swell the number of adherents, and so the power and prestige of its particular church or society.

Nirvana, that is so often translated “annihilation,” is defined by the Buddha himself as the state of perfect peace or “no-passion” – literally, ‘no-flame’ of selfish desire.

### **Thomas L. Masson: Why I am a Spiritual Vagabond**

(237-1) By taking the usual course, he is doing all he can to make matters worse. If, however, he had faith in a Creator, and understood that the spiritual law is absolute and cannot be changed one iota by any individual, he would then, when confronted by a disturbing condition, begin to search himself minutely to discover the cause, instead of fastening the blame elsewhere. The first thing he would find is this:<sup>346</sup>

(continued from the previous page) that while we do not influence others by advice or criticism or any sort of nagging, we can influence them by first abandoning in ourselves all the tendencies which we have falsely fastened upon them. In other words, a husband who accuses his wife of extravagance will invariably discover that the cause

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<sup>346</sup> “(233)” appears at the bottom of the page in the original.

lies somewhere back in himself. When he cures himself, he cures his wife, or rather his wife is cured, for right at this point the perfect power of love is manifested. It is difficult to explain this any further or more particularly except that, in actual practice, it works. The rule is first always to think of others as perfect, and to remember that the faults we see in them are only reflections of our own imperfections. Second, to let them utterly alone to do as they please, leaving their conduct to God. Third, to correct oneself.

The moment any misunderstanding comes to you about anyone else, look immediately to yourself. There the trouble lies. Disloyalty, lying, greed, selfishness, envy, etc., in your friends is no part of them. You make these things worse when you give them reality.

## **Kenneth S. Guthrie, Trans.: The Pythagorean Sourcebook and Library: An Anthology of Ancient Writings which relate to Pythagoras and Pythagorean Philosophy**

(238-1) PYTHAGORAS: SOURCES BIOGRAPHIES TREATISES trans By Kenneth S. Guthrie, Hierocles compiler: The "Symbols" or Maxims of Pythagoras:

Do not easily shake hands with a man. (meaning Make no ill-considered friendship). Leave not the least mark of the pot on the ashes (meaning After reconciliation, forget the disagreement). Sow mallows but never eat them (meaning Use<sup>347</sup> mildness to others but not to yourself). Wear not a narrow ring (Seek freedom, avoid slavery). Feed not the animals that have crooked claws (To your family admit no thief or traitor). Abstain from beans (avoid<sup>348</sup> the broad popular way; beans being used in democratic voting procedure) Eat not fish whose tails are black (Frequent not the company of men without reputation) Eat not the womb of animals (Avoid the lower affections)<sup>349350</sup>

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PYTHAGORAS: SOURCES BIOGRAPHIES TREATISES  
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(239-1)<sup>351</sup> Pythagoras taught that no occurrence happened by chance or luck, but rather conformably to divine Providence, and especially so to good and pious men.<sup>352</sup>

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<sup>347</sup> "Be mild to others, but not to yourself" in the in the source text.

<sup>348</sup> "Avoid food causing flatulence; avoid democratic voiting" in the source text.

<sup>349</sup> "Avoid that which leads to generation; avoid lust" in the original book

<sup>350</sup> "(234)" appears at the bottom of the page in the orignial.

<sup>351</sup> The paras on this page are numbered 1 to 8; they are not consecutive with the previous page.

<sup>352</sup> Page 66 in the source text.

(239-2) He was the first to give a name to philosophy, describing it as a desire for and love of wisdom.

(239-3) Pythagoras's own maxim, "The beginning is the half of the whole."

(239-4)<sup>353</sup> Inasmuch as learning is the power by which knowledge is obtained, and remembering that by which it is preserved. No Pythagorean rose from his bed till he had first recollected the transactions of the day before; and he accomplished this by endeavouring to remember what he first said, or heard, or ordered done by his domestics before rising; or what was the second or third thing he had said, heard or commanded. The same method was employed for the remainder of the day. He would try to remember the identity of the first person he had met on leaving home, and who was the second; and with whom he had discoursed first, second or third. So also he did with everything else, endeavouring to resume in his memory all the events of the whole day, and in the very same order in which each of them had occurred. If however after rising there was enough leisure to do so, the Pythagorean reminisced about day before yesterday. Thus they made it a point to exercise their memories systematically; considering that the ability of remembering was most important for experience, science and wisdom.

(239-5)<sup>354</sup> Pythagoras also ordained abstinence from animal food, for many reasons, besides the chief one that it conduced to peaceableness. Those who are trained to abominate the slaughter of animals as iniquitous and unnatural will not think it much more unlawful to kill a man, or engage in war. For war promotes slaughter, and legalises it, increasing it, and strengthening it.

(239-6)<sup>355</sup> The thought which afforded them the greatest support in generous endurance was the conviction that no human casualty should be unexpected by men of intellect, but that they must resign themselves to all vicissitudes beyond human control. Moreover, whenever overwhelmed by grief or anger, they immediately forsook the company of their associates, and in solitude endeavoured to digest and heal the oppressing passion.

(239-7) They said, "This mind that sees all things, and hears them all; All else is deaf and blind."

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<sup>353</sup> Page 75 in the source text.

<sup>354</sup> Page 84 in the source text.

<sup>355</sup> Page 99 in the source text.

(239-8)<sup>356</sup> They were to adore the rising sun. Pythagoras ordered them never to do anything without previous deliberation and discussion; in the morning forming a plan of what was to be done later, and at night to review the day's actions, which served the double purpose of strengthening the memory, and considering their conduct. If any of their associates appointed them<sup>357</sup>

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(continued from the previous page) to meet them at some particular place and time, they should stay there until he came, regardless of the length of time, for Pythagoreans should not speak carelessly, but remember what was said, and regard order and method.

(240-1)<sup>358</sup> Pythagoras<sup>359</sup> considered that Homer deserved to be praised for calling a king the shepherd of the people, which implied approval of aristocracy, in which the rulers are few, while the implication is that the rest of men are like cattle. Enmity was required to beans, because they were used in voting in as much as the Pythagoreans selected office-holders by appointment.

(240-2)<sup>360</sup> Ninon showed that their philosophy was a conspiracy against democracy; and advised the people not even to listen to the defendants, considering that they would never have been admitted into the assembly if the Pythagoreans' council had had to depend for admission of the session of a thousand men; that they should not allow speech to those who, had used their utmost power to prevent speech by others. The people must remember that when they raised their right hands to vote, or even counted their votes, this their right hand was constructively rejected by the Pythagoreans, who were aristocrats.

(240-3)<sup>361</sup> Pythagoreans who became very old were accustomed to liberate themselves from the body, as a prison.

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<sup>356</sup> Page 113 in the source text.

<sup>357</sup> "(235)" appears at the bottom of the page in the original.

<sup>358</sup> The paras on this page are numbered 9 through 15, making them consecutive with the previous page.

<sup>359</sup> Page 113 in the source text.

<sup>360</sup> Page 114 in the source text.

<sup>361</sup> Page 118 in the source text.

(240-4)<sup>362</sup> When the Samians were oppressed with the tyranny of Polycrates, Pythagoras saw that life in such a state was unsuitable for a philosopher, and so planned to travel to Italy.

(240-5)<sup>363</sup> After certain specified periods, the same events occur again; that nothing was entirely new; that all animated beings were kin, and should be considered as belonging to one great family.

(240-6)<sup>364</sup> He was discoursing with some friends about auguries, omens and divine signs, and how men of true piety do receive messages from the Gods.

(240-7)<sup>365</sup> He advised special regard to two times: that when we go to sleep, and that when we awake. At each of these we should consider our past actions, and those that are to come. We ought to {require}<sup>366</sup> of ourselves an account of our past deeds, while of the future we should have a providential care. Therefore he advised everybody to repeat to himself the following verses before he fell asleep:

“Nor suffer sleep to close thine eyes  
Till thrice thy acts that day thou hast run o’er;  
How slipt?<sup>367</sup> What deeds? What duty left undone?”

On rising: “As soon as ere thou wakest, in order lay  
The actions to be done that following day.<sup>368</sup>”

(241-1)<sup>369</sup> Such things taught he, though advising above all things to speak the truth, for this alone deifies men. For as he had learned from the Magi, who call God Oromasdes, God’s body is light, and his soul is truth. He taught much else, which he claimed to have learned from Aristoclea<sup>370</sup> at Delphi. Certain things he declared mystically,

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<sup>362</sup> Page 123 in the source text.

<sup>363</sup> Page 124 in the source text.

<sup>364</sup> Page 126 in the source text.

<sup>365</sup> Page 131 in the source text.

<sup>366</sup> “Inquire” in the PB text.

<sup>367</sup> “slip” in the PB text.

<sup>368</sup> “(236)” appears at the bottom of the page in the original.

<sup>369</sup> The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

<sup>370</sup> “Aristocles” in the PB text.

symbolically.

(241-2)<sup>371</sup> He had also another kind of symbols, such as, Pass not over a balance; that is, Shun avarice. Poke not the fire with a sword, that is, we ought not to excite a man full of fire and anger with {sharp}<sup>372</sup> language. {Eat}<sup>373</sup> not the heart, signified not to afflict ourselves with sorrows. {Do}<sup>374</sup> not walk in the public way meant to avoid the opinions of the multitude, adopting those of the learned and the few; receive not {swallows}<sup>375</sup> into your house, meant not to admit under the same roof garrulous and intemperate men. Help a man to take up a burden, but not to lay it down, meant to encourage no one to be indolent, but to apply oneself to labour and virtue. Do not carry the images of the Gods in rings, signified that one should not at once to the vulgar reveal one's opinions about the Gods, or discourse about them.

(241-3)<sup>376</sup> Beans were interdicted, it is said, because the particular plants grow and individualise only after (the earth) which is the principle and origin of things, is mixed together, so that many things underground are confused, and coalesce; after which everything rots together. Then living creatures were produced together with plants so that both men and beans arose out of putrefaction.

(241-4) He cultivated philosophy, the scope of which is to free the mind implanted within us from the impediments and fetters within which it is confined; without whose freedom none can learn anything sound or true, or perceive the unsoundness in the operation of sense.<sup>377</sup> ... That is the reason he made so much use of the mathematical disciplines and speculations.

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<sup>371</sup> Page 132 in the source text.

<sup>372</sup> "strong" in the PB text.

<sup>373</sup> A line from the original was omitted by the PB text. It reads: "Pluck not a crown meant not to vilate the laws, which are the crowns of cities."

<sup>374</sup> Another missing line here "Do not sit upon a peck-measure, meant, do not live ignobly. On starting a journey, do not turn back, meant that this life should not be regretted, when near the bourne of death."

<sup>375</sup> "sparrows" in the PB text.

<sup>376</sup> Page 133 in the source text

<sup>377</sup> A long passage was omitted in the PB text.: "Pythagoras thought that mind alone sees and hears, while all the rest are blind and deaf. The purified mind should be applied to the discovery of beneficial things, which can be effected by certain artificial ways, which by degrees induce it to the contemplation of eternal and incorporeal things, which never vary. This orderliness of perception should begin from consideration of the most minute things, lest by any change the mind should be jarred and withdraw itself, through the failure of continuousness in its subject-matter."

(241-5)<sup>378</sup> Four causes: God, Fate, our election and Fortune. For instance, to go aboard a ship, or not, is in our power; but the storms and tempests that may arise out of a calm, are the result of Fortune; and the preservation of the ship, sailing through the water, is in the hands of Providence, of God. There are many different modes of Fate. There is a distinction to be made between Fate, which is determined, orderly and consequent, while Fortune is spontaneous and casual. For example, it is one mode of Fate that guides the growth of a boy through all the sequent ages to manhood.

(241-6)<sup>379</sup> The Greeks always surpassed the barbarians in manners and habits, on account of the mild climate in which they live. The Scythians are troubled by cold, and the Aethiopians by heat; which determines a violent interior heat and moisture, resulting in violence and audacity. Analogously, those who live near the middle zone and the mountains participate in the mildness of the<sup>380</sup>

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(continued from the previous page) country they inhabit. That is why, as Plato says, the Greeks, and especially the Athenians improved the disciplines that they had derived from the barbarians.

(242-1)<sup>382</sup> He forbids men to pray for anything in particular for themselves, because they do not know what is good for them. He calls drunkenness an expression identical with ruin, and rejects all superfluity, saying, "That no one ought to exceed the proper quantity of meat and drink." On the subject of venereal pleasures, he writes thus: "One ought to sacrifice to Venus in the winter, not in the summer; and in autumn and spring in a lesser degree. But the practice is pernicious at every season and is never good for the health." And once, when he was asked when a man might indulge in the pleasures of love, he replied, "Whenever you wish to be weaker than yourself."

(242-2)<sup>383</sup> His<sup>384</sup> disciples used to put all their possessions together into one store, and use them in common. For five years they kept silence, doing nothing but listening to

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<sup>378</sup> Page 142 in the source text.

<sup>379</sup> Page 145 in the source text.

<sup>380</sup> "(237)" appears at the bottom of the page in the original.

<sup>381</sup> The original editor deleted "33" from top of page by hand

<sup>382</sup> Page 149 in the source text.

<sup>383</sup> The paras on this page are numbered 22 through 25, making them consecutive with the previous page.

<sup>384</sup> Page 150 in the source text.

discourses, and never once seeing Pythagoras, until they were approved; after that time they were admitted into his house, and allowed to see him. ... Whenever<sup>385</sup> any one of them was permitted to see him, he wrote of it to his friends, as if they had achieved something wonderful.

(242-3)<sup>386</sup> He even forbade men to kill animals at all, much less would he have allowed his disciples to eat them, as having a right to live in common with mankind. And this was his pretext, but in reality he prohibited the eating of animals because he wished to train and accustom men to the simplicity of life; so that all their food should be easily procurable, as it would be, if they ate only such things as require no fire to cook them, and if they drank plain water; for from this diet they would derive health of body and acuteness of intellect.

(242-4)<sup>387</sup> {Symbols or Maxims: Now what he called his symbols were such as these.}<sup>388</sup> Now the precept not to poke the fire with a sword meant not to provoke the anger or swelling pride of powerful men; not to violate the beam of the balance meant, not to transgress fairness and justice; not to sit on a bushel is to have an equal care for the present and the future; for by the bushel is meant one's daily food. By not devouring one's heart, he intended to show that we ought not to waste away our souls with grief and sorrow. In the precept that a man when travelling abroad should not turn his eyes back, he recommended that those who were departing this life not to be desirous to live, and not to be too much attracted by the pleasures here on earth.

(242-5)<sup>389</sup> He was never known to have eaten too much, or to have drunk too much; or to indulge in the pleasures of love. He abstained wholly from laughter, and from all such indulgences as jests and idle stories.<sup>390</sup>

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(243-1)<sup>392</sup> Avoid<sup>393</sup> the two-edged sword. (Have no conversation with slanderers).

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<sup>385</sup> This sentence comes from page 152 in the source text.

<sup>386</sup> Page 151 in the source text.

<sup>387</sup> Page 153-4 in the source text.

<sup>388</sup> This passage is not in the source text.

<sup>389</sup> Also from page 154 in the source text

<sup>390</sup> "(238)" appears at the bottom of the page in the original.

<sup>391</sup> The original editor deleted "39" from top of page by hand

<sup>392</sup> The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

(243-2) Sit down when you worship. (Never worship in a hurry)

(243-3)<sup>394</sup> When it thunders, touch the ground. (Appease God by humility).

(243-4) Eat not the brain. (Wear not out the brain; refresh yourself).

(243-5)<sup>395</sup> Bear, whatever may strike you, with patience unmurmuring. To relieve it, so far as you can, is permitted; but reflect:

(243-6)<sup>396</sup> The speech of the people is various, now good, and now evil; So let them not frighten you, nor keep you from your purpose. If false calumnies come to your ears, support it in patience;

(243-7) Think, ere you act, that nothing stupid result; To act inconsiderately is part of a fool;

(243-8) Keep measure in eating and drinking, and every exercise of the body; by measure, I mean what later will not induce pain.

(243-9)<sup>397</sup> The essence of place is that all other things are in it, while itself is not in anything. For if it was in a place, there would be a place in a place, and that would continue infinity. All other beings must therefore be in place, and place in nothing.

(243-10) ["ARCHYTAS:"]<sup>398</sup> We<sup>399</sup> must first know that the good man is not thereby necessarily happy, but that the happy man is necessarily good; for the happy man is he who deserves praise and congratulations; the good man deserves only praise. We praise a man because of his virtue, we congratulate him because of his success. The good man is such because of the goods that proceed from virtue; the happy man is such because of the goods that come from fortune. From the good man you cannot take his virtue; sometimes the happy man loses his good fortune. The power of virtue depends on nobody; that of happiness, on the contrary is dependant. Long diseases, the loss of our senses cause to fade the flower of our happiness.<sup>400</sup> ... He will therefore know how

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<sup>393</sup> Page 173 in the source text.

<sup>394</sup> Page 174 in the source text.

<sup>395</sup> Page 175 in the source text.

<sup>396</sup> Page 176 in the source text.

<sup>397</sup> Page 203 in the source text.

<sup>398</sup> PB himself inserted "ARCHYTAS:" (this is the philosopher being quoted by Guthrie here)

<sup>399</sup> Page 207 in the source text.

<sup>400</sup> A long passage was omitted in the PB text.

to support good and bad fortune; in a brilliant and glorious condition, he will show himself worthy of it, and if fortune happens to change, he will know how to accept properly his actual fate. In short, the good man is he who, in every occasion and according to the circumstances, well plays his part, and knows how to fit to it not only himself, but also those who have confidence in him, and are associated with his fortunes.

(243-11)<sup>401</sup> Since amongst the goods, some are desirable for themselves, and not for anything else, and others are desirable for something else, and not for themselves, there must necessarily exist a third kind of goods, which are desirable both for themselves and for other things. Which are the goods naturally desirable for themselves and not for anything else? Evidently, it is happiness; for it is the end on account of which we seek everything else, while we seek it only for itself, and not in view of anything else. Secondly which are the goods chosen for something else, and not for themselves? Evidently those which are useful, and which are the means of procuring the real goods,<sup>402</sup>

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(continued from the previous page) which thus become the causes of the goods desirable for themselves; for instance, the bodily fatigues, the exercises, the tests which procure health; reading, meditation, the studies which procure virtues, and the quality of honesty. Last, which are those goods which are both desirable for themselves, and for something else? The virtues, and the habitual possession of virtues, the resolutions of the soul, the actions, and in short anything pertaining to the possession of the beautiful. Thus what is to be desired for itself, and not for anything itself that is the only good.

(244-1)<sup>403</sup> The<sup>404</sup> good of man is happiness; amidst its integral parts, the soul's goods are prudence, courage, justice, temperance; the body's are beauty, health, good disposition of its members, and the perfect condition of {its}<sup>405</sup> senses. The external goods are wealth, glory, honour, nobility, naturally superfluous advantages of man, and naturally subordinate to the superior goods. The inferior goods serve as satellites to the superior

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<sup>401</sup> Page 208 in the source text.

<sup>402</sup> "(239)" appears at the bottom of the page in the original.

<sup>403</sup> The paras on this page are numbered 12 through 16, making them consecutive with the previous page.

<sup>404</sup> Page 210 in the source text.

<sup>405</sup> "his" in the PB text.

goods; friendship, glory, wealth are the satellites of the body and soul; health, strength and sense-perfection are satellites of the soul; prudence, courage and justice, temperance are the satellites of the reason of the soul; reason is the satellite of God; he is omnipotent, the supreme master. It is for these goods that the others must exist; for the army obeys the general, the sailors to the pilot, the world to God, the soul to reason, the happy life to prudence. For prudence is nothing than the science of the happy life, or the science of the goods which belong to human nature.

(244-2)<sup>406</sup> The result of excess of prosperity, even among worthy people,<sup>407</sup> is that the soul loses leadership, to prosperity; just as too bright a light dazzles the eyes so too great a prosperity dazzles the reason of the soul.

(244-3) In<sup>408</sup> everything, you must first consider the end – for that is what is done by the pilots ever meditating over the harbour whither they are to land the ship.

(244-4) Youth<sup>409</sup> makes men energetic, age makes them prudent; never by imprudence does it let a thought escape, it reflects on what it has done; it considers maturely what it ought to do, in order that this comparison of the future with the present, and of the present with the future lead it to good conduct. To the past it applies memory, to the present sensation, and to the future foresight; for our memory has always as object the past, foresight the future, and sensation the present. He therefore who wishes to lead an honest and beautiful life must not only have senses and memory, but foresight.<sup>410</sup>

(244-5) HIPPODAMUS THE THURIAN: “But<sup>411</sup> man is neither happy nor good by nature, requiring disciplines and providential care. To become good, he requires virtue; but to become happy, good fortune.”<sup>412</sup>

245<sup>413</sup>

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(245-1)<sup>414</sup> For<sup>415</sup> sophistic doctrines may infect men with no passing, but greatest

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<sup>406</sup> P. 212 in the source text

<sup>407</sup> comma omitted in the PB text.

<sup>408</sup> p. 215 in the source text.

<sup>409</sup> p. 216 in the source text

<sup>410</sup> I deleted the end quote mark here as it is confusing. – TJS ‘15

<sup>411</sup> P. 253 in the source text

<sup>412</sup> (240)” appears at the bottom of the page in the original.

<sup>413</sup> The original editor deleted “(51)” from top of this page by hand

infelicity when they dare make innovations in anything pertaining to human or divine affairs, contrary to the popular views; that which nothing can be more pernicious either with respect to truth, security or renown. In addition to this, they introduce into the minds of the general people obscurity and confusion. Of this kind are all doctrines that teach either that there is no God, or if there is, that he is not affected towards the human race so as to regard it with providential care, but despises and deserts it. In men such doctrines produce folly and injustice, to a degree that is inexpressible. Any anarchist who has dismissed fear of disobedience to the laws violates them with wanton boasts."

(245-2) HIPPARCHUS ON TRANQUILITY: "No<sup>416</sup> one of them is permanent or immutable, or stable, or indivisible. Considering these things well, and also being persuaded that if what is present and is imparted to us, is able to remain for the smallest portion of time, it is as much as we ought to expect; we shall then live in tranquillity, and with hilarity, generously bearing whatever may befall us. Now many people imagine that all they have and what they receive from fortune and nature is better than it is, not realising what it is, not realising what it is in reality.

(245-3)<sup>417</sup> This takes place in the loss of riches, or the death of friends and children, or in the privation of certain other thing which by them are conceived to be possessions most honourable. Afterwards, weeping and lamenting, they assert of themselves, that they alone are most unfortunate and miserable, not remembering that these things have happened and even now happen to many others; nor are they able to understand the life of those that are now in existence, and of those that have lived in former times, nor to see in what great calamities and waves of evils many of the present times are and of the past have been involved.<sup>418</sup> ... A reasonable man will not think the calamities of others easy to be born, but not his own; since he sees that the whole of life is naturally exposed to calamities. Those however who weep and lament, besides not being able to recover what they have lost, or recall to life those that are dead, impel the soul to still greater perturbations.

(245-4) ECPHANTUS ON A KINGDOM: "Evidently,<sup>419</sup> these things cannot be effected without prudence, and it is manifest that the world's intellectual prudence is God. For the world reveals graceful design, which would be impossible without prudence. Nor is it possible for a kind without prudence to possess these virtues; I mean justice,

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<sup>414</sup> The paras on this page are numbered 17 through 21, making them consecutive with the previous page.

<sup>415</sup> Page 259 in the source text.

<sup>416</sup> Page 295 in the source text.

<sup>417</sup> Also page 295 in the source text.

<sup>418</sup> A full paragraph was omitted from the PB text here.

<sup>419</sup> Page 307 in the source text.

continence, sociability and kindred virtues.”

(245-5) SEXTUS THE PYTHAGOREAN: “Do<sup>420</sup> not investigate the name of God because you will not find it. For everything called by a name receives its appellation from that which is more worthy than itself, so that it is one person that calls and another that hears.<sup>421</sup>

246<sup>422</sup>

PYTHAGORAS: SOURCES BIOGRAPHIES TREATISES

Translated by Kenneth S. Guthrie

(continued from the previous page) Who is it, therefore, who has given a name to God? The word “God” is not a name of his, but an indication of what we conceive of him.

(246-1)<sup>423</sup> Before you do anything, think of God, that his light may precede your energies. The soul is illuminated by the recollection of God.

(246-2)<sup>424</sup> The wise man is always similar to himself.

(246-3) By honouring a wise man, you will honour yourself.

(246-4)<sup>425</sup> He who thinks that there is a God, and that he protects nothing, is no whit better than he who does not believe there is a God.

(246-5) A {philosophic}<sup>426</sup> knowledge of God causes a man to use but few words. To use many words in speaking of God obscures the subject.

(246-6)<sup>427</sup> PROTREPTICS OF IAMBLICHUS: “We should confide in virtue as in a chaste wife; but trust to fortune as to an inconstant mistress.

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<sup>420</sup> Page 313 in the source text.

<sup>421</sup> “(241)” appears at the bottom of the page in the original.

<sup>422</sup> The original editor deleted “(32)” from top of page by hand

<sup>423</sup> The paras on this page are numbered 22 through 29, making them consecutive with the previous page.

<sup>424</sup> p 3`5 in the source text

<sup>425</sup> Page 316 in the source text.

<sup>426</sup> “scientific” in the source text; I have left this as I believe that PB himself intended the change – as I personally experienced him altering texts which were typed for him. – TJS ‘15

<sup>427</sup> Page 319 in the source text.

(246-7) It is {as}<sup>428</sup> dangerous to give power to a depraved man, than a sword to a madman.”

(246-8) TIMAEUS LOCRIUS, WORLD SOUL & NATURE: “Intelligence<sup>429</sup> and philosophy the highest in honour, after cleansing the soul from false opinions, have introduced knowledge, recalling the mind from excessive ignorance, and setting it free for the contemplation of divine things; in which to occupy oneself with self-sufficiency.<sup>430</sup>

**George Thibaut, translator: Shankaracharya:  
Commentary on the Vedânta-Sûtras**

(246-9)<sup>431</sup> There by the Yoga (Smriti) is refuted.<sup>432</sup> This Sutra extends the application of the preceding argumentation, and remarks that by the refutation of the Sankhya-smriti the Yoga-smriti also is to be considered as refuted; for the latter also assumes, in opposition to Scripture, a pradhana as the independent cause of the world, and the “great principle etc.” as its effects, although neither the Veda nor common experience favour these views – but, if the same reasoning applies to the Yoga also, the latter system is already disposed of by the previous arguments; of what use then is it formally to extend them to the Yoga? (as the Sutra does) – We reply that here an additional cause of doubt presents itself, the practice of Yoga being enjoined in the Veda as a means of obtaining perfect knowledge; so, for instance, Bri. Up. II. 4. 5.<sup>433</sup> “(The Self) is to be heard, to be thought, to be meditated upon.” In the Svetasvatara Upanishad, moreover, we find various injunctions of Yoga-Practice connected with the assumption of different positions of the body, etc.; so, for instance, “holding his body with its three erect parts even” etc. (II, 8). Further, we find very many passages in the Veda which (without expressly enjoining it) point to the Yoga, as, for instance, Ka. Up. II, “This the firm holding back of the senses, is what is called Yoga” “Having received this knowledge and the whole rule of Yoga” (Ka. Up. II, 6, I8);<sup>434</sup>

247<sup>435</sup>

COMMENTARY ON THE VEDANTA SUTRAS

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<sup>428</sup> ‘as’ missing in the original PB text, but it is needed here, and is in the source text.

<sup>429</sup> Page 357 in the source text.

<sup>430</sup> a line in green ink was drawn across the page here.

<sup>431</sup> Second Adhyâya, First Pâda, Verse 3. page 287

<sup>432</sup> This is the verse; the next sentence starts Shankaracharya’s commentary.

<sup>433</sup> quotation marks are very erratic in the PB original; I have standardised them according to the source text.

<sup>434</sup> The paras on this page continue on page 247.

<sup>435</sup> The original editor deleted “33” from top of page by hand

(247-1)<sup>436</sup> He used to admonish his disciples to repeat these lines to themselves whenever they returned home to their houses: –

“In what have I transgressed? What have I done?

“What that I should have done that I have omitted?”

(247-2) His disciples were forbidden to eat beans, because, as they were flatulent, they greatly partook of animal properties; that their stomachs would be kept in much better order by avoiding them, and that such abstinence would make the visions that appear in one’s sleep gentle and free from agitation.

(247-3) He also says that the soul of man is divided into three parts; into intuition (nous), reason (phren) and mind (thumas); and that the first and last divisions are found also in other animals, but that the middle one, reason, is found in man only. The chief abode of the soul is in those parts of the body which are between the heart and the brain, The mind abides in the heart, while the intuition (or deliberation) and reason reside in the brain. The senses are drops from them; and the reasoning sense is immortal, while the others are mortal.

(247-4) In his treatise on beans, Aristotle says that Pythagoras’s reason for demanding abstention from them on the part of his disciples, was that either they resemble parts of the human body, or because they are like the gates of hell – they are the only plants without parts – or because they dry up other plants or because they are representatives of universal nature, or because they are used in elections in oligarchical governments.

(247-5) and so on. And in the Yoga-Sastra itself the passage, “Now then Yoga the means of the knowledge of truth,” etc. defines the Yoga as a means of reaching perfect knowledge. As thus one topic of the Sastra at least (viz. the practice of Yoga) is shown to be authoritative, the entire Yoga-Smriti will have to be accepted as unobjectionable, just as the smriti referring to the Ashtakas – To this we reply that the formal extension (to the Yoga, of the arguments primarily directed against the Sankhya) has the purpose of removing the additional doubt stated in the above lines; for in spite of a part of the Yoga-smriti being authoritative, the disagreement (between Smriti and Shruti on other topics remains as shown above – Although there are many Smitris treating of the soul, we have singled out for refutation the Sankhya and Yoga because they are widely known as offering the means for accomplishing the highest end of man and have found favour with many competent persons. Moreover, their position is strengthened by a Vedic passage referring to the ‘He who has known that cause which is to be

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<sup>436</sup> The paras on this page are numbered 26 to 29; they are not consecutive with the previous page. Para 247-5 was cut from another page and pasted here by hand.

apprehended by Sankhya and Yoga he is freed from all fetters.’ (Sve.Up.VI,I3). (The claims which on the ground of this<sup>437</sup>

248<sup>438</sup>

COMMENTARY ON THE VEDANTA SUTRAS  
Shankaracharya (Trans. by George Thibaut)

(continued from the previous page) last passage might be set up for the Sankhya and Yoga-smritis in their entirety) we refute by the remark that the highest beatitude (the highest aim of man) is not to be attained by the knowledge of the Sankhya-Smriti irrespective of the Veda, nor by the road of {long practice}.<sup>439</sup> For Scripture itself declares that there is no other means of obtaining the highest beatitude but the knowledge of the unity of the Self which is conveyed by the Veda “Over death passes only the man who knows him; there is no other path to go” (Sve.U.P. III, 8). And the Sankhya and Yoga-systems maintain duality, do not discern the unity of the Self. In the passage quoted (“That cause which is to be apprehended by Sankhya and Yoga”) the terms ‘Sankhya’ and ‘Yoga’ denote Vedic knowledge and meditation, as we infer from proximity. We willingly allow room for those portions of the two systems which do not contradict the Veda. In their description of the soul, for instance, as free from all qualities the Sankhyas are in harmony with the Veda which teaches that the person (purusha) is essentially pure; cp. Bri. up. IV, 3, I6, “For that person is not attached to anything.” The Yoga again in giving rules for the condition of the wandering religious mendicant admits that state of retirement from the concerns of life which is known from scriptural passages such as the following one, “The Parivragaka with discoloured (yellow) dress, shaven, without any possessions” etc. (Gabala Upam.IV).

The<sup>440</sup> above remarks will serve as a reply to the claims of all argumentative Smritis. If it be said that those Smritis also assist, by argumentation and proof, of the cognition of truth, we do not object so much, but we maintain all the same that the truth can be known from the Vedanta-texts only; as is stated by scriptural passages such as “one who does not know the Veda perceives that great one” (Taitt. Br. III, I2, 9,7); “I now ask thee that person taught in the Upanishads,” (Bri.UP. III 9, 26); and others.

(248-1)<sup>441</sup> {IV.2.14}<sup>442</sup> That passage, we reply, describes (not the effects of the highest knowledge but only) how an embodied person, through the power of Yoga WHICH IS OF THE NATURE OF THE LOWER KNOWLEDGE, reached some special place and

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<sup>437</sup> (243)” appears at the bottom of the page in the original.

<sup>438</sup> The original editor deleted “34” from top of page by hand

<sup>439</sup> “Yoga-practice” in the original. online text!

<sup>440</sup> Page 298 in the source text

<sup>441</sup> The para on this page is numbered 2, making it consecutive with the previous page.

<sup>442</sup> Page 375 in the source text

freed himself from the body.”<sup>443</sup>

## Walter B. Pitkin: Art of Rapid Reading

249<sup>444</sup>

ART OF RAPID READING

Walter B. Pitkin

(249-1)<sup>445</sup> The first stage in reading is to select what we ought to read and to discard everything else. To learn what is worth our while is a large part of the Art of Life.

When you pick up a newspaper or a magazine, you ought to glance through it in much the same spirit as you look over the immense display on large newsstands. Here you see printed matter about aviation, physical culture, engineering, retail merchandising, golf, tennis, interior decoration, and heaven knows what. Does it ever occur to you to buy all these periodicals? Not if you are sane. You select from the mass a few which have some special interest to you. So with the articles inside of any one of them. You must carry your selecting through to a finish here. In the first instance, you buy selectively in order to save your money. In the second instance you ought to read selectively in order to save your time. Time is far more important than money. Time is life. In the career of any well-regulated human being, one hour ought to be worth a good many dollars. Whenever you dawdle over printed words which neither enlighten nor amuse you, you are partly committing suicide

The first law of skilful reading is merely an application of the Law of Relative Importance. You must perceive, first of all the total offerings of the printed matter; then you must appraise these. Get the larger picture first; see the whole exhibit, then go to details.

In many instances, you need to gather only the main fact from what you read. The art of finding this differs considerably from the art of perceiving masses of detail. If all authors wrote well, it would be an easy art to teach. For then you would find the central thought clearly stated in the opening lines of the article. You would also find the major subdivisions indicated in a clear visual form throughout the text. Fortunately, most of our scientific and technical journals are approaching this ideal – though some have still a long mile to travel. They adopt newspaper technique to their own special purposes. A newspaper will outline a news item in three or four stages of completeness. The top heading will indicate the main event in the briefest possible phrase. The lower headlines will amplify this within 40 or 50 words. Then the lead paragraph will carry the story one degree further along. After that will come all the lesser details.

And for many legitimate interests the best of all methods is to skim the text very

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<sup>443</sup> (244)” appears at the bottom of the page in the original.

<sup>444</sup> The original editor deleted “35” from top of page by hand

<sup>445</sup> The para on this page is unnumbered.

lightly but with a sure feel for whatever happens to be relevant to your interest. This art of skimming is the highest and finest of all the arts of reading. Pedants imagine it is the opposite but professional workers who do much reading know that intelligent skimming is hard and immensely profitable.<sup>446</sup>

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## ART OF RAPID READING

Walter B. Pitkin

(continued from the previous page) for the sake of other tasks requiring my best efforts. Hence, more or less of necessity, I am strictly a midday and early afternoon reader. Were I to try forcing myself to read important technical or scientific books at night, I should fall asleep over them or else make such sluggish progress that the time would be unprofitably spent.

Be sure to have correct illumination when you read. Eye strain may be caused by either too bright light or too weak light. It may also result from a bad reading position with reference to the source of light. When you read under an excessively bright light, the pupils of your eyes contract and so do the muscles of the eyelids and the face. These muscle tensions eventually become painful and may cause severe headache. If you read in too faint light, another set of annoying muscle tensions develop. Should you assume a bad reading position to the light, one of the commonest ill-effects is a different adjustment of each eye to the printed page. For example, your left eye may adjust so as to shut out light while your right eye adjusts so as to take in more. This unbalance can cause extreme discomfort and fatigue. Fortunately, it is easy to have correct illumination these days. Other things beside the amount of illumination must be considered, however, for easy and comfortable vision. Wrong colours, reflecting surfaces at bad angles, too-bright ceilings, shadows, the wrong kind of work to be done in a given light may all be factors in causing eye strain. Uncovered lights may easily be another source of eye discomfort, although these are not now prevailingly used, particularly in modern offices. Probably the best form of indirect lighting is a fixture so constructed that the opaque undersurface is indirectly illuminated with a not too-high candle power lamp. More fixtures with low candle power are better for easy vision than one or two with high. The source of light should be so placed that the direct rays do not enter the eye. Otherwise these rays are brighter than the object viewed, causing eyestrain.

Some people are constitutionally poor readers simply because they are poor visualisers. If you happen to be of this sort, we might as well admit at once that we shall not be able to improve your reading nearly so much as that of other people. But we can still do something for you. A good visualiser is a person who “sees things in his mind’s eye” – that is to say, he forms vivid and distinct images of things which he has

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<sup>446</sup> (245)” appears at the bottom of the page in the original.

seen long after he has been looking at them.<sup>447</sup>

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## ART OF RAPID READING

Walter B. Pitkin

(continued from the previous page)

Meanwhile ask yourself quite seriously, as you open a magazine or book: "Just why am I going to read now? Just what do I want to get out of it?"

The worst of all possible ways is to read in the passive manner. You will get little or nothing from the printed page if you bring to it nothing but your eye. You will get the most from it if you approach it with some definite interest and purpose. Strange as it may sound, it is none the less literally true that a man will gain a great deal more than a passive reader can if he approaches the page with a trivial or silly purpose. To say to yourself as you open the book, "Well, I wonder how many fool remarks this idiot will foist on me" is vastly more useful than to say or think nothing.

Any posture that disturbs blood circulation is bad. So is any posture that causes any muscles to become tense. The two commonest bad postures are bending low over the printed page, and lying flat and looking up at the printed page. These are by no means equally bad for all persons. Some of us find that we read fairly well while lying flat, at least for a little while; and we get a special satisfaction from it because in this position we relax those muscles which have been tense in the course of the day's work. People who are on their feet all day often find the recumbent position excellent for reading. Sedentary workers are less likely to. In any case, however, check up on yourself.

Bad position of body. The back is curved, and the head is dropped. Circulation of the blood is disturbed. The eyes fatigue rapidly and reading becomes drudgery in short order. Neither speed nor high comprehension can be maintained.

Body position of doubtful value. People differ considerably in their ability to read while lying down. Some of us are deceived into thinking that read well thus, when as a matter of fact, we are simply comfortable in our bones and muscles. As a relief from standing or sitting all day long, lying down is excellent. And for some readers it is a fairly good position. For others it is exceedingly bad. Find out, by actual tests, how well you read, when flat on your back. Then act accordingly.

While some of us read pretty well thus, nobody ever reads effectively in the bent-over posture. It cannot be defended. Yet many business men fall into it. There are other less frequently used bad positions. Slumping in one's chair, especially sideways slumping, almost inevitably causes circulation difficulties and muscle tensions which lead to eye strain and headaches. Your position relative to the printed page may be

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<sup>447</sup> (246)" appears at the bottom of the page in the original.

<sup>448</sup> The original editor deleted "37" from top of page by hand

wrong in any of three ways: (a) Your eyes may be too close to the type, or (b) too far from it, or (c) The page may be tilted so that parts of it lie much farther from your eyes than other parts hence you have to shift your eye adjustment from word to word, thus causing needless strain.<sup>449</sup>

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ART OF RAPID READING

Walter B. Pitkin

(continued from the previous page)

Short words have this advantage over long. They pack more meaning into a single moment of attention. Hence the reader covers more ground per unit of time. As meanings they are more intense than long words.

The time you spend in reading is an investment. You ought to get good returns on it. But, in order to do so, you must salt down the essence of books and articles in whatever form proves most usable. It is foolish to trust to your memory altogether. Why overburden that excellent function, when it is much easier to organise your findings in the form of notes and file records? Furthermore, you strengthen your reading habits as soon as you establish the deeper habit of approaching the printed page with the determination to grasp it well enough to write down a brief report for filing. System in preserving the important contents of what you read cannot fail to make you a better reader, If you use what you save. It will help little if you merely jot down notes, file them and then forget them forever. A notebook is not a miser's cask in which treasure is to be hidden. It is a tool drawer which ought to be opened daily. So too with filing cabinets and their orderly contents.

Saving Time. One of the chief problems in study is to learn to economise time. Obviously, one should not spend as much time upon a detective story as upon a classic novel. Nobody has put this thought more compactly or completely than Bacon. He says: "Some books are to be tasted, others to be swallowed, and some few are to be chewed and digested: that is, some books are to be read only in parts; others to be read but cursorily, and some few to be read wholly, and with diligence and attention." Skill, then, in the use of books is a prime factor in education and surprisingly rare. Boswell was astonished at the way Johnson "tore the heart out of a book."

Skimming a newspaper ought not to require more than fifteen to twenty minutes. Professional men usually devote about this time to the task. You know, of course, that a newspaper is specially organised to make skimming easily. And it would be a fine thing if many other publications would imitate this excellent example. Read headlines only, at first. And read them at the rate of six words per second or faster. On a standard newspaper page there may be 400 words or more in all the headlines. Roughly then, you ought to read these in 70 or 80 seconds. With considerable practice and better than average skill, you can double or even treble this rate. Unless you are

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<sup>449</sup> (247)" appears at the bottom of the page in the original.

reading merely for relaxation, never toil through the full report of a news item which has no practical bearing on your business, or your personal affairs. Read the first few opening lines. They will contain the gist of the event. And that is all you need.<sup>450</sup>

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ART OF RAPID READING

Walter B. Pitkin

(continued from the previous page) on myself some years ago, I was amazed to find how little light I needed, in order to keep up the immense reading I do. Many people exclaim at the darkness of my library.

Wrong angles between page and eye. In this reading position, the top line on the page is about twice as far from the eyes as is the bottom line, and every line in between top and bottom is at a different distance from the eyes. Hence the eye has to readjust in order to read every line. This is hard, too hard, indeed. Perhaps you can read fairly well thus. But why throw a needless load on your eyes? Think of your eyes as a priceless machine which must be utilised to the utmost.

As for uneven illumination, this can be grave indeed. There are two varieties of it: (a) Continuously uneven illumination, as when the light falls on the page from far at one side of the reader. (b) Broken or mottled light, which in turn may be (i) stationary or (ii) moving, with respect to the page. The first sort is not likely to prove very serious unless at the same time the light happens to strike one eye and not the other. The second sort is always serious, whether light strikes the eyes equally or not. The stationary mottling of the page caused by a bright light throwing the shadow of a window frame or a lattice or the leaves of a tree on the page so that the bright and dark spots or lines alternate across it is most harmful. Why? Because the eye must readjust the pupil several times as it crosses the page; and, as the eye will outrun the pupil in these adjustments, the result is that the retina receives too much and too little light from the spots in quick succession. There are two importantly wrong ways in which the light may strike the eyes: (a) It may shine directly into both eyes from a position back of the page you are reading. (b) It may shine into one eye but not into the other, as it comes from a side position. Of these two, the former is by all odds the more injurious. Why? Because it causes an adjustment of the pupils which is the reverse of correct. Being exposed to direct light, the pupils contract and are then adjusted for seeing objects in bright light. But the page lies in shadow. To read it, the pupils ought to be more or less dilated. Too little light from the type reaches the retina. You might as well be reading in the late dusk. The eyestrain is grave indeed.

Be sure that you do no serious reading in an overheated room. A headache may result; and, if not that, then poor comprehension of the subject matter. Chill air and draughts may disturb your reading. But they are less likely to do this than heat I

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<sup>450</sup> (248)" appears at the bottom of the page in the original.

happen to be one of those unfortunates who can do no heavy reading after dinner. And I prefer to omit all early morning reading<sup>451</sup>

[(Continued on p251)]<sup>452</sup>

## Surendranath Dasgupta: History of Indian Philosophy

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HISTORY OF INDIAN PHILOSOPHY  
Surendranath Dasgupta

(254-1)<sup>453</sup> DASGUPTA: 'History of Indian Philosophy.'<sup>454</sup> "When the sage masters the first stage, he finds it defective and wants to enter into the second meditation, where<sup>455</sup> ... the mind is in one unruffled state. It is a much steadier state and does not possess the movement which characterised the<sup>456</sup> ... first one and is therefore a very placid state.<sup>457</sup> ... When the second stage is mastered the sage becomes disinclined towards the enjoyment of the pīti of that stage and becomes indifferent to them. A sage in this stage sees the objects but is neither pleased nor displeased. At this stage all the asavas of the sage become loosened. The enjoyment of bliss<sup>458</sup> however still remains in the stage and the mind if not properly and carefully watched would like sometimes to turn back to the enjoyment of pīti again. The two characteristics of this state are bliss and ekaggatā. It should however be noted that though there is the feeling of highest sukha here, the mind is not only not attached to it but is indifferent to it. In the fourth or the last stage both the bliss and the misery vanish away and all the roots of attachment and antipathies are destroyed. This state is characterised by supreme and absolute indifference (upekkhā) which was slowly growing in all the various stages.<sup>459</sup> ... With mastery comes final perfection and total extinction of the citta called cetovimutti, and

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<sup>451</sup> (249)" appears at the bottom of the page in the original.

<sup>452</sup> Handwritten notes at bottom of page read: "(continued on p251)" – The paras on this page continue on page 255.

<sup>453</sup> The paras on this page are unnumbered.

<sup>454</sup> This is a paraphrase of the paragraphs found on pages 105-106 of Volume One, Chapter Five Buddhist Philosophy. I have inserted ellipses where a substantive omission has occurred; where the Pali or Sanskrit has been deleted I haven't noted it, but I have corrected the Pali left in the text. – TJS '15

<sup>455</sup> "there is neither any vitakka nor vicāra of the first jhāna," omitted in the PB text.

<sup>456</sup> "the vitakka and the vicāra stages of the first jhāna" replaced with "the first one" in the PB text.

<sup>457</sup> "It is however associated with pīti, sukha and ekaggatā as the first jhāna was.

<sup>458</sup> sukha in the source text. (which means 'bliss' or 'happiness')

<sup>459</sup> "The characteristics of this jhāna are therefore upekkhā and ekaggatā" omitted from the PB text.

the sage becomes thereby an arhat. There is no further production of the inborn tendencies, no rebirth, and there is the absolute cessation of all sorrows and sufferings — Nibbana.”<sup>460</sup>

## Walter B. Pitkin: Art of Rapid Reading (continued)

255<sup>461</sup>

ART OF RAPID READING

Walter B. Pitkin<sup>462</sup>

(continued from the previous page)

As for the faulty position of a tilted page, it is more likely to develop when you read very large-paged or very heavy books. The dictionary, encyclopaedias, atlas volumes, and many other references books have excessively large pages or else are very heavy. They cause most trouble of this sort. Be sure to avoid holding them as you hold small books. A tilted rest is best; and best of all is a reading stand or a pulpit with a tilted top. As a rule we do not read such books long enough to cause much trouble. But some people do, and must have a care

Bad position as to source of light. Here is positively the worst of all positions with respect to the light. Notice that the young man directly faces a strong light which causes him to squint. Notice also that the page he is reading is wholly in shadow, while the back of the book gets all the light. His eyes adjust so as to read in a very bright light, but what he reads is in the dark. Most of us have been trained to avoid this dangerous habit. But not all of us avoid it as rigorously as we should.

There are three wrong ways of illumining the type: (a) With too intense a light. (b) With too faint a light. (c) With very uneven light, so that parts of the page are bright and parts dark.

Bad position as to source of light. While we usually avoid facing bright light while we read, we are not so careful in shunning this almost equally harmful position, in which a bright light strikes one eye, while the other eye is in shadow. As you here see the young man, the page he is reading is moderately well illuminated with a bright but slanting light. His eye that is nearer the light source is directly illuminated, hence the pupil contracts by way of adjusting to vision in bright light. But his other eye is wholly shaded, hence its pupil expands for reading in weak illumination. The page he reads is neither very bright nor very dark. So neither eye is correctly adjusted to it. Eye strain, headaches and poor comprehension will almost certainly result, if he reads much in this position.

Correct reading position. Here the young man's back is straight, his head

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<sup>460</sup> (250)'' appears at the bottom of the page in the original.

<sup>461</sup> The original editor deleted "43" from top of page by hand

<sup>462</sup> Handwritten notes at top of page read: "(CONTINUED FROM P.249) PITKIN ON READING"

slightly inclined but not drooping, and the book page at his own best distance. The light is coming from behind and somewhat above his shoulder, so that it falls on the page evenly. Both of his eyes are in the same degree of shadow. Some people would hold the book a little higher, others would hold it closer, still others further away. But all should hold it in this same general relation to light and eyes. So spare your eyes. Find out by tests at which degrees of brightness you read easily and then make a practice of shunning brighter lights. Experiment on yourself. Try sitting at various distances from a light of known intensity. Also try reading with bulbs of various wattage at a given distance. When I tried this<sup>463</sup>

## Thomas L. Masson: Do You Know How to Read?

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DO YOU KNOW HOW TO READ?

Thomas L. Masson

(256-1)<sup>464</sup> THOMAS L. MASSON: “Do You Know How To Read?” – “My week’s reading average is about 500,000 words. I mention this not in any spirit of boosting, but more in one of apology, for nobody could read as much as I have indicated and take it all in, word for word; but by long practice and strict concentration, it is comparatively easy to segregate the essential thing in any current paper or book. One gets to know the minds back of the print, and one goes instinctively to the spots that one wants. (b) What was the first mistake I made in thinking I knew how to read? This: I was reading for instruction, trying to learn something. (c) Contrast this with the absurd ease with which you learn things when you read for pleasure and do not know you are learning. That was the first thing I learned about reading, not to read for profit, not to try to “cover” anything, and out of this erroneous idea, which took me years to overcome, so deep-seated is our desire for knowledge, came the second one which, indeed, is the foundation of all self-development. It can be expressed quite simply, I think, by the rule: never try to learn anything by reading unless you are curious to know. (d) I found it was important, therefore, to keep my mind clear, to read whole stretches of type without letting it make any impression, but – just as one does in driving a car – to be alert to seize upon the unusual bit of scenery or the right place to park. In reading, where to park your mind is the great trick. (e) The index is always the most valuable thing in a book you haven’t time to read, and are looking into for specific curiosity – satisfying facts about one particular thing. Another part – lacking an index – is to read carefully the table of contents. In big books the tendency now is to summarise each chapter with care and minuteness. By using this simple method, it is amazing how much you can get out of a book in a few moments. Moreover, it is not a slipshod

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<sup>463</sup> (251)” appears at the bottom of the page in the original.

<sup>464</sup> The paras on this page are unnumbered.

method, for first, you get out of the book immediately what you want, and second, it disposes of the question quite largely, as to whether you want to read the book through.

## **Thomas L. Masson: Why is an Accident?**

(256-2) THOMAS L. MASSON: WHY IS AN ACCIDENT? [—from “In Tune with the Finite”]<sup>465</sup> What is an accident? Almost universally it is considered as something unavoidable. And yet this is invariably due to a lack of complete understanding of the conditions surrounding it. I am convinced that there is no such thing as an accident and furthermore that all so-called accidents can be entirely eliminated, once we come to understand more fully how the Unconscious works. It is from our Unconscious (as the psychologists call it) that the accident always comes. The mental disorder will keep you in a constant condition of ripeness for accidents.

What is tranquillity? The kind I mean is something which<sup>466</sup>

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WHY IS AN ACCIDENT?

Thomas L. Masson

(continued from the previous page) can be cultivated, once you understand the necessity of doing this if you would avoid accidents. It may be asked immediately, How are you going to avoid what the other fellow does to you? My reply, immediately given, is that the other fellow isn't going to do anything to you. That is a thing so true you never will believe it until you try it.

When your tranquillity is disturbed, you invite the other fellow to do something to you. We are coming to see quite clearly that all so-called action, which is externalised in many forms so that we see the results materially, is due to mental laws. As a man thinketh, that is what he is.

The accident which happened to me was proved to be not my fault, but that does not matter, for we must rid ourselves of the notion that because a thing is not technically our fault, the conditions for it have not been ripened in our Unconscious.

You may be certain, however, that if you have an accident of any kind, whether it is your fault or the other fellow's, the cause of it lies somewhere in the depths of your Unconscious. And if you do not believe this, sit down quietly by yourself and reason it out honestly.

And this tranquillity I speak of, which acts as a shield and protector, is not the result of concentration nor necessarily of training or self-control. Neither is it all the

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<sup>465</sup> PB himself inserted “—from “In Tune with the Finite””

<sup>466</sup> (252)” appears at the bottom of the page in the original.

<sup>467</sup> The original editor deleted “43” from top of page by hand

result of experience in driving, as I have already stated. It is a kind of effortless, lackadaisical thing; perhaps I can explain it by saying that your actual mind—that is, your real control—is always about one jump ahead of the actual thing in hand. That is, you are always going on a margin.

For instance, nothing in driving is more disconcerting than losing your way. If you have been following a map (always a bad thing to do) and suddenly discover that you are miles out of your way on another road, the tendency is to put yourself immediately under the strain of making up the lost time. Now, do you not see that it isn't the speed you make which counts against you, but the fact that your mind is off its guard. In short, you have temporarily lost your tranquillity. And it is always in this zone of unrest that either the other fellow gets you, or you get the other fellow. I assure you positively and as the result of a lifetime of experience and many accidents myself (constantly diminishing) that nothing can possibly get you if you preserve your tranquillity. You will discover that this same cultivated tranquillity is having its effect on your business and indeed, on your whole life.<sup>468</sup>

[Over]<sup>469</sup>

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WHY IS AN ACCIDENT?

Thomas L. Masson

(continued from the previous page)

Every accident is the inevitable result of certain conditions predetermined in the Unconscious. These conditions are due to erroneous thinking. Tranquillity, in one sense, is merely the absence of thinking about consequences. In effect, it is based upon the ancient rule that if you look for trouble you will find it.<sup>470</sup>

## Thomas L. Masson: That Silver Lining

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THAT SILVER LINING

Thomas L. Masson<sup>472</sup>

(259-1)<sup>473</sup> "All material things are the result of thought. Mind comes first, and then matter. Material things are, in a sense, dead things. That is to say, the process that has produced them is over with. It came to me slowly, for example, that when I attempted

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<sup>468</sup> (252)" appears at the bottom of the page in the original.

<sup>469</sup> Handwritten notes at bottom of page read: "Over"

<sup>470</sup> (254)" appears at the bottom of the page in the original.

<sup>471</sup> PB himself deleted "45" from top of page by hand

<sup>472</sup> Handwritten note at top of page reads: "(255)"

<sup>473</sup> The paras on this page are unnumbered.

to get relief from a pain in my stomach by drinking bicarbonate of soda – temporarily – I was only trying something very much like damming up a current with soap. I had got to begin at the other end. I noticed that whenever I lost my temper or went through a period of worry, I had a stomach attack afterwards, sometimes almost directly and sometimes after a few days. I noticed also that when I was recovering from an attack I could eat anything and it made no difference. These observations, and a number of other incidental things, led me to the hypothesis that what was in my mind at a given time affected my stomach later. And so I adopted a tentative rule which was to cut out all superfluous thought. In other words, I said to myself that I wouldn't allow myself to think of anything at all that wasn't right. When I began to regulate my thought at the one end, the weakness at the other end disappeared, and my stomach got back to normal. (b) To dispose of your troubles, face them mentally. Never shrink from the mental contact. Gaze out at them calmly. They will at once begin to fade. Remember that it is almost all in your mental attitude. Don't try to solve anything. Don't think. Don't speculate. Don't keep turning and twisting the thing over in your mind, whilst the horror of it grows. That is cowardly. Just face it mentally, and remember that the laws of the universe are not going to be changed on your account. They will always work for you when you work with them. If you can manage to acquire faith enough to do this, without caring for the consequences, you will be amazed at the results. (c) Do not hesitate to take all of your troubles, roll them up in a bundle – figuratively – and just turn them over to God. The reason? Why, because that is the only way in which you can free yourself to work in such a way as eventually to get rid of them. As I said before, the fact that they are all illusions doesn't make it any easier. But if you keep dwelling on them, keep fussing about them, you tangle yourself up in them so that you are quite unable to do anything. Your work stops. your creative power is nil. (d) The possession of a literary temperament makes it almost impossible even for the best<sup>474</sup>

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(continued from the previous page) writers to control a correct perspective with regard to the commonest experiences of life, when they and their own prejudices are concerned with those experiences. In this respect there is little to choose between the extreme pessimist and the extreme optimist. When the optimist writes, he involuntarily places a halo around everything. Heaven is everywhere. The universe is a vast, pulsating joy. The optimist author is very much like the clergyman; both are committed to a creed. They have reputations to sustain. As expressed by one of the characters in Shakespeare, they are, "Like him who having, unto truth by telling of it, made such a sinner of his memory to credit his own lie." Therein lies the weakness of committing oneself to a

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<sup>474</sup> (255)" appears at the bottom of the page in the original.

particular propaganda. The optimist must be joyful. His vanity, and quite frequently his income, keep him sternly along his line of gladness. To admit that anything is ever wrong, is apparently to undermine his influence. The moment he starts to put his thoughts down on paper, he puts on his rose collared spectacles. He is very much like a salesman who is selling a brand of sunshine; his particular brand is always the best; he admits no shadows. I have seen men like this, actually living through their lives, refusing to admit anything disagreeable, and leaving behind them much ruin and misery. So far as the optimist writers are concerned, it is always a pity, because while they fool some of the people all of the time, they don't fool everybody, and their very inability to balance up their books is instinctively apprehended by all sensible people. On the other hand, the pessimist writers are just as bad, as I have endeavoured to show. We see these opposite tendencies displayed all through literature, and in our inspection of literature we should always take this factor into account, and not be too ready to accept the views even of the best of writers on life itself, without due allowance for temperament. Lack of a sense of humour is one of the most noticeable defects among the greatest. Wherever there is a sense of humour displayed, there is usually a more correct perspective. I should say that in all ages, among the Greeks the most balanced writer was Plato, among the Romans Seneca, Montaigne among the French, Francis Bacon among the English, and among the Americans Benjamin Franklin. (e) A very large proportion of all the messages that come to us direct from God, come through others. If you do not believe this, I ask you to watch carefully and verify it from your experience. In the middle of some period of complacency you will suddenly and unexpectedly receive, through some friend, a rebuff that<sup>475</sup>

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(continued from the previous page) will sting you to the quick. And you will be as quick to resent it; but after the smoke has cleared away and you can look back calmly upon the incident, you will be amazed to see that this was a corrective; that it was necessary, that in no other way could you have been set right. In short, your friend was only an instrument through which God administered his rebuke. On the other hand, you will oftentimes be misled by false voices, and the knowledge of this fact will make you extremely nervous and doubtful, in any given case, as to the true meaning of that which you hear. Is there no guide? Certainly. You yourself are the guide, the test, but it is hardly fair to expect that you are going to be an accurate gauge if you are not properly tuned. You wouldn't expect a violin to give forth rhythmical music if the strings were loose, perhaps one of them broken, and the bridge down, or a defective bridge. If you cherish in your heart resentment or hatred (which are ephemeral) then

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<sup>475</sup> (256)" appears at the bottom of the page in the original.

the messages that come to you are distorted quite naturally. You have got to think truth and to act truth. Is that not a severely practical matter? You wouldn't trust your own affairs to a madman, or to a man who was nourishing a grouch. How can you therefore expect God to? (f) Practically everything that is said to you is a message. It is for you to fit yourself to receive it, to interpret it. Read the sayings of Christ, knowing now how fundamental they are, and see what trouble some of his auditors had in understanding Him – how they twisted about what He had said. That was because they had filled themselves with wrong thought. (f) Still it is often through these very people, as well as through others more sympathetic, that messages will come. Indeed, it is my experience that messages come through them more often than through the others. They don't know it. That makes them better conductors. There is actually no such thing as people, there is only one universal person, or as they say, universal mind, and those we see or talk to are just the reflections of this mind. Once grasp this idea and you will enter upon an entirely new path, for you will then find it utterly impossible to cherish any resentment, you will come slowly but surely to realise that what is being said and done to you comes from behind the mask of the one who apparently says and does it. (g) When you have a worthy object for which you are working, everything happens to help you. It is quite uncanny the way things happen. People come to you with messages, the proper machinery is handed to you. This book is an instance. I kept myself as long as I could from beginning to write it, and all the time it came pressing upon me. As soon as I began, however, things began to happen. People would stop me in the street and say "By the way, have you read – X – ?"<sup>476</sup>

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(continued from the previous page) Invariably I would discover later that this thing was what I wanted to help the book. (h) The slightest thought of this kind of self-defence is just so much on the road to destruction. It is the antithesis of faith. If you have sublime faith in yourself, then you have no need of self-defence. The only enemies you have are those you create. And when you create in this way, you are using a species of mental perversion; that is to say, you are limiting yourself by so much, you are cutting off the current. (i) The first thing for us to do – as I have indicated before – is to get rid of this habit of self-defence. (j) We must be equally careful not to accept Mr Trine to the extent of thinking that we can achieve Oneness without drill, that is, without a great deal of self-discipline. (k) We must lay down as principle that whatever happens is the result of thought; whether my thought is really my own thought, or whether it is what may be termed universal thought and I am only the medium through which it is transmitted – in either case the result is the same. I think something today and tomorrow I see it

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<sup>476</sup> (257)" appears at the bottom of the page in the original.

materialised. (l) One of the most terrible thoughts that we have is, that we shall have to part from those we love. What we should really come to see is this: that what we love in them is our eternal possession, and that the mere severance of our physical bodies is in itself nothing. Instead, therefore, of saying of one whose body has departed that he has been taken away from you, say rather that now nothing can take him away from you. (m) How can we reach these heights? I say by prayer, prayer founded on aspiration. What may be termed the ceremony of prayer is one thing in itself; I mean by this the actual praying on one's knees, the vocal utterance. That indeed may be a necessary part of prayer, but to me it is fractional. (n) All you need do, however, to puncture this fallacy, is to consider what would happen if God should answer all these whining and wrestling prayers. If a man has anything in him at all, and can have his prayers answered at any moment just by asking, why this little in him would fade away and he would be like a jelly. God is not a welfare worker. God is something that we create ourselves, out of that which created ourselves. (o) Merely to give examples, to show how certain things have come as the result of prayer, is to give a totally false idea of prayer. Perhaps I can explain it in this way: by stating that every material thing we possess we must use universally; not for ourselves not for a limited set of others, but for everything. For instance, and only as one single instance. A friend asks me if I have read a certain book. I have it in my library. I present it to him. Afterwards I feel the need of that book. I aspire to it; something has come up that makes it, if not necessary, expedient to have that book for purposes of reference.<sup>477</sup>

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And the next day someone else sends me the book through the mail. You say that this cannot happen. That it is a joke. My reply is that this sort of thing happens continually, it can happen to anyone. (p) In my opinion there is only one way to pray. And that is as if you were on a jutting point of land, outside, with the vault of heaven overhead, just alone in the Universe. You can lie down and shut your eyes if you will, but always feel like that – all alone, a speck in the centre of the Universe. Then when your word or your silent prayer goes up, you get the echoes from everywhere. It isn't asking for anything, it is just a sublime rendering of yourself to this mighty power, which has not only created a Universe, but has actually placed that Universe within the confines of your own mind. (q) I wandered about until I came to Lao-Tzu. He taught me passivity, or at least, he taught me the value of passivity. (r) Judge Troward anticipated Coue when, in writing of conditions that we desire to bring about, or rather of creating a state (free from selfish motive) that we desire he says: "To do this is to

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<sup>477</sup> (258)" appears at the bottom of the page in the original.

work on the plane of the absolute, and for this purpose we must endeavour to impress upon our subjective mind the idea of that which we desire quite apart from any conditions. This separation from the elements of condition implies the eliminating of the idea of time and consequently we must think of the thing as already in existence.” (s) Now when an unexpected thing sweeps over you, floors you, fills you with terror, what to do? Stand pat. If you cannot stand pat, stand as pat as you can. Wait, Be passive. Don’t get excited. Have patience. The thing will always pass. Never force an issue. Maybe within twenty-four hours you will again be amazed at the way things have turned. No calamity is as bad as it seems at the time. The moment it happens it begins to cure itself. This healing process is marvellous. Everything in the Universe comes to the rescue. Don’t you see that is true of all pain, all unhappiness? One of the best methods of curing the unexpected is to face it silently and calmly. Just face it; and wait. (t) Fear is also a void, because it is the absence of anything constructive. It is a kind of gap between one’s courage and one’s resources. If you can make a contact between the two, fear goes. The strange part of all this is, that fear is something lacking in ourselves. We never really fear anybody else. We only fear that we may not be equal to him. Isn’t that curious? Think it over. There are a whole lot of remedies for fear, well known. The best one I have discovered is Shame. When I feel afraid of anything, I immediately call on all the shame I have. I think of all the wonderful people I know who have done such truly courageous things – often in silence and obscurity, without anyone knowing a thing about it – and it fills me with shame to think that I am such a blooming coward. That is a great help. That is a starter. Of course there is only one way to<sup>478</sup>

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(continued from the previous page) down fear altogether – and that is by training it out of one. In any difficulty whatsoever do all you can do, and then dismiss the whole matter and leave the rest to God. Avoid mental speculations or fantasies of all kinds in which you are either a hero or an injured one. Remember that you can always conquer any difficulty by an attitude. Never attempt to think your way out of any trouble, but go out to meet it resolutely. Hold the force of your soul towards it in silence and it will always recede. Make no excuse for yourself nor resent criticism. Absolute justice rules over these matters in the long run. Twice a day utterly relax and let your thought penetrate all over your body, especially up and down your spinal cord. This may be termed mental message. Start things going by cultivating your imagination scientifically, keeping sternly in abeyance your personal desires. This will lead to the work of the creative instinct. You will then be a builder, creating conditions which

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<sup>478</sup> (259)” appears at the bottom of the page in the original.

constantly tend towards perfection. Thus you will free yourself gradually from limitations, and become more and more a channel through which will flow the forces of the universe. (v) I may have given an impression that this whole matter is beyond the reach of ordinary mortals, and that it is really much more difficult than it is. On the contrary, you can start any time, and get some results almost immediately; and it is simply astonishing what miracles begin to occur. You would scarcely believe it if you hadn't the experience. Just a little well-directed thought has results in its train that are permanent – that go on and on gathering fruit. God is very generous. The singular part of all this is that it lies solely in your thought. It is what you first determine mentally. You say to yourself affirmatively, "I fear nothing," "I know that I shall get along," "I am quite certain that this is for the best," etc. and with this the unexpected fades away, the child grows better, the money is handed to you to pay the note, the man you thought was trying to "do" you suddenly becomes honest. Why is all this? It is because you are no longer in revolt, it is because you are non-resistant, and this is of the utmost importance. Every difficulty that comes to you is due to the fact that you have made no effort previously to iron it out beforehand. Create now in your mind the conditions you want. Do this conscientiously. What is it that you really want? Ask yourself fairly and squarely that question and you will be amazed. You will discover, if you are true to yourself, that you do not want a million nearly as much as you idly thought you did perhaps an hour ago. (w) Do not seek to destroy your enemies, even if you would, because, as a matter of practical politics, they are a very valuable asset. But even if they are not this, seek not to destroy them, because the victory is so<sup>479</sup>

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(continued from the previous page) much greater when, instead of destroying them, you can bring them around to your way of thinking. Revenge, considered in this corrective light, is one of the most unintelligent things imaginable. At bottom, the whole of life should consist in getting rid of obstructions. It is a wonderful occupation because then the way is made clear for the great forces to go through you. This process alone fills one with awe, and one can scarcely be conceited about it, because it must be evident that one does nothing of oneself, but only as a kind of conduit. People say to me occasionally, as they do doubtless to you and to everyone, "I am much obliged." I always feel like saying in reply: "Don't thank me, thank God." In order to understand what I am driving at from another angle, it is only necessary to think of those people we all know who lead lives of gluttony and pleasure, who have plenty of money and who pass their time in going from one (alleged) good time to another. We see what defective conduits they are for the permanent work to be done through. Would you employ

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<sup>479</sup> (260)" appears at the bottom of the page in the original.

them for such work? You would not. Neither would God. When you want any work to be done that is important, you pick out reliable people who have control of themselves, who are not constantly seeking a good time. And those are the happy people, make no mistake about that. (w) "In Tune With the Infinite" by Ralph Waldo Trine, is a very cloying book. I have no objection to it, so long as it can be read in connection - well, say Schopenhauer's essays. It is the nth power of optimism. It is undoubtedly helpful, perhaps too much so. "Manhood of Humanity" The Science and Art of Human Engineering. By Alfred Korzybski. I confess that I have never been able to read this book, although I have been told, and this quite passionately, that it was, or is, what the publishers often refer to as "an epoch maker." I have an instinctive feeling that it isn't The author appears to claim too much. If any of my readers has read it, I should like to get an opinion. It has been out some little time at this writing and doesn't seem thus far to have set the world on fire, but I may be doing it an injustice. "The Rosicrucian Mysteries' An elementary exposition of their Secret Teachings. By Max Heindel. I was very much prejudiced against this book before I read it. It is full of all sorts of impossible things. When one is creating a new system of anything at all, and your word is as good as anyone else's, in a game of spiritual development, it then becomes largely a question of ingenuity as to how alluring you can make your scheme. One feels that Mr Heindel knows altogether too much. I confess that I have my doubts Still there is a great deal in these books that is interesting, if you don't get too much rattled. (x) Auto Suggestion in reality<sup>480</sup>

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(continued from the previous page) is not a new theory at all, but only something that the personality of its projector, M. Coue, has made fashionable. In my opinion, it is a passing fad, but one that is perhaps useful to those who are able to assimilate it as a part of the routine of education, as applied to our racial development. Those who are carried away by it, let us hope, will also recover from it in time.<sup>481</sup>

## Godfre Ray King (Guy Ballard): Unveiled Mysteries

(266-1)<sup>482</sup> GODFRE RAY KING (BALLARD) 'Unveiled Mysteries.' "Any other way of approach is bound to meet with disappointment and failure, for the Great 'Presence' and Power which has guarded through the centuries, guards them still. One's own Inner purity, strength and attainment are the only passports by which one enters into

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<sup>480</sup> (261)" appears at the bottom of the page in the original.

<sup>481</sup> a line drawn in green ink closes this section.

<sup>482</sup> The paras on this page are unnumbered.

these activities, and association with the Ascended Masters comes about. When an individual, by conscious self-correction of his weaknesses, reaches a certain point, nothing in the universe can keep him from Them. ...

(b) The<sup>483</sup> personal self of every individual must acknowledge completely and unconditionally that the human or outer activity of consciousness has absolutely nothing of its own. Even the energy, by which one recognises the Great God within, is radiated into the personal self by the Great God Self. Love and praise of the Great Self within and the attention maintained focused upon Truth, health, freedom, peace, supply or any other thing you may desire for right use, persistently held in your conscious thought and feeling, will bring them into your use and world, as surely as there is a Great Law of Magnetic Attraction in the Universe. The Eternal Law of Life is {that;}<sup>484</sup> 'What you think and feel you bring into form; where your thought is there you are, for you are your consciousness; and what you meditate upon, you become' When one allows his mind to dwell upon thoughts of hate, condemnation, lust, envy, jealousy, criticism, fear, doubt, or suspicion and allows these feelings of irritation to generate within him, he will certainly have discord, failure and disaster in his mind, body and world. As long as he persists in allowing his attention to be held by such thoughts – whether they be about nations, persons, places, conditions or things – he is absorbing those activities into the substance of his mind, his body, and his affairs. In fact he is compelling – forcing – them into his experience...<sup>485</sup>

(c) The feeling activity of Life is the most unguarded point of human consciousness. It is the accumulative energy by which thoughts are propelled into the atomic substance, and thus thoughts become things. I tell you, the need of guarding the feeling cannot be emphasised too strongly, for control of the emotions plays the most important part of anything in Life, in maintaining balance<sup>486</sup>

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UNVEILED MYSTERIES  
Godfre Ray King (Ballard)

(continued from the previous page) in the mind, health in the body, success and accomplishment in the affairs and world of the personal self of every individual. Thoughts can never become things, until they are clothed with feeling.

...

(d) It is a blight upon the Life of mankind that so little control of the emotions is taught humanity from the cradle to the grave. Attention to this particular point is the greatest need in the Western world today. It is easy to give way to discordant thoughts,

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<sup>483</sup> This passage is from page 13, so I have introduced a paragraph break here.

<sup>484</sup> "that" omitted in the PB text.

<sup>485</sup> a paragraph has been omitted here in the PB text.

<sup>486</sup> (262)" appears at the bottom of the page in the original.

feelings, and activities, because the mass of mankind are submerged as it were, by environment and association entirely created by themselves. The individual, through his control of the outer consciousness ... by his own free will, in order to transcend these limitations permanently, and no one can hope to rid his life and world of misery, discord and destruction until he leashes his own thought and feeling. In this way, he refuses to let the Life – flowing through his mind and body – become qualified by the discord resulting from every little disturbing occurrence in the world about him.

(e) The first step to the control of yourself is the stilling of all outer activity of both mind and body. Fifteen to thirty minutes at night before retiring and in the morning before beginning the day's work, using the following exercise, will do wonders for anyone who will make the necessary effort. For the second step: make certain of being undisturbed, and after becoming very still, picture and feel your body enveloped in a Dazzling White Light. The first five minutes while holding this picture, recognise and feel intensely the connection between the outer-self and Your Mighty God Within, focusing your attention upon the heart centre and visualising it as a Golden Sun.

...  
(f)<sup>487</sup> If the sense consciousness thinks itself something separate from God – Perfection<sup>488</sup> – then that condition is established unto it, for what the sense consciousness think is into its world, the world returns to it. When one lets an idea of imperfection or separation from God occupy his attention, and therefore his mind, a condition corresponding to that begins to express itself in his body and world. This causes the person to feel himself an entity apart from his Source. The moment he thinks himself separated from God, he thinks that his Life, intelligence, and Power has beginning and end.

...  
(g)<sup>489</sup> The instruction I have been giving you will erase completely all false beliefs, if maintained. The rapidity with which it is accomplished depends upon how continuously, persistently and deeply you feel and associate with your God Self. In the attainment of Mastery or Adeptship, the conscious control of all force and manipulation of substance are dependent first, upon the acknowledgment of your own individual God Self; second upon perfect calmness of feeling, under all circumstances; and third, one must be above all temptation of<sup>490</sup>

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<sup>487</sup> This paragraph starts on page 43 in the source text. I have introduced a paragraph break here. – TJS '15

<sup>488</sup> I have restored the original paired hyphen in lieu of the comma in the PB text. – TJS '15

<sup>489</sup> This paragraph starts on page 44 of the pdf. I have introduced a paragraph break here – TJS '15

<sup>490</sup> (263)" appears at the bottom of the page in the original.

(continued from the previous page) of misusing power. The stilling of all emotions at the command of the conscious will is imperative, and the demand for it in the Adept is unconditional, if Dominion is to be attained. It does not mean a repression of discord within one's self at any time, but is a stilling and harmonising of the feelings, no matter what the circumstances are which surround the mind or body of the student.

...  
(h)<sup>491</sup> One uses an affirmation, mantram or prayer because he desires something made manifest. Right desire is the deepest form of prayer. Thus, by the use of affirmation, the student raises his outer self<sup>492</sup> into the full acceptance of its Truth and generates the feeling by which it becomes a thing manifest. In this deep acceptance comes the manifestation for through concentration, the spoken word begins to cause instantaneous activity.

...  
(i)<sup>493</sup> All man's limitation is the result of the individual's own misuse of the God-attribute of freewill. He compels himself to live within his own creations until, by the direct volition of the outer activity of his mind, he again consciously looks back to his Royal beginning – God – the<sup>494</sup> Great Source of All. When this occurs, man will begin to remember That which he once was, and may become again – whensoever he chooses to look once more at the 'Great, Cosmic, Blueprint' of Himself.

...  
(j)<sup>495</sup> The second step is to state your plan in words as concisely and clearly as possible. Write this down. Thus, you make a record of your desire in the outer, visible, tangible world. The third step is to close the eyes and see within your mind a mental picture of your desire or plan in its finished, perfect condition and activity. Contemplate the fact that your ability to create and see a picture within your own consciousness is God's attribute of sight, acting in you. The activity of seeing and the power to create are attributes of your God Self, which you know and feel is within you at all times. God's Life and Power are acting within your consciousness to propel into your outer world, the picture you are seeing and feeling within yourself. Keep reminding the intellect that the ability to picture is an attribute of God – the attribute of

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<sup>491</sup> The PB text omits about two paragraphs here. I have introduced a paragraph break here – TJS '15

<sup>492</sup> hyphenate in the PB text.

<sup>493</sup> This paragraph starts on page 54 of the pdf. I have introduced a paragraph break here – TJS '15

<sup>494</sup> a comma in the PB text., but I have restored the hyphen of the original for balance. – TJS '15

<sup>495</sup> This paragraph starts on page 62 of the pdf. I have introduced a paragraph break here – TJS '15

sight. The power to feel, experience and associate with the perfected picture is God's power. The substance used in the world without, to make the form in your picture and plan, is God's pure substance.

...

(k)<sup>496</sup> Read your desire or plan over, as many times in the day as possible and always just before retiring, because on going to sleep, immediately after contemplating the picture in your own mind a full impression is left upon the human consciousness undisturbed for a number of hours enabling it to be recorded deeply in the outer activity, and allowing the force to be generated and accumulated, which propels it into the outer experience Life. In this way, you can carry any desire or picture into your consciousness, as it enters the Great Silence in sleep. There it<sup>497</sup>

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UNVEILED MYSTERIES  
Godfre Ray King (Ballard)

(continued from the previous page) becomes charged by God's Greatest Power and Activity which is always within the Heart of the Great Silence. Under no circumstances discuss either your desire or the fact that you are visualising with anyone whatsoever. This is imperative. Do not talk to yourself about it out loud, or even in a whisper for you should realise that the greater the accumulation of energy generated by your visualisation, contemplation, and feeling the reality of your picture, the quicker it will come into your outer experience. Thousands of desires, ambitions, ideals would have manifested into the outer experience of individuals, if they had not discussed them with friends or acquaintances. When you decide to definitely bring about an experience, through consciously directed visualisation, you become the Law - God - the Law of the 'One,' to whom there is no opposite. You must make your own decision and stand back of your own decree with all your power. It means you must take an unshakable, determined stand. To do so, know and feel that it is God desiring, God feeling, God knowing, God manifesting and God controlling everything concerning it. This is the Law of the 'One' - God - and God only. Until this is fully understood, you cannot and never will get your manifestation, for the moment a human element enters, you are taking it out of God's hands and of course it cannot express because you are neutralising it by the human qualities of time, space, place and a thousand and one other imaginary conditions, which God {does not recognise}.<sup>498</sup>

...

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<sup>496</sup> The PB text omits a paragraph here. I have introduced a paragraph break here. — TJS '15

<sup>497</sup> (262)" appears at the bottom of the page in the original.

<sup>498</sup> "knows nothing about" in the source text.

(l)<sup>499</sup> Cast out of mind then, all doubt or fear of the fulfilment of that which you are picturing. Should any such thoughts or feelings – which are after all but human emanations – that do not contain perfection come to your consciousness, instantly replace them by the full acknowledgment of your Self and world as the Life of God – ‘The One.’ Further than that, be completely unconcerned about it, except during the time you are visualising. Have not set time in your mind for results, except to know there is only now – just the immediate moment. Take this discipline, use it and you can manifest a resistless power in action that cannot and never did fail. Always remember you are God picturing. You are God-Intelligence directing. You are God-Power propelling. It is God’s – Your Substance, being acted upon.

...  
(m)<sup>500</sup> “My son,” he continued, “you have done well and are calm and poised under these recent experiences. Much depends on your next step. Focus your entire attention upon the All-Controlling God Self Within you and do not forget to hold it here.” In the light of what occurred later, it was well he had fortified me with that admonition.

...  
(n)<sup>501</sup> If the student has not, be not willing to, or does not discipline the personal self, so it is calm in mind, peaceful and loving in feeling and strong in body, he is not<sup>502</sup>

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UNVEILED MYSTERIES  
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(continued from the previous page) material that the Ascended Master can use in the more-than-human work that he does. When the student has not a strong, controlled well developed vehicle, he is unable to co-operate with an Ascended Master, and thus do work of a kind which is beyond that of ordinary human experience.<sup>503</sup> ... Thus, it would not be the part of wisdom, Love, or mercy to subject anyone to an experience for which he has neither the training nor is strong enough to bear. As the Ascended

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<sup>499</sup> This paragraph starts on page 64 of the pdf. I have introduced a paragraph break here – TJS ‘15

<sup>500</sup> This paragraph starts on page 71 of the pdf. I have introduced a paragraph break here – TJS ‘15

<sup>501</sup> This paragraph starts on page 81 of the pdf. I have introduced a paragraph break here – TJS ‘15

<sup>502</sup> (265)” appears at the bottom of the page in the original.

<sup>503</sup> Two sentences were omitted in the PB text. here. They are: “Were one of these Perfected Beings to take a student without such qualities into his field of work he would be making the same mistake one does in building a machine or home, if he constructs it of imperfect material. That kind of material naturally could not stand unusual strain, under sudden need, or prolonged service.

Masters are the Acme of Perfection, they naturally would not do anything except that which is just, loving and wise. The attitude of one who wishes to work in conscious co-operation with the Ascended Host should not be 'I wish I could go to them for instruction' but rather 'I will so purify, discipline and perfect myself, become such an expression of Divine love, wisdom and power that I can assist in their work.'<sup>504</sup>

(o) My son, self-correction and control of the forces within the use of human consciousness is not the work of a moment, nor a path of ease, lethargy, and self-gratification, for the senses riot within the average human being, and he rebels furiously against the restraint of his lower nature which is imperative, if he is to govern these forces properly within himself, especially in his feelings, so they may be used and act only under the conscious Dominion of his God-Mind.

...  
(p)<sup>505</sup> All impulses of consciousness travel back to the central point, that sent them out, not {even}<sup>506</sup> an atom escapes. The real student of 'Light' faces 'The Light' sends it before him, sees its Enfolding Radiance everywhere he moves, and adores 'It' constantly. From the {doubts,<sup>507</sup> fears} suspicion and ignorance of the human mind, he turns away, and knows only 'The Light' This is His Source – His True Self.

...  
(q)<sup>508</sup> Soon you will be called upon to render a far greater service than any you have given so far, In it, remember always it is God's Power and Intelligence acting, and your mind and body only the channel. Until you meet with this experience, meditate constantly upon the 'Limitless Power of God' which can express through you at any time.

...  
(r)<sup>509</sup> The importance of keeping a feeling of Peace and {Love}<sup>510</sup> and serenity in the personal self cannot be emphasised too strongly, for when this is done the 'Mighty God Presence Within' can act – without limit – in an instant.

...  
(s)<sup>511</sup> Regardless of all appearances at the present time, the sinister force

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<sup>504</sup> This paragraph follows immediately upon the previous one; not sure why PB made a separate 'number' here.

<sup>505</sup> This paragraph starts on page 118 of the pdf. I have introduced a paragraph break here – TJS '15

<sup>506</sup> "ever" in PB text – or 'even' which was victim of the hole punch.

<sup>507</sup> both in the singular in the PB text.

<sup>508</sup> This paragraph starts on page 128 of the pdf. I have introduced a paragraph break here – TJS '15

<sup>509</sup> This paragraph starts on page 129 of the pdf. I have introduced a paragraph break here – TJS '15

<sup>510</sup> "Divine Love" in PB text

<sup>511</sup> This paragraph starts on page 137 of the pdf. I have introduced a paragraph break here – TJS '15

attempting to create chaos and destruction throughout the world, will be completely destroyed. When that is accomplished the mass of humanity will turn to the 'Great God Presence' within each heart and also governing the Universe. 'Peace shall reign on earth – and man send out good will to man.'

...  
<sup>512</sup> (t) The cycle changes and we enter a New Dispensation that brings with it a safer, more powerful and yet rapid means by which the one climbing the<sup>513</sup>

271<sup>514</sup>  
UNVEILED MYSTERIES  
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(continued from the previous page) Path to Attainment is enabled to hold permanent contact with the 'Great Cosmic Light.' In this New Order, the discipline for the neophyte will be the focusing and maintaining of his attention entirely upon the three highest centres of the body, and he will do all his work {at these}<sup>515</sup> points. Only the centres in the heart, throat and head will receive conscious consideration and attention. The entire effort of the aspirant will be to hold his attention upon these, for only by looking away from the lower centres will he ever be able to rise out of misery and limitation. The centre at the top of the head is the highest focus in the human body and there the Silver Cord of 'Liquid White Light' from the Great Source of Creation, enters.

...  
(u)<sup>516</sup> All else is shadow. Remember, shadows hide, shadows mislead, and shadows make mankind stumble. He, who walks the Pathway of Light stands true to the Christ and looks always Godward, lives in a world of his own, untouched by the seething vortex about him, yet ever working in it, while the shadows last. These he turns his Light upon, and thus compels them to pass into the sea of forgetfulness. There is no happiness apart from facing and adoring the One Great God, The Source of All. There is nothing permanent but Christ.

## **Julian Johnson: The Path of the Radha Soami Masters**

(271-1)<sup>517</sup> At fixed hours one is to sit in meditation with body erect. The main point is to

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<sup>512</sup> This paragraph starts on page 139 of the pdf. I have introduced a paragraph break here – TJS '15

<sup>513</sup> (266)" appears at the bottom of the page in the original.

<sup>514</sup> The original editor deleted "57" and "267" was typed at the top of the page.

<sup>515</sup> "as the" in the PB text.

<sup>516</sup> This paragraph starts on page 141 in the source text. I have introduced a paragraph break here – TJS '15

<sup>517</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

keep his mind on the centre in the head, called the third eye. This is back of the eyes, 1½ or 2" just above the pineal gland, and on a level with the eyebrows. At this centre the disciples begin their concentration. He may simply think of this centre, imagining himself to be there. The attention is to be held at this point continuously and without wavering. No thought of the outside world is to be entertained, nor of any past experience, event or person. Perfect concentration at this centre is the objective; it is the all-essential. Make the mind perfectly motionless, still, at this point. Do not think at all, except of the Master and this centre. All other mental activity is to cease. All of the mind is to be gathered at this point. Compared with this first great task of making his concentration perfect, nothing else is to be considered of importance....Before getting down to work on these exercises, one may gain intellectual understanding of the principles, reading to get his mind clear on them; he is presumed to have considered the matter thoroughly from the intellectual aspect. His mind is supposed to be convinced and in full accord. He should be satisfied that he is on the right path, that he is adopting the right method, the best for him, but<sup>518</sup>

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THE PATH OF THE RADHASOAMI MASTERS

Julian Johnson

(continued from the previous page) without the Initiation he will get nowhere.

(272-1)<sup>519</sup> The outer world is to be completely forgotten. When the mind wanders away bring it back to the centre, to remain at complete rest there. All the powers of mind and soul, all the life-currents of body, gather at that inner centre and as a result the bodily extremities become feelingless. We lose all feeling of sense of the life and existence of the body. We forget it. Then the student is in a position to get results. When this concentration has reached its maximum, the soul has sufficient force to penetrate an opening in the subtle body. At first one only looks through it but by and by he goes out through it and leaves the body completely. He then steps into a new world, an astral world.

(272-2) The Master regards the sitting at 3 a.m. for meditation as the most important of our activities.

(272-3) Masters have abandoned the old rigid rule of secrecy and exclusiveness. The

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<sup>518</sup> I could not find any of these quotes in the s of Johnson's book(s). Given the typos in other books excerpted in this file, it's worth checking these against the original if that can ever be accurately determined. – TJS '15

<sup>519</sup> The paras on this page are numbered 2 through 5, making them consecutive with the previous page.

reasons which made it necessary in past ages no longer exist. They now make public appeal to modern intelligence, using modern methods. The only secrets withheld now are certain instructions given to disciples at initiation and during their progress, secrets which are vital to the student but would be of no use to the public.

(272-4) The master teaches children to sit and listen in meditation. Instructed in this way, they can better join with their parents during meditation. He says children are like blank paper; there is nothing in the way to obstruct their upward progress, but it is difficult for older people to approach higher regions.

## **P. G. Bowen: The Occult Way: A Warning to a Guru**

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THE OCCULT WAY

P.G. Bowen

(273-1)<sup>520</sup> Conditions will irresistibly force him into the role of teacher, but he must beware that they do not lure him into trying to teach those whose nature neither calls for nor is capable of receiving enlightenment.

To segregate a circle or group of true Learners from out of the numbers who will blindly or half blindly gather round you when any real Knowledge and Power emanate from you is in these Western lands a task of extreme difficulty. To succeed in doing it, even to the extent of two or three, is to have in your hand an instrument of White Magic, a veritable Enchanter's Wand through which blessings may be scattered abroad, because each unit of the circle becomes a true emanation of, or aspect of, your own freed Self, and in his turn an emanator of true Soul-Power.

It is a fact that the Beings of all persons who gather in devotion about a teacher, especially one with claims to any Occult standing, become instruments of Magic. But rarely indeed is the Magic white, for devotion is centred in the Self of Man, not in the true SELF of LIFE.

To use such an instrument rightly is difficult, and is for him who attempts it a severe test. If you would not fail badly give close thought to the following hints:

Hold firmly aloof from any concern whatsoever of a personal nature with the trials and failures of those whom you try to teach, not that you have no responsibility for them – you have the greatest, because you have caused them by evoking some sparks of your own Power within the Beings of the sufferers – but because you risk obscuring your own Light by such concern, and give no real help.

The moment your teachings, which are Energies emanated through you associated with aspects of your Self enter and touch the Consciousness of another, activity in his Being is at once increased, and with that increase he becomes aware of an

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<sup>520</sup> The paras on this page are unnumbered.

inner conflict, a struggle, which is that of the legions of the lower selfhood fighting to maintain their hold upon the Higher Self which threatens to escape from their thrall. Outwardly, and in the separate Consciousness of the sufferer, this conflict will manifest in strange emotions, disturbed thoughts, dissatisfaction with self, and very often with the teacher or teachings, vague feelings of loss and loneliness, evil dreams, and general unhappiness. Should you unwisely expend yourself in personal sympathy with a pupil so afflicted, and try in human ways to<sup>521</sup>

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THE OCCULT WAY

P.G. Bowen

(continued from the previous page) relieve his sufferings, your Ruling Self may be dragged down from its high place and become possessed by the Powers you have evoked; for remember that those selves that make a battleground of the Being of the other are your own evocations, aspects of your own separate self-hood objectified by him. From these it is your task to remain remote and detached and gather up new Power and Knowledge from their activities.

The Beginner may think that the attitude I advocate indicates coldness and indifference – a shirking of responsibility, in fact. It is not so, nor is it possible to get rid of responsibility. For the results of the action of any Power you evoke you are responsible, and this is brought home to you in the object lesson which the troubled state of your pupil furnishes. You see and feel his burdens as yours, and the one true and certain way of helping him to bear them is to remain unshaken by them, serenely poised in your true Self.

Most Learners will have read stories such as Bulwer Lytton's Zanoni, wherein the Adept Teacher withdraws and leaves his pupil a prey to the dark phantom he has evoked, and may imagine that such behaviour means complete heartlessness, Nothing could be further from the truth than such an idea. The Teacher, though he appears to withdraw, must (by the Law of BEING) remain linked with and burdened by the troubles and failures of any pupil in whom he has evoked any of his own Power, until such time as the latter has found peace and freedom through his own efforts. The withdrawal of the Adept depicted in tales like Zanoni, written by authors of knowledge, is merely an allegorical representation of happenings in the inner Being of all Aspirants. Mejnour, the Arch-Adept in Zanoni, typifies the lonely detached Self, the Initiator. Zanoni is the adept Soul through which contact between the Initiator and the Neophyte, typified by Glyndon, is established, and it is through that Soul that the perfect sympathy of Divine Consciousness goes out and shows the afflicted the Way to Peace. In every man these three aspects exist. Much that is illuminating may be learned from intelligent study of Zanoni.

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<sup>521</sup> (268)" appears at the bottom of the page in the original.

I do not say remain cold and indifferent to the sufferings of a pupil in whom your Power has evoked an inner conflict. I say let not your Ruling Self involve itself in the struggle. But, through the Zanoni in you, you can you must go out to the afflicted in Compassion, while yet in your Mejnour you dwell on the Mountain in cold and lonely peace.<sup>522</sup>

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THE OCCULT WAY

P.G. Bowen

Physical Regime/Hygiene

(275-1)<sup>523</sup> (a) Balance. – Balance of Being is the Key to command of Being, and so also is balance of body the key to command of the bodily instrument. The method of securing it is simple in the extreme. Let the thought [centre]<sup>524</sup> itself in the nape of the neck, and let this point be pressed back as though against resistance. If these simple requirements are fully carried out the whole body will inevitably fall into an erect and balanced posture, whether one is standing or sitting

(d) Walking and Breathing Exercise. – The following exercise is the most important sensitiser and purifier within reach of the Learner. Now inhale fully and deeply in the manner outlined while taking a certain number of steps, and exhale again fully while taking an equal number of steps. Be careful not to strain in any way either by attempting to inhale an excessive amount of air or by taking too many steps to each breath. For a man of good physique four steps to each inhalation, and the same to each exhalation, in early attempts at this exercise, rising to six or eight when well-practised, may be regarded as standard; but each individual must make his or her own rule. This exercise burns up and expels impurities from the body more effectively than any other known practice.

In its practice observe the following precautions. Let the Self be active in its contemplation of whatever it has chosen to concentrate on – an image of open sea or of sky is best. By activity I mean be definitely an observer, and do not let what you contemplate absorb you, for to do that will quickly bring transfer of consciousness into the dreaming state. If any strong tendency towards that is perceived, stop the exercise. Lastly, lie always with head to the north.

Ultimately, when we become high Adepts, we shall live on uncooked fruits and milk, or perhaps only water but while we are but Learners a moderate allowance of meat, and an occasional indulgence in alcohol, will not halt our progress. To seek to eliminate these articles from our dietary is right, and must be done, but it must be done gradually, taking care that there is no violent outraging of the desire of the body for

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<sup>522</sup> (269)" appears at the bottom of the page in the original.

<sup>523</sup> The paras on this page are unnumbered.

<sup>524</sup> "centre" was typed below the line and inserted with a caret by PB himself.

such pabulum.<sup>525</sup>

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THE OCCULT WAY  
P.G. Bowen  
Physical Regime/Hygiene

(continued from the previous page)

There were four grades or circles in the Mystery Schools. Candidates in the first or outer circle, which in Greek schools appertained to the Mysteries of Dionysus, were permitted the use of flesh foods of certain specified kinds, and of wine.

In the next circle – that of candidates in the Mysteries of Aphrodite – of flesh foods fish only was eaten, but wine was permitted.

In the third circle – that of the devotees of Hermes – no flesh foods were permitted; nothing but uncooked fruits, cooked vegetables, milk, cheese, and eggs. Wine “lightly fermented” might be drunk.

In the Circle of Apollo, the highest grade of the Mysteries, no cooked food; nothing but sun-ripened fruits, green vegetables, unfermented wine, milk, and water might be used.

The normal active skin secretes a certain oily substance rich in a particular “vitamin,” which latter is absorbed into the blood-stream to the great advantage of the individual concerned. But if over-frequent hot baths with use of soap are taken the oil is washed away, and the “vitamin” lost before it can be absorbed.

Natural man should go to sleep six hours after highest point of vitality of the day has been reached – in other words about 9 to 10 p.m. He should rise about three hours after the lowest point of the vital tide has been passed – at about 5:30 a.m. to 6 a.m. Obviously it is impossible to observe such hours in our civilised existence, but the Learner should strive to have at least one hour of sleep before midnight, and also to be actively astir three hours before midday. If it is impossible to get to bed before midnight, try to obtain one to two hours of sleep at any time between 4 p.m. and midnight, even in a chair. Let the bed be low and level, and the pillow low. Comfortable warmth is essential but avoid heavy bedclothes. Sleep with head to the north or east. In the country, where the air is pure, and population sparse, it is best to sleep at ground level, but in the city an upper chamber is best.

Avoid wearing clothing of wool, or of any animal product except silk, next the skin.<sup>526</sup>

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THE OCCULT WAY

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<sup>525</sup> (270)“ appears at the bottom of the page in the original.

<sup>526</sup> (271)“ appears at the bottom of the page in the original.

P.G. Bowen  
Physical Regime/Hygiene

(continued from the previous page)

What sexual abnormalities or unnatural sex habits may be made to do, when accompanied by certain subjective activities not wise to mention, is to rouse psychic powers and faculties into action, or induce mediumistic conditions. Even without any conscious accessory subjective activity, celibacy, and unnatural practices often conduce to mediumship and other undesirable psychic states.<sup>527</sup>

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THE OCCULT WAY  
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Physical Regime/Hygiene

## Dr Frank McCoy: The Fast Way to Health

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THE FAST WAY TO HEALTH  
Dr Frank McCoy

(279-1)<sup>529</sup> From "THE FAST WAY TO HEALTH" by Dr Frank McCoy. "Voluntary abstinence from food as a method for the cure of disease, is as old as animal life itself. We find unmistakable evidence that the lower forms of animal and bird life have instinctively chosen this means of restoring themselves to the normal whenever it was necessary.

"I have made a most exhaustive study of every method of cure from mind cure to modern surgery and gland therapy, and I have never found a single method that could approach even closely, in its results, the benefits which come from some form of the fasting cure. "Enemas: The best results can only be achieved if the colon is washed once or twice daily with an enemy of warm water. This is best taken in the knee-chest position, allowing the water to flow slowly to avoid cramping. Use only plain warm water without the addition of soap or other irritating material. Retain the water in the colon for five or ten minutes while lying on the back; then sitting on the toilet, permit it to leave as slowly as possible thus avoiding injury to the rectal membrane.

"Symptoms: As assimilation is suspended, elimination is increased, and the accumulated toxins which are being ejected from the system will generally produce a condition similar to biliousness, with headache and often nausea for the first day or

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<sup>527</sup> (272)" appears at the bottom of the page in the original.

<sup>528</sup> Blank page

<sup>529</sup> The para on this page is unnumbered.

two. If these symptoms persist, it is an indication of an especially bad case of auto-toxemia, and the fast must be continued at least until the headache and nausea disappear. Appetite for eating will vanish in the first few days and will not again appear for many days. A lonesomeness for food may be felt for some time by those who are not occupied in some work which distracts their attention from the usual hour for meals. Patients must be careful about jumping out of bed too quickly or walking rapidly up a hill, as they will often feel dizzy from the sudden change in the blood circulation to the brain. This is an ordinary symptom and need cause no alarm, being due to the changes taking place in the blood stream. The tongue will become coated at first, and the breath foul and offensive, until the most virulent of the waste products are eliminated.

“Length of Fast: If the complete fast be continued long enough, the tongue will become clear, the breath sweet, the mouth will be as clean as a baby’s and hunger and strength will return to the normal. This<sup>530</sup>

280<sup>531</sup>

THE FAST WAY TO HEALTH  
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THE FAST WAY TO HEALTH  
Dr Frank McCoy

(continued from the previous page) often takes from thirty to sixty days and I have known instances where it did not return for ninety days. Such lengthy fasts should not be attempted by anyone except under the care of a physician who understands every detail and symptom liable to occur. I seldom find it necessary to advise to go to the extreme finish of a complete fast. Satisfactory results are generally realised by shorter fasts, followed by a proper dietary regime, or by a series short fasts.

Fruit Fasts: Although theoretically the best results should follow the complete fasts, I have found by experience that fruit fasting will bring about very beneficial results, and for several reasons this seems the best fast to use for most cases, except in the severe forms of acute diseases. The fruits or fruit juices used contain only a small amount of nutriment, which does not seem to check elimination to any appreciable extent, and often seems actually to aid in expelling waste matter, by inducing a steady flow of fluids from the elementary canal, and also in providing bulky material when the whole fruit is used. The fruits most commonly recommended are the orange, lemon, grapefruit, fresh apricots, cherries, grapes, and apples. These fruits or their juices are used several times a day, often with the addition of Agar-Agar or Mineral Oil. Agar-

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<sup>530</sup> (273)” appears at the bottom of the page in the original.

<sup>531</sup> blank page

Agar is a dried Japanese sea-weed which can be purchased in any drug store in a granulated form, and may be used freely to provide bulk, as it has practically no food value. Mineral Oil is sold in all drug stores under various trade names and is a harmless lubricant which aids in intestinal elimination. Detailed information will be given in the following chapters regarding the treatment of specific diseases.

Fasting should be done without drinking, if rapid fat reducing is desired, for [the]<sup>532</sup> body is largely moisture.<sup>533</sup>

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THE FAST WAY TO HEALTH

Dr Frank McCoy

## **Mahendrea Nath Sircar: Hindu Mysticism**

283

HINDU MYSTICISM

Mahendrea Nath Sircar

(283-1)<sup>534</sup> The culture of feeling has an importance in making up esoteric wisdom; but exalted feelings are to be distinguished from the transcendental wisdom.

(283-2) This form of heightened feeling is still insufficient. It is not wisdom though it touches the fringe of the transcendental consciousness. It is serene delight but cannot pass for knowledge of the basic reality. Consciousness cannot approach the height so long as the feeling attitude has not been displaced by a deeper penetration.

(283-3) The path of ascent has been the favourite and popular one amongst the mystics, not the path of final release even from the beatitudes of the so-called spiritual life. This life, though bright and delightful, should be shunned.

(283-4) The value of and the experiences which please the initiate cannot inspire the adept, for he has transcended them in calm.

(283-5) The calm represents the highest truth. This silent peace is the greatest offering and promise of the esoteric wisdom. Any form of exaltation or ecstasy is not to pass for the final truth. They are psychic fits endowed with psychic possibilities.

(283-6) The spiritual life is personal in its development but supersedes the personal reference at the end. And the development that follows the spiritual discipline is

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<sup>532</sup> The original typist inserted "the" by hand.

<sup>533</sup> (274)" appears at the bottom of the page in the original.

<sup>534</sup> The paras on this page are numbered 1 to 8; they are not consecutive with the previous page.

invariably associated with fine felicities. Samkara sees farther and therefore emphasises the aspect of spiritual life which is most likely to be neglected in pursuit of joyous conveniences and personal delights. The merging of the personal self is no loss. The soul enjoys the relief, rest, quiet and peace when the dance and oscillation of life are stopped by the impenetrable Silence of our being. Personal experiences allow us the delights of subtle being, the promises of a chastened self but they cannot give us the security which lies hidden in truth. The fine oscillations of psychic life, however agreeable and welcome, cannot give us the peace of truth.

(283-7) The symbol of OM stirs the finer being and frees the self from instructive urges from the animal propensions. It touches the generally untouched layers of deeper consciousness. It stirs up the spiritual nature and sets up the spiritual currents. In Indian mysticism, symbols also act as the carriers of potencies and powers which remove the veil of ignorance. OM is powerful enough to move the spirit to an intense activity. It evokes subtle mystic powers and vision. It is the symbol of the dynamic divine. It fosters intuition.

(283-8) Gayatri chastens and purifies us. It acquaints us with the spiritual radiant current that is the orb of the sun that penetrates through the spheres of existence Gayatri makes our being<sup>535</sup>

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HINDU MYSTICISM  
Mahendrea Nath Sircar

(continued from the previous page) keenly penetrative and finely active; OM makes us completely indrawn.

(284-1)<sup>536</sup> The seeker confuses the glorious feelings experienced on the path with reality. The absence of discriminating sense has been the fruitful source of false religious. This accounts for the tendency in the later history of mysticism to install an object of adoration in place of reality. Emotional enthusiasm is to be distinguished from philosophic and or transcendent intuition.

(284-2) Delight in transcendence is to be accepted as calm and refused as delight. It is not the delight of spiritual experiences but of spiritual being. It is not the joy of life; it is the joy of freedom. It is delight without rise or fall. It is bliss without ebb or flow. The joy of life cannot compare with the dignity of Silence. Few can stand indifferent to the

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<sup>535</sup> (275)" appears at the bottom of the page in the original.

<sup>536</sup> The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

intoxication of life and welcome the silence beyond.

(284-3) Spirit is eternally perfect. It cannot grow. Spiritual life cannot seriously begin if the spirit cannot rise above the idea of development and history in time.

(284-4) To transform emotion and alter intellect is the work set before us. The Overself alone can do it.

On Sri Aurobindo

(284-5) The thought-currents that he is radiating through his facile pen are proofs that he is holding up helpful light for humanity.

(284-6) Aurobindo believes in the dynamic principle. It is cosmic. The whole universe is its play.

(284-7) These supreme force which lies at the root of creation cannot be described exactly but it is conscious. Aurobindo is definite on this point. This shakti is the only force and the other forces are the play of it in its restricted expression.

### **Sri Vidhyaranya: The Jivanmuktiviveka “The Path to Liberation in this Life” translated by Manilal N. Dvivedi**

(284-8) “Be intellectually detached from the bliss of trance after resumption, when one recedes from the trance. Interception is the transformation of the mind – the moments of distraction and interception going out and rising up respectively. These impressions of distraction are daily and hourly wiped off by effort put forth by the Yogin. The mind, severed from all connection with sensual objects and prevented from functioning out, awakes into the Light of the heart and finds the highest condition.”<sup>537</sup>

### **The Tripura Rahasya translated by Sri Ramananda Saraswathi**

(284-9) THE TRIPURA:<sup>538</sup> “Fleeting Samadhis which go undetected because people are

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<sup>537</sup> This appears to be a collection of paraphrased sentences randomly scattered through the text. – TJS ‘15

<sup>538</sup> Here are verses 85-89 of Chapter XVI in the above-mentioned translation:

85-86. "But fleeting Samadhi goes undetected because people are not so conversant with it. O Brahmin! fleeting Samadhi is indeed being experienced by all, even in their busy moments; but

not conversant with it. It is being experienced even in busy moments. Every instant free from thoughts or musings in the wakeful state is the condition of Samadhi. This infinitesimal moment of seeing an object is quite like Samadhi, not called so because all the proclivities of mind are still latent ready to bloom the next instant.”<sup>539</sup>

## Alexander Cannon: Sleeping Through Space

285

SLEEPING THROUGH SPACE

Alexander Cannon

(285-1)<sup>540</sup> If you would find Jnana<sup>541</sup> Kanda, or true knowledge, you must be prepared to surrender your belief that the universe is built up of different substances, for such a belief is one of the basic illusions of the human mind from which other illusions spring. Having conquered that belief you will be ready and more able to escape from the illusion of the senses which underlies the material world. There is but One Substance and all things in the universe are reflections of that One.

(285-2) The conscious mind indicates what is happening in the outside world of illusion, and the unconscious mind is inseparable part of the universal mind of god. The unconscious mind is not in contact with the world of illusion and is consequently dependent upon the conscious mind for guidance. We should create our pictures of whatever is desired in our unconscious mind and will find them automatically printed upon our outer environment. The unconscious mind is the positive pole of your being while the conscious mind is the negative. Hence we must establish a set definite objective in life if we are to accomplish anything.

(285-3) Concentrate on the immediate goal until you get it, and then go on to the next

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it passes unnoticed by them, for want of acquaintance with it. Every instant free from thoughts and musings in the wakeful state is the condition of Samadhi.

87. "Samadhi is simply absence of thoughts. Such a state prevails in sleep and at odd moments of wakefulness.

88. "Yet, it is not called Samadhi proper, because all the proclivities of the mind are still there latent, ready to manifest the next instant.

89. "The infinitesimal moment of seeing an object is not tainted by deliberation on its qualities and is exactly like Samadhi. I will tell you further, listen!" – TJS '15

<sup>539</sup> (276)" appears at the bottom of the page in the original.

<sup>540</sup> The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

<sup>541</sup> "Gnana" in the original.

goal. In order to maintain this power after it is attained, you must use secretiveness. Keep your plans to yourself. If you express your plans verbally they become released and their force is spent, as the conscious mind has then a way of escape and your purpose has lost its necessary momentum.

(285-4) You have been taught in the past that your great power lies in the conscious mind, but now you know it is within the unconscious mind. You will find successes in the unconscious mind which is inseparable from the Universal Mind of God. You want wealth! Well surround yourself with an imaginary picture of all that wealth can give you in the form of luxury and the like, but at the same time continue with your menial duties for it matters little what you appear to be doing in the conscious mind but it matters everything what you are doing in your unconscious.

(285-5) By controlling the movements of the anus and the perineum (between rectum and penis), feeling you can suck up the perineum into the body without contracting the abdominal or stomach muscles, and at the same time practising breathing with the opposite nostril (left in men and right in women) and fix the gaze on a distant object, thereby producing a very mild hypnosis, with the feeling that all power and force is travelling up the left side of the spine to the nape of the neck and picturing yourself cool in the sexual parts and under the arm-

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SLEEPING THROUGH SPACE

Alexander Cannon

(continued from the previous page) pits and around the nipples, in this way masturbation is successfully mastered.

(286-1)<sup>542</sup> TO CLEAR A SORE THROAT: Sniff three deep breaths in succession, one breath being rapidly and strongly superimposed on the other, using first the left nostril with the right nostril closed by the fingers, and then let the breath out through the right nostril slowly; then repeat taking in three breaths through the right nostril and letting the breath out through the left nostril. Repeat cycle at least three times.

(286-2) TO CLEAR A BLOCKED NOSTRIL: Carry out breathing exercise mentioned in 6 and then rub the bridge of the nose in an up and down massage movement, with the finger and thumb of the left hand, moving the skin of nose over the bridge of nose.

(286-3) If you desire reach initiation you must not jump out of bed in the morning.

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<sup>542</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

(286-4) If you believe in matter as a solid reality then you can never really have faith enough to perform works, 'miracles,' that you might. Faith cannot shake an enchained imagination. You must bring yourself to realise that the world is the result of maya; that illusion is controllable. Your imagination thus released will be a tool to your faith. You will find yourself able to control illusion, to create and destroy it, to clothe your thoughts in matter and to disintegrate the matter again. This is the power of hypnotism as known in the East, for that which is practised in the West is not worthy of the name.

(286-5) HOW TO REMEMBER THINGS FORGOTTEN: After trying to think of them, hold the head backwards, closing the eyes, and the remembrance returns.

## **Thayumanavar, Edward Carpenter, Plotinus (Excerpts)**

287<sup>543</sup>

THAYUMANAVAR, EDWARD CARPENTER, PLOTINUS<sup>544</sup>

(287-1)<sup>545</sup> The Tamil Adept, Thayumanavar, teaches that if you can find the point where thoughts vanish into when they are stopped by yoga, a delightful feeling of grace (arul) will then descend upon your consciousness.

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

(287-3) PLOTINUS, describing the trance of ecstatic union with divinity, wrote: "While he was thus transported into the celestial region, there was within him no activity, nor reason, nor even thought."

(287-4) AELFRIDA TILLYARD<sup>546</sup> SAYS: "The real difficulty begins when you wish to immobilise your thoughts and practise Contemplation. Sometimes the transition from Meditation to Contemplation occurs spontaneously. You have been pursuing a train of thought with eager interest. Quite suddenly the process stops. You find with amazement perhaps even with fear that you cannot think. Then you become aware of a stillness, a radiance, a reality which you had never known before. You are in the presence of God."

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<sup>543</sup> PB himself deleted handwritten notes at top of page read: "(III)" by hand.

<sup>544</sup> PB himself inserted "Excerpts" and deleted "CHAPTER" by hand; after "VOID" there is an EX, which was replaced by the handwritten "Exerpts"

<sup>545</sup> The paras on this page are unnumbered.

<sup>546</sup> "Tilyard" in the original.

(287-5) AUROBINDO'S POEM, "JIVANMUKTA":

"He who from Time's dull motion escapes and thrills  
Rapt thoughtless, wordless into the Eternal's breast,  
Unrolls the form and sign of being,  
Seated above in the omniscient Silence."

(287-6) SYDNEY CAVE'S "{REDEMPTION,} HINDUISM OR CHRISTIANITY": "In the later Upanishads full directions are given for yoga, by which could be induced the vacant mind, and so the sense of identity with Brahman."

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

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

"Disciple. But how shall I comprehend it?

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

(287-8) DIONYSIUS THE AREOPAGITE: "As for thee, oh well beloved Timothy," he says, "Exercise thyself ceaselessly in mystical contemplation. Leave on one side the senses and the operations of the understanding, all that which is material and intellectual, all things which are and all things which are not; and with a superficial flight, go and unite thyself as closely as possible with That which is above all essence and all idea. For it is only by means of this sincere, spontaneous, and entire surrender of thyself and all things, that thou shalt be able to precipitate thyself, free and unfettered, into the mysterious radiance of the Divine."<sup>547</sup>

288<sup>548</sup>

THAYUMANAVAR, EDWARD CARPENTER, PLOTINUS

## Helena Petrovna Blavatsky: Diagram of Meditation

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DIAGRAM OF MEDITATION

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<sup>547</sup> (277)" appears at the bottom of the page in the original. – so this page was originally before page 285 in the PDF.

<sup>548</sup> Blank page. PB himself deleted "unfettered, into the mysterious radiance of the Divine." by hand.

(289-1)<sup>550</sup> DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to her Inner Group in London, 1887-8<sup>551</sup>

First conceive of UNITY by Expansion in space and Infinite in Time.

(Either with or without self-identification).

Then meditate logically and consistently on this in reference to states of consciousness.

Then the normal state of our consciousness must be moulded by :—

ACQUISITIONS

Perpetual Presence in imagination in all Space and Time.	Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference.	The Perception in all embodied beings of Limitation only.
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From this originates a substatatum of memory which does not cease in dreaming or waking. Its manifestation is courage.	Different in external activity to each, because in each the capacity alters. Mentally the same to all.	Criticism without praise or blame.
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With memory of universality all dread vanishes during the dangers and trials of life.	Equilibrium and constant calm. Greater ease in practising the "virtues," which are really the outcome of wisdom, for benevolence, sympathy, justice, etc., arise from the intuitive
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<sup>549</sup> Handwritten notes at top of page read: "280"

<sup>550</sup> The paras on this page are unnumbered.

<sup>551</sup> One of the gems left to us by H.P. Blavatsky (HPB) is her Diagram of Meditation, a copy of which was recorded by E.T. Sturdy, one of the members of her Inner Group. Although the Diagram was an integral part of HPB's esoteric instructions in was not published in the transcripts of the Dialogues of this Inner Group. It was first printed in The Canadian Theosophist (March 1943), then in The Theosophist (January 1968) and latterly in The Inner Group Teachings of H.P. Blavatsky, compiled by Henk Spierenburg (Point Loma Publications, 1995) p 221. —TJS '15

identification of the  
individual with others,  
although unknown to  
the personality.

NOTE: *Acquisition is completed by the conception "I am all Space and Time." Beyond that ...  
(It cannot be said.)*

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DIAGRAM OF MEDITATION  
Helena Petrovna Blavatsky

(continued from the previous page)

DEPRIVATIONS

Constant refusal to think of reality of :—

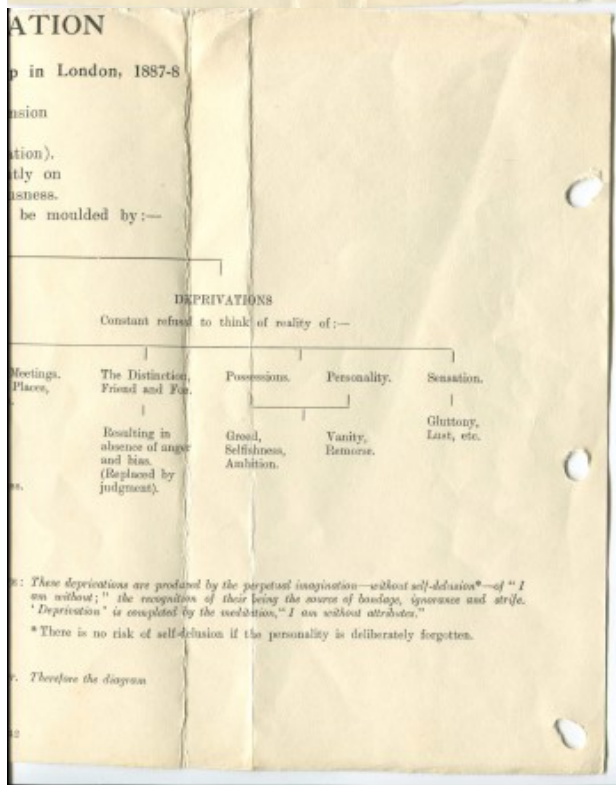
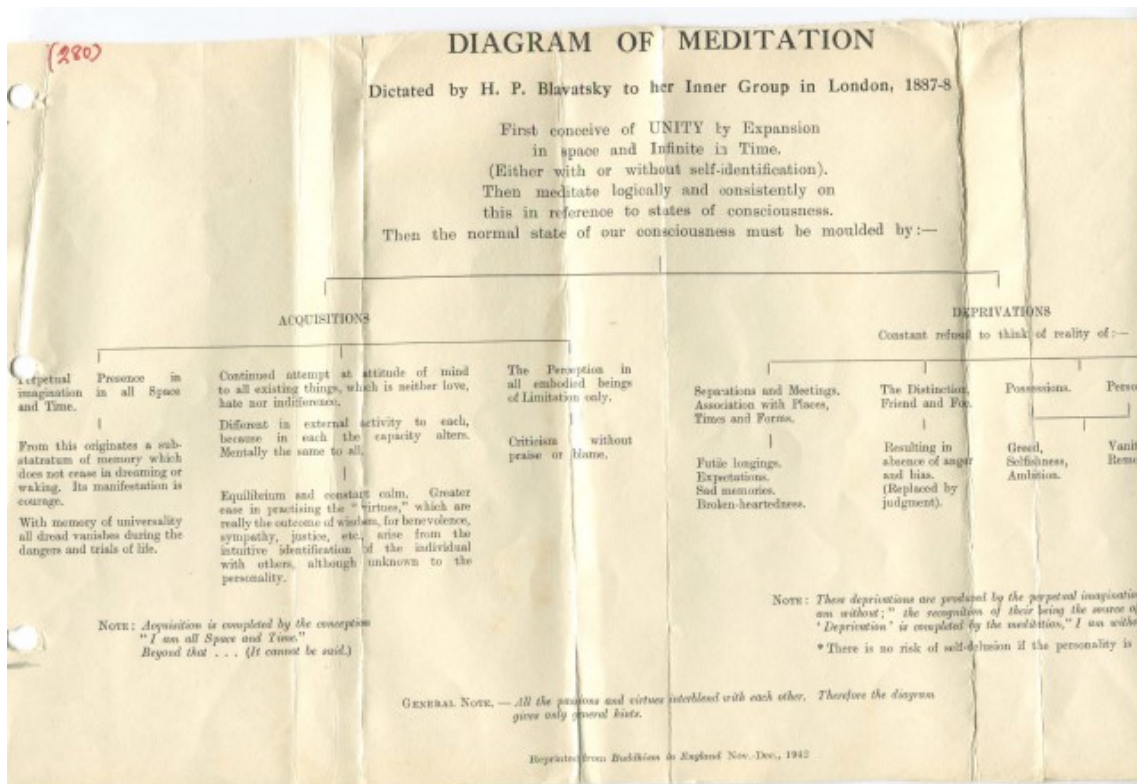
Separations and Meetings Association with Places, Times and Forms.	The Distinction, Friend and Foe.	Possessions.	Personality.	Sensation.
Futile longings. Expectations. Sad memories. Broken- heartedness.	Resulting in absence of anger and bias. (Replaced by judgment).	Greed, Selfishness, Ambition.	Vanity, Remorse.	Gluttony, Lust, etc.

NOTE: *These deprivations are produced by the perpetual imagination — without self-delusion\* —  
of "I am without;" the recognition of their being the source of bondage, ignorance and  
strife. ' Deprivation ' is completed by the meditation, "I am without attributes."*

\* There is no risk of self-delusion if the personality is deliberately forgotten.

GENERAL NOTE. — *All the passions and virtues interblend with each other. Therefore the  
diagram gives only general hints.*

Reprinted from *Buddhism in England*, Nov.-Dec., 1942



291<sup>552</sup>  
DIAGRAM OF MEDITATION  
Helena Petrovna Blavatsky

292<sup>553</sup>  
DIAGRAM OF MEDITATION  
Helena Petrovna Blavatsky

293<sup>554</sup>  
DIAGRAM OF MEDITATION  
Helena Petrovna Blavatsky

294<sup>555</sup>  
DIAGRAM OF MEDITATION  
Helena Petrovna Blavatsky

## Walter Russell: Course in Universal Science

295<sup>556</sup>  
COURSE IN UNIVERSAL SCIENCE  
Walter Russell<sup>557</sup>

(295-1)<sup>558</sup> Rightly<sup>559</sup> and knowingly used prayer can transform one's condition, or that of the whole world. If prayer is not rightly and knowingly used the time consumed is wasted, for it will be of no avail.

(295-2) God<sup>560</sup> will fulfil your every desire if you work with God to fulfil it. The whole power of the universe will work with you for its fulfilling but it will not work for you while you do nothing about it.

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<sup>552</sup> Blank page

<sup>553</sup> Blank page

<sup>554</sup> Blank page - A divider of some sort.

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<sup>556</sup> (290) typed at top of page

<sup>557</sup> The Proper title is "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>558</sup> The paras on this page are numbered 29 to 32; they are not consecutive with the previous page.

<sup>559</sup> Part Two Page 3 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>560</sup> Part Two Page 3 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

In this promise is the key to why prayers are or are not answered. God tells you very plainly that He will give you whatever you desire but you must regive equally by the action of service. Think that over. Recall the many prayers you have uttered and how disappointed you were because they were not answered. Most prayers are just selfish ones, continually asking for something to be given without even the expectation of giving something in exchange. Think of the thousands of entreaties which are sent up to God with the hope that what is asked for will just fall in their laps. You ask God for money. God says: "Yes I will give you money, all you want of it, but what are you yourself giving for it?"

(295-3) You<sup>561</sup> ask God for peace, happiness and prosperity to be given to you, but you take peace, happiness and prosperity away from another by malicious gossiping about your neighbour treating your servant unjustly, thus taking her happiness away from her, or by misrepresenting the product you are selling. Until you balance your desire for peace by giving peace, or happiness by giving happiness, or prosperity by giving prosperity, your prayer will be voided by you, yourself.

(295-4) You<sup>562</sup> ask God to heal your body from its ills which you, yourself created by over-eating, by giving vent to violent anger, or by various acts which destroy normalcy of balance given you by God. It seems never to occur to you that you must that which you ask for by eating properly, by substituting love for anger or cessation of the abuses which have caused your disorders. Do not misunderstand me when I refer to only such unbalanced conditions as anger or over-eating as being the cause of all disorders, for worry and excessive grief – yes and even loneliness and introspection will cause grave disorders. That which I wish to impress on you is the one fact that any disturbance of balance to the body by some malady, or mal-adjustment which we think of as sickness. Also I say that any sickness of any kind is self-made, whether knowingly or unknowingly, whether intentionally or unintentionally.

296<sup>563</sup>

COURSE IN UNIVERSAL SCIENCE  
Walter Russell

(continued from previous page)

God's laws are never set aside by prayer or otherwise. The cause of your illness is in your breach of the law. You are suffering from its effects and ask God to eliminate

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<sup>561</sup> Part Two Page 4 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>562</sup> later on Part Two Page 4 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>563</sup> (291) typed at top of page

the effect while you continue to repeat the Cause.

(296-1)<sup>564</sup> Prayer<sup>565</sup> to God, is the appeal of the Soul of man to the Universal Soul.

(296-2)<sup>566</sup> When a mother prays to God to extend His loving protection to her son from harm in transit on stormy seas she herself must extend her love equally to all other sons of all mothers of earth, and to all things of God's creating. Her devout prayer can alone be answered that way. When she prays devoutly, no matter how deep her sincerity in asking love from her mother heart, then turns angrily or impatiently upon her friend, or neighbour, or a servant in her house she, herself, voids her prayer<sup>567</sup> – as though it had never been uttered.

(296-3)<sup>568</sup> I say to you to not grieve, but rejoice that God has illumined you with the Light of knowing what to do to balance your unbalanced beginning. In your rejoicing is your power to take the first step of that far journey which will be followed by another, and still another one – even as one breath forever follows another.

(296-4)<sup>569</sup> The explanation of that light flash which Paul and other Cosmic Conscious men have experienced, is that there is an electric short circuit between the two lobes of the brain which causes a flash of light at the instant of severance of Consciousness from electric sensation of the body. Such a flash occurs at the moment of death in all cases, and has been photographed many times.

The Light of spiritual Consciousness centres the divided, or polarised light which constitutes the electric awareness of sensation in a body. Normally there is a complete synchronisation of Consciousness and sensation but when the severance takes place which makes the body seem like an unattached and remote appendage, and the Mind alone to be all that is, the synchronisation is interrupted and does not operate normally.

Usually the Cosmic Illumination has a duration of a few minutes or hours, leaving an aftermath of a few day, but no matter how brief it is it completely transforms one into another

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<sup>564</sup> The paras on this page are numbered 33 through 38, making them consecutive with the previous page.

<sup>565</sup> Part Two Page 7 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>566</sup> Part Two Page 8 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>567</sup> comma in the original is an error, and has been deleted.

<sup>568</sup> Part Two Page 9 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>569</sup> Part Two Page 18 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(296-5)<sup>570</sup> Whenever a great genius creates any masterpiece of art, in any of the five fine arts, and you are reinspired by his creation, he is illumining you with the Light given him. That is how man arises from the brute stage to the divine cosmic stage, by gradually adding to his culture.

(296-6)<sup>571</sup> The healthy growth of your body, or the conduct of your friendly or business relations must conform to this principle of Balance or else suffer the consequence of whatever unbalanced residue remains from lack conformity with the heartbeat of the universe.

297<sup>572</sup>

## COURSE IN UNIVERSAL SCIENCE

Walter Russell

(297-1)<sup>573</sup> I instantly<sup>574</sup> and timelessly knew that the magnetic Light of the God of love was all that is – and that the sensed electric wave universe of motion which simulates, love, life, and power, had no reality whatsoever. I knew it for what it was – God's thinking – God's imagining – pure illusion – simulation – self-voiding forms thrown on the screen of space to manifest changeless idea by setting it in motion to produce the effect of change.

Thus knowing the universal heartbeat I knew the electric wave, or universal pulse, to which all moving, creating things were geared. Thus knowing the wave and its octave pulse-beat in cyclic rhythms which spelled their rhythms out for me always as zero-one-two-three-four-zero-four-three-two-one-zero. I then knew all cause and comprehended all effect.

There was nothing to know but God's one whole idea of Creation, which is represented in the following diagram by the changeless Zero of the spiritual Mind universe of Rest – and nothing to comprehend but the heartbeat of this pulsing electric wave universe of motion which is represented in the diagram by the Numbers.

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<sup>570</sup> Part Two Page 19 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>571</sup> Part Two Page 22 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>572</sup> (292) typed at top of page

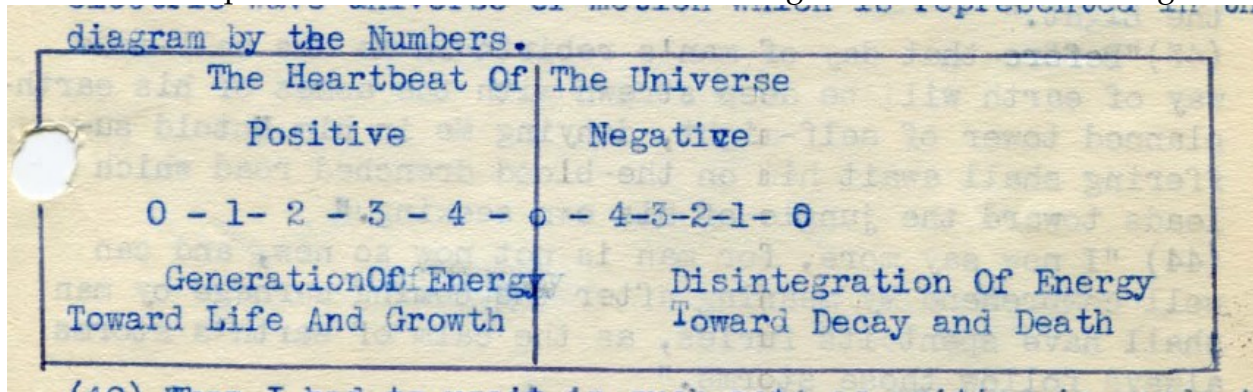
<sup>573</sup> The paras on this page are numbered 39 through 41, making them consecutive with the previous page.

<sup>574</sup> Part Two Page 21 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man" (yes, this does precede the previous quote).

"also" omitted in the PB text. because this is the second para graph in the original which starts with "I instantly and timelessly"

The Heartbeat Of The Universe	
Positive	Negative
0 - 1 - 2 - 3 - 4 - 0*	- 4 - 3 - 2 - 1 - 0
Generation Of Energy	Disintegration Of Energy
Toward Life And Growth	Toward Decay and Death

\*the 0's are depicted as on the border and as straddling the central line in the original.



(297-2)<sup>575</sup> When I had to use it in such acts as writing in words the essence of God's Message it was extremely difficult to bring my body back under control of my Consciousness and make it do as I ordered it to do. As an example I herewith reproduce one page of hundreds, if not thousands of fragmentary writings to illustrate the difficulty of coordinating Mind and body. After many days of such effort I suddenly wrote as clearly and as legibly as the script of a child, and in a handwriting which I have never {before}<sup>576</sup> or since used. It was necessary to overcome this difficulty, for the great reason for keeping me in the Light for so long a period was to write down the Message Of The Divine Iliad as interpreted from the rhythms of God's thinking in the inspired language of Light, for the purpose of making mankind know and comprehend God for the first time during his unfolding.

(297-3)<sup>577</sup> The reason why I have been able to do so many things during life, and do them in a masterly manner, was because

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<sup>575</sup> Part Two Page 20 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>576</sup> "before" missing in the PB text. but obviously needed and in the original.

<sup>577</sup> Part Two Page 22 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>578</sup> (293) typed at top of page

(continued from the previous page) of my lifetime growing knowledge of the universal heartbeat which fully unfolded in one timeless flash in 1921. It may not suddenly unfold to you, as it did to me, but you can vary greatly accelerate its unfolding if you will open your heart to these lessons and get what I am telling you into your Consciousness instead of just photographing them onto your brain.

If you just photograph them onto your brain you can remember and repeat them but you will not know them until deep thought and meditation, while alone in your chamber, make them a part of your Soul pattern. The more you do that the more speedily you will gain knowledge cosmically. Until you do that you have no knowledge whatsoever, for knowledge is cosmic – it is mental – while the brain is but a recording instrument which senses impressions recorded upon it and cannot know<sup>579</sup> anything. Electrical awareness of Effect must not be confused with the cosmic awareness of Cause.

(298-1)<sup>580</sup> “He<sup>581</sup> who comes to man bearing inspired knowledge does man crucify. Crucifixion awaits all inspired messengers of the Light.”

(298-2)<sup>582</sup> “Before that day of man’s rebirth in Me his self-made way of earth will be deep strewn with the ashes of his earth-planned tower of self-might, denying Me in him. Untold suffering shall await him on the blood drenched road which leads toward the jungle of his own seeking.”

(298-3) “I now<sup>583</sup> say more, for man is not now so new, and can well comprehend My meaning after the coming carnage by man shall have spent its furies, as the calm of earth’s storms always follow those storms.”

(298-4)<sup>584</sup> Your body is the high hurdle which you must surmount in order to know your divinity. This story of my Illumination will help you to realise that you can put aside your body at will – To A Greater Or Lesser Extent – and know your divinity to the extent in which you can put your body aside. In meditation you learn to increasingly

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<sup>579</sup> upper case in the PB text. but in keeping with that text’s using lower case where the original is all caps, I’ve changed it to lower case here.

<sup>580</sup> The paras on this page are numbered 42 through 46, making them consecutive with the previous page.

<sup>581</sup> Part Two Page 25 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>582</sup> Part Two Page 27 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>583</sup> later on page 27

<sup>584</sup> Part Two Page 28 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

forget your body and increasingly become God-Conscious. Therefore I say, walk and talk with God constantly, from moment to moment. Let meditation become a fixed habit and state of Mind. Let it get deep down into you Consciousness that God is with you at all times awaiting to work with you.

(298-5)<sup>585</sup> There is no detail of your life or work that you cannot take under instant advisement with God. Many thousands of times I have asked Him in my heart – wordlessly – to guide my hand with His to give balance to my sculpture or painting when it seemed lacking, and always the next brush stroke would be made by God’s hand and balance restored.

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(continued from the previous page)

The time has come when cosmic man should perpetually acknowledge God as companion and co-worker and cease to think of Him as the Almighty God afar off to whom he can pray when he needs Him, and at all other times get along by himself.

When you are in a quandary you are often prompted to seek some friends for advice, or if some friend comes to you are apt to ask his advice. That desire is prompted by your feeling of need for help, but never ask anyone before asking God. Make it the most natural thing you do to ask God about it. This you will always do it God is ever present with you and you feel His presence as He works with you.

(299-1)<sup>587</sup> Meditation<sup>588</sup> will do that, and the more you meditate with God by taking all of your desires and problems to him the more you will develop oneness. Every meditation is a partial Illumination, for you cannot possibly open your Mind To God without God immediately responding. Above all things do not desire the full Illumination until, and unless it comes to you. It will come when you are ready for it and not before. Rejoice in every partial Illumination which you will always recognise by the ecstatic or even joyous feeling which inspiration always engenders.

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<sup>585</sup> Part Two Page 29 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>586</sup> (294) typed at top of page

<sup>587</sup> The paras on this page are numbered 47 through 49, making them consecutive with the previous page.

<sup>588</sup> Later on page 29

(299-2) Question:<sup>589</sup> “Although your instruction seem explicit about decentrating to the zero of stillness I have great difficulty in doing so at will. Does this mean to hold the Mind steady and quiet without thinking? If so it is a very difficult thing to do. Just once have I reached the point of absolute stillness and it was beautiful. I was unconscious of anything but being merged in that pure light. How I wish I could attain that state at will.”

Answer: The more you can attain that state the easier it will be to repeat it. Your question indicates that you make too great an effort to accomplish that result. This means that you are concentrating upon having it happen, instead of decentrating and Let It Happen. Do not look for the symptoms of it. Do not expect it or try to make it happen. Just say to yourself: “I want to be alone with God.” and the majesty of that thought, and your desire for aloneness with God will drive all things else from your Mind.

The effort you indicate you are making gives me the impression that you are making your brain very active in trying to make your Mind still. Forget your brain, forget your body. Take the attitude that nothing in the world interests you, nothing whatsoever.

(299-3)<sup>590</sup> Very many even expect to attain full Cosmic Consciousness immediately by applying my instructions. That is as utterly impossible as it is undesirable for one who is not ready for it.

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(300-1)<sup>591</sup> The<sup>592</sup> only way you can ever find that great treasure which is your Self is to be able to decentrate to the point where you can forget your body and be aware of your immortal Soul. I can tell you how to do this through these lessons, and I can undoubtedly reinspire you with the Light of my inspiration but only through your own great desire in cooperation with the principles, practices and instructions I am giving you. I cannot even do that unless you let my Soul touch your Soul instead of just reading my words with your senses.

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<sup>589</sup> Part Two Page 30 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>590</sup> Part Two Page 31 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>591</sup> The paras on this page are numbered 50 through 55, making them consecutive with the previous page.

<sup>592</sup> Part Two Page 31 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

(300-2)<sup>593</sup> There are no vibrations whatsoever to the spirit. The Light of the spirit is absolutely motionless, while the vibrations of matter increase with density and decrease as they approach the stillness of space.

(300-3) That<sup>594</sup> is the principle of decentration, or expansion of the senses, in order to forget body and become wholly Mind when in meditation or communion with God. Teachers have taught that one must concentrate in order to conceive idea for creative expression. Such teachings defeat the very purpose of meditation, for concentration focuses the senses to a point, and thus forces body awareness, while decentration expands the senses and thus aids body forgetfulness and spiritual awareness. Decentration is a relaxation of the senses to give freedom to the Mind to conceive idea from its source; while concentration tenses the seat of sensation in the brain and prevents reaching beyond the electric activity of the brain into the stillness of the seat of Consciousness from where our knowledge comes.

(300-4) Out<sup>595</sup> of this new knowledge contained in the Message, and its teachings, will come the One God and One Religion. Nothing can stop it for it is God's plan to now blot out the vast ignorance of man which is keeping him in the barbaric stage of unfolding where he still kills, in order to take, and is himself killed because he still takes. Until human relations are based upon the love principle of giving for regiving which God gave as His One Law of Rhythmic Balanced Interchange In All Transactions Of Man and Nature, mankind will be on the descending direction of self-annihilation in the mass – while the few who do know, and who live the love principle, will survive; and out of these few a new civilisation will be born unto the glory of God.

(300-5) {*Testimonials*}<sup>596</sup> My husband believes that he can now make you fully comprehend why this physical universe is not real, being but an illusion of God's imagining. How comforting when one comprehends that in the unreality of matter there can be no death, sin or evil leaving naught by love and eternal life.

(300-6) The<sup>597</sup> undivided Father-Mother principle from which emerges the divided

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<sup>593</sup> Part Two Page 32 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>594</sup> Later on page 32 in the source text.

<sup>595</sup> Part Two Page 33 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>596</sup> Part Two Page 38 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man" This para is from the end page which has testimonials to Russell's teachings.

<sup>597</sup> later on page 38

Father and Mother principle of pairs of sexed opposites will be the first step in transforming you into a scientist. My husband is entirely God taught, and perhaps the only man having a Doctor's Degree of Science without attending college. He [was forced to leave school at the age of nine.]<sup>598</sup>

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(301-1)<sup>600</sup> If<sup>601</sup> you face a crashing defeat you must know how to meet it. The best way to do this is to search within your Consciousness to find how or where you have violated the law of balance in the principle of The Divine Trinity.

At such a time never seek the solution outside of yourself by telling a living soul of your problem who is not able to take your problem as his own. Your wife or husband may be the only one who is capable of becoming one with you in your problems and that only if your mate is one with you in all things.

Seek the solution within yourself. The answer is within yourself. Seek aloneness with your own Soul and talk to God about it. The more you know about His law of balance the better you can comprehend God's universal language of Light in which God talks to you.

Likewise, the more you dynamically Know that principle as manifested in everything you do the less problems you have to overcome.

(301-2)<sup>602</sup> Science says that heat is energy. I want you to think this over to see how impossible and how illogical this conclusion is, yet it is the very cornerstone of science from which the first law of thermodynamics from which the expanding universe theory sprang. Neither of these laws have any validity whatsoever, even though they are the very foundation of science.

Heat is the sex mate of cold. Heat cannot express energy through motion unless it is surrounded by cold. Heat is as dead as a dead storage battery unless, and until, it

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<sup>598</sup> PB himself inserted "was forced to leave school at the age of nine." at the very bottom of the page. In the original the line reads without going through college, for as you know he was forced"

<sup>599</sup> (296) typed at top of page

<sup>600</sup> The paras on this page are numbered 56 through 57, making them consecutive with the previous page.

<sup>601</sup> Part Four Page 14 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>602</sup> Part Four Page 20 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

has its cold mate to interchange with. When you breathe in you create heat. When you breathe out you create cold. You provided the energy to create these conditions.

Exactly the same thing can be claimed for cold, for cold cannot express energy unless, and until, it is near heat, yet science does not claim that cold is energy. Both and heat are mutually created conditions arising from the division of the universal equilibrium. Just as they mutually create each other so, likewise, they mutually void each other by interchange at their equators.

What I want you to weigh with your sense of logic is this. You can create heat by your own energy – your own desire to create it. If you create heat through energy extended to you from God can you logically say that your creation created itself?

Science explains its claim by explaining that the universe was created aeons ago by some unexplainable cataclysm which formed a tremendous ball of fire which is now expanding to form into smaller balls of [fire.]<sup>603</sup> All of these are supposedly expanding into the cold of space.

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Such a happening is impossible, for there still remains the fact that the ball of fire had to be created by Energy. Where did the energy come from to create itself? That is the unanswered question. If there is a God-Creator, then God created the universe from the energy of Omnipotence which is in Him, and not in His Creation.

All the heat of all the universe is the effect produced by God's concentrative thinking – and cold is its decentrative mate.

(302-1)<sup>604</sup> Nothing<sup>605</sup> in Nature ever Stops. It is always unfolding – Always Becoming. You are one unity of creation, a universal unit of it which cannot be separated from the whole, therefore, forever becoming. You are the energy of you. Moreover, you are the energy which created the entire universe. Do take this idea into your deep meditation and feel the exaltation of it – feel the mighty power of it.

(302-2)<sup>606</sup> The energy expressed by cold currents exactly equals the energy expressed by the warm currents. Why say that heat is energy when cold expresses equal energy?

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<sup>603</sup> PB himself inserted "fire." by hand.

<sup>604</sup> The paras on this page are numbered 58 through 62, making them consecutive with the previous page.

<sup>605</sup> Part Four Page 21 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>606</sup> Later on page 21 in the source text.

Each are powerless without the other. Moreover each became what it was because of the other. Heat is radiation in reverse. Cold is generation in reverse. If each are thus powerless why give one power which it does not possess?

Heat radiates. Its expansion lowers its potential, but cold gravitates and its contraction equally raises its potential.

(302-3) Gravitation is centripetal. It winds matter up into tightly compact solids.

Radiation is centrifugal. It unwinds solids into liquids, gases and ethers of space.

Gravitation and radiation are father and mother which born the divided universe into formed bodies of ideas and disintegrate those bodies in sequential lives and deaths forever.

(302-4)<sup>607</sup> The energy which motivates the universal pump is neither heat, cold, compression, expansion, gravitation or radiation, for these are all effects of energy, – but they are not energy.

Nature demands that every effect of motion anywhere must return to the condition from which it started, each condition must return through its equator to become its opposite, for all effects of motion are expressed in cycles.

The more you comprehend this fact the more you will understand the principle of reincarnation when we reach the stage in these lessons.

(302-5)<sup>608</sup> Let us summarise this cyclic effect to demonstrate the fact that every effect of motion which happens on one side of that equator must journey to the opposite side of that equator as its own opposite. It must then reverse its condition and return to the other side of the equator forever. Nothing ever blots that necessity for motion out.

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(303-1)<sup>610</sup> Where<sup>611</sup> then is the universal energy? It is not in motion at all but in the stillness from which motion springs – and that stillness is in the magnetic Light of universal Consciousness.

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<sup>607</sup> Part Four Page 22 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>608</sup> Later on page 22 in the source text.

<sup>609</sup> (298) typed at top of page

<sup>610</sup> The paras on this page are numbered 63 through 67, making them consecutive with the previous page.

<sup>611</sup> Part Four Page 23 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

(303-2)<sup>612</sup> You alone can find that unbalance which is the Cause of your problem. Your problem is an effect which you have produced. The more you work knowingly with God by thinking inwardly toward your God-Self the more you will keep every decision in balance. As your actions always follow your decisions they also will continually manifest the principle of the Divine Trinity.

That is what I mean by knowing what to do with it for when you go outside yourself in either thinking outwardly or asking of others you are admitting that you do not know what to do with it, and will never know what to do with it, and will never know what to do with it so long as you continue to deny God in you.

That is why I have been telling you to never seek the solution to any personal, social or business problem outside of yourself by asking advice from anybody, or even telling anybody. The moment you do that you complex your problem mightily. No one can take over your problems as their own. No one even cares to listen to them. There is something in human nature that makes one shun listening to other people's problems, and that is the way it should be.

(303-3)<sup>613</sup> To seek sympathy for yourself, or sympathise with yourself is founded upon self-pity for a situation which you are thereby making a reality of – instead of conquering it yourself by your own decision and glorifying it in your own God-given Omniscience. Such passings of your Creatorship of Yourself to another Self is the greatest possible factor in weakening, rather than strengthening yourself.

(303-4) Do<sup>614</sup> not misunderstand me by thinking I am advising against consultation with another. Let me clarify my meaning in this respect. If something is wrong with your car you are aware of it, and you decide to have it fixed. That is your decision. You are not mechanic. You have not been informed regarding such techniques and you have not acquired the skills nor equipment needed to fix it.

(303-5) Such<sup>615</sup> consultation all must have, for not anyone has all skills, all information and all techniques.

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<sup>612</sup> Part Four Page 29 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>613</sup> Part Four Page 30 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>614</sup> A paragraph in the original was omitted between the previous PB para and this one.

<sup>615</sup> Later on page 30 in the original source.

(303-6)<sup>616</sup> That which you decide to take on of other men's extensions is Your decision, not theirs. You can take on Jazz or Beethoven as You decide, or you can insulate yourself against them, but if you are a reflection in a mirror instead of being the mirror which reflects, or a sponge which absorbs instead of a rock which withstands all things alike, you are denying your inheritance from our Father-Mother, and becoming

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(continued from the previous page) that which is being created instead of being co-Creator with our Father-Mother, and becoming that which is being created instead of being co-Creator with our Father-Mother of our mutually creating universe.

(304-1)<sup>617</sup> Intuition<sup>618</sup> is Mind unfolding desire of Mind. Just as inspiration is a Mind awareness of idea so is intuition a Mind awareness of one's plan of action concerning the destiny of that idea.

How often I have felt intuition telling me what to do or what not to do.

(304-2)<sup>619</sup> Question: "When we decentrate should we "visualise" our desire mentally, or should we visualise this before or after decentrating?"

Answer: First charge your whole being with your desire. Concentrate upon it as intensely as you can – then relax and forget it. The very reaction to concentrated desire is decentration. You may have hardly time to realise that you have decentrated. I have had many of my conceptions unfolded to me from the stillness of my Consciousness almost as soon as I expressed the desire. In a timeless flash the concept stood before me in a Mind imagined thought-body to which I afterward gave a material body over a period of years.

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<sup>616</sup> The sentences "The idea which I am accentuating is that you should never be a reflection in the mirror of another. You should extend your Self to all other men, and all other men extend themselves to you." were omitted between para 303-5 and 303-6 in the source text.

<sup>617</sup> The paras on this page are numbered 68 through 71, making them consecutive with the previous page.

<sup>618</sup> Part Four Page 31 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>619</sup> A few lines in the original were omitted in the PB text.; they read "It is as though God holds up His hand and says: "Do not do that My Son." Do not be surprised, therefore, when your inner thinking toward the Light causes the Light to respond to your desire to be guided by the Light of inner knowing.

(304-3)<sup>620</sup> To apply that to thinking and Cosmic Consciousness – first stop thinking – then withdraw your electric extensions into your centring Consciousness. That causes a partial or complete forgetfulness of body according to the intensity of your ability to sever the electric extensions which divide you from your Consciousness.

The genius partially severs body sensation from spiritual Consciousness. The fully illumined Cosmic Conscious mystic completely severs sensation from Consciousness.

The more you meditate within the zero of your own Consciousness the more you will become enabled to sever sensation from Consciousness. On the other hand you can overdo this by thus neglecting to intensify your thinking. That is the mistake the Buddhists make. While trying to seek “Nirvana” in Cosmic Consciousness they lose it by depolarising their power of thought – which also depolarises their bodies. Cessation of purposefulness depolarises both body and mind, for thinking is polarisation of Mind, and action is polarisation of body.

(304-4) Question:<sup>621</sup> “Will you tell me if using the two hands in massage for healing will cause a voidance, or should only one hand at a time be used? Please explain.”

Answer: No, it will not. Working with both hands multiplies your power immeasurably over working with one hand. The only way you could void your power is in not working with either hand, for your power is in your decision, not in the action. You extend your power by the action of manifesting your knowing through action.

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(continued from the previous page)

Your decision comes from your knowledge. That concept which you have arrived at mentally is the Reality which you extend to your patient but that Reality will do him no good unless you do extend it through action – not through the inaction of wishful thinking.

(305-1)<sup>623</sup> Question:<sup>624</sup> “I find it difficult to keep up a sustained state of ecstasy. Why is

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<sup>620</sup> Part Four Page 33 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>621</sup> Later on page 33 in the source text.

<sup>622</sup> (300) typed at top of page

<sup>623</sup> The paras on this page are numbered 72 through 76, making them consecutive with the previous page.

<sup>624</sup> Part Four Page 35 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

this?"

Answer: So long as you are really inspired and working knowingly with God that state of ecstasy will last for hours or even days if the measure of your inspiration is great enough to demand a long time in fulfilling.

A musician who is writing a long symphony, or a sculptor working on some inspired time consuming conception can remain much longer in that state because of his work, than one who is not creating something.

Very often some very little thing, such as a call to the telephone, will end the possibility of continuing that ecstasy.

(305-2)<sup>625</sup> To express your life dynamically you must be strong in your knowing of God's law, otherwise it will react against you mightily. That is as true of the chemical elements – or even of musical tones as it is of humans, for it is God's law and has no exceptions.

If you do not balance your takings by your givings that residue of unbalance will make happiness impossible, where, instead, you may have the greatest of happiness by balancing them.

(305-3) The<sup>626</sup> cube crystal exemplifies your happiness resulting from a balanced transaction. In it there is no residue of unbalance as there is no residue of unbalance in your business and personal transactions when there is an equal interchange. Therefore peace, happiness, and health are only possible when one is spiritually and physically in balance.

In<sup>627</sup> the {sodium-iodide}<sup>628</sup> you will note that the static and dynamic diameters are ninety degrees from each other. In sodium iodide or sodium bromide they would be less than ninety. In a like residue of unbalance lies all of your troubles of business, health or social relations. With such a residue you are out of tune with yourself and all things else.

(305-4) It<sup>629</sup> must be thoroughly known and comprehended that the dimensions of the full grown tree, including the duration of its life cycle, are as meticulously recorded in its seed as are the patterns of its wood and foliage. That which appears to exist in the visible universe really exists in the invisible universe. The invisible idea is eternal.

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<sup>625</sup> Part Five Page 8 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>626</sup> Later on page 8 in the source text.

<sup>627</sup> This is on page 9 and there are a few lines omitted in the PB text.

<sup>628</sup> "sodium and chlorine" in the PB text. but "sodium-iodide" in the original.

<sup>629</sup> Part Five Page 17 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(305-5) Positive<sup>630</sup> and negative electricity turn their backs to each other and pull away from each other as hard as they

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(continued from the previous page) can to divide a static condition into a dynamic one. This is a very important point for you to take note of because science believes just the opposite of what Nature so obviously and plainly demonstrates. In fact the Coulomb electric law states that opposites attract and likes repel. As we proceed you will see how utterly unlike Nature that law is.

Electricity is the divider of one balanced, unchanging condition of stillness into tow unbalanced conditions of ever changing motion which interchanges constantly to balance those unbalanced conditions to express LIFE – and to void them to express DEATH.

(306-1)<sup>631</sup> The<sup>632</sup> workings of electricity have been grossly misunderstood, which is very strange, for man has known how to use it wonderfully, but has practically no knowledge of what it is or the why of it.

It is just as necessary for You to fully understand its workings as for the greatest scientist in the world, because electricity is the pump which motivates your body – and it is what you use to think with.

Electricity manifests the basic principle of Creation – the LOVE principle of equal giving and regiving – which is the principle of balance upon which your every thought and action is based.

(306-2) The<sup>633</sup> pattern of every action of the tree is recorded in the magnetic Light of its seed. Later on you will marvel at this miracle of God's recording system by means of which every unfolding idea is carried over from one body to another for ages.

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<sup>630</sup> Part Five Page 18 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>631</sup> The paras on this page are numbered 77 through 82, making them consecutive with the previous page.

<sup>632</sup> Part Five Page 20 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>633</sup> Part Five Page 21 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(306-3)<sup>634</sup> "Balance thy desires and they will bless thee with multiples of their kind. Beware lest they taking shall outweigh thy giving and gain thee naught.

(306-4) "Have<sup>635</sup> a care, therefore, that desires of man for things of earth be balanced b desires for heavenly blessings, without which man hath naught.

(306-5) "Wherefore<sup>636</sup> I say, the burdens of man are made by man in the image of his unbalanced thinking. Likewise the illnesses of man are fruit of his own making."

"Balanced thinking is an ecstasy which knows no burden, no fatigue nor imperfection."

"From man's own unbalanced thinking emanates the toxins of fatigue, and divers sicknesses, and fears."

"Wherefore I say, come unto Me, ye self-burdened. Find rest in Me by being me."

(306-6) Our<sup>637</sup> happiness and prosperity in life depends absolutely upon how we divide our actions in respect to God's universe and to our fellow man, for in rhythmic balanced interchange between all opposites in every transaction in Nature lies the secret of maximum perfection in any of its manifestations.

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(307-1)<sup>639</sup> The<sup>640</sup> very "sap" of man's body comes from the waters of earth as the fibres of it come from fibre of earth.

That is one reason why it is becoming more and more necessary to consider the lack of balance in earth's giving to man because of the use of mineral fertilisers and others damaging practices of agriculture. Our bodies are deficient to the extent that earth's giving to them is deficient.

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<sup>634</sup> Part Five Page 25 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man" The open quote is both in the original and in the PB text.

<sup>635</sup> Part Five Page 26 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>636</sup> Later on page 26 in the source text.

<sup>637</sup> Part Five Page 29 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>638</sup> (300-a) typed at top of page

<sup>639</sup> The paras on this page are numbered 83 through 87, making them consecutive with the previous page.

<sup>640</sup> Part Five Page 30 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

The reaction of deficient giving to man by earth lessons the ability of man to regive to earth. This law of equal interchange works both ways.

(307-2) The<sup>641</sup> tree has only its physical body to interchange with, but man has both physical and mental, and mental unbalance in dealings reacts upon the physical by developing toxic poisonings which the balanced givings of earth to bodies could never offset.

A perfect diet by man will not keep him from hurting his own body by an unkind word given to hurt another, or by an unloving action of any nature whatsoever.

That is why it is so much more difficult for man to live more healthily and happily than animals. And that is also why life is hard to live for all men who do not walk and talk with God.

(307-3) If<sup>642</sup> you would take this example to yourself and apply it all down the line to your physical interchanging with material bodies of earth and spiritual interchanging with thought bodies of heaven you would find that seemingly insurmountable hurdles of life would be but mole hills for your joyous overcoming, and ills of the body would not touch you. And if they did you would know that your yourself caused them by little unnoticed accumulations of unbalanced residues. Knowing that you would talk to God about it in your meditations and thus take on His rest and peace which would soon normalise your balance and attune it to the rhythms of God's heartbeat.

(307-4) There is naught but Good in all God's universe. If you find other than good anywhere you have made it yourself. God did not make it, or give it to you. God is Love and he gives naught but love to you.

(307-5) It<sup>643</sup> is deeply gratifying to us that more and more students are finding that the answers to all situations in which they find themselves are within themselves. When you realise that going outside of your Consciousness in the direction of your senses, or the senses of any other person to whom you may appeal, is the surest way to defeat your purpose and complex your problem, you will ultimately learn the wisdom of seeking the answers to all questions within yourself. That is what we mean by

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<sup>641</sup> Part Five Page 31 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>642</sup> Later on page 31 in the source text.

<sup>643</sup> Part Five Page 33 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(continued from the previous page) asking God for a solution.

Always develop the habit of thinking Toward the Source of knowledge – not Away from it. If you want more water you do not pump is from the little pools which have been pumped from the well.

(308-1)<sup>644</sup> I think<sup>645</sup> of that Light of Universal Consciousness which is in the centre of my head and it makes me stop thinking and realise that all the knowledge there is in the whole universe is there in that measureless point of stillness of my head.

Then I also realise that all the power that is in the whole universe is in that still fulcrum from which the divided wave lever of my thinking extends.

An overwhelming realisation of my universality and Oneness with God brings with it timeless answers to desired questions. That is the greatest way I know to make you forget your body and to realise God existence at a still point within yourself which you can locate as Your Being, and God's being.

(308-2) If<sup>646</sup> the answer is not in your thoughts, you cannot get it from them. Go, therefore, to the Source of thought with full confidence and realisation that you will have your answer, just as you go to the well for more water and not to the various little cups and dishes which have a limited supply in them when you are seeking an abundant flow of living waters form their unlimited source in the well.

(308-3) If<sup>647</sup> you are working in the Light of your all-knowing you are working with God. Go To Him, not away from Him as you would go to the well if you want water and not away from it.

That is why I say never ask outside of yourself for a solution which is within yourself. If you ask on friend you compromise one, and you will recover if you turn back to God. But if you ask ten friends you have hopelessly compromised your creation.

(308-4) The<sup>648</sup> greatest confusion in regard to love is the very much mistaken idea that it is a physical thing which is possessed or can be possessed, or that love is its physical expression in material.

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<sup>644</sup> The paras on this page are numbered 88 through 92, making them consecutive with the previous page.

<sup>645</sup> Later on page 33 in the source text.

<sup>646</sup> Part Five Page 34 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>647</sup> Later on 34 in the source text.

<sup>648</sup> Part Five Page 37 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(308-5)<sup>649</sup> It is amazing how little ordinary human reason is applied to that subject of direct effort, direct influence and direct effect of intercessory prayer.<sup>650</sup>

In other words there can be no "love-powered prayers," to God by any nation on earth today that asks for protection from, or conversion of enemies for they are based upon selfish motives. Those who do this are seeking to evade the consequences of their own actions by asking God for a harvest of peace and love from whirlwind sowing.

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(309-1)<sup>652</sup> We<sup>653</sup> have<sup>654</sup> been an enemy of mankind for centuries of cruelty and aggression for the purpose of building our empire.<sup>655</sup>

Do not say "but that was yesterday and our forefathers did it, not us," for we are extensions of our forefathers, and we are reaping the harvest which they sowed. We cannot enjoy its stolen fruits without paying heavily for it.

(309-2) The<sup>656</sup> history of the building of the British Empire is red with blood and black with infamy. England conquered one nation after another for her own personal gain.<sup>657</sup>

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<sup>649</sup> Part Five Page 38 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>650</sup> some lines in the original are omitted in the PB text., they are: "What you are really asking me is this: "Do you believe that by getting enough people to join in "love-powered prayer" God will fill the enemies which have been made through unfair dealings with them with the spirit of brotherhood toward all so that we may continue to keep what we have taken from them by force, and hurt them as much as we want to, without ourselves being hurt?"

<sup>651</sup> (300-b) typed at top of page

<sup>652</sup> The paras on this page are numbered 93 through 100, making them consecutive with the previous page.

<sup>653</sup> Part Five Page 38 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>654</sup> This passage was preceded by the following in the original: "We, the American Nation, pose as being a righteous nation with no desire to aggress any other nation."

<sup>655</sup> Omitted from the PB text: "We have fought 117 wars, killed the inhabitants for the lands we wanted, attained more lands by killing and sharp practice, and abducted hundreds of thousands of black men from Africa with untold cruelty to enslave them for our selish purposes."

<sup>656</sup> Part Five Page 39 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>657</sup> Omitted from the PB text: "There is no blacker page in history than the attempted degradation o fChina by the forced sale of opium which resulted in two opium wars, tremendous bloodshed and the confiscation of lands as the price England extracted from China

... As a consequence England is today<sup>658</sup> on rations. Her Empire is disintegrating.

(309-3) And<sup>659</sup> so my answer is that so long as we are building the kind of world that we have been – and are building – we cannot ask God to set aside His laws and intercede in our favour as against another who also wishes to set aside God's laws himself.

All of us together have built our world, not just one bad half as against a good half. All of us together have created our Hitler's.

(309-4) The<sup>660</sup> whole world is facing another dark age. It is on very verge of it.

The only thing which will prevent the world from plunging into that abyss is for mankind to stop being the enemy of man and be his friend. Stop taking and begin giving. Stop fearing man and begin loving him.

(309-5) Man<sup>661</sup> has not been ready for this new knowledge until now. In his unfolding he had to progress through the primate age of self-interest to the spiritual age of mutual interest in the brotherhood of man.

Through new comprehension of this electric universe man is now ready to comprehend and know God, and man's own suffering has led him to that edge of his abyss from where he must turn back and seek the Light.

(309-6) In<sup>662</sup> God's unfolding universe all idea is expressed in time cycles and you can no more "press a button" to complete a cycle of man's unfolding than you can "press a button" to bring an oak tree into full growth overnight.

(309-7) Intercessory<sup>663</sup> prayer infers that you are asking God to intercede between you and other men who are causing you unhappiness, whereas God's law exists and works for you and for all other men whether you request it or not, and whether it causes you unhappiness or not.

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to make her pay for trying to save herself from the English terror. England grew rich and powerful, but not happy. She had created too many enemies to feel secure or happy. No one can gain happiness by taking happiness from another. Like America and the rest of the world she lived by the sword and is dying by the sword. For centuries England could never tell which of the enemies she created would strike next, and every such war drained her best blood."

<sup>658</sup> meaning some time in the 50s or 60s – TJS '15

<sup>659</sup> Later on page 39 in the source text.

<sup>660</sup> Part Five Page 40 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>661</sup> Later on page 40 in the source text.

<sup>662</sup> Later on page 40 in the source text.

<sup>663</sup> At the bottom of page 40 in the source text.

(309-8) Illumination<sup>664</sup> came to me suddenly in the solution of a personal problem. This is the way it always comes – suddenly, for all inspired conceptions are<sup>665</sup> timeless.

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(continued from the previous page)

Knowledge is a quality of the undivided Mind universe in which there is no time. Thoughts of Mind, however, take time, for thoughts are divided waves and waves are synchronised with the Universal heartbeat which creates the idea of time. As more and more of you become thoroughly familiar with the practice of working knowingly with God, until it becomes a habit, the world will know more and more about it and geniuses will again be produced.

(310-1)<sup>666</sup> That<sup>667</sup> is why we constantly urge upon you the necessity of knowing God so that you will see yourself reflected in Him, or know yourself to be an extension of Him. The more you do unfold your genius the more you will be enabled to uplift the world to the level you have yourself attained.

(310-2) Have<sup>668</sup> you also realised that the geniuses of the world are those who spend more time in solitude and aloneness than other men, for in their solitude they find that ecstasy which is the greatest bliss that man can know.

Find time, therefore, to lose your body as much as you can.

(310-3)<sup>669</sup> Then realise that these sexed opposites forever resist their division by eternally attempting to void their unbalanced opposition, but never succeed.

This will enable you to picture Creation for what it is – a desire of Mind to create moving bodies in the forms of Mind imaginings To Make Believe that the moving bodies ARE THE MIND IMAGININGS. This is accomplished by projecting them from the stillness of their Source, followed by an equal desire to return those bodies to their

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<sup>664</sup> Part Five Page 41 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man” The original reads: “The first question answered in lesson No. 20 was from one who had felt that illumination had come to him suddenly...”

<sup>665</sup> PB himself inserted “are” by hand – it is in the source text.

<sup>666</sup> The paras on this page are numbered 101 through 103, making them consecutive with the previous page.

<sup>667</sup> Part Five Page 42 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>668</sup> Also on page 42 in the source text – after a paragraph omitted in the PB text.

<sup>669</sup> Part Six Page 5 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

stillness by cessation of motion.

(310-4)<sup>670</sup> Also you will better realise that the energy which motivates all motion is in desire of Mind to express idea in moving forms of idea, and not in the moving forms which result from desire.

Likewise you will discover in your meditation that desire itself is divided into the positive desire to manifest life through multiplied motion and the negative desire to seek rest to manifest death through cessation of motion.

If you will meditate long enough upon this thought you will realise that every desire to multiply your power to think concentratively is followed by a desire to rest from the fatigue of that concentration.

Also, that if you work actively all day you will want to lie down and rest all night. Then when you rest all night you are reborn with new life so that you can again work all day.

In the preceding paragraph I have described the whole principle of life and death, and how each borrows the other and is reborn from the other.

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(311-1)<sup>672</sup> Life<sup>673</sup> and Death of bodies are but cyclic recordings of Mind-thoughts. Thoughts come and go – and life and death record their comings and their goings in electric bodies which appear, disappear and reappear forever.

(311-2)<sup>674</sup> A most common expression regarding anyone whose senses have ceased vibrating for any reason, such as sleep or anaesthesia, is that such a one is unconscious. There is no such condition as unconscious. What one really means is that one's brain has ceased sensing because of being depolarised.

Mind is always conscious. Mind always knows and desires whether the body is asleep for a night, or for the longer interval of acquiring a new body. The Mind of one

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<sup>670</sup> Later on page 5 in the source text.

<sup>671</sup> (300-c) typed at top of page

<sup>672</sup> The paras on this page are numbered 104 through 111, making them consecutive with the previous page.

<sup>673</sup> Part Six Page 8 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>674</sup> later on page 8

can always become One.<sup>675</sup>

(311-3)<sup>676</sup> The one who has “passed on” has not passed on. He still is, as he always has been, in the {undivided}<sup>677</sup> universe of Mind, but he has {had}<sup>678</sup> a sensed electric body which belongs to the divided universe of change.

(311-4)<sup>679</sup> When he got rid of that electric wave body the electric sensing which belonged to it disappeared with it except for the patterns of thoughts and experiences which became permanently recorded in his Soul and seed.

(311-5)<sup>680</sup> There is a plan and destiny in it – and you and I are actors in it – and God is the Playwright. You and I are also the Playwright when we know ourselves as Undivided and Unchanging – even though we need bodies to play the parts of the divided and the changing.

(311-6)<sup>681</sup> Just so long as your senses dominate your actions the world of matter and motion is your master – and you are its unwilling unhappy slave. Why is this so? It is because your senses are the same electric vibrations that your bodies are. Your body is not you, therefore your senses are not You.<sup>682</sup>

... The only things your body wants are more sensations – more vibrations – more motion – more possessions of material things for the body – more emotions for the body.

(311-7)<sup>683</sup> This feeling of unlimited power should be your normal state of Mind, together with inner joyousness. You should always come out of your meditations with that sense of tremendous power, the glory of Self-expression, and a sense of supremacy over all material things. When communion with God gives you those God qualities such a

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<sup>675</sup> The rest of this sentence is omitted in the PB text.; it is: “with the Mind of another because they are One in essence and vary only as to the state of their respective unfolding – which is commonly termed “individuality.””

<sup>676</sup> Part Six Page 9 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>677</sup> “individual” in the PB text. -- I think this is a typo – TJS ‘15

<sup>678</sup> ‘had’ omitted in the PB text.

<sup>679</sup> this is the next paragraph in the source text.

<sup>680</sup> Page 9 in the source text.

<sup>681</sup> Part Six Page 11 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>682</sup> “That means that your body is dominating your actions. Your body is demanding that you work for it – that you give it what it wants” omitted in the PB text.

<sup>683</sup> Part Six Page 13 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

thing as failure, or defeat, or fear of facing any task upon earth, should be entirely eliminated from your thinking. That is the kind of Being you should be.

(311-8) Furthermore<sup>684</sup> I say to you that You centre and control every cell of your body. If you are balanced in the Light every cell of your body is likewise balanced.

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(continued from the previous page) If your thinking is unbalanced every cell of your body takes on that unbalance immediately, and naught but balanced thinking can correct it.

(312-1)<sup>685</sup> There<sup>686</sup> is no material universe. Matter and motion do not exist. They appear to exist, but that appearance of existence is the great cosmic illusion. Even the senses which tell us that matter exists do not exist, for they are motion, and motion is merely the electric record of thought imaginings.

If the Creator suddenly stopped thinking and imagining, this entire universe of matter would suddenly disappear, for all motion and form are Mind-imagined, and all bodies are but electric though pictures of Mind imaginings. The effect would be like the ending of a motion picture play where all physical effects cease when the creator of the play stopped thinking it into form and motion.

(312-2) The Universe is entirely spiritual, God alone<sup>687</sup> Is.

(312-3) You,<sup>688</sup> and every moving thing in Nature, are walking constantly into a mirror of yourself. As you appear you simultaneously disappear but the sequences of it deceive your human senses by giving a feeling of continuity which is not justified.

(312-4) All<sup>689</sup> this can be summed up in the simple statement that this seeming universe

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<sup>684</sup> Part Six Page 14 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>685</sup> The paras on this page are numbered 112 through 118, making them consecutive with the previous page.

<sup>686</sup> Part Six Page 14 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>687</sup> Later on page 14 in the source text.

<sup>688</sup> Part Six Page 15 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>689</sup> Later on page 15 in the source text.

of many things, which seem to have countless changing moving forms, is a Zero universe of Rest which never exceeds zero in any of its effects, but only seems to do so.

All of this seems incredible, I know, but as you gradually replace old conceptions of what constitutes Reality you will more and more comprehend that the Light of Mind is the only Reality.

(312-5) “Without motion My cosmic<sup>690</sup> play could not be played, nor could its actors be.” “Without change My undivided One Idea could not unfold. “Without time My drama of My creating universe could have no sequences.” “Without motion, time, change, and sequences the unfolding of My mind imaginings could have no measured space for its stage settings, no screen for its light projections.

(312-6) To<sup>691</sup> the extent that you know God in you your body is a manifestation of God’s balanced rhythms which are absolutely under your Mind control. So, likewise, are all of your creations under your Mind control.

(312-7) If<sup>692</sup> you work all day at something you very much dislike you become very tired. The polarity of your body weakens in its power to divide the poles of your body cells. Even a little depolarisation of all cells degenerates your bodily vitality, whereas you could work all day with intense joyousness and feel more vitalised at the end of the day.

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(continued from the previous page)

The reason for this is because ecstasy is the continued normal, unchanging state of God’s mind, and the more you can reflect that ecstasy the more you can keep the polarity of your body at its maximum generative power.

Likewise the divisions of desire for action, followed by an equal desire for rest, if properly balanced in your thinking, and emulated in your body, will multiply your vitality tremendously.

(313-1)<sup>694</sup> Violent<sup>695</sup> anger, for example, can sow its deadly seed of cancer in a perfectly

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<sup>690</sup> Later on page 15 in the source text.

<sup>691</sup> Part Six Page 16 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>692</sup> Later on page 16 in the source text.

<sup>693</sup> (300-d) typed at top of page

healthy body. A complete expression of the love principle, one which has in it the ecstasy of the Light of Mind, can destroy that seed and make the body whole. Likewise it can destroy the seed of any infectious disease if that ecstasy can be imparted to another.<sup>696</sup>

(313-2) It is time that the<sup>697</sup> medical profession fully comprehended that vitality and the powers of generation are based upon increasing polarity, and that polarity responds immediately to desire and the balanced rhythms which are an essential precedent to the joyousness which leads to ecstasy. Such joyous emotions increase the alkaline preponderance which builds the body and lowers its acid content.

Conversely any cynical or unkind attitude which does not express the love Nature of God lowers the polarity of every cell in the body and increases its acid content to a destructive percentage.

(313-3) No<sup>698</sup> matter what you must do in life do it joyously. Whatever work it is put love into it. If you do put love into it you will find love regiven to you by it. Love given out from you vitalises you. Your polarisation intensity increases instead of decreasing.

(313-4) Whatever<sup>699</sup> situation you find yourself in master it by giving love out of yourself to it, for that is the only way to master it. If you give aught but love it will master you.

(313-5) Joyousness<sup>700</sup> is the great insulator from the toxins which arise from unbalanced thinking.

(313-6) When will the chemist ever learn that the same unbalanced conditions which cause violent explosions in his elemental compounds cause violent explosions in the

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<sup>694</sup> The paras on this page are numbered 119 through 125, making them consecutive with the previous page.

<sup>695</sup> The following two sentences were omitted in the PB text. between the previous para and this one: "Multiplied vitality through the manifestation of love brings wit it the fullness of physical expression. Every deviation from balanced expression of the love principle destroys bodies in the measure of that devotion."

<sup>696</sup> "as Jesus did when He made others heal themselves through "believing on Him," even though they did not comprehend" was omitted in the PB text. between this para and the next.

<sup>697</sup> Part Six Page 17 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>698</sup> Later on page 17 in the source text.

<sup>699</sup> "If you do not like your work it gives back to you what you give to it. You become fatigued and devitalised" omitted in the PB text. between the previous para and this one.

<sup>700</sup> Later on page 17 in the source text.

human body under similarly unbalanced conditions!<sup>701</sup> ... Human bodies are composed of these same elements and both are electric recordings of Mind thinking, therefore both Must obey the same inviolate laws of balance.

(313-7) During<sup>702</sup> this last thirty-five years even the morale of nations has decreased as their national polarity has decreased. The whole human race is facing its utter destruction as a whole; just as countless thousands of individuals are likewise doing by preferentially practicing the principles of greed for their own selfish ends.

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(314-1)<sup>703</sup> The<sup>704</sup> world is not producing great men in the arts, great statesmen in governments, or great leaders in any of the fields of human endeavours. Morality, integrity and culture are at a low ebb.

(314-2)<sup>705</sup> This sick and unhappy age of man is what man made it. Whatever it is man's thinking has made it so. Today's civilisation is the electric record of man's thinking. It is the record of sensed desires, no spiritual ones. It is the record of fears and hatreds in mankind, not of love.

(314-3)<sup>706</sup> Much of the world will be Self-destroyed but not all of it. The first Cosmic Age of man is about to dawn into the Light of its new day. Millions of bodies have been sacrificed and many millions more will follow them to the grave, but love will come into the hearts of men and the world will be transformed by love into another stage of its unfolding.

That is why God sent His Message into the world for Man's new day. And that is why God timed the delivery of the Message to the period of man's great self-chastening.

And that is why you are ready for The Message are the seed to sow it in the hearts of legions of men before the end of the coming years of 1953, so that they in turn

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<sup>701</sup> several paragraphs omitted here in the PB text.

<sup>702</sup> Part Six Page 18 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>703</sup> The paras on this page are numbered 126 through 131, making them consecutive with the previous page.

<sup>704</sup> Part Six Page 18 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>705</sup> Later on page 18 in the source text.

<sup>706</sup> this passage immediately follows the preceding one in the source text.

will bring into being The Cosmic Age of Love before the last days of the epochal year of 1961 shall have ended.

(314-4)<sup>707</sup> That is why we hear so much that is popularly believed about such non-existent things and conditions as unconscious super-conscious Mind, the human mind, mortal mind, and other terms. These all arise from the misbelief that people are thinking when they are but sensing with their electric senses which do not think and cannot know anything.<sup>708</sup>

{...}

There is no such condition as unconsciousness. When you are wide awake your body is like the rippled surface of a lake. It is vibrant with waves. Those vibrating waves of motion are your electric senses. Those vibrating waves of motion are also your body.<sup>709</sup>

{...}

Your vibrating senses do not know anything. They are not conscious of anything. All they can do is to sense other motion. In other words, all they can do is to feel. Senses are made to feel other motion, and that is all they do, and nothing more.

(314-5)<sup>710</sup> Your senses are the intercommunicating system of your body. They all feel each other's motions. They are all extensions from a "central switchboard" which is your brain. We have before stated that our brain does not know anything, for it also is but motion. Our senses send messages to each other through the brain.

(314-6) For<sup>711</sup> ages people have thought that the sensing of one state of motion by another state of motion in one's body is thinking, instead it is just merely feeling.

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(continued from the previous page)

Sensed feeling of motion by other motion has no relation to thinking whatsoever,

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<sup>707</sup> Part Six Page 19 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>708</sup> Two paragraphs omitted in the PB text.

<sup>709</sup> Several paragraphs have been omitted in the PB text.

<sup>710</sup> Part Six Page 20 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>711</sup> This follows the preceding; a couple of sentences were omitted from the previous paragraph in the PB text.

<sup>712</sup> (300-e) typed at top of page

for thinking is a manifestation of knowing. As sensed matter cannot know anything it cannot, and does not, think.

If the senses of man could think, or have knowledge the human race would have had such discoveries as the flame, the wheel or the boat, ages and ages ago, for the senses could feel as well then as they do now, but thinking did not begin in man until the dawn of Consciousness. Likewise the senses of animals can feel as well, or even better than humans, but animals do not invent or discover laws, processes nor principles in Nature.

Animals reason, just as men do, but reasoning is but weighing one effect of sensed experience with other effects which arise from our "sense of observation."

(315-1)<sup>713</sup> When<sup>714</sup> you are asleep, either from fatigue or from an anaesthetic, your body is no longer vibrant with wave motion. The waves "lie down to rest" because they are depolarised. Wakefulness is a polarised condition which induces strong electric current.

You sleep when your senses become too fatigued to vibrate, But you do not become Unconscious. As I before stated there is no such condition of the Mind as unconsciousness. You do not say that your tooth is unconscious when anaesthetised.

(315-2)<sup>715</sup> Mind is unchanging and unconditioned. The thinking of Mind changes but thoughts of Mind are not Mind. Thoughts are motion and Mind is still. Thoughts manifest knowledge but thoughts are not knowledge.

(315-3) The<sup>716</sup> mistaken belief is that sensations of the body are mental. Body sensing has been mistaken for thinking, so when the electric current which caused sensations in the body weakened sufficiently to reduce the body's electric awareness of motion sufficiently to deaden or stupify the senses, people concluded that they were unconscious because their bodies had lost all awareness. Consciousness is the state of knowing. There is no activity in knowing, but there is activity in thinking.

Mind is not stratified into sub or super layers. Mind is universal. It is all there is, and it is everywhere the same unchanging One Undivided Light of all-knowing from which all motion springs. Consciousness never changes. Everyone is always conscious but few are aware of it. The human race has not yet unfolded to the point where it is cosmically aware of its Conscious Soul.

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<sup>713</sup> The paras on this page are numbered 132 through 135, making them consecutive with the previous page.

<sup>714</sup> Part Six Page 21 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>715</sup> This para follows directly from the material in the previous one in the source text.

<sup>716</sup> Later on page 21 in the source text.

(315-4) There<sup>717</sup> is deep decadence in all the arts. Beauty has been replaced by ugliness in painting and sculpture.

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(continued from the previous page)

Culture is at a lowering ebb all over the world. No great men are being produced of such majestic standards as those great geniuses who have given us our present world culture.

(316-1)<sup>718</sup> The<sup>719</sup> supreme tragedy of this age is not alone in its wars. Wars destroy the best blood of a small percentage of whole people, but alcohol, tobacco and other drugs are destroying an extremely large percentage of men, women and teen age children of the whole world who are slaves to the slow mental and physical poisoning of nicotine and other drugs and narcotics.

(316-2) Millions<sup>720</sup> upon millions of humans have already arrived at that very door to the kingdom of heaven who are now closing that door by becoming enslaved by their bodies through nicotine, that simple, seemingly harmless, but insidious and treacherous slow acting drug which is closing the long sought door to the Light for countless millions.

People who habitually smoke cannot either forget or rule their bodies. Drug addicts are ruled by their bodies to the exclusion of Soul awareness except at rare intervals when just the right amount of drugs balance their changed normality for a few moments in intervals between the action and reaction cycles of the drug poisonings.

It is claimed that smoking does not injure the body physically. That is not true, for it causes innumerable injuries ranging from stomach ulcers, lung and throat affections, to cancers and heart weakness. But that is not important primarily. The important fact is that smoking gradually depolarises the thought processes to such an extent that time cycles develop in which the body periodically demands nicotine to stimulate the brain cells. Then the body demands another cigarette.

Some smokers bodies demand only six or so cigarettes a day. Others demand

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<sup>717</sup> Part Six Page 22 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>718</sup> The paras on this page are numbered 136 through 138, making them consecutive with the previous page.

<sup>719</sup> Part Six Page 23 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>720</sup> Later on page 23 in the source text.

one every twenty minutes. These become “chain smokers” who have lost practically all Soul-will. Chain smokers are body slaves to a drug. He who would deny his slavery to nicotine may prove his freedom from it by asserting his will over the power of nicotine.

Not one in a thousand smokers ever succeed in proving their own will power over nicotine to be greater than the power of nicotine over them.

The fact of body slavery is the important thing for any man to ponder over who is in search for his own Soul and its dwelling place in the high heavens of God’s Light.

(316-3) Habitual<sup>721</sup> users of nicotine and alcohol so effectually change the polarity of their bodies that they more and more effectually shut out the Inner Voice as they suppress spirit in favour of satisfying<sup>722</sup> the senses.

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(continued from the previous page)

Even the genius Mind who becomes addicted to either nicotine or alcohol in excess is unable to express his genius until the stimulation of the drug allows him to become aware of the Light of him for just a short interval, then nicotine or alcohol calls loudly to his senses – and he reaches out for the drug to which his body is enslaved.

I know of a great orator who could not make a speech until he had given his body a quart of whisky. That amount of drug raised his polarity to the point where he could think brilliantly for a little while. Then came the reaction and the Light which shone from him for just a little while grew dim, then darkened.

(317-1)<sup>724</sup> Alcohol<sup>725</sup> and nicotine, taken into the body in sufficient quantities change one’s polarity so much that the normal body polarity is lowered to an artificial one, and prevents any user of such drugs from manifesting God in him except during those ever lessening intervals when the drug stimulates him enough to allow him to reach his artificial normalcy.

For brief moment she may even look upon the face of God and create inspired art while momentarily free, but those moments ever lessen as the bonds of slavery tighten

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<sup>721</sup> Part Six Page 24 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>722</sup> “gratifying” in the PB text. is “satisfying” in the original.

<sup>723</sup> (300-f) typed at top of page

<sup>724</sup> The paras on this page are numbered 139 through 144, making them consecutive with the previous page.

<sup>725</sup> Part Six Page 24 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

to tear him from his high throne of the spirit of eternal man to again become but sensed clay of earth.

(317-2)<sup>726</sup> Every great happening in my life has come to me unsought for by me. God sent them. The surest way to prevent your getting anything for yourself is to seek it for yourself. That which should be yours will surely come to you.

(317-3) All<sup>727</sup> my success in life has been based upon putting the love principle into daily practice by applying it to every act of life. Wherever I have practiced it and knowingly worked with {it, I reaped its rewards.}<sup>728</sup>

(317-4)<sup>729</sup> God is Law – so when you or I become Law by obeying it, that actually means that God sends us that which we have desired. In the sense that I and my Father are One I myself sent them to myself as you likewise do.

Conversely, if I do not become Law I violate it. God then withholds my desire until I do obey it by becoming the Law.

(317-5) No<sup>730</sup> one has to seek fulfilment to God's law. No one has to seek reward for manifesting God's Law. No one need ever ask help, or intercession of others, in manifesting the law of love. Love given is always regiven.

(317-6) As<sup>731</sup> a young illustrator I was asked to illustrate a story called "Ten Little Pigs." After completing my drawings I was not satisfied with them. They did not excel. I spent a week in the country studying pigs and did them all over

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(continued from the previous page) again. More love went into them. I worded with God's hands in mine instead of mine alone. They excelled.

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<sup>726</sup> Part Six Page 26 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>727</sup> Later on page 26 in the source text.

<sup>728</sup> "God's law of love, God always gave it to me in the measure of my desire and abundantly..." in the original.

<sup>729</sup> Part Six Page 28 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>730</sup> Later on page 28 in the source text.

<sup>731</sup> Part Six Page 29 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(318-1)<sup>732</sup> Love put<sup>733</sup> into any product regives love from happy purchasers.

(318-2) The world<sup>734</sup> will find a way to your door if you attract it to you by working with the law.

Beauty attracts. Ugliness repels. Immunise yourself from all that is ugly. See beauty in all things, And What Is Yours Will Come To You.

(318-3) But<sup>735</sup> even this honour arose from another one which preceded it and proves that every action of giving never ceases to repeat its effect, accumulatively, forever.

(318-4) Especially<sup>736</sup> I want to accentuate the endlessness of every good action of life where excellence, love and desire to serve the world, with forgetfulness of self, are manifested.

(318-5) It<sup>737</sup> is the love which you put into out-of-door sports which vitalises you, not the exercise, for without love the exercise reaches only the clay of you. Exercise with love reaches your very Soul and vitalises you with the power which joyousness and ecstasy alone will give.

(318-6) There<sup>738</sup> are many who say to me: "But I am not extraordinarily gifted with genius for anything. I cannot do great things."

Then do little things in a great way, until you can do great things in a great way - little things - even the building of a better mouse trap. Little things such as putting love into your cooking, into your conversation, into your attitude as you walk through life - and into your every dealing with your neighbour.

I say again to you that if you put love into anything you say or do love will come back to you in the measure of your giving. Witness, for example, what the ground regives to you for the love you give to it.

There are those who say to me also: "I am lonely. I need the love of a wife - or of a husband - and it does not come to me."

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<sup>732</sup> The paras on this page are numbered 145 through 150, making them consecutive with the previous page.

<sup>733</sup> Later on 29 in the source text.

<sup>734</sup> Later still on 29 in the source text.

<sup>735</sup> Part Six Page 30 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>736</sup> Part Six Page 31 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>737</sup> Later on page 31 in the source text.

<sup>738</sup> Last line of page 31 in the source text.

The love you await is searching for you as you likewise are searching for it. Keep on giving love and your love will come to you, as you are likewise nearing it every moment.

Believe this until you know it. In your meditation desire it and vision your companion in all things coming to you, and you, yourself, walking out to the horizon of your vision to meet that one.

If you are manifesting God by serving mankind you cannot do it fully alone. Destiny mates everything. Pairs of opposites divide the undivided. Destiny is always fulfilled if you and your loved one work together with the law which fulfils it.

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(319-1)<sup>740</sup> When<sup>741</sup> you have learned how to lose self-desire to find universality in giving fully of your Self to God for the fulfilment of His purpose then Your desire will come to you.<sup>742</sup>

I know whereof I speak – and Lao also – for we both visioned each other on our horizon and mutual need gave us to each other after we had both fully learned that lesson of selflessness of desire for each other as individual selves.

Both Lao and I had fully dedicated ourselves to the service of man. Destiny has made our purposes as one, and destiny made our path to our horizon as one.

(319-2) Our<sup>743</sup> destiny is one so it had to be fulfilled upon one path. Perfection in companionship – whether matrimonial, social or otherwise, can be found only by having one goal, one objective, and One Path for a unified companionship to tread.

To many there are in matrimony, in social and business companionship who have separate goals and separate paths leading to them. If two lives are not destined for, and dedicated to the same purpose, it is better that they do not unite, for their paths can never become one.

(319-3) I know<sup>744</sup> you will never again view passing events in the old way – through

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<sup>739</sup> (300-G) typed at top of page

<sup>740</sup> The paras on this page are numbered 151 through 156, making them consecutive with the previous page.

<sup>741</sup> Part Six Page 32 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>742</sup> underline is in the PB text. but not in the original

<sup>743</sup> This passage immediately follows the preceding para in the source text. – TJS '15

<sup>744</sup> Part Six Page 33 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

your senses – but will more and more take them within and view them with new comprehension based upon Knowing.

(319-4) Instead<sup>745</sup> of using his released hours for cultural advancement he uses them for more sensation, – for more new sensations.<sup>746</sup>

...

Children now want noise, and still more noise as they shift radio and television dials to find more stimulation for their senses and parents do the same things in a more grownup manner by adding drugs to produce new sensations.

(319-5) Love<sup>747</sup> is the answer to all things – not what men have called love in past ages for that was for the senses only – but love of God which is the ecstasy of Soul bringing balance to all relationships, be they marital, social or business, and having love we know that “our own has already come.”

(319-6) Creation<sup>748</sup> is an idea at rest in God’s knowing Mind, Manifested by two-way motion in God’s thinking mind.

Deep though upon this idea should reveal to you that Life is but desire for Motion – and death is desire for Rest from Motion.

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(320-1)<sup>749</sup> Your<sup>750</sup> desire to breathe in is equalled by your desire to breath out but when you breathe in you compress to express Life by acceleration of motion – and when you breathe out you expand to express Death but deceleration of motion.

(320-2) The<sup>751</sup> desire for each is equal. Neither can be without the other. Each is born

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<sup>745</sup> Part Six Page 35 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>746</sup> Omitted from the PB text “In the past days of less leisure, children studied music and other arts. Fairy tales and romance fascinated them. They idolised Tennyson. Parents read good books, attended concerts and the oper and held cultural gatherings.”

<sup>747</sup> Later on page 35 in the source text.

<sup>748</sup> Part Seven Page 5 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>749</sup> The paras on this page are numbered 157 through 165, making them consecutive with the previous page.

<sup>750</sup> Part Seven Page 6 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>751</sup> Later on page 6 in the source text.

from the other simultaneously, then borns the other sequentially.

(320-3) No matter<sup>752</sup> how great your knowledge of the unreality of death may be, – no matter how strongly you may live in the spiritual world – you must not forget that you have a physical body which manifests spiritual idea – and that you live in both the divided and the undivided universes of Cause and Effect.

To have so much knowledge of the undivided universe that it leaves you cold to the emotions of the divided universe is to hold yourself aloof from the Play, and render you purposeless.

I have often said that the greatest achievement of life is to learn how to take all things alike, but I do not mean by that that one should become an intellectual stoic.

(320-4) What<sup>753</sup> I do mean about learning to take all things alike is to be strong in the knowledge that all things are good – and every effect is divided into its opposite effect, each of the pair is equal to the other, each equally good.

(320-5) Your<sup>754</sup> knowledge will, however, balance, all opposite emotions and thus enrich you for having experienced them, while ignorance will breed fears, worries, superstitions and other unnatural emotions which act as a terrific burden to your progress.

Knowledge of universal law will give you courage to transform the greatest defeat which ever threatened you into your greatest achievement.

(320-6) And<sup>755</sup> so it is that I must still unfold to you in simple words and diagrams the undivided Balance of the changeless One and the divided balance of the changing pairs of opposites which manifest The One.

(320-7) You<sup>756</sup> shall know that the individed cannot be divided, but can seem to be.

And you shall know the perspective of time – and of the Cosmos – which makes all things seem to be what they simulate – but are not that which they simulate.

(320-8) All<sup>757</sup> things on earths and heavens of this divided universe of God's recorded thoughts are Good, because God's thoughts are Good.

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<sup>752</sup> Still later on page 6 in the source text.

<sup>753</sup> Part Seven Page 7 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>754</sup> Later on page 7 in the source text.

<sup>755</sup> Still later on page 7 in the source text.

<sup>756</sup> This passage immediately follows the preceding para without a break in the original.

<sup>757</sup> Final paragraph on page 7 in the source text.

(320-9) Neither<sup>758</sup> do you detect the blank gap which divides each picture where nothing is. If the projection machine were slowed down vary materially your sense of sight would detect each separate picture and the gap within.

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(321-1)<sup>760</sup> {Fully}<sup>761</sup> comprehend what I have just told you, {and} comprehend the relation of the divided universe of motion which fully repeats its sequences of motion to create illusion, to the undivided universe of stillness from which those sequences of motion are projected.<sup>762</sup>

(321-2) The<sup>763</sup> supremacy of man is dependent upon the measure of his ability to live knowingly in the undivided Mind universe. The master makes use of the divided universe of sensed matter as he wills – or dismisses it from his Consciousness when he wills.

(321-3) If<sup>764</sup> eternal repetition (or reincarnation,)<sup>765</sup> is the one most inviolate law of all creating things, why should you think that it does not apply to you?

(321-4) Every<sup>766</sup> body of matter is a spiral wave which pulses with the universal heartbeat.

*{Editor's Note the above statement is drawn from the following diagram (which is not in*

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<sup>758</sup> Part Seven Page 10 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>759</sup> (300-H) typed at top of page

<sup>760</sup> The paras on this page are numbered 166 through 175, making them consecutive with the previous page.

<sup>761</sup> Part Seven Page 10 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man" bottom of the page.

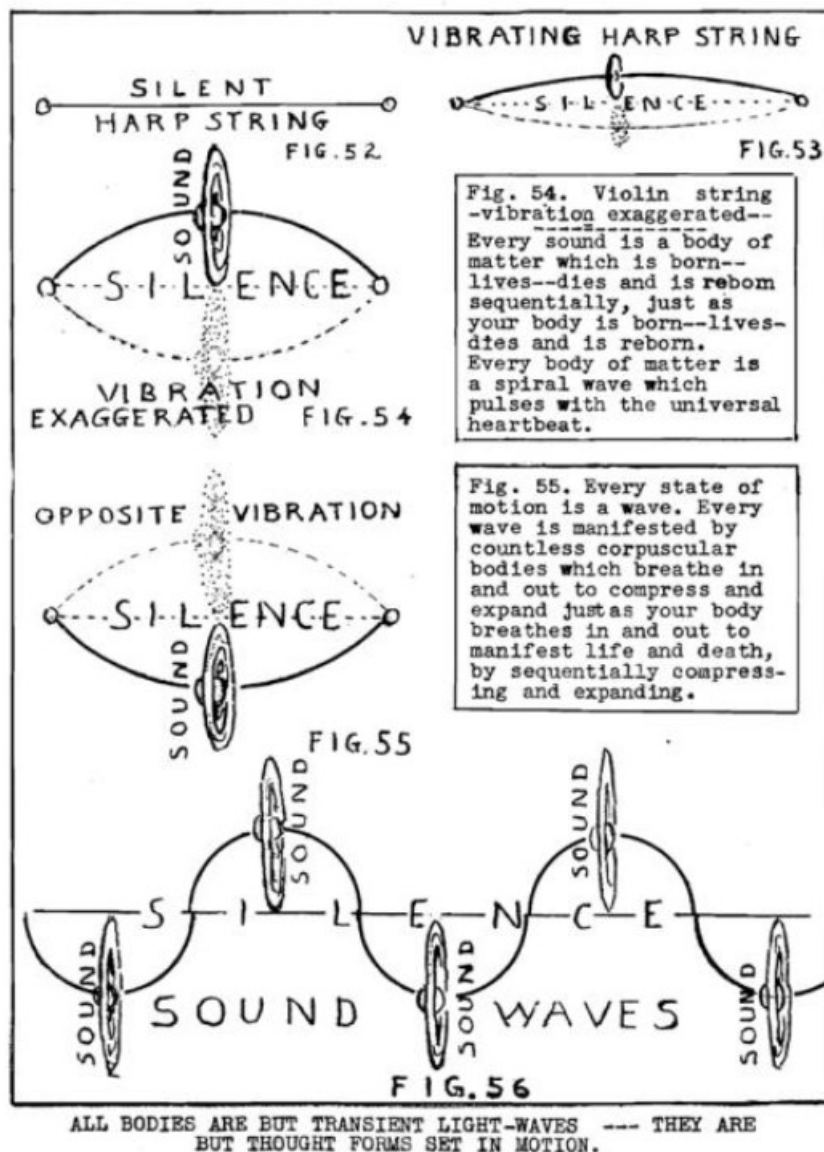
<sup>762</sup> PB edited this: in the original it reads: "If you fully comprehend what I have just told you, you will fully comprehend the relation of the divided universe of motion which forever repeats its sequences of motion to create illusion, to the undivided universe of stillness from which those sequences of motion are projected."

<sup>763</sup> Part Seven Page 11 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>764</sup> Bottom of page 11 in the source text.

<sup>765</sup> "if you wish to call it that" omitted in the PB text.

<sup>766</sup> Part Seven Page 12 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"



the PB text):}

(321-5) I would<sup>767</sup> like to have you elevate your Consciousness to the level of full awareness of your Self as the Universal Presence - The Universal Being - rather than think of yourself as a body which has a name and address and personality. As awareness of Being in you unfolds, the sense of individuality will disappear just as one tone of a harp string loses its separateness in the wholeness of the master symphony.

<sup>767</sup> Part Seven Page 12 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(321-6) That is the way Cosmic Man of tomorrow will think of himself. That is the way I want you to think of your Self.

(321-7) Actions<sup>768</sup> are necessary to give physical bodies to Mind desires. The Desire must precede the action but the thought-body of a Mind desire can never have a physical body without being followed by physical action. If your action is in balance with your desire the reaction will also be.

(321-8) When<sup>769</sup> you desire to accomplish anything you will start doing it at once with knowledge that you can complete it, for you will learn how to do it in the doing of it.

(321-9) If your<sup>770</sup> desire is to remove mountains the mountains will be moved, but the slightest doubt, or fear, or the picturing of insurmountable hurdles, or pessimism arising from past failures, or hesitating because of lack of money or any other species of doubt whatsoever, means that the negation of your desire lessens the measure of your Positive Desire which is based upon Knowing. As God's law is absolute you cannot possibly evade distorting the pattern of your desire by doubting the certainty of its fulfilment.

(321-10) When<sup>771</sup> you have arrived at this stage of your knowing you will have no desire which is for Self alone. That would be impossible. When you have become fully aware of your Cosmic Self your very nature will be cosmic. Your desires will be for the Whole, like unto our Father-Mother desires,

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(continued from the previous page) and as our Creator's creations are like unto His balanced desires, for the Whole and never for a part, so will your creations be balanced like unto His.

The more you fully comprehend the infinitely multiplied power you are bestowing upon yourself by losing your personal ego in your newly found Universality the more you can discard past ages of body sensing and glory in the ecstasy of your knowing.

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<sup>768</sup> Part Seven Page 14 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>769</sup> Bottom of page 14 in the source text.

<sup>770</sup> Part Seven Page 15 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>771</sup> This passage follows immediately upon the material in the preceding para in the original

(322-1)<sup>772</sup> First<sup>773</sup> comes desire of Mind. Desire is timeless. Desire of Mind to create comes like a flash of inspired Light for knowing Mind. Desire to create always means a desire to give out from the centring Soul. Desire to create is spiritual and a spiritual creation always gives out from a centring point of Omniscient, Omnipotent Light.

Do not confuse the spiritual desire to create bodies with the physical desire to Take something to continue the growth of a creating body. Desires of the senses for the survival of sensed bodies is the process of lawfully receiving that which is regiven, or of unlawfully taking it for self alone.

(322-2) You<sup>774</sup> must now give your idea a material body, and that can be done only through action.

Again we say your desire has already been fulfilled, for that which you have desired already stands before you. God has created it for you by creating His own body. It is already existent, awaiting you. But you must reach forth and receive that which He has given you to fulfil your desire for “thy desire shall not walk the way to thee unaided by thy strong arms,” is stated in The Message.

(322-3) You<sup>775</sup> have no limitations until you set them: Much meditation on the above thoughts will lead you to great conclusions. The fact that God will immediately grant your desire seems unbelievable. And it Is unbelievable to those who misunderstand His way of working with you. If you interpret it to mean that whatever you desire will come to you full grown and without effort on your part, then you do not understand how it is that God works you and not for you.

(322-4) Every<sup>776</sup> action in Nature is repeated in reverse as its reaction. The two opposite pulsations constitute a cycle of the universal heartbeat.

(322-5) Light-waves<sup>777</sup> do not vibrate in one plane as indicated in Fig. 60. Light-waves fill all space and are, therefore, three dimensional. In Fig. 61. a cylinder is inserted within the spiral wave shaft to help visualise the spiral, three dimensional nature of

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<sup>772</sup> The paras on this page are numbered 176 through 181, making them consecutive with the previous page.

<sup>773</sup> Part Seven Page 16 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>774</sup> Later on page 16 in the source text.

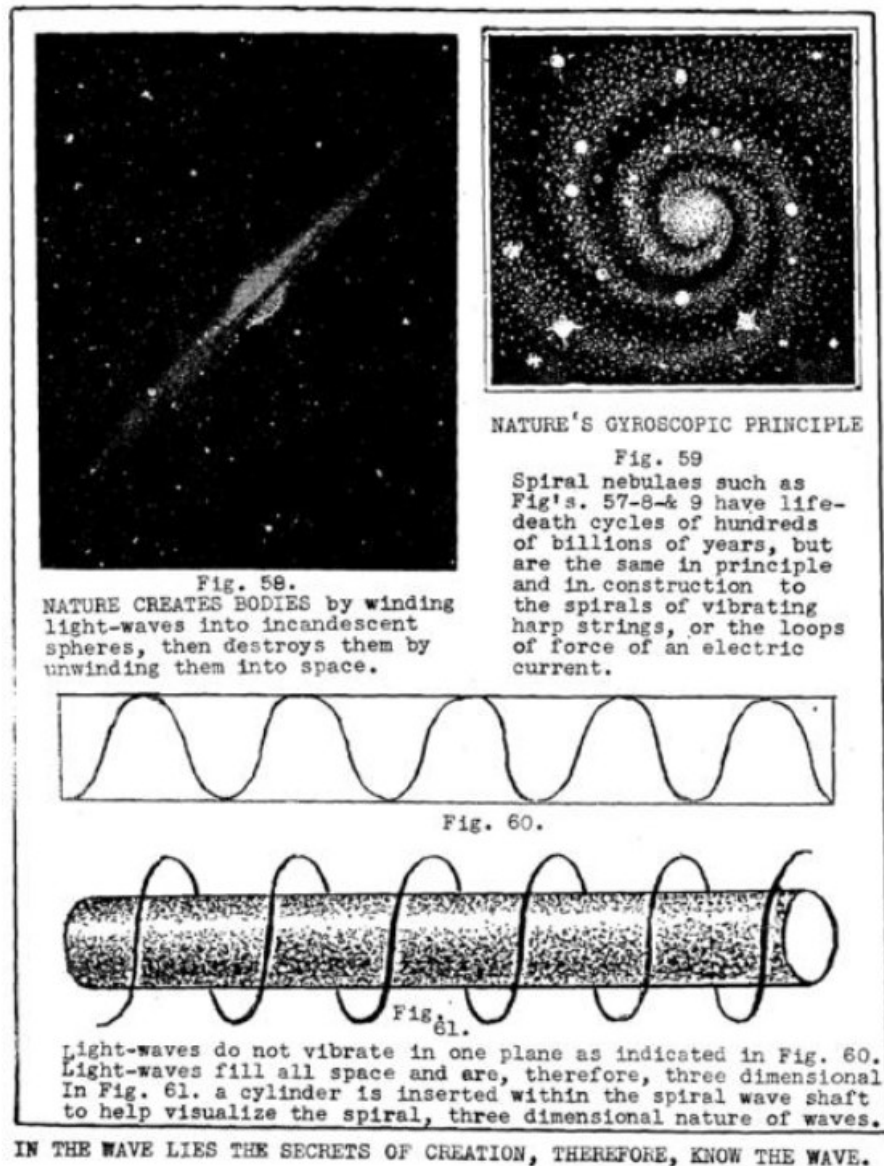
<sup>775</sup> Part Seven Page 17 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>776</sup> Part Seven Page 19 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man” This is part of a caption of the image on this page.

<sup>777</sup> Part Seven Page 20 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man” This is part of a caption of the image on this page.

waves. In the wave lies the secrets of Creation, therefore, know the wave.

{Editor's note: this image was not in the PB text, but it is in the original and helps clarify the above para}



(322-6) Nature<sup>778</sup> has but one system of mechanics for "[dividing] the undivided," and "conditioning the unconditioned," and they

<sup>778</sup> Part Seven Page 21 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(continued from the previous page) are the same in microcosmic waves or macrocosmic ones. All matter is wound up tight by concentrative thinking and unwound by decentrative thinking.

The journey from rest to rest and back again is always a spiral one. Centripetal force pulls inward from within to create centres of gravity, and centrifugal force thrusts outward from within to dissipate – and void – the pull of gravity.

(323-1)<sup>780</sup> This<sup>781</sup> whirling spiral form is the maximum of perfection in all creating systems of matter. It is the ideal sought for but seldom reached anywhere, either by the heavens or by man.

The heavens are as full of unbalanced pairs of opposite systems and conditions as are found within human relationships and experiences. The whole principle of it is fascinating.

The science of chemistry is based upon the combining of balanced and unbalanced conditions. The chemical elements are composed of {six}<sup>782</sup> unbalanced pairs which are separated from each other – seeking sex union with each other – and one balanced [pair]<sup>783</sup> which have already found that union.

(323-2) To<sup>784</sup> know why a sun or solar system is dying is to know why you are dying. If I drew a diagram of this solar system you would see how far out of balance it is as a whole. If you are as much out of balance as this planet you will feel devitalised, or ill. Its magnetic poles are 23 degrees from the polar axis of rotation. If you let the cells of your body depolarise to that extent you would need a balance pole, or canes, to walk with.

(323-3) You<sup>785</sup> cannot produce enduring things by following memorised formulas. You must meditate upon them in your spare moments – in your walks – while waiting for a

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<sup>779</sup> (300-i) typed at top of page

<sup>780</sup> The paras on this page are numbered 182 through 185, making them consecutive with the previous page.

<sup>781</sup> Part Seven Page 21 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>782</sup> in the original it reads: “composed of six [three] unbalanced” – so apparently it was changed to three, but it’s not clear if PB himself agrees? – TJS ‘15

<sup>783</sup> PB himself inserted “pair” by hand.

<sup>784</sup> Bottom of page 21 in the source text.

<sup>785</sup> Part Seven Page 22 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

train – or alone in your chamber. The more you thus meditate the more your Mind will know, and, as a consequence, the more powerfully you will think.

(323-4) So<sup>786</sup> many questions have come to us from various sources which are so unlike the workings of Natural Law and God's ways of working that they might appropriately belong to the Middle ages. People who are rational and wise about many things of life seem to lose all their rationality and reason when it comes to matters of interpreting God's ways. Many of these questions concern faith and belief, faith healing, intercessory prayer, and their belief in them is like unto belief in miracles which never happened or could happen.<sup>787</sup> ...

Many of them border so closely to superstition that is useless to answer them for those who ask are not ready for the truth.

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(324-1)<sup>788</sup> You<sup>789</sup> would not expect to write a symphony or solve a problem in mathematics upon faith and belief unsupported by knowledge, yet countless prayers go up to God with the hope that faith and belief, without intelligent action based upon knowledge, will bring fulfilment of desires.

(324-2) Many<sup>790</sup> have<sup>791</sup> faith and belief that God will do it for them. God will not do it for them, He will do it only with them

(324-3) Practically<sup>792</sup> every prayer which carries with it a request also carries with it the inference that God is overlooking something in the management of His universe and needs a reminder that things are not running smoothly enough in the management of His universe and needs a reminder that things are not running smoothly enough to suit the petitioner. Also they carry the inference that requests are asked as personal favours

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<sup>786</sup> Part Seven Page 23 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>787</sup> A full paragraph was omitted here in the PB text.

<sup>788</sup> The paras on this page are numbered 186 through 191, making them consecutive with the previous page.

<sup>789</sup> Part Seven Page 23 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>790</sup> Later on page 23 in the source text.

<sup>791</sup> The full sentence in the original is "You also know that you can do anything by acquiring the knowledge of how to do it through action, yet many there are who have faith &c."

<sup>792</sup> Part Seven Page 24 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

from reverent and devout believers that such favours will be granted.

(324-4) God does<sup>793</sup> His part always and needs no reminder. His part of Creation is perfect. His Law Always Works. You do not have to ask God to make his law of gravitation work. Neither will he set it aside if you ask Him.

(324-5) But<sup>794</sup> if you ask God to do your part of the work as well as His, you will harvest nothing, no matter how great is your faith. Many humans would not ask God to cure a potato blight. They would think it quite reasonable that the farmer does something to cure it himself. When, however, a blight strikes their own bodies they vigorously condemn anyone who suggests that they do what the farmer does who works knowingly with God, doing his part of the work together with God's part of it.<sup>795</sup> ...

What was the cause of the human body blight? Tight lacings generations ago? Wrong diet? Unbalanced emotional disturbances? Frustrations? Infection from a rusty nail? Distorted seed pattern of ancestors unbalanced actions?

(324-6) The<sup>796</sup> restoration of balance through any mental unbalanced condition is purely mental. A change of through from negative to positive will cure any mental ailment. A physically unbalanced condition which is a reaction of the mental unbalance, will also become balanced. Such a mind healing has no relation whatsoever to faith and belief. It is purely Cause and Effect working in accordance with God's established law.

Purely physical abnormalcies, whether a broken bone, a cancer, a cut, a gunshot wound, paralysis from blood clots on the brain, misshapen bodies or other deformities can be "cured" only by physical action. One might just as well ask God in all faith and belief to mend a broken spoke in an automobile wheel as to ask Him to cure a deformed foot without intelligent action.

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(325-1)<sup>798</sup> My greatest<sup>799</sup> need for Lao<sup>800</sup> was in 1946, which was the time set for

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<sup>793</sup> Later on page 24 in the source text.

<sup>794</sup> A little further down on page 24 in the source text.

<sup>795</sup> "What was the cause of the potato blight? Too much rain and damp?" omitted in the PB text.

<sup>796</sup> Later still on page 24 in the source text, after a small paragraph was omitted in the PB text.

<sup>797</sup> (300-j) typed at top of page

<sup>798</sup> The paras on this page are numbered 191a through 200, making them consecutive with the previous page.

<sup>799</sup> Part Three Page 42 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

beginning my teachings. She searched for the right way. Her need was met.

(325-2) When<sup>801</sup> you ask God for anything, never ask Him to fulfil His part, for He has already done that, but ask Him, rather, to show you what you should do to so harmoniously work with Him that your desire will be fulfilled. Everything which is wrong with you is of your own making, therefore, ask that you be enlightened.

(325-3) That is what I mean<sup>802</sup> by the prayers of men who tell God that they wish Him to do instead of asking God to tell them what they should do. That is the great misconception of the power of prayer.

(325-4) The elimination<sup>803</sup> of toxic poisons from your body by thoughts of love, is a Mind healing.

(325-5) Faith<sup>804</sup> and belief are wonderfully consoling for a wishful thinker who is willing to believe in miraculous happenings, or who is quite ready to evade effort on his part, but it should be erased from the lexicon of those who desire to achieve, or to acquire anything.

(325-6) Never<sup>805</sup> start anything without inspired knowledge which puts love into your givings – for that which is called work should be only joyous givings.

Your weakness lies in asking God to fulfil your desire instead of asking Him to give you the knowledge to work with him in the fulfilling of a universal desire.

(325-7) You<sup>806</sup> should never approach God – or your Self – in an attitude of supplication. You are not asking benevolence – nor is God dealing out patronage. God is Creator – and you are co-Creator – not a supplicant for favours.

You must lose your idea of separateness and find your universality. Until you Know your Oneness with the universe you are but one part of it.

(325-8) That<sup>807</sup> is why much deep meditation, or communion with God is the most

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<sup>800</sup> This is his wife's name. – TJS '15

<sup>801</sup> Part Seven Page 25 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>802</sup> This is later on page 25 in the source text, after a paragraph omitted in the PB text.

<sup>803</sup> Last line on page 25 in the source text.

<sup>804</sup> Part Seven Page 26 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>805</sup> Last line of page 26 in the source text.

<sup>806</sup> Part Seven Page 27 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>807</sup> Later on page 27 in the source text.

important thing in your life, for the more you see yourself in the Universal Self the more you think of God and your Self being One.

(325-9) God<sup>808</sup> will work with you but not for you, and all the faith and belief in the world will not give you a crop without your doing your part with God in the fulfilment of your desire.

(325-10) Let<sup>809</sup> me exemplify. Potato blight develops in a farmer's field. The farmer does not go to his chamber to pray with full faith and belief that God will cure his potatoes while he sits by his fireside and does not do his part in working with God by making such useless affirmations as: "God made the potato perfect. Therefore there is no imperfection in God."

The farmer knows that he must do his part in checking the destructive growth with God's help – which means

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(continued from the previous page) with the Certain Knowledge that God's unalterable laws will always work, so he corrects the faulty damp, or undernourished soil which was the Cause of the blight and God's constructive laws heal the scars and restore normalcy.

(326-1)<sup>810</sup> Yet<sup>811</sup> a blight develops in a human – such as cancer, or tumour, or wasted lung, or any of the many things which can happen to any material growing body which came out of the ground through the constructive forces of Nature, and must return to the ground through the destructive forces which are always waiting to do their part in Nature's work the instant they are called upon to do their part.

(326-2) These<sup>812</sup> believers say with much reverence: "God made man perfect, therefore,

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<sup>808</sup> End of next para on page 27 in the source text.

<sup>809</sup> Part Seven Page 28 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>810</sup> The paras on this page are numbered 201 through 207, making them consecutive with the previous page.

<sup>811</sup> Part Seven Page 28 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man" A sentence between the preceding para and this one was omitted in the PB text; "If you would not expect a farmer to heal his potato blight by faith and belief in prayer to God why expect it of humans?"

<sup>812</sup> Later on page 28 in the source text.

there can be no imperfection. If you will but see yourself perfect you will then be perfect. “ The great fallacy of such a belief lies in the fact that man’s body is not man. Man is Mind – and idea of Mind, an idea with a spiritual entity. That is what God made perfect – and it is quite true that there can be no imperfection in the spiritual eternal man. But it is not the perfect spiritual man that has a cancer, or tumour. It is man’s body which has the cancer or tumour. And it is man’s body which is following the inexorable laws of cause and effect which constructs and destroys all bodies sequentially

(326-3) I stepped<sup>813</sup> into the bathroom where my host was washing his face and asked for iodine and hot water, whereupon he said to me: “I am amazed that a man with your knowledge would ask for iodine.” “What would you have me do?” I asked. His reply was “Why not let God do it?” “Then why do you not let God wash your face?” I asked. “That is different. I must do this for cleanliness, but you are using medicine,” he countered. “So are you. Soap is as much a medicine as iodine is. You keep clean in order to keep your body from decaying, as it would if you did not keep it clean. I am doing the same thing with a stronger microbe killer than soap is because my finger is bleeding. That is the only difference, but the principle is the same.”

(326-4) You – as<sup>814</sup> eternal man – belong to the undivided universe – of undivided balance. That is where your perfection lies, not in your body for all bodies are imperfect to some extent.

(326-5) If you put<sup>815</sup> decaying or poisonous food into your growing body and then ask God in full faith and belief to set His law aside for you, you are but expressing ignorance of God’s way of working with you instead of knowledge of your co-Creatorship with God.

(326-6) Do not blame<sup>816</sup> God or ask Him to void your mistake. You, yourself, must void it by restoring balance.

(326-7) If things<sup>817</sup> are not to our liking we must do something about it. The only thing

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<sup>813</sup> Part Seven Page 29 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man” (This is preceded by the statement: “I cut my finger one day when my hands were soiled.”

<sup>814</sup> Later on page 29 in the source text.

<sup>815</sup> Even later on page 29 in the source text.

<sup>816</sup> Part Seven Page 30 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>817</sup> “they” in the original. – referring to various illnesses and natural catastrophes described in the preceding sentences.

we can do is to work with God intelligently through action just as God works with Nature through intelligent action.

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(continued from the previous page)

A smallpox epidemic cannot be stopped by all the prayers of all the world so long as man continues to build smallpox into his own body through ignorance of the law which he is breaking. Instead of praying to God to stop the epidemic man should pray for knowledge of how to work with God in the building of balanced bodies.

(327-1)<sup>819</sup> Many<sup>820</sup> who believe in healing by prayer alone without working with God through intelligent action vehemently condemn calling in a doctor or surgeon in cases where purely mechanical action is needed to save a life, such as in childbirth where both child and mother die because of the lack of a purely mechanical change of position of the birthing child.

Refusal to make use of the knowledge of one to whom God has given such knowledge is as much a commission of murder by the one who refuses as though he killed the mother and child with a revolver.

(327-2) Such<sup>821</sup> believers do not realise that when surgeons heal with Knowledge that is Mind Healing. It is making use of knowledge followed by action, which is the very basic principle of Creation<sup>822</sup>...

Those who affirm that God made man perfect - meaning the body of man - do not realise that the making of the body of man covers a period of millions of years.

(327-3) The<sup>823</sup> emotions which express happiness, joy, ecstasy, love and good will polarise the body positively in the direction which expresses Life. These emotions multiply the alkaline elements to vitalise the body and to destroy any destructive

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<sup>818</sup> Handwritten notes at top of page read: "Russell."

<sup>819</sup> The paras on this page are numbered 208 through 211, making them consecutive with the previous page.

<sup>820</sup> Part Seven Page 30 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>821</sup> Part Seven Page 31 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>822</sup> A paragraph in the source text is omitted in the PB text. here.

<sup>823</sup> Part Seven Page 32 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

tissues or malignancies in the body caused by an overbalance of acid supremacy. Poisonous toxins which are not deep seated will thus be voided, but long developing, deep seated growths, due to unbalanced conditions, and to inherited malformations in seed patterns may be retarded but are often not possible of healing without the aid of the surgeon.

The emotions which express anger, fear worry, jealousy, cynicism and hatred polarise the body negatively in the direction which expresses Death. These emotions multiply the acid elements and devitalise the body by developing toxic conditions, which if sufficiently sustained, promote the various destructive growths which gradually decay the body until it is utterly destroyed.

(327-4) The<sup>824</sup> more we reflect the ecstatic condition of God's Mind the more we vitalise our bodies, prolong our lives, and lengthen their maturing points.

That is what I mean by the need for constant communion with God in order that his Omnipotence shall be extended to you in the measure of your ability to recognise it in you.

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(328-1)<sup>825</sup> The<sup>826</sup> great effort of life is to so live, mentally and physically that you forever maintain a perfect balance between all these pairs of opposite conditions.

(328-2) The<sup>827</sup> actual fact is that there are no perfect living bodies of any kind in Nature. Their very growth under so many varying conditions made perfection for all of them impossible The perfection lies in the law which makes bodies, not in the bodies.

(328-3) There<sup>828</sup> are millions of imperfect bodies, even badly malformed bodies, which are the inherited malformations of distorted seed patterns.<sup>829</sup> ...

Disease is not alone the cause of all these malformations of descendants. For several generations women distorted their inner organs by tight lacing of that barbarous

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<sup>824</sup> Later on page 32 in the source text.

<sup>825</sup> The paras on this page are numbered 212 through 221, making them consecutive with the previous page.

<sup>826</sup> Part Seven Page 32 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>827</sup> Part Seven Page 33 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>828</sup> Later on 33 in the source text.

<sup>829</sup> a sentence referring to an earlier para in the original is omitted here in the PB text.

invention, the corset.

(328-4) All<sup>830</sup> the faith and belief in the world will not induce God to balance man's own unbalancing, for that would take free will from man and reduce him to the status of an automaton, and that is not in the scheme of Nature.

Faith and belief have great emotional value in healing bodies, for, like other positive spiritual emotions such as reverence, ecstasy, happiness, beauty, love and kindred emotions they reverse the opposite emotions of fear, hate, worry discouragement and other negative emotions and thus repolarising body.

When you have thus substituted such constructive emotions for destructive ones it is not your faith and belief in God which has healed, it is you, yourself, who have healed yourself by balancing your body electrically and chemically. It is your own obedience to God's law that has healed you.

(328-5) The<sup>831</sup> reaction to our own actions is sending us back to the jungle. We cannot escape our return except by reversing those reactions. Universal Law is inexorable, {inviolable.}<sup>832</sup>

(328-6) Meditation<sup>833</sup> has been so misunderstood in the past as meaning to "concentrate" instead of "decentrate." {I first gave the world the latter word,}<sup>834</sup> thus bringing a new understanding of how to meditate.

(328-7) Your<sup>835</sup> share in the creation of this universal body is under your absolute control when you know yourself as co-creator with God and that the patterned form of the idea which you are manifesting is as eternal as the idea of you is eternal. You must learn God's ways of working.

(328-8) Man<sup>836</sup> has reached a stage in his unfolding when he will be compelled to make the transition from his past ages of "sensing" and repeating and go forward into the glorious age of "knowing" and creating.

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<sup>830</sup> Final paragraph on page 33 in the source text.

<sup>831</sup> Part Nine Page 22 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>832</sup> 'inviolable' is not in the original

<sup>833</sup> Part Eight Page 33 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>834</sup> "You remember that it was Doctor Russell who first gave the world the word "decentration"" in the original.

<sup>835</sup> Later on page 33 in the source text.

<sup>836</sup> Later on page 33 in the source text.

(328-9) The<sup>837</sup> few who have unfolded beyond primacy must help unfold the rest of the human race.

(328-10) At the<sup>838</sup> time of greatest need God will send you the balancing mate if you let no other motive creep in. Mismatings have been made because of motives other than mutual balance.

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(329-1)<sup>840</sup> Every<sup>841</sup> question and every problem can be solved by Balance. Every problem arises from interchange between two opposites extending from the zero of balance. Go back to that zero just as the bookkeeper in the bank extends his credits and debits from that zero until they balance. It is the Cause

(329-2) Every question<sup>842</sup> can be answered if you first meditate upon it after desiring the answer from within yourself.

(329-3) Once<sup>843</sup> again the world is confronted with {the}<sup>844</sup> Dark Ages. The human race is on {its}<sup>845</sup> road to mass slavery, {as}<sup>846</sup> it was from the 5th to 12th centuries. The descent {has}<sup>847</sup> been accelerated for fifty years. It will increase its {speed}.<sup>848</sup> A new

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<sup>837</sup> Part Three Page 43 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>838</sup> Paraphrase of page 42, part 3. Original: "Another wonderful thing about the need for a balancing mate is the fact that God will always send you to—or lead you to the exactly right mate at the time of greatest need if you let no other motive than that of need creep into your desire."

<sup>839</sup> (300-L) typed at top of page

<sup>840</sup> The paras on this page are numbered 222 through 228, making them consecutive with the previous page.

<sup>841</sup> Part Three Page 32 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man" Paraphrase.

<sup>842</sup> page 32 "I assure you that I am glad to answer any question you ask but it will be of greater benefit to you if you &c. "

<sup>843</sup> Part Nine Page 4 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>844</sup> "a swift plunge into" omitted in the PB text.

<sup>845</sup> "downward" omitted in the PB text.

<sup>846</sup> "which is the first step toward that degradation and degeneracy too horrible to describe which swallowed mankind from" omitted in the PB text.

<sup>847</sup> "of man toward oblivion has increased with alarming acceleration of speed for" omitted in the PB text.

dehumanising process has been begun by a new kind of {war}.<sup>849</sup> It is undermining the moral fibre {so}<sup>850</sup> {insidiously}.<sup>851</sup> It can be stopped {when}<sup>852</sup> man is enlightened with new {knowledge},<sup>853</sup> {which is here in God's Message in these lessons. Learn it and you can save the world from chaos. You have little time – only until 1960. You must first put the entire system of human relations into reverse by an organised educational process which will awaken the world. Then the power of universal law will work with you instead go against you. By 1960 the world will see the dawn of a new day in its human relations if it takes heed of this Message. Otherwise it will be too late. This is the crucial period which will decide the destiny of man and the decision is man's. Remember war is an effect. The cause lies in man.}<sup>854</sup>

(329-4) There<sup>855</sup> is a law of Nature which governs the rising and falling of men and nations and civilisations. Ignorance of it leads to tragedies and disasters. That is why we rise to great heights very slowly, but fall quickly.

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<sup>848</sup> “until the human race is blotted out by the” omitted in the PB text.

<sup>849</sup> “the new kind of enemy and the new kind of war which he does not understand” shortened in the PB text.

<sup>850</sup> “quickly, however, and” omitted in the PB text.

<sup>851</sup> “that he may be too weak to cope with it when he at last does comprehend it” omitted in the PB text.

<sup>852</sup> “however, when the CAUSE of it is comprehended and” omitted in the PB text.

<sup>853</sup> “needed for the transformation of all mankind” omitted in the PB text.

<sup>854</sup> This whole section is so heavily paraphrased I am hard-pressed to incorporate all of the original. Instead, here it is as it is in the original: “That new knowledge is here. God sent it to you in His Message to man which has been partly recorded in The Divine Iliad and these lessons. You have read the miracle of how The Message was sent to you in Lesson No. 7.

You can save the world from another deep plunge into chaos if you learn God's way of life and put it into practice in time—for you have but very little time. YOU HAVE BUT NINE YEARS [TO STOP MULTIPLYING THE CAUSE OF WARS, WHICH, IN THEIR TURN, ARE DEGRADING THE HUMAN RACE.]

In two of these nine years (by the end of 1953 you must [begin to] put the entire system of human relations into reverse by an organised educational process which will awaken the world to its danger.

The next seven years will be required to gain strength from [new knowledge of] the mighty power of universal law which will then work WITH you instead of AGAINST you.

By 1960 the world [could begin to] see the dawn of a new day in its human relations, if the world takes heed of God's saving Message. [We must make this start by the end of ]

From 1953 to 1960 is the crucial period which will decide the destiny of man—and the decision is man's. [handwriting unreadable in the original – said in the original itself!]

<sup>855</sup> Paraphrase of page 10 in the source text.

(329-5) It<sup>856</sup> may take years of suffering to recover after falling from a great height. This unknown law is the Law of Balance. A knowledge of it equalises stresses and tensions so that they do not exist. We have never had a balanced system of human ions. The universal brotherhood principle is voided by our unbalanced relations. We have always been divided into two unequal classes in which the essential values of life are taken by one class from the other. This causes disunity.

(329-6) "Despair<sup>857</sup> is not thy lot, O Man. It is happiness, which is even now in thee when thou knowest Me."<sup>858</sup> ... Take these words {from}<sup>859</sup> the Divine Iliad into {your}<sup>860</sup> {heart}.<sup>861</sup> What can save us?<sup>862</sup> ... There must be an immediate reversal of our present unfair and unethical basis of human relations, for in them is the seed of discontent which has set one part of mankind against other. There<sup>863</sup> is no other way that mankind can be saved, Spread this Message, live it, explain the Law of Interchange and Balance. Only<sup>864</sup> immediate practice of this law can save mankind from suicide.

(329-7) There<sup>865</sup> are many who believe that spiritual bodies can be summoned to earth by a medium.<sup>866</sup> ... But of what use is a body designed for the environment of earth

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(continued from the previous page) in one where it has no use? God's creations are

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<sup>856</sup> This appears to be a paraphrase of paras on page 10 of Part Nine Page 4 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>857</sup> Part Nine Page 32 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>858</sup> Three small paragraphs in the original omitted in the PB text.

<sup>859</sup> "God's Message of" omitted in the PB text.

<sup>860</sup> "the depths" omitted in the PB text.

<sup>861</sup> "and Soul, for within them lies the great answer to man's eleventh hour question:" omitted from in the PB text.

<sup>862</sup> 5 paragraphs omitted in the PB text.

<sup>863</sup> This is from page 52 in the source text!

<sup>864</sup> This sentence was not found in the source text.

<sup>865</sup> Part Ten Page 3 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>866</sup> "to talk to loved ones. Such bodies are said to appear fully clothed, with hair nicely combed as last seen forty years ago, who then engage in conversation regarding trifles of no import. It is strange that such believers do not think through to the root of things. Of" omitted in the PB text.

fitted to where they can manifest purposefulness. How ludicrous and illogical {to}<sup>867</sup> believe these spirits talk to loved ones, appearing as they were forty years ago in the same dress and flesh. It is absurd.

(330-1) Apply<sup>868</sup> this knowledge to build a more healthful, strong body under mind control, instead of sense control, and thus build {it}<sup>869</sup> into a perfect instrument for manifesting its Creator.

(330-2)<sup>870</sup> We are<sup>871</sup> more than just human beings placed on earth to manifest our humanity. We are spiritual beings placed on earth to manifest the One Supreme Being – and to know ourselves as That One.

(330-3) As<sup>872</sup> you become more and more accustomed you will find that you can remain in the exalted and ecstatic condition while you work at your creations of any nature.

(330-4) Love<sup>873</sup> is divided into pairs of opposites – giving and regiving. We cannot give to anyone individually without giving to the whole human race, nor, conversely can we hurt one human without hurting the whole human race.

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<sup>867</sup> The following appears to be a paraphrase of the previously omitted source text.

<sup>868</sup> Part Ten Page 15 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

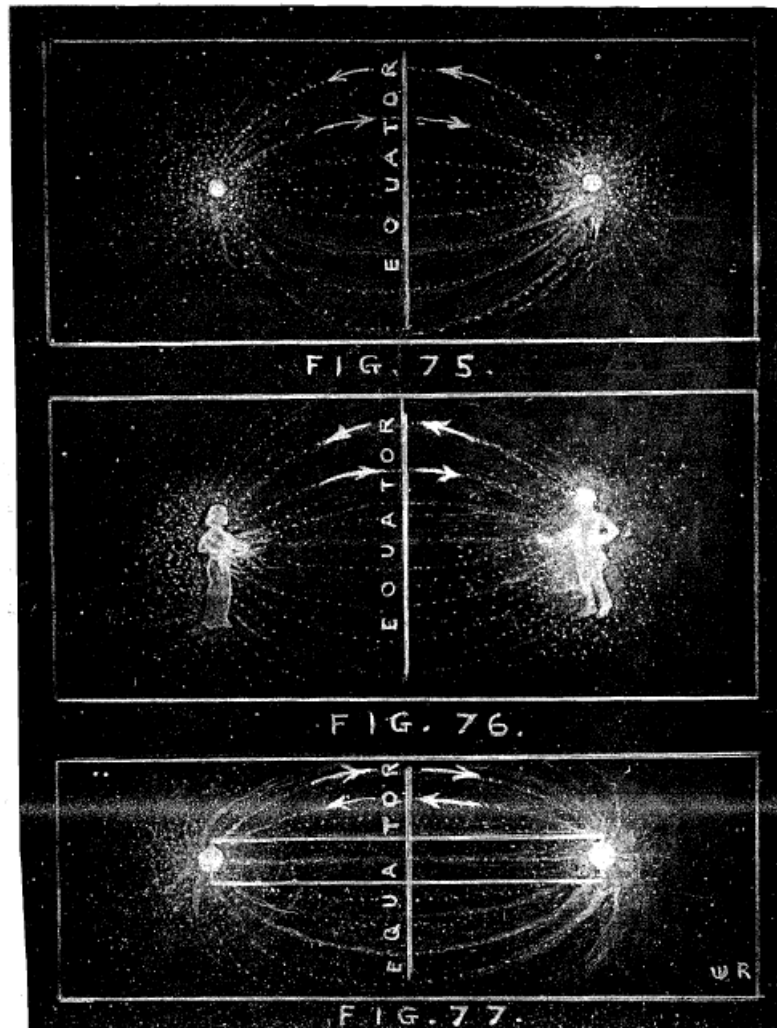
<sup>869</sup> “the human race” in the source text.

<sup>870</sup> The paras on this page are numbered 227 through 232-b, making them consecutive with the previous page.

<sup>871</sup> Part Ten Page 16 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>872</sup> Part Ten Page 24 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>873</sup> Page 33 caption in the source text.



(330-5) The earth<sup>874</sup> is not a huge magnet. It is a body formed into a sphere {between}<sup>875</sup> the north pole of one {magnetic}<sup>876</sup> wave and the south of another, It is the uniting of two halves of two magnets.

(330-6) Marriage<sup>877</sup> means the union of two wave-fields, and two centres of gravity into one.<sup>878</sup> ... Balanced mating brings one balanced condition to two opposed unbalanced ones.

<sup>874</sup> Page 39 in the source text.

<sup>875</sup> "from zero form, and back again to zero" omitted in the PB text.

<sup>876</sup> "electric" in the original.

<sup>877</sup> Top of page 42 in the source text.

<sup>878</sup> A number of paragraphs were deleted in the PB text.

(330-7) So<sup>879</sup> live your life that you do not yourself smother that Voice of Inner Awakening as the great mass of humans are perpetually doing who prefer to listen to the noises which vibrate their senses rather than to the silence of their all-knowing Souls – which are Still – and without vibration.

(330-8) Only<sup>880</sup> a few can balance their concentrative thinking with decentrative thinking, – and a more rare few can control their thinking from the still centre from which the pendulum of their thinking swings two ways between the positive and negative halves of their bodies.

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(331-1)<sup>882</sup> When<sup>883</sup> I tell you to write the desire upon your Soul I mean that until you do so you will not know it as a part of you. And when you so know it nothing can prevent its fruition, for all the law of the universe is yours to command to bring that desire to fruition.

(331-2) The<sup>884</sup> Father idea is expressed by the inward pulsation of the heartbeat of God's thinking and the Mother idea by the outward pulsation. One pulsation starts from rest in the magnetic Light at a zero point of desire, seeks a zero point of rest in the Light at the fulfilment of desire and returns to the zero point of its beginning to repeat it in endless sequences.

(331-3) The magnetic Light of Mind is balance and controls balance in all creating things. It centres all things from within and controls them from without. It is the surveyor and measurer of all desire for creative expression. It is the invisible Light of the spirit which can be located in all creating things but cannot be insulated, nor affected, by any material thing. It is Omnipotent, Omniscient, and Omnipresent. It is motionless, changeless, undivided, unconditioned, and dimensionless.

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<sup>879</sup> Page 26 (above the previous quote) in the source text.

<sup>880</sup> Later on page 26 in the source text.

<sup>881</sup> Handwritten notes at top of page "300-m"

<sup>882</sup> The paras on this page are numbered 233 through 237, making them consecutive with the previous page.

<sup>883</sup> Part Three Page 5 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>884</sup> Page 9 in the source text.

(331-4) Whenever<sup>885</sup> you ask for something, or desire something to take place, you naturally think of your desire being possibly fulfilled afterward. And you do not even feel sure of that afterward. You hope so, but are not sure. I wish to make it perfectly clear that you already have that for which you ask. It has already come to you simultaneously with your asking. That seems incredible – even amazing – but it is true, nevertheless.

(331-5) Think<sup>886</sup> of it this way. In God's undivided Mind universe the one whole idea of Creation is complete. It has no relation to time, sequence or separateness. When you ask for anything you are asking for a separate unit of that one whole Idea. In other words, you are separating from it that which you want – and that you can do timelessly in your Mind. You can vision it as a reality in your own undivided Mind universe. You can immediately know your idea and immediately fulfil it mentally. Thus visioning it as a concept is timeless. But you must realise that what you really want is to fulfil your desire physically. You want to give it a body. You want to manifest your Mind idea by taking it into the divided universe beyond the vision of it in

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(continued from the previous page) your imaginings. That means that you have to think your idea out of your timeless knowing into a three dimensional universe of time and space. You have to transform a substanceless form of Light which is a concept in your Mind, into a body which has the substance of light-waves which we think of as matter.

(332-1)<sup>887</sup> Anything<sup>888</sup> you ask of God is simultaneously answered in the thought universe in which you asked it. [While] asking it you already have it but do not know it. All you now have to do is to give it a body through equal cooperation with God.

(332-2) Every<sup>889</sup> male is also female, and every female is also male, for every unit of everything is polarised with both opposites.

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<sup>885</sup> Page 28 part 3 in the source text.

<sup>886</sup> Later on page 28 in the source text, after a paragraph about "the Divine Illiad" (by Russell)

<sup>887</sup> The paras on this page are numbered 238 through 243, making them consecutive with the previous page.

<sup>888</sup> Part Three Page 29 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>889</sup> Page 33 in the source text.

(332-3) A male<sup>890</sup> body may be preponderantly negative and a female body may be preponderantly positive. Homosexuality arises from such unbalanced conditions which began in the foetus. Alternation in sequential incarnations is a question of recorded desire for expression. To illustrate what I mean by this consider the musician whose every thought during a lifetime is concerned with musical rhythms. His Soul record would repeat itself in his desires and desires in the next incarnation. As to the sex of the body that depends entirely upon the interchange of the forming foetus, but strongly positive desires recorded in the Soul-seed will be reproduced with a strongly positive body, probably male, but if female would produce a very positive character.

(332-4)<sup>891</sup> Cosmic Consciousness means an awareness of the Cosmos – or Creation – and its processes and purposes.

(332-5) Ask<sup>892</sup> God about it. He will tell you for the answer is in yourself. No one can advise you who does not make your problem his very own, and that is too rare a happening. You cannot tell them the whole of your problem even if you try. The more you refrain from telling others about your problems and spend that time in communion with God the stronger you will become as your own leader.

(332-6) When<sup>893</sup> you start work in the morning you will find a period of freshness which will last for two or three hours of normal routine work. Staleness then sets in because you do not balance your concentrative effort. If you open up your thinking to a stopping point – expand it – stop

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(continued from the previous page) thinking of anything for just a few minutes you will find that you can go on for another period of two or three hours – and you can keep that up during a whole day of eight or ten hours if you take brief intervals of unwinding the tensivity of your concentrative thinking. Just stop and look out of the window – or off

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<sup>890</sup> Later on page 33 in the source.

<sup>891</sup> Part Three Page 34 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>892</sup> Later on page 34 in the source text; this is an answer to this question: “AT 65 I find myself in a quandary as to what to do to improve my personal economic conditions. My friends all advise me so differently that I do not know which advice to follow. Can you enlighten me?”

<sup>893</sup> Part Three Page 35 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>894</sup> Handwritten notes at top of page read: “300-N”

into the sky – for even a brief period and your tenseness will unwind just like unwinding a watch spring.

Your ability to utterly decentrate – even for a second – will multiply your power to concentrate. Have you noticed that a spontaneous speaker will sometimes pause for even one second – a blank look comes into his face for just that second of intense decentration in which he gets more “from the blue” than he can tell you in the next half hour.

He decentrated to seek inspiration and idea Timelessly, for him to unfold over a period of time All knowledge comes Timelessly but it takes time to express it.

Question. “Can you decentrate and continue to work?”

Answer. No, unless your work is pure automatic routine, such as working on an assembly line. The more creative your work is, which requires you to think, the more you need to decentrate to get more knowledge for you to think into form.

The inventor, business executive or musician whose work is creative absolutely must subordinate sensed existence to Mind. They must know before they think. A concept for what you desire to do must precede the thinking of it, and the thinking must precede the action of giving it a body. But you cannot continue to decentrate to conceive and give bodies to your thoughts at the same time unless your work is automatic and you are an automaton.

Question. “What do you personally do in your work to concentrate and decentrate?”

Answer. I take the most important work first. If that work is a portrait sitting I start it full of the vigour which follows a long night of decentration – which is rest from thinking – and rest of body, reinvigorated by two hours of walking, riding or skating.

I work for two hours, for experience tells me that I can do creative work for two hours. Then I stop, decentrate for a short time and can do

(continued from the previous page) equally well at something else for two hours – and I can do that continually for ten to fourteen hours without ever feeling fatigue.

During a two hour sitting I pause every half hour or so, (not timed by the clock but by my feelings) and decentrate fully. My favourite way of utterly relaxing is to go to the piano and improvise for a short period.

When I then go back to my sitting I see things “with a fresh eye,” to use a familiar term, which means that the prolonged period of concentration had dulled my perception during the half hour period of concentrative work.

(334-1)<sup>895</sup> {QUESTION:}<sup>896</sup> Why<sup>897</sup> is it we see, hear and feel things which seem real to us?

ANSWER: It is your sensed body which sees, hears and feels. You, the person, do not see, hear or feel. Your sensed body is motion. It is the moving electric record of thought

(334-2) {QUESTION:}<sup>898</sup> I believe it but I do not fully know it, for when I think of a hard bar of iron I think of it as pretty real. How can you help me know it more fully?"

ANSWER: A hard block of ice has the same seeming reality but it will disappear into the formless state it came from very quickly in the sunshine. And so will a bar of iron disappear into formless gases and the whole bar of iron will disappear if enough heat is applied to melt it.

(334-3) You cannot<sup>899</sup> fulfil your desire to command the law to work with you until you manifest your desire through action.

(334-4) Within<sup>900</sup> every electron, atom, sun or galaxy is a still centre from which point the desire to extend a body causes the extension of a body. That still centre of everybody is its Soul. It is where God, the Creator, takes his seat to unfold and refold that particular body in accordance with the One Law He has made by means of which He governs His divided universe of polarised electric opposites

(334-5) Man's<sup>901</sup> body is not one. It is composed of countless millions, or even billions of little spheres which are insulated from each other by space surrounding each one, just as the suns of heaven are likewise insulated from each other.

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(continued from the previous page)

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<sup>895</sup> The paras on this page are numbered 244 through 248, making them consecutive with the previous page.

<sup>896</sup> This is a question in the original so I added "QUESTION here. – TJS '15

<sup>897</sup> Part Three Page 39 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>898</sup> This is a question in the original so I added "QUESTION here. – TJS '15

<sup>899</sup> Part Eight Page 4 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>900</sup> Page 6 in the source text.

<sup>901</sup> Even later on page 6 in the source text.

<sup>902</sup> Handwritten notes at top of page read: "300-o"

Each visible sphere is one half of a body. Its surrounding cubic wave-field of space is the other half. Every one of these purposeful little spherical particles are centred by the still Light of God. That still Light is the Soul of each of the millions of bodies which form the body of a man.

(335-1)<sup>903</sup> Space<sup>904</sup> is not indefinite or infinite in measure nor is space formless. Space is the other measured half of everybody which floats in it, and that other half is not only measured but is bounded by a wave-field of definite form. God makes spherical bodies of visible dense matter surrounded by cubic bodies of invisible expanded matter. God then compresses His cube-spheres into many forms consisting of many cube-spheres. There are no other forms in Nature than these cube-spheres and sections of them. All spheroidal forms are spheres the making and unmaking, while invisible forms in space surrounding the visible spheres which centre them, are cubes and cube sections. All crystal forms in the chemical elements procure their visible forms from their invisible counterparts in space.

(335-2) Nature<sup>905</sup> balances all of her divided cycles. If the visible body “disappears” at twenty years of age it means only that the whole life cycle is shortened. The invisible half of the body shortens its rest period to balance the shortening of the “work” period. The youth who is killed “reincarnates” sooner than he otherwise would. Remember always that the time element in every cycle of every kind throughout all Creation is equally divided between its opposed halves. The two reversal points are equal. Action and reaction of [positive] and negative halves of polarised bodies are equal. Your inbreathing is equal to your outbreathing period.

(335-3) They<sup>906907</sup> spring from each other. They merge into each other. They interchange to become each other. They continue each other through each other. And so it is with each pair of opposites in all of God’s divided universe. Night is a continuation of day and dark continues light until dark again becomes visible light. Heat extends from cold, as cold contracts<sup>908</sup> to born it. Cold then extends from heat as heat expands to born it. Each continues the other as each becomes the other. There is no gap to no void to interrupt the absolute continuity of every effect of motion into its

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<sup>903</sup> The paras on this page are numbered 249 through 251, making them consecutive with the previous page.

<sup>904</sup> Part Eight Page 6 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>905</sup> Part Eight Page 17 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>906</sup> Page 18 in the source text.

<sup>907</sup> he’s talking about male and female bodies – I think! – TJS ‘15

<sup>908</sup> the underline is not in the source text.

opposite.

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(336-1)<sup>909</sup> The<sup>910</sup> sphere is the visible compressed half of the one polarised body. The cube is the invisible other expanded half. This one body form is in the making and the unmaking everywhere in the universe.

(336-2) All<sup>911</sup> other forms are combinations of cube-spheres, or they are cross sections of them, such as you see in crystal forms of the elements which are on their way to becoming true cube.

(336-3) The<sup>912</sup> sphere is the result of the concentrative pulsation of God's thinking which pulls inward from within to focus the light of God's thinking to a point of stillness, around which a thought body can be formed.<sup>913</sup>

(336-4) The cube is the result of the decentrative pulsation of God's thinking which thrusts outward from within to the stillness of the cube boundaries to produce the opposite effect which we know as "Radiation.

(336-5) But<sup>914</sup> why think of them as life and death? Why not think of them as the two expressions of life which are manifest in all things – Action and Rest from action.

(336-6) Around<sup>915</sup> each star you will see tremendous expanses of dark space. You think of that empty space as formless. You cannot possibly see a cubic form surrounding every perfectly spherical star. Your senses will not permit you to see them, but your Mind will permit you to know many things which your senses cannot possibly perceive.

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<sup>909</sup> The paras on this page are numbered 252 through 259, making them consecutive with the previous page.

<sup>910</sup> Part Eight Page 20-21 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>911</sup> Later on page 21 in the source text.

<sup>912</sup> One paragraph is omitted in the PB text. here.

<sup>913</sup> "This causes that universal effect, which we know as "gravitation," and the still point concentration is a center of gravity. GRAVITY MULTIPLIES POWER." omitted in the PB text. between these two excerpts.

<sup>914</sup> Page 22 in the source text; the "them" here is compression and expansion of the body. –TJS '15

<sup>915</sup> Later on page 22 in the source text.

(336-7) Q: "It has<sup>916</sup> often been suggested that a mother who dearly loved her son could come right back and be born as his own child. Is that possible?

A: No, it is not possible to come right back. Every cycle must be completed. The mother's cycle is not completed by the passing of her visible body. She must complete her cycle in her invisible body. If the visible half consumed fifty years it would take an equal period of time before a reversal of polarity could again bring the inner body into reappearance.

(336-8) The<sup>917</sup> fact is so well recognised that it has a name - thought transference. You can easily demonstrate that yourself. Sit in the room of a sleeping person whom you are close to, such as your wife. If you are exuberantly happy, thinking beauty in rhythmic music and such harmonious thoughts, you can make her sleep happily, and insulate her from inharmonious dreams. And she will awaken that way.

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(continued from the previous page)

It cannot be otherwise for this is a thought-wave universe and her Consciousness will respond to the rhythm and essence of your thought - which is happiness and balance - even if she did not awaken.

(337-1)<sup>919</sup> Ordinary<sup>920</sup> common sense, and the knowledge you already have will point out the absurdity of spiritualistic claims that someone's mother is in the room and wishes to speak to her daughter through the medium who makes these absurd claims.

(337-2) There<sup>921</sup> never have been intervals of peace without fear. There have been but truces between wars of nations, and between wars of men in their dealings with other men.

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<sup>916</sup> Page 29 in the source text.

<sup>917</sup> Page 31 in the source text; this is part of his answer to a question about communicating with the dead. - TJS '15

<sup>918</sup> Handwritten notes at top of page read: "300p" by hand.

<sup>919</sup> The paras on this page are numbered 260 through 267, making them consecutive with the previous page.

<sup>920</sup> Part Eight Page 31 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>921</sup> Part Nine Page 6 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(337-3) Fear<sup>922</sup> of hunger and insecurity has bred anarchy, nazism, communism, and Hitler-Mussolini-Stalin leaders of hate.

(337-4) All<sup>923</sup> of man's empires have been built that way, in violation of God's law – and God's law is now dismembering every empire that man has ever built for God's law fulfils man's desire by giving back to him that which he gave. Manmade war, and Nature's law is giving it back to him in kind, and in equal measure, just as Nature's law gives love back in equal measure when love is given.

(337-5) The<sup>924</sup> new insidious enemy is hate – hate in dehumanised man who waits – and works while he waits – to dehumanise you.

(337-6) It is the<sup>925</sup> same power which the enslaved half is now using against its conquerors to first enslave, then dehumanise until no semblance of divinity will be left in the human race.

(337-7) He is here in the free world<sup>926</sup> awaiting to enslave you – and to then dehumanise you. And he will succeed here as he is succeeding everywhere, unless we render him powerless through universal law working with us – when we know how to work with it – by reversal of the world system of human relations which caused this world tragedy.

(337-8) This<sup>927</sup> law is being fulfilled throughout the world today. The slave has arisen against the master. The oppressed have arisen against their oppressors.<sup>928</sup> Monarchs have been unseated from many thrones. Russian peasants have killed their Czar. Labour has arisen against its exploiters. Conquered nations have thrown off their yokes, and conquerors are begging bread from other nations.

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<sup>922</sup> Later on page 6 in the source text.

<sup>923</sup> Near the bottom of page 6 in the source text.

<sup>924</sup> Page 7 in the source text.

<sup>925</sup> Page 8 in the source text.

<sup>926</sup> Later on page 8 in the source text.

<sup>927</sup> page 11

<sup>928</sup> there is no period in the PB text. nor in the original but I added it anyway. – TJS '15

(338-1)<sup>929</sup> A United<sup>930</sup> civilisation is possible only when human relations are balanced in all transactions which have to do with the distribution of the values of life which all men persistently and constantly seek.

(338-2) The<sup>931</sup> vibrations caused by the winds and cyclones of man's wars are shaking man's growing structure with increasing violence and increasing danger. That is why civilisations fall so much more quickly than they rise. And that is also the reason why it is so much harder to shore up the falling structure of man when it has fallen as far as it already has, and will be impossible to save after socialisation and nationalisation of free enterprise in industry has rendered this one greatest balancing force of the world impotent. The complete impotence of industry and free enterprise is on its inevitable way.

(338-3) That<sup>932</sup> which has not been realised is that these truths are not just abstract statements, but LAW – inexorable LAW – which must not be violated without tragic reactions upon him who violates them.

(338-4) 1. The<sup>933</sup> foundation of God's universe is love – balance – unity.

2. The expression of love, balance and unity in Nature is in giving and regiving equally. Nature never takes. Man cannot take happiness or love. He can only give it.

3. God's law gives in equal measure to that which is given.

(338-5)<sup>934</sup> We, ourselves, were not at all concerned when Oswald Spengler warned us of what would happen to this civilisation in his book entitled "THE DECLINE OF THE WEST." The decline which has already happened in fifty years is far greater than that which he prophesied, and it has embraced the world, not alone the West.

(338-6) Not<sup>935</sup> so with the victims of the Russian inquisition. The tortures inflicted upon them are far greater than ever recorded in world history, for they not only torture the body but dehumanise the spirit of man by demoniacal attacks upon the Consciousness<sup>936</sup> which alone has given to man the awareness of the spirit which

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<sup>929</sup> The paras on this page are numbered 268 through 275, making them consecutive with the previous page.

<sup>930</sup> Part Nine Page 11 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>931</sup> Later on page 11 in the source text.

<sup>932</sup> Page 12 in the source text.

<sup>933</sup> Later on page 12 in the source text.

<sup>934</sup> Page 14 in the source text.

<sup>935</sup> Later on page 14 in the source text.

<sup>936</sup> There is a note in the margin by PB himself which I read as "S vs. C?;" – TJS '15

centres him.

(338-7) Nor<sup>937</sup> can we say that this happened on the other side of the world and could not happen here.

(338-8) But<sup>938</sup> you do not realise that any trend of the human race which manifests its nature anywhere upon the globe is certain to reach you.

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(339-1)<sup>940</sup> We<sup>941</sup> are doing nothing which is effectual for we do not know how to meet it.

(339-2) You<sup>942</sup> can meet it only by reversing your actions which are the cause of it. It is waste time in forming countless little peace groups, or in asking millions to pray to God to stop wars which men are making. Wars between nations are not man's whole trouble, they are but one phase of the rapid degeneracy which man is bringing upon himself. Man alone can stop his wars.

(339-3) If<sup>943</sup> you want to go to New York from Chicago you do not head west and pray to God to set you down in New York – you stop going west and go east. Nor do you expect wheat when you sow brambles. God fulfils the law. He gives what you desire when you work with Him to fulfil your desire

(339-4) Let<sup>944</sup> us consider some of the real dangers which are creeping unnoticed upon the human race for which we are providing no armament.

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<sup>937</sup> Top of page 15 in the source text.

<sup>938</sup> in the same paragraph as the above; "It is a scientific fact that everything which happens anywhere happens everywhere. You can prove this by tuning your radio in on London or Iceland, and you know that it is factual--" was omitted in the PB text.

<sup>939</sup> (300-q) handwritten top of page

<sup>940</sup> The paras on this page are numbered 276 through 286, making them consecutive with the previous page.

<sup>941</sup> Part Nine Page 15 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>942</sup> Same paragraph as the above, "The Divine Iliad Message is to give you the knowledge of how to meet it. These lessons are giving you the comprehension of how to effectually meet it" omitted in the PB text.

<sup>943</sup> Page 15 next paragraph in the source text.

<sup>944</sup> Later on page 15 in the source text.

(339-5) 1. Fear.<sup>945</sup> Fear to do the right thing because it might cost us something. We do not want another war. So we appease. We compromise with righteousness. We do not want to lose the lands which we stole [by]<sup>946</sup> confiscation or conquest.

(339-6) {1.}<sup>947</sup> Our greatest National<sup>948</sup> need is Courage.

(339-7) {2.} Class disunity<sup>949</sup> is the basic cause of the tremendous discontent of today. Lack of a feeling of security in the discontented is making our valued workers easy prey for communist propaganda.

(339-8) 3. Fifth<sup>950</sup> Column and Left wing Infiltration. The entire structure of our world civilisation is rapidly being undermined by human termites which gnaw at our foundations to overthrow our freedom.

(339-9) 4. The<sup>951</sup> threat of Freedom of person and free enterprise through the gradual absorption of personal rights and the siphoning of the people's earnings by centralised Government.

5. The reversal of the relation of man to State. We are far on the road to becoming puppets of the State with all of our movements and actions dictated by the State. England is much farther on that road than America.

(339-10) 6. The<sup>952</sup> threat of bureaucracy and the dole in America. The trend of all governments is in the direction of dictatorship.

(339-11) {7.} The increase of treason, disloyalty, greed, bribery and sabotage.

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<sup>945</sup> Page 15 in the source text.

<sup>946</sup> PB himself inserted "by" by hand – it is in the source text.

<sup>947</sup> Since the typist inserted some of the numbers in this list, I'm inserting them all for clarity. – TJS '15

<sup>948</sup> page 15

<sup>949</sup> bottom of page 15

<sup>950</sup> Top of page 16 in the source text.

<sup>951</sup> Page 16 in the source text.

<sup>952</sup> Page 16 in the source text.

(340-1)<sup>953</sup> 8. The<sup>954</sup> increase of crime because of its partnership with those who have sworn to protect us from it.

(340-2) 9. Increase<sup>955</sup> of homo-sexuality and other sex perversions. Whenever luxury, idleness, and unbalanced conditions exist which encourage physical degeneracy Nature replies by multiplying the power of man to destroy himself, just as Nature multiplies man's powers of regeneration when man works purposefully in tilling Nature's soil.

(340-3) 10. Decline<sup>956</sup> in world culture, and the decrease in producing genius. Fifty years ago the art of the world was at a high standard. The English, French and American Salons were rich with the works of the great artists who then lived to give beauty to the world. Today the art of the world is ugly. The degeneracy of much modern painting and sculpture – and in other arts – has its roots in the sex degeneracy of many of those who produce it. The dehumanisation of part of the world has back of it the same cause which is degenerating the race culturally. That cause is sex perversion. Nature is taking a hand in giving back to man that which he gave to man. When man destroys himself Nature helps him fulfil his desire, for Nature is purposeful and eliminates that which is not purposeful. It is time that we knew this in order that we may meet and check it by working with Nature instead of against it.

(340-4) The<sup>957</sup> world was then divided into empires which had all been built by the sword. All were built up by conquest just as the ancient empires were built. The [world]<sup>958</sup> sought peace, happiness, power and prosperity from others, ignorant of the fact that everything which it had taken from others – including their peace and happiness – would be given back to the world in equal measure, life for life, agony for agony in fulfilment of God's law of Rhythmic Balanced Interchange in all of Nature's transactions.

(340-5) Great<sup>959</sup> Britain was a great and powerful Empire in 1900. She was a World Power of first magnitude.

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<sup>953</sup> The paras on this page are numbered 287 through 292, making them consecutive with the previous page.

<sup>954</sup> Part Nine Page 16 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>955</sup> Page 16 in the source text.

<sup>956</sup> This follows the above after the omitted sentence: "This danger to the world is a very grave threat to the whole race, not to just a small portion of it."

<sup>957</sup> Page 17 in the source text.

<sup>958</sup> PB himself changed "world's" to "world" by hand.

<sup>959</sup> Later on page 17 in the source text.

(340-6) Today<sup>960</sup> England is on rations – impoverished – weak and humble – her Empire breaking up – her best sons being killed – her titled class of aristocrats gradually being shorn of their ancient prestige –

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(continued from the previous page) their estates being sold or confiscated – the freedom of her people gradually being restricted. India and Egypt have revolted. Iran has repudiated her rights.<sup>962</sup>

(341-1)<sup>963</sup> All<sup>964</sup> of this in fifty years. Why? Because her enemies all rose up against her and smote her.

(341-2) Our<sup>965</sup> Empire began with a handful of men who came here to find freedom from persecution. These early American free men almost immediately began the persecution and slaughter of the free men whom they found here.

(341-3) We<sup>966</sup> gradually slaughtered the entire race of Indians and kidnapped thousands of Africans to enslave, just as our savage ancestors<sup>967</sup> did ages ago.

(341-4) All<sup>968</sup> empires were built with hate and fear. The building of them bred hate and fear. Cruelty and brutality have never yet made friends<sup>969</sup> – for love alone makes friends – and love has not yet come into the world.

(341-5) England's<sup>970</sup> degradation of China by the forced opium upheld by two cruel wars and the confiscation of Hong Kong, is now England's degradation. She now fears

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<sup>960</sup> A bit later on page 17 in the source text.

<sup>961</sup> Handwritten notes at top of page read: "300 r"

<sup>962</sup> "right" in the PB text.

<sup>963</sup> The paras on this page are numbered 293 through 300, making them consecutive with the previous page.

<sup>964</sup> Part Nine Page 17 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>965</sup> Page 18 in the source text.

<sup>966</sup> this follows the above after the omitted sentence: "They made enemieswho, in turn, slaughtered them."

<sup>967</sup> The original editor corrected spell "ancestord" to "ancestors" by hand.

<sup>968</sup> a little later on page 18

<sup>969</sup> hyphen is missing in the PB text.

<sup>970</sup> Page 19 in the source text.

the enemy she made to fear her – and she is humbling herself mightily in fear of losing Hong Kong and Asiatic holdings – which she will lose.

(341-6) The<sup>971</sup> Negro race whom we enslaved, are now counting the days when their outnumbering votes will enslave their masters and the beginning of the mongrelisation of the white race by intermarriage is now bringing a new worry into both races.

(341-7)<sup>972</sup> {*The business world of 1900 said:*}<sup>973</sup> “You cannot be honest and get rich so employ the law to protect you from the law. Forget altruism morals, ethics. You must survive. Foreclose on the widow or orphan. They are your prey. Business is business. You must look out for yourself. Let others look out for themselves. You are not your brother’s keeper.” That was our business policy up to the year 1925. It has modified a little since then, but where, in that policy is there the slightest iota of the universal Brotherhood of Man principle, or of love itself, upon which the universe is founded?

(341-8) Why therefore,<sup>974</sup> need we be astonished if civilisation disintegrates to a point beyond our control – a point which we surely will reach nine years from now – that is, in 1960<sup>975</sup> – only nine short years – unless we reverse our human relations?

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(342-1)<sup>976</sup> Where<sup>977</sup> in this outline of world policy can we find any trace of the Golden Rule which says: “Do unto others as you would have them do unto you?” Can you reasonably expect the God of Love to look down upon such fiendish cruelty and bless it?

(342-2) Why,<sup>978</sup> instead, do we not learn that if we give love we will be given love? When will we ever learn that the way to peace, happiness and prosperity is through love alone, and that the practice of hate will destroy us? Why not acknowledge now

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<sup>971</sup> Later on page 19 in the source text.

<sup>972</sup> Later on page 19 in the source text.

<sup>973</sup> this phrase is from the previous sentence which starts this theme.

<sup>974</sup> Page 20 in the source text.

<sup>975</sup> “that is, 1960” omitted in the PB text.

<sup>976</sup> The paras on this page are numbered 301 through 309, making them consecutive with the previous page.

<sup>977</sup> Part Nine Page 20 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>978</sup> Two short paragraphs omitted here in the PB text.

that we are still barbarians with a desire in us to unfold our spiritual natures in our perpetual search for peace and happiness? Man's spiritual nature is essentially good. He has not yet found his spiritual nature. For ages he has been living in the material body, fulfilling the demands of his sensed physical body.

(342-3) The seller<sup>979</sup> who gives less than he fairly should to his buyer does not add to his gain. He has but bred distrust which may lose for him many buyers. If he gives more than is expected of him, more will be regiven.

(342-4) THE SUPREME LESSON OF LIFE<sup>980</sup> is to learn how to give with love. There is naught else to learn. Man who but takes belongs to the jungle.

(342-5) We have<sup>981</sup> built our unstable civilisation by dividing the peoples of the earth into two unequal classes and forced upon these two classes an inequality of interchange in all of life's values. This inequality of divided mankind has resulted in a disunited and discontented race of humans who hate and fear each other.

(342-6) Disunity on a world-size<sup>982</sup> scale causes wars on a world-size scale, but we have continuous wars everywhere, in every human relation, because of disunity arising from discontent in our small scale human relations.

(342-7) Unity<sup>983</sup> in the home is impossible without love given and regiven equally.

(342-8) In<sup>984</sup> Industry we have divided the producer of goods into owner and worker unequally. Owners have exploited workers for selfish purposes. There can be no other result than the discontent and disunity which has caused the vast worker-world to rise up and slay the world of owners who have taken un-equally from the product of both.

(342-9) Work<sup>985</sup> is noble, and nobility attaches to him, who thus serves man, in greater measure than to the titled aristocrat who does not serve him.

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<sup>979</sup> Page 23 in the source text.

<sup>980</sup> Later on page 23 in the source text.

<sup>981</sup> Page 24 in the source text.

<sup>982</sup> Later on 24 in the source text.

<sup>983</sup> Even later on 24 in the source text.

<sup>984</sup> Last paragraph on 24 in the source text.

<sup>985</sup> Top of page 25 in the source text.

(343-1)<sup>987</sup> Religion<sup>988</sup> is more disunited than any of the essential elements of life. A united world cannot grow out of a disunited one.

(343-2) Religion<sup>989</sup> has too many Gods, too many creeds and doctrines which are a source of continual war between the followers of all of them. Man needs religion vitally, but it must be a unified religion which worships but One God, the God of Love.

(343-3) We<sup>990</sup> cannot, therefore, look to religion to save us from the chaos toward which we are heading. Nor can we look to Government.

(343-4) Government<sup>991</sup> is divided unto itself into parties which have different ideals and different motives. Likewise the separate units of each party have different ideals and motives.

(343-5) Government<sup>992</sup> is, likewise, unbalanced because of its masculinity. The balance which comes from husband and wife working together with the equality which love alone gives, is lacking in Government. The positive element which desires to draw everything unto itself, is not balanced by the negative spiritual element, which desires to extend that which it is to others throughout the nation. Until the spiritual element which is stronger in women is added to Government to balance the material element, we will always have the disunity which comes in everybody where the man is supreme and woman is ignored.

(343-6) War,<sup>993</sup> and more wars, are helping Government to siphon the earnings of its people into its treasury for its own selfish purposes, which is to rule the people for the Government instead of for the purpose of serving the people.

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<sup>986</sup> Handwritten notes at top of page read: "300 s"

<sup>987</sup> The paras on this page are numbered 310 through 316, making them consecutive with the previous page.

<sup>988</sup> Part Nine Page 25 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>989</sup> The next paragraph on 25 in the source text.

<sup>990</sup> Later on page 25 in the source text.

<sup>991</sup> The next paragraph on 25 in the source text.

<sup>992</sup> The next paragraph on 25 in the source text - several sentences criticising Washington DC and the US government omitted in the PB text.

<sup>993</sup> Page 26 in the source text - a paragraph stating that the Government is the enemy was omitted in the PB text.

(343-7) Statesmen<sup>994</sup> are becoming more rare as power politicians multiply so menacingly. Honourable men in office are more frequently resigning rather than either becoming tainted by the practices of government, or closing their eyes to them. Likewise, men of high integrity are not so eagerly seeking office as they did in the days when office in government was a high honour attended with dignity which only the qualified could fulfil. Where is this dignity of office today? Where is the necessity for highly qualified men of unquestioned honour? Dignity has vanished from office. The least qualified are occupying high posts at high salaries. These are not needed for service to the people. They are needed for service to power politics to bolster the plan

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(continued from the previous page) of power politics to render the people helpless against their ultimate rule. Immoral use of the power to tax is weakening the people and multiplying the power of government to enslave the people.

(344-1)<sup>995</sup> If we<sup>996</sup> keep this country free from the socialist and communist trend for nine years, and use that nine years to unify industry upon the lines laid down in this chapter which conform to God's One Law, the rest of the world will emulate our example gradually and help to reverse our present self-destructive system of human relations.

(344-2) A divided<sup>997</sup> house cannot stand unless balanced equally by equal swings of its pendulum between its two interchanging conditions. It is also written to demonstrate that unbalance multiplies at a terrific ration, one it is given enough of an impetus. Corruption, for example, spreads its corruption to the honest who find their very survival threatened unless they either yield, or compromise by closing their eyes to it all. This multiplication of speed toward degeneracy is just one more of the accumulating causes of our rapid world plunge toward chaos.

(344-3) There<sup>998</sup> could be no war based upon Giving. Wars of taking other peoples

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<sup>994</sup> Later on page 26 in the source text.

<sup>995</sup> The paras on this page are numbered 317 through 322, making them consecutive with the previous page.

<sup>996</sup> Part Nine Page 27 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man" The opening sentence of this paragraph was omitted in the PB text.; it is "Once step towards communism is socialism."

<sup>997</sup> Later on page 27 in the source text.

<sup>998</sup> Page 28 in the source text.

lands by force are fought with guns. The war of 1921 to 1928<sup>999</sup> was fought with money to take other people's money. It was a gambler's war – a get-rich-quick-without giving service war.

(344-4) Oligarchies<sup>1000</sup> with hundreds of thousands of bureaucratic slave drivers who have already begun to use their whips.

(344-5) Do you realise<sup>1001</sup> how well trained to use the whip are the slave drivers of iron curtain countries? Do you realise that they themselves must have all kindness drained from them until they become sadist brutes? These are well trained to dehumanise – and they must be inhuman to dehumanise.

(344-6) If<sup>1002</sup> you choose to take this lightly, as though it could not happen here, give thought to the fact that these many bureaucratic slave drivers of the future held the balance of power in the last election and dutifully elected the hand which fed them. We are creating a political machine to crush us instead of a government to serve us.

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(345-1)<sup>1004</sup> Freedom<sup>1005</sup> loses. Slavery wins. Bureaucracy wins. Chaos draws nearer.

(345-<sup>1006</sup>2) [Autocratic powers are needed for the fighting of wars.]<sup>1007</sup> More power is given-given freely with much faith.

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<sup>999</sup> PB has chosen to call this epoch "The War of Greed." – TJS '15

<sup>1000</sup> Later on 28 under War #4 (1928)

<sup>1001</sup> Top of page 29 in the source text.

<sup>1002</sup> the next paragraph after the following omitted sentence: "when this country is behind the iron curtain you will know how thousands upon thousands of free men just like you have lost all awareness of their Souls."

<sup>1003</sup> Handwritten notes at top of page read: "300 t"

<sup>1004</sup> The paras on this page are numbered 323 through 330, making them consecutive with the previous page.

<sup>1005</sup> Part Nine Page 29 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

This refers to WWII which he calls WW 5

<sup>1006</sup> Later on page 29 in the source text.

<sup>1007</sup> PB himself moved "Autocratic powers are needed for the fighting of wars." from after "much faith." by hand. – placing this statement in its proper order.

(345-3) God<sup>1008</sup> has given us His full directions for saving the world, if we will but stop working against His One Law and work with Him. We will tell you His plan as He gave it in His message of the Divine Iliad. You must either listen to it or perish. There is no other way. God's law works. It never fails. Man cannot continue to work against it and escape its results. Therefore, we say, awaken and act. It is not yet too late.

(345-4) He<sup>1009</sup> must bring balance into his dealings with man. He has not yet discovered that he must balance his dealings with man, for he has not yet discovered man. Nor has he discovered his relation to man, nor the Law which governs that relation.

(345-5) If such<sup>1010</sup> interchange between men is not balanced there will be a deduction from abundance, and from happiness, and from peace and prosperity equal in measure to the unbalanced interchange.

(345-6) The bargain<sup>1011</sup> has already been made for him by God's One Law of Rhythmic Balanced Interchange between every pair of opposites in every transaction of Nature.

(345-7) Man<sup>1012</sup> has but one price with man for service interchange, and that price is Equality In Regivings For All Who Give. He who gives a little, little must be regiven but its value must be equal to the value of service given.

(345-8) He<sup>1013</sup> who takes more than his balanced share and pays less to the producers of his wealth fills chests with useless gold which both impoverishes him and all the world of men, for the worker also consumes – but what can a consumer buy with an empty purse?

(345-9) {He<sup>1014</sup> is referencing the example of the difference between walking on the ground and walking on a narrow board several feet above the ground – one is easy and the other hard, even though the required act is identical.} That is why practically everyone runs into difficulties which cause disaster, or problems which they cannot solve. They try to bargain with balance to get just a little more on their side of the equator of their transaction. It never can succeed. No matter what bargain you make with man you both lose unless God's One Law endorses your transaction. Why try to Take – and Lose – when it is so much easier to Give and Win.

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<sup>1008</sup> Bottom of page 29 in the source text.

<sup>1009</sup> Page 33 in the source text.

<sup>1010</sup> Later on page 33 in the source text.

<sup>1011</sup> Page 35 in the source text.

<sup>1012</sup> After a skipped paragraph on page 35 in the source text.

<sup>1013</sup> The next paragraph on page 35 in the source text.

<sup>1014</sup> Page 36 in the source text.

(346-1)<sup>1015</sup> Man<sup>1016</sup> must cease competing with man. The familiar quotation: “Competition is the life of trade” is not in accord with The Brotherhood of Man principle. Cooperation is in accord with it. Competition impoverishes both who compete, while cooperation enriches.

(346-2)<sup>1017</sup> He alone loses whom {misrepresents}.<sup>1018</sup> Likewise, he who prevents his neighbour from freely selling his product by creating a condition of monopoly will lose that which he would protect.

(346-3) Each<sup>1019</sup> man interchanges with every other man and the welfare of each man is dependent upon the nature of interchange of the whole. Each man’s welfare is every other man’s responsibility. The sum total of each man’s giving determines the standard of man’s civilisation. What you are doing this moment affects the welfare of every man on this planet.

(346-4) Henry<sup>1020</sup> Ford expressed this thought by saying that the failure of an unknown plumber in a remote village meant one less car sold by him, which means less steel, manganese and other metals and parts from all over the world, even to oils gathered by Chinese coolies. The world of man is all One Brotherhood. What any man does to another he does to all men. Each person is the same person.

(346-5) A powerful<sup>1021</sup> group of men and women who are sufficiently united in purpose, whose members run into many millions, can alone save our present civilisation from slavery. Which element of our civilisation is strong enough to meet these qualifications? The obvious answer is Industry.

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<sup>1015</sup> The paras on this page are numbered 331 through 337, making them consecutive with the previous page.

<sup>1016</sup> Part Nine Page 36 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1017</sup> Page 37 in the source text.

<sup>1018</sup> “represents” in the PB text. —has to be a typo —TJS ’15

<sup>1019</sup> Later on page 37 in the source text.

<sup>1020</sup> The next paragraph on page 37 in the source text., after the omitted sentence: “Likewise, the good or ill of any man on this planet affects every other man, from a child in its cradle to a king on his throne.”

<sup>1021</sup> Page 38 in the source text.

(346-6) American<sup>1022</sup> Industry is now the greatest world-power, numerically and financially.

(346-7) Mr<sup>1023</sup> Watson<sup>1024</sup> being thoroughly in agreement with my principles of higher ethics in human relations – which were founded upon Natural Law – asked me to address his directors and executives to convince them of the scientific basis for his altruism. This talk was the beginning of twelve wonderful years of my association with Mr Watson in building a code of ethics based upon his ideas, and scientifically interpreting them into a working philosophy which has so ably proved the practicability of Service First in earning power, that IBM has never been in the red, even during dark depression days.

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(347-1)<sup>1026</sup> This<sup>1027</sup> could be done at once if ten of the many great Minds within Industry could see the over-all picture at once – as a whole – and institute a procedure which would make it reach its maximum quickly, instead of the slow experimental way it has been painfully following through inability to see the problem as a whole.

(347-2) Why<sup>1028</sup> do we think it will not happen in America when the seed of it is sprouting visibly in every department of American life? Comprehension and a Realisation of our danger can stop it if we but have the Courage to apply our knowledge. The weapon for it is in our hands.

(347-3) Ten<sup>1029</sup> united men who comprehend the power of Universal Law when you work with it, could institute a quick educational procedure which would unify eighty millions of people within a few months.

(347-4) That<sup>1030</sup> momentous decision shall be that the division of profits made by

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<sup>1022</sup> After a skipped paragraph on page 38 in the source text.

<sup>1023</sup> Page 40 in the source text.

<sup>1024</sup> Referring to "Thomas J. Watson," President of IBM and of Kiwanis.

<sup>1025</sup> Handwritten notes at top of page read: "300 u"

<sup>1026</sup> The paras on this page are numbered 338 through 342, making them consecutive with the previous page.

<sup>1027</sup> Part Nine Page 42 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1028</sup> Page 43 in the source text.

<sup>1029</sup> A little later on page 43 in the source text.

<sup>1030</sup> Page 48 in the source text.

owners and producers in Industry, shall, henceforth be mutually shared equally, in harmony with the Universal Law of Rhythmic Balanced Interchange which inexorably governs every transaction, great and small in Nature's whole Universe. To apply the law of Rhythmic Balanced Interchange, this division means that after all expenses of operation are paid, including amortisation of – and addition to – capital investment, a proper reserve set aside and salaries of all workers paid, the net amount, which is the actual profit made by the mutual service rendered by all workers, is to be equally divided, one half going to be Owner which is Capital – either as an individual, partner group or stockholder group, and the other half to be divided pro-rata, as a percentage above salary, for each worker in the entire plant, inclusive. By workers we mean all who give active service, whether they presidents, directors, managers of sales or other departments assistants, stenographers, bookkeepers, salesmen, and other office help and all workers in every department who create the product, including even the least paid porters or sweepers.

(347-5) Modern<sup>1031</sup> education teaches students to remember and repeat information concerning effect. Instead of that it should teach them to think and to know the cause of those effects.

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(348-1)<sup>1032</sup> There<sup>1033</sup> are many others who think of great humans as “ascended masters.” These spirit beings supposedly dwell above the earth and are presumed to guide the people of earth. You should dismiss all such thought from your thinking, for they are but conjurings of the senses – not even of the Mind of man. They are not based upon knowledge. The senses alone have conjured them. It would be a tragic and cruel thing if such things were true. How much more beautiful to know that your loved ones may be back on earth, instead of floating around indefinitely in the sub-zero space. Is it not more beautiful to think of your mother as being reborn into your own family, which is quite possible. So many people think of rejoining their loved ones after they pass on. How impossible this would be. Suppose your mother died when you were a child, and you died at eighty How would she know you? Also if that idea were possible she would seek her own parents, who also would have sought theirs for thousands of generations back. You see, therefore, that this is not only impossible but is a most

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<sup>1031</sup> Page 49 in the source text.

<sup>1032</sup> The paras on this page are numbered 343 through 346, making them consecutive with the previous page.

<sup>1033</sup> Part Ten Page 4 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

illogical theory.

(348-2) Every<sup>1034</sup> Creating Body Is Divided Into Reversed<sup>1035</sup> Opposites. Do you not see polarity in this effect? And do you not also know that polarity is the division of One into a seeming two reversed opposites of each other which simulate the One? And do you not now thoroughly understand that everybody ever created is polarised into its positive and negative counterparts, each being the reversed opposite of the other.

(348-3) Nowhere<sup>1036</sup> in this universe can you get away from that. Mind knows, and Mind-knowing is undivided. And Mind thinks and Mind thinking is divided into concentration-decentration sequences.

(348-4) Instead<sup>1037</sup> of thinking of it as something which is growing try to imagine it as a positive image which is being photographed into its positive form from the negative form which surrounds it. Now try to think of it as a "time exposure." Just as it takes time to project light through a two dimensional negative to print a positive, so likewise, it takes time for light-waves in space to "gravitate" toward the centre of desire which the seed is. Consider your own body, for example. It took millions of years of desire of your Soul to build your body, one little thought at a time – one little desire at a time. You cannot reproduce it instantaneously, it

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(continued from the previous page) takes time. It takes about forty years for your negative body to "print" a positive one, and another forty years for the positive to "fade out" into its negative.

(349-1)<sup>1039</sup> In<sup>1040</sup> other words it takes Time to project the timeless zero of Idea into a three dimensional time-space universe of motion to build a negative and positive pair of bodies which eternally interchange to manifest idea of thinking Mind. Time is

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<sup>1034</sup> Page 6 in the source text.

<sup>1035</sup> "Revered" in the PB text. but that's a typo (not that the original makes more sense). –TJS '15

<sup>1036</sup> Page 9 in the source text.

<sup>1037</sup> Page 11 in the source text.

<sup>1038</sup> Handwritten notes at top of page read: "300 v"

<sup>1039</sup> The paras on this page are numbered 347rough 351aking them consecutive with the previous page.

<sup>1040</sup> Part Ten Page 12 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

represented by waves of motion which pump-pump-pump.

(349-2) Knowledge<sup>1041</sup> can be acquired only through desire of the Soul. There is no other way. To acquire knowledge you must ask God for it. You must transcend humanity to ask God for it. You must forget your body and transcend your senses to ask God for knowledge. You must be wholly Mind to commune with Mind.

(349-3) Meditation is the bridge which the human must cross to transform the information which his senses have recorded upon his brain into knowledge which centres him in the Light of his universal Self.

(349-4) One<sup>1042</sup> whose Soul responds a little to that which is spiritual in music is reinspired in the measure that his Soul is touched by the Soul of the composer. If such a one carries the memory of that music into his meditation he awakens his own genius more and more deeply by such meditation.

(349-5) They<sup>1043</sup> show merely that the senses have observed what are presumed to be facts of motion, not realising that all motion is illusion – all of it – not just such familiar illusions of perspective as the seeming fact that railroad tracks meet on the horizon or that humans seem to grow smaller as they walk away from one. To reason from such observations does not give one knowledge. It merely increases one's ability to guess logically. Further evidence of the impossibility of gaining knowledge through the senses without a spiritual transformation of sensed observation into Mind-knowing through meditation, lies in the searchings of science for such hidden secrets as the shape of the universe, which has no shape, or the relation of time to the universe, the time of its beginning and probable ending, when time in itself is an illusion, its forward flow being cancelled by its backward flow – or the search for the life principle in some germ. One might as well cast nets in the sea for oxygen as to continue that search, for the life principle is not in matter nor motion.

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(350-1)<sup>1044</sup> Sense-thinking<sup>1045</sup> is merely making use of the countless memory records

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<sup>1041</sup> Page 17 in the source text.

<sup>1042</sup> Page 18 in the source text.

<sup>1043</sup> Page 20 in the source text.

<sup>1044</sup> The paras on this page are numbered 352 rough 359, making them consecutive with the previous page.

which have been stored upon the brain and assembling them into varied forms. The brain is not the Mind. It is but a storehouse for memories of experiences of the senses. The brain does not know. It but repeats recordings of the senses. The brain remembers, repeats, assembles and rearranges memories, compares them, adds one to another, and reasons new combinations of things remembered by the senses which will do this or that. By an analytical comparative, synthesising process the senses will put things together which the senses have observed and remember.

(350-2) He<sup>1046</sup> who has arisen above his sensing and thinks from the still Light of his Mind has a vast power which those who think from the senses can never have. The world needs transcendent thinkers in all works of men, whether in the business, professional or cultural worlds. Sensed thinkers are materialists. Mind thinkers are idealists. Idealists are world leaders, not materialists.

(350-3) Mankind needs the spiritual thinker in all elements of life, not merely in the arts and other cultural<sup>1047</sup> elements.

(350-4) You<sup>1048</sup> will find that your Soul-awareness will make you forget the senses of your body as you think with full awareness of the Source of your thinking. That is what we mean by “working knowingly with God.” That is the trend of the unfolding race of man. That is what we mean by your spiritual relations with the spiritual Mind of the universe.

(350-5)<sup>1049</sup> He will gain telepathic powers of thought transference between the living present and the still living past Beings of earth. When you have attained that centre of Light which is the fulcrum of your thinking you have then also become the fulcrum of timeless World thinking, for all thoughts extend from that which you have Become.

(350-6) If<sup>1050</sup> all motion suddenly ceased the universe would be without form and void. It would then be One without the illusion of separateness.

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<sup>1045</sup> Part Ten Page 22 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1046</sup> Page 23 in the source text.

<sup>1047</sup> Page 23 part of the next paragraph in the source text.

<sup>1048</sup> Page 24 in the source text.

<sup>1049</sup> Page 27 in the source text. This sentence begins: “In other words, the more he can think negatively out from his body into the immensity of recorded thoughts in the wave-fields of space, the more”

<sup>1050</sup> Page 28 in the source text.

(350-7) In more<sup>1051</sup> simple words, thought springs from Rest at zero, seeks a point of Rest, and returns to Rest at zero.

(350-8) This<sup>1052</sup> one mechanical principle of desire for expression, followed by its equal reaction, is the pulse beat-or outward-inward breath of this living universe.

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(351-1)<sup>1054</sup> ...The<sup>1055</sup> entire universe is an extension of every other unit. That being factually so every action by anybody anywhere affects everybody by its reaction everywhere.

(351-2) When<sup>1056</sup> you have learned the greatest of lessons – which is how to Give – you will increase your abundance in the measure of your ability to give with [love]<sup>1057</sup> without any other motive than giving love. When you have learned that fact you will have learned that you are equally anode and cathode – equally radiative and gravitative – a balanced Mind controlling a balanced body. And as you learn this fact by practising it you will feel your power growing – your mental stature multiplying and your state of Mind reflecting the ecstasy of your knowing God in you as One.

(351-3)<sup>1058</sup> It is better to not mate than to mate with unbalanced opposites, for each unit of Creation is father and mother. Each is like a polarised magnet, as shown in Fig. 71.<sup>1059</sup> Each is complete in itself. Each has a positive and negative body and the power to concentrate and decentrate mentally. Mental interchange between positive and negative thought-bodies by balancing the two, is the only method of preventing a distracting unbalanced physical condition because of living too much in one's positive body and too little in its negative counterpart. An exalted mental state can entirely sublimate a physical unbalanced state if sufficiently assisted by joyous physical action. To anyone whose life and environment makes balanced mating impossible we say to

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<sup>1051</sup> Page 29 in the source text.

<sup>1052</sup> Later on page 29 in the source text.

<sup>1053</sup> Handwritten notes at top of page read: "300 w"

<sup>1054</sup> The paras on this page are numbered 360 through 363, making them consecutive with the previous page.

<sup>1055</sup> Part Ten Page 35 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1056</sup> Page 38 in the source text.

<sup>1057</sup> PB himself inserted "love" by hand – which corrects his ms to match the the source text.

<sup>1058</sup> Page 43 in the source text.

<sup>1059</sup> The first figure in this pamphlet is numbered 72 so... – TJS '15

you, live joyously, exaltedly, ecstatically in the zero universe of Mind-knowing. You can transcend your positively sensed body by decentration within the sense range of your negative body. Man is a spiritual Being. He need not necessarily live within his positive sense range. Deep meditation to find perfect attunement with Nature will make it possible for anyone to reply upon his own polarity and his own wave-field for a unified existence, and be freed from reliance upon the necessity of finding unity by extension of polarity.

(351-4) The<sup>1060</sup> whole process of winding light gyroscopically, and spirally into spheres in four efforts – then unwinding these spheres by four opposite efforts. Spheres occur only at wave amplitudes and the fact of its four positive and four negative efforts is the basis of the octave wave from which our spectrum,

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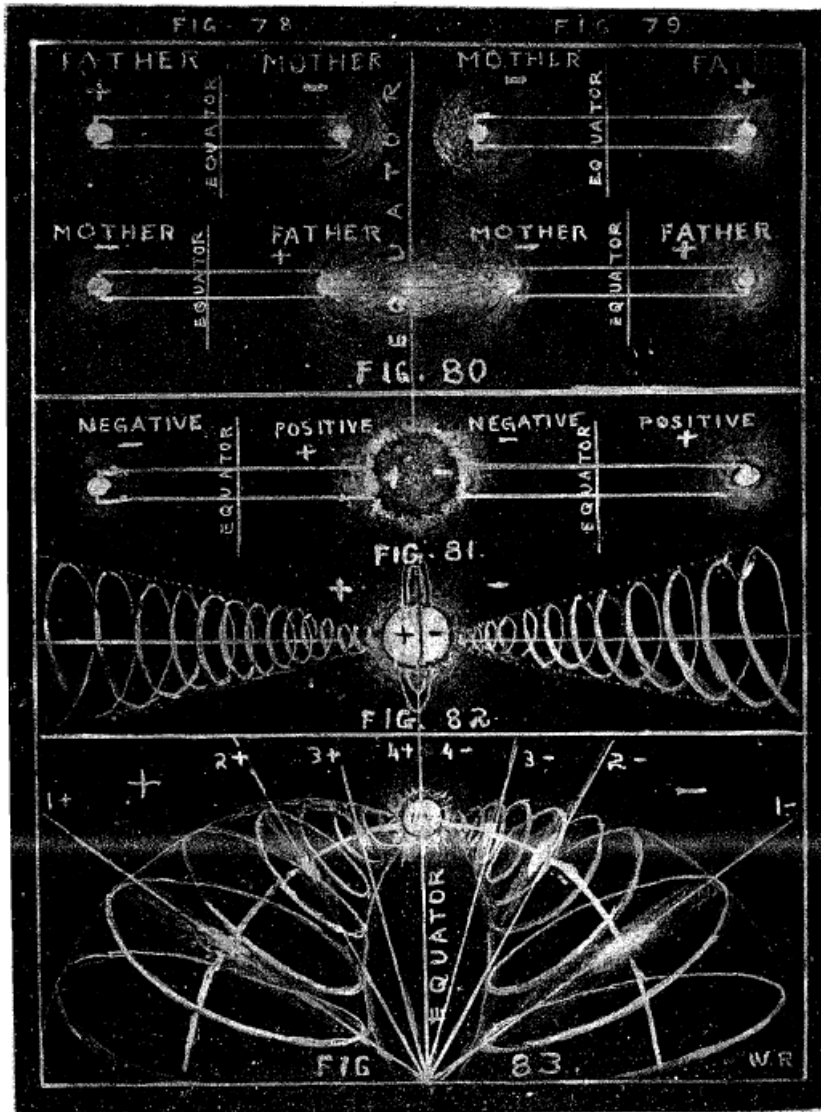
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(continued from the previous page) our octaves of the elements and our octaves of musical tones are derived. This 0, 1, 2, 3, 4, 4, 3, 2, 1, octave sequence constitutes the heartbeat of the universe. It is the basis of our musical rhythms, our chemistry, our mathematics, our symmetry of design of all animal, mineral and vegetable forms and of our colour spectrum of light. Within the octave light-waves of matter in motion lie all the secrets of Creation. To know the wave is to know God's secrets and His processes.

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<sup>1060</sup> Page 44 in the source text.. This sentence begins: "By studying this diagram (Fig. 83) in connection with Figures 84, 85, and 86, you may see" These four figures are inserted below the para for reference.



ILLUSTRATING THE FATHER-MOTHER PRINCIPLE OF BUILDING BODIES BY DIVIDING LIGHT INTO POLARIZED UNITS--AND REPRODUCING BODIES BY UNITING TWO WAVE-FIELDS OF OPPOSED UNITS INTO ONE. -- SEE TEXT.



ILLUSTRATING THE FATHER-MOTHER OCTAVE WAVE PRINCIPLE OF BUILDING PERFECT SPHERICAL BODIES OF INCANDESCENT WHITE LIGHT, BY WINDING BLACK LIGHT CENTRIPETALLY FROM ZERO, THEN UNWINDING IT TO ZERO.

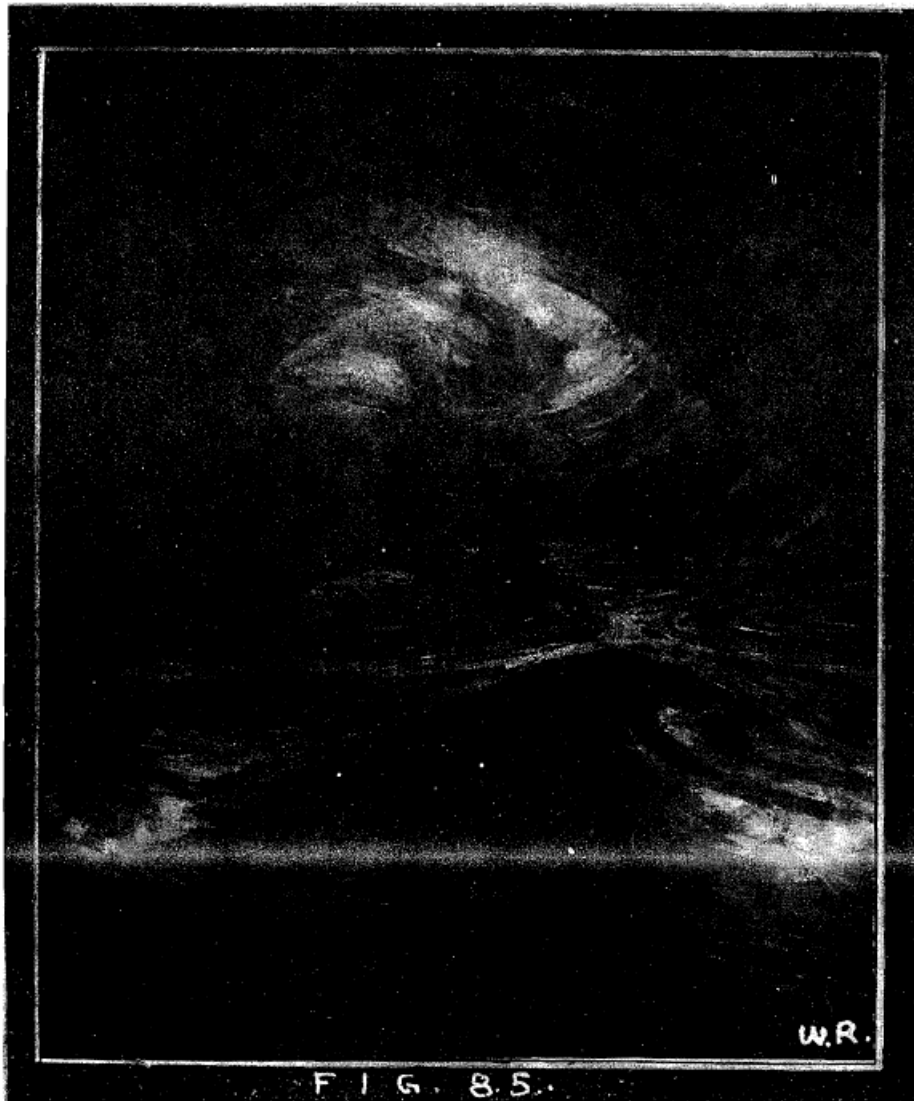
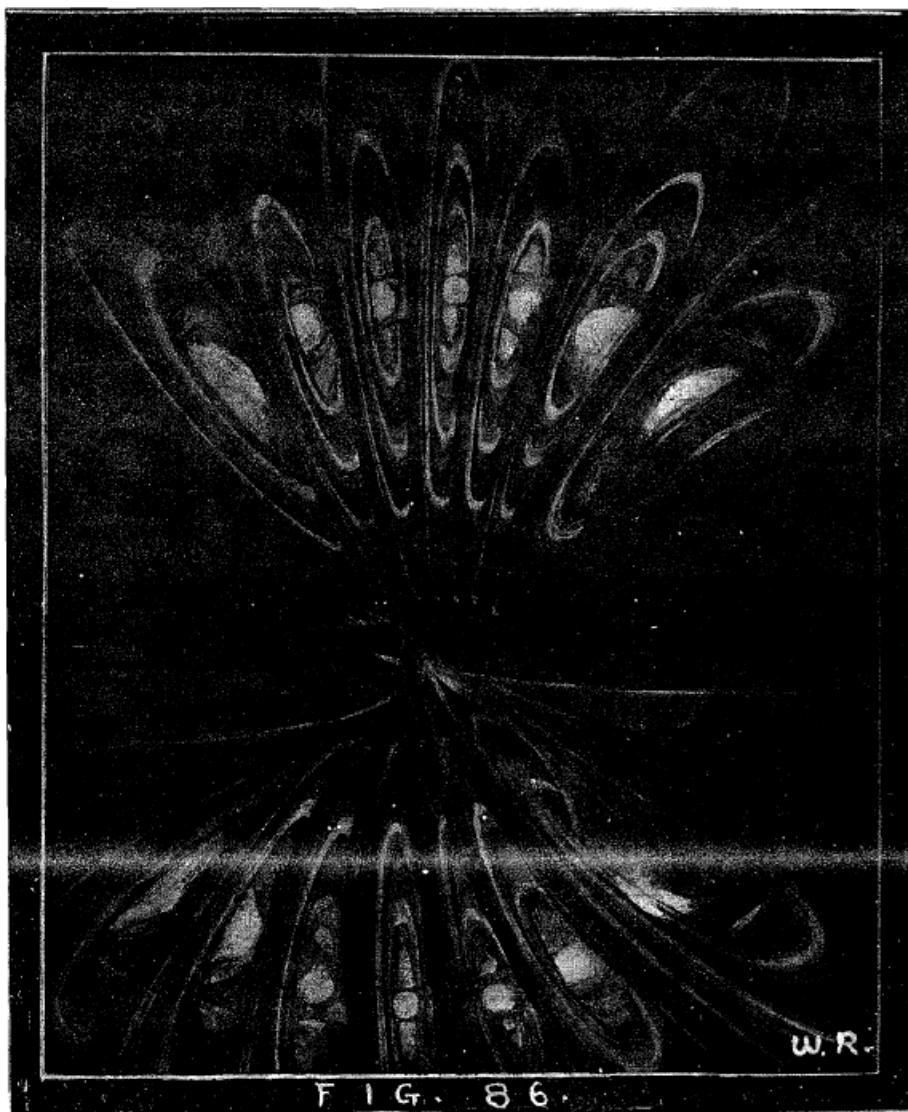


FIG. 85.

IN THE OCTAVE LIGHT WAVE LIES THE SECRET OF CREATION AND ALL OF ITS PROCESSES. AT THE LEFT ARE THE POLARIZED MOTHER-FATHER UNITS AND IN THE CENTER ARE FATHER-MOTHER HALVES UNITED IN MARRIAGE TO PRODUCE A PERFECTLY BALANCED SPHERICAL BODY.



CROSS SECTION OF OCTAVE WAVE ILLUSTRATING THE GYROSCOPIC SPIRAL PRINCIPLE OF MULTIPLICATION OF POWER BY ACCELERATING SPEED CENTRIPETALLY TO BUILD A SPHERE, THEN DIVIDING POWER BY DECELERATING SPEED CENTRIFUGALLY UNTIL MOTION IS AGAIN ZERO AT WAVE AXIS.

(352-1)<sup>1061</sup> Our<sup>1062</sup> senses are limited to seeing only one half of the effect. We see events in forward time only, hence we have sequences of events following each other like day and night. From this illusion of motion, due to limited sensing, Time is conceived. If

<sup>1061</sup> The para on this page is numbered 364, making it consecutive with the previous page.

<sup>1062</sup> Part Ten Page 48 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

our senses extended clear around the 360 degree circle we would sense a backward flow to time which voids its forward flow. You will more readily understand this, if you realise that the universe is a two-way radial extension from the Zero of the universal equilibrium. You cannot multiply Zero but you can Seem to. Nor can you divide Zero, even though it seems that you can. Try it. Zero simultaneously multiplied and divided by any number equals zero. Nature never multiplies potential without simultaneously dividing it equally. A solid is seemingly produced which the senses record – But – nature simultaneously creates an empty vacuous black hole of space around that solid which we call empty space. It is “empty” because it has given “fullness” to its mate. Each are equal. Our senses are part of that division – but our senses are not the whole of it. If they were, the whole range of it we would comprehend that we were but “day-dreaming” – imagining – thinking image forms from imagined idea – which is what God does to create this cosmic illusion. Creation is a wonderful and glorious vision but it has no more reality than the cinema you see in the theatre. That cinema consists of motion only – light in motion. Stop the motion and the motion picture would instantly cease. Likewise, God’s cosmic cinema would instantly cease if God stopped thinking. You ask the purpose of it all. From God’s point of view His purpose is to manifest that which He is in imagined form.

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(353-1)<sup>1064</sup> We<sup>1065</sup> would know it for what it is – a divine Idea – and we would know it timelessly – without change – without dimension – just as you can know an idea in your Mind timelessly. You can then think it into form if you wish – and that would take time, for as you think it into changing sequences you are also “creating” time as you are creating your thought – forms. You know, however, that they are but visions of your imaginings and have no other reality than that. Likewise, God knows that the universe is His vision, product of His thinking. From your own point of view what is your purpose? Your purpose is to so multiply God awareness in you that your purpose is God’s purpose. God awareness in you means becoming the Being which God is. As that awareness increases you then become Love, which you manifest by giving – and you become Truth and the Law of Balance which you control. When God awareness is complete in you you are the Creator of all that is because of your knowing your Oneness with the One.

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<sup>1063</sup> Handwritten notes at top of page read: “300 x”

<sup>1064</sup> The paras on this page are numbered 365 through 369, making them consecutive with the previous page.

<sup>1065</sup> Part Ten Page 49 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

(353-2) Question:<sup>1066</sup> “The God Mind, being omnipresent and omnipotent, would not the thinking that springs from that Mind be of the same quality – hence not illusion?”

Answer:<sup>1067</sup> No, it would not be the same quality – and it IS illusion. Mind is undivided, unchanging and motionless. The thinking Mind is divided, changing and in continuous motion. Motion cannot be stillness – sound cannot be silence – changing cannot be unchanging – but sound can manifest that which lies within silence – change can manifest the unchanging and the divided can manifest the undivided.

(353-3) If your<sup>1068</sup> senses could extend their range all around the cycle of any effect of motion all things would seem to stand still – and time would not be, because motion in one direction would be voided by the other direction.

(353-4) If<sup>1069</sup> your senses could see the whole of the effect at once – instead of a little of it at a time, you would never see sequences, hence you could not experience the sensation of time. More than that you could not even count beyond zero.

(353-5) QUESTION:<sup>1070</sup> “I want to do some work in the shock wards of our state asylum. Shortly after returning home a sudden depression overtook me which the strongest statements of truth would not eradicate. I felt a hopeless feeling within me, as if all

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(continued from the previous page) my years of seeking and trusting were turned to naught. We are admonished to visit the sick, comfort the seeming hopeless, and yet if we dare to turn a downward glance, we find ourselves pulled into that same condition. Must we who are learning truth and ever striving to keep the eye single upon the Source of our being ignore the call of the less fortunate? What is your advice on this?”

ANSWER: When you go to “comfort the sick” you go to give to them what they lack and you have in abundance – which is your love, your balance and your joyousness of God awareness in you. If you can succeed in giving it to them they will then have what you have in the measure of their ability to reflect your light.

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<sup>1066</sup> Page 51 in the source text.

<sup>1067</sup> “ANS” in the PB text.

<sup>1068</sup> Page 52 in the source text.

<sup>1069</sup> The paragraph after one omitted sentence, which is: “Your senses are a pendulum swingin from its fixed fulcru, but your senses do not see an invisible force which is equal to that of the pendulum which is swinging the other way.”

<sup>1070</sup> Page 53 in the source text.

Instead of your doing that you allowed them to extend their unbalance to you. You gave them nothing of your light because of your sympathy and other emotions which you thought would comfort them. In the Book of Healing and The Healing Principle in Vol. II of The Divine Iliad it is carefully explained that sympathy to an ailing person gives a recognition to the ailment, making of it a reality.

You let them reflect their absence of God awareness into you instead of the reverse. You must learn to insulate yourself against the ills of others by your knowing of your divinity instead of being a conductor of them by letting them pass through you and touch you in their passing.

One phrase in your question convinces us that you do not understand this principle. This phrase is: "a sudden depression overtook me which even the strongest statements of truth would not eradicate." This sounds like relying upon affirmations instead of knowledge. No matter what truths one may utter they are of no benefit whatsoever unless there is full knowledge of their meaning, and comprehension of their practice behind them. Affirmations are no more effective when uttered by a human being than they are when uttered on a gramophone unless they are uttered with knowledge of their relationship to Nature.

QUESTION: 1. "What are Dreams? 2. What is hypnosis? 3. Are these phenomena of any significance in understanding the nature of mind or the illusions of the sense perceptions?"

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(continued from the previous page)

ANSWER: Dreams are the result of not being fully asleep. Sleep means more or less lowering of voltage of electric potential passing through your brain – not Mind. The purpose of that lowering potential is to let your senses – not Mind – relax and rest for an interval.

In utter relaxation one cannot dream, for all of the memory records which are stored in the brain have no motivating force behind them to set them in motion. When you are fully awake, and have that full motivating force flowing through your senses, you can pick any record you choose from those stored memories, but when you are not quite asleep a little current flows through your stored records and awakens parts of many of them without your power to control them. This strange mixture is what you call dreams, and the clarity of them, or their vagueness, is dependent upon the power which motivates them, and the fact that they are uncontrolled.

Hypnotism is the power generated by one person to compel another to act in accordance with his own desire. In an inconspicuous manner you see hypnosis in

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<sup>1071</sup> Handwritten notes at top of page read: "355 y"

practice everywhere, a mother who thinks for – and rules – her son, or any strong character in any walk of life who controls weaklings by his greater knowledge and will.

Practice in the art of multiplying will power will strengthen one in this respect just as practice in exercising certain muscles will make them more powerful than others.

(355-1)<sup>1072</sup> These<sup>1073</sup> phenomena have significance in understanding effects of the senses but not of the Mind – for they are not mental. The whole of these teachings explain the difference between sensing and knowing.

(355-2) Another<sup>1074</sup> can but reinspire you to gain knowledge yourself, as another can awaken in you the power to heal yourself, but no other person can heal you himself, nor give you knowledge.

(355-3) God<sup>1075</sup> does not grow in potential. The potential of power which God has in His Being is the measure of Desire in Him to create His universe. The Omnipotence is unchanging. It does not grow more or become less. That unchanging condition is the zero of equilibrium and is the still fulcrum from which multiplied and divided power extends as a lever extends from its fulcrum.

(355-4) The mistaken<sup>1076</sup> concept that death of the “body” can be conquered and the “body” continue on forever must be erased from your thinking. Continuity of the positive body is not what conquering death means.

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(356-1)<sup>1077</sup> Deep<sup>1078</sup> meditative study will gain for you a possible thousand to ten

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<sup>1072</sup> The paras on this page are numbered 370 through 373, making them consecutive with the previous page.

<sup>1073</sup> Part Ten Page 55 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1074</sup> Page 46 in the source text.

<sup>1075</sup> Page 47 in the source text.. This is his answer to the question: “Does the Wholeness of God grow in potential through this divided and multiplied principle of Creation?”

<sup>1076</sup> Page 56 in the source text.

<sup>1077</sup> The paras on this page are numbered 374 through 381, making them consecutive with the previous page.

<sup>1078</sup> Part Ten Page 56 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man” This is a paraphrase; in the original it reads: Deep meditative study of Units 7, 8, and 10 will prepare you for the last two Units thereby gaining for you a possible...”

thousand years of comprehension in one lifetime instead of in a hundred or a thousand lives. Knowledge alone can bridge the gap to transcendency.

(356-2) We<sup>1079</sup> all have that spiritual radar, and some of us {are}<sup>1080</sup> beginning to feel it. We have even given it a name<sup>1081</sup> – Telepathy – but telepathy does not cover it fully – for telepathy means thought – transference, which is unfolding in the human race includes the thought of Universal Mind, whenever manifested.

(356-3) In<sup>1082</sup> our thought-wave universe “your own shall come to you” timelessly and endlessly so keep your Thinking balanced and filled with love and the universe will give back to you all that you give in bounteous measure.

(356-4)<sup>1083</sup> When you fully understand that what we call matter and motion are but electric thought recordings of all Mind-thinking – your thinking as well as God’s thinking – your power to control matter and motion as its creator instead of as its slave [will multiply.]<sup>1084</sup>

(356-5) He<sup>1085</sup> who can withdraw from the extensions of his sensing into the fulcrum of his knowing from which those extensions spring – and extend and retract them under full control of his will – becomes co-Creator with the universal One. He is the transcendent being who has become the fulcrum of his own power.

(356-6) You<sup>1086</sup> will not need to learn, for you will already know. The answer to any problem or the effect of any decision of yours should be within your comprehension before you start to do anything. That is what we mean by Mind-knowing instead of body-sensing.

(356-7) We,<sup>1087</sup> likewise, say to you that the measure of your own exaltation can never be achieved through desire alone. Desire must be accompanied by action – the action of effort to comprehend. Each effort of concentration, followed by decentration, makes comprehension more easy of attainment until there comes a time when flashes of

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<sup>1079</sup> Page 57 in the source text.

<sup>1080</sup> “are” omitted in the PB text.

<sup>1081</sup> “mane” typo in the original.

<sup>1082</sup> later on the same page; this sentence begins “Today and forever we send our loving salutations to you and remind you that” in the original.

<sup>1083</sup> Part Eleven Page 3 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1084</sup> PB himself inserted “will multiply.” by hand.

<sup>1085</sup> Later on page 3 in the source text.

<sup>1086</sup> Page 5 in the source text.

<sup>1087</sup> Page 6 in the source text.

comprehension come without effort. When that time comes know then that you are close to God. You are walking and talking with God. You will then be able to vision the ends of your undertakings before<sup>1088</sup> you have started their beginnings, and that is as it should be.

(356-8) The<sup>1089</sup> great secret of the division of the universal equilibrium into pairs of oppositely unbalanced conditions which motivate the universal heartbeat through desire for balance and unity.

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<sup>1088</sup> Misspelling corrected byLapiz typist

<sup>1089</sup> This is the caption for the illustration on page 8 in the original copied and inserted below – this image was not in the PB text. .

The ONE universal balance.

The  fulcrum.

Fig. 89.

THE FULCRUM AND LEVER PRINCIPLE IS THE BASIS OF ALL  
WAVE MECHANICS.



Fig. 90.

EVERY POINT IN THIS UNDIVIDED UNIVERSE OF INVISIBLE  
AND UNCONDITIONED STILL LIGHT IS A FULCRUM FROM WHICH  
A POLARIZED LEVER EXTENDS TO DIVIDE THE ONE INVISIBLE  
AND UNCONDITIONED LIGHT INTO TWO VISIBLE CONDITIONED  
LIGHTS OF MOTION WHICH CONSTITUTE WAVES OF MATTER.

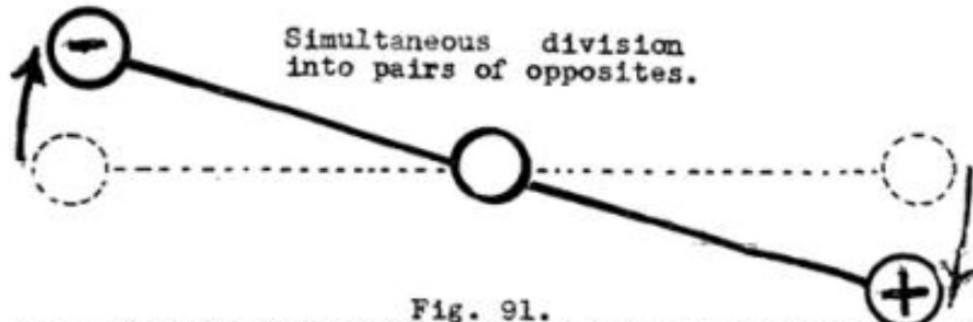


Fig. 91.

IS A COMPLETE WAVE-CYCLE SHOWING HOW THE LEVER OF MOTION  
SIMULTANEOUSLY DIVIDES THE ONE BALANCED CONDITION OF LIGHT  
INTO PAIRS OF OPPOSITELY CONDITIONED LIGHTS WHICH FOREVER  
SEEK UNITY OF BALANCE THROUGH REVERSAL OF MOTION AND  
SEQUENTIAL INTERCHANGE OF CONDITION.

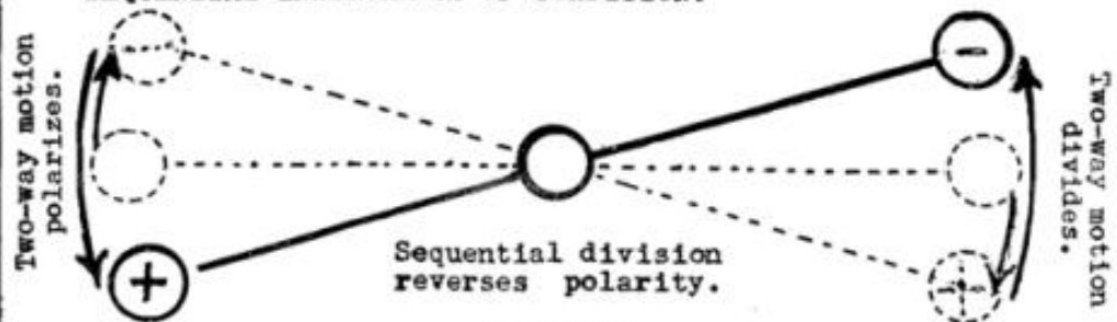


Fig. 92.

SHOWS THE REPEATED WAVE-CYCLE IN REVERSE WHICH COMPLETES  
THE PISTON STROKE OF THE UNIVERSAL HEARTBEAT BY WAVE  
TROUGH BECOMING WAVE CREST AND THE POSITIVE CONDITION  
BECOMING NEGATIVE.

W. R.

THE GREAT SECRET OF THE DIVISION OF THE UNIVERSAL EQUILIBRIUM  
INTO PAIRS OF OPPOSITELY UNBALANCED CONDITIONS WHICH MOTIVATE  
THE UNIVERSAL HEARTBEAT THROUGH DESIRE FOR BALANCE AND UNITY.

(357-1)<sup>1090</sup> One<sup>1091</sup> lives a more ecstatic, more masterful mental existence, makes fewer mistakes and does not experiment. Neither does he rely upon others for advice or influence.

(357-2) It<sup>1092</sup> means that your own divine knowing within you makes you the master of all physical effect, and you do not need to go to others for knowledge which is within yourself, nor do you need to experiment in any of the ways of life when the Law which governs that experiment is yours.

(357-3) The<sup>1093</sup> human element in the greatest among men will cause him to stumble, to make mistakes and to experiment when he need but turn about and seek his own divinity to again become master and live in the ecstasy of his own transcendency.

(357-4) For<sup>1094</sup> mismatings of humans can be as explosive and destructive as mismatings in the chemical elements. True matings are rare, exceedingly rare, but in true matings the two united ones are no longer the same individuals, working independently from the fulcrums of themselves. They are no longer themselves. They are truly one self, with but one fulcrum, one equator and one centre of gravity – or balance – both meaning the same thing. Together they can accomplish more than they could as separate beings. Together, or in such unity, they multiply all the power of one by the other one and bestow the total upon each, acting as one.

(357-5) Marriage<sup>1095</sup> between true mates means stability and balance of Oneness coming to two unstable and unbalanced conditions. Pairs of humans thus united as one do not become one only through the attainment of electric balance, they become one

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<sup>1090</sup> The paras on this page are numbered 382 through 387, making them consecutive with the previous page.

<sup>1091</sup> Part Eleven Page 11 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man” The first sentence of this paragraph is: “We have heretofore said that he who becomes transcendent through knowledge of how to express his desire lives a transcendent life. Such a..”

<sup>1092</sup> The next paragraph – top of page 12; one sentence omitted in the PB text.: “That is what we mean by living a transcendent life.”

<sup>1093</sup> Later on page 12 in the source text.

<sup>1094</sup> Page 13 in the source text.; this sentence starts with “When we say true mating, we mean matings between equal opposites of a pair,” in the original.

<sup>1095</sup> Page 14 in the source text.

Consciously, and Spiritually.

(357-6) This<sup>1096</sup> means that with any mismating there is always a residue of unbalance, always something which has been unsatisfied. This is as true chemically as it is with humans. When humans marry close mates, even if not true mates, they should endeavour to find a common balance between the two and make the best of it, for true matings among humans are rare. With the knowledge herein set down one may be enabled to use better judgment in the choosing of a mate by letting his heart influence his decision rather than any one of the many motives people have for choosing mates. The more you can find in a mate which is like yourself the more each of you will find balance in each other, for

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(continued from the previous page) the saying that one should seek his opposite in mating is not true to Natural law. In Nature like seeks like everywhere – not opposites.

(358-1)<sup>1097</sup> God<sup>1098</sup> gives you six mirrors of His still Light, all put together in the shape of a perfect cube. Within the six are three more mirrors of His Light, all three set at right angles to each other.

(358-2) “I give<sup>1099</sup> you free will to do as you wish within the six mirrors of My Light which balance and control your actions from without, and three more balancing mirrors within the six which control your actions from within. For I say to you that these nine mirrors of My Light are My Law, and they are also the means of enforcing My Law.

“These nine Light mirrors of zero curvature and zero motion are your limitations, and the measure of them is the measure of your desire. You may change their measure, and your limitations, by changing the intensity of your desire, but beyond these nine you cannot go in any direction without arriving at the zero of your beginning and ending.

“Whatever you do in My divided universe, whether good or bad, balanced or unbalanced, or helpful or hurtful within the boundaries set for you, will come back to you in the measure set by you for your own universe of your own desire.

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<sup>1096</sup> Top of page 15 in the source text.

<sup>1097</sup> The paras on this page are numbered 388 through 392, making them consecutive with the previous page.

<sup>1098</sup> Part Eleven Page 16 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1099</sup> Later on page 16 in the source text.

"For long aeons you have built your universe in your own image and desire. You have manifested that image of yourself for ages upon long ages, for you will not know Me in you. There will come a time when you shall begin to know the Light of Me in you. You will then manifest Me. You will then build your universe in My image.

(358-3) Naught<sup>1100</sup> of motion, or change, or unbalance, or curvature shall pass My equalising boundaries set for you and all mankind without being voided where My zero of rest ends all moving things, and begins them again at that zero of rest which is alone in Me."

(358-4) Our<sup>1101</sup> physical universe of motion consists of cube-sphere wave-fields, both majestic and microscopic, one within the other and without the other throughout a shapeless, boundless infinity of imagined space which is as unreal as the cosmic cinema illusions which are forever being cast upon it.

(358-5) The<sup>1102</sup> spiritual lesson which you may learn from this is that whenever you perform any action whatsoever you are dividing a balanced condition of rest into two

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(continued from the previous page) unbalanced conditions which must react upon each other, and interchange with each other to find the balanced condition of rest from which you extended them. That means that whenever you do anything, or say anything whether in your business or social life, you have set something in motion which is going to be good for you if you can keep its extensions in balance, or it is going to be bad for you, and cause you to face many problems, if you do not keep the interchange between the two in balance with each other.

(359-1)<sup>1104</sup> [The universe]<sup>1105</sup> is<sup>1106</sup> at rest as an equilibrium. To disturb that equilibrium

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<sup>1100</sup> page 17; the sentence begins: "What you do for yourself you do for all for all are ONE in Me You may reflect and extend your desire to all the universe to make a world of your desire with the desires of other men but.."

<sup>1101</sup> A little later on page 17 in the source text; the sentence starts: "Having had, and enjoyed this allegory or deceptive interlude let us now return to lesson form to better understand that"

<sup>1102</sup> Page 20 in the source text.

<sup>1103</sup> Handwritten notes at top of page read: "300 aa"

<sup>1104</sup> The paras on this page are numbered 393 through 395, making them consecutive with the previous page.

<sup>1105</sup> PB himself deleted "It" replaced to "The universe" by hand - this is to clarify the context of this passage

is impossible, but one can appear to disturb it by dividing it into pairs of oppositely unbalanced conditions which constantly interchange to keep in balance with each other. If you hurt yourself by losing your balance and falling, God is not punishing you for it. You are punishing yourself. God is not angry with you for hurting yourself, nor is He sorry for you. You have but had one more experience in trying to live within His orderly universe and each experience should draw you closer to God. To draw closer to God you must know His ways, for His universe is orderly and balanced. Your universe must likewise, be orderly and balanced.

(359-2) That is God's<sup>1107</sup> way. If He violated it ever so slightly there would be disaster of cosmic proportions in His heavens as stars, suns and planets crash together instead of continuing in their paths for ages, always being in balance with each other even to the weight of one milligram.

Why [does] a man's business crash – or why does he lose a friend – or become ill – or meet with an accident? The answer is all contained in that one word Balance.

(359-3) Then<sup>1108</sup> – go and talk to God about it. Ask God to work with you to fulfil your desire. Ask Him for the power and the substance to fulfil your desire. Ask Him also for the knowledge to work knowingly with Him. Ask also for His inspiration and His ecstasy so that your creation will be masterly and enduring. You will find yourself spending much time in meditation with God concerning your desire. You will talk much with Him. You will hear Him counselling you, thinking with you. Through your Inner Voice you may hear Him say: "In the measure you ask I will give, but I counsel you to ask little and learn to balance that before asking more."

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(360-1)<sup>1109</sup> As<sup>1110</sup> the measure of your desire grows, as it must grow if you work knowingly with God, the nine mirrors of Light grow with it to contain your growing idea. There is no limitation to the dimensions of your achievement so long as you work knowingly with God and do not ask for a larger measure at a time than your knowing

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<sup>1106</sup> Part Eleven Page 21 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1107</sup> Later on page 21 in the source text.

<sup>1108</sup> Near the bottom of page 21 in the source text.

<sup>1109</sup> The paras on this page are numbered 396 through 403, making them consecutive with the previous page.

<sup>1110</sup> Part Eleven Page 22 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

can keep in balance with the law of balance which those nine mirrors of Light must enforce.

(360-2) That<sup>1111</sup> is what Creation is – just a Mind-imagined journey from rest in the Light, to rest in the Light.

(360-3) Their<sup>1112</sup> reincarnation in their own pattern is as true regarding solar systems as they are regarding man, and all resolving-dissolving, living-dying, integrating-disintegrating things.

(360-4) Creation is an eternally continuous cosmic game of seesaw played between two electric body builders, destroyers and rebuilders which forever oscillate.

(360-5) Any force expressed anywhere simultaneously creates an equal and opposite force in reverse to void it – and to repeat it.

(360-6) The reason<sup>1113</sup> for this is because the entire basis of the principle lies hidden in the invisible universe beyond the powers of scientists to determine by research. Such knowledge can come only from the Consciousness of one who has been enabled to see the universe as a whole. Cosmic illumination makes that possible by not only freeing the mind from body limitations but by multiplying extra-sensory perception during the period of illumination to such an extraordinary extent that the sense perception reaches through the entire 360 degrees of the wave cycle, instead of but a small arc of that cycle.

(360-7) Do<sup>1114</sup> you also fully realise that there is no such thing as time in a universe of rest in which there is no sequence. Do you realise that sequence of vibrating wave motion is the only thing which makes you think that there is such a thing as time.

(360-8) Set<sup>1115</sup> your values on actual Reality and [do]<sup>1116</sup> not waste your life away by giving your thoughts and energies to a mirage. to a mirage, with the mistaken thought that there is substance in a mirage. It may help form your thoughts by imagining yourself witnessing a drama at a motion picture show. You first view an unchanging,

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<sup>1111</sup> Page 28 in the source text.

<sup>1112</sup> Top of page 29 in the source text.

<sup>1113</sup> Page 33 in the source text.

<sup>1114</sup> Page 35 in the source text.

<sup>1115</sup> Page 35 in the source text. In the original the sentence begins: “We shall not take space for a more involved and scientific treatise o this illusion of motion which we think of as Creation, because there is still too much of more importance for these few remaining lessons, but we do wish to say enough to set your own imagination and knowledge at work so that you can”

<sup>1116</sup> PB himself inserted “do” by hand.

motionless, colourless screen. Let us liken that blank screen to the blank screen of space upon which nothing is seemingly happening.

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(361-1)<sup>1118</sup> You<sup>1119</sup> quite naturally understand that it is all illusion created by divided lights, patterned forms of ideas and the optical effects which mirrors and lenses can produce to make you believe that those racing horses and shouting men are real. You know that they are not, however. All you have seen is motion – motion simulating idea.

(361-2) 1. The<sup>1120</sup> foundation of God's invisible universe of all-knowing is Light – undivided and unchanging Light. 2. The foundation of God's visible electric thought-wave universe of form and motion is divided, or polarised light. 3. Polarised light means that two opposed and unbalanced pressure conditions, (which strongly resist their division, and multiply that resistance as the division increases) have been established by the extension of two poles from a dividing equator.

(361-3) The One<sup>1121</sup> light of universal Mind cannot be seen. It is the simulation of that One in the divided two of motion which we see. Our senses are vibrating waves of motion and they can sense only vibrating waves of motion. Motion<sup>1122</sup> is made use of by the Creator to manifest His idea. Idea cannot be seen for it is never created. Idea IS – it cannot become. Idea is a quality of Mind which cannot become physical quantities.

(361-4) The<sup>1123</sup> entirety of this convincing universe of seeming reality is motion, controlled by intelligence and powered by desire.

(361-5) Everything<sup>1124</sup> which appears must disappear. That opposite, relaxing piston stroke of God's decentrative thinking depolarises, degenerates and devitalises bodies and makes them seem to "die" and decay. It gives bodies back to the source of their

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<sup>1117</sup> Handwritten notes at top of page read: "300 bb"

<sup>1118</sup> The paras on this page are numbered 404 through 409, making them consecutive with the previous page.

<sup>1119</sup> Part Eleven Page 36 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

This para is referring to the aftermath of watching a movie. – TJS '15

<sup>1120</sup> Page 37 in the source text.

<sup>1121</sup> Part of point #7 on page 37 in the source text.

<sup>1122</sup> Point #8 in the source text.

<sup>1123</sup> Page 38 in the source text.

<sup>1124</sup> Later on 38 in the source text.

borrowings. It radiates that which has been generated. In motion alone is the answer to all of the mysteries of matter. With one stroke of the piston we “live” with the other we “die.” With the next stroke of it we are reborn to again die. And so it is that the cosmic cinema goes on forever. Bodies appear, disappear and reappear as a continuity forever and forever, but they never die for they manifest eternal life, and Life cannot die.

(361-6) The<sup>1125</sup> eternal you is a glorious, illumined, divine Being. Do you know your Self as that? To the extent that you do know your Self as a glorious, transcendent Being your body will manifest that glory in every cell of it. It cannot help doing so. Electric recordings of thoughts in matter are automatic. It is Law. It never errs.

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(continued from the previous page)

Forget your body, therefore,. Your body will automatically be what your thoughts are. Build a beautiful, healthful, sound vital body by thinking transcendent thoughts and putting those thoughts into action for the good of your neighbour and the world. Put Mind first, body last. Live in an ecstatic mental reality and make your body conform to the balanced rhythms of ecstasy.

(362-1)<sup>1126</sup> THE MIRRORS<sup>1127</sup> AND LENSES OF THE COSMIC CINEMA: Imagine yourself standing in the middle of a room whose walls, ceiling and floor are six mirrors. No matter what direction you look you would see yourself mirrored in every one of those six mirrors, the four which are around you and the two which are above and below you.

(362-2)<sup>1128</sup> You will also see the mirrored images of yourself, which are in each of the six mirrors, again mirrored behind your own first image as each mirror reflects itself and its image into series after series of mirrors which reach beyond your capacity into a mirrored infinity. That is what infinity is. Infinity is a mirrored extension from one imagined point in the universe to every other imagined point, and back again to that same point from every other imagined point. Infinity is zero simultaneously multiplied and divided by zero forever and forever. That is also what the brotherhood of man

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<sup>1125</sup> Page 39, top of the page in the source text.

<sup>1126</sup> The paras on this page are numbered 410 through 413, making them consecutive with the previous page.

<sup>1127</sup> Part Eleven Page 39 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1128</sup> Later on page 39 in the source text.

means. Every man in that cube mirrored universe of six mirrors infinitely multiplied and divided by zero is but one man. There are no others. Every creating thing in the universe is an infinite extension of every other creating thing. All are one. Each is the other.

(362-3) The<sup>1129</sup> inert gases are the electric records of all patterned bodies. They record all actions and motion which constitute events, but they do not record the morals, ethics, inspirations or the mental qualities of the genius in you. These God qualities are recorded in the Soul which centres the physical record. Thought records are stored in the inert gases which become cell memory, instinct, and other attributes of body rebuilding. These records carry over from body to body forever, and unfold true to the patterns of the negatives in space which they centre.

(362-4) The<sup>1130</sup> three inner mirrors of God's Light give to you the measure of your desire to extend your action. The six outer mirrors repeat your action in kind as

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(continued from the previous page) the reaction to your action. They not only give back to you in kind that which you have given but they repeat it unto the whole universe in kind. Whatever you do unto man you do unto yourself and all men.

(363-1)<sup>1132</sup> Every<sup>1133</sup> thought and action of anyone affects everyone. The unfolding of man to higher levels because of the balanced giving by the few is resisted by the downward drag of unbalanced taking by the many. What is happening anywhere is also happening everywhere.

(363-2) The<sup>1134</sup> treasury of him who gives for the good of the people of earth will always be filled to overflowing by the people of earth to whom it is given, but he who locketh the door of his treasury for his own use alone shall soon find it empty. This is Law, unfailing and inexorable Law – the Universal Law of Love.

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<sup>1129</sup> Page 40 in the source text.

<sup>1130</sup> Page 46 in the source text.

<sup>1131</sup> Handwritten notes at top of page read: "300 c"

<sup>1132</sup> The paras on this page are numbered 414 through 419, making them consecutive with the previous page.

<sup>1133</sup> Part Eleven Page 48 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1134</sup> Bottom line of page 48, all caps in the source text.

(363-3) We<sup>1135</sup> treasure hearing of the wonderful results of strength in the carrying of your desire into meditation with full knowledge that the way for fulfilment of your desire will come to you if you talk to God about it. When you ask advice from others you subtract from your own transcendency.

(363-4) Your<sup>1136</sup> increasing God awareness extends your sense perception into invisible thought waves by intensive decentration. You then bring these infinitely long thought-waves into the greater frequencies of short waves by intensive concentration.

(363-5) If you<sup>1137</sup> do give your vision a material body you pass it on to the culture of the future, which aids others to find that kingdom of heaven which all are seeking. If you do not do so, you have at least found more Light on your own path which cannot but help to illumine others to the extent in which you have lived it, thus uplifting others to the extent that they can see the Light of your example extended to themselves.

(363-6) QUESTION: "In<sup>1138</sup> speaking of desire should we reach the stillness and ask God to declare His will, or should we take our desire to Him? I do not feel certain whether I should ask God to make known His desires with me, or whether I should take my desire to Him. I am confused over the point of God's Will and my will."

ANSWER: Take your desire to God. Ask Him to show you the way to fulfil it or to keep you from fulfilling it if it is not in line with your unfolding destiny.

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(continued from the previous page)

You are Mind – the God-Mind. You are co-Creator with God. Your desire is part of Creation – your part. You are not a marionette dangling on a string. Do not differentiate between your will and God's Will. They are One – the universal will or soul – from which desire springs for fulfilment. Become that One Universal Will. Ask of it as being God.

(364-1)<sup>1139</sup> You<sup>1140</sup> have opened a business and are progressing steadily. You decide that

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<sup>1135</sup> Page 50 in the source text.

<sup>1136</sup> Page 53 in the source text.

<sup>1137</sup> Page 53 in the source text.

<sup>1138</sup> Page 55 in the source text.

<sup>1139</sup> The paras on this page are numbered 420 through 421, making them consecutive with the previous page.

you want to borrow fifty thousand dollars to push your business and you ask God to fulfil your desire. You are working with the Law when you become a part of the Universal Will and the law will not let you have that fifty thousand dollars. The bank returns your application with a polite NO. You would be bitterly disappointed if you did not know that God is helping your business by keeping you from making that loan. Knowing your oneness with God you are not disappointed. You then seek deeper understanding and within a very short time you will be shown that you would have hurt, rather than have helped your business if you had taken on that debt.

Your confusion as to God's Will or yours is due to your having not yet arrived at that point where your oneness with God is absolute. God says: "See Me, Know Me, Be Me." You can overcome that deficiency by getting more and more into the habit of working knowingly with God from moment to Moment as One – not as two. Meditate also with Him as One – not as two. You will then have no further confusion regarding whether your will or God's Will is to be done. When you are working knowingly with the Law your desires will be fulfilled with the precision in which the rose leaf unfolds, or a planet keeps to its orbit. It is only when you cease being sensed body and become knowing Mind that the true vision of your destiny lies before you like an illumined path. You can follow that Light and never stumble when you are that Light.

(364-2) QUESTION: "The<sup>1141</sup> God Mind being omnipotent and omnipresent, would not the thinking which springs

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(continued from the previous page) from that Mind be of the same quality – hence, not illusion? By illusion do you mean not permanent and changing? Is there no objective universe? Would not the visible universe be as real as the Mind which created it?"

ANSWER: The thoughts of Mind are not Mind. Think of your own thoughts. You might write a play of imaginative thoughts and ideas. They would be ever changing but you would not be. They might include a murder and murderer without your becoming one. And the play you write has only the reality which your

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<sup>1140</sup> Part Eleven Page 56 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man" This paragraph follows nearly upon the previous one. These sentences were omitted in the PB text. : "Ask of it as being you. Place yourself where the Law works with you to the fulfillment of your desire.

Let me give you an example. Suppose you are now far along in the fulfillment of a desire."

<sup>1141</sup> This is the next paragraph on page 56 in the source text.

<sup>1142</sup> Handwritten notes at top of page read: "300-dd"

imagination has given it. And if you do not write the play, but only think it, there is nothing tangible to become objective for another one to see. He could see you, who thought it, but he could not see the thoughts. Thoughts of a person are not the person.

Thoughts become objective when they are given form. The only form that can be given is the form of the motion which records the thoughts. The recording apparatus which gives form to those thoughts is an electric instrument which God uses to record His thoughts. This unit tells you about it. Its name is wave-field. Its product is motion. The resultant forms of that motion are illusions – mirages unrealities which simulate what they are not.

We hope this will clarify your confusion.<sup>1143</sup>

(365-1)<sup>1144</sup> The<sup>1145</sup> human element is strong. It pulls and tugs at the mentality of the greatest among men, for all who must manifest in the body must combat and satisfy the natural urges of the body. The greatest genius in the world hungers, and when he must prepare and eat food for his body he is called back to a remembrance of his body from an absolute forgetfulness of it which he experiences when interpreting the divine rhythms of the high heavens.

(365-2) With<sup>1146</sup> knowledge of God's ways to help make them YOUR ways your decisions which cause all of your actions will conform to God's law of rhythmic balanced interchange in everything you do, and it will be this knowledge which will bless your life where ignorance of it could ruin your whole career.

(365-3) We<sup>1147</sup> are now entering a new world of illusion – the illusion of curvature which begins at the centre of each wave-field and ends at its boundary mirrors that new world of spirals which wind and unwind, – of spheres which oblate and divide their one focal centre of gravity into two foci – of gyroscopes which give orderly tones in octave form to every unfolding system.

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<sup>1143</sup> "(HA!)" inserted as a comment by the original typist – with whom I concur! – TJS '15

<sup>1144</sup> The paras on this page are numbered 422 through 424, making them consecutive with the previous page.

<sup>1145</sup> Part Eleven Page 12 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1146</sup> Page 20 in the source text.

<sup>1147</sup> Page 48 in the source text.

(366-1)<sup>1148</sup> You<sup>1149</sup> also have a life cycle of polarisation and depolarisation. When you awaken you do not fasten on to another body, you fasten on to your own. You always have a body – the kind of a body you are making. You may discard it for another but that other was regenerated from the pattern you made for it. You exist eternally. You think eternally. You are constantly recording your thinking in electric waves of matter which constitute your body. You do not record your thoughts in another person's body. You could not do this. Desire has much to do with the periodicity of your returning. Just as a fireman must be awakened to attend to world's needs if the necessity arises so can world desire affect your periodicity and call you back before your period of rest is normally over, to help satisfy world needs. You are a part of world desire and world destiny as well as of your own personal one. As universal Mind you are subject to the call of universal Mind.

(366-2) When<sup>1150</sup> I became wholly Light of Mind I became the fulcrum from which all thought-records were extended. I became a focal point in the stillness from which the universe of all cause and all effect was extended. In a flash it was all mine to know, as others in past history have been made to know in one instantaneous flash. But I was not permitted to be just that fulcrum of Light for one instant, for there was a purpose back of that experience. That purpose was to interpret God's Message to man of this age in the rhythms of His knowing, and to give man a new cosmogony upon which to build a new world in man's unfolding. That is why that severance from body to become Mind alone for an instant of time took place, and why it was then extended into the universe of time and motion in order that I could give body forms to God's Message and to His knowing.

(366-3) With<sup>1151</sup> knowledge of God's ways to help make them your ways, your decisions which cause all of your actions will conform to God's law of rhythmic balanced interchanged in everything you do, and it will be this knowledge which will bless your life where ignorance of it could ruin your whole career.

(366-4) Not one<sup>1152</sup> word of science, philosophy or law has been written in these lessons simply because they were science philosophy or law, but because they are God's ways which you must know in order to make God's ways Your ways. The more you know

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<sup>1148</sup> The paras on this page are numbered 425 through 428, making them consecutive with the previous page.

<sup>1149</sup> Part Eleven Page 56 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1150</sup> Page 57 in the source text.

<sup>1151</sup> Back to page 20 in the source text.

<sup>1152</sup> Part Twelve Page 3 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

how God controls His power to create His orderly, balanced universe, the more you can use that power to control the universe you are creating around the centre which is you.

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(367-1)<sup>1154</sup> When<sup>1155</sup> we explain how Nature perpetually polarises and depolarises, in its every expression, we do so because you do that in your every action. You do it each second of your life in your breathings – each hour of the day in unfolding and refolding, but you are not aware of it.

Mankind has not yet learned the continuity of life and death – and that each leads to the other. When life depolarises and “dies” it is for the purpose of rebirth. When a business man buys goods or builds a plant he is depolarising and devitalising his strength for the purpose of multiplying it. That is also the reason you go to sleep at night. You are devitalised. Your power to polarise has reversed by depolarisation. You sleep to again reverse it and awaken to find that you have reversed it.

When we explain to you the process of turning inside – out and outside-in it is for the same reason that you also are engaged in the occupation every moment of your life and do not know it. You find yourself asking mistakes and do not know their remedy. You are in trouble and do not know what to do about it. When you do know God’s ways you will not make mistakes without knowing Why, or be in trouble without knowing how to make of it a stepping stone to greater things.

(367-2) Curvature<sup>1156</sup> and Spirals: The whole basis of curvature in Nature stems from the fact that the equilibrium of Nature is divided into two opposite forces which we call positive and negative electricity. Positive electricity polarises forming bodies to record the concentrative thinking of the Creator of bodies, and negative electricity depolarises bodies to record The Creator’s decentrative thinking. These two are the father-mother principles which integrate and disintegrate in eternal repetitions.

The thought action-reaction of the two electric forces expands outward from a centre – like an outward explosion, and contract inward toward that same central point, like and inward explosion.

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<sup>1153</sup> Handwritten notes at top of page read: “300 ee”

<sup>1154</sup> The paras on this page are numbered 429 through 431, making them consecutive with the previous page.

<sup>1155</sup> Part Twelve Page 3 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1156</sup> Page 4 in the source text.

(367-3) An<sup>1157</sup> infinite number of radii thus extend outward to meet an infinite number of radii which are returning. Radiating force thus meets gravitating force as both travel in opposite directions. They resist each other because they oppose each other. As each one of these forces have to pass through the other one on their outward or inward journeys, – like a stone falling to earth or vapour rising from it, – each must give way to the other's resistance by bending around each other.

If you examine the wood of an old tree which has lost its bark you will see the effect of that resistance by the spiral growth in the wood from ground to the top of the tree.

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(368-1)<sup>1158</sup> The intensity<sup>1159</sup> of desire in man to create in large measure is the same in principle as the intensity of desire in Nature to create a solar system. Every action of outgiving by man or nature is regiven toward the point of giving in the measure, quality and pattern of the outgiving.

(368-2) Outward Giving<sup>1160</sup> is Radiation in electrical terms, and inward Regiving is Gravitation. In mental terms they are Decentration and Concentration.

And that is the way you make bodies, whether they be parts of your own body, or machines which you have imagines. The body you make can be only the image of your imaginings and the measure of your desire. The quality and patterns of your outgivings will crystallise into body form in the image of your thinking. That is the Law. What you give out will return in your image.

(368-3) That<sup>1161</sup> is what God's universe is – and that is what Your Universe is – your Desire recorded in Bodies, by the Thinking of your Mind.

(368-4) Thus<sup>1162</sup> it is that the two opposite forces of gravitation and radiation are forever interchanging to keep the piston of the universal heartbeat forever pumping in its

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<sup>1157</sup> This is the immediate next paragraph on page 4 in the source text.. No idea why it's a separate para. – TJS '15

<sup>1158</sup> The paras on this page are numbered 432 through 435, making them consecutive with the previous page.

<sup>1159</sup> Part Twelve Page 7 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1160</sup> Page 9 in the source text.

<sup>1161</sup> Near the bottom of page 9 in the source text.

<sup>1162</sup> Page 10 in the source text.

manifestations of life and death, growth and decay, appearance into form and its disappearance, to record the concentrative – decentrative thinking of The Creator in the fulfilling of His Law of Love in giving and regiving.

In order that you may thoroughly understand these inside and out, outside-in turnings of electric action-reactions<sup>1163</sup> ... we must replace the following misconceptions which are fundamental beliefs of present day science with true conceptions which are demonstrably provable as conforming to Natural Law.

(a) The<sup>1164</sup> expanding universe theory. It is believed by science that the universe was created aeons ago as one great ball of fire which is now being divided into stellar systems, all of which are expanding toward a disappearance which they call heat death – or entropy.

Science bases this theory upon the provable fact that all of the great stellar systems which they can see in their telescopes, are rushing away from each other with incredible speeds. This fact is true, and the assumption that the universe is dying a heat death is also true, but that which science does not see is that the birth continues to live as death continues to die. It would be equally true to say that all living beings are dying – but they are perpetually borning. They balance the other. Expansion of heat toward the cold of death is balanced by the contraction of cold toward the heat of life. This is an expanding-contracting universe. Contraction in it equals expansion to the weight of a milligram in the whole universe, but science does not see the contracting effect which balances expansion, because it does not

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(continued from the previous page)

know where to look for it. That secret must also be revealed.

(b) The<sup>1166</sup> Birth of Planets theory. It is commonly accepted belief that the planets of this solar system were “pulled” out from our sun by some accidentally passing star. Because of this belief it is presumed that our sun may be unique as being the only one which has planets, for such an accident might not occur once in hundreds of billions of years.

This theory is not true to Natural law. Suns could not collide, nor could they vary their ordained balanced paths in their wave-fields by even one inch. Planets are

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<sup>1163</sup> “we will take one numbered step at a time to describe the process in words, and then diagram these steps to simplify their understanding. To do this” omitted in the PB text.

<sup>1164</sup> page 11 “1.” in the original.

<sup>1165</sup> Handwritten notes at top of page read: “(300 ff)”

<sup>1166</sup> Part Twelve Page 11 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

not born that way. They are born from ring thrown off by the sun's equator, just as moons are likewise born from rings thrown off from the equators of planets.

(c) Planets<sup>1167</sup> are not falling into their suns, nor are moons falling into their planets. The exact reverse is what is happening. All planets are slowly spiralling centrifugally Away from suns and all moons are likewise spiralling away from planets. More than that, all suns and stellar systems in our great nebulae, such as our own Milky Way, are spiralling away from their central sun.

(d) Science<sup>1168</sup> conceives that the nucleus of an atom is made up of certain numbers of positive and negative "charges" in corpuscles called protons. These are surrounded by concentric shells of electrons which determine the substance of the element by their number and arrangement in the shells which control their orbits. Every electron added presumably changes the character of the substance to another element. Nature does not work that way. All matter is electrically polarised to manifest both of its polarised characteristics in every mass. Every corpuscle of matter in the universe, whether atom, or sun, is divided by an equator between its two hemispheres; one for its north pole and one for its south pole. Every particle of matter, or mass like our Earth, radiates and gravitates, and these are not confined to hemispheres where gravitation functions alone in one, and radiation alone in the other. Both function in the whole mass and in both hemispheres. Even the two poles of a bar magnet manifest both positive and negative abilities to pull inward and thrust outward.

The<sup>1169</sup> theory of separately charged particles has, therefore no precedent in Nature. Every atomic system follows the same law that solar and stellar systems follow. These you can see by the hundreds in the heavens, and there is not one of them which is not centred by on doubly charged polarised mass, which marks the point of highest potential in its system, and is surrounded by lesser masses of lowering potentials whose orbits are elliptical because all are in planes which are conic sections cut at angles to conic basis.

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(continued from the previous page)

There<sup>1170</sup> are no atomic, solar or stellar systems which have circular orbits. Even those which are upon the plane of wave amplitude, such as carbon, are centrifugal

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<sup>1167</sup> The second paragraph of #3 in the source text..

<sup>1168</sup> #4 in the source text; it begins "Structure of the atom theory. Science has a strange belief about atomic structure which has no basis in Nature whatsoever."

<sup>1169</sup> Top of page 12 in the source text.

<sup>1170</sup> Part Twelve Page 12 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

during the transition from one side of the equator to the other. Circular orbits are impossible in nature for there are no spherical systems, such as modern science had conceived, to cause them. This principle must be clarified to bring the structure of the atom within the wave instead of outside of it. No theory of science is valid which will not fit into the wave, for waves are all that are, in Nature.

(e) The<sup>1171</sup> Quantum Theory of science is generally accepted as fundamental. It is so untrue to Nature as to belong to the realms of pure fantasy.

We<sup>1172</sup> merely present it to show how hopelessly science is trying to build up a reasonable cosmogony upon the radically wrong principle of Nature that energy is expressed by only one of the two poles of this equally polarised universe, and is, therefore, non reciprocative.

(370-1)<sup>1173</sup> We<sup>1174</sup> shall now consider the expanding spiral wheels in greater detail so that the polarisation-depolarisation process which gives to all matter its life-death cycles will be more clearly understood, especially by science which has not yet observed that there is a compensating force which gives rebirth to dying radiant energy. Once again we repeat – There is no death in all the universe – that which disappears Must reappear. Reappearance is unavoidable. Repetition is the law of Nature. Repetition and reincarnation are One.

(370-2) All<sup>1175</sup> the stars of heaven represent as many stages of polarisation followed by depolarisation, as the burning-dying things of earth represent them in all stages of their journey from birth to death.

(370-3) This<sup>1176</sup> meditation we ask of you so that you will better understand that the balance between contraction and expansion in the whole starry systems of the heavens are as exactly equal as the opposite polarities of your bar magnet are inexorably equal. The greatest proof of this is in the wave itself. This universe consists only of waves – nothing else. Give thought to the fact that every wave is balanced by an equal potential above its equator (or axis) as below it. Think of a wave which you can see, like a wave of water.

Every crest is equal to its trough. You fully well know that crests cannot build up without creating troughs. Without either one the other is impossible. Without equality in each continuity would be impossible.

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<sup>1171</sup> Point #5 in the source text.

<sup>1172</sup> A little later in the same paragraph in the source text..

<sup>1173</sup> The paras on this page are numbered 436 through 439, making them consecutive with the previous page.

<sup>1174</sup> Page 16 in the source text.

<sup>1175</sup> Page 17 in the source text.

<sup>1176</sup> Page 22 in the source text.

(370-4) Why<sup>1177</sup> do they arise and descend? It is because they are fulfilling the law of polarisation without which nothing can be created.

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(371-1)<sup>1179</sup> That<sup>1180</sup> is what Creation means. It means division into opposite conditions of gravity and radiation which resist each other furiously to cause incandescence, or gently to cause a violet to form. Neither light or dark-exist as substances. Both are but conditions of motion which have been manufactured, electrically, by desire of mind.

(371-2) God<sup>1181</sup> is the Master-Creator of a vast universal body but the processes for manifesting His knowledge are the same processes, principles and laws which are yours to command as creator of your desires.

(371-3) Science<sup>1182</sup> has much to say about “magnetic lines of force” – both planetary and inter-planetary – which do not even exist in Nature as you will know when the mystery of curvature is unfolded in this lesson. Because of these interplanetary lines of force it is presumed that a superior knowledge of the use of these supposedly existent lines of magnetic force for interplanetary travel. We regret that the impossibility of such a happening cannot be fully unfolded here, but we can give this small paragraph or two to give you the following assuring facts. (a) The only possible planet for human life to still unfold is Mars. (b) If there are still Martian people – and there probably are – they are so many millions of years older as a race, that they have become Cosmic Beings who so thoroughly know their unity with God and man that if they could come here it would be to uplift us rather than hurt us. When this planet has spiralled so far out as Mars we will also become more God-like. In the meantime our Barbarian minds still fear killings because we still practice killing. (c) If a Martian should land on this planet he would explode inwards the instant he opened his door, on account of the great difference in pressures just as we would explode outwards if we landed upon the surface of our moon. (d) Mercury, the first planet, is fiery hot, is without atmosphere,

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<sup>1177</sup> Later on page 22 in the source text.

<sup>1178</sup> Handwritten notes at top of page read: “(300 gg)”

<sup>1179</sup> The paras on this page are numbered 440 through 442, making them consecutive with the previous page.

<sup>1180</sup> Part Twelve Page 23 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1181</sup> Page 24 in the source text.

<sup>1182</sup> Later on page 24 in the source text.

and all mineral. It is newly born from the sun, which is a crucible which melts planets and sets them out in space to cool gradually, in order that they may play the play of Creation in all its phases as they spiral out to their zero. (e) Venus is beginning to develop an atmosphere, but at present it is in the carbon dioxide stage. No vegetable or animal life is yet possible on Venus and will not be until oxygen and nitrogen appear. (f) Saturn and Jupiter have swelled to many times the size they were when their orbits were where our Earth's orbit is now. They are fast disintegrating. All of the outer planets are even more beyond the possibility of animal or vegetable life of any kind. Their pressures are such that hydrogen would fall upon them like snow instead of rising as a gas.

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(372-1)<sup>1183</sup> And<sup>1184</sup> what [Science]<sup>1185</sup> thinks of as magnetic lines of force is but the curvature of either convexity or concavity which bend<sup>1186</sup> Nature's light rays in its lenses just as your binoculars do. In more simple words they are but one of the optical effects which aid motion to create this illusion which is our universe.<sup>1187</sup> ... Let us clarify this great secret of the illusion of motion. It means that our senses are but one-way conscious, not two-way. We see forward sequences which create the idea of time in a timeless universe where time sequences are voided by their backward flow; but we cannot sense this backward flow.

We are forever walking into a mirror of ourselves walking in the other way. Every "happening" in Nature is simultaneously "unhappening." Also every happening in obverse is simultaneously happening in reverse.

Every point in the universe is the centre of the Universe – likewise every point is the same point. Likewise all actions and reactions are universal. The radio proves that to you for when one man speaks from one point a hundred million men hear him from a hundred million points.

(372-2) Every<sup>1188</sup> event in Nature is voided as it occurs, is repeated as it is voided, and is

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<sup>1183</sup> The paras on this page are numbered 443 through 447, making them consecutive with the previous page.

<sup>1184</sup> Part Twelve Page 25 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1185</sup> "he" in the original., but changed by PB himself for clarity after extraction from its context.

<sup>1186</sup> 'vend' typo in the original.

<sup>1187</sup> "Do you grasp the meaning of this great secret of the illusion of motion? If not," omitted in the PB text.

<sup>1188</sup> Later on page 26 in the source text.

recorded as it is repeated. This means that events, and sequences, and time, are only seeming; Each are simultaneously self-voiding – not the next instant of the happening, but the same instant. To our one-way sensing all motion is real – but to our Knowing all motion is but universal imaginings.

(372-3) The<sup>1189</sup> mechanical significance of suns is that they are the stopping places for the universal piston which pumps the vitality of universal force into every creating body of any kind, animal, mineral or vegetable, and of every corpuscle which constitutes those bodies. They are both the heartbeat and breath of all Creation. By the words “stopping place” we mean just what the pistons of your car engine do when they reverse at their wave troughs and crests. They stop and go the opposite way.

(372-4) Unfortunately,<sup>1190</sup> man has not the same assurance when his body ceases to pump at its life cycle equator which he calls death, not knowing of the absolute certainty that the law of rhythmic interchange of motion between Every Pair of Opposites is inviolate. Motion must continue to repeat itself.

(372-5) The<sup>1191</sup> Creative significance of suns is that they are seed of Creation which The Creator scatters in His fields of space to raise crops of patterned bodies just as the farmer scatters seed for the same purpose.<sup>1192</sup>

Suns, therefore, contain within them the whole record of the one Whole Idea which is Creation. The whole idea cannot be expressed in one environment. A violet cannot grow on the sun, but the pattern of the violet is in the sun and when the sun extends its environment into conditions where the violet

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(continued from the previous page) is possible the sun will extend its pattern to father the violet where a womb for its birthing is possible. And so it is that all things come into being to manifest that One Whole Idea as the sun extends all kinds of environmental conditions out into its gradually cooling planets which mother bodies in

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<sup>1189</sup> Bottom of page 26 in the source text.

<sup>1190</sup> Page 27 in the source text. He’s using the metaphor of a human body as a piston in an engine – rising again after it cycles to the bottom and stops... –TJS ‘15

<sup>1191</sup> Bottom of page 27 in the source text.

<sup>1192</sup> “Remember that matter is the electric record of The Creator’s thinking. That being so, suns record the positive patter of His CONCENTRATIVE thinking while vacuous holes record the negative images of those positives.” omitted in the PB text.

<sup>1193</sup> Handwritten notes at top of page read: “(300 hh)”

their wombs to extend in the images of the patterned seed of the father light.

The patterned form of every creating thing is in every sun of every system – whether it be man, bird, fish tree, flower or insect. Each idea polarises a form for it in microscopic cellular beginnings which record their unfoldings through countless generations in gradually increasing seed patterns until countless millions of forming seed patterns will mother its forms of today instead of those of millions of years ago.

(373-1)<sup>1194</sup> We<sup>1195</sup> have persistently emphasised the absolute balance between all polarised effects. Polarity cannot be otherwise than equal. Polarity is an equal plus and minus of zero. Depolarisation ends in zero. Every effect of polarisation is equally divided and multiplied in opposite – but equal – ratios. Birth and death are equal and opposite effects of polarising stillness to produce motion. Birth and death balance each other as precisely as heat and cold balance each other, or the potentials of the two poles of a magnet balance each other.

(373-2) From<sup>1196</sup> this standpoint we will consider borning systems in the heavens which Must come into being in order that the dying systems can disappear. Consider the following statement decentratively.

Old age divides gravity in order to die – while birth multiplies gravity in order to live.

Those who think of the expanding universe as the end of Creation might take a lesson from the balance of the death of the whole human race in the near future on Mars while the birth of the human race will again take place in the near future upon Venus which is now preparing to cradle it.

(373-3) Every<sup>1197</sup> system created by waves of polarised light is a wheel revolving gyroscopically around a centring sun. All systems, whether atomic, solar or stellar, are alike in principle because the waves which produce them are alike in principle.

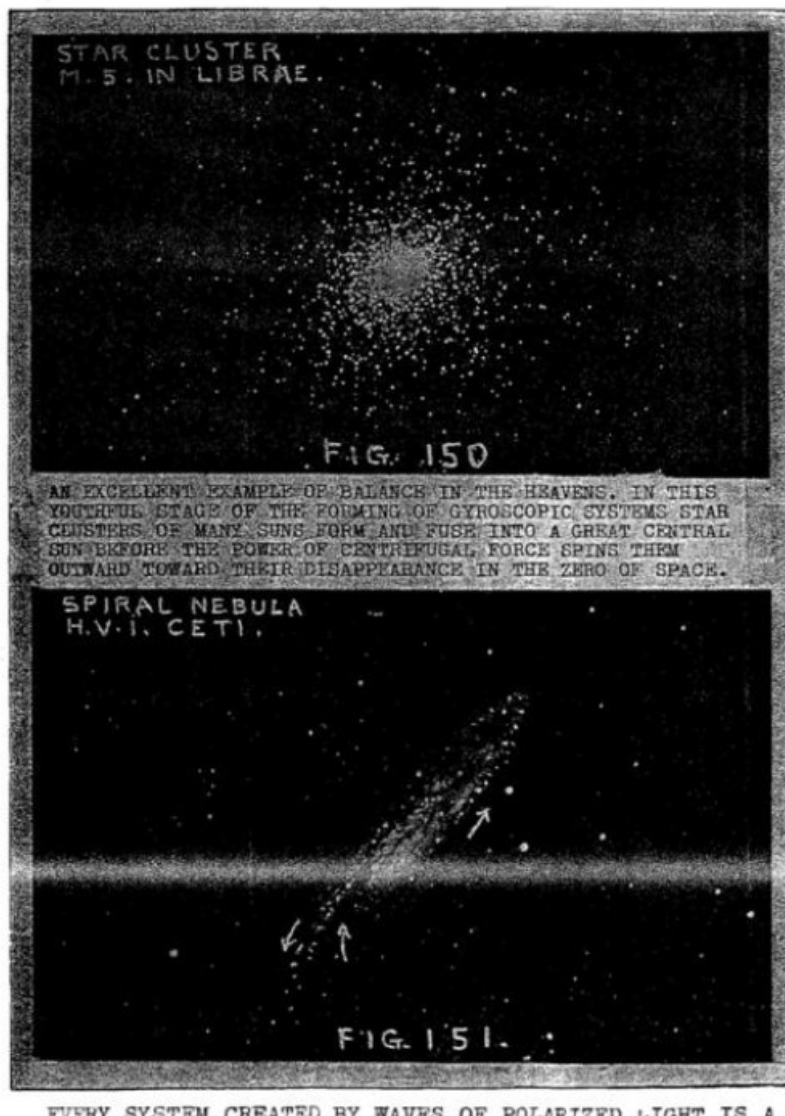
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<sup>1194</sup> The paras on this page are numbered 448 through 452, making them consecutive with the previous page.

<sup>1195</sup> Part Twelve Page 28 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man” The paragraph begins: “We have talked about old age in fully expanded systems where space has gained the inside by dividing gravity in order to radiate it. In every chapter of these writings..”

<sup>1196</sup> “Knowledge of God’s ways in this repsect is the only way man can conquer death” omitted in the PB text. between these paras.

<sup>1197</sup> This is the caption, on page 30 of the image I have inserted below. – TJS ‘15



(373-4)<sup>1198</sup> Our own magnetic poles are 23 degrees away from our pole of rotation and will gradually recede further as the earth swells to greater volume on its outward depolarising journey.

(373-5) The<sup>1199</sup> expanding universe theory is the result of studying the visible evidence of radiation without knowing of the counteracting visible evidence of gravitation.

<sup>1198</sup> Page 34 in the source text.

<sup>1199</sup> Top of 35 in the source text.

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(374-1)<sup>1200</sup> For<sup>1201</sup> this reason the scientist has never yet discovered that every effect of expansion which is taking place radially is but on its radial journey around a cycle to the zero point of its fulcrum.

(374-2) If<sup>1202</sup> suns did not throw off rings to expand and cool into planets, and they in turn did not continue to expand and cool into planets, and they in turn did not continue to expand and cool in every part of them, we could have no oxygen to interchange with the minerals of the inner planets to cause vegetation and organic expressions of life in animal and human forms when inner planets expanded their orbits and became outer planets.

(374-3) We<sup>1203</sup> must explain why there are no parallel, or straight lines in Nature, and why all lines which lead away from a point must simultaneously curve in reverse in the opposite direction and both forever curve until they return to that same point.

(374-4) Know<sup>1204</sup> that nothing can happen to your Mind – that it can never fatigue – or have any ailment. The medical and psychiatric world should also understand it so that they will know that senility, insanity, morbidity or any of the ailments they treat as mental are not in the Mind but in the unbalanced extensions of Mind which is Mind thinking. Mind thinking is not Mind, as the extended lever is not the fulcrum. The lever can oscillate out of balance but the fulcrum cannot be touched by that unbalance. When you know your mind as the fulcrum of your power you will command your body to strength and health.

(374-5) Old<sup>1205</sup> age is now the weakest and most dreaded half of man's life cycle. It should be richest in power and achievement, and more fraught with the joys of inner knowing. The reason old age is dreaded is because people expected to take the active physical first half into the restful mental second half.

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<sup>1200</sup> The paras on this page are numbered 453 through 459, making them consecutive with the previous page.

<sup>1201</sup> Part Twelve Page 35 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1202</sup> Page 35 in the source text, middle of para starting "the astronomer is"

<sup>1203</sup> Top of page 37 in the source text.

<sup>1204</sup> Top of page 38 in the source text. The sentence begins: "You should also understand it so that you will"

<sup>1205</sup> Page 38 in the source text, next para, continuous with the above.

(374-6) The<sup>1206</sup> first half of life is but a preparation for the second half in which the real power of man should be expressed in great joy and satisfaction in having found one's universality and a means of leaving an expression of one's immortality upon the world of men. Knowledge alone will give you the glory and beauty which lies within the last half of your life cycle.

(374-7) The<sup>1207</sup> effort is worthwhile even though you died tomorrow, for when it has become awakened in your Consciousness it is recorded there as Soul - "growth" - which is God awareness - and is in your seed pattern forever. When you return you will have that added cosmic power, and the seed pattern of your body will also be added to by that which you have commanded it to be.

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(375-1)<sup>1209</sup> Nature's<sup>1210</sup> method of production {and reproduction. This system [fig. 168 below] of curvature} divides one balanced condition into two unbalanced conditions. {This system [fig. 169 below] of curvature} unites two unbalanced conditions into one and multiplies them.

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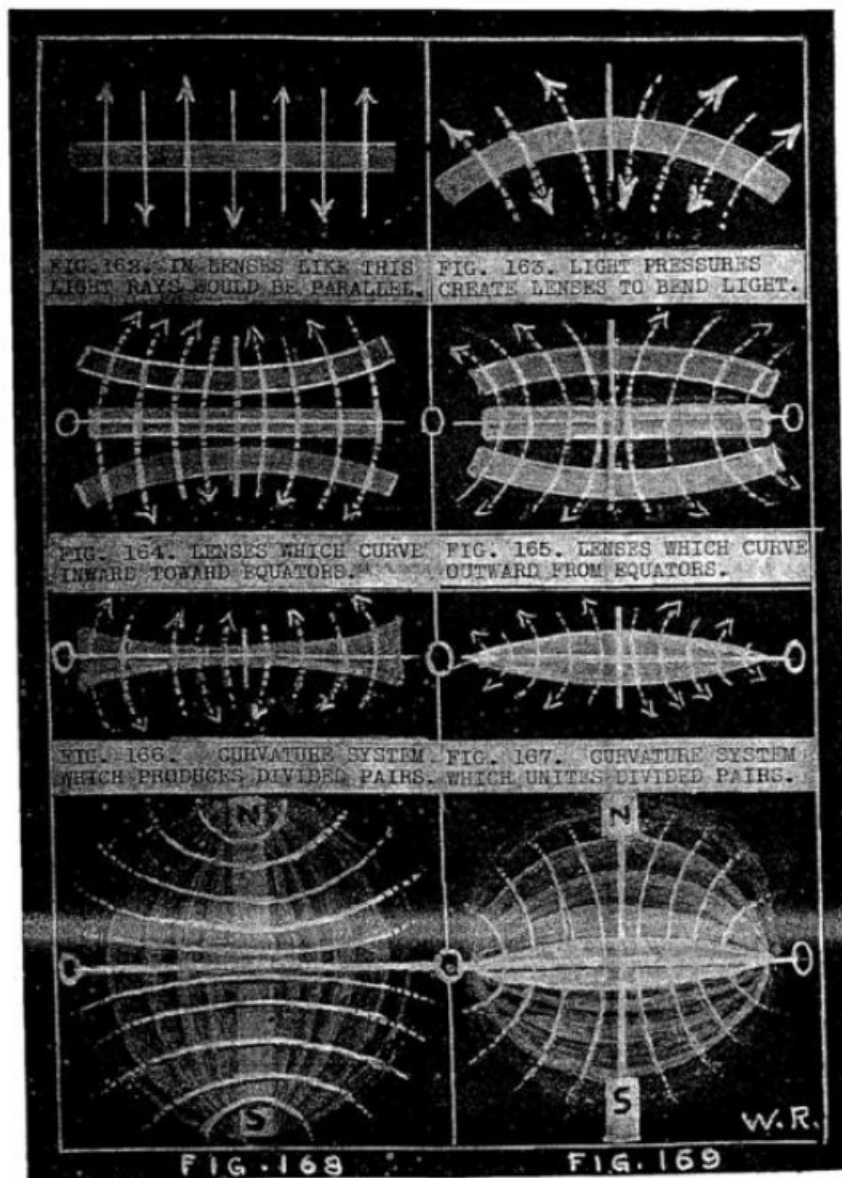
<sup>1206</sup> The next continuous para on page 38 in the source text.

<sup>1207</sup> Page 38 in the source text, near the bottom.

<sup>1208</sup> Handwritten notes at top of page read: "(300 ii)"

<sup>1209</sup> The paras on this page are numbered 460 through 461, making them consecutive with the previous page.

<sup>1210</sup> caption on page 41. The original typist read each line straight across, not realising it's in two columns. I have edited it to conform to the original, not the PB text and inserted the original image (not in the PB text.) for clarity [sic].



ILLUSTRATING NATURE'S METHOD OF PRODUCTION AND REPRODUCTION.  
 THIS SYSTEM OF CURVATURE DIVIDES ONE BALANCED CONDITION INTO TWO UNBALANCED CONDITIONS.

THIS SYSTEM OF CURVATURE UNITES TWO UNBALANCED CONDITIONS INTO ONE AND MULTIPLIES THEM.

(375-2) This<sup>1211</sup> is a universe of rest from which all motion springs. This is a thought-wave universe of Extension - Extension - Extension from a zero point of stillness in space, and a Retraction - Retraction {- Retraction}<sup>1212</sup> back to that same zero point.

<sup>1211</sup> Page 43 in the source text.

<sup>1212</sup> The three-peat of Retraction absent in the PB text. -TJS '15

These two statements sum up what are familiarly called the physical and spiritual universes without the slightest idea of what that really means. As we continually live and manifest in both of these, it is well to know their scientific meaning and not satisfy ourselves with repeating them as metaphysical platitudes and abstractions. Again let us by simple by using simple examples and words such as the following. If you want to rest or relax you lie down. That is the only way you can find freedom from the tensions of action and motion. That is the way you find undivided balance to the extent that you can forget your body.<sup>1213</sup>

When you lie down your whole body follows the direction of the curved equator of the earth's surface. Every part of your body is in the same relation to gravity. It is completely in balance with its fulcrum. You have as thoroughly depolarised your body as it is physically possible to depolarise it and live. Now you can go to sleep and rest and your body begins to repolarise and reborn its dead corpuscles until the time comes when the desire for action is as keen as the desire for rest has been.

Now what do you do? You stand up. You stand up at an angle of 90 degrees from the equator upon which you were resting. Tensions immediately take the place of relaxation. You cannot possibly stand up in the dynamic universe of motion without a constant effort to remain upright.

Why is this? It is because you have divided your one balanced condition into two. You have to keep alert with a constant physical effort in order to remain standing. Try it. Try going to sleep, or even relaxing your effort while standing up. You will fall.

That is true of every effect of motion. A hoop, for example, can lie down on the equator, which is the ground, and lie still without any effort, but if you stand the hoop up at an angle of 90 degrees from its equator of rest it will have to spin fast to remain standing.

We will use this illustration of the hoop to also illustrate one of the great unknown electrical and astronomical facts of Nature, which is that the equator of every sun in the heavens which has attained its true spherical shape, is a hoop which must keep rolling along in space at an angle of 90 degrees from the axis of its wave in order for it to maintain its own balance and control the balance of every planet, moon, and comet in its system. The moment it loses

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(continued from the previous page) this balanced condition of motion it begins to disintegrate. When the suns are in this gyroscopic position their poles of rotation and their north and south magnetic poles coincide. Perfection of balance, and control of balance has then been reached. These two poles are parallel to their wave axis – which

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<sup>1213</sup> "Now comes the important thought for you to comprehend." omitted in the PB text.

means that they are 90 degrees from their equators – and are perfectly still. Motion turns around them, as the shaft turns upon its still centre, but there is no motion at those poles. This knowledge would be of great help to the astronomer.

(376-1)<sup>1214</sup> The<sup>1215</sup> more you can comprehend the power which lies in the stillness of control over the balance and motion of a giant sun the more you can make use of that power of balanced stillness in the control of every event which confronts you, and the balance of every corpuscle of your body which the slightest unbalanced emotional disturbance will upset, and every balanced one will be perfect.

(376-2) Realise,<sup>1216</sup> therefore, that wherever there is an equator of rest in which the pressures are equal you have there a manifestation of the spiritual, undivided universe of stillness.

(376-3) What,<sup>1217</sup> then, are these so-called curved magnetic lines of force? A familiar demonstration is given to students by placing so iron filings on a piece of paper over a magnet then agitating the paper until the iron filings curve Outward from its centring radius as you see them connecting north and south poles, in my figures.<sup>1218</sup>

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<sup>1214</sup> The paras on this page are numbered 462 through 465, making them consecutive with the previous page.

<sup>1215</sup> Part Twelve Page 44 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1216</sup> Page 44 in the source text, after a short para was omitted in the PB text.

<sup>1217</sup> Page 47 in the source text.

<sup>1218</sup> We have inserted figures 168 and 161 below this line for ‘clarity.’

ALL OF NATURE'S MAGNETS ARE CONES.

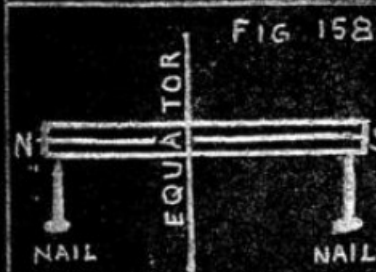


FIG. 158



FIG. 159

A BAR SHAPED MAGNET WILL  
LIFT AN EQUAL WEIGHT AT  
EACH POLE. ITS EQUATOR WILL  
BE OF ZERO CURVATURE.

A CONE SHAPED MAGNET WILL  
LIFT EQUALLY AT BOTH ENDS  
IF ONE WEIGHT IS DIVIDED.  
ITS EQUATOR WILL BE CURVED.

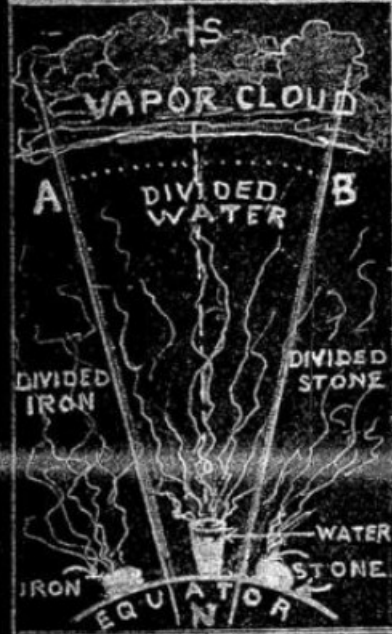
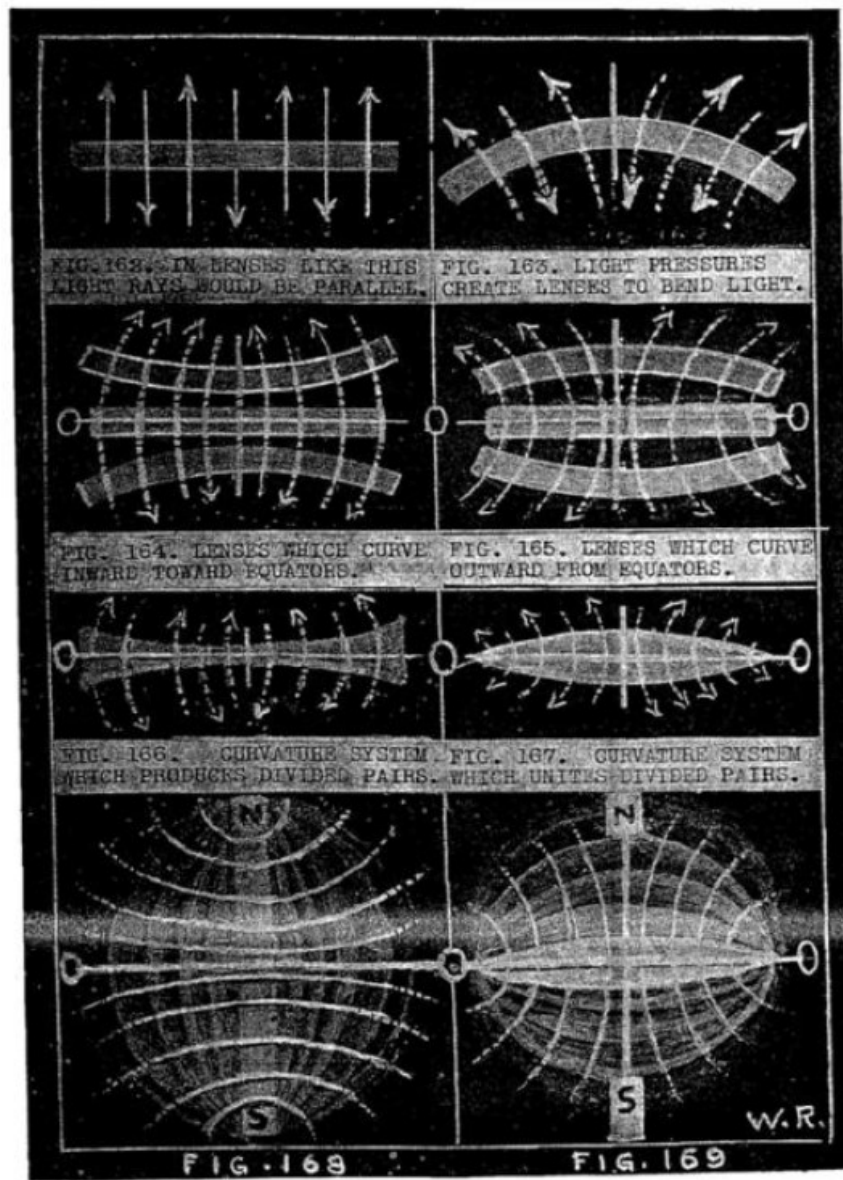


FIG. 160



FIG. 161. W.R.

SOLIDS ARE COMPRESSED GASES. GASES ARE DIVIDED SOLIDS.	
MULTIPLIED MATTER WILL FALL AND DIVIDED MATTER WILL RISE.	RADI CURVE IN THE LENSES OF CURVED EQUATORS.
IN THIS CURVED UNIVERSE GRAVITY AND RADIATION ARE CURVED.	
GRAVITY FUSES	RADIATION DIFFUSES.



ILLUSTRATING NATURE'S METHOD OF PRODUCTION AND REPRODUCTION.  
 THIS SYSTEM OF CURVATURE DIVIDES ONE BALANCED CONDITION INTO TWO UNBALANCED CONDITIONS.

THIS SYSTEM OF CURVATURE UNITES TWO UNBALANCED CONDITIONS INTO ONE AND MULTIPLIES THEM.

(376-4) These<sup>1219</sup> curved lines are the electric effects of polarisation. They are radii of the spheres they help manufacture and the radii of light spheres in Nature are not straight lines. They are curved.

We shall go even farther than that and say that they belong to that branch of

<sup>1219</sup> Page 49 in the source text.

electrical effects which we call optics, for they are curved lines which bend – Not On Account of Magnetism – but because of the light lenses which completely fill every wave – field with their illusion building curvatures right up to the very planes of zero curvature which encloses Nature’s cosmic cinema projecting machines.<sup>1220</sup>

...

It does not have to be explained to you that this is all optical illusion. You know it is. But the lenses shown to you by the optician are small concave and convex things made of glass or crystal which you do not connect with such large scale effects as Nature’s concave and convex lenses, which are made of opposed light pressures instead of glass.<sup>1221</sup>

...

Many mystics have told the world that the universe is but an illusion, but none have clarified it dynamically. We shall clarify it dynamically so that those of cosmic perception will understand that this radial, radiating universe is a Mind imagined radial expansion from zero, and that the universe of gravitation is a radial contraction to zero.

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(continued from the previous page)

There is no existent reality to it. It is but an electric thought-of-Mind effect expressed in electric thought-of-Mind effect expressed in electric thought-waves which seemingly divide and multiply zero to create a mirage illusion of motion.

(377-1)<sup>1223</sup> One<sup>1224</sup> little speck of radium will discharge bullets of light for two thousand years. Every discharge is an outer breath. Is it reasonable or logical that such a little living thing, whose life cycle may be two thousand years, can breathe out all the time

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<sup>1220</sup> “Let us look at it from that point of view. If, for example, the optician shows you a lens like that in Figure 167 and you look through it you will find that it magnifies small print to large. In other words it EXPANDS them. Conversely if you look through one like Figure 166 you will find that it reduces large print to small. In other words it COMPRESSES them.” omitted here in the PB text.

<sup>1221</sup> “It is this difference which makes it difficult for us to tell you that both gravitation and radiation are but electric effects of opposed light pressures – and such effects are OPTICAL – JUST PLAIN OPTICAL ILLUSIONS and nothing more” omitted here in the PB text.

<sup>1222</sup> Handwritten notes at top of page read: “(300 jj)”

<sup>1223</sup> The paras on this page are numbered 465 (this number was incorrectly repeated in the original ) through 469, making them consecutive with the previous page.

<sup>1224</sup> Part Twelve Page 50 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

without breathing in? Could you do it? They why expect it in any other expression of life, organic or inorganic. Always bear in mind that every corpuscle of matter in the universe lives as you live, and breathes in and out as you breathe in and out.

You express life as a<sup>1225</sup> complex organic body, but do not ever forget that your body is composed of countless billions of corpuscles which breathe in and out as you do in periods of life cycles appropriate to their structure, as your life cycle is appropriate to yours.

Reason that out by giving deep thought to it. How could you have a living body which is made up of dead parts.

(377-2) Humans<sup>1226</sup> have God awareness in them. To the extent that they have God awareness in them. To the extent that they have God awareness in them they have the capacity for love in its Spiritual or Mental sense.<sup>1227</sup> ...

Mental mating multiplies the Mental power of both far beyond that which is possible in individual expression.

(377-3) We have<sup>1228</sup> pictured the orderliness, the symmetry and the balance which all Nature expresses in its efforts to stand up from awakened rest and get into strong action for one purpose of manifesting God's knowing.

The great primal fact of thus manifesting God's knowing is that all creating bodies of all the elements of matter, or the bodies of thoughts of living things must forever manifest the two-way life cycles of action by springing from rest and returning to rest, forever and forever, throughout eternity.

(377-4) The<sup>1229</sup> point which must be understood is that the dynamic period of action is manifested at 90 degrees from the rest period of inaction. This principle is as true of a man who must stand up from his resting position to walk – or wheel to roll – or for a top to spin – as it is for the elements of living-dying matter....

(377-5) The<sup>1230</sup> conception of the indestructibility of matter is not true to Natural Law. All of the elements are but polarised states of motion which come and go – appear as “life” and disappear as “death,” as their compounds in animal and vegetable life also

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<sup>1225</sup> “as as” in the PB text.

<sup>1226</sup> Page 53 in the source text.

<sup>1227</sup> “When the minister declares that “ye twain are now one” they are united physically by the union of their polarities in sex interchange but they are not united as one Spirituall. When a man and woman find unity in bothy physical and Spiritual balanced mating they have found the greatest and most priceless of treasures which life can give.” omitted here in the PB text.

<sup>1228</sup> Page 54 in the source text.

<sup>1229</sup> Later on page 54 in the source text.

<sup>1230</sup> Near the top of page 55 in the source text.

do. The elements are not substances. They are but the pressures of motion – divided motion – unbalanced opposites of motion seeking balance.

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(378-1)<sup>1231</sup> He<sup>1232</sup> mistakes<sup>1233</sup> sensed thinking for Consciousness. When he sleeps it is only his electrically sensed thinking and feeling which cease vibrating because his “batteries” have run down by depolarisation. Man’s error is in thinking of that state as unconsciousness. Consciousness never sleeps nor rest – for it never acts.

Consciousness is the fulcrum of knowledge upon which the sensed lever of man’s thinking vibrates to express knowledge. The fulcrum never acts. The fulcrum but supplies the Power – the Knowledge – the Desire – and the Inspiration for the action. Consciousness in man is God-awareness in him. That God-awareness of power never sleeps.

(378-2) It<sup>1234</sup> is {a}<sup>1235</sup> commonly accepted in theory that the universe was created untold aeons ago by some giant cataclysm of Nature and is now slowly dying. For centuries savants of science have looked for evidence upon which to base its age.<sup>1236</sup> ... There is no such phenomena of motion as time in the Cosmos. {The Universe is ageless. Age means a passing of time.}<sup>1237</sup> The senses of man alone create the illusion of time because they sense a forward flow but not its backward voiding flow.

The senses of man do not inform man of Nature’s cycles which continually flow both ways, through each other, simultaneously, from zero without every exceeding zero in fact, but to man’s senses they seem to divide and multiply complexly.

The great error of man is not realising that matter is an electric record of God’s thinking. God’s thinking is orderly and balanced. In it is Law and all the

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<sup>1231</sup> The paras on this page are numbered 470 through 472, making them consecutive with the previous page.

<sup>1232</sup> Part Twelve Page 55 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1233</sup> This sentence begins “The difficulty for man in this early stage of his unfolding is to comprehend this basic fact of Creation, for”

<sup>1234</sup> page 57

<sup>1235</sup> “a” omitted in the PB text.

<sup>1236</sup> “Only recently it has been announced that the 200 inch lens recently installed has revealed new evidence in the Andromeda nebula which may help to determine not only the age, but the shape of the universe, or at least, the extent of its boundaries. The universe is ageless. Age means a passing of time.” omitted in the PB text.

<sup>1237</sup> these sentences, as the previous comment demonstrates, originally preceded the sentence before them.

manifestations of the qualities of love, truth, and the rhythms of His inspired imaginings. A cataclysmic accident of Nature would lack such orderliness in the chaos of its forming.

God's thinking is not cataclysmic, nor did it have a beginning. If the universe had a beginning then God had a beginning. Such an idea is inconceivable. If the Universe is dying, so, likewise, is God dying.

(378-3) The<sup>1238</sup> universe is without shape. It is an infinite mirrored extension from a point within which it withdraws and disappears to reappear in pulsing sequences. Every point in the universe and every happening anywhere is universal.

In the brief space which we can give for this<sup>1239</sup> idea no better visualisation of the shapelessness of the universe could be given you than imagining yourself to be a light in the centre of a sphere composed of a thousand little mirrors. Each mirror would reflect that light into its opposite mirror and each would extend that reflection out to an infinity which has no end and no shape. Each light would be each other light, while seeming to be but an extension {of it}.<sup>1240</sup> That is what we mean by saying that each point is the same point. No matter which one of the lights you transport yourself to look out from, you would be no nearer infinity nor farther from it than you were before. That is what we mean by saying that every point of the

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(continued from the previous page) universe is the centre of the universe. This universe is but a series of wave-fields bounded by mirror planes of zero curvature which reflect and extend the light of one mirrored plane to every other one. Wave-fields themselves are but extensions from zero which pulse one half of a divided cycle. Their withdrawal into their zero is the other half of their cycle. This is a zero universe of rest from which motion seemingly extends from a measureless point and withdraws into it in pulsing sequences.

(379-1)<sup>1242</sup> Having<sup>1243</sup> no knowledge, being but thought-records of Mind knowing, the

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<sup>1238</sup> Pop of page 58 in the source text.

<sup>1239</sup> "In this brief space of explanation of this" in the PB text. - which makes little sense.

<sup>1240</sup> Omitted in the PB text.

<sup>1241</sup> Handwritten notes at top of page read: "300 kk RUSSELL"

<sup>1242</sup> The paras on this page are numbered 473 through 477, making them consecutive with the previous page.

<sup>1243</sup> Part Twelve Page 58 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

senses mistake electric thought-pulsations for substance. Then they mistake substance for reality which must have a shape. A zero universe of Mind knowing is shapeless. This universe of Mind imagined forms is a blank screen of space upon which imagined thought forms are projected. Those forms appear to be on the screen so long as the light of electric thinking projects them there, but if that light ceased to project thought-images they would disappear within the zero from which they seemingly sprang as effectually as form images of the cinema disappear when the light which projected them is shut off.

(379-2) There<sup>1244</sup> is no variation in the process of Creation. The principle governing the life cycle of an electron, an atom, a violet or a man is the same as that which governs the life cycle of the elements. There is not one whit of variation in all of them. All go through the same stages from birth to re-birth and those stages are nine – nine octave waves of changing attributes.

Let us exemplify this. A man reaches his maturity of maximum growth, strength and balance in four stages of increasing ability to polarise. Beginning from zero he passes through babyhood, childhood and youth to middle age. For a short period he retains his matured powers then declines gradually through the four stages of depolarisation until he comes to rest again at the zero of his beginning.

(379-3) The glorification<sup>1245</sup> of spiritual man lies in emulating the balance of carbon in its relation to the universal balance, and of man's body structure as typified by the perfection and symmetry of the carbon body structure.

(379-4) Likewise,<sup>1246</sup> your body can neither die or be killed. It can but rest for a period. Those rest periods of all creating things cannot be evaded.

(379-5) When<sup>1247</sup> all motion has ceased which constitutes body, desire still remains to repolarise and again unfold that complexly patterned form which lies within a measureless, ultra microscopic point of that inert Light.

(379-6) Even<sup>1248</sup> science so considers light. For thirty years there has been much controversy as to whether light is wave

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<sup>1244</sup> Page 60 in the source text.

<sup>1245</sup> Page 61 in the source text.

<sup>1246</sup> Page 63 in the source text.

<sup>1247</sup> Later on page 63 in the source text.

<sup>1248</sup> Page 64 in the source text.

(continued from the previous page) or corpuscle. Light is wave – and it is also corpuscle – giant corpuscle, such as a sun, or a microscopic one, such as atom. That mystery can be simply clarified by asking ourselves this question: If light is wave and corpuscle, what are waves, and what are corpuscles? The answer to that question is that both waves and corpuscles are motion. If motion is an effect produced by polarising an equilibrium, Light is also an effect produced by that division. Again our senses accentuate the fact of light without thinking of dark being a mate to light.

(380-1)<sup>1249</sup> We<sup>1250</sup> must entirely eliminate the idea of substance from our thinking and substitute for it the concept that all matter and all attributes of matter are but electrically “manufactured” products of motion. All of them, including light and dark, heat and cold, solidity and tenuity, growth and decay, acidity and alkalinity and every other conceivable pair of the attributes of matter, are the cosmically manufactured product of two-way motion.

The mechanical process of manufacturing Nature’s products is the polarisation principle which compresses to produce one of each pair of effects, and expands to produce its mate effect.

(380-2) There<sup>1251</sup> are no straight lines in Nature, however, for all direction in Nature is curved, and all curvature is spiral. All motion is one direction, is, therefore, a part of an orbit in which the motion covers equal areas in equal time around its controlling zero of gravity.

(380-3) The<sup>1252</sup> system of atomic structure which is now universally accepted has no precedent in Nature – is not in harmony with the workings of electricity – and does not in even a remote manner manifest the polarisation principle which divides waves into cycles of interchanging pressures.

(380-4) The<sup>1253</sup> nucleus of every electric system is always its greatest mass of highest potential, such as our sun, for example. This nucleus is always one mass produced by the union of two centripetal vortices, which create doubly charged spheres where two apices of such polarised vortices meet as northern and southern hemispheres of opposite polarities. A group nucleus of singly charged masses is impossible in Nature.

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<sup>1249</sup> The paras on this page are numbered 478 through 481, making them consecutive with the previous page.

<sup>1250</sup> Part Twelve Page 65 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1251</sup> Page 74 in the source text.

<sup>1252</sup> Page 75 in the source text.

<sup>1253</sup> Page 76 in the source text.

There is no exception, or variation of this process of creating matter anywhere in Nature. After matter is thus created by the centripetal force of gravity it has to be returned to the universal equilibrium from which it was “borrowed” by the centrifugal force of radiation.<sup>1254</sup> {...}

That one method is the throwing off of equatorial rings which she rewinds into planets which in turn throw off equatorial rings to become satellite moons. Centrifugal force works only that way. Centripetal force gravitates.

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(continued from the previous page) Centrifugal force radiates. These opposite forces produce solids and dissolve them in that manner only.

(381-1)<sup>1256</sup> Just<sup>1257</sup> imagine<sup>1258</sup> yourself walking diagonally up toward the corners of a room whose walls are mirrors. You would note that every step forward would be counterbalanced by two steps backward in the opposite mirrors. Likewise, you would note all of the effects of centripetal force as your mirror images drew together before you, and of centrifugal force as opposite effects became reflected in the mirrors behind, you.

(381-2) What<sup>1259</sup> is the secret of man’s power to multiply himself in such a manner that he becomes a thousand men with more ease than when he was but one? Can it be that he multiplied some other power than that which man calls energy? Do you really know the meaning of Energy? Do you really know why you attain greater momentum with less energy?

(381-3) To<sup>1260</sup> him whose ego leads him to believe that energy begins and ends in him, instead of knowing that the vast energy of the universe is his to use when he knows his

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<sup>1254</sup> “Again Nature has but one method of returning her borrowings. She divides her masses and depolarises that which she has polarised. she disintegrates that which she has integrated – dissolves that which she has resolved – and radiates that which she has gravitated by only one method.” omitted in the PB text.

<sup>1255</sup> Handwritten notes at top of page read: “300 II”

<sup>1256</sup> The paras on this page are numbered 482 through 486, making them consecutive with the previous page.

<sup>1257</sup> Part Twelve Page 79 of “Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man”

<sup>1258</sup> “To aid you to a sufficiently full comprehension of this question” omitted in the PB text.

<sup>1259</sup> Page 81 in the source text.

<sup>1260</sup> Page 82 in the source text.

universality, that is his stumbling block – his brake to success set against himself.

(381-4) The<sup>1261</sup> energy which man uses does not begin in man – it ends in him. It does not extend from him, nor does he extend it. It is extended To him and he receives it as his Cosmic gift in the measure of his desire to be given – Which he must Regive in order that he be again regiven. Until man becomes the fulcrum of his self, through Cosmic knowing he is but an extension of the fulcrum which moves the universe – but when his Self becomes the fulcrum of his Self through knowing the Light of the universal Self, he then moves the universe.

(381-5) That<sup>1262</sup> which he asks is extended to him in the measure of his desire to use it for Self-manifestation or to manifest God in him, in accord with his awareness of his Self as either Mind or Body. Man has no limitations other than those which he sets for himself in the measure of his knowing, and the measure of his desire to work with God as God works with him, for desire alone will gain him nothing.

(381-6) The<sup>1263</sup> merchant who thought that his energy alone gained him his chain of stores probably does not know how little his own initial impetus contributed to his multiplied power, and how much power the Mind Cosmos gave to him as the result of his Mind Desire. Without desire in him, however, and without a vision of that altitude which he desired to reach, he never would have gained the momentum which increased his power and reduced his effort, but would have continued the hard labour of expressing the energy which he himself was content to express while working alone without vision or desire.

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(382-1)<sup>1264</sup> Many<sup>1265</sup> thousands of people in many countries have fully accepted the idea that Mind is the basis of this universe and that Mind created matter and controls it – but few there are who know that God's creative Mind thinks – as you and I think – or that the matter and motion of this universe are the electric records of Mind thinking.

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<sup>1261</sup> Top of page 83 in the source text.

<sup>1262</sup> Later on 83 in the source text.

<sup>1263</sup> The very next para on page 83 in the source text.

<sup>1264</sup> The paras on this page are numbered 487 through 493, making them consecutive with the previous page.

<sup>1265</sup> Part Twelve Page 84 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

(382-2) Many scientists<sup>1266</sup> have been aware of the Cosmos as a Wave Universe, but few beyond the mystics have conceived it to be a Thought-Wave Universe, and no one as yet, to our knowledge, has ever conceived it to be what it really is – an Electric Thought-Wave Universe.

(382-3) The<sup>1267</sup> Book of Genesis has told the world that God divided day from night, light from dark, male from female, and the earth from the firmament of heaven, but never has it occurred to the layman, churchman or man of science that such a division into pairs of opposites means electric polarisation. Furthermore, such an idea as that of connecting God's thought processes of concentrative and decentrative thinking with compressed matter and expanded space, or of the male and female of species, was unthinkable. The connection between Polarity and Universal Thinking Mind has not yet entered into the Consciousness of man, for if it had there would have been no mystery regarding the relation of matter and space, nor of growth and decay, nor of life and death cycles.

(382-4) (a)<sup>1268</sup> God is the all-knowing, all-powerful Mind of undivided, unconditioned, formless, motionless, changeless and dimensionless Light. (b) In the Light of all-knowing is Desire for the expression of the Idea of all-knowing in three dimensional form by creating a universal body of divided lights which will extend from the undivided One as a lever extends from a fulcrum to manifest Idea through motion.

(382-5) The<sup>1269</sup> energy of the universe is in the stillness of its fulcrum which divides its extensions of expressed energy as an equator divides the poles of a bar magnet. There is no energy in the polarised extensions of the universal Mind fulcrum. The power to express energy is extended from the Mind of the universe but the power thus extended is a property of the Mind fulcrum and not of its extensions.

(382-6) Electric<sup>1270</sup> thinking is the divided one changeless light of knowing mind into the two interchanging lights of thinking mind. (a)<sup>1271</sup> Electric thinking is the polariser which equally divides the Light of universal equilibrium into male and female.

(382-7) Desire<sup>1272</sup> is expressed in thought-waves at the universal speed of thought

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<sup>1266</sup> Later on page 84 in the source text.. It begins with "Many have" but PB has inserted 'scientists' for clarity.

<sup>1267</sup> Later on page 84 in the source text.

<sup>1268</sup> Page 85 in the source text.. 'a restatement of God's principles...one simple step at a time.'

<sup>1269</sup> This is point #3, or (c), in the source text.

<sup>1270</sup> Point #5, or (e), in the source text – the 4th point was skipped by PB.

<sup>1271</sup> #6, or (f), in the source text.

<sup>1272</sup> Page 87 in the source text.

polarity, which is 186,000 miles per second, and the knowledge, inspiration and conception which patterns your desire will come back to you at the same speed.

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(continued from the previous page)

If that is all you want out of life, however, you may sit at ease and commune with God inspiring thought exchange, and be uplifted by it until your very body falls apart from inaction, which it would soon do. You want more out of life, however. You wish to give form to your desires. You wish power to achieve. You wish to grow in physical and mental stature, build your body and other bodies, and manifest your thought and conceptions. This you can only do through physical action.

(383-1)<sup>1274</sup> The<sup>1275</sup> frustrations and failures of men who ask much from God and perform no service in working with God to be worthy of their desire are many.

(383-2) Instead<sup>1276</sup> of extending desire for Mind healing to a Mind who knows Cause, and a skilled hand trained by Knowing to remove all Effects of Cause, many appeal to Minds who do not know and who have no skilled hands, and these many advisers who are called into treat unbalanced bodies beset with many ills, deceive those who appeal to them into working against Universal Law instead of with it.

(383-3) These<sup>1277</sup> many who thus deny suffering mankind the Mind-healings<sup>1278</sup> of skilled doctors and surgeons who Know, become unskilled doctors who do {not}<sup>1279</sup> Know, and thus work incalculable injury to the bodies of man through their not knowing of the body, and to the Mind of an, through their misinterpretation of the teachings of Jesus who lawfully healed through Knowing the Law which these many Mind-doctors have not yet begun to know.

Jesus was a master scientist. He was illumined with all-knowing in the Light of Cosmic Consciousness. Any man can do what He did when he has the Cosmic

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<sup>1273</sup> Handwritten notes at top of page read: "(300 mm)"

<sup>1274</sup> The paras on this page are numbered 494 through 497, making them consecutive with the previous page.

<sup>1275</sup> Part Twelve Page 87 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1276</sup> Later on page 87 in the source text.

<sup>1277</sup> Later on page 87 in the source text.

<sup>1278</sup> Singular in the PB text.

<sup>1279</sup> 'not' missing in the PB text.

knowing which Jesus had, and any man can heal himself or others to the extent of his knowing, but the many metaphysical schools, which instruct their too many graduates to go out into the world and do what Jesus did, forget that Cosmic Minds like Jesus cannot be trained in schools of any kind. Such men as Jesus receive their illumining in the Light of Cosmic Consciousness from God alone.

It is quite true that Jesus said, "What I do you can also do," to which we add, "when you are what I am and know what I know." That which we have added to his meaning is what thousands forget who believe that they can do what Jesus did.

(383-4) For<sup>1280</sup> every effort you made in working With God's law God met you more than half way and multiplied your effort so that you could ease it.

(383-5) The<sup>1281</sup> concert pianist arrived at his high goal by working knowingly with God for many years, beginning with his first initial impulse which God multiplied over and over, time after time, as each renewed effort for mastery was balanced with equal giving of the momentum of growth from Mind and body of

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(continued from the previous page) the Cosmos. We are not here on earth to manifest ourselves alone. He who so thinks never passes beyond the boundaries of action-reaction of this material world of illusion. We are here to manifest God and thus find that we are manifesting our Selves

(384-1)<sup>1282</sup> If you<sup>1283</sup> would ask of God the supreme question He would say unto you: All question are answerable in the Light. Thou art Light. Thou Canst answer them.

(384-2) As<sup>1284</sup> your understanding reaches full bloom you will know the desire to

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<sup>1280</sup> Page 89 in the source text. The paragraph begins: "You who are the head of a great business, know full well the hard work of the initial impetus you gave to it, and the desire which was ever with you, night and day, to reach the goal of your vision. And you also know that"

<sup>1281</sup> Bottom of page 89 in the source text.

<sup>1282</sup> The paras on this page are numbered 498 through 502, making them consecutive with the previous page.

<sup>1283</sup> Part Twelve Page 90 of "Universal Law, Natural Science and Living Philosophy: A Home Study Course of the Science of Man"

<sup>1284</sup> Page 91 in the source text. The paragraph starts: "Slowly, but surely, your comprehension will increase and one day you will feel like holding your arms out to encircle the whole universe."

embrace and cherish the whole universe, for you will Know it and all mankind as Yourself.

That is why we want you to understand the science of God's great universe, for You are the Universe and the Universe is You. Without the knowledge of what man Is, how can man understand man? It is like trying to form words without knowing the alphabet. Therefore, learn the "secrets" of the universe and then command thyself to Live knowingly with God in all ways.

In these lessons we have endeavoured to make clear to you what Love really means – not just abstractly but dynamically. Rhythmic Balanced Interchange Is love dynamically expressed.

(384-3) Remember<sup>1285</sup> that all you are seeking and working for Love, happiness, health, friendship, business success, fame as inventor discoverer, author, artist, or Statesman – lies in your control of that one principle – Balance. In the measure of your ability to control Balance in yourself and in your creations, so will you express it in your works and ways, by which you will be known.

This last unit of lessons is Not "good-bye,"<sup>1286</sup> for you will ever be a part of our great Cosmic Plan. You have but to rest your thought on us and we shall be One with you now and forever more.

(384-4) I have<sup>1287</sup> worked indefatigably for thirty-one years to give The Message of The Divine Iliad to the world in simple, understandable language. For twenty-six of those years I worked alone. Then came my Lao right out of the Cosmos. God knew that I needed another Cosmic Mind to make the pendulum of my own Mind swing truly in balance while doing this great work, thus He added Lao's knowledge and inspiration to mine<sup>1288</sup> so that we could together find the kind of words which would appeal to the world, and present it in a human and sympathetic manner, without having the taint of "text bookishness"<sup>1289</sup> in it. In five years of working moment to moment, and so closely that we got to thinking as one, I have advanced farther than in the whole previous twenty-six years. Besides making my work infinitely better, it made work more joyous and less fatiguing. Hours of conferences, writing and rewriting, destroying and joyously beginning all over again with the two of us in it instead of just one.

## Colin Wilson: The Age of Defeat

385<sup>1290</sup>

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<sup>1285</sup> Page 93 in the source text.

<sup>1286</sup> Endquote missing in the PB text.

<sup>1287</sup> Later on page 93 in the source text.

<sup>1288</sup> "mind" in the PB text.

<sup>1289</sup> End quote missing in the PB text.

<sup>1290</sup> Handwritten notes at top of page read: "301"

(385-1)<sup>1291</sup> Kerouac himself admits, "Zen lunacy poetry, writing whatever comes into your head."

(385-2) He is a do-gooder because it makes him feel good on a purely personal level; his altruism is not a real love for human beings, but a love of being regarded as an altruist.

(385-3) He is trying to give them an insight into their own self-deceptions.

(385-4) A man who claims the highest idealism, then devotes it all to a scheme for casting iron drainpipes!

(385-5) His activities in the past seem futile, inspired by delusion and egoism.

(385-6) [It must be recognised and accepted that nothing can be done on a popular level; there is no hope that these ideas can move great masses of people. Inner directed thought cannot, if its nature hope for some mass-vehicle.]<sup>1292</sup>

(385-7) [Plato claimed that philosophy is the greatest good given by the gods to men.]<sup>1293</sup>

(385-8) [The chief necessity of our age is to dare to be inner directed. This is not easy. Man's freedom is being destroyed every day. Man must concentrate on his intuitions of his own value. This is not a form of escapism it is the first step in regaining detachment, then control over his situation]<sup>1294</sup>

## **Sydney Loch: Athos: The Holy Mountain**

(385-9) A score of reasons had caused the monks to take the habit. Some had come after a disappointment; some to shelter from the boisterous winds; others were attracted by certain likenesses to a men's club offered by monastic life, a club leading into an old men's home. Some came wishing to work manually but to work in a religious atmosphere

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<sup>1291</sup> The paras on this page are numbered 1 through 8, then 1 through 4. There is an unnumbered para at the bottom of the page.

<sup>1292</sup> PB himself inserted this entire para by hand.

<sup>1293</sup> PB himself inserted this entire para by hand.

<sup>1294</sup> PB himself inserted this entire para by hand.

(385-10) What harm is the monk doing? The disappointed man arriving from the world took up no more room than before, and found himself nearer adjustment

(385-11) During contemplation a fasting Athonite monk of the interior of his navel believed he recognise the divine light, thus proving to himself that 'light was uncreated and of the essence of God'

(385-12) Society no longer has sympathy with the monastic way of life. Modern man [demands]<sup>1295</sup> speed, noise, change.

## **George Catlin**

(385-13) GEORGE CATLIN: Human anecdotes about Jesus are what interests most Western Christians. H.G. Wells went further. God became all-too-human, perspiring along like a super-Wells, or superman, to promote progress. All this anthropocentric egoism is non-religious, or even irreligious. No mystic could accept it.

386<sup>1296</sup>

GEORGE CATLIN

## **Anonymous: The Boy Who Saw True (Edited by Cyril Scott)**

387<sup>1297</sup>

THE BOY WHO SAW TRUE<sup>1298</sup>

Anonymous (Ed. by Cyril Scott)<sup>1299</sup>

(387-1)<sup>1300</sup> She had something in her aura sticking to her like a crab, which looked horrid and gave me creeps. She died later of cancer. (In the etheric double, or health aura, in the case of malignancy a crablike elemental may be seen. Doctors believe the word

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<sup>1295</sup> PB himself changed "demanded" to "demands"

<sup>1296</sup> Blank page

<sup>1297</sup> Handwritten notes at top of page read: "303"

<sup>1298</sup> Based on the diary entries of a young Victorian with extraordinary supernatural talent, this is a naïve, insightful, funny, and moving account of a precocious young clairvoyant. Born with incredible powers, the anonymous author could see auras and spirits, yet failed to realise that other people were not similarly gifted. This remarkable book has become a paranormal classic. —TJS '15

<sup>1299</sup> see page 616 in the source text.

<sup>1300</sup> The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

cancer was applied to malignant growths because they have tentacles and clinging to surrounding tissues-CS)

(387-2) If you don't want to be bothered clairvoyantly by a particular spook, just take no notice when he comes, and then he won't be able to do anything, and will give up coming as a bad job.

(387-3) Protestants did wrong not to pray for the dead, because unselfish prayers are beautiful thoughts and make lovely light around spirits and help them. It also gives them pleasure to know they are not forgotten.

(387-4) The great Grecian civilisation was concerned with the physical in the form of love and portrayal of physical beauty, whereas India and Egypt were concerned with superphysical.

(387-5) I sit down at a gallery in front of pictures I like most and just feel.

(387-6) The Riviera's lovely scenery is spoilt by a horrid psychic atmosphere. They must have practised a lot of black magic on this coast at one time. Most unpleasant thought-forms left over. Impossible to dissipate them with meditation; might as well light a joss stick over a cesspool. Marseilles is a sink of depravity. Monte Carlo is paradise and hell combined. I can stand its vibrations for 2 days only and then must get away. If it were not for the lot of good music to be heard here, which to a limited extent has a purifying influence, the Casino would burn down or the place get submerged. Fire and water are the only lasting purifiers in such a case.

(387-7) I love Italy, with its churches. But the monks and priests are a libinous lot. It would be much better if they were allowed to marry. We expect them to be devoid of sexual feelings. After all they are human. I should like to live here.

(387-8) The Christian<sup>1301</sup> religion has been a great inspiration to painters. Yet its days are numbered and there won't be many more Popes. When religions have served their purpose they disappear. I think Spiritualism will be one of the popular cults of the future, when communication technique has been vastly improved. Theosophy was tried as an experiment

(387-9) How much poetry and picture sequences in life we should lose were it not for some kind of religion. The church steeple or tower gives the poetic finish to every village; the bells provide music for the soul There will always be some form of religion to suit people's needs.

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<sup>1301</sup> "Xtian" in the original

(387-10) Because of their foolish

388<sup>1302</sup>

THE BOY WHO SAW TRUE  
Anonymous (Ed, by Cyril Scott)

389

THE BOY WHO SAW TRUE  
Anonymous (Ed, by Cyril Scott)<sup>1303</sup>

(continued from the previous page) disregard of moral and spiritual laws, humanity will soon (this was said pre1914 war) have to be plunged into great tribulation so that it may learn through experience what it refused to learn through wisdom.

(389-1)<sup>1304</sup> To be born a hunchback is the karmic result of cruelty For a woman to die while giving birth to a child is the karmic result of infanticide in a previous birth. But you ask what is the use if the victims of such karma don't remember? The physical brain does not but the 'soul' does.

(389-2) If animals did not prey on one another how otherwise would they evolve? By this means they learn some cunning which helps to develop their faculties. They are not cruel in the sense that men are.

(389-3) Painting will become more and more suggestive of the lower levels of the astral plane, with its muddy colours. This phase will probably last 60 years and then there will be a reaction. (written pre 1914)

(389-4) Lazy souls waste their incarnation by simply repeating the experiences of the previous life If X did his duty he would be an active business man taking part in affairs. But he hankered after the peace and quiet of his last birth when he was a monk, so he became a monk again now. But such persons get no satisfaction out of their choice because nearly all the time they are conscious of a sort of conflict inside themselves for which they can't account. They are not really happy in this withdrawal from the world again.

(389-5) I told her she had better be his mistress rather than tie herself up in a marriage

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<sup>1302</sup> Blank page

<sup>1303</sup> Handwritten notes at top of page read: "305" and "The BOY WHO SAW TRUE"

<sup>1304</sup> The paras on this page are numbered 11 through 18, making them consecutive with the previous page.

that won't be a success, as I can see from their auras they don't really harmonise.<sup>1305</sup>

(389-6) The tribulation of war that mankind will suffer is preparation for a New Age which shall dawn. The death-pangs of the present Age and the birth-pangs of the new age will bring agony for the unenlightened. They could have been avoided if humanity had hearkened to the voice of Sages and not tried to rule the world by selfishness, dishonesty, mendacity and force. The karma must be reaped in its painfulness

(389-7) H's whole character has changed. When I looked at him psychically I found to my horror that it is not him at all but another ego occupying his body – got in when he was shell-shocked. H was always a negative fellow. When out of the body at night, I shall try to hoof the usurper out This is the karma of practising a doubtful form of magic in past incarnation

(389-8) The League of Nations is a wonderful idea but it will be exploited and simply become a hotbed of intrigue. Politicians don't turn saints suddenly.<sup>1306</sup>

390<sup>1307</sup>

THE BOY WHO SAW TRUE  
Anonymous (Ed, by Cyril Scott)

(390-1)<sup>1308</sup> The only idealist at the Peace Conference was President Wilson, whose 14 points were inspired by the Brothers. he contacted them on higher planes when out of body. They used him, although in his physical body he may not have known. But at night. I saw him over there once or twice when I was out of my own body.

(390-2) The Brothers are afraid there will have to be a 2nd world war ([said {in}])<sup>1309</sup>  
1927) Humanity has not learnt its lesson (from WWI)

(390-3) The Brother said "It is not well that people should see into their personal future; it would render them too negative. Only sometimes is it permitted to give certain persons a hint about the future where choice between two directions is involved. They may then be warned that a certain course of action may result in evil to them Whether they will heed the warning is another matter."<sup>1310</sup>

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<sup>1305</sup> this ends in a hyphen in the source text.

<sup>1306</sup> The period was added by me. – TJS '15

<sup>1307</sup> Handwritten notes at top of page read: "(306)"

<sup>1308</sup> The paras on this page are numbered 19 through 21, making them consecutive with the previous page; this is followed by paras 1-10 by Wood they continue on page 553

<sup>1309</sup> PB himself inserted "said" and I added "in" – TJS '15

<sup>1310</sup> I added the endquote – TJS '15

## Ernest Wood: Zen Dictionary

(390-4) Anuttara-sambodhi means that it has nothing beyond (is the ultimate), complete knowing. This does not refer to the highest of a series of experiences, but to what is beyond all categories and relativity. It is Truth

(390-5) Zen art: A quantity of pictures causes distraction. On the other hand, a long continuance of one leads to in attention, since life is movement, not stationess.

(390-6) Samadhi is the rich depth of meditation beyond the thinking phase

(390-7) In rich Zenic moments when one really views a flower, caught and held poised by its beauty

(390-8) Zen has led to the skill of judo where, in the situations that arise is the same no-thought – the body is allowed its own wisdom and is free from mental driving or direction; its falling or rolling is a completion of natural action.

(390-9) Where thinking stops, knowing fills the gap

(390-10) Zen means a sane mind in a healthy body when it approves of what it calls 'Naturalness.' It does not approve of asceticism

(390-11) Alaya means consciousness must be known in its own home, its own suchness.

(390-12) Buddha-mind is that in us which pushes us (who are really fundamental itself, those by thought confusing ourselves with personal identity) up to the desire for it, an undefined spiritual hunger, which is also the source of our unsatisfaction with every other

(390-13) "Records of the Transmission of the Lamp": 'When your mind is like a straight-standing wall, you may enter into the Path' (re Bodhidharma's wall-contemplation, some think he did not actually face a wall but meditated LIKE a wall<sup>1311</sup>

## Anne Gage: The One Work

391<sup>1312</sup>  
THE ONE WORK  
Anne Gage

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<sup>1311</sup> The paras on this page continue on page 553.

<sup>1312</sup> The original editor inserted "307" at the top of the page by hand.

(391-1)<sup>1313</sup> Understanding came as a gradual translation into my own time and space of what belongs to all times and places and is eternal and holy.

(391-2) The Buddha statue is very very highly {revered}<sup>1314</sup> if made in gold and large, for then it would have been made by people who knew, who are nearer to Nirvana than we are, so it is effective on those who prayed before it for guidance and inspiration.

(391-3) MAHASI SAYADAW of Rangoon pointed to his pupils who had spread out a long rattan mat and were pacing its twenty feet, lifting their legs as if heavy weights were attached to them and setting them down slowly. He explained: "The object of this exercise is to become more aware of each movement and effort of will that we make." All over the quadrangle men were walking as if through water, their attention focused upon sensing their legs and feet as they lifted and stepped and turned.

(391-4) The Buddhist Abbot in Bangkok said: "The last barrier is the idea of personal attainment."

(391-5) The teacher told us to say "OM" aloud 21 times and 21 times silently, with eyes closed. (in Delhi)

(391-6) Many misguided foreigners in India gather round self-styled archers of the numerous ashrams. The larger these groups are and the more fanatically devoted to their leader, the less able are they to offer true guidance.

(391-7) At dawn on Arunachala I felt to the depths of my being an emotion akin to adoration of the sun, as never before.

(391-8) Maharshi said that the mountain was alive, that it was Siva. Mrs Taleyarkhan one night saw in it an enormous heart surrounding a blazing star.

(391-9) He told Maharshi of his space travelling to other planets out of the body. M answered: "All illusion; nothing is real but the Self. Find that"

(391-10) In Zen, from the point of view of the enlightened, concepts no longer exist; from the point of view of the unenlightened, it is a waste of time to cling to them They will not lead to the Experience

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<sup>1313</sup> The paras on this page are numbered 1 to 13; they are not consecutive with the previous page.

<sup>1314</sup> I don't know if this is the correct word from the original, but something like it is wanted here. – TJS '15

(391-11) When the heart is in absolute serenity” said the Zen priest “after meditation, you can command your brush to paint. Your painting will improve, for it is a heart picture”

(391-12) The real disaster is not the ever-present threat of destruction but the refusal of mankind to invest in the venture of the soul’s bright destiny

(391-13) The Balinese priests can tell men how to maintain correct balance between the positive and negative forces which is the essential condition of a harmonious existence.

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THE ONE WORK

Anne Gage

(392-1)<sup>1315</sup> Until he tries to reflect the godlike qualities in his own life, the gods are his enemy, strewing his path with trials and suffering; they are pitiless until by his own act they become loving.

(392-2) It is lamentable how the teaching about control of sex, has been distorted, making it evil and shameful

(392-3) If there is control of the passions, of greed, jealousy, hatred and pride, there will automatically be control of sex; the misuse of sex springs directly from them

(392-4) The man who desires to control, dominate or possess a woman, or who has contempt for the act of sex and performs it guiltily, furtively or cruelly, is misusing it. A person who thinks that because he doesn’t perform the act he has control of sex impulse, who imagines that he is more spiritual than the one who does, is deluding himself as well as the world.

## **Patricia Fryer: The Light Trance of Hypnosis**

(392-5) Everybody can go into the very first, light stage of hypnosis. It is equivalent to the dreamy, drowsy state reached just before going off into sleep. This light trance is all the hypnotist needs to penetrate the subconscious and plant suggestions.

(392-6) There is a common but mistaken belief that hypnosis means complete

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<sup>1315</sup> The paras on this page are numbered 14 through 17, making them consecutive with the previous page.

unconsciousness. It can be, but only for a tiny percentage. The majority of subjects reach only the light or medium stage.

(392-7) Without your co-operation, the hypnotist can do nothing. You must use imagination and work with him, when he says: "Close your eyes. You are feeling drowsy and relaxed, and sleepy" Gradually my voice sends patient deeper and deeper until they are in the right condition for me to make suggestions,

(392-8) I teach them to practise self-hypnosis at any time during the day when they have five undisturbed minutes, or just before going to sleep at night. This is a built-in method for freeing themselves from tension. Here something mysterious occurs. They all say that when they go into trance before sleep, they never have to repeat the suggestions. Instead they get the vivid impression that I am with them, they hear my voice; all they have to do is to listen to it. I can offer no explanation.

### **E. M. Forster: Indian Diary**

(392-9) E. M. FORSTER: INDIAN DIARY:" An amiable fool, a Theosophist of the silliest sort, who says every moment: "But everything is all one"

### **Henry Adams**

(392-10) HENRY ADAMS (1838-1918) "I travelled to every place on earth described as fascinating, in hope of finding one where I should want to stay, but 3 days in any place is all it will bear. The pleasure is in the movement."<sup>1316</sup>

### **Dr. Fritz Kahn: Our Sex Life**

393<sup>1317</sup>  
OUR SEX LIFE  
Dr Fritz Kahn

(393-1)<sup>1318</sup> Alcohol places the brain in a condition of increased sensitivity to sex stimuli. It excites the brain and favours erections.

(393-2) All substances that irritate the mucous membrane of the mouth and are

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<sup>1316</sup> Handwritten notes at bottom of page read: "(308)"

<sup>1317</sup> Handwritten notes at top of page read: "(309)"

<sup>1318</sup> The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

therefore used to spice food also irritate the mucous membrane of the bladder and urethra upon being excreted with the urine. This favours erections. Of this group are salt, pepper, paprika, onions, ginger and caraway.

(393-3) All foods that distend stomach and intestinal tract exert pressure on the abdominal nerves. This stimulates the penis erection nerves. Such are all legumes, cabbage, cheese, eggs.

(393-4) Another group increase sex sensation without stimulating brain or irritating membrane. These are aphrodisiacs, love-powders. They include celery, parsley, cloves, cinnamon, vanilla. Love philtres are alcoholic fluids spiced with these essences.

(393-5) Where it is desired to avoid erections, all these substances should be diminished in use while cold drinks should be favoured – above all cold lemonade cold valerian tea – if used occasionally will suppress or check erections.

(393-6) When the bladder becomes full the erection nerves are stimulated. Towards the end of the night the stimulus of the full bladder causes the man to awake with an erect penis. Elderly husbands who cannot achieve an erection normally employ this 'morning erection'

(393-7) Karezza<sup>1319</sup> The European is the opposite of the Hindu. He seeks to master the world, not himself, motion not rest, achievement and pleasure, not renunciation. Karezza is an old Hindu love method which for him is unnatural. It delves into the depths of the partner's soul. The directions for it advise one to concentrate intensely on something else, apparently in order to forget the embrace, and also not to be tempted to move and so disturb the 'holy quiet.' It is really a delicate variation of the love-play, for very exceptional individuals The karezza theory that seminal fluids retained instead of lost is a fantasy of wish-fulfilment It is strengthening only because and if one has faith. It is difficult to understand how an unnatural use of the sex apparatus should be healthful.

(393-8) Venereal infection is transmitted through warm moist channels, such as wet towels and drinking vessels, sometimes. Restrict the general custom, although so obnoxious, of shaking hands voluntarily or compulsorily with every stranger to only the most necessary occasions. Choose your company, for warm moist hands are points of entrance to infection, like warm moist lips.

(393-9) Foods that fill the intestines with the gas they create excite sex impulse, like beans, peas,

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<sup>1319</sup> "Carezza" in the original; I have changed it throughout. – TJS '15

(393-10) Men who do not use their sex glands lose their sex characteristics – active behaviour {towards}<sup>1320</sup> environment, seeking power rather than to serve, more brutal than kind, intellect dominates feeling, assuming that feminine eunuchoid type often met among those living in celibacy.

(393-11) Educators to

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OUR SEX LIFE

Dr Fritz Kahn<sup>1321</sup>

(continued from the previous page) whom adolescents come with problems of masturbation may prescribe: avoid distending foods, hot baths, large rich meals; don't read in bed; prior to retiring take cold bath and rub down with vinegar-water; carry out gymnastics exercises<sup>1322</sup> before and after sleep. Cold valerian tea has an excellent effect; it can be drunk several times daily. Not everyone likes it but one can get used to it. Finally a mild bromide remedy or better one of the combined preparations of bromides with valerian which druggists are allowed to sell without a prescription, may be taken

(394-1)<sup>1323</sup> Anyone who demands that human beings should cohabit only for reproduction must also deny all the other purposeless forms of pleasure in the cultural life of man. He must take the pictures from his walls, break the piano and tear flowers out of their beds....The religion of the Farsis<sup>1324</sup> commands the man to pray before uniting with the woman.

## **Gloria Lee: Why We are Here (The Sex Question)**

(394-2) In the first physical manifestation male-female attributes were combined androgynously but after 'the fall' they were divided and sex desire entered. But this desire was not to continue procreation only; it was also to insure each other they were matched and able to send positive and negative life force through their bodies.

(394-3) When we once again find our other half, Twin Soul, we will realise what love can really mean But if their karmic pattern does not consent to their being together in

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<sup>1320</sup> "tow" in the original.

<sup>1321</sup> Handwritten notes at top of page read: "(310)"

<sup>1322</sup> "exes" in the original.

<sup>1323</sup> This is the final para of the previous pages' author; it is numbered 11; a new sequence starts with the Gloria Lee material below; the paras there are numbered 1 through 8.

<sup>1324</sup> "parsees" in the original.

marriage, a union would be unpleasant if forced

(394-4) When you suppress natural sex forces you create unbalanced hazards to physical and<sup>1325</sup> mental bodies. You cannot evolve properly without these balanced forces. Sex is not evil. Polarity means balance, and positive – negative energy runs through the planet. Sex is not for procreating only but also to acquire balance.

(394-5) Abortion is the worst sin, it is taking life without God's consent, creating evil karma to be suffered.

(394-6) The energy needed to balance may be received from the opposite sex without having sexual relations, just by enjoying each other's company. But of course such relations would make it stronger.

(394-7) There is a difference between Twin Souls and Soul Mates. The latter may be happily married yet both may not like or dislike the same things, whereas the former do.

(394-8) Celibacy is natural only to the one whose higher chakras are evolved, like Jesus. Such persons do not need sex relations as physically practised ordinarily, the energy flows freely between the couple without them. They are god like But forced celibacy is unnatural, harmful

(394-9) Conventional morals are ego-based, self-righteous, jealous. It is not sinful for man and<sup>1326</sup> women to live together.

## **Sir Richard F. Burton: "How I learnt a new language in two months"**

395<sup>1327</sup>1328

HOW I LEARNT A NEW LANGUAGE IN TWO MONTHS<sup>1329</sup>

Sir Richard F. Burton

(395-1)<sup>1330</sup> "I got a simple grammar and vocabulary and marked out the forms and words which I knew were absolutely necessary and learnt them by heart by carrying them in my pocket and looking over them at spare moments during the day. I never

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<sup>1325</sup> "&" in the original.

<sup>1326</sup> "&" in the original.

<sup>1327</sup> Handwritten notes at top of page read: "(311)"

<sup>1328</sup> Handwritten notes at left of page read: "14"

<sup>1329</sup> From his autobiography, *The Life of Sir Richard Burton*, page 56. — TJS '15

<sup>1330</sup> The para on this page is unnumbered.

worked for more than a quarter of an hour at a time, for after that the brain lost its freshness. After learning some three hundred words, easily done in a week, I stumbled through some easy book-work {one of the Gospels is the most come-atable,}<sup>1331</sup> and underlined every word that I wished to recollect in order to read over my pencillings at least once a day. Having finished my volume I then carefully worked up the grammar detail<sup>1332</sup> and I then chose some other book whose subject interested me. The neck of a language was now broken and progress was swifter.<sup>1333</sup> If I came across a new sound in pronunciation<sup>1334</sup> I trained my tongue to it by repeating it so many thousand times a day. When I read, I invariably read aloud, so that the ear might aid memory. Whenever<sup>1335</sup> I conversed with anybody in a language that I was learning I took the trouble to repeat their words silently after them and so to learn the trick of pronunciation and emphasis or accent."

396<sup>1336</sup>

HOW I LEARNT A NEW LANGUAGE IN TWO MONTHS  
Sir Richard F. Burton

## **Dr. Guild Baker: Specific Tips to Prevent and Relieve Back Troubles**

397<sup>1337</sup>

SPECIFIC TIPS TO PREVENT AND RELIEVE BACK TROUBLES  
Dr Guild Baker

(397-1)<sup>1338</sup> Check your posture often when sitting, standing, walking. Keep your back straight, not rounded. Walk in the lifted posture position until it becomes second nature. To do this imagine that a strong cable is attached to the centre of your chest in front of you at a 45 degree angle and then it starts pulling you upward. As you react you find your chest expanding, your shoulders squaring and your back straightens

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<sup>1331</sup> this phrase omitted in the PB text.

<sup>1332</sup> "minutiae" in the source text.

<sup>1333</sup> "rapid" in the source text.

<sup>1334</sup> "like the Arabic Ghyan," in the source text.

<sup>1335</sup> "I was delighted with the most difficult characters, Chinese and Cuneiform, because I felt that they impressed themselves more strongly upon the eye than the eternal Roman Letters. This, by-and-by, made me resolutely stand aloof from the hundred schemes for transliterating Eastern languages such as Arabic, Sanscrit, Hebrew, and Syriac, into Latin letters, and ..."  
omitted in the PB text.

<sup>1336</sup> Blank page

<sup>1337</sup> Handwritten notes at top of page read: "(313)"

<sup>1338</sup> The para on this page are unnumbered.

itself. You have a sense of soaring up instead of sagging down.

To relieve pain in the back and relax tense muscles soak in a warm bath. To pick up something go down by bending your knees, never by bending over from your hips with [the]<sup>1339</sup> legs stiff. Keep your knees flexible. Stiff knees make stiff backs. Avoid sudden, jerky actions while sitting, such as jerking forward to answer the telephone. Don't jump up suddenly from a relaxed sitting position, first straighten your back, then get up. When sitting with a heavy object on your lap don't get up holding it. First place it on a side table or a chair, rise and then pick it up. Remember all the while keep your back as straight as possible, flexing your knees. When you carry something, walk with your back straight as in the posture lift position, not bent forward or backward at an angle or curve. When you carry an object such as a suitcase with one arm keep your back straight or tilted slightly to the heavy side, not tilted forward. While you are lifting or carrying something don't twist around to talk or look. If you do you may find that your back will stay twisted for a while. Avoid excessive pull on the arm, shoulder or back as in passing a heavy plate across the table with one hand. Use both hands to balance the weight. When opening a window or pushing up something heavy, get close so your back is straight, not tilted or rounded strained. This is very important, as many back injuries have been caused by a man trying to open a window from a foot or two away instead of pushing away a couch or table so that he can stand next to the window with back straight. Don't lift anything if it feels too heavy to handle alone without excessive strain. Leave it until you can get enough help. Overstraining your back muscles can put you in bad shape for a week or longer.

398<sup>1340</sup>

#### SPECIFIC TIPS TO PREVENT AND RELIEVE BACK TROUBLES

Dr Guild Baker

399<sup>1341</sup>

#### SPECIFIC TIPS TO PREVENT AND RELIEVE BACK TROUBLES

Dr Guild Baker

(continued from the previous page)

A firm mattress provides better back support than a soft one. A bed board is sometimes a back saver. Don't have rest more than nine hours of each twenty four in bed, whether lying, sitting, slumping, reading. This weakens the back and may give a kink in the back.

400<sup>1342</sup>

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<sup>1339</sup> "the" was typed in the right margin and inserted with a caret by PB himself.

<sup>1340</sup> Blank page

<sup>1341</sup> Handwritten notes at top of page read: "(315)" and "16"

## Strong: Untitled

401<sup>1343</sup>  
UNTITLED  
Strong<sup>1344</sup>

(401-1) understanding<sup>1345</sup> that their cherished individuality was not what men thought it to be. It distinguish-man from the ant; but it was a condition of his existence, not the existence itself. He let the vision go the more easily because he knew that it was not the end. He saw that what had been happening was no accident, nothing fortuitous.

(401-2) Other men had been reacting in all innocence to his need, which cried out to them on a level they did not consciously touch, and called from them the words that pierced him. Since he would not heed what his own heart said, it had to speak to him through these others. They did not know what they were doing. At the time they were the voices of his own inner truth, which he had shrunk from facing...But there was more to come, a fuller revelation. He felt it ahead of him. There was nothing to do but wait. It would come. He need not reach out for it. It would come in its own time. He need not even think about it.

(401-3) She sat completely still, the sketch of a smile on her face. She could wait for what might come, with outward calm because she was sure of fundamental things. Her faith gave her this quiet. Whatever the stress she would be able to go calmly about her tasks, never agitated with uncertainty; not from insensitiveness, but because something strong upheld her.

(401-4) He sat, a stunned mind, too realistic to deceive itself yet incapable of seeing past the blow. He had inveighed often against those whose faith was destroyed by misfortune, the shallow optimists who cried out against a God in whose world such things were allowed to happen. He would pay no Power the tribute of a curse.

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<sup>1342</sup> Blank page

<sup>1343</sup> Handwritten notes at top of page read: "(317)"

<sup>1344</sup> This may be L.A.G. Strong whom PB quotes later, but I cannot find any corroboration for these quotes. —TJS '15

<sup>1345</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page. The pages have been pretty consecutive for a while; but the previous page is 315, and this one is numbered 317, so there is every reason to believe that page 316 began this note. —TJS '15

(401-5) The vision annulled the riddle of life. Instead of weakening his faith, the cruel blow strengthened it...Such a state does not last and the vision it brings can recede so far as to be out of reach...Now all he wanted was to be alone, so that, if anything more was to come to him, it might find him ready and undistracted, a clear channel. The time had come to withdraw himself from others

(401-6) He felt his body relax backwards, sprawled on his back. He stared up into the sky, and felt his mind begin to open. What flowed in was so still it could hardly be said to flow. Nothing now but a mind. He saw, repeated in immensity, the paradox he felt around

402<sup>1346</sup>

UNTITLED

Strong

(continued from the previous page) him, the union of peace and motion, the co-existence of two opposites. His identity flowing out of him, consciousness went beyond the confines of the body...And then suddenly, on the threshold, there came a lightning flash of fear. To be carried further was to lose the last thread that linked him to himself, to make complete surrender of his identity. With clarity he saw both the fear and its disguise. Dare he listen? Could he survive? That was the fear's disguise. The real fear was the old fear of giving the self beyond recall...Then the man's spirit cried out in surrender, not to the fear but to his own expanded self and to the power of which that self was a part. In a prayer that was at the same time a cry of abasement and triumph, he laid down the last title to a separate destiny and offered himself to the enigma.

[(CONT-next page)]<sup>1347</sup>

## Malcolm Elwin: The Life of Llewelyn Powys

(402-1)<sup>1348</sup> He refused to risk tainting his mind by reading loose and careless writing. He read the masters of prose in the determination to derive from familiarity with their work a style natural to himself. He avoided popular light reading as vitiating to taste and expression. He read only 'those great men whose wisdom can bring release to our spirits.'

(402-2) "If it wasn't for this business of work, one would experience ecstasy, but how can one hold one's mind receptive distracted by such concerns?"

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<sup>1346</sup> Handwritten notes at top of page read: "(318)"

<sup>1347</sup> PB himself inserted "(CONT-next page)" which, for once, it is! —TJS '15

<sup>1348</sup> The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

(402-3) "Those who are worthy to be told the truth should be told it; the rest should be deceived without scruple and without remorse."

(402-4) "I think Aldous Huxley's mystical inclinations indicate a sorry deterioration of a fine mind. To be unattached to this earth is to be dead to this earth. A wise man becomes unattached to this world and its ambitions, but never to food and wine and nature.

(402-5) "All ethical imperatives are man-made. People are taught by those in authority that the purpose of life lies in a fretful utilitarian activity, with a half-satisfied acquisitive instinct as its reward. Modern man is condemned to ceaseless acquisition by continual expenditure. He is swept by the social system into the vortex of this vicious circle." Llewelyn Powys<sup>1349</sup> might have been tempted by the bait of further acquisition, more luxurious amenities, more expensive pleasures, and superior credit in the estimation of neighbours, but he chose escape to a cottage.

## **Strong: Untitled (continued)**

403<sup>1350</sup>

UNTITLED

Strong

(403-1)<sup>1351</sup> He was restored to his own body, which drew a deep breath. Why had been sent back from that glimpse of unbelievable harmony to the multiple aches and sorrows of human existence? He scolded himself; it should be an inspiration for the rest of his life. He was not to sulk and grieve, but make it a lantern to light the rest of his incarnation, what few years were left of it. He would do his best to keep them sane, to banish meanness.

(403-2) Everything that lay ahead in his earthly term depended on how he received this manifestation. The scrutiny of reason could not harm it, provided it was true reason, not the cautions rationalising of doubt and fear. Why should he be shown what thousands of better men craved in vain to see? He shirked none of his own unworthiness

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<sup>1349</sup> "LP" in the original

<sup>1350</sup> Handwritten notes at top of page read: "(319)" and "(cont from top previous page)"

<sup>1351</sup> The para on this page is numbered 6, making it consecutive with the previous page., specifically para 401-6.

## Geoffrey Hodson: Australia – Birthplace of a New Race

(403-3) The 5th race is producing a 6th subrace. The chief places of its birth are: North America including Canada, South Africa, Australia, New Zealand. It is being produced by emigration of Europeans, chiefly British.<sup>1352</sup>

(403-4) The essence of 6th subrace action is union of the many to achieve a single object, and not the dominance of one who compels others to his will. To advance together in freedom to a goal which all realise as desirable.<sup>1353</sup> Cooperation between free individuals and nations.<sup>1354</sup>

(403-5) A synthesising spirit is in the forerunners of the 6th subrace They encourage and unite diversity of opinion and character, gathering unlike elements and blending them, while still free, into a common whole.<sup>1355</sup>

(403-6) [In the face of the tragic facts of world crisis,]<sup>1356</sup> [the student need not fear that any futility hangs over man's highest dreams. He need not be afraid that civilisation will be swallowed up in unheeding everlasting night. Man moves through innumerable ages to increasing wisdom and glory.]<sup>1357</sup>

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<sup>1352</sup> "the answer is that the fifth Race is at this time producing a sixth sub-race, and the four countries of North America and Canada, South Africa, Australia and New Zealand are the chief places of its birth. The sixth sub-race of the mother Aryan stock is being produced by emigration of European peoples, chiefly British," in the source text.

<sup>1353</sup> "The very essence of all action in the sixth sub-race will be the union of many to achieve a single object, and not the dominance of one who compels others to his will. To advance together in freedom to a goal that all realise as desirable, will ultimately become the method of attainment." in the source text.

<sup>1354</sup> "It is the type of the new humanity which will seek unity and co-operation between free individuals and Nations." This sentence is considerably later in the source text than the previous two.

<sup>1355</sup> "A synthesising spirit will be found in the fore-runners of the sixth sub-race. They will be able to encourage and to unite diversity of opinion and of character, to gather round them the most unlike elements and blend them, whilst still free, into a common whole." in the source text.

<sup>1356</sup> This phrase is from page 4 in the source text, and the remainder of this para is from page 5. The original sentence this was lifted from is: "like twin swords of Damocles, atomic and bacteriological warfare hang over every Race, city and home on earth. In the face of these tragic facts men might well despair, not only of world peace in our time, but of the whole future of the Race."

<sup>1357</sup> "The student of Theosophy need not fear that any futility overshadows man's highest dreams; he need not be afraid that civilisation will be allowed up in unheeding, everlasting

(403-7) The serious evil of the radio pours out sensational stories, luring battering advertisements, moronic crooning and raucous jazz.<sup>1358</sup>

(403-8) Commercial advertising's predominant motive is to acquire, deceive, persuade and allure. It is selfish.<sup>1359</sup>

(403-9) When a certain stage of development has been reached, a considerable measure of freedom is granted a reincarnating ego in choice of nation, family, and conditions into which it will be reborn.<sup>13601361</sup>

## **Maurice Frydman: The Free Society (In Chetana Magazine)**

404<sup>1362</sup>

THE FREE SOCIETY

Maurice Frydman

(404-1)<sup>1363</sup> Neither man nor society can be reduced to a single pattern and governed by a single system A single guiding idea is invariably misguiding. By being narrow and rigid, every system invites its own corruption. It fits a certain situation but not another.; no system fits everywhere and at all times. A system gives a sense of security but it is a false sense, misleading and betraying No doubt, it has pragmatic value, for it gives a sense of clarity and vigour. But unless it is constantly corrected by insight born of love for the whole of life, it is bound to grow destructive in the end.

(404-2) By itself freedom is an ocean of potentialities. There are endless alternatives to

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night; for he is taught that man moves through innumerable ages to ever-increasing power, wisdom and glory" in the source text.

<sup>1358</sup> This para was considerably reworked from the source text, which reads: "Sensational stories, luring advertisements, moronic crooning and raucous jazz pour out of loudspeakers throughout the Nations. To combat this very serious evil, a due censorship is urgently needed, with the single purpose of producing good citizens."

<sup>1359</sup> "The predominant motive of commercial advertising is to get, to acquire, to deceive, to persuade, to allure one's fellow men. It is selfish, acquisitive." in the source text.

<sup>1360</sup> I added the period. —TJS '15

<sup>1361</sup> "when a certain stage of development has been reached a considerable measure of freedom is granted to a reincarnating Ego in the choice of the Nation, the family and the conditions into which it will be reborn." in the source text.

<sup>1362</sup> Handwritten notes at right of page read: "(320)"

<sup>1363</sup> The paras on this page are numbered 1 to 4, and then 1 to 5; they are not consecutive with the previous page. See also page 517.

every form it may take. It must be free from the fixations and rigidities, the narrow choices of existing patterns.

(404-3) The desire to build utopias is so human and so futile. So many experiments were made, so many model communities were started with much love and labour only to turn to bitterness and ashes. But the desire does not die.

(404-4) We need experiments in non-compulsion, non-separation, non-stratification A free society is the only one which does not contain the seeds of its own decay and dissolution In it people are at war with their own narrowness. The free society is a new departure; there was no approximation to it in the past history of mankind. It reaches out beyond man to what man can be.

### **Editor: Chetana Magazine**

(404-5) Originating from the Sanskrit root 'chit' our magazine<sup>1364</sup> title means inner awakening, the effulgence that dispels darkness born of ignorance, arrogance and acquisitiveness.

(404-6) We abhor the collectivist and quantitative mass-scale movements, designed to regiment men into herds of driven cattle to attain certain temporary benefits.

(404-7) No piecemeal solution, even religious if with a sectarian approach, can guarantee lasting peace. The temporary palliative is unable to cure today's evils

(404-8) There is need of the cultivation of grace in human life, and of adherence to the Grace of the Absolute that pervades universe, offering blessedness to each and all.

(404-9) Chetana is devoted to the dissemination of ideas which give man the right attitude towards the Here as well as the Hereafter, which create values that transcend economic calculations, political machinations

### **Walpola Rahula: What Buddha Taught**

405<sup>1365</sup>

WHAT BUDDHA TAUGHT  
Walpola Rahula

(405-1)<sup>1366</sup> "Tathagata"<sup>1367</sup> means: 'One who has come to Truth' i.e. 'One who has

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<sup>1364</sup> "mag" in the original.

<sup>1365</sup> Handwritten notes at left of page read: "(321)"

discovered Truth' This is the term usually used by the Buddha referring to himself and to Buddha's in general.

(405-2) The freedom of thought allowed by the Buddha is unheard of elsewhere in the history of religions. It is necessary because man's emancipation depends on his own realisation of Truth

(405-3) The<sup>1368</sup> root of all evil is Ignorance and False Views.

(405-4) Sectarian<sup>1369</sup> labels are a hindrance to independent understanding of Truth, and they produce harmful prejudices in men's' minds.

(405-5) Almost<sup>1370</sup> all religions are built on<sup>1371</sup> blind faith. Buddhism lays emphasis on 'seeing' knowing, understanding.<sup>1372</sup> {...} This<sup>1373</sup> was more appreciated {at a}<sup>1374</sup> time when Brahmanic orthodoxy intolerantly insisted on believing and accepting their tradition and authority as the only Truth without question.

(405-6) {Attachment<sup>1375</sup> even}<sup>1376</sup> to high spiritual attainments, views and ideas, should be given up, much more evil bad things

(405-7)<sup>1377</sup> {The First Truth of 'Suffering<sup>1378</sup>'} contains not only the ordinary meaning but also deeper ideas such as 'imperfection' 'Impermanence' 'Emptiness' and

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<sup>1366</sup> The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

<sup>1367</sup> Footnote on page 17 in the source text.

<sup>1368</sup> Page 19 of the PDF, 3 in the source text.

<sup>1369</sup> Page 21 of the PDF, 5 in the source text.

<sup>1370</sup> Page 24 of the PDF & 8 in the source text.

<sup>1371</sup> "built on faith – rather 'blind' faith it would seem" in the source text.

<sup>1372</sup> "and not on faith, or belief" omitted in the PB text.

<sup>1373</sup> Page 25 in the PDF & 9 in the source text.

<sup>1374</sup> "a" in the PB text.

<sup>1375</sup> Page 28 in the PDF, 12 in the source text.

<sup>1376</sup> The original footnote reads: "Dhamma here, according to the Commentary, means high spiritual attainments as well as pure views and ideas. Attachment even to these, however high and pure they may be, should be given up; how much more then should it be with regard to evil and bad things."

<sup>1377</sup> Page 35 in the PDF & 17 in the source text.

<sup>1378</sup> The original reads: "It is admitted that the term dukkha in the First Noble Truth contains, quite obviously, the ordinary meaning of 'suffering,' but in addition it also includes..."

'Insubstantiality,' {...} and<sup>1379</sup> even the very pure spiritual states of dhyana (trance) attained by higher meditation, although they are unmixed happiness and equanimity, because, Buddha says, they are impermanent and subject to change

(405-8) The<sup>1380</sup> beginning of the lifestream of living beings is unthinkable. The believer in creation of life by {God, if asked,}<sup>1381</sup> "What is the beginning of God?" {answers}<sup>1382</sup> "God has no beginning" {Buddha}<sup>1383</sup> says "This cycle of continuity (samsara) is without visible end and the first beginning {is}<sup>1384</sup> not to be perceived" {Thus}<sup>1385</sup> it is not possible to say there was no life beyond a certain point.

(405-9)<sup>1386</sup> {A Buddhist is not}<sup>1387</sup> melancholy or sorrowful as some people wrongly imagine. {He}<sup>1388</sup> is the happiest of beings, {he has}<sup>1389</sup> no fears or anxieties, {he is}<sup>1390</sup> always calm and serene, cannot be upset or dismayed by changes or calamities, because he sees things as they are. The Buddha was never gloomy. He was described by contemporaries as "ever-smiling."<sup>1391</sup> {...} Buddhism is opposed to the gloomy attitude, which is a hindrance to realisation of Truth. On the other hand, joy is one of the 7 'Factors of Illumination' essential to be cultivated for realising Nirvana.

(405-10)<sup>1392</sup> 'Thirst has as its centre the false idea of self arising out of ignorance. {It is the first of impurities or defilements.}<sup>1393</sup> It includes not only desire for sense-

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<sup>1379</sup> This passage is from the next page! It is a paraphrase of the whole paragraph, so I won't type it out here. —TJS '15

<sup>1380</sup> Page 45 in the PDF & 27 in the source text.

<sup>1381</sup> "God may be astonished at this reply. But if you were to ask" in the source text.

<sup>1382</sup> "He would answer without hesitation" in the source text.

<sup>1383</sup> "and he is not astonished at his own reply. The Buddha..." in the source text.

<sup>1384</sup> "of beings wandering and running around, enveloped in ignorance (avijjā) and bound down by the fetters of thirst (desire, tanha) is" in the source text.

<sup>1385</sup> "in such a way as to postulate that there was no ignorance beyond a certain point. Thus.." in the source text.

<sup>1386</sup> Page 45 in the PDF, page 27 in the source text.

<sup>1387</sup> "This does not at all make the life of a Buddhist melancholy" in the source text.

<sup>1388</sup> "On the contrary, a true Buddhist is" in the source text.

<sup>1389</sup> omitted in the PB text.

<sup>1390</sup> omitted in the PB text.

<sup>1391</sup> Many paragraphs omitted in the PB text. This is from page 46/page 28 in the source text.

<sup>1392</sup> Page 48; page 30 of the source text.

<sup>1393</sup> This seems to be a paraphrase of: "Hence in certain places of the original Pali texts themselves the definition of samudaya or the origin of dukkha includes other defilements and impurities, in addition to tanha, 'thirst' which is always given the first place." – this statement precedes the previous sentence in the source text.

(continued from the previous page) pleasures, wealth, power, but also attachment to ideas, ideals, views, opinions, theories and beliefs. {All}<sup>1395</sup> the world's troubles arise from 'thirst' {All socio-economic problems are rooted in it. Disputes of war and peace touch only the superficialities.}<sup>1396</sup>

(406-1)<sup>1397</sup> An<sup>1398</sup> Arahant does not accumulate karma because he is free from the false idea of self, from the thirst for continuity and becoming.<sup>1399</sup> {...} Karma<sup>1400</sup> is not moral justice, reward, punishment.<sup>1401</sup> {...} {It is cause and effect, action and reaction, natural law, the results of willed action. A good action produces good effects in virtue of its own nature.}<sup>1402</sup>

(406-2)<sup>1403</sup> Thirst is cut off through wisdom which sees Reality, Truth.

(406-3) Language is used to express sense-mind experience. A supramundane experience is not expressible by words<sup>1404</sup>

(406-4)<sup>1405</sup> Nirvana is not annihilation because there is no self to annihilate. It is annihilation of the illusion, the false idea of self.<sup>1406</sup>

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<sup>1394</sup> Handwritten notes at top of page read: "(322)"

<sup>1395</sup> "According to the Buddha's analysis," omitted in the PB text.

<sup>1396</sup> A paraphrase of the source text.

<sup>1397</sup> The paras on this page are numbered 11 through 19, making them consecutive with the previous page.

<sup>1398</sup> Page 50 in the PDF/32 in the source text.

<sup>1399</sup> a few sentences omitted from this para in the source text.

<sup>1400</sup> "The theory of karma should not be confused with so-called moral justice or reward and punishment" in the source text.

<sup>1401</sup> Several sentences omitted in the PB text.

<sup>1402</sup> This is another paraphrase in the source text.

<sup>1403</sup> Page 56 in the PDF/34 in the source text.

<sup>1404</sup> This is a paraphrase of p. 57 in the PDF.: "Language is created and used by masses of human beings to express things and ideas experienced by their sense organs and their mind. A supramundane experience like that of the Absolute Truth is not of such a category. Therefore there cannot be words to express that experience..."

<sup>1405</sup> Page 59 in the PDF/57 in the source text.

<sup>1406</sup> Paraphrase; the source text reads: "Nirvana is definitely no annihilation of self, because there is no self to annihilate. If at all, it is the annihilation of the illusion, of the false idea of self."

(406-5) All<sup>1407</sup> spiritual mystic states are mental creations, mind-made, conditioned and compound, not Reality, Truth.<sup>1408</sup>

(406-6)<sup>1409</sup> Nirvana<sup>1410</sup> is not the result of anything, for it would then be an effect produced by a cause. It would be conditioned. It is beyond cause-effect whereas mystic spiritual mental states are not; they are produced. Nirvana is not even the result of the Path, just as a mountain is not the result of a path leading to it. You can only see it, realise it.

(406-7)<sup>1411</sup> If the emotional only is developed one may become a goodhearted fool; if the intellectual only, one may turn into a hardhearted intellect without feeling for others. The Buddhist develops both equally; wisdom and compassion.<sup>1412</sup>

(406-8) Four<sup>1413</sup> Stages of Dhyana (trance): 1st: lust ill will languor worry are discarded; 2nd all intellectual activities are suppressed, joyful tranquil one-pointedness developed, 3rd: joy disappears but happy equanimity remains; 4th stage: even happiness disappears, only pure equanimity and awareness remains<sup>1414</sup>

(406-9) In Buddhist<sup>1415</sup> countries [traditional]<sup>1416</sup> religious customs and ceremonies are for the less advanced, satisfying religious emotions and needs and gradually helping along the Path. {...} They<sup>1417</sup> are inessential. Even statues of Buddha are only a way of paying homage to

407<sup>1418</sup>

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<sup>1407</sup> Page 98 in the PDF/68 in text

<sup>1408</sup> Paraphrase of several sentences in the source text.

<sup>1409</sup> Page 63 in the PDF/40 in the source text.

<sup>1410</sup> Paraphrase of several sentences in the source text.

<sup>1411</sup> Page 68 in the PDF/46 in the source text.

<sup>1412</sup> The original reads: If one develops only the emotional neglecting the intellectual, one may become a good-hearted fool; while to develop only the intellectual side neglecting the emotional may turn one into a hard-hearted intellect without feeling for others. Therefore, to be perfect one has to develop both equally. That is the aim of the Buddhist way of life: in it wisdom and compassion are inseparably linked together, as we shall see later."

<sup>1413</sup> Page 70 in the PDF/48 in the source text.

<sup>1414</sup> This is a very condensed and abbreviated paraphrase of a great paragraph on the four stages of Dhyana. —TJS '15

<sup>1415</sup> Page 76 in the PDF/50 in the source text.

<sup>1416</sup> The original editor moved "traditional" from after "statues" by hand.

<sup>1417</sup> These last two sentences are paraphrases of page 113 in the PDF!

<sup>1418</sup> Handwritten notes at top of page read: "(323)"

(continued from the previous page) the memory of the Master who showed the way.

(407-1)<sup>1419</sup> {Our}<sup>14201421</sup> ideas of God and soul are false and empty. {They}<sup>1422</sup> are extremely subtle mental projections, garbed in intricate metaphysical or theological phraseology.

(407-2)<sup>1423</sup> {Mrs Rhys Davids made}<sup>1424</sup> a vain attempt to smuggle the idea of the self in Buddha's teaching in her books, contrary to the spirit of Buddhism. {...} {She}<sup>1425</sup> first translates wrongly, then misinterprets. One example is the well-known line from "Dhammapada" (XII, 4 or verse 160) incorrectly translated "Self is the lord of self." {...} {The correct meaning is "Oneself}<sup>1426</sup> is one's own refuge" or "One is one's own help or support" It simply means you have not rely on yourself, not others; {it has nothing to do with any metaphysical soul or self.}<sup>1427</sup>

(407-3) Buddha<sup>1428</sup> says there are 4 ways of treating questions (a) Some should be answered directly, (b)<sup>1429</sup> others by analysis (c) some by counter-questions, (d) others should be put aside.

(407-4)<sup>1430</sup> {It}<sup>1431</sup> is better for a man to take his body as self than {mind,}<sup>1432</sup> because the

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<sup>1419</sup> The paras on this page are numbered 20 through 26, making them consecutive with the previous page.

<sup>1420</sup> Page 78 in the PDF.

<sup>1421</sup> "According to Buddhism, our" in the source text.

<sup>1422</sup> "Though highly developed as theories, they are all the same extremely subtle mental projections, garbed in an intricate metaphysical and philosophical phraseology." in the source text.

<sup>1423</sup> Page 81 in the PDF/55 in the source text.

<sup>1424</sup> "It is therefore curious that recently there should have been a vain attempt by a few scholars\* to smuggle the idea of self into the..." in the source text.

\* is a footnote referring to Mrs. Rhys Davids – TJS '15

<sup>1425</sup> Page 85 in the PDF/"Those who seek a self in the Buddha's teaching quote a few examples with they first..." in the source text.

<sup>1426</sup> Page 86 in the PDF; there the passage begins: "Therefore Atta hi attano natho really means "One" in the source text.

<sup>1427</sup> This phrase is not in the source text.

<sup>1428</sup> Page 90 PDF/64 in the source text.

<sup>1429</sup> 'b' an 'd' were omitted in the PB text.

<sup>1430</sup> Page 95 PDF/65 in the source text.

<sup>1431</sup> "But the Buddha says that it" in the source text.

former seems more solid and the {latter}<sup>1433</sup> changes constantly {faster}<sup>1434</sup> than the body. But it is the vague feeling I AM that creates the idea of self, which has no corresponding {reality. To}<sup>1435</sup> see this truth is to realise Nirvana.

(407-5)<sup>1436</sup> Hardly {any}<sup>1437</sup> section of Buddha's teaching is {so}<sup>1438</sup> misunderstood as meditation. {One}<sup>1439</sup> thinks of it as escape from daily life activities; assuming a particular posture like a statue, in some remote place cut off from society, {and}<sup>1440</sup> musing in trance. True Buddhist meditation does not mean this at all. Most<sup>1441</sup> people are interested in yoga to gain some spiritual-mystic powers which others do not possess.

(407-6)<sup>1442</sup> There are two forms of meditation (a) the development of concentration by yogic practices leading to high mystic states, which are mind-produced and conditioned, hence nothing to do with Nirvana (b) the other form is (Skt) Vipasyana – Insight into the nature of things leading to complete liberation of the mind, Nirvana. This is true Buddhist. It is an analytical method based on mindfulness, awareness, vigilance, observation.

(407-7)<sup>1443</sup> The<sup>1444</sup> "Satipatthana-Sutta" "Setting Up of Mindfulness" is the most important on meditation

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<sup>1432</sup> "mind, thought, or consciousness" in the source text.

<sup>1433</sup> "mind, thought, or consciousness" in the source text.

<sup>1434</sup> "day and night even faster" in the source text.

<sup>1435</sup> "reality, and to" in the source text.

<sup>1436</sup> Page 97 in the PDF/67 in the source text.

<sup>1437</sup> "any other" in the source text.

<sup>1438</sup> "so much" in the source text.

<sup>1439</sup> "by Buddhists and non-Buddhists. The moment the word 'meditation' is mentioned" omitted in the PB text.

<sup>1440</sup> "assuming a particular posture, like a statue in some cave or cell in a monastery, in some remote place cut off from society; and" omitted in the PB text.

<sup>1441</sup> A whole sentence omitted here from the source text.

<sup>1442</sup> Page 98 in the PDF/68 in the source text. This para is so heavily paraphrased, I'm not going to attempt to annotate it. –TJS '15

<sup>1443</sup> Page 99 in the PDF/69 in the source text.

<sup>1444</sup> "The most important discourse ever given by the Buddha on mental development (meditation) is called the Satipatthana-sutta 'The Setting-up of Mindfulness'. This discourse is so highly venerated in tradition that it is regularly recited not only in Buddhist monasteries, but also in Buddhist homes with members of the family sitting around and listening with deep devotion. very often" omitted in the PB text.

(continued from the previous page) It is often recited by bhikkhus by the bed of a dying man to purify his last thoughts. The ways of meditation given in it are not cut off from life nor do they avoid life; they are all connected with our daily activities.<sup>1446</sup> {...} The<sup>1447</sup> essential thing in all meditation is mindfulness, awareness, attention. One of the best forms is called "The mindfulness of in-and-out breathing." {...} Breathe<sup>1448</sup> as usual without effort but observe it. You should be seated, closed eyes or gazing at tip of nose. If practised daily for 5-10 minutes at a time after a certain period you will experience the split second when mind is fully concentrated on breathing, when you hear no sounds nearby and even no external world exists for you. This slight moment is tremendous, joyful, tranquil, You have lost yourself in your breathing As long as you are conscious of yourself you cannot concentrate. This exercise is also good for health, sound sleep, daily working efficiency and relaxation. You will feel as if you awake from after a good rest.

(408-1)<sup>1449</sup><sup>1450</sup>{Another form of meditation is to be mindful of what you do or say, that is to live in the present moment or action. It}<sup>1451</sup> does not mean you should think "I am doing this;" just the contrary for then you become self-conscious; you live in the idea "I am" You should lose yourself in what you do, as the great creators of artistic and intellectual work forget themselves in it.

(408-2)<sup>1452</sup> Some believe Buddhism too sublime to be practised {in this ordinary world},<sup>1453</sup> that one has to retire to a monastery. {This is a misconception, as a result of a partial, lopsided view of the subject.}<sup>1454</sup> {...}<sup>1455</sup> Some do find it easier or more convenient {to}<sup>1456</sup> cut off from society but others find that dulls and depresses their

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<sup>1445</sup> Handwritten notes at top of page read: "(324)"

<sup>1446</sup> This is a slight paraphrase from the source text.

<sup>1447</sup> This phrase occurs several paragraphs later in the source text.

<sup>1448</sup> The remainder is heavily paraphrased; in the source text it runs for several paragraphs.

<sup>1449</sup> Page 102 in the PDF/72 in the source text.

<sup>1450</sup> The paras on this page are numbered 27 through 28, making them consecutive with the previous page.

<sup>1451</sup> Heavily paraphrased throughout.

<sup>1452</sup> Page 106 in the PDF/76 in the source text.

<sup>1453</sup> Paraphrase from the source text.

<sup>1454</sup> Heavily paraphrased in the source text.

<sup>1455</sup> A couple of paragraphs omitted in the PB text.

<sup>1456</sup> "accept Buddhism, if they do live in a remote place," omitted in the PB text.

whole being, and is therefore not conducive to their spiritual life.<sup>1457</sup> {...} This common belief that one has to retire from life is really an unconscious defence against practising it.<sup>1458</sup> {...} Buddha categorically stated that {many}<sup>1459</sup> laymen and women leading family life followed his teaching successfully.<sup>1460</sup> {...} Then why was the Order established? Because it provides opportunity for those who want to devote their lives not only to their own spiritual development but also to service of others. A man with

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Walpola Rahula<sup>1461</sup>

(continued from the previous page) family cannot be expected to do so whereas a monk with no ties {can.}<sup>1462</sup> That is how monasteries became centres of learning and culture.

(409-1)<sup>1463</sup> It<sup>1464</sup> is futile to try to suppress crime through punishment. Buddha suggests instead that the economic condition of the people should be improved.

(409-2) All<sup>1465</sup> these ideas should be considered against the background of their period

(409-3)<sup>1466</sup> Great powers boast shamelessly that one could cause more destruction than the other. They have gone along this path of madness to such a point that the result will be mutual annihilation<sup>1467</sup> {...} There<sup>1468</sup> is no way out except that of Buddha's non-violence, love, compassion Is this practical? But is it more practical to live in eternal fear and suspicion, like wild animals in a jungle? But there are at least examples where hatred is appeased by love. What is a nation except a vast conglomeration of individuals? But if by the expression 'not practical' you mean 'not easy' then you are right. Yet it should be tried. It cannot be more risky than trying a nuclear war<sup>1469</sup>

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<sup>1457</sup> A paragraph omitted in the PB text.

<sup>1458</sup> Several sentences omitted in the PB text.

<sup>1459</sup> "there were not one or two, not a hundred or two hundred or five hundred, but" omitted in the PB text.

<sup>1460</sup> A paragraph omitted in the PB text.

<sup>1461</sup> Handwritten notes at top of page read: "(325)"

<sup>1462</sup> This sentence is paraphrased and the next one was omitted in the PB text.

<sup>1463</sup> The paras on this page are numbered 29 through 32, making them consecutive with the previous page.

<sup>1464</sup> Paraphrase of page 114 in the PDF/82 in the source text.

<sup>1465</sup> Page 114 in the PDF/82 in the source text.

<sup>1466</sup> Page 118 in the PDF/86 in the source text, paraphrased.

<sup>1467</sup> A few sentences omitted in the PB text.

<sup>1468</sup> Top of page 119 in the source text.

<sup>1469</sup> The remainder of this para is a paraphrasing of page 119 in the source text.

(409-4)<sup>1470</sup> It is foolish to talk of maintaining peace through balance of power or threat of nuclear deterrents. Armaments produce fear, not peace, through which comes hatred, ill will, which is suppressed for a time but erupts and becomes violent at any moment. True peace only prevails in an atmosphere free from suspicion and fear.

## **Charles Luk (Lu K'uan Yü): Ch'an & Zen Teachings**

### **1<sup>st</sup> Series**

(409-5)<sup>1471</sup> {Ch'an masters rarely used terms}<sup>1472</sup> found in Buddhist sutras. For men are always prone to cling to a terminology {which can}<sup>1473</sup> only stimulate their {thought}<sup>1474</sup> and intensify their discriminations. The masters taught disciples to refrain from seeking {enlightenment}<sup>1475</sup> for the very {idea}<sup>1476</sup> gave rise to the twin concept of reality of ego and reality of Dharma, which split their undivided whole into subject and object, the cause of their suffering and illusion. ... {As soon as disciples used the terminology coined by conditioned human intelligence, they cling to it and thus stray from the course.}<sup>1477</sup>

(409-6)<sup>1478</sup> Words, sentences, shouts, roars of laughter, gesticulations and strokes of the staff are known as kung ans (koan in Japanese) or {causes}<sup>1479</sup> suitable to provoke awakening of those whose minds are already disentangled from

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Charles Luk (Lu Kuan Yu)<sup>1480</sup>

(continued from the previous page) illusions and whose potentialities are active to the full, ready to absorb truth.

(410-1)<sup>1481</sup> The<sup>1482</sup> Heart Sutra and the Diamond Sutra are wisdom sutras indispensable

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<sup>1470</sup> Page 120 in the PDF/88 in the source text. The whole para is a para-phrase! – TJS '15

<sup>1471</sup> Page 10 in the PDF.

<sup>1472</sup> "With this in view, Ch'asn masters rarely used those Buddhist terms" in the source text.

<sup>1473</sup> "which, in their quiest for more learning and wider knowledge, can" in the source text.

<sup>1474</sup> "faculties of thought" in the source text.

<sup>1475</sup> "enlightenment and Buddhahood" in the source text.

<sup>1476</sup> "idea of enlightenment and Buddhahood" in the source text.

<sup>1477</sup> paraphrase of sentence in the paragraph which follows the previous one in the source text.

<sup>1478</sup> Page 11 in the PDF.

<sup>1479</sup> "concurrent causes" in the source text.

<sup>1480</sup> Handwritten notes at top of page read: "(326)"

to Ch'an practisers wishing to disentangle themselves from illusions so that they become ready for instantaneous awakening. It is impossible for us to meet enlightened masters in this period of decline and these two sutras fill the gap.

(410-2)<sup>1483</sup> It is true that some ancient masters urged disciples not to read. When a sutra is not well explained and thoroughly understood, its teaching is wrongly interpreted and can be harmful. But now, when masters are almost undiscoverable, the contention that sutras can be dispensed with is fallacious, as is also the presumption that the rules of morality and discipline can be disregarded. Without them the deluded man will indulge in discriminations and discernings and thus be bound to return to the world of existence.

(410-3)<sup>1484</sup> The prerequisite of Ch'an training is the eradication of false thinking.

(410-4)<sup>1485</sup> Shakyamuni Buddha said: 'The mad mind does not halt: if it halts, it is Enlightenment.' {...} Those<sup>1486</sup> of high spirituality are able to halt forever the arising of a single thought until they reach the state of birthlessness and thereby instantaneously realise enlightenment.<sup>1487</sup> {...} When one reaches this state of the non-arising of a single thought, the brightness of self-nature appears in full.

(410-5) In<sup>1488</sup> their questions and answers the role played by a master was only to unite the bonds fettering his disciple, {like}<sup>1489</sup> the giving of an appropriate medicine

(410-6)<sup>1490</sup> After the Sung dynasty (ended 1278) human potentialities became duller

(410-7)<sup>1491</sup> When we turn on the electric {light},<sup>1492</sup> in a finger-snap {the}<sup>1493</sup> darkness

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<sup>1481</sup> The paras on this page are numbered 3 through 10, making them consecutive with the previous page.

<sup>1482</sup> Paraphrase of the paragraph on page 14 of the PDF, which begins: Parts III and IV present respectively the Diamond"

<sup>1483</sup> Paraphrase of the last paragraph on page 14 of the PDF.

<sup>1484</sup> Page 19 in the PDF.

<sup>1485</sup> also on p 19; the original reads: "As to how to wipe it out, we have already many sayings of Shakyamuni Buddha and nothing is simpler than the word 'Halt' in His saying "If it halts, it is Enlightenment (Bodhi)."

<sup>1486</sup> Paraphrase of the paragraph on page 20 which begins "Now we know that."

<sup>1487</sup> A number of sentences in the source text are omitted in the PB text. here.

<sup>1488</sup> Page 22 in the PDF.

<sup>1489</sup> "according to available circumstances, just like" omitted in the PB text.

<sup>1490</sup> Also page 22 in the PDF.

<sup>1491</sup> Page 25 in the PDF.

<sup>1492</sup> "if we know how," omitted in the PB text.

which has lasted for years will disappear. {(Hence the saying) One attains enlightenment in a finger-snap.<sup>1494'</sup>}

(410-8)<sup>1495</sup> As<sup>1496</sup> practisers could not stop thinking, masters were compelled to devise a 'poison-against-poison' method – kung'an (koan) and hua t'ou. 'Koan' is a problem upon which thought is concentrated as a means to attain inner illumination. Hua t'ou is "ante-word" or "ante-thought" i.e. the mind before it is stirred by a thought, mind in undisturbed condition. Holding a hua'tou is turning inward for

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(continued from the previous page) disentanglement of mind (subject) from external objects, looking into the self until realisation.

(411-1)<sup>1498</sup> Disciples<sup>1499</sup> were taught to hold even a meaningless hua t'ou in their minds as firmly as possible without loosening their grip for a moment, stubbornly. Thus a single thought was used to oppose and arrest myriad thoughts

(411-2)<sup>1500</sup> A hua t'ou is the 'head' of a thought (ante-thought) i.e. Mind. Word arises from Mind, thought arises from Mind, so all hua t'ous have only one meaning – Mind. Examples: "Who is dragging this corpse here?" means "Who is dragging this physical body of yours?" (b) "What was my fundamental face before I was born?" Answer – Mind. (c) Who is reciting a sutra?" (d) Who is holding a mantra?" (e) Who is the repeater of Buddha's name? "Answer – to contemplate Mind, the pure essence of self-awareness, pure awareness, self-nature having neither form nor location. So looking into a hua'tou is looking where a thought arises until you perceive your self-nature free from all thoughts. This immutability should be maintained in every state – walking, sitting, standing, day or night.

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<sup>1493</sup> "there will be light and" omitted in the PB text.

<sup>1494</sup> This phrase added to the source text material by PB himself.

<sup>1495</sup> Page 23 in the PDF.

<sup>1496</sup> This sentence is a paraphrase of the original, and the rest of the para is a heavily paraphrased selection of the next two paragraphs in the source text.

<sup>1497</sup> Handwritten notes at top of page read: "(327)"

<sup>1498</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

<sup>1499</sup> Paraphrase of the first paragraph on page 23 in the source text.

<sup>1500</sup> A heavily rephrased version of the bottom paragraph on page 23 in the source text.

(411-3)<sup>1501</sup> Why are there few who attain enlightenment? Because the men of present day's potentialities are not so sharp as the ancients were, and because they are confused. They go to various places seeking instruction but when they get old they are still not clear. They pass their lives clinging to words and names (i.e. the Tail, not Head)

(411-4)<sup>1502</sup> Some Ch'an trainees get entangled with demons and become insane, others vomit blood and fall sick.<sup>1503</sup> If an evil thought is allowed to slip into the mind's concentration while holding a hua t'ou, it may grow out of proportion and become difficult to subdue. If it be a strong desire which cannot be satisfied, resultant frustration may cause insanity. One's breath should never be interfered with. Concentration of mind should never be on the chest as it may affect lungs and cause blood vomiting.

(411-5) He<sup>1504</sup> should watch and locate where thought arises from his mind, and keep on looking into it like a cat ready to pounce on a mouse, with attention free from a second thought. However it should not be too sharp for that may cause illness, nor too dull. When this training comes

412<sup>1505</sup>

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(continued from the previous page) to fruition, like a ripe melon which automatically falls, anything that is touched or contacted may suddenly cause the supreme awakening.

(413-1)<sup>1507</sup> Old<sup>1508</sup> experience in the training creates a feeling of comfort and clearness in which the monk stops and stays. This is an illusion. He is fit only for stillness but unfit

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<sup>1501</sup> A paraphrase of the final para on page 24 in the source text.

<sup>1502</sup> Page 25 in the source text.

<sup>1503</sup> These sentences are in a footnote on the first sentence in the source text.

<sup>1504</sup> Page 27, paraphrased, in the source text.

<sup>1505</sup> Blank page

<sup>1506</sup> Handwritten notes at top of page read: "(329)"

<sup>1507</sup> The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

<sup>1508</sup> Page 27 in the source text. – A paraphrase and re-ordering of the original

for disturbance, so his training is not completely effective for full use. This state of stillness, undisturbed samadhi, is the 'illusion-city,' not the perfect Nirvana. Additional efforts must be made to advance further

(413-2)<sup>1509</sup> Do not be afraid of false thinking nor make efforts to control it. You have only to be aware of it, not to cling to it or push it away. It will suffice to discontinue your thinking and it will leave you alone.<sup>1510</sup> {...} The false and the real are the same; there is not a dualism in reality; all belongs to self-mind and should not be differentiated, grasped or rejected. Mind is Buddha, is pure. Not a single Dharma is required. Why so much complication?

(413-3)<sup>1511</sup> The monk misguided his disciple so although he had succeeded in disentangling his own mind from attachment to the phenomenal, he could not get away from the cycle of births and deaths. He still clung to the dual view of existence (ego-subject and object), could not free himself from this last bondage (dualism). The master Pai Chang's words had a tremendous effect on him, releasing his mind from his doubt about his self-nature, which was pure awareness, without cause and effect; hence his enlightenment.

(413-4)<sup>1512</sup> Strict observance of the rules of moral discipline begets immutability. Without them the cultivation of meditation will not wipe out impurities, and even if much knowledge comes, this will cause a fall into the realm of demons.

(413-5)<sup>1513</sup> Is there a place that is not a holy site?<sup>1514</sup> Fundamentally a Ch'an hall is uncalled-for; moreover, Ch'an does not mean sitting in meditation. The hall and the sitting are only provided for those who encounter their own obstructions and who, in this period of decadence, are of shallow wisdom.

(413-6) When one sits in this training, body and mind should be well<sup>1515</sup>

(413-7) Paras #5 {410-3} to 45 {421-4} are nearly all excerpts (with Luk's commenting footnotes) from Master Hsu Yun's Discourses (died 1959 at age 119). Luk is his disciple and translator

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<sup>1509</sup> Page 28 paraphrase in the source text – mostly literal, though. – TJS '15

<sup>1510</sup> Two paragraphs skipped here in the PB text..

<sup>1511</sup> Page 31 in the source text, footnote 2, paraphrased – this is the parable of the fox! – TJS '15

<sup>1512</sup> An extensive condensation and paraphrasing of page 32 in the source text.

<sup>1513</sup> Page 35 paraphrase in the source text.

<sup>1514</sup> This was a question in the source text, and I have changed it to one. – TJS '15

<sup>1515</sup> This para continues on the next page.

(continued from the previous page para 413-6) controlled,<sup>1518</sup> if not a small harm will be illness and a great one entanglement with the demons. In the hall incense sticks are burnt to help this control. The correct sitting position is the natural one. Waist should not be pushed forward, for this pulls up the inner heat affecting health. Neither should waist be drawn backward with dropped head, for this causes dullness. If dullness is felt, open the eyes wide, pull up waist and gently shake buttocks. If Ch'an training is undergone in haste one will in time develop an excitable character. It is advisable to stop and resume when one feels at ease.

(415-1)<sup>1519</sup> When<sup>1520</sup> sitting in meditation there will be numerous [different]<sup>1521</sup> mental states but do not cling to them and they will not hinder you. The proverb says: 'Don't wonder at the wonderful and the wonderful will retreat. 'Even if you see evil spirits trying to disturb you, take no notice of them and be not afraid of them. And even if Buddha appears in vision be not delighted and take no notice of it, even if he lays his hand on your head. It is merely a creation of the deluded mind and does not really come from him. Many meditators mistake visions for the real and become involved with demons.

(415-2)<sup>1522</sup> Empty space is unmoving. That which is still is voidness, that which moves is the dust. {...} The<sup>1523</sup> void means self-nature, dust the false thinking. As soon as a thought arises, it becomes a word-tail. The moment before a thought arises is called the unborn. The void which is neither disturbed or still is called the unending. The

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<sup>1516</sup> Blank page

<sup>1517</sup> Handwritten notes at top of page read: "(331)"

<sup>1518</sup> The remainder of this para is a paraphrase of the source text.

<sup>1519</sup> The paras on this page are numbered 22 through 25, making them consecutive with the previous page.

<sup>1520</sup> Page 35 in the source text, more paraphrasing.

<sup>1521</sup> PB himself moved "different" from before "but do not" by hand; this word is not in the original at all!

<sup>1522</sup> Paraphrase of page 36 in the source text; the original sentence begins "Again in a clear sky, when the sun rises..."

<sup>1523</sup> This is a paraphrase of page 37 in the source text... some paragraphs later than the first sentence! – TJS '15

unremitting turning of light inside oneself, instant after instant, and exclusive of other things, is called looking into, or taking care of, the hua t'ou.

(415-3)<sup>1524</sup> The hua t'ou often translated in the West as: "Before your parents were born, what was your original face?" is wrong because it suggests a creation or beginning. The self-nature is outside time and has no beginning. The correct rendering is: "Before your parents gave birth to you, what was your fundamental face?"

(415-4)<sup>1525</sup> As the mind is intangible, one is not clear about it. Consequently some feeling of doubt arises about "Who" which word begins various hua t'ous. At all times and in all places this doubt alone should be

416<sup>1526</sup>

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(continued from the previous page) looked into unremittingly<sup>1528</sup> without giving rise to a second thought.<sup>1529</sup> {...} However one should not give rise to a discriminating mind; one should remain indifferent either to the effectiveness or ineffectiveness of the hua t'ou, and to either stillness or disturbance.

(417-1)<sup>1530</sup> In<sup>1531</sup> the hua t'ou<sup>1532</sup> emphasis is on the first word, "Who," which is a wonderful part of Ch'an training. But one should not repeat the word, like adherents of the Pure Land School, who repeat Buddha's name, or the sentence. Neither should one set one's thinking and discriminating mind on searching for him. Those who think a lot do not know that the more they think, the more their false thoughts increase.

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<sup>1524</sup> Paraphrase (rewriting?) of footnote 2 on page 37 in the source text. It begins: "The hua t'ou is sometimes wrongly translated in the West as: "Before..."

<sup>1525</sup> Top of page 38 paraphrase in the source text.

<sup>1526</sup> Blank page

<sup>1527</sup> Handwritten notes at top of page read: "(333)"

<sup>1528</sup> "like an ever-flowing stream," in the source text.

<sup>1529</sup> a sentence omitted here in the PB text.

<sup>1530</sup> The paras on this page are numbered 26 through 33, making them consecutive with the previous page.

<sup>1531</sup> Later on Page 38 in the source text; paraphrased.

<sup>1532</sup> "tous" in the source text.

(417-2)<sup>1533</sup> When he succeeds in putting an end to all his thoughts, his body and its weight seem to disappear; he will feel as light as air and as if about to be levitated.

(417-3)<sup>1534</sup> Master Chao Chou “Lay down even the thought you are still burdened with, for this very thought (of not being entangled any longer with ego) holds you in bondage. If you have really got rid of all your false thinking, there will only remain your pure self-nature, because you cannot get rid of it.”

(417-4) Ancient<sup>1535</sup> masters twinkled their eyes and raised their eyebrows to reveal the self-mind to disciples. Those who have made only partial progress ape them to prove their attainment of truth.

(417-5)<sup>1536</sup> When sitting in meditation,<sup>1537</sup> {...} all thought should be brought to an end. Only the hua t’ou should be gripped and although it will not be easy to hold it, do not worry about it.<sup>1538</sup> {...} It<sup>1539</sup> is said: ‘One should not be afraid of rising thoughts but only of the delay in being aware of them. ‘If thoughts arise let our awareness of them nail the hua t’ou to them. If the hua t’ou escapes from our grip, we should immediately bring it back again.

(417-6)<sup>1540</sup> Because disciples clung to his saying, “Mind is Buddha” the Master Ma Tsu said, ‘It is neither mind nor Buddha’ so that they ceased to cling, which was the cause of their delusion.

(417-7)<sup>1541</sup> Anyone holding a hua t’ou without giving rise to a second thought, will realise the truth. They should stick to it whether they walk, sit or lie; from morning to evening they should look into this word “Who” until it becomes clear as<sup>1542</sup> a limpid pool

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<sup>1533</sup> Paraphrase of footnote 1 on page 39 in the source text. The original sentence is: “When the meditator succeeds in putting an end to all his thoughts, he will step into ‘the stream’ or correct concentration in which his body and its weight seem to disappear completely and to give way to a bright purity which is as light as air; he will feel as if he is about to be levitated.”

<sup>1534</sup> Footnote 3 on page 40 in the source text, paraphrased.

<sup>1535</sup> Paraphrase of footnote 1 of page 46 in the source text.

<sup>1536</sup> Page 51 in the source text, edited and paraphrased.

<sup>1537</sup> Several sentences omitted in the PB text here.

<sup>1538</sup> A couple of paragraphs omitted here in the PB text.

<sup>1539</sup> From page 52 in the source text.

<sup>1540</sup> Footnote 4 on page 54, slight paraphrase in the source text.

<sup>1541</sup> Page 55 heavy paraphrase in the source text.

<sup>1542</sup> “the autumn moon reflected in” omitted in the PB text.

(417-8)<sup>1543</sup> Visions are creations of the

418<sup>1544</sup>

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(continued from the previous page) mind. Remain indifferent to them, neither accepting nor rejecting, and they will disappear before you make further progress in the right direction.

(419-1)<sup>1546</sup> The<sup>1547</sup> World Honoured One became thoroughly enlightened after gazing at the stars at night.

(419-2)<sup>1548</sup> As soon as all thoughts are discarded, beginners usually see the voidness and the brightness. These visions indicate some progress. But they should not be taken as achievements. Remain indifferent and hold firm to the hua t'ou. They are only creations of the deluded mind

(419-3) The<sup>1549</sup> 'subject' consciousness is mistaken for an ego.

(419-4) If<sup>1550</sup> a man succeeds in achieving stillness, he should never abide in it. It is only an initial step, his ignorance is still not wiped out. It is only the deluded mind reaching a state of purity, just like muddy water which, although purified, still contains the mud and sediment at the bottom. You must make additional efforts to advance further. Even<sup>1551</sup> though all thoughts have ceased to rise and a state of empty stillness is reached, fundamental wisdom is not yet attained.

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<sup>1543</sup> Paraphrase of footnote 4 on page 62 in the source text.

<sup>1544</sup> Blank page

<sup>1545</sup> Handwritten notes at top of page read: "(335)" by hand.

<sup>1546</sup> The paras on this page are numbered 34 through 40, making them consecutive with the previous page.

<sup>1547</sup> A direct quote! yay! Page 57 in the source text. —TJS '15

<sup>1548</sup> Paraphrase of footnote 4 on page 62 in the source text. – closer to the original than para 417-8.

<sup>1549</sup> Heavy paraphrase of the middle of page 63 in the source text.

<sup>1550</sup> Paraphrase of page 67 in the source text.

<sup>1551</sup> This sentence is a paraphrase of footnote 3 on page 67 in the source text.

(419-5)<sup>1552</sup> If you cling to the words with which you have learned to interpret the truth," said Master Teh Ch'eng, "you will be held in bondage by them and will never realise truth." {...} Also:<sup>1553</sup> "In future, when you receive disciples you should use the kind of words and phrases that wipe out all their dualisms so that their minds become still, if they still hold the dual conception of 'existence' and 'non-existence,' and split their fundamental self-nature into selfness and otherness... You<sup>1554</sup> can play with any device or method you like, so long as you do not disturb the clear water and let the mind give rise to discriminations

(419-6)<sup>1555</sup> Master Chi Hsien was disappointed and burned all his books. {...} He gave up studying the Buddha Dharma and refrained from using further his discriminating mind. He became 'lazy' and did not practise. However in spite of his disappointment and helplessness, he was undergoing the Ch'an training without being aware of it. So one day he became suddenly enlightened (transition to Short Path—PB)

(419-7)<sup>1556</sup> Most Ch'an masters forbade students to read sutras for latter would cling to names and terms which obstructed their perception of reality. Hence to avoid using specific names, the ancients used

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(continued from the previous page) terms like 'that one' 'it' 'the fundamental' Also the Buddha urged disciples never to look at the finger which pointed at the moon, but at the moon itself.

(420-1)<sup>1558</sup> When<sup>1559</sup> asked "How can one escape from birth and death?" the Ch'an Master Hui Ts'ang replied, "What is the use of escaping?" But the questioner insisted. The master replied: "(By believing) that one does not have birth and death."<sup>1560</sup> {...} Since<sup>1561</sup> the self-nature is beyond creation and annihilation, why should one think of

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<sup>1552</sup> Page 125 in the source text., paraphrased.

<sup>1553</sup> Paraphrase of page 127 in the source text, after a page of material was skipped over.

<sup>1554</sup> Back to the bottom of page 126 in the source text.

<sup>1555</sup> Page 129 in the source text, heavily paraphrased.

<sup>1556</sup> Page 135 in the source text, paraphrased.

<sup>1557</sup> Handwritten notes at top of page read: "336"

<sup>1558</sup> The paras on this page are numbered 41 making them consecutive with the previous page.

<sup>1559</sup> Page 137 in the source text, paraphrased.

<sup>1560</sup> About two pages of material is omitted here in the PB text.

<sup>1561</sup> Bottom of page 138 in the source text.

escaping from birth and death which are illusory transformations having no real nature of their own?<sup>1562</sup> {...} – The master also asked monks “Where did you go just now?” {The reply “I was always here,<sup>1563</sup>” was correct, for self-nature is omnipresent.}<sup>1564</sup> {...} He<sup>1565</sup> also asked, “Do you bring That One (Mind) along with you?” In other words, are you straying from your Mind. If so, you will never realise it. – Luk

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(421-1)<sup>1567</sup> If<sup>1568</sup> it is said that the doctrine is difficult to understand, no one will try to learn it. If it is said that it is easy to understand, people will take it as easy and never attain the truth.<sup>1569</sup> {...} Therefore it is said that the doctrine is neither difficult nor easy, the middle way which wipes out the two extremes that have no room in the absolute.

(421-2) Ch’an<sup>1570</sup> masters probed their disciples’ abilities by first criticising what they said. Any hesitation on the disciples’ part is close that they only repeated others’ sayings without comprehending them. This was like a trap set.

(421-3) The text-line “A grain of corn contains the universe” means the grain is created by the mind and reveals the mind which is immense and contains the whole universe, also a creation of the mind.

(421-4)<sup>1571</sup> The Teaching School of many dharmas was set up to deal with different kinds of delusion. The Ch’an School was also a dharma but it pointed direct at the mind for realisation of self-nature, symbolised by the finger-snap. It<sup>1572</sup> ensures the ‘straight [or direct]<sup>1573</sup> entry’ without necessity of passing through successive stages

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<sup>1562</sup> We’re back at the top of page 137 in the source text! – TJS ‘15

<sup>1563</sup> PB himself changed period to comma by hand

<sup>1564</sup> PB himself’s commentary.

<sup>1565</sup> Back again to page 138 in the source text.

<sup>1566</sup> Handwritten notes at top of page read: “(337)’

<sup>1567</sup> The paras on this page are numbered 42 through 50, making them consecutive with the previous page.

<sup>1568</sup> Footnote 3 on page 76 in the source text, paraphrased.

<sup>1569</sup> “So the daughter took the middle way by saying that it was neither difficult nor easy. Her idea was that one who is free from discrimination and who eats when hungry and sleeps when tired, is precisely the onemeant by eminent masters.” omitted in the PB text.

<sup>1570</sup> Paraphrase of footnote 3 on page 77 in the source text.

<sup>1571</sup> Paraphrase of footnote 7 on page 114 in the source text.

<sup>1572</sup> Footnote 8 on the same page in the source text.

<sup>1573</sup> “or direct” was typed below the line and inserted with a caret by PB himself.

before final enlightenment.

(421-5) The<sup>1574</sup> potential capacity to absorb truth can be aroused only when one succeeds in putting an end to one's chain of thoughts. After it has been aroused then any simple cause is sufficient to produce instantaneous union with the absolute.

(421-6) The<sup>1575</sup> ancient masters used the kung an (koan) to awake their disciples. In the present period of decline, when the human mind so more in material values, the hua t'ou is the more effective device to isolate the mind from seeing, hearing, feeling and discerning

(421-7) Buddha's<sup>1576</sup> teaching began by wiping out the disciple's coarse conceptions and ended by destroying his subtle wrong ideas and views one by one, resulting in the exposure of his fundamental nature.

(421-8) The<sup>1577</sup> samadhi of voidness is usually the first one every serious Ch'an meditator has after he successfully puts a stop to his thinking.

(421-9) There<sup>1578</sup> are 3 kinds of doubts: (a) about the man who expounds the dharma, because he is not recognised as right (b) about the dharma, (c) about

422<sup>1579</sup>

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(continued from the previous page) oneself (the student), as when he feels inferiorly qualified for the dharma. {...} When<sup>1581</sup> all these three kinds of doubt are wiped out, along with repentance for them, one abides in the reality.

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<sup>1574</sup> Page 121 in the source text, paraphrased.

<sup>1575</sup> Page 122 in the source text, paraphrased.

<sup>1576</sup> Page 149 in the source text, paraphrased.

<sup>1577</sup> Bottom of page 150 in the source text, paraphrased.

<sup>1578</sup> Middle of page 155 in the source text, paraphrased.

<sup>1579</sup> Blank page

<sup>1580</sup> Handwritten notes at top of page read: "(339)"

<sup>1581</sup> Top of page 156 in the source text.

(423-1)<sup>1582</sup> Buddha<sup>1583</sup> well instructed and protected those disciples whose minds were disturbed by the conception of the void

(423-2) Anubodhi<sup>1584</sup> is unexcelled complete enlightenment, the highest wisdom.

(423-3) When<sup>1585</sup> Bodhidharma was asked for a means to quiet the mind, he replied, "Bring me your mind so that I can quiet it" The disciple said, "I cannot find my mind." B replied "I have now quieted your mind"

(423-4) Through<sup>1586</sup> the use of names and terms, men cling to fixed dharmas and hold on to false ideas. Once these names are wiped out, the mind automatically becomes calm and thus does not require to be subdued. Buddha only stripped these erroneous tenets from his disciples, he did not tell them to abide in stillness and calm, for then they would again be bound with a fixed dharma.

(423-5) To<sup>1587</sup> crack the nut of ego Ch'in and Mahayana give a meditation of 4 stages (a) meditate on ego as owner of the physical body, as subject to body's object. Also the mind which seeks wisdom is the ego-subject and the wisdom sought is object. (b) Meditate on ego as non-existent and reject it, thus subject becomes object [and 'being' becomes subject.]<sup>1588</sup> Ego is an empty name, without real nature. (c) Meditate on being as a state of relative voidness, until that too disappears. (d) Meditate on that which remains, in which an element of time is still present Eliminate that element. Thus the meditator passes through coarse to subtle concepts, dualisms of object and subject, wiping them all out for his attainment of full complete Wisdom.

(423-6)<sup>1589</sup> The disciple's mind is not quiet because he wonders when all living beings can be delivered (saved).<sup>1590</sup> {...} He sees such a vast number because he clings to the false notion of an ego. He is scared. So<sup>1591</sup> Buddha taught him to look into non-existence of ego as the main point, so that he may realise that all living beings are fundamentally in the ultimate condition in reality.

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<sup>1582</sup> The paras on this page are numbered 51 through 57b, making them consecutive with the previous page.

<sup>1583</sup> Paraphrase of last paragraph on page 157 in the source text.

<sup>1584</sup> Footnote 2 on page 158 in the source text.

<sup>1585</sup> Page 159 in the source text, paraphrased.

<sup>1586</sup> Paraphrase of 161 in the source text.

<sup>1587</sup> Footnote 6 on page 161 in the source text, second paragraph paraphrased.

<sup>1588</sup> PB himself moved "and 'being' becomes subject" from after "real nature." to after "becomes object" by hand.

<sup>1589</sup> Paraphrase of the top of page 162 in the source text.

<sup>1590</sup> Several sentences omitted in the PB text.

<sup>1591</sup> Sentence from top of page 163 in the source text.

(423-7) Dana<sup>1592</sup> means almsgiving not only of goods but also of the truth-doctrine.

(423-8) Buddha<sup>1593</sup> pointed out that rejecting attachment to forms was a 'profound' act

(423-9) When<sup>1594</sup> charity is practised for the welfare of living beings, and neither the giver, receiver nor gift are seen, there is then no attachment to form

424<sup>1595</sup>

CH'AN & ZEN TEACHING

Charles Luk (Lu Kuan Yu)

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CH'AN & ZEN TEACHING

Charles Luk (Lu Kuan Yu)<sup>1596</sup>

(425-1)<sup>1597</sup> Buddha<sup>1598</sup> taught mind-quieting method and doctrine which consists in looking into the non-existence of an ego. With the conception of the latter eliminated, the self-mind is in a state of nirvana. Thus one becomes, calm, free [from reincarnation)]<sup>1599</sup> and still there is no necessity to seek Buddhahood. Thus the mind which used to seek something is set at rest; all discriminatory wish to grasp or reject will disappear. The internal organs and external objects being void, the One Mind remains immutable. This is the method to quiet mind.

(425-2)<sup>1600</sup> One should not only not grasp and hold on to [the]<sup>1601</sup> notion of Dharma but that of Not-Dharma as well. This is why the Tathagata always said: "Ye should know that the Dharma I expound is likened to a raft. Even it should be cast aside [after

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<sup>1592</sup> Footnote 3, page 163 in the source text.

<sup>1593</sup> Paraphrase from page 164 in the source text.

<sup>1594</sup> Bottom of page 164 in the source text.

<sup>1595</sup> Blank page

<sup>1596</sup> Handwritten notes at top of page read: "(341)"

<sup>1597</sup> The paras on this page are numbered 58 through 62, making them consecutive with the previous page.

<sup>1598</sup> Paraphrased from page 165 in the source text.

<sup>1599</sup> PB himself moved "from reincarnation" from after "Buddhahood" to after "free" by hand (which is where it was in the book).

<sup>1600</sup> Paraphrase of the bottom of page 166 in the source text.

<sup>1601</sup> PB himself moved "the" from after "not grasp" to after "on to" by hand (which is where it is in the book).

reaching the other shore];<sup>1602</sup> how much more so the Not-Dharma?" They are a pair of positive and negative opposites, which has no room in the absolute. Moreover one who clings to either still holds the view of an ego-subject. Both subject and object are also a pair of extremes which should be wiped out so that the absolute wisdom can manifest itself.

(425-3)<sup>1603</sup> Buddha said When one enters this doctrine, the notion of ego and dharma will be void and instantaneously all attachments will be thrown away, thus rising above all that exists.<sup>1604</sup> {...} Therefore I teach disciple to relinquish the dharma, and all feelings. When this is done, wisdom will be complete.<sup>1605</sup> {...} There is no fixed dharma; what the Tathagata expounds is neither dharma nor not-dharma; it cannot be clung to nor expressed in words. {...} It<sup>1606</sup> is the eternal, inactive out of time, not subject to cause or condition or dependence. The expounding of the expedient teaching is only temporary, preparatory to the perfect fundamental teaching to reveal the absolute. DEFINITIONS:<sup>1607</sup> DHARMA means Buddhist truth doctrine. SUTRA means Sermon. Sastra means Treatise.

(425-4)<sup>1608</sup> Buddha said "The so-called Buddhas and dharmas are not real Buddhas and dharmas" Thus he contradicted his previous teaching by saying that nothing existed

(425-5)<sup>1609</sup> If anyone thinks "I have obtained the enlightenment of an arhat, he

426<sup>1610</sup>

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Charles Luk (Lu Kuan Yu)<sup>1611</sup>

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<sup>1602</sup> PB himself moved "after reaching the other shore" from before "Buddha said" in para 425-3 to after "cast aside" by hand. This phrase does not exist in the source text.

<sup>1603</sup> Paraphrase of page 168 in the source text.

<sup>1604</sup> "Is it a small matter?" omitted in the PB text.

<sup>1605</sup> what follows (later on page 168 in the original) is a quote from the Surtra, not Luk. — TJS '15

<sup>1606</sup> This sentence is from the top para on page 169 in the source text..

<sup>1607</sup> These are from the glossary at the end of the book – heavily paraphrased.

<sup>1608</sup> Paraphrase of para on page 169 in the source text.

<sup>1609</sup> Paraphrase of page 171; the para starts "Subhuti replied: "No World Honored One. Why? Because there is no Dharma .."

<sup>1610</sup> Blank page

<sup>1611</sup> Handwritten notes at top of page read: "(343)"

(continued from the previous page) is still grasping and holding on to the notion of an ego

(427-1)<sup>1612</sup> The<sup>1613</sup> disciple's doubt about the difficulty of saving all living beings was solved when he was taught that fundamentally they were non-existent. Next his doubt about how hard it was to attain Buddhahood was solved when he was taught that search for it was unnecessary. His doubt about alms giving was solved when he was taught that there is not attachment to form if receiver, gift and giver are regarded as non-existent.

(427-2)<sup>1614</sup> Since there was no creation of form, it follows that there is no annihilation of it, for creation and annihilation<sup>1615</sup> are a pair of opposites which exist only in deluded minds. {...} It<sup>1616</sup> is very difficult to believe and understand<sup>1617</sup> this teaching, which consists in forsaking all idea of forms. {...} If<sup>1618</sup> a mind abides somewhere it will be in falsehood. This is why Buddha taught mind should not abide in forms when practising dana (charity).

(427-3)<sup>1619</sup> Wisdom-reality is imminent in every living being who, because of ignorance, thinks he can acquire it by means of self-cultivation. It can manifest a only after he has stripped off all feelings and passions. There is no gain whatsoever when he attains enlightenment

(427-4)<sup>1620</sup> The dual concepts of permanence and annihilation or impermanence are a pair of opposites produced by the deluded mind.

(427-5)<sup>1621</sup> Buddha said "Do not have such a thought as 'I must expound the dharma.

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<sup>1612</sup> The paras on this page are numbered 63 through 70, making them consecutive with the previous page.

<sup>1613</sup> Paraphrase of page 176 in the source text; the paragraph starts "At first, his doubt was about the difficulty..."

<sup>1614</sup> Footnote 2 on page 177 in the source text, second sentence.

<sup>1615</sup> "cr. and ann." in the PB text.

<sup>1616</sup> From the middle of page 181 in the source text; the sentence begins "Because it is very difficult to "

<sup>1617</sup> "understanding" in the PB text.

<sup>1618</sup> Paraphrase of page 183 in the source text; the sentence begins: "This was so when the Buddha taught the Bodhisattvas that the mind..."

<sup>1619</sup> Paraphrase of footnote 1 on page 191 in the source text; the sentence starts: "The self-natured prajña .."

<sup>1620</sup> Paraphrase of footnote 3 on page 191 in the source text; sentence starts "Bodhi is free.."

<sup>1621</sup> Paraphrase of page 195 in the source text; the paragraph starts: "Subhuti, do not say that the Tathagata thinks: "I must expound..."

This slanders the Buddha and shows inability to understand my teaching. There is really no dharma to teach, only an expedient that is so-called. {...} Nor<sup>1622</sup> do I have the thought in mind 'I should liberate living beings.' There are really none to liberate.

(427-6)<sup>1623</sup> By holding the view of the Buddha's existence, the disciple still clung to the dualist conception of a subject (the holder of such a view) and object (Buddha viewed as existent). This view obstructs attainment of wisdom.

(427-7) Have<sup>1624</sup> no longing and no attachment when practising meritorious virtues; then you do not receive a reward for your merits.

(427-8) Buddha<sup>1625</sup> declared the real to be neither monistic nor pluralistic.

(427-9) All<sup>1626</sup> the disciple's false views are broken up by the teacher one after another until all idea of form and appearance is eliminated. Then mind has nowhere to alight.<sup>1627</sup> {...} This is the ultimate wisdom-reality. The<sup>1628</sup>

428<sup>1629</sup>

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(continued from the previous page) view of the reality of ego and things will disappear, the conception of saintly and worldly will be buried in oblivion, and there is no more room for mental activities. It would then be wrong to stir the mind and arouse a thought.

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<sup>1622</sup> Loose paraphrase of continuation of the quotation from the Sutra on page 196 in the source text; the para starts: "The wise Subhuti said to the Buddha: World Honored One, will there be in future ages living..."

<sup>1623</sup> Paraphrase of footnote 2 on page 199 in the source text.

<sup>1624</sup> Quote from the sutra on page 200 in the source text, nearly unchanged.

<sup>1625</sup> Paraphrase of para beginning "Next, they clung to the view that the..." on page 204 in the source text.

<sup>1626</sup> Paraphrase of paragraph beginning: "Thus all their false views were broken up..." on page 204 in the source text.

<sup>1627</sup> Several sentences omitted in the PB text.

<sup>1628</sup> This section is heavily paraphrased from the source text.

<sup>1629</sup> Blank page

<sup>1630</sup> Handwritten notes at top of page read: "(345)"

(429-1)<sup>1631</sup> The<sup>1632</sup> most wonderful method of meditation given by Buddha is: ‘All phenomena are like a dream, an illusion, a bubble and a shadow; like dew and lightning. Thus should you meditate upon them’ It leads to the void, which is still and unfathomable, to the true realm

(429-2)<sup>1633</sup> When released from all dual conceptions the mind itself will also disappear and integrate into its fundamental nature. This is realisation.

(429-3)<sup>1634</sup> The hua t’ou was devised by Ch’an masters to stop the unending chain of thoughts; if it is held in the mind at all times and places, it will enable the disciple to disentangle himself from all illusions.

(429-4)<sup>1635</sup> By being aware that all aggregates (form, Feeling, idea, reaction) are fundamentally void in substance and non-existent, he leaps over appearance and reaches the other shore (nirvana) instantaneously.

(429-5) The physical body was created by karma.<sup>1636</sup>

(429-6) The<sup>1637</sup> Buddha realm is like the void, with nothing to grasp. If the quest of it relies on seeking after a gain, the result will not be true one.

(429-7) A hua<sup>1638</sup> t’ou concentrates attention on the mind for the stopping of all thoughts. Thus singleness of mind is attained and thereby self-nature perceived.

## **Ronald Edwin Cockersell: Clock Without Hands**

(429-8) To astral project I started at a mirror<sup>1639</sup> and imagined the reflection as my real

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<sup>1631</sup> The paras on this page are numbered 71 through 77, making them consecutive with the previous page.

<sup>1632</sup> Middle of page 205 in the source text; somewhat paraphrased.

<sup>1633</sup> A direct quote for once; found on page 209 in the source text.

<sup>1634</sup> Another direct quote from the bottom of page 209 and top of 210 in the source text.

<sup>1635</sup> Back to heavy paraphrasing – from page 211 in the source text. The para begins “The heart mentioned (in the title)...”

<sup>1636</sup> From page 214 in the source text.

<sup>1637</sup> Extensive paraphrase of a paragraph on 215 in the source text, which starts “If form and void are realised as...”

<sup>1638</sup> Paraphrase of vocabulary entry on HUA T’OU on page 235 in the source text.

<sup>1639</sup> “mirrow” in the source text.

self. This requires concentration. Then I lay down on bed, still holding the image, and attempt to rise. I imagined myself floating a distance, and even seeing things happening there... But this splitting of mind and body has a bad effect, causing dissociation, lessening ability to deal with everyday matters, and causing neurotic conflict. Trance had the same effect.

(429-9) The arrival of an ESP impression either bursts suddenly in my head after a fleeting feeling of its growing imminence or as a sudden awareness, sliding into the brain from above through the head at an angle of 45 degrees.

(429-10) The speed with which the ESP impression vanishes is the greatest difficulty. It must be apprehended immediately, otherwise it evaporates. Practice makes the catching easier.

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## CLOCK WITHOUT HANDS

Ronald Edwin<sup>1640</sup>

(430-1)<sup>1641</sup> Since we can foresee the future by ESP does this mean it is already arranged, predetermined? Have we no free will in shaping our course through life? I believe the future is predetermined by the limits of mind and body we inherit. But within those limits we have millions of different paths to follow. Our circumstances however usually drastically reduce the number. People are of two distinct types: the low mentality has little control over emotions so it will inevitably be borne by its mental and physical endowments. It is no master of its fate, so its future is predetermined. The other type is of superior intellect, with varying degrees of control over emotion For this ESP always predicts a number of possible paths, some leading to disaster others to happiness. Within his limits, this type is captain of his soul. There are infinite gradations between the two types. This applies only to adults. The characters of children are not formed so I never see by ESP well-defined paths for them. This indicates that training may create character able to control destiny.

(430-2) The source of ESP impressions is timeless. It seems as though I<sup>1642</sup> attempt to scan the totality of past, present and<sup>1643</sup> future. I feel that if I could extend my frontiers of awareness, I could encompass the whole of time. That is why time is an illusion; the timeless whole must be the reality.

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<sup>1640</sup> Handwritten notes at top of page read: "(346)"

<sup>1641</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

<sup>1642</sup> I deleted a comma after "I" in the original. —TJS '15

<sup>1643</sup> "&" in the original.

## Fredric Warburg: An Occupation for Gentlemen

(430-3) My first lesson in diplomacy was the art of saying no more than is necessary.

(430-4) Plato's views were beautifully arranged but what on earth had they to do with the reality which I experienced in Flanders (during the war)? The discrepancy seemed too great.

(430-5) Truth cannot be discovered by sitting in a chair and contemplating dispassionately the abstractions of philosophy. It is necessary to go out and look for the data, to experience for oneself life in society, its rigours and adventures.

(430-6) There is no perfect society, with or without the help of Plato and his "Republic," in a world inhabited by imperfect, untidy, miserable and passionate individuals.

(430-7) I became a publisher by osmotic absorption, sucking in the wisdom of my elders through the sceptical filter of a mind trained in the metaphysical hair-splitting of an Oxford course. There

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AN OCCUPATION FOR GENTLEMEN

Frederic Warburg<sup>1644</sup>

(continued from the previous page) is no better method of learning known to me.

(431-1)<sup>1645</sup> Virtue, according to the ancient Greeks, consists of following the mean between two extremes.

(431-2) The pattern is well defined. Youth attacks age and experience, and is expelled by them. to start a new organisation and ultimately a new orthodoxy

## Ronald Fraser: Maia (a novel)

(431-3) We are over-assiduous, we have endless time at our disposal, the never-ending opportunity of an unfading summer.

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<sup>1644</sup> Handwritten notes at top of page read "(347)"

<sup>1645</sup> The paras on this page are numbered 6 through 7 and 1 through 13, making them consecutive with the previous page.

(431-4) Why should I sympathise with your feelings? You won't sympathise with them yourself in a few years. You won't believe they ever possessed you. Yes, one doesn't possess feelings, they possess one. It is not until you have disposed of them that you will judge of your real mind towards M or have any right to involve her life with yours.

(431-5) They are automatic reactions, so that he is not free in the sense of being able to determine his attitude to his own feelings.

(431-6) The Catholic is in the habit of submitting herself to authority. It is a good habit, if you have confidence in the priest or guru, provided he teaches the soul to direct itself. But the soul must act from its own knowledge without the intervention of a third party.

(431-7) Why do they live in perfect contentment, remote from life, yet understanding it quite well, tolerant and percipient?

(431-8) People think of consciousness as something that a man generates and throws off, an extremely thin, all but invisible gas.

(431-9) Her thoughts followed a course to the end of thoughts where there is no I and You.

(431-10) Conscience is often wrong; it isn't always our own conscience, and<sup>1646</sup> its full of false guilt.

(431-11) How was I to know which among an incalculable variety of possibilities was to be their fate, unless by knowledge that I couldn't account for in my waking mind and couldn't use as argument?

(431-12) If anything is to said the moment must be chosen with extreme care or the man will resent it can persuade himself of the opposite... A man must save himself. It's a grand truth, but a shade discouraging.

(431-13) He could not see what was happening in his own psyche, where there was now a movement towards escape.

(431-14) A selfish man is unable to forget himself in what is greater, even in his own inspiration.

(431-15) Why seek

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<sup>1646</sup> "&" in the original.

(continued from the previous page) Why strive? Why agitate? We shall have all what is ours.

(432-1)<sup>1648</sup> I believe in self-containment, silence, solitude. It is salutary and indispensable to know yourself, but it's pure egoism to exhibit the spectacle to others.

(432-2) People should come together and form ties but without possessiveness and emotional inflammation.

(432-3) The world is precisely as we make it, with so much passion and perturbation

(432-4) I would live with Maia in gracefulness and courtesy. In giving up any claim to her, there had been destroyed a black ugly thing; in losing her I gained very much. Maia was now with me in eternal friendship, in guise other than that which she was now wearing. I was united with that part of the heavenly from which my aspiring self derives. And may he forgive me the diminishment of truth in these many words.

## **Professor Walter Murdoch: Collected Essays**

(432-5) No new or inspired religion has come to us from the USA for over a fortnight. If there was one thing we thought we could depend on, it was the steady, uninterrupted flow of American religions... The world is swarming with those who need a new faith every week

(432-6) Okada Torajiro,<sup>1649</sup> who died recently, was famous throughout Japan as founder of Seizaho, "Method<sup>1650</sup> of Quiet Sitting." His disciple, Prof. Kishimoto Nobuta,<sup>1651</sup> a Harvard graduate and<sup>1652</sup> English teacher in Japan, describes the system in a 500 page volume with many photographs. Its core is "Stabilise your centre of gravity" for health

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<sup>1647</sup> Handwritten notes at top of page read: "(348)"

<sup>1648</sup> The paras on this page are numbered 14 through 17, making them consecutive with the previous page.

<sup>1649</sup> Torojir"O" in the original., but it should be Torajiro. No biography; he taught in Japan around 1900. — TJS '15

<sup>1650</sup> PB himself corrected the quotation marks here.

<sup>1651</sup> again, no biography, but many scholarly references to him. — TJS '15

<sup>1652</sup> "&" in the original.

of body and soul. Sit for a certain number of hours daily on the floor, with legs bent and one of your feet upon the hollow of the other, backbone straight, hands on knees with--very important--thumbs crossing each other, Eyes closed lightly, mind a complete vacuum. Kishimoto claims that the system enabled him to discard spectacles, which he had worn 30 years and<sup>1653</sup> that he never catches cold now, as he used to do.

(432-7) Okada sat with 13 'societies of sitters' an hour and half each day. Kishimoto says: "A man whose centre of gravity is not stabilised is irresolute, hasty, lacks perseverance but with centre of gravity firmly fixed in the right place he is never hurried, is full of resolution and courage, capable of deep sustained thinking."

(432-8) The Western mind, with its ineradicable prejudice in favour of rushing hither and thither - to it such claims will seem incredible. We have lost the art of sitting still. To our crazy world that advice seems immoral. The world's great men have not been the indefatigable climbers and incorrigible pushers. The real great men were far more given to 'leading and<sup>1654</sup> inviting the soul'

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COLLECTED ESSAYS  
Prof Walter Murdoch<sup>1655</sup>

(433-1)<sup>1656</sup> Anatole France remains for me one of the wisest of modern men, despite the furious criticism now blowing on his memory.

(433-2) There is so much evil in the world that you can easily dash yourself in pieces against its mass.

(433-3) Psychology is most difficult of all studies for the reason that the thing you study [and investigate]<sup>1657</sup> is also the thing you study with--the mind--and the instrument you have to investigate with.

(433-4) When it is full grown, psychology will revolutionise education, industry, the penal code; an exact knowledge of the anatomy of the mind will change all sorts of things. But psych. is at present in its infancy; to apply it to human affairs as if it had already achieved the exactitude of chemistry, is to invite disaster.

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<sup>1653</sup> "&" in the original.

<sup>1654</sup> "leafing" in the original.

<sup>1655</sup> Handwritten notes at top of page read: "(349)"

<sup>1656</sup> The paras on this page are numbered 5 through 16, making them consecutive with the previous page.

<sup>1657</sup> "and investigate" was typed below the line and inserted with a caret by PB himself.

(433-5) I have not, at my time of life, leisure for reading second-rate books. I want to read the first-rate ones before I die.

(433-6) To say that the soul of a man, or of a nation, shows the mental it is made of by its attitude towards hard times is a very different thing from saying that hard times are good for the soul. My reading of history does not tell me this; it tells me, on the contrary, that suffering tends to warp and stunt and debase an individual and a people...Pain is not a blessing, it is a curse; but it is also a warning. The country will show what she has in her by the way she confronts it and reads its lessons, and resolutely puts away the stupidity that has borne such fruits.

(433-7) In three periods a high civilisation was reached--Athens in the age of Pericles, Italy during the Renaissance, and France in the age of Louis XV.<sup>1658</sup> These were real civilisations, for each of them had a sense of values. We, on the other hand, mistake means for ends.

(433-8) The hermit, finding his loneliness accentuated by the thronging world, flees to the desert in quest of a higher than human companionship. But he is a rare type.

(433-9) R. H. Thouless 'book "Straight and Crooked Thinking" is excellent. Its themes: emotionally distorted words, logical fallacies, irrelevant objections, tricks of suggestion, false analogy, vagueness, prejudice, reducing a complicated subject to a simple formula with all the necessary qualifications and distinctions left out; and other modes of crooked thinking.

(433-10) Our minds are open to suggestion by 'prestige.' If a man is a well known public personage, or in a position of authority, the effect of his prestige is to convey the idea that he must be talking sense even though reason assures us that he is pouring out fallacies.

(433-11) Where ultimate problems of existence are concerned, Sir Thomas Browne, the mystic, not merely distrusts human reason but takes joy in convincing it of incompetence.

(433-12) An

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<sup>1658</sup> PB himself inserted "(SEE OVER-CONT)" by hand. here, and the para is actually continued on page 434, at the bottom of the page. We have repeated that line here for clarity.

(continued from the previous page) idealistic philosophy--which I personally believe to be sound--meets the statements of science with the reply that space and time are but forms of thought; that consciousness is not appalled by physical vastness because it has itself created that vastness; that matter is spiritual in essence

(434-1)<sup>1660</sup> The man who is constantly disapproving of himself is thinking far too much about himself; he suffers from the converse of narcissism, the habit of admiring oneself and wishing to be admired. They are the two sides of egoism. So long as you are brooding over the causes of your unhappiness, [and possible remedies for it,]<sup>1661</sup> you are being self-centred; and so long as you are self-centred no remedy is possible. Self-absorption is at the root of all such unhappiness as is not caused by inevitable external circumstances (in spite of philosophers I don't see how we can preach against self-absorption to a man who is being flayed alive)

(434-2) Without Wisdom, all that men may fashion will but turn to their own undoing

(434-3) To set about deliberately to mould the character of another can only mean trying to make the other resemble oneself

(434-4) The nations committed to an industrial future have more and more forgotten the acquirements of past generations. In the suburbs of great cities it is pathetic to notice how the old instinct for the soil still lingers in cultivating some little garden for the mere joy of doing it, the solid happiness which is begotten by intercourse with the earth. Without knowing what they are doing, they are trying to fulfil the law of their being. The so-called great nations have drifted into a fearful mistake; some day they will return upon their tracks from 'industrial greatness'. Our greatest problem is how to make the country more attractive than it is.

(434-5) Country after country has learned from war no other lesson than that Might is a highly desirable possession, that brute force is potent. This is all that any war can teach the world.

(434-6) Whatever Ruskin may say civilisation is not the fruit of war. Violence has done nothing for it

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<sup>1659</sup> Handwritten notes at top of page read: "350" by hand.

<sup>1660</sup> The paras on this page are numbered 17 through 23, making them consecutive with the previous page.

<sup>1661</sup> "and possible remedies for it," was typed below the line and inserted with a caret by PB himself.

(434-7) Wordsworth lived for 40 years after his inspiration had flickered out but kept on writing verse as if nothing had happened, with only an occasional momentary gleam of the old radiance. It is the same with all great writers. All have perpetrated much that is not first-rate; and there is so much of the first rate to read and so little time to read it in.

(434-8) [cont from 433-7]<sup>1662</sup> These were real civilisations, for each of them had a sense of values. We, on the other hand, mistake means for ends.

## **Reverend W.H. Jeffreys: Church Lecture on Pretentiousness**

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### **CHURCH LECTURE ON PRETENTIOUSNESS**

Rev W.H. Jeffreys<sup>1663</sup>

(435-1)<sup>1664</sup> The root of most human trouble and most human illness arises out of the tendency to pretend that we are something other than we really are. We indulge in the process understandably because we like to appear in the eyes of others to be better than we are, or else we are afraid to take the courage of all our convictions in the light of popular disapprove.

(435-2) The tendency has this dangerous result, that if we do this consistently and often enough, we eventually succeed in deceiving ourselves, and when we can successfully deceive ourselves as to the truth, we are sick. There is a spectrum which has at one end that absolute and total adherence to truth and reality such as we find in Jesus, which is wholeness and health; at the other end lies insanity and loss of any true sense of reality.

(435-3) The process of the redemption of the world must inevitably start with myself, because my life is the only one over which I have any real control. No greater sin can I commit than to intrude upon the integrity of another human being, and attempt to possess and manipulate his soul. Jesus said to his disciples, "The truth shall make you FREE." Only through accepting reality, and only by having the courage to do so, even to its most painful depths, to know the truth about ourselves, only through this path can we find salvation

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<sup>1662</sup> I have repeated this sentence at 433-7, as this is its continuation. —TJS '15

<sup>1663</sup> Handwritten notes at left of page read: "(351)"

<sup>1664</sup> The paras on this page are numbered 1 to 4; and then 1 to 3 they are not consecutive with the previous page.

(435-4) The capacity to face and accept the truth depends upon the extent to which we are surrounded by an atmosphere of true love.

## **Editorial: IPA Review: Youth Age & Experience**

(435-5) The solid reserve of accumulated experience can't be bought or learnt from books. It can be acquired only by living; it takes time. While it is true that some men pack more living into ten years than others do in forty, the older man holds the advantage by the very fact of being older. Wisdom, mature judgment, worldly knowledge come generally only from experience and are found more often in the old than the young.

(435-6) The conflict between youth and age is in a sense unreal. The qualities of both are necessary to a proper balance, and to the proper functioning of the world. Just as a right and left hand are necessary to effective discharge of the body's functions.

(435-7) Age and youth have qualities which are compensatory and complimentary. A blending of both is desirable; the patience and caution of age with the dash and spirit of youth

436<sup>1665</sup>

YOUTH & EXPERIENCE  
IPA Review

## **Han Suyin: A Many-Splendoured Thing**

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A MANY-SPLENDURED THING  
Han Suyin<sup>1666</sup>

(437-1)<sup>1667</sup> It's not virtue, just repulsion. I would have an uncomplicated life, no upset. It's so easy when you keep yourself dead inside. I did not know any more what the fuss about love amounted to.

(437-2) Some people are like goldfish. They isolate themselves and gradually become inaccessible to the mediocre and stupid. Safe from curiosity and malice, they develop in their solitude and slowly unfit themselves to dwell with their more utilitarian brethren.

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<sup>1665</sup> Blank page

<sup>1666</sup> Handwritten notes at top of page read: "(353)"

<sup>1667</sup> The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

(437-3) It was not race that made men different, but the quality of their souls.

(437-4) To be called 'Chinaman' makes me pale with rage: we are 'Chinese.'

(437-5) The body is merciless, and the spirit is at its mercy too often. We change as our body changes; our thoughts and feelings moulded by hunger and sleeplessness

(437-6) At your age you should realise that no motive is pure, no feeling unmixed, no thought unsullied. Out of the mass of contradictions which is ourselves alive, we shape simplified effigies for the inspection of the mob and identification by our friends.

(437-7) Can words divest essential man of its unconscious and unescaped past? What has been is part of our body, and what we are, which is the body, is implacable in its unwritten laws. Alas for our self-deluding matter-snared soul, in arrogant foolishness claiming supremacy, detachment and triumph over the sweet merciless body; our soul obeys the changefulness of the changing body: in sickness and in health, so much fashioned by our last meal, and the beauty of the world enhanced by our digestion. Humility, then, which is living with one's body, knowing deeply its cycles, its betrayals, its lusts, its decay. So difficult to accept the insignificance of mortality. Because of this I discern in much that is claimed as new saving truth only refurbished formulate for the urges within man, deified and adorned with words. He wants eternity and perpetuation in time and space, fashions invincible images of himself: to worship. Poor man, wistful compromise between flower and dung, a partiality of perception and sleep, that yearning for more than bread alone pushes him to sainthood.

(437-8) Since people always want an answer before they have begun to frame a question, they only get opinions, for against. The independent mind is a dangerous thing, for it belongs to no party, and is suspect to all.

(437-9) You are too detached and undeluded to be possessed by those burning faiths, and those fierce angers; you are too balanced, the multiple 'yous' holding their perilous and delicate equipoise in courteous harmony, to undergo again the abrupt divided min, and the appeal of a simple mystique to hungry idealism. You are too mellow to participate in brash adolescence without cutting out great pieces of yourself

## **Arthur Koestler: The Lotus & the Robot**

(438-1)<sup>1669</sup> It is not his words that matter, but his presence radiating peace which is physically felt like a laying on of hands, making people feel enriched, making the ascetic life seem enviable to the sybarite.

(438-2) Worship of guru could degenerate into spiritual death; this is its danger

(438-3) Vinoba, whose eyes seemed to be focussed at some point halfway between himself and his interlocutor, which made his gaze appear outgoing and withdrawn at the same time.

(438-4) Vinoba on Bhoodan Movement: "the land which is given me does not matter in itself but as a token of love: both the donor and the receiver are changed. The value is in that change"

(438-5) Krishna Menon's answer indicated that he did not believe in reincarnation. I asked whether he believed in man's freedom of choice. He dismissed the question as a result of the Western habit of dualistic thinking since freedom and predestination did not constitute opposites.

(438-6) I have always suspected that certain meaningful coincidences follow a causal law of their own whose equations are written in symbols other than those of physics. One cannot discard one's past any more than one's shadow.

(438-7) The traditional Eastern philosophy is to deny that there are things independently from the act of looking. The objects of consciousness cannot be separated from the conscious subject; observer and observed are a single reality. The external world has no existence in its own right; it is a function of the sense; but that function exists only in so far as it is registered by consciousness, and consequently has no existence in its own right, either. The result of this stepwise dismantling of reality is that consciousness alone remains, and as the only object of consciousness, consciousness itself, the void, the atma. This type of thinking can be found in Parmenides' 'Thought is its own Object,' Plato, Schopenhauer and Berkley, but these were diluted versions of an acid philosophy which, in its concentrated form, acts as a dissolvent on Western conceptual thought.

(438-8) Drishyam (in Krishna Menon) is an object seen, with the accent not on the thing which has no existence by itself, but upon the seeing as a result of which the thing

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<sup>1668</sup> Handwritten notes at top of page read: "(354)"

<sup>1669</sup> The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

comes into existence.

(438-9) Eastern philosophy cannot be conceptualised. Every attempts to translate it into verbal concepts and categorical structure of Western language leads to logical monstrosities. It is one thing to say that the world is a dream; it is another to 'prove' logically that because the dreaming mind in sleep is unaffected by bodily

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THE LOTUS & THE ROBOT

Arthur Koestler<sup>1670</sup>

(continued from the previous page) pain (which is blatantly untrue) therefore the body does not exist. It is one thing to say that the world is a veil of illusions around an ultimate reality of which in exceptional moments mortal minds may gain some intuition; and it is another thing to 'prove' that two thoughts cannot be simultaneous, therefore memory does not exist, therefore thinking does not exist. The genuine mystic is entitled to state experiences and affirm convictions which contradict logic, science and common-sense. But he is not entitled to borrow words which have a precise meaning in science and roll them around in an Alice in Wonderland game

(439-1)<sup>1671</sup> I never again tried to decide whether a holy man was saint or charlatan but rather to find out the relative percentage of the genuine, and of the other elements – such as showmanship, pseudo-rational proof, etc. His proof may rest on bonafide self-delusion, as in Krishna Menon's case. This saved me from disappointment and cynicism, for nobody is a saint for 24 hours a day, not even in India, not even Gandhi

(439-2) Indian science came to a standstill 1500 years before.

(439-3) H. H. Shankaracharya of Kamakoti Peetam: "Our temples are not places for meditation, nor for congregational worship. The purpose is different. They are to tender our gratitude toward God for the good [things]<sup>1672</sup> of life (b) The mystic's mind is a blank, his experience is shapeless and without object (c) The behaviour of a man who has disciplined his mind, who is a true yogi is different from that of the pseudo-yogi. When you look at him, you see that his face is serene, at peace. That will discover and differentiate him."

(439-4) Gopinath Kaviraj on Ananda Mayee: "She never loses her supreme

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<sup>1670</sup> Handwritten notes at top of page read: "(355)"

<sup>1671</sup> The paras on this page are numbered 10 through 16, making them consecutive with the previous page.

<sup>1672</sup> "things" was typed below the line and inserted with a caret by PB himself.

consciousness. Samadhi or no samadhis, she is where she always has been. She knows no change, no modification. She is always poised in the same awareness"

(439-5) Ananda Mayee believed the power of mind over matter; the only supernatural power which she claimed but ascribed to others too, was the omnipotence of the will. "Whatever you seek," she said, "can be obtained, provided the thirst for it pervades every fibre of being." "When, on leaving a disciple's house (who was depressed at being deprived of her presence) her car would not start, she laughed "You threw out of gear the car."

(439-6) In the first stage of training, by means of a pile air is drawn slowly into the passage of the male organ, in the second stage fluids – first water, then heavier liquid, milk, in the last stage the discharged bindu is drawn up.

(439-7) The awakening of the Serpent power is done by a combination of air-locks and bowel-gymnastic, chiefly asvini

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Arthur Koestler<sup>1673</sup>

(continued from the previous page) mudra, the rhythmic contraction and dilation of the ajal sphincter. This is combined with mental concentration and repeating mantras. The serpent begins to suffocate, awakens with a hiss, and becomes "straight like a snake struck with a stick." In order to make it enter the spinal channel, violent bellow breathing for a few minutes is recommended

(440-1)<sup>1674</sup> Sri Yogendra has abandoned orthodox hatha yoga<sup>1675</sup> postures as impracticable, "too hard and painful." He has modified them This was a significant admission. With great force he also said that the headstand postures "do more harm than good." He also modified the classic breath rhythms.

(440-2) Because of the Hindu<sup>1676</sup> taboo on injections, Gandhi refused penicillin for his dying wife, and Vinoba Bhave refused too.

(440-3) The belief that training under an experienced teacher guarantees against risks of

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<sup>1673</sup> Handwritten notes at bottom of page read: "(356)"

<sup>1674</sup> The paras on this page are numbered 17 through 24, making them consecutive with the previous page.

<sup>1675</sup> "hathyog" in the original.

<sup>1676</sup> "Hindoo" in the original.

Hatha yoga<sup>1677</sup> is an act of faith

(440-4) Although India is going through an Industrial Revolution of sorts it has never gone through a Scientific Revolution, which changed European thought in the 17th century. Before that turning point, Europe was almost as deeply immersed in forms of magic thought and magical causation as India still is.

(440-5) The tradition Hindu belief is that the vital fluid is a kind of attar distilled from the blood, ever loss of which, even for the legitimate purpose of procreation, is an impoverishment of body and spirit.

(440-6) When Gandhi took the vow of continence, he realised that control of palate is essential to observe it. "Food should be simple, limited, spiceless and if possible uncooked," he wrote. "I have not the least doubt that milk diet makes the vow difficult to observe." Hence restriction to 'cool' foods, avoidance of hot spicy foods, which arouse passions

(440-7) Three out of the four seasons, or stages, of life in classic Hindu precept are celibate, including the 'Detached Person' who has stopped sex relations with his wife although still living in the household.

(440-8) The temples are noisy and<sup>1678</sup> even here a man is never alone with his god. If he wants to, he must become a hermit. Hence the prominent part which Himalayan cave-dwelling plays. The West misunderstood its significance by regarding it as typical of a nation that values quiet meditation above everything else. In reality, the cave dwelling hermits are the exceptions, the rebels against the debasement of religion (in temples) and absence of privacy (in homes). They take to the wilderness because the nature of Indian society is inimical to the contemplative life.

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Arthur Koestler<sup>1679</sup>

(441-1)<sup>1680</sup> The Hindu son, even though over 50 years old would not sit down in his father's presence until invited by him to do so, even in his own house. Nor would he

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<sup>1677</sup> "Hathyoga" in the original.

<sup>1678</sup> "&" in the original.

<sup>1679</sup> Handwritten notes at top of page read: "(357)"

<sup>1680</sup> The paras on this page are numbered 25 through 34, making them consecutive with the previous page.

make any major decision without his advice and<sup>1681</sup> consent India is a democracy in name only; it is more correct to call it a Bapucracy (Father-cracy). Nehru has had to step into the same rule, whether he liked or not. This is the inevitable consequence of a tradition of uncritical obedience, penalising independent opinion, and proclaiming non-survival of the meekest through entry into Nirvana.

(441-2) During my stay in Japan I went through 3 phases – euphoria, exasperation and acceptance. They were not neatly separated in time; towards the end they alternated in quick succession – an unsettling experience.

(441-3) Whatever the Japanese<sup>1682</sup> imported – Chinese philosophy and<sup>1683</sup> art, Indian yoga, Mongolian cooking – they transformed and adapted to their special tastes and needs. The unique quality of Japan derives from its unique history, No nation has suffered such earthquakes both in the literal and figurative sense as they have in the last century.

(441-4) The roots of the Scientific Revolution of the 17th century<sup>1684</sup> reach back to the revival of Greek learning between the 12th and<sup>1685</sup> 16th centuries.

(441-5) The sculpture of the Buddha gives no impression of stress, tension, as in Rodin's "Thinker," [but]<sup>1686</sup> He is always relaxed.

(441-6) The young modern Japanese<sup>1687</sup> hate the robotland in which they live, and themselves for succumbing to its temptations. They yearn for a lotus-land which they know to have become an anachronism, yet are unable to struggle free from its ancestral grip. At middle-age the majority revert to the ancient pattern.

(441-7) The whackings and teasings by Zen masters are a mild form of shock therapy to jolt the student out of his mental habits and to hammer into his head that he must act spontaneously, without thinking, self-consciousness or hesitation. This is the purpose of the mondo – brief sharp dialogue between master and pupil – the logically insoluble riddle which pupil must try to solve.

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<sup>1681</sup> "&" in the original.

<sup>1682</sup> "Japs" in the original

<sup>1683</sup> "&" in the original.

<sup>1684</sup> "cent." in the original.

<sup>1685</sup> "&" in the original.

<sup>1686</sup> PB himself inserted "but" by hand.

<sup>1687</sup> "Japs" in the original.

(441-8) The key to Japanese<sup>1688</sup> history in 1945 is a single syllable – chu: absolute and unquestionable duty to obey the Emperor’s command. In spite of revolution and reform the traditional code of feudal ethics has never-m lost its hold; the ancient pattern survives under the imported one. The nation’s basic character is unchanged.

(441-9) A Japanese<sup>1689</sup> writer said: “Vagueness is often a virtue; a god lives in a cloud; truth cannot be put on one’s fingertip”

(441-10) All you need (according to Zen) to achieve freedom is to realise that you are free – otherwise you are like the Chinaman searching for an ox while he was riding on it.

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THE LOTUS & THE ROBOT  
Arthur Koestler

(442-1)<sup>1690</sup> Satori is a wonderfully rubbery concept. There are small and large satoris.

(442-2) The Mondos, in which the disciple who asks too rational a question is whacked on the head, usually ends with the line: “at that moment he had his satori”

(442-3) One Zen abbot told me satori lasts one second, but another told me “It might go on for days.”

(442-4) Eugen Herrigel’s “Zen in Art of Archery” combines ponderous German mysticism with Zen hocus-pocus; it is distressing that this book is taken seriously by the West. Was his six-year detour into metaphysical fog really necessary before shooting an arrow was revealed as the ‘ridiculously simple act’ which it always has been? Every skilled performance appears complicated until, through training, it becomes automatic and therefore simple. Herrigel writes too much in a cloud to bother about technical information, like Suzuki’s long treatise on Zen swordsmanship, which contains no technical information whatever – a farrago of koans, mundos, poems, confused, like Suzuki’s drivel on Tea-manship. Is it all deliberately intended to confuse the reader, since one of the avowed aims of Zen is to perplex and unhinge the rational mind? If so, Suzuki’s voluminous works represent a [tremendous]<sup>1691</sup> hoax on the Western

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<sup>1688</sup> “Jap” in the original.

<sup>1689</sup> “Jap” in the original.

<sup>1690</sup> The paras on this page are numbered 35 through 42, making them consecutive with the previous page.

<sup>1691</sup> PB himself moved “tremendous” from after “hoax” by hand. This suggests that these pages were typed by PB himself. – TJS ‘15

intellectuals who fell for it.

(442-5) Although the practice of Zazen is dominant in monastic routine, Zen and meditation do not fit together. It is a mystic technique without mystic content; if there is no God, Moral Law, doctrine, teaching, what is there left to meditate about, except repeating 'a rose is a rose' as a means of self-hypnosis?

(442-6) While both yoga and zazen aim at penetrating [beyond]<sup>1692</sup> the captive mind, in yoga 'beyond' means trance-sleep and death, in Zen a more intense awareness of the Now and Here. Yoga challenges existence, Zen conventionality. The yogi practises physical contortions, Zen mental contortions to stun reason and force it to abdicate. In yoga asanas have become physical substitutes for true meditation, in Zen koans and mondos fill the same spiritual vacuum.

(442-7) Is Suzuki and his disciples trying to fool the reader or themselves? 'Alice in Wonderland' is being used as a Zen manual.

(442-8) The gradual degeneration of Zen art caused by a misconception in Zen psychology; the confusion between the spontaneous flash of creative originality and the pseudo-spontaneous exercise of a skill which has become automatic. The former is creative the latter stereotyped. It is the confusion between intuitive response and conditioned reflex. The same confusion, substituting a ready-made formula for original intuition bedevilled all applied Zen. The inspired 'It' ceded to the [comfortable substitute of the]<sup>1693</sup> mechanical knack.

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THE LOTUS & THE ROBOT

Arthur Koestler<sup>1694</sup>

(443-1)<sup>1695</sup> Zen started as a de-conditioning cure and ended as a different type of conditioning. The cramp of self-critical watchfulness was relieved by the self-confident ease of exercising an automatic skill. Originality has gone, the muse lies drowned

(443-2) In Japan religious feeling is deadlier than in any of the great existing civilisations

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<sup>1692</sup> "beyond" was typed above the line and inserted with a caret by PB himself.

<sup>1693</sup> "comfortable substitute of the" was typed below the line and inserted with a caret by PB himself.

<sup>1694</sup> Handwritten notes at right of page read: "(359)"

<sup>1695</sup> The paras on this page are numbered 43 through 47, making them consecutive with the previous page.

(443-3) Zen has no need to drag in religious or spirituality as something over and above life itself. And to engage in religious argument or metaphysics is regarded as an abhorrent thing

(443-4) In concluding I stress the point that the historical and spiritual *raison d'être* of Zen came from its function as a complement and antidote to Confucianism. The relaxing amoral spontaneity of Zen against the rigid demanding code of Confucianism. Zen's teachers knew it could only flourish within this habitual partnership, hence the oldest Zen monasteries propagated Confucian doctrine, printed Confucian texts, as well as Buddhism. The great Zen masters were sages with a shrewd knowledge of character. They knew that the cosmic nihilism of their doctrine was like arsenic – in small doses a stimulant, in large doses poison. Their wisdom found confirmation later when Zen was exported overseas and let loose among the intellectuals with a non-Confucian background. They tried hard to obey its command 'let your mind go and become like a ball in a mountain stream' but the result was a punctured tennis ball surrounded by garbage, bouncing down a burst water main.

(443-5) The Meiji reform 100 years ago, in destroying the old system, destroyed the backbone of the Confucian code with it. Shinto was created to fill the vacuum but that synthetic Baal collapsed after the war. Zen philosophy and art, which had been declining for a century, was not able to offer an alternative to provide guidance in a chaos of values, nor could the older forms of Buddhism. They were unable, and even unwilling to do so, because of the ethical relativism of their tradition, their denial of universal moral law, and a misguided tolerance which had become indistinguishable from passive complicity in, and complacency, evil, guilt by omission. Evil is a Christian towards concept, these Buddhists say. I asked, "Should not tolerance too be applied relatively. Why should it include those who deny tolerance, like Hitler?" They replied "That is thinking in opposite categories, which is alien to our thought." "This impartial tolerance is devoid of charity, makes one sceptical regarding the contribution which Zen has to offer to Japan's moral recovery, or any other country. Once a

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THE LOTUS & THE ROBOT  
Arthur Koestler

(continued from the previous page) balm for self-inflicted bruises, it has become a colourless odourless nerve gas, scented by pretty incense sticks burning under smiling Buddha statues. I realised with a shock that the Buddha smile had gone dead on me. It was no longer mysterious but empty.

(444-1)<sup>1696</sup> It is this marriage between opposite extremes – the Lotus and the Robot, Zen and Confucius, rigid perfectionism and elastic ambiguity – which is so fascinating. Unable to achieve a synthesis the Japanese<sup>1697</sup> rejected compromise and settled for the juxtaposition of extremes – Spartan and Sybarite sharing the same bed. Instead of the Middle Way they chose the tightrope. I admire this solution although I cannot approve it.

(444-2) Materialism as a philosophy is less than two centuries old in Europe and now on the wane, but in the sense of a mechanical, mindless sort of living is less than half a century old, and on the increase.

(444-3) Pacifism is a philosophy which, unfortunately appeals only to pacifists. There is always that child bashed about by a brute, a Czech or Himalayan province invaded; the dilemma between active intervention and passive complicity has never been solved, either by East or West

(444-4) Our habit of contrasting the spiritual contemplative East with the rude materialistic West is based on a fallacy. The contrast is really between two basic differences: the East is less interested in the external world, and prefers essential Being, intuition to reason, symbols to concepts, self-realisation through annihilation of ego to unfolding of individuality. But the two attitudes ought to complement each other, like Yin and Yang in Taoism. In European history they did complement, either by competing for supremacy or alternating in dominance – this creative polarity and fertile opposition is reformulated under different aspects through the ages. But in the Asiatic cultures, the emphasis lay consistently on one side only, the subjective, mystical side. This arose out of the refusal to recognise the independent reality of the external world. Yin had it all to herself against yang. Conceptual logical thinking could not develop. When ying occasionally tried to pose as yang – as in the pseudo-reasoning of Krishna Menon about the seer and the seen, or Suzuki about tea which is No-Tea, the result was confusion.

(444-5) The messianic arrogance of the Christian crusader is matched by the Yogi's arrogance of detachment toward human suffering. Mankind is facing its most deadly predicament; but one is reluctantly brought to the conclusion that neither yoga, zen, or any other Asian mysticism has any significant advice to offer. I came back feeling I had been put in my place – Europe.

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<sup>1696</sup> The paras on this page are numbered 48 through 53, making them consecutive with the previous page.

<sup>1697</sup> "Japs" in the original.

(445-1)<sup>1699</sup> [Oddly the Sixth Century B.C. gave birth to Confucius, Lao-Tzu, Buddha, the Ionian Philosophers and the Pythagorean Brotherhood. It was the parting of the ways between inner Being and outer Knowledge, mâ-yâ and metron (Measure – applied to Nature). It was a split heralding the European adventure which was to transform the human species more radically than the previous era had. In the first great synthesis of European thought, the Pythagorean School brought together into a unified vision the yin and yang, mysticism and science, mathematics and music. The search for the law in Nature was proclaimed highest divine worship. This is a specifically European discovery.

(445-2) The Renaissance of culture were due to Europe's regaining possession of its own past – its temporarily lost Greek Heritage.]

### **Beverly Nichols: All I Could Never Be**

(445-3) Few have either the means or talent to create a harmonious mode of living.

(445-4) I glared at Picasso's pictures, sweating with endeavour and<sup>1700</sup> constantly sustained by strong draughts of Indian tea, trying to see beauty, significance, design, in them – with a total lack of success. The moustaches growing out of violins surrounded by decapitated frogs failed to arouse in me the same pleasurable motions aroused by a spray of apple blossom, a face well painted, or even an honest kitchen chair.

(445-5) I believed that there was no limit to the power of love. I felt this so intensely that there were moments when I believed it might even be applied to the animals.

(445-6) If the armaments trade was harsh, it was dictated by the conditions. However, even to have suggested such an argument to me in those pacifist days would have set me raving; for I was in that state of suppressed hysteria common, and necessary, to the pure pacifist.

(445-7) The preparation for war is not pretty but neither is life; and war, until man is at least a million years further from the ape, will be a permanent condition of life

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<sup>1698</sup> Handwritten notes at top of page read: "361"

<sup>1699</sup> The paras on this page are numbered 53 through 54 and 1 through 8, making them consecutive with the paras on the previous page. PB himself inserted paras 445-1 and 445-2 by hand.

<sup>1700</sup> "&" in the original.

(445-8) Yeats-browns defence of war defensive preparation infuriated me at the time; today it seems unanswerable.

(445-9) Some prove the origin of the religious impulse is only a sublimation of sexual instinct, others from fear. To me it is in the image of a man at sundown, watching the crimson flowering of the sky and saying "Thank you.."

(445-10) The gradual discovery, in flower upon lovely flower, of the most exquisite and intricate patterns had for me the quality of a religious revelation. I had never really looked at flowers

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ALL I COULD NEVER BE

Beverley Nichols<sup>1701</sup>

(446-1)<sup>1702</sup> Dr Frank Buchman was transparently sincere; he obviously sought nothing for himself; and yet I could not feel at ease with him. He is so slick and starched and glossy that he suggested an American dentist. Queen Marie of Rumania told me; "I met Buchman but did not like him. He seemed to be a snob. And all that business about telling one's sins in public – he wanted me to get up before my children and confess everything I had done. It is spiritual nudism

(446-2) At first encounter the effect of the Oxford Groups was so overwhelming that I included a hurried and ecstatic chapter on them in 'The Fool Hath Said.' They caught me at what is known as a 'Psychological moment' I went down from Oxford determined to carry their message to the world. The story of my gradual disillusionment would be painful and tedious,

(446-3) The mood of exaltation in which I had finished "The Fool Hath Said" was not sustained; the world crowded in again. Most men who have had a considerable religious experience will be familiar with the feeling of barrenness and aridity under which the spirit wilts, for a time, when the experience is complete.

(446-4) The Oxford Groups "Absolute Purity" is another example of muddled thinking. It means complete sexual repression on all occasions not directly aimed at the reproduction of the species. That is poison and lunacy. For the words 'repression' Groupers substitute 'Sublimation' which is prettier. There are many noble examples in

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<sup>1701</sup> Handwritten notes at bottom of page read: "(362)"

<sup>1702</sup> The paras on this page are numbered 9 through 13, making them consecutive with the previous page.

history of men and women who, having been denied the consolation of normal love, even more of abnormal love, have directed their pent-up energies to some great cause. But though of one can pay sincere tribute to these saints, it is not possible or desirable for the rest of the world to follow their example.

(446-5) The Group's 'Absolute Unselfishness' is a vague and mushy ideal. It is a complete abrogation of the rights of the individual concerned. A wife must endure the persecution of a drunkard, never assert herself, never speak harshly to him. never protest 'I took him for better or worse; I must endure it to the end. 'The Group approves of such women: I do not, They are magnificent but mad. Unselfishness, it carried to these extremes, is an obsession that does nothing but prolong unnecessary pain. (Read Stefan Zweig's "Beware of Pity")

### **Sir Austen Chamberlain: In a Letter to Beverley Nichols on Wagnerian Music and German Nazism**

(446-6) SIR AUSTEN CHAMBERLAIN: (In Letter to Beverley Nichols on Wagnerian Music and German Nazism)<sup>1703</sup> I do not see how it is possible to regard Wagner only as a composer, functioning in a vacuum. You have to consider the man himself, his life, his influence, his homage to Bismarck, and the fact that he alone, among German artists, was quick to identify himself with Bismarck's new Reich. You have to remember his distortion and brutalisation of

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ON WAGNERIAN MUSIC AND GERMAN NAZISM  
Sir Austen Chamberlain<sup>1704</sup>

(continued from the previous page) of the Teutonic legends which, even a she found them, were brutal enough. His gods and goddesses are emotional neurotics, there is a smell of blood and thunder over his work, and finally a romantic glorification of death. It is the restless, barbaric tendencies of German youth set to music; to which they marched in 1914.

### **Karl Stern: The Pillar of Fire**

(447-1)<sup>1705</sup> Quantum physics teaches that energy in its transformations does not increase in a continuum but by 'jumps.' There is something similar about Evil.

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<sup>1703</sup> These appear to be in the Bodleian Library, University of Oxford. — TJS '15

<sup>1704</sup> Handwritten notes at top of page read: "363"

<sup>1705</sup> The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

(447-2) According to Haeckel's bio-genetic law, the embryo's development is a condensed and rapid version of the species' development. In a similar manner every one who is converted to Christ goes in his lifetime through the spiritual destiny of the race

(447-3) If the Jews had not refused Christ they might have gone out into the world preaching the Gospel, or they might have lived non-violence toward the Roman conqueror. In either case they would have lost their life as a nation in order to gain it. They would have transcended their racial destiny. What tremendous historical impulse would have come from a nation thus transfigured.

(447-4) If the Christian religion were lived only in the cell of a St. John of the Cross, it would become lunatic and asocial. The two forces of solitude and community create power like the two poles of an electric element.

(447-5) Thomas Mann succeeded in coming back from romanticism and irrationalism to rationalism on a higher level, a phenomenon which showed the spiral movement of history.

(447-6) If anyone was in possession of the truth, no matter how deeply buried in accidental super structures, it must be these people who had been huddling round it for several thousand years and in all weathers. I was distrustful of Religious Liberalism and Reformism because of the distortions and dilutions of the Word which must have occurred during assimilation to colourless Deism.

(447-7) I had found something absolutely certain while others around me were in the fear created by shifting uncertainties.

(447-8) This was the beginning of a new outlook. Something old had burst, something new had.. I did not know where I was being led but I knew that I would have to make the jump into the unknown

(447-9) When we behold the harmony of the heavens, a landscape in sunset, hear a Mozart symphony, we experience something like perfection. And then we behold ugliness and decay, sickness and death – a terrible paradox!

**Sir William Hamilton & Henry L. Mansel**

(448-1)<sup>1707</sup> How can a finite mind have any adequate conception of the Infinite? Take a mathematical example, and think of a very large number, and double it. Now try to realise that the second number, though twice as large as the first, is no nearer to the infinity of the mathematicians. Subtract either from infinity and the result will still be infinitely great. If it were not, it could be stated, and so we could arrive at some measure of infinity. Which would be a contradiction in terms.....

(448-2) Starting from this basis of the impossibility of the finite human mind having any real knowledge of the Infinite, Sir WH worked out his philosophy of the 'Unconditioned.' When our minds think of anything they must perforce 'condition' it. Otherwise it would be meaningless to us. Infinite time and infinite space are inconceivable. All our knowledge is relative: we know things only by virtue of their relative to other things. We can believe in an Absolute or an Infinite, in other words we can believe in God, but the belief is an act of faith. We cannot find God through logic; we can gain no conception of what this Unconditioned Absolute is like through philosophy.

(448-3) Hamilton was no idealist; he accepted the reality of the outside world. He denied the possibility of achieving any know knowledge of the Absolute by any means whatever.

(448-4) Henry L Mansel followed Sir WH in holding this philosophy, except that he was not purely agnostic. He left room for faith and indeed regarded it as the only means of approach to God. That he became Dean of St Paul's shortly before he died shows this. For him knowledge of the self implied freewill and moral obligation... To be conscious at all one must have knowledge not only of the self but of the external world. All we can really know is conditioned by the human mind. We know that we exist, and we are aware of interaction between ourselves and the world. Beyond that we can be certain of nothing. Mansel writes: "A second characteristic of consciousness is that it is only possible in the form of a relation. There must be a subject, or person conscious, and an object, or thing of which he is conscious. There can be no consciousness without the union of these two factors; and, in that union, each exists only as it is related to the other. The subject is a subject only in so far as it is conscious of an object; the object is an object only in so far as it is apprehended by a subject: and the destruction of either is the destruction of consciousness itself. (b) Every

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<sup>1706</sup> Handwritten notes at top of page read: "(364)"

<sup>1707</sup> The paras on this page are numbered 1 to 4; they are not consecutive with the previous page.

(continued from the previous page) object is necessarily apprehended by us as succeeding in time to some former object of consciousness. All objects of human thought exist in time, therefore no such object can be regarded as exhibiting or representing the true nature of an Infinite Being.

## Gilbert Murray

(449-1)<sup>1709</sup> His verse translations of the Greek tragedies evoke for us the sunlight and marble of those city-states on the shores of the Aegean when the world was young. In his lecture on Classical Humanism, he said: "History is the struggle of the spirit of man towards the achieving of some great purpose. The Greeks called it 'the Good' or 'the good life,' which they regarded as the desire of the spirit. Socrates felt that if only people could think clearly, if only they would define exactly what they mean, then they would know what was right and wrong, what was good and bad; and no one, he was sure, would be such a fool as to prefer a bad life to a good one. Socrates felt it his mission to compel men to examine themselves and be clear what they meant when they said an action was good or bad. He could not tell them what was a good life but he could persuade them to think. After his death began the writings of his disciples and the developing of his ideas and questions.: Xenophon, Crates, Plato, Aristotle, and so on to the Stoics and Epicureans, the<sup>1710</sup> most amazing burst of philosophic energy the world has ever seen, challenging us to face the questions that man can never quite forget and never completely answer."

## Rudolf Steiner

(449-2)<sup>1711</sup> When you look into the matter closely, you will discover that what they call their practical way of thinking is not thinking at all, but a mere matter of jogging on with old opinions and acquired habits of thought. They have learned how their teachers, or their predecessors in business, thought about the thing in hand, and then they simply take the same line.

## Henry Drummond

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<sup>1708</sup> Handwritten notes at top of page read: "(365)"

<sup>1709</sup> The paras on this page are randomly numbered or have no number. This one is unnumbered 1.

<sup>1710</sup> PB himself inserted underline by hand

<sup>1711</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

(449-3) Use<sup>1712</sup> your eyes; some men never learn to see. See the world as it is, full of charm and, loveliness. Linger beside a ploughed field and revel in the affluence of colour and shade

## **Bishop Ernest W. Barnes**

(449-4) There are in our minds regions below manifest consciousness where we receive suggestions from our fellows and whence, unwittingly it may be, we give out suggestions to them. These influence personality more profoundly than any rational process It may well be that in these regions we receive

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BISHOP ERNEST W. BARNES

(continued from the previous page) divine grace and have intercourse with Holy Spirit.

## **Baruch Spinoza**

(450-1)<sup>1713</sup> He asks, "Why should anything be?" The answer is that it is inconceivable that there should be nothing, and if there is anything there must be everything, which is God.

(450-2) Spinoza declares there is no freewill, the delusion arising from our knowledge of the effect while we are ignorant of the cause. Each particular wish is determined by a cause which is itself determined by [another]<sup>1714</sup> cause, and so on to infinity. Thus the wholeness of existence is exemplified.

(450-3) Only the wise and good attain immortality. and only because when a man fixes his mind on eternal truths his mind achieves some of their eternal nature.

(450-4) Spinoza does not mean [by]<sup>1715</sup> immortality [duration]<sup>1716</sup> in time but the immortality of the multiplication table, which is eternally true.

(450-5) Spinoza writes: Those who say that God directs all things to a certain end, having made all things for man, have sought to show that Nature does nothing which is

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<sup>1712</sup> The para on this page is unnumbered.

<sup>1713</sup> The paras on this page are numbered 1 through 5 and 1 to 2, making them consecutive with the previous page.

<sup>1714</sup> "another" was typed above the line and inserted with a caret by PB himself.

<sup>1715</sup> "by" was typed below the line and inserted with a caret by PB himself.

<sup>1716</sup> "duration" was typed below the line and inserted with a caret by PB himself.

not of use to man. But they appear to have shown nothing else than that Nature, gods and men are all mad. (b) Nature has no fixed aim in view. All final causes are merely fabrications of men. If God seeks an end, He necessarily desires something which he lacks; this doctrine destroys His perfection. I have shown that all things in Nature proceed eternally from a certain necessity and with the utmost perfection. (c) As men deemed themselves free agents, the notions of praise and blame, sin and merit, arose. (d) Those who do not understand imagine things and mistake their imagination for intellect. (e) When things are represented to use through our senses we can easily imagine and consequently easily remember them (f) Each one judges things according to the disposition of his own mind, his imagination. Wherefore it is not remarkable that so many controversies have arisen among men, and at last scepticism. (g) The laws of God's nature are so comprehensive as to suffice for the creation of everything that infinite intellect can conceive.

### **Arthur Penrhyn Stanley**

(450-6) ARTHUR PENRHYN STANLEY: Although a priesthood is not found in Mohammedanism, a powerful hierarchy possessed of property and influence and swaying the religious feelings, exists. The identification of the Koran with the Law at once raises the order of interpreters of the Koran to the highest level. The muftis are as formidable to Musulman as any ecclesiastics among ourselves. It is startling to find this earthly mediation in a religion allowing no intervening obstacle between man and God.

(450-7) Prayer is reduced to a mechanical as distinct from a mental act; it is the worship of machines rather than of reasonable beings.

### **Stephen Lister: In Search of Paradise**

451

IN SEARCH OF PARADISE

Stephen Lister<sup>1717</sup>

(451-1)<sup>1718</sup> A lot of people are looking for earthly paradises. Very few are successful; there are not many and as soon as found they cease to be paradises

(451-2) I am quite frankly an escapist. I don't believe that what can't be cured must be endured....until I am satisfied there is no means of circumventing it. Unless there is some large and worthwhile compensating advantage to be gained, I do not believe that

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<sup>1717</sup> Handwritten notes at top of page read: "(367)"

<sup>1718</sup> The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

intelligent men and women suffer biting cold, dirty fogs, excessive heat, bores, rudeness, discomfort, persecution, or many of life's other uglier manifestations.

(451-3) Only fools dreamer and children expect the processes of change to stand still for them.

(451-4) The lesson I have learned is that escape brings as many problem as it solves. St. Monique [in Provence, near Aix and Toulon,]<sup>1719</sup> where I dropped anchor, is filling with people trying vainly to escape from themselves and finding the task too much for them

(451-5) Climate to some degree is an illusion. Much of North Italy is raw and cold in winter. South Spain admittedly warmer can still be cold as properly heated houses are scarce. Climate alone is not enough. The temperature can drop 30 degrees in Granada in as many minutes. It reduces itself to whether you fear sunstroke or frostbite. There is something wrong with every place on earth.. There is only escape from one set of realities into another.

(451-6) I have found by bitter experience that the matter of house guests must be strictly controlled, or it gets out of hand. Guests can be a joy but frequently a damned nuisance.

(451-7) Playing bridge is the last refuge of bored futility

(451-8) You cannot expect mid-20th century hygiene and conveniences unless you pay for them in one way or another.

(451-9) While it is true that I can beat a typewriter anywhere, it is obviously good sense to do so under pleasant conditions.

(451-10) The British cemeteries in Nice is filled with people who were deceived by the warmth of winter afternoons and sat outside just half an hour too long. The Riviera winters are cold. Sea mists penetrate everything in winter Central heating is a necessity between November and April and must be turned on at teatime. (All this seems to apply to N Z – PB)

(451-11) Like the law that every action must have a reaction Spain's advantages of good climate, cheap service and natural beauty have to be paid for in dirtiness [stomach

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<sup>1719</sup> "in Provence, near Aix & Toulon" was typed in the left margin and inserted with a caret by PB himself.

diseases, dictatorship and inedible food.]]<sup>1720</sup>

452  
IN SEARCH OF PARADISE  
Stephen Lister<sup>1721</sup>

(452-1)<sup>1722</sup> I am not so stupid as those who want their paradise to have peace without solitude, Eden without serpents, good service without the rattle of chains

## **John Walters: Mind Unshaken**

453  
MIND UNSHAKEN  
John Walters<sup>1723</sup>

(453-1)<sup>1724</sup> All violence is evil, to the Buddhist, and must be eschewed. "Kindly thought is the best method of retaliation" said the Buddha. Buddhism is a Pacifist religion, uncompromisingly non-violent

(453-2) Buddhism<sup>1725</sup> does not condemn the destruction of vermin that threaten our safety and health

(453-3) Buddha<sup>1726</sup> said "Of all the desires there is none so powerful as the sexual" But it is recognised as a natural urge and its physical expression is not discouraged in laymen. In Buddhism<sup>1727</sup> marriage is a private civil affair, unconnected with religion

(453-4) Few of the Buddhist leaders condemn the layman who takes an occasional social drink, if it is consumed in such a small quantity that the mind remains clear and responsible.

(453-5) There are no permanent things. Our minds are simply part of this constant change and movement.

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<sup>1720</sup> "stomach diseases, dictatorship and inedible food" was typed upside down at the very bottom of the page.

<sup>1721</sup> Handwritten notes at top of page read: "(368)"

<sup>1722</sup> The paras on this page are numbered 12 making them consecutive with the previous page.

<sup>1723</sup> Handwritten notes at top of page read: "(369)"

<sup>1724</sup> The paras on this page are numbered 1 to 13; they are not consecutive with the previous page.

<sup>1725</sup> "B-ism" in the original.

<sup>1726</sup> "B." in the original.

<sup>1727</sup> "B-ism" in the original.

(453-6) Buddha never lost his naturalness, never assumed superior airs. His dissertations were never pompous. He never lost his human sense of fun.

(453-7) Buddhists despise those who boast of their religious experiences. It is the worst form for one to claim that in his meditation he attained more insight than others

(453-8) "All worldlings are insane" said Buddha

(453-9) Buddha<sup>1728</sup> warned his bhikkhus never to give themselves airs of superiority over the laity. He said, "There is no distinction between the monk and the man who lives with his family. There are hermits who fall into perdition and householders who rise to the rank of prophets

(453-10) Buddha<sup>1729</sup> said, "Some days I eat more, or wear laymen's clothes, or accept invitations to dinner."

(453-11) Rhys Davids wrote "Ecstatic meditation was not the highest or most important part of the training, and might be omitted altogether. The Raptures are useful for the help they give toward removal of mental obstacles. Their practise alone is a heresy. They are useful as one of the means but they are not the end."

(453-12) St Paul distorted the teaching of Jesus.

(453-13) Zen meditation is becoming a fad, a fashionable craze among cliques of men and women, with time to spare, in Los Angeles, New York, London and Paris, In Japan experts unkindly hinted that these Western enthusiasts misunderstand the meditative practices and so make fools of themselves. Zen should not be played as a kind of reaction by Westerners of highly nervous or hysterical temperament. In Thailand a Young Briton who had taken the Robe was hustled back to England with a nervous breakdown. Against the advice of his teachers he had been too eager. Far from improving his mind, immoderate meditation had

454

MIND UNSHAKEN

John Walters<sup>1730</sup>

(continued from the previous page) filled it with crazy illusions This was not a solitary

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<sup>1728</sup> "B." in the original.

<sup>1729</sup> "B." in the original.

<sup>1730</sup> Handwritten notes at top of page read "(370)"

case. The British Buddhist Society will not accept anyone into its more rigid meditation classes without first investigating his suitability, physically and mentally...There will then be no danger of saintly zeal being transformed into a mania. Alexander Pope: "For virtue's self may too much zeal be bad, The worst of madness is a saint run mad."

(454-1)<sup>1731</sup> Our minds continue their undisciplined wanderings. A superbly realistic picture of the eddies of thought and emotion in one individual is drawn by James Joyce in 'Ulysses.' In a short period of time it ranges from Heaven to the lavatory.

(454-2) Meditation-Concentration: Fix your eyes on some object or concentrate on it in your imagination. Drive away the mental gate crashers by repeating the words 'Cup, cup, cup.' At last your mind is aware of nothing but the cup. All (other) thoughts have gone. Then even the cup disappears from consciousness and there is ineffable peace. Without all the thoughts, the mind seems all crystal clarity, a Reality that transcends thought.

(454-3) BREATHING EXERCISE:<sup>1732</sup> Take deep breath; then exhale and count one (mentally). Breathe in and count two. Exhale and count three. Breathe in and count four - and so on to ten. Always concentrate upon the breathing function, keeping all other thoughts from your mind. Gradually you feel profound peace, detachment. With practice, it won't be necessary to count, you will inhale and exhale, holding your breath before and after, without conscious effort

(454-4) In Rangoon Mahasi Sayadaw gave two<sup>1733</sup> speedy methods of apprehending Reality. (1) Walk up and down keeping closest attention to the movement of the feet. In the mind, repeat precisely the rise and fall of the feet in the walk. (2) Sit with legs crossed, watch the movement of stomach in breathing, its rise and fall. All other thoughts have to be excluded. His students did this hour after hour, day after day

(454-5) Tao Te Ching:<sup>1734</sup> "Maintain the utmost possible calm"

(454-6) Many Westerners [of limited knowledge]<sup>1735</sup> regard a Buddhist as a crank [an odd eccentric character].<sup>1736</sup> This is because their narrow upbringing during which all

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<sup>1731</sup> The paras on this page are numbered 14 through 20, making them consecutive with the previous page.

<sup>1732</sup> 'EX' in the original

<sup>1733</sup> '2' in the original

<sup>1734</sup> "Tao Teh King" in the original.

<sup>1735</sup> "of limited knowledge" was typed below the line and inserted with a caret by PB himself.

<sup>1736</sup> "an odd eccentric character" was typed below the line and inserted with a caret by PB himself.

other religions are belittled

(454-7) There are Western Buddhists who, in an inordinate passion for things Asian, show unconcealed and unjustifiable contempt for European culture

(454-8) Or concentrate thoughts on a single idea, instead of a real or imaginary object

## Claude Houghton: The Quarrel

455

THE QUARREL

Claude Houghton<sup>1737</sup>

(455-1)<sup>1738</sup> She would have cared nothing about privations if she had felt that, internationally, a new and better era was slowly emerging. But, judged by the record, only a professional optimist – and a well-paid one – could discern even a hazy outline of Utopia. Actually, one was deafened and numbed by the barrage of power politics; the inhuman yells of class war; and the prophecies of apocalyptic woe.

(455-2) When you get towards the end of your life, and look back, the only things which count are memories of a few magical, celestial moments, not tethered to time, God-given, when your whole being was hushed with wonder. Anything and nothing causes them – an amber-misted autumn morning... the redbreast on a bare branch.

(455-3) He's convinced that this civilisation isn't for long, that the final curtain is slowly falling on the Faustian scene. This isn't so strange as the numberless people who believe that the world will return to normality

(455-4) He is one of those artists who have not touched a brush since the war started, who suffered from psychic paralysis since 1939, whose creative faculty petrified, who became incapable of creative work as the direct result of the infernal atmosphere created by total war. It doesn't do to be sensitive<sup>1739</sup> in hell

(455-5) All judgment of others seemed fatuous. What basis was there for judgment? What is known of the lonely battle which every human being wages with a masked adversary?... All of us, in varying degrees, are mutilations – travesties of our beliefs; distortions of our ideals; satires of ourselves.

(455-6) The things he had said could have been said only by him. Every human being

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<sup>1737</sup> Handwritten notes at top of page read: "(371)"

<sup>1738</sup> The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

<sup>1739</sup> This word was typed around a holepunch

incarnates unique experience

(455-7) It appeared poignantly pathetic how tenaciously humanity clings to the possibility of happiness – to the dream that one day a wand will wave and everything be redeemed, transformed into Paradise Regained. This hope persists age after age despite mountainous evidence that it is delusion. Judged by the crimes of history humanity reels like a madman from one catastrophe to the next in never-ending sequence. It seems an act of unconscious faith – this hope – so mighty that, to perpetuate it, humanity must be immortally derived.

(455-8) His manner precluded any assault on his privacy It would be useless to question him. He lived centrally, in solitary confinement, never discussing his most profound experience.

(455-9) There was too much of the artist in both of them for one to stabilise the other. This accounted for their romantic rapture during brief periods of harmony, but also created discord on the flimsy provocation

456

THE QUARREL

Claude Houghton<sup>1740</sup>

(456-1)<sup>1741</sup> The power behind the calm even tone gave authority to every syllable.

(456-2) The admiration of other men was accompanied by a demand, but he asked nothing. He just wanted to look at her.

## **Margaret Parton: The Leaf and the Flame**

(456-3) The Indian servant performs for us all the mechanical tasks of living which normally harass people; this means that we are free all of the time to live the life for which education, experience, and good fortune have fitted us; the life of a writer. We are free of tiresome routine.

(456-4) Darshan is the glimpse of holiness which gives a mystic blessing to the one who sees it, as in the face of a saint.

(456-5) For years my attitude toward Gandhi swung wildly between cynicism and

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<sup>1740</sup> Handwritten notes at right of page read: “(372)”

<sup>1741</sup> The paras on this page are numbered 10 through 11, making them consecutive with the previous page. The second batch is numbered 1 through 14

reverence

(456-6) Vedanta's view of life is the most penetrating of all

(456-7) Much of what I saw in Benares made me feel that there is something wrong with a religion which chains its masses in hideous superstition and degradation. It is all too intense, too hysterical, simple piety and priestly greed are mixed.

(456-8) Indian arrogance ignores the horrors of poverty and disease yet dares to preach to the West

(456-9) Indians hate cats, which they think are unclean. Pets are rare; they aren't much fonder of dogs.

(456-10) On the arts there is a blankness. In America and England there is talk of chairs and tables conceived in beauty, but not here. They are satisfied with hideous overstuffed armchairs and velour couches. Have they no interest in the graces of life? When I think of the Japanese, with their exquisite aesthetic, or the Chinese, it is as if a dimension had been left out of the subtle Indian mind. No Indian grows a flower as an object of beauty in itself – only as offerings

(456-11) Indians want to be good, will listen to anyone who speaks of a more ethical way of life, yearn to be different from what they are

(456-12) Unni Nayar, the finest Indian I ever met, is dead. He said if one sat silently for long enough in the green peace of the Malabar jungle, one could arrive at the heart of the mystery of India.

(456-13) I have learned that the much-vaunted superiority of Indian spirituality over Western materialism often cloaks a sour envy.

(456-14) India's people yearn more strongly than any other for goodness, yet they are as human and fallible.

(456-15) India has produced the doctrine of right action,<sup>1742</sup> the belief that means are as important as ends.

(456-16) Nothing is black or white in India, even where a holy man is concerned. Truth is always somewhere in between here, never absolute.

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<sup>1742</sup> "(Gita?)" was inserted by the original typist – which is no doubt correct. –TJS '15

# The Children's Encyclopedia: Greek-Roman Genius

457

GREEK-ROMAN GENIUS<sup>1743</sup>

(457-1)<sup>1744</sup> If we look into the faces of Greeks gods, goddess and women, as their sculptors created them, we see that the characteristic which distinguishes them all is that of seriousness and self-restraint. There is no note of flippancy in Greek art. Serenity was its aim and dignity its spirit.

(457-2) Socrates taught that your real life is the inward reality which says I. You should concentrate all your care on this soul.

(457-3) Greek genius liberated the human mind from two powerful despotisms; through Plato that of the priest; through Aristotle that of the magic-worker.

(457-4) Athens was an original conception of beauty – the fine effort of the soul to express its first sense of divine loveliness through restraint, repose and simplicity.

(457-5) A road made by the Romans was a revelation to the East, as also such things as drains, aqueduct and bridges. These barbarians from the west were at least extremely useful in smoothing the ways of daily life.

(457-6) SOCRATES: when he came out of his 24-hour trance, he was marvellously changed: the soldier became a philosopher. He told men that the gods to whom they prayed were not worth a thought; that they had been created by men like themselves; whereas there was something really deserving of adoration, something infinitely higher, grander, and more inspiring than anything on earth: God. The wise man will desire above everything else in human life a sense of the presence of God in his soul.

(457-7) The keynote of Greek temples was simplicity. The building was a rectangle, plain and severe, with a gable at each end. The genius of this restrained classic architecture lies in its perfect proportion, which means that the mass of a building must not be too long for its width, too tall for its breadth, that vertical and horizontal lines must not make too broad a shape narrow. Perfect proportion is a delight to the eye

(457-8) Greeks used columns prominently, and square, not arched, openings....Corinthian columns were evolved when Greece was under Roman

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<sup>1743</sup> Handwritten notes at top of page read: "(373)"

<sup>1744</sup> The paras on this page are numbered 1 to 9; they are not consecutive with the previous page; the last para on the page is also numbered 1.

dominance and can scarcely be classed with the other two orders, which are pure Greek. Doric column has perfect simplicity, and proportion of thickness to length and base, upon which its beauty depends.

(457-9) Greek architecture has a rounded, complete beauty, a finished development, as near perfect as human beings could achieve.

## **Auke Sonnega**

(457-10) I feel that Art is never to be denied on whatever level of consciousness. Beauty is an aspect of the divine. It plays a very important part in the cosmic pattern.

458<sup>1745</sup>

AUKE SONNEGA

## **Henry Miller, Alfred Perlès & Lawrence Durrell: Art & Outrage**

459

ART & OUTRAGE

Miller, Perlès and Durrell<sup>1746</sup>

(459-1)<sup>1747</sup> Sexual virility is only a sign of a higher power which you haven't begun to use. (Lawrence Durrell)

(459-2) (Alfred Perlès) The greatest spirits of all times have never written a line, no doubt because they knew that writing is essentially useless. We're attached to literature and we love writing but we must not forget that writing is a surrogate, a substitute for something else, something more important. Why hasn't Socrates ever written a word?.. When a man grows over a certain stature he stops writing altogether. Henry Miller says 'the highest art is the art of living, writing is but a prelude or initiation for this purpose.' But why single out writing? Living in the highest sense is impossible for the man who is devoured by any passion, be it literature or sport, sensuality or sex, or even religion. Because passion detracts. Life must be still and pure. Isn't that why Buddha is always depicted in motionlessness, sometimes with a flower in his hand

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<sup>1745</sup> Blank page

<sup>1746</sup> Handwritten notes at top of page read: "375"

<sup>1747</sup> The paras on this page are numbered 1 to 3; they are not consecutive with the previous page.

(459-3) (Henry Miller) My whole life is a kind of sparking activity. I don't glow steadily, like the sun. Hence my adoration for the sages. This led me to seek out strange individuals, books, adventures. When I come into the presence of the serene at heart I am completely myself, thoroughly stilled, at one with the world, and only then living in the full sense of the word. All other times, and they may be good or bad, I am not myself but another – many others. In the rare moments when I know that I know, I feel complete and realised, free of moods, fears, ambitions, and reach beyond happiness. I was born happy It was a natural state. I was happy with myself and in myself. It was the others who brought misery and unhappiness into my life. Not only women but friends and comrades; sometimes just the world outside

(b) Criticism bounces off me, not because I am vain and self-centred, not because I think I am a great writer. Because art has been my lifelong preoccupation. The word means nothing to me. Like God. But I am never fooled by men who pretend they cannot get it past their lips. I don't look for art in art, anymore than I look for God in religion. I am truly humble in the presence of art, whether on a cultural, primitive or child's level. Spirit can shine through<sup>1748</sup> an idiot as well as through a saint. I believed that art is capable of more than men have dared hope for.

(c) Praising God all the while but never pretending to KNOW Him.

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ART & OUTRAGE

Miller, Perles and Durrell<sup>1749</sup>

(continued from the previous page) (d) Serenity is when you get above all this, when it doesn't matter what they think, say or want, but when you do as you are, and see God and the Devil as one. Then you stop writing. You've seen through,<sup>1750</sup> and the world is always at the level of your vision, the stuff of your vision

## **John Lehmann: I am my Brother (Vol. 2)**

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I AM MY BROTHER (Vol. 2)

John LEHMANN<sup>1751</sup>

(461-1)<sup>1752</sup> Stunned by the catastrophe of war, most writers seemed incapable of producing very much. Oppressed by a deep melancholy, totally uncertain about the kind of future we were entering, they either immersed themselves in journals to try and

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<sup>1748</sup> "thru" in the original.

<sup>1749</sup> Handwritten notes at top of page read: "(376)"

<sup>1750</sup> "thru" in the original.

<sup>1751</sup> Handwritten notes at top of page read: "(377)"

<sup>1752</sup> The first two paras are numbered 1 & 2; those in the Alan Watts group are numbered 1 to 8

make sense of the changed world around them and of their own thoughts in this pre-Apocalyptic moment, or to plunge back into the past

(461-2) No one can truly tell what he might have done if he had taken different decisions or been placed in different circumstances, but at that moment I could not have chosen otherwise than I did. As I look back on that moment of choice, I am surprised how little I had to sustain me in the decision I made. I had no premonition or revelation that I would fulfil the most audacious of my dreams; nothing was clear.

### **Alan W. Watts: This is IT**

(461-3) The spiritual and the material are inseparable.

(461-4) When the sinner realises that even his repentance is sinful, he may perhaps for the first time be whole.

(461-5) The central core of the experience seems to be that the immediate NOW is the goal and fulfilment of all living. Surrounding and flowing from it is an emotional ecstasy which is, however, secondary. Often the pleasure is confused with the experience and the insight lost in the ecstasy, so that the individual misses the point – that the immediate NOW is complete even when it is not ecstatic.

(461-6) The terms in which a man interprets this experience are naturally drawn from the ideas of his culture. So the description may take forms that seem to be completely opposed. Their differences often conceal its basic identity.

(461-7) In the intellectual climate of today we have difficulty in accepting cosmic consciousness as more than an inspiring hallucination.

(461-8) The vision almost invariably includes the realisation that this very restriction of consciousness is also part of the eternal fitness of things.

(461-9) In some way the vision seems to come about through accepting the rightness of the fact that one does not have it, through being willing to be as imperfect as one is.

(461-10) I was trying to make out the right attitude for meditation as practised in Hindu and Buddhist disciplines. It seemed that several were possible, but as they appeared mutually exclusive and contradictory, I decided to reject them all and to have no special attitude whatsoever. In throwing them away it seemed that I threw myself away, for quite suddenly the weight of my own body disappeared

(continued from the previous page) I felt that I owned nothing, not even a self, and that nothing owned me, for about 18 hours.

(462-1)<sup>1753</sup> The present seemed to become an eternal stream from which neither I nor anything could deviate. Each thing, each event, each experience was precisely what it should be

(462-2) These experiences have been the enlivening force of all my work since that time, though I have come to realise that how I feel is not the point

(462-3) People assume that one writes of these things in order to improve them or do them some good, that the writer has himself been improved. The philosopher is forced into the role of the preacher, and in turn expected to practice what he preaches. The truth is tested by his character and morals. These criteria might be valid if he were preaching freedom from being human. There is a proper place for preachers. But the limits within which improvements may be made are small. Bettering oneself or others is by no means the only or even the chief business of life.

(462-4) The main work of the philosopher is by no means to be classed with the moralists and reformers, but to reveal and celebrate the eternal background of human life. Out of simple exuberance or wonder he wants to tell others of the point of view from which the world is unimaginably good as it is, with people just as they are, and so 'right' that our normal anxieties become ludicrous.

(462-5) To the degree that intelligence is systematic doubt, it cannot trust itself

(462-6) It is in protest against the laborious unmanageability of vast technical knowledge in literature painting and music that writers and artists go berserk and break every rule. To some extent it is a manifestation of this anti-intellectualism that there has recently been a marked increase of Western interest in Asian philosophies. Their goal is a state of feeling in which oppositions have become mutually cooperative instead of mutually exclusive, as between intelligence and instinct. They offer release from conflict

(462-7) One comes to a paralysis of the will as one's nature is discovered to be complex

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<sup>1753</sup> The paras on this page are numbered 9 through 15, making them consecutive with the previous page.

and slippery – evil masquerading as good with endless subtlety

(462-8) Hinduism and Buddhism's answer is deceptively close to the 'anything goes' attitude which ignores will and reason [which exclusively values precipitate uncalculated action]<sup>1754</sup> – at least in their more inward and<sup>1755</sup> profound forms – which are just those having so much appeal to the West. They teach that good and evil are mutually inter dependent, that there is a Tao, a balance of nature, from which we can never actually deviate – however wrongly we may act from a limited point of view.

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Alan W. Watts<sup>1756</sup>

(continued from the previous page) The difficult and subtle point is that if all action and existence is in accord with the undeviating Tao, or way of nature, no special means or methods are required to bring this accord into being. In Zen such means are irrelevancies – and these include the choice of impulsive rather than reflective action – the chooser advertising his ignorance of Tao in the very act of trying to be spontaneous

(463-1)<sup>1757</sup> The arguments for freewill and determinism are equally cogent though seemingly contradictory. We get into them because it is easier for us to see opposites as mutually exclusives than as mutually interdependent. The paradoxical sensation I am trying to describe is the experience of things and events in relationship, as distinct from the partial experience of them in separation. When the Chinese say everything which happens is the Tao, what they mean is that all things are in this relation, and thus – considered simply by itself – nothing or event has any reality. When we can actually feel relationship, it is a matter of clear sensation that as determined beings we are free and as free beings we are determined. This is the sensation of basic inseparability from the total universe underlying the great religions traditions

(463-2) If consciousness ceases to ignore itself, it discovers that there is no little 'I' who owns it or receives it. Who then is there to be either the victim of fate or master of nature?

(463-3) Spiritual poverty, in mystical records, is the giving up of ownership of

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<sup>1754</sup> "which exclusively values precipitate uncalculated action" was typed below the line and inserted with a caret by PB himself. .

<sup>1755</sup> "&" in the original.

<sup>1756</sup> Handwritten notes at top of page read: "(379)"

<sup>1757</sup> The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

everything, including oneself or one's consciousness. It is the total abandonment of proprietorship external and internal. It comes about not by will but from the insight that there is no proprietor

(463-4) To deny one's self-consciousness is to assert it

(463-5) When the conception of man as a divided being composed of higher and lower self, fails, what is to blame? If the higher self was too weak, something must be done to correct the weakness, i.e. the higher self must control itself – or else we must posit a still higher self available to step it and control the controller.

(463-5) In this dualistic thinking, we control our nature by going against it. This is the same false common sense which urges the beginning cyclist to turn against a skid when by turning in the direction in which he is falling will regain control, just as in judo one must not resist an attack but control it by swinging with it. This is a direct application to wrestling of the Zen and<sup>1758</sup> Taoist wu-wei, of not asserting oneself against nature, thus escaping from the

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Alan W. Watts<sup>1759</sup>

(continued from the previous page) dualistic idea of self-control and self-consciousness. In Zen man overcomes his feeling of dividedness, dissolving the conflict or contradiction of self-consciousness

(464-1)<sup>1760</sup> In Zen being detached means being one in whom feeling is not sticky or blocked, and through whom the world-experiences pass like the reflections of birds flying over water

(464-2) A planned and thought-out answer to Zen koans will not do, for this will spring from his culturally conditioned ego, will show only the acquired self, not "the original face." But it will be no good for him not to try, for this will still be intentional and thus an indirect way of trying. Strain as he will, there is nothing he can do to be natural, to let go of himself. At this point he feels abject failure. He knows that he cannot do it. The mind that needs to be controlled is the one that does the controlling. Thought is trying to drive out thought. At this moment there is the sudden flash of psychological

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<sup>1758</sup> "&" in the original.

<sup>1759</sup> Handwritten notes at top of page read: "(380)"

<sup>1760</sup> The paras on this page are numbered 22 through 26, making them consecutive with the previous page.

lightning. All this time he has been paralyzed by the conviction that he was one thing, and his mind, or thoughts, or sensations, another. He felt split into two But now there is no separate thinker who 'has' or controls the thoughts. Thinker and thoughts are the same. There is no separate mind which stands aside

(464-3) In the East Zen and other means of setting man free from his own clutches have been the concern only of small minorities. In the West, we have no Zen masters. This may have an advantage, for separation of master from student is another form of duality. That is why in Zen the master does not actually teach, but forces the student to find out for himself. Nor does he think of himself as a master, since that is only from the standpoint of the unawakened student. We are forced to find out, not by masters, but by their absence.

(464-4) What is needed is not as difficult as it seems once we are disabused of the idea that self-change and self-control are a matter of conflict between higher and lower natures, of good intentions against recalcitrant instincts. The problem is to overcome the ingrained disbelief in the power of winning nature by love, in the gentle (ju) way (do) of turning with the bicycle skid.

(464-5) Many Westerners belong to the traditional and official Zen schools. I do not. This is not because I disrespect them or have some quarrel with them, but because in matters of this kind I am temperamentally not a joiner. I do not even style myself a Zen Buddhist. For the aspect of Zen in which I am personally interested is nothing

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Alan W. Watts<sup>1761</sup>

(continued from the previous page) that can be organised, transmitted, or wrapped up in any kind of system. It can't even be followed, for everyone has to find it for himself. As Plotinus said; it is a "flight of the alone to the Alone" Those who have experienced Zen have always repulsed would-be disciples, not just to test their sincerity but to give warning that satori is not to be found by seeking, nor to be acquired or cultivated. But seekers persistently refuse to take 'No' for an answer. Zen sages have responded to this with a kind of judo. Realising the uselessness of just telling the seeker that seeking will not find, they have replied with counterquestions (koan), so that he realises the folly of seeking for himself. At this point he has Zen. In the course of centuries institutions have arisen and Zen Buddhism assumed the form of a traditional hierarchy. But to transplant this style of Zen to the West would be completely artificial. It would become another of the numerous cult organisations with their spiritual claims, vested interests,

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<sup>1761</sup> Handwritten notes at top of page read: "(381)"

'in-groups,' with the additional disadvantage of snob appeal. Let Zen soak into the West informally, like the drinking of tea.

(465-1)<sup>1762</sup> An old Taoist text says: "When the wrong man uses the right means, the right means work in the wrong way."

(465-2) How remote from the regimen of the monastery are the words of the great T'ang master Lin-chi {I-hsüan}: "There is no place for using effort. Just be ordinary and nothing special. The ignorant will laugh at me but the wise will understand"

(465-3) There is no single reason for the extraordinary growth of Western interest in Zen during the last 20 years.

(465-4) There is an appeal far beyond the merely sentimental in the naturalism of Zen, in an art which is simultaneously spiritual and secular, which never even imagined a break between them. Here is a view of the world imparting a profoundly refreshing sense of wholeness. The ideal man of Indian Buddhism or Vedanta is clearly a superman, a yogi with absolute mastery of his own nature, a science-fiction idea. But the Chinese Zen ideal is humorously human, not impossibly remote, not a solemn and sexless ascetic.

(465-5) Above all I believe that Zen appeals to many in the West because it does not preach, scold, moralise in the style of Hebrew-Christian prophetism.

(465-6) When the individual ego tries to fathom its own nature, actions and consciousness, it discovers a part of itself which is beyond its understanding and control. Its own centre is beyond itself. The more deeply I go into myself, the more

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(continued from the previous page) I am not myself, and yet this is the very heart of me. I soon realise it is me, much more than my superficial ego. There is nothing that this deep 'I' is not doing. My nervous system happens of itself, and this 'itself' is the real 'myself.' I cannot help doing and experiencing what is always 'right.' As Hsiang-yen put it: "There's no use for artificial discipline." For, move as I will, I manifest the Tao"

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<sup>1762</sup> The paras on this page are numbered 27 through 32, making them consecutive with the previous page.

(466-1)<sup>1763</sup> In Zen one does not feel guilty about disliking the heat.

(466-2) Lacking this freedom of the itch to justify himself, the Westerner's Zen will be either 'beat' or square, either a revolt from the culture and social order or a new form of stuffiness and respectability. Zen is a liberation of mind from conventional thought, not a rebellion against convention or adopting foreign (Jap-?) conventions.

(466-3) He continues to play his social role without being taken in by it.

(466-4) Kerouac is too self-conscious, too subjective, and too strident to have the flavour of Zen. There is a hostility in his words which clangs with self-defence. But Zen has no need to underline with violence the fact that anything goes.

(466-5) There are Western artists using Zen to justify indiscriminate framing of simply anything – blank canvases, silent music, bits of torn paper dropped on a board and stuck where they fall, or dense masses of tangled wire. But this is not art. As art it is simply absurd.

(466-6) This sheer caprice in art no more manifests 'rightness' than utter lawlessness in social conduct. Zen has been used as a pretext for license. It is then no more than an idea in the head, a simple rationalisation. Or it is the pretext for the shiftless existence of beatniks, this phony Zen, or for the fake-intellectual hipster searching for kicks and callously exploiting other people.

(466-7) The fascination of marijuana and mescaline for beat Zen people is to some extent a religious defiance of square authority, and also to some extent for others attempts to induce mystical states.

(466-8) The protestant lawlessness of beat Zen disturbs the square Zennists very seriously. For square Zen is of established tradition in Japan with clearly defined hierarchy, rigid discipline and specific tests of satori. It is more imaginative, sensitive and interesting than Rotary or Presbyterian squareness. But it is still square because it is a quest for the 'right' spiritual experience, which will receive the stamp of approval and established authority.

(466-9) Suzuki is a rare bird among contemporary Asians – an original thinker. He has some ideas about comparative religion and the psychology of religion which are of

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<sup>1763</sup> The paras on this page are numbered 33 through 41, making them consecutive with the previous page.

(continued from the previous page) enormous importance. But it is just for this reason that people in square Zen and academic Sinology have their qualms about accepting him.

(467-1)<sup>1765</sup> The student of Zen arts, including tea ceremony, can get trapped in an endlessly repetitious affectation and imitation of their refinements. It is possible that beat and square Zens will so complement and rub against one another that an amazingly pure and lively Zen will arise. There was never a spiritual movement without its excesses and distortions.

(467-2) For beat Zen there must be no effort, no artificial striving to attain satori or to be anything but what one is. For square Zen there can be no true satori without years of meditation under the stern supervision of a qualified master. In 17th cent Japan these two attitudes were typified by the masters Bankei and Hakuin; In India by the way of the Cat and the way of the Monkey. The kitten is carried by its mother whereas the baby monkey has to hang on Satori can lie along both roads

(467-3) The old Chinese masters in Zen were steeped in Taoism. They saw nature in its total interrelatedness. This enabled them to accept, without the least need to justify anything. Their Zen was wu-shih, 'nothing special' or 'no fuss' It is fuss to imagine that the only proper way to find Zen experience is to run to a monastery in Japan or to sit for hours in posture every day. Having said that, if you really want to spend some years in a Jap monastery there is no reason why you shouldn't.

(467-4) There is the common scandal of the saint-sinner whose case is not so simple as that of the mere hypocrite. He is genuinely attracted to both extremes. Not only does social convention compel him to publish one and suppress the other, but he himself is horribly torn between the two. The type is common especially in clerical and academic circles...The artist can get away with a private life that would be scandalous for the priest or professor...It is time to ask whether it is really any scandal, any deplorable inconsistency, for a human being to be both angel and animal with equal devotion, to be mystic and sensualist without actual contradiction.. The mystic who has no part in the earthiness and allure of nature is sterile rather than pure, His philosophy can never explain how God forgot himself to make anything so impure...By being put in

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<sup>1764</sup> Handwritten notes at top of page read: "(383)"

<sup>1765</sup> The paras on this page are numbered 42 through 45, making them consecutive with the previous page.

opposition to nature and the world God is dethroned and<sup>1766</sup> un-godded, becoming an object instead of the infinite.. It is really tragic that those in whom the two natures are equally strong should be made

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Alan W. Watts<sup>1767</sup>

(continued from the previous page) to feel in conflict with themselves...Society tolerates the full life, the love of both spirit and nature, only in the artist, only because it does not take him seriously

(468-1)<sup>1768</sup> He cannot participate in the politician's and ad-man's illusion that there can be better and better without worse and worse.

(468-2) Chemists have prepared substances for which it may be claimed that in some cases they induce states of mind remarkably similar to cosmic consciousness. This is disturbing to many people when mystic experience is altogether too easy coming out of a bottle to those who have neither prayed nor practised yoga. For another, it seems to imply that spiritual insight is after all only a matter of body chemistry. The difficulty rests upon semantic confusion as to definition of 'spiritual' and 'material.'

(468-3) None of these consciousness-changing chemicals are literally mystic experience in a bottle. Many experience only ecstasies without insight, or an unpleasant confusion of sensation and imagination. Mystic states arise only in certain individuals, and then depend upon considerable concentration and effort to use the change of consciousness in certain ways. The essence of authentic mystic experience is insight, as the word is now used in psychiatry, not ecstasy.

(468-4) Certain psychiatrists who seem overly anxious to hang on to the socially approved sensation of reality – more or less the world as perceived on a bleak Monday morning – disapprovingly classify these chemicals as hallucinogens producing effects of a schizoid or psychotic character. Such language is evaluative, not scientifically descriptive.

(468-5) In every experiment with lysergic acid diethylamide, the first effect I noticed is a profound relaxation combined with an abandonment of purposes and goals. I felt

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<sup>1766</sup> "&" in the original.

<sup>1767</sup> Handwritten notes at top of page read: "(384)"

<sup>1768</sup> The paras on this page are numbered 46 through 50, making them consecutive with the previous page.

endowed with all the time in the world, free to look about me as if I were living in eternity without a single problem to be solved. People who set themselves goals which are always in the future miss entirely the point of being alive. The overwhelming feeling of my LSD experiences is that all details and aspects of the world become meaningful, in the sense of being their own point. Their simple and present existence is an end in each moment.. There is the most astonishing sense of freedom and release... A major feature of my LSD experience is the sensation that events are happening of themselves. There was a process, and there was nothing outside it either to trust or mistrust.

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Alan W. Watts<sup>1769</sup>

(469-1)<sup>1770</sup> It became obvious that the whole meaning was love-play, everything that the word can mean, from the red of erotic delight, through the green of human endearment, to the violet of divine charity. All issued from a single source, which was also intelligence, Eros and Logos, and this somehow in spite of all its outwardly stupid and cruel distortions.

(469-2) The world is a self-moving action, or process, giving out a past instead of being motivated by a past.

(469-3) My own feeling and opinion is that we survive and transcend death, not as individual memory-systems, but only in so far as our true identity is the total process as distinct from the separate organism

(469-4) There is a strong feeling of the mutuality of opposites. The concepts of verbal thought are so clumsy that we tend to think only of one aspect of a relationship at a time. All are field operating in the most intimate mutuality. The origin lies in both at once. These formally opposed realms complement and fructify one another.

### **D. T. Suzuki: A Reply to Koestler (in Encounter Magazine)**

(469-5) Even those who are born in the midst of the Zen tradition may think they have a

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<sup>1769</sup> Handwritten notes at top of page read: "(385)"

<sup>1770</sup> The paras on this page are numbered 51 through 54, making them consecutive with the previous page. The Suzuki paras are numbered 1 to 4; the Barzun paras are unnumbered (incomplete) followed by a para numbered 5; these follow from the selections on page 472

right understanding of it but many are often very far from the truth

(469-6) Words are not to be over-estimated beyond the real use for which they were produced. Symbolisation has its limits

(469-7) Koestler says Zen is declining in Japan. I agree. The masters are chiefly feeding themselves on the traditional pattern and have not much originality in them. Not being one of them I follow my own method.

(469-8) Editor: Having presented Mr K with an opportunity to reply, and having received as his final rejoinder a silence too deep for words, we take it in the spirit of Zen that he has at last achieved Satori With this evidently happy outcome, the discussion is closed.

### **Jacques Barzun: On Modernist Art (in Encounter)**

(469-9)<sup>1771</sup> The sounds of their music are meaningless, like the drippings and droppings of the abstract expressionist painters, like the words and images that the beat poets seek to capture with a tape-recorder during their mindless monologues or in trances of drug-taking. Each} artist wants something that shall in no way be remembered literature, must, painting. The suspension of intent is to preclude in the act any habitual choosing of the material or censoring of the sensibility. The aim is to flee from the previously actualised. It is a sacrificial effort, a true anti-mental education. It is the dream of total revolution: to start with a fresh slate, to discard the past, to achieve a liberating blankness. We thus arrive at annihilation.

(469-10) Paul Klee said: "I want to be as though newborn, knowing [absolutely]<sup>1772</sup> nothing."

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ON MODERNIST ART<sup>1773</sup>

Jacques Barzun

(470-1)<sup>1774</sup> These artist enemies of Art are moved not alone by nausea at the idea of the

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<sup>1771</sup> This para is a continuation of para 472-8.

<sup>1772</sup> "absolutely" was typed below the line and inserted with a caret by PB himself.

<sup>1773</sup> Handwritten notes at top of page read: "(384)"

<sup>1774</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page. This material was typed at the bottom or top of three different pages; for whatever reason, the first para is to be found as 472-5. The proper sequence of paras,

past, not alone by fear and hatred of a society in the grip of science and machinery, but by (belief in) a universal purposelessness. It seems a further contradiction that men who vilify the age of machine industry conduct so many of their trials towards the new non-Art with devices born of that industry. The drugs of their trances (heroin, lysergic acid) the tools of their search (tape recorders), their critical and advertising vocabulary are not products of art or nature but of the factory or lab.

(470-2) A tremendous surge of desire for the arts has agitated the societies of the West since 1945.

(470-3) Their work is all denial. But the makers of this void are men, and so cannot help being purposive  
[finis]<sup>1775</sup>

## **Melvin Lasky**

(470-4) Melvin Lasky: Are the traditions we have had, with their mixture of good and bad, really enough to sustain us? Who knows how much of the past we should hold on to, and how much of the future we should welcome?

## **Kathleen Raine**

(470-5) Kathleen Raine: Because Herbert Read is on the side of life he is an anarchist in politics, religion and arts. He is a humanist. As against the Vedantic view of the Rishi who is not the author but the 'seer' of his poems, he affirms a humanism, "truth is what we create." He joins in debate with the theological conception of truth, for with it he senses an element of compulsion, a hindering of the immediacy of the living reality. It is [too engaged with creed]<sup>1776</sup> too consciously traditional; a sophisticated public suspect it as having a design on them. Truth is free and Sir Herbert is determined to safeguard it. But it is the most vulnerable of all things, and even in defending it we may destroy it. This is the paradox for tradition is itself the expression of that holy spirit that he is himself proclaiming. Mere humanism has invited an indiscriminate cult of self-expression that calls anything and everything 'creation' even to the absurdity of 'art by accident.' He writes, "If the process of art is confined to the level of personal feeling, it can be an instrument of evil as well as good." There is no obligation to read the heavy books in his bibliography. It is with relief that we move southwards to Gandhi and

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determined by their original numbers is: 472-5 through 472-8, which jumps to 469, where it is followed by 469-10, and continues as 470-1 to 470-3.

<sup>1775</sup> PB himself inserted "finis" by hand.

<sup>1776</sup> "too engaged with creed" was typed below the line and inserted with a caret by PB himself.

Lao-Tzu and Plato. Plato as shown the beauty of virtuous action and this is the secret that our [brutalised]<sup>1777</sup> society has lost. Sir Herbert Read is lonely, misunderstood and mis-allied, continually but never finally disillusioned, his integrity inviolate.

## **Prof. C.E. M. Joad: The Testament of Joad**

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THE TESTAMENT OF JOAD

Professor C.E.M. Joad<sup>1778</sup>

(471-1)<sup>1779</sup> Seeing good in the world. but seeing also much evil, and refusing in the interests either of cosmic unity or spiritual comfort to dissolve the latter in the former.

(471-2) I have taken my ideals of life from the Greeks. It is my duty to cultivate every side of my nature, to live out to the full stretch of my faculties to develop to the best of my ability the talents with which I have been endowed. There was to be no favouritism; the body no less than the mind, the flesh equally with the spirit.

(471-3) The Golden Mean was prescribed by both Confucius and Aristotle

(471-4) Taoism ridicules periods of mourning, uniforms of state, pageants, assemblies, receptions, committees, knowing the right people, and all the observances and rituals of society to which the ordinary man conforms. But Taoism recognises it is nevertheless important to avoid the enmity of the great. The ritual is not worth observing but it is desirable not to incur society's censure. Therefore in your social activities avoid attention, lie low, lurk, and when dragged from your lurking place ape stupidity. Typical Taoist maxims are: 'Make yourself small' Also cultivate hypocrisy, conceal your real intentions, camouflage your motives; so you will live at peace with your fellows and escape bothersomeness. Use your deceptive appearance of conformity to dedicate the energy it saves you and the leisure it wins you to self-cultivation.

(471-5) The Greeks taught arrogance meant a salutary hint of their mortal impotence. Whenever things are going well particularly, it is advisable to be more than usually on your guard. It may even be good policy to practise voluntary humiliations, temporary abasement or a few good works. This was expressed in the dramas of Aeschylus and Sophocles, and in the aphorisms of the Chinese

(471-6) There is more in life than its misery and pain and wickedness; they are not the whole truth.

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<sup>1777</sup> "brutalised" was typed below the line and inserted with a caret by PB himself.

<sup>1778</sup> Handwritten notes at top of page read: "(387)"

<sup>1779</sup> The paras on this page are numbered 1 to 8; they are not consecutive with the previous page.

(471-7) A plausible position in argument is not necessarily a true one. Make a distinction between positions which are true and those which are easy to defend, state, convincingly

(471-8) The Todd-Ferrier follower said: This illness has been sent to you for a purpose. First, to give you a breathing space. You live at such high pressure you never relax; you are so immersed in the world, you have neither energy nor leisure to see beyond it; so busy no time to listen. Now you have to stop, to listen, whether you like it or no. Normally you are deafened by the stir and noise of your own activity. After having given out so long, you are now being given the chance to take in. You must make yourself receptive to influences that are waiting to play on you. You may come to views things in proper perspective through this chance

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THE TESTAMENT OF JOAD

Professor C.E.M. Joad<sup>1780</sup>

(continued from the previous page) First you must relax physically, since this will make it easier to relax the mind. Even your muscles are taut. Begin by relaxing the muscles at the back of the neck. Let it swing loose.

(472-1)<sup>1781</sup> Art is the window through which man may look on reality. Reality is changeless. Hence the greatest art comes nearest to representation of reality, conveys peace and tranquillity

(472-2) In the modern world art provides the escape from triviality and vulgarity The manifestation of Beauty in the things we know by our senses is the source of that significance in them which evokes aesthetic appreciation in us. Beauty is of the non-sensory other world

(472-3) There are positions in controversy in support of which no argument will bear critical examination but which may very possibly be true. Take free will. There is every argument against it. Determinism is so cogent in so many arguments. And yet free will is a fact that we know independently of argument.

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<sup>1780</sup> Handwritten notes at top of page read: "(388)"

<sup>1781</sup> The paras on this page are numbered 9 through 11, making them consecutive with the previous page. The para on Lipps is not numbered; those on Barzun are numbered 1-4 and precede those on page 470

## **Theodor Lipps: On Aristotle's Theory of Tragedy**

(472-4) He interpreted this theory of tragic catharsis to mean that there must be complete identification of interest between the audience and the hero; the fear and pity which we then feel are refined and purified. This teaches us to know the value of these emotions. The tragic emotion, Through individual suffering, of is man's profoundest being revealed. Tragedy offers audience the vicarious experience of deep suffering

## **Jacques Barzun: On Modernist Art (in Encounter – expresses Krishnaji's attitude)**

(472-5) I call "Abolitionism" the revolutionary intention to erase the past, and by doing this to produce in man a wholly new consciousness – not a new outlook upon the old life but a new substance.

(472-6) The headless prolongations into our century of the several Romantic styles, their dilution, over-development or self-conscious avoidance, have driven our most gifted men out of their minds and into the realm of gesture, where the most random is the truest.

(472-7) The step forward consists in replacing the old artistic intention by the act of painting without preconception or intent, thus abolishing the very idea of 'work of art' This takes away from painting its aesthetic properties, the last bit of meaning after earlier revolutionists had remove moral and intellectual properties. The gesture on the canvas was a gesture of liberation from Value

(472-8) The sounds of their music are meaningless, like the drippings and droppings of the abstract expressionist painters, like the words and images that the beat poets seek to capture with a tape-recorder during their mindless monologues or in trances of drug-taking. Each {artist<sup>1782</sup> wants something that shall in no way be remembered literature, must, painting. The suspension of intent is to preclude in the act any habitual choosing of the material or censoring of the sensibility. The aim is to flee from the previously actualised. It is a sacrificial effort, a true anti-mental education. It is the dream of total revolution: to start with a fresh slate, to discard the past, to achieve a liberating blankness. We thus arrive at annihilation.}

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<sup>1782</sup> The text from "artist" to "annihilation." first appears on page 469 in the source text; I have left it there as well for completeness' sake. – TJS '15

(CONT ON PREVIOUS 2 PAGES)<sup>1783</sup>

## Simone Weil: On Philosophy

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ON PHILOSOPHY<sup>1784</sup>

Simone Weil

(473-1)<sup>1785</sup> When the Romans dishonoured Stoicism by adopting it, they substituted in place of love an insensibility based on pride.

(473-2) 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.

(473-3) Egoism, pride, vanity, passion for self-advertisement are glorified in literature.

(473-4) 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 inflects 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.

(473-5) (On Christianity): Christianity turned into the official Roman religion thanks to a lie. It is bound up with the destruction of the spiritual treasures of those countries which were conquered by Rome, with the concealment of the perfect continuity existing between these treasures and Christianity; with an historical conception concerning the Redemption making of the latter a temporal operation instead of an eternal one.

## Lobsang Rampa: The Third Eye

(473-6) A special [judo]<sup>1786</sup> 'touch' which is often used in Tibet to free the spirit from the

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<sup>1783</sup> The proper sequence of paras, determined by their original numbers is: 472-5 through 472-8, which jumps to 469, where it is followed by 469-10, and continues as 470-1 to 470-3. See page 469 for conclusion. — TJS '15

<sup>1784</sup> Handwritten notes at top of page read: "(389)"

<sup>1785</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page. The Simone Weil paras are numbered "a" through "d" and the para on Christianity is not numbered.

<sup>1786</sup> "judo" was typed below the line and inserted with a caret by PB himself.

body for astral travel is to lightly stab the finger to the base of the candidate's neck. He falls down like a rock nerveless and unconscious for half an hour.

(473-7) Of every thousand monks, only one is fitted for higher development. The others drift, do their daily task, turn the prayer-wheels without wondering why.

(473-8) We Tibetans wanted only to be able to meditate and to overcome the limitations of the flesh. We had no desire for the 'progress' of the outside world.

(473-9) The guru said: If you take the wrong path now it will give you comforts, softness and riches in this life, but you will not develop. If you take the right path your way will be hard, but

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THE THIRD EYE

Lobsang Rampa<sup>1787</sup>

(continued from the previous page) it will lead to great benefits in the next life.

(474-1)<sup>1788</sup> Nor did we want wheels in Tibet. They made for speed and for so-called civilisation. We have realised that in the rush of commercial life there is not time for the things of the mind. Our physical world had proceeded at a leisurely pace so that our esoteric knowledge could grow.

(474-2) There are some who can best develop in company and others who have to retire to solitude.

(474-3) Our paintings portraying a male and female spirit in close embrace have an intention which is far from being obscene. They are meant to convey the ecstasy which follows the union of Knowledge and Right Living.

(474-4) The Books are secret because they are not available to those who want quick, effortless and cheap salvation, or who want the solace of some ritual, some form of self-hypnosis. It is not the Inner Reality.

(474-5) A Supreme Being cannot show mercy to one and not to another, because to do so would be a denial of justice.

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<sup>1787</sup> Handwritten notes at top of page read: "(390)"

<sup>1788</sup> The paras on this page are numbered 5 through 14, making them consecutive with the previous page.

(474-6) Our astrology shows that if England and America do not check Communism, a war will start in 1964. In that case, at the end of the century, there should be a fireworks display to entertain observers on Mars or Venus.

(474-7) The herb Ephedra Sinica has an action similar to atropine and is also useful in cases of low blood pressure. We use the dried and powdered branches and roots.

(474-8) Utter immobility is a simple matter to lamas we had to keep still in order to meditate. I had been taught to sit motionless for hours on end. A lighted butter lamp used to be balanced on my head; I had to remain until the butter was finished. This could be as long as 12 hours.

(474-9) While it is possible to avoid bad roads and rough surfaces on a journey it is not always wise to do so, as it may be longer or more expensive as a result. It does not always pay to take the soft and easy way. Similar with predictions. They are only probabilities and do not always mean a man has no freewill.

(474-10) You will not progress at meditation unless you relax. Lie down, Imagine you have fallen off a cliff, a crumpled figure. Let your mind explore your feet to be certain that no muscles are being used. Then do the same with your legs, then up to your head

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Lobsang Rampa<sup>1789</sup>

(continued from the previous page) then with arms. Finally check the head. Have the mouth slightly open so that there are no tight muscles at the corners. Check the eyes are not screwed up. To relax mentally imagine a black square of nothingness, just black space. Visualise it strongly.

(475-1)<sup>1790</sup> Hatha yoga is not suitable for Western people without modification. Those of middle age who try the postures can definitely harm themselves. Again, one needs a teacher thoroughly trained in anatomy.

(475-2) Breathing to a particular pattern is the main secret of many phenomena. [They enable adepts to sit naked on ice or keep hot so that ice melts.]<sup>1791</sup> Such exercises can be

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<sup>1789</sup> Handwritten notes at top of page read: "(391)"

<sup>1790</sup> The paras on this page are numbered 15 through 17, making them consecutive with the previous page. The Ernest Wood para is not numbered.

<sup>1791</sup> PB himself moved "They enable adepts to sit naked on ice or keep hot so that icemelts." from after "extremely harmful." By hand

extremely harmful.

(475-3) You can lift a heavy object with ease if you fill your lungs with as much air as possible, then hold your breath.

## **Ernest Wood: Practical Yoga Appendix**

(475-4) It is not assumed that any exercises which may be given will help anyone's meditation, but it has been found that unease of the body interferes with the meditation.

The best of all postures for meditation is upright sitting—quiet and well balanced. In that position there is not likely to be undue pressure on any nerves, or the call for any unusual muscular effort or any compensatory musculature required to deal with an unbalanced pose. "Sit at a table. Rest your left arm upon it, all the way from elbow to finger-tips. Now give particular attention to your fingers, so as to feel what they are feeling. Be aware that the fore-arm and hand are completely resting, that you are using no force at all in connection with them.

If so, now think and imagine what would be the case if all your body felt like that. You would not want to twitch or move it. It would have no tendency or impulse of its own towards movement of any kind. That is what we call relaxation. Sit well on to the chair, not the edge of it. Then let your arm hang from the shoulder, bend it at the elbow only, not moving the shoulder, and place the hand to rest on the thigh. While in this position, the upper arm being vertical, repeat the relaxation of forearm and hand. If the hand slips at all, you have not found the

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PRACTICAL YOGA APPENDIX

Ernest Wood<sup>1792</sup>

(continued from the previous page) place of balance. Find it. Now discover that you have the same forceless restfulness, and unwillingness to move the arm, as you had before. Do it again with your other arm, then with both at the same time.

Next pay attention to feet and calves. The height of the chair should be such that when the feet are on the floor (together or apart according to your hip structure, for we do not want the knees to fall outwards or sideways) the thighs will remain horizontal. Most chairs are too high, except for tall people, so women will have to get a lower chair or use a footstool or shoes with high heels.

Now it is to be noticed that we have three points bearing weight: (a) the floor taking the weight of the feet and legs, which must not pull on the thighs nor push them upwards out of the horizontal; (b) the firm chair seat taking the weight of the whole

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<sup>1792</sup> Handwritten notes at top of page read: "(392)"

body, where the buttocks and thighs rest upon it, and (c) the thighs taking the weight of the hands and forearms.

We come now to the straight back. This does not mean the stiff back, but the balanced back. You do not get this by pushing the chest up and out, but by drawing the abdomen in. Most people will require a little daily exercise for a few weeks in this matter, for it must be confessed that many of us have been very lax in allowing the muscles of the lower front part of the body to sag, so that they cannot be said to be at all normal in strength. We do not require great strength, but proper strength.

Well then, imagine that you are sitting on a seat without a back but placed against a wall, with the back of the hips and the shoulder-blades touching the wall. By an effort of the will, you can draw in the abdomen, trying to touch the wall with the back of the waist.

Do this, and while in this position take ten or dozen deep slow breaths in and out. Do not strain.

To return to our main line. The object of sitting up straight is to give the body rest, in a balanced position, with balanced musculature, while you do your practice of meditation.

We come now to the balance of the head, depend-

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## PRACTICAL YOGA APPENDIX

Ernest Wood<sup>1793</sup>

(continued from the previous page) ing very much upon the state of the neck.

The question is: can the neck hold the head, or better, take the proper balance of the head, acting as a firm pillar for it, without muscular trouble? Very often, it cannot, and headaches, to say the least, result.

Sitting upright, slowly turn the head to right and left several times, pausing at each side to give just a little, very little, extra pressure. Say five to ten times, for each of these exercises.

Lean the head sideways, the left ear in the direction of the left shoulder and then the right ear towards the right shoulder, so that the pull is felt in each case as a stretch of the other side of the neck. The action should be gentle and slow and, as in the former exercise, there should be a short pause at the end of each sideways movement, with a very little extra pressure.

When we sit in posture for meditation we are in some measure held up from above, not merely supported from below. To get the correct and final balance, we have to imagine that at the top point of the head there is a force from above pulling us up, like a puppet on a string, except that it is our own force.

We come now to the matter of the eyes. In meditation, these must not be

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<sup>1793</sup> Handwritten notes at top of page read: “(393)”

strained, but relaxed. On account of habit there is a tendency to focus the eyes on an imaginary object, even though one is merely thinking about it. So it is best when meditating to unfocus them before closing them. This is done very simply by looking into the distance. In a small room one cannot do this as one could outdoors. So much is this important that some practical thinkers have said we ought to live in rooms where one can look at something at least twenty feet away. But with practice the eyes can be focused or unfocused at will, without regard to actual physical conditions.

When preparing to meditate, plan it all in advance. It takes only a moment to decide beforehand what we are going to meditate upon, and for how long. Then see that the body is properly seated in all respects, with legs and arms

478<sup>1794</sup>

PRACTICAL YOGA APPENDIX  
Ernest Wood

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PRACTICAL YOGA APPENDIX  
Ernest Wood<sup>1795</sup>

(continued from the previous page) relaxed, body, neck and head balanced, and no strain in neck and eyes. See that the breathing is quiet, and a little slow and full. Tell the senses to be quiet, tell yourself that you have no curiosity about anything. Then forget the body and go on with the meditation.

I may take this opportunity to recommend also some exercises in Stillness, closely related to relaxation. For example, stand or sit in front of a mirror for about three minutes, watching to see that you do not move at all, except for the eyes. Then raise one arm so slowly that you cannot see it moving, until it is, let us say, pointing straight into the mirror.

One should also try to get away from the habit of fixity of consciousness behind the eyes. Our consciousness is nowhere, and can be anywhere. Sometimes it is bathed in thought, sometimes in feeling, sometimes in sensation-showing that it is not any one of these, but can move among them. It is useful at times to let it be in the region of the heart, when there is a feeling rather than a [seeing]<sup>1796</sup> mood – the head for seeing, the heart for feeling, and the throat for power.

## Jessamyn West: To See The Dream

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<sup>1794</sup> Blank page

<sup>1795</sup> Handwritten notes at top of page read: “(395)”

<sup>1796</sup> The original editor changed “feeling” to “seeing” by hand.

(479-1)<sup>1797</sup> Second impressions are not good. In the matter of what you feel about appearances—face, room, or landscape—the snap judgment is everything. After that you are tempering your true impression with kind or practical or snobbish considerations. That face you hated on first sight, afterward learning to control the initial recoil because the man was kind or learned or merely pitiful: Beware, beware! That way lie the lost years, the unhappy marriages, the impossible partnerships. The room out of which you'd like to walk, do not be reconciled to it. Endure it if need be, but don't forget that when you saw it you hated it.

(479-2) I hate phoning, particularly if anything important is involved. I like to filter to subtract the immediacy from the occasion.

480<sup>1798</sup>

TO SEE THE DREAM

Jessamyn West

## Bernard Bromage

481

BERNARD BROMAGE]<sup>1799</sup>

(481-1)<sup>1800</sup> Meditation are certain apothegms of Padma Sambhava. These should be enunciated slowly, with due regard to their import, during the concentration. The following [is]<sup>1801</sup> most used: "My body is like a hill, my eyes like the ocean, my mind resembles the sky."

(481-2) Initiation In Silence With Master and Pupil Facing each other: All distractions mentally eliminated. The master sends his gift-waves of Grace by releasing from the Chakra between the eyes. This radiation is taken up by the disciple absorbing it in the Chakra near the solar plexus. The pupil must tell no man of what has passed. Thus a psychic and spiritual communion is established in one rhythm. The master is able to reinforce by drawing from the voltages of his own guru in the past,<sup>1802</sup> even if the latter is dead.

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<sup>1797</sup> The paras on this page are unnumbered.

<sup>1798</sup> Blank page

<sup>1799</sup> Handwritten notes at top of page read: "(397) BROMAGE." This is probably Bernard Bromage, who wrote books like "Tibetan Yoga" and "The Occult Arts of Ancient Egypt"

<sup>1800</sup> The paras on this page are numbered 4 to 7; they are not consecutive with the previous page. The first para may be incomplete

<sup>1801</sup> PB himself changed "are" to "is" by hand.

<sup>1802</sup> PB himself inserted comma by hand.

(481-3) MEDITATION IN DARKNESS: Only when the night has fallen and the heart is left to itself are we forced to find the hidden glory within ourselves. To cultivate the habit of sitting in darkness, if only for ten minutes each day, is to experience tremendous influx of power.

(481-4) MEDITATION ON THE INFINITUDE OF SPACE: Is regarded by the Tibetans as one of the most valuable because it leads to great peace. To absorb the vastness of the heavens and then to look within is a communion. This meditation should be practiced in a flat landscape where there is nothing to divert attention.

(481-5) AUM MANI PADME HUM INITIATION: This is performed by master and disciple repeating after each other the sacred words of power. Aum signifies the means by which the individual attains to the [Absolute, the ladder from "I" to "That," HUM is bellicose, full of banishing power;]<sup>1803</sup> by its aid the system is cleansed or the muddy ferments which obstruct the path

(481-6) The most revered talisman or charm in Tibet is an arrangement of objects in a diagram. It is held to be a great aid to magical practice and efficient as a universal provider. This drawing, "The Assembly of Hearts of Lamas,"

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BERNARD BROMAGE<sup>1804</sup>

(continued from the previous page) comprises a series of concentric circles edged with flames. In the 4 corners are representations of the thunderbolt 'dorje,' the 3-cleft jewel, the lotus flower and the flaming dagger. In the middle is an 8-petalled lotus, each petal carrying mystic syllables. The design is finished by a circular space, one inch in diameter, in the centre of the lotus, in which is written the secret talisman.

(482-1)<sup>1805</sup> The meditation ON THE LOTUS: itself is more than a mere point de repere. Such an antique symbol must be packed with more than we readily imagine of significance and edification. It should go as follows. In the Lotus flower (the whole agglomeration of the worlds with their sufferings) there exists the redeeming doctrine of the Buddha, the jewel of our hopes. Again the Lotus is the "eternal mind": the longer we gaze into its depths the more quickly will come our deliverance from the

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<sup>1803</sup> PB himself changed "Absolute power" to "Absolute, the ladder from "I" to "That," HUM is bellicose, full of banishing power" by hand.

<sup>1804</sup> Handwritten notes at top of page read: "(398)"

<sup>1805</sup> The paras on this page are numbered 8 through 11, making them consecutive with the previous page.

transience and disquiet of phenomena.

(482-2) The oldest of Tibetan apothegms says that there is nothing which cannot be accomplished by the human will, once the desire to accomplish has left us.

(482-3) We live in the centre of many contending forces. These forces can be canalised for man's good or entangled for his ill. The direction and fate of our personal life are largely dependent on the way in which these quite predictable factors are managed by the intelligence and the will.

(482-4) When we think and act according to the flesh, we are circumscribed by the laws of the flesh; and we can only meet men and things in general on this comparatively low level. When, on the other hand, we transpose ourselves to the etheric level (that is get nearer to the more essential self) we can exert more influence on those in whom we are interested, and our vision becomes correspondingly wider.

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BERNARD BOMAGE]<sup>1806</sup>

(483-1)<sup>1807</sup> We all know the type of person a short intercourse with whom leaves us high and dry, our energy considerably depleted. If we are wise we shall rise and fly with averted gaze from those among our acquaintance who have this deplorable effect on our spirits. At least unless we possess within ourselves the necessary prophylactic to counteract the bad influence. This can come only through "Yoga of Detachment" which is the art of beating off without effort waves of aggression which flow into us and weaken us from people who, consciously or unconsciously, perform psychic invasion on others. There is a way of opening up the centres so that they receive the wandering energies of another. Yoga teaches us so that no outside agency can unleash us from moorings which are our own. Questions arise here: There is evidence to show that behind the play of fate and luck, there is the combining and recombining of nervous energies of the physical and subtle bodies. If we know this rhythm we could put our lives in good order and good luck. A sign is in the progress of healing. No longer do we trust entirely to phials and surgery. We have discovered a better way – righting the balance of spirit on which

(483-2) We can make friends with the great figures of the past. In the world of Spirit there is no absolute past, present or future but one glorious sustaining Now. This is

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<sup>1806</sup> Handwritten notes at top of page read: "(399)  
BOMAGE"

<sup>1807</sup> The paras on this page are numbered 12 through 14, making them consecutive with the previous page.

why help is so ready when we take the trouble to ask for it from these personage we have come to venerate; we are conferring with forces so near us... There is no division in the structure of time. All our pilgrimage is here already, future as well as past. We must regard human history as an illusion which deceives all but the mystics

(483-3) The priest who officiates at Tibetan high ritual must fast from all food and drink for 24 hours before its commencement, and cultivate his soul in solitude.

## **Sri Aurobindo: Elements of Yoga**

(483-4) [The guna (quality) of]<sup>1808</sup> Tamas sinks into idleness, depression, fear, confusion, despair inaction, despondency and weakness. To get rid of it pursue yoga always even if you seem to be standing still or going back, with calm faith and cheerful perseverance.

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ELEMENTS OF YOGA

Sri Aurobindo<sup>1809</sup>

(484-1)<sup>1810</sup> Q: Is it possible to get the higher experiences before the nature is transformed?

A: Yes, but then it does not transform the nature, it is only an experience of the inner consciousness in its own field and even there no real perfection is possible.

(484-2) Q: How can a sadhak remain free from illness?

A: It is only by the conquest of the material nature that illness can cease altogether to come.

(484-3) If a sadhak gets illnesses for one reason or another, how can he throw them away swiftly?

A: Most of them can be got rid of almost at once by faith and calling in the Force. Those that are chronic are more difficult but they too can be got rid of by the same means if persistently used.

(484-4) When a sadhak gets an illness, can he make use of physical means like medicines {to get over it?}<sup>1811</sup>

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<sup>1808</sup> "The guna (quality) of" was typed below the line and inserted with a caret by PB himself.

<sup>1809</sup> Handwritten notes at top of page read: "(400)"

<sup>1810</sup> The paras on this page are numbered 1 to 3 and then 1 to 5; they are not consecutive with the previous page.

<sup>1811</sup> "to get over it" is from the Aurobindo source text and is missing in the PB text.

A: Physical means can be used wherever necessary; but behind them there must be the Divine Force. The physical means are to be used with discrimination and in case of necessity.

## **Swami Shivananda: For Seekers of God**

(484-5) A person should not leave his seat immediately after meditation, but should sit for a while thinking about the object of his meditation to intensify and stabilise the meditative mood and inner joy. Even after leaving his seat, he should not talk with anyone but remain by himself for some time. This fosters an undercurrent of meditation and helps to keep the mind on a high level

(484-6) Do not sleep after 3 or 4 in the morning.. Eat very lightly at night and you will awaken at that time without difficulty, feeling refreshed. It is the best time to practice meditation.

(484-7) Do not meditate while on the bed. It is not good, and tends to make you feel lethargic and sleepy.

(484-8) After acquiring a little devotion or spiritual fervour, people declare themselves to be Avatars. Because of this egotism and pride they cannot make any further progress and lose what they have acquired. Those who do not have self-realisation can hardly rise above the desire for fame. How many avatars crop up!

(484-9) In the beginning you may have difficulty in practising meditation but there is no reason to stop trying.

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SIVANANANDA 'FOR SEEKERS OF GOD'<sup>1812</sup>

(485-1)<sup>1813</sup> Nothing can be accomplished without Grace, Can man realise by spiritual practice alone? Who is competent to reach Him? How long can a man pursue spiritual practice? – Say two, four or at the most eight hours. Not only that – it is the Lord who is responsible for the desire for spiritual practice. Unless He is gracious and gives us strength, how can we practice? Fervently pray “O Lord be merciful” Grace is what is necessary. What can we do unless He graciously reveals himself?

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<sup>1812</sup> Handwritten notes at top of page read: “[(401)  
'FOR SEEKERS OF GOD'  
SIVANANANDA]”

<sup>1813</sup> , The paras on this page are numbered 6 through 11, making them consecutive with the previous page.

(485-2) Mental repetition of the Name is far better than repetition over a rosary, for in latter case one cannot give undivided attention. Keeping track of the number of times stands in the way of the concentration. What does it matter if you cannot keep track? Is spiritual practice a [market]<sup>1814</sup> commodity—you pay so many and get what you want? The Lord looks at your mental attitude, your devotion, your heart's longing. Nothing else necessary

(485-3) I, the Guru, have told you the way to reach peace but you, the disciple, will have to do everything. From outside will come only suggestions; the rest has to be accomplished by one's own efforts. The power of the Guru is the suggestion.

(485-4) During Pranayam combined with devoted repetition of the Lord's name, the mind may gradually become quiet and the breath is spontaneously [controlled and]<sup>1815</sup> held. It is not at all necessary to do the breathings and suspension of breath of Raja Yoga. But if you wish you can hold the breath within while doing Japa.

(485-5) Ramakrishna did not like to stay long in Nirvikalpa Samadhi. He came for the good of the world. If he remained in that samadhi it would not be possible for him to work for that good. In that state there is neither creation nor living beings

(485-6) "You can see Ramakrishna with your eyes open and talk to him. What need have you to meditate so much Shivananda remarked: "Yes. without any effort on our part, He graciously appears to us. We do not have to meditate to see the Master Ramakrishna.<sup>1816</sup> I do not meditate for that purpose. Many have had initiation from me but not all can keep up their spiritual practice. Others who keep it up do not make much headway. For them I pray separately. When I concentrate a little, their faces flash across my mind and I pray individually for them, to remove the obstructions

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FOR SEEKERS OF GOD

Sivanananda<sup>1817</sup>

(continued from the previous page) that stand in their way. Besides, in this world many have trials and tribulations. I have to help them in that also.

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<sup>1814</sup> "market" was typed below the line and inserted with a caret by PB himself.

<sup>1815</sup> "controlled and" was typed below the line and inserted with a caret by PB himself.

<sup>1816</sup> "R" in the original.

<sup>1817</sup> "Swami Sivananda (President of the Ramakrishna Mission and direct disciple of Sri Ramakrishna)" in the original. Handwritten notes at top of page read: "(402)"

(486-1)<sup>1818</sup> “Many people have had initiation from you. Do you keep track of them all?” “No, I do not remember all. What need have I to remember them or what they do? I simply repeat the Lord’s name I think about Him – not anything else. He is responsible for bringing people here and He, seated within, blesses them.

(486-2) Night is the ideal time for spiritual practice. There being no external noise and bustle then, the mind naturally becomes quiet.

(486-3) A disciple: “I cannot perform practice as before.” “Cry! Can He be realised through practice? How much power has man? Nothing. It is impossible without His grace. Be at peace by surrendering to Him; take refuge in Him.”

(486-4) Vivekananda said “If you want to read someone’s mind, first make your mind a blank, and then whatever thought arises in your mind, know to be the thought of your enquirer.”

(486-5) Samadhi is the state of deep meditation when one becomes oblivious of the external world.

(486-6) “Sattva” is the tendency of mind which makes one calm, self-controlled and balanced.

## **Mock Joya: Quaint Customs and Manners of Japan**

(486-7) Hotei: made after a Chinese hermit, represents magnanimity. He carries a bag in which everything desirable is kept

(486-8) Zen priests still persist in not marrying but the other Buddhist sects allow their priests to marry since Shinran’s days (13th cent)

(486-9) Reincarnation is not now believed by the younger Japanese but older folk, particularly in rural districts, are still governed by this belief.

(486-10) Ability to visualise is a principal training of Zen, whose monks cultivate the power of seeing things in their mind. The ultimate aim is to be able to see the form of Buddha. When obtained, these visions were reproduced in painting or sculpture. Progress in the art is slow and gradual. When one sees clearly a running stream, it is sign of notable progress..... The Science of Names (Seimeigaku) believes that by

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<sup>1818</sup> The paras on this page are numbered 12 through 17, making them consecutive with the previous page. The Joya paras are not numbered

changing his name to a good one, fortune and character change.

(486-11) Japanese Squat is unique. They squat squarely on toes and [heels...] <sup>1819</sup>

## **School of Universal Philosophy: Esoteric Glossary**

487

### **ESOTERIC GLOSSARY**

(487-1) <sup>1820</sup> ABHAYA: Fear-dispelling sign as the thumb turned in across the palm of the hand. The will to follow out God's wishes.

(487-2) AHRIMAN: The opposing power, the Asuras as enemies, but only by opposition can truth be revealed.

(487-3) ANTAR: subtle sensitive spark of the infinite which indwells all things

(487-4) AUM: The self which produced and pervades the universe. "May He enlighten our minds"

(487-5) TSE-tsai: in Chinese cosmogony, the Self-Existent, the Unknown Dark, the Root

(487-6) GANESH God of prudence and sagacity. As remover of obstacles is invoked at beginning of every undertaking. His charger, a rat, gnaws through everything

(487-7) SIVA ever destroys but brings Vishnu the preserver into being

(487-8) HANUMAN, monkey, is Karma ever watching to see balance of scales.

(487-9) KAKUNDARA: Weight to be carried in ego when balanced is of K, the cavities of the loins.

(487-10) SATAN Demon est Deus inversus God must include evil otherwise He surrenders absoluteness. Evil is the blind antagonising force in nature, reaction and opposition. God in reverse.

## **Auke Sonnega: On Krishnamurti**

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<sup>1819</sup> The original editor deleted "Teeuki, a narrow sash or cord, is" from after "heels" by hand.

<sup>1820</sup> The paras on this page are numbered 1 to10; they are not consecutive with the previous page. The Auke para is numbered 1.

(487-11) He talked of quite other things than the sweet, prepared and palatable theosophical 'truths' with which they had so long been nourished. He puzzled them, make them think for themselves. He decisively rejected all the preconceptions, systems and altars they had built on his behalf. Few could receive his words in their fresh, healthy and quite new perspective. He threw out the complicated terminology of the Theosophical Society<sup>1821</sup> and spoke in ordinary everyday words Some preferred to keep to their cherished rituals, and relinquished Krishnamurti;<sup>1822</sup> others worked for years to effect a synthesis. I could see precisely that this was not possible. Any compromise would be hypocrisy, a lie. Krishnamurti<sup>1823</sup> set me on my spiritual feet. The shock had a sobering effect. I abandoned the movement and decided never to join another. I would develop self reliance, abandon such spiritual crutches.

## Ellery Lanier: Gurdjieff's Teachings

488

GURDJIEFF'S TEACHINGS

Ellery Lanier<sup>1824</sup>

(488-1)<sup>1825</sup> Each of us is here for a definite purpose, for something special to learn, observe, and become conscious of. Or to begin to dislike something like meanness, cruelty, ignorance. We must struggle against pride in our virtues; otherwise we increase our false personality

(488-2) The Fourth Way varies with the varying circumstances of external life and can never become a final form or habit. It must be ready to change in method at any time yet hold close to the feeling of the work. It aims to develop an all-round, well-balanced person who can be totally flexible. Life itself becomes your instructor.

(488-3) 'Self-observation' is part of the work; not to live inside of ourselves all the time. Thus we try to discover wrong internal conditions and to work against them. As a result we can alter not only our relation to things outside but even the events that happen to us

(488-4) 'Self-Remembering' is the other part of the work. This need take as little as a minute a day if that is all that can be managed

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<sup>1821</sup> "TS" in the original.

<sup>1822</sup> "K" in the original.

<sup>1823</sup> "K" in the original.

<sup>1824</sup> Handwritten notes at top of page read: "(404)"

<sup>1825</sup> The paras on this page are numbered 1 to 5 and 1to 3; they are not consecutive with the previous page.

(488-5) Everyone has spent years in wrong and stupid living, in indulgence of weakness, dullness, pretence, lack of effort, deceiving himself. This is emptiness of living, holding back development. A false personality is born under the power of imitation. The more we practise self-remembering, the more likely we are to discover the things which make life easier but cover up truth, reality conscience and consciousness

### **William Satchell: The Greenstone Door (novel)**

(488-6) There is only one virtue in money – By it a man is independent; he can live his own life

(488-7) There is an intuition that tells a man when his efforts are futile. Don't wear your heart out battling against the fates

(488-8) [The origin]<sup>1826</sup> of the war lay deeper than the acts of individual men; they might hasten retard but they could not affect the result. War was inevitable

### **James Negley Farson: A Mirror For Narcissus**

489

A MIRROR FOR NARCISSUS

Negley Farson<sup>1827</sup>

(489-1)<sup>1828</sup> Too many of the top people have come too far away from real life: in this might lie the key to much that is wrong with our times. I have met many of the great men, or those called great, and I did not like them. Whether politics has made them what they were, or whether it was because of what they were that they entered politics, I could not know. Seen at close range, they dwindled to very ordinary proportions; they lied, cheated, talked speciously in public and double-crossed one another in private. That is politics. When interviewing them I had the uncanny feeling that I was listening to two men: the inner and the outer. The public figure was always saying what he thought the circumstances demanded. I disliked having to report so much sham.

(489-2) The communists know what they are doing when they appeal to youth – they exploit inexperience. Students will riot for anything

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<sup>1826</sup> PB himself deleted "There is no fact of early life" from before "The origin" by hand.

<sup>1827</sup> Handwritten notes at top of page read: "(405)"

<sup>1828</sup> The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

(489-3) It is said that if you write these things down you get them out of your system. I don't believe it. What does happen is that you only recall them more vividly I don't believe you can write them off or out, nor that you should. You can't buy forgetfulness. Real tragedies should be recognised as such. Why should a man delude himself? Sorrow can make you. A man should live with his mistakes. Life should not be made too sweet; it can't be covered with mayonnaise. Life can be richer because of harsh correctives. A man should have a certain amount of trouble in his life. It seasons him. If he hasn't had them then he has taken no chances The good periods do not last. Something always happens. Happiness doesn't last.

(489-4) When you come on a man who seems to have absolutely fulfilled himself in solitude, completely living up to the majesty of the scene you find him in, what a man!

(489-5) Even the ordinary man, provided he has the will and wits to take a good long look at himself, cannot fail to benefit from a couple of years meditation in the desert, if he can get there.

(489-6) Lack of inside knowledge characterises the European mind [when he thinks]<sup>1829</sup> about 'the American way of life' He hasn't the faintest idea of what a game American big business life can be-Incidentally when it comes to the pursuit of money I have found the Englishman just as fast on his feet. I think the Americans are the least materialistic of all so-call civilised races, except for the Spaniards. They are certainly the most generous.

490

A MIRROR FOR NARCISSUS

Negley Farson<sup>1830</sup>

(490-1)<sup>1831</sup> The cynicism that journalism equips you with is proper but can be harmful. After years of reporting the conduct of society you will reach a state in which you don't give a damn what happens to anybody. I became fed up with the human race.

(490-2) I was tired of sitting in the Cafe Royal, listening to the twittering of sparrow-intellectuals

(490-3) The Peace Conference was a madhouse of quarrelling nationalists, whose utter lack of statesmanship was to bring on the next war. There was not one great spiritual

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<sup>1829</sup> "when he thinks" was typed above the line and inserted with a caret by PB himself.

<sup>1830</sup> Handwritten notes at top of page read: "(406)"

<sup>1831</sup> The paras on this page are numbered 7 through 13, making them consecutive with the previous page.

leader in all Europe.

(490-4) It was a good thing that I had no books on X—. That saved me from being deflected by other peoples' opinions. I got my data first-hand corruption and stupidity of politics

(490-5) Politics poison all our lives. The instant he began to talk about the government this great literary figure became quite childish. He saw a subversive behind ever bush. I no longer heard the voice of the poet, but of an angry landowner, disfigured by hate, still living in a world that has ended.

(490-6) There is a nobility about the Spaniard, with his feet in mud and blood and his head in the stars I felt nothing of the kind in South America. It is an exasperating continent. In the Andes I have never felt the wisdom of mountains.

(490-7) When I woke up I felt a sense of ease that was almost ineffable – as if all the tensions inside me had suddenly been let down. While I was enjoying this drowsy languor of a peace I had not known for years I was aware that Professor Bumke himself was standing there looking down on [me.]<sup>1832</sup> His smile was brief and cryptic; as if the last thing he wanted was for anyone to be friendly – the very reverse of the feeling some psychologists try to establish with patients so that they can take the place of 'the father you never had'

(490-8) Bumke had something. The Vienna school criticised him but having undergone some of their pratique I regard their condemnation as the greatest tribute they could pay. Prof Bumke began with what the orthodox psychiatrist leaves to the last – the present. He confined himself to my relationships with the world around me. He did not dig into my past so as to provide me with an alibi. He gave me no excuses. I had to explain myself to myself. He was a philosopher but also a very sophisticated man who knew a lot of the world. I had been to two fools before him. One was bookish, with second-rate mannerisms, who asked me to write a candid profile of myself He said "You are an escapist" You go here and there, never staying in one spot to face your problems "I replied," On the surface it do looks like that. But I like knocking about the world

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A MIRROR FOR NARCISSUS

Negley Farson<sup>1833</sup>

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<sup>1832</sup> PB himself changed "men" to "me" by hand.

<sup>1833</sup> Handwritten notes at top of page read: "(407)"

(continued from the previous page) The ease with which he knew at once what was wrong with me could have been alarming if I hadn't known as easily what was wrong with him; he was a portentous ass.

(491-1)<sup>1834</sup> Bumke said that I did not let the lessons of life become cumulative: I piled one experience on top of another, but did not add them up "Your life should have given you exceptional opportunities to weigh up human values and apply them to yourself. Nothing but your own intelligence will ever get you out of the dark pit. You must do it yourself."

(491-2) What Bumke taught me was consciously to train my mind to defend itself. He was a man of immense reserve, outwardly cold. Through him I had stopped drinking without even thinking about stopping. There had been no resolutions. I did not consciously use will power. It was a question of reason, I suppose, reasserting itself.

(491-3) There is something dark in Africa's heart. I have been some parts of it where I am certain God never intended man to live. They destroy him. The hostility of his habitat has become part of his mind.

(491-4) Perhaps Dr Schweitzer sees beyond politics and knows that self-rule will fail to bring them the happiness they automatically accept as coming with it. Perhaps he knows they are unready for it. His own fulfilled life, in self-isolation, is sufficient proof of what he thinks of modern times.

(491-5) The Russians know nothing about the outside world except what they have been told by the most skilful set of doctrinaire liars that the world has ever known, who could write history backwards. They have received gross miseducation ever known. There is a dreadful sameness about life under Soviets, a dehumanised world whose scientists are doctrine-proofed against human woes – the people are the last thing to be thought of in the Bolshevik credo. Only in the Cathedral did I feel my soul lifted above earthly things by the majestic voices of the service.

(491-6) New York has the most exciting mental life.

(491-7) Most of the good places are gone. The one place where I shall have to live from now on is within myself.

(491-8) The East is awakening, becoming foul and ugly. Let younger, more credulous, more hopeful Westerners write about it.

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<sup>1834</sup> The paras on this page are numbered 14 through 23, making them consecutive with the previous page.

(491-9) A man is a fool to let himself be owned by his possessions

(491-10) In Africa they turn their head away from the witch doctors, afraid to meet their eye

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A MIRROR FOR NARCISSUS

Negley Farson<sup>1835</sup>

(492-1)<sup>1836</sup> Sitting on the sidelines of life down in Devon. I let the years slip by The world has been poisoned

### **Sergius Ancona: The Substance of Adam**

(492-1) A calling from below constrains an answer from above. A raising of the human soul from earth compel a bending down of the divine world from the spheres A thrust of human will toward the absolute causes diving of the abs. into the world of elements. The law of balance never fails because the universe is built on it.

(492-2) Nothing is equal to something else. Not a single blade of grass to another blade; not a single man to another man; and they are not even comparable among themselves.

(492-3) The schools of tradition sent one of their most powerful minds, Fabre d'Olivet, to Napoleon to call him to the sense of his responsibility, to open him to the vision of the possibilities lying before him. He either did not understand, or refused to sacrifice his pride and desire Napoleon's work, with its extraordinary potentiality, was thrown to the winds The opportunity for the created of a society of men based on wisdom and justice was destroyed.

(492-4) The Pope wanted to rule nations as well as churches. He did not want to renounce what is ephemeral but plunged himself into the treacherous waters of earth, using the force belonging to God for his temporal purposes and political domination Instead of studying the reason for his misfortunes, he attributes them to the wickedness of men. He closes himself up in his' infallibility,' refusing to acknowledge this truth.

(492-5) Many more wars there will be yet, as useless, murderous and stupid as before,

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<sup>1835</sup> Handwritten notes at top of page read: "(408)"

<sup>1836</sup> The paras on this page are numbered 24 and 1 through 8, making them consecutive with the previous page.

[so long as]<sup>1837</sup> a single man of responsibility [does not appear to do]<sup>1838</sup> his duty and [give]<sup>1839</sup> humans a true lead. The masses have nothing to answer for, the responsibility for their actions and suffering weighs on the shoulders of those who have power over them and take on themselves the destiny of the community they rule. The sin falls on the authority, who will answer [which should be agencies of progress and illumination]<sup>1840</sup> for their decisions. It is the crime of the churches too not to resist the low spheres and forces

(492-6) Our will, which is the divine virtue, is killed when we act as a crowd, plunged in the stream of elemental forces – the same which rule wolf-packs

(492-7) A Jew calls himself a man of the chosen race not because he knows the science of Moses or tries to understand it, but because he eats only kosher meat A Christian calls himself such because he has the stolidity of mind

[cont]<sup>1841</sup>

## Justin McCarthy: Maid of Athens

493

MAID OF ATHENS

Justin McCarthy<sup>1842</sup>

(493-1)<sup>1843</sup> Dodecanese – the 12 Islands – lie off Asia Minor and belong to Greece. Rhodes is the largest isle. Clear and serene is its atmosphere, stimulating activity and promoting longevity.

(493-2) When the sun begins to sink, Greek seas and isles look their loveliest, their heavenliest. Colours of sky water, rock, peak, show tender and glowing; changes are bewildering and bewitching. The whole picture seems like a dream of paradise-life. Mountains of all tints, from pearly grey and faintest green to passionate flame and purple.

(493-3) In October the sun full fierce glare is due to its free passage the clear keen atmosphere. Just above the level of the housetops I see the Parthenon, but not the

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<sup>1837</sup> PB himself inserted “so long as” by hand.

<sup>1838</sup> PB himself changed “appearing doing” to “does not appear to do” by hand.

<sup>1839</sup> PB himself changed “given” to “give” by hand.

<sup>1840</sup> PB himself inserted “which should be agencies of progress and illumination” by hand.

<sup>1841</sup> Handwritten notes at bottom of page read: “cont.” The paras on this page continue with para 493-7.

<sup>1842</sup> Handwritten notes at top of page read: “(409).”

<sup>1843</sup> The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

Acropolis on which it rests

(493-4) It snows with a vengeance in Athens It is Athens at its worst, to have to fight one's way through the wind-blown snow-covered street.

(493-5) Athens is at its best in spring and autumn The blasts are cruel in winter It is a business to keep on one's legs and hold on to one's hat.

(493-6) No population in the whole world can compare with the Athenians in devotion to the habits and gossip of the Cafe. They thirst for reading the little evening newspapers there.

## **Sergius Ancona: The Substance of Adam**

(493-7)<sup>1844</sup> It was in the temple of Delphi that the Doric movement started, which brought European thought back to the One God, and raised its mentality to the height of the Eternal Perhaps Orpheus tried to develop this movement further than the conditions of the time permitted. His attempt to substitute the mysteries of Apollo for Ceres proved fatal to him

[(cont)]<sup>1845</sup>

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THE SUBSTANCE OF ADAM

Sergius Ancona

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THE SUBSTANCE OF ADAM

Sergius Ancona<sup>1846</sup>

(continued from the previous page) to repeat that everything is for the best and everybody should be content. Man forgets that he himself has a free will which makes him divine.

(495-1)<sup>1847</sup> We see that to give birth to a tree millions of seed are, according to our judgment, wasted. The tree is an individual. For a single salmon born, millions of eggs are destroyed. Because the tree and salmon take delight in creating seed, God lets them

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<sup>1844</sup> This para is a continuation of the paras on page 492.

<sup>1845</sup> Handwritten notes at bottom of page read: "(cont)"

<sup>1846</sup> Handwritten notes at top of page read: "(411)"

<sup>1847</sup> The paras on this page are numbered 10 to 11 and 1 through 3; they are consecutive with the previous page.

do it, wanting his creatures to love and take pleasure in love. He gives them the means adapted to their nature low or high, salmon or St Francis. Human nations are made of free individuals, for whom they exist as temporary shelters in the struggle toward the Spirit. If we were born only to be members of a state we would live as the bees. But we are far better. The more we ascend in the ladder of nature to higher manifestations of life, the more we observe individuals becoming free from their surroundings, the more complete their independence.

(495-2) Millions of men died in the war yet nothing was changed because all, them, us, were slaves dragged uselessly to the slaughter by dunces.

(495-3) Millions of books have been printed to explain what cannot be explained.

### **Jane Dunlap {Adelle Davis}: Exploring Inner Space**

(495-4) LSD is one of the most powerful hallucinogenic drugs. The term refers to the peculiar property of these drugs, when taken into a person's body, of inducing a mental state in which appear fantastic visions. The subject may experience perceptual distortions of his surroundings and of his body itself. One cannot predict in advance what the hallucinogenic experience will be. The visions may be awe-inspiring in their grandeur and beauty or monstrous in their horrible nightmare quality. The subjects is introduced to such increased awareness that this experience remains one of the outstanding events of his life. Perhaps 1/4th have profound mystical experiences. The vision-producing drugs have a long history. Herbs roots brews and potions have been eaten drunk or smoked to change in some way the state of consciousness

(495-5) There appeared before me the sun that was God. I realised that God made himself felt as the life force which demanded evolution.

(495-6) I was every animal of every jungle on every continent; hundreds of varieties. As each, the life force, that urge to reach the sun and God, that ceaseless drive to evolve, was hot within my breast. With each I growled snarled clawed killed and was killed. The weak died, the fittest survived. Whenever life seemed threatened with annihilation from

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EXPLORING INNER SPACE  
Jane Dunlap<sup>1848</sup>

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<sup>1848</sup> Handwritten notes at top of page read: "(412)"

(continued from the previous page) [from]<sup>1849</sup> earth the light which was sun and God reappeared. The possibility [of]<sup>1850</sup> reaching it seemed a little nearer each time. This urge was responsible for evolution.

(496-1)<sup>1851</sup> I was a great variety of persons. Ever present had been the pull of the life force, causing man to evolve until he was capable of love and other positive emotions. I told myself, "Never again will I criticise another human being."

(496-2) Nature took on transcendent beauty, bird songs touched some kindred melody within me. The whole combined into intense joy. This heaven deep within me was now being revealed. I saw tiny grasses bend in prayer, trees lift their arms to God, flowers dance in breeze

(496-3) Insanity resulted from the failure both to pour out negative emotions and to accept positive ones. I saw too that negative and positive emotions are inseparable sides of one coin, the first giving depth and meaning to the second. One appreciated love through knowing hate

(496-4) It is relatively unimportant that man differs from animals because he can think. Persons who stress this fact miss the point, which is that evolved man can love and feel positive emotions to a far greater degree than can animals. Terror keeps negative feelings uppermost, security turns them to their positive side.

(496-5) Those who refuse to let feelings live because intellect alone matters, turn to stone. GOD CAN BE FOUND ONLY THROUGH THE HEART, only by allowing rich emotions to live within it.

(496-6) Appreciation of beauty and music is part of an intrinsic spiritual power, an aspect of God.

(496-7) Darkness helps persons have deeper feelings during the LSD experience. So my eyes were covered with a sleep shade.

(496-8) Sex hungers became markedly heightened. Intercourse took on such depth of meaning as to have a religious significance.

(496-9) If you actually believed in eternity you'd feel no need to hurry all the week.

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<sup>1849</sup> "from" was typed below the line and inserted with an arrow.

<sup>1850</sup> PB himself inserted "of" by hand.

<sup>1851</sup> The paras on this page are numbered 4 through 18, making them consecutive with the previous page.

(496-10) When you could love your enemies, they would no longer be your enemies!

(496-11) The content of LSD visions could be influenced by my thoughts and feelings immediately preceding the experience.

(496-12) Wars will come and go. They are as much a tragic part of evolution as was the fighting in marks and jungle of animals. Yet they are but a flicker of an eyelash in eternity We shall evolve to the stage where peace will exist forever

(496-13) Many well-meaning persons, wishing to share some of their religious fulfilment, send me pamphlets and literature. To please my public I'd have to join every sect.

(496-14) Everything fits, is in its place as part of a harmonious whole

(496-15) I seemed to have two personalities: a

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EXPLORING INNER SPACE

Jane Dunlap

(continued from the previous page) pre-LSD one in which my own feelings stayed dominant and to which I reverted under stress; and a post LSD one characterised by serenity, tolerance and forgetfulness of self and which could sense others' feelings with amazing accuracy.

(497-1)<sup>1852</sup> Possessions were now less valuable. I want to own little aside from beautiful things which, as manifestations of God's presence, can keep us mindful of him.

(497-2) A Mexican Indian girl told my husband: "The magic mushrooms are only eaten by those persons who are sick in soul"

(497-3) I had the conviction that nothing can be difficult as long as we remember Christ's words, "I am with you always "Our fault lies not in our lack of potential but in our refusal to believe that it exists. Only after we accept such a belief can our development go full steam ahead.

(497-4) Lysergic acid diethylamide has remarkable clinical properties. Though most

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<sup>1852</sup> The paras on this page are numbered 19 through 29, making them consecutive with the previous page.

drugs are prescribed in milligrams, LSD is given in micrograms, which are MILLIONTHS of a gram. It is greatly potent.

(497-5) There are many similarities between the action of LSD and schizophrenia. But its subjects can separate psychic reality from external reality. Such a distinction would not be likely for a true psychotic. There are contraindications for its use

(497-6) Those who have had mental illness might experience temporary reactivation of it. Those who have suicidal tendencies are more likely to put their impulses into action under LSD. Also LSD is not for anyone who would use it as an aid to psychological withdrawal from life's problems, a solution exemplified by the Beat-Zen addict or marijuana user.

(497-7) Frequently the subject experiences sex feelings intensely but after the mood passes he has relief

(497-8) The hallucinogens have enjoyed a long history because their aid in relaxing the usually controlling intellect while leaving much of the ego intact.

(497-9) He experiences a total absence of anxiety.

(497-10) Sudden mystical experiences have sometimes occurred spontaneously to [individuals] who were not even seeking such wonder. The experience has been rare of a Gautama and Christ. LSD brings within the capabilities of ordinary people the experience which was once possible only to mystics.

(497-11) Every LSD experience is unique. That which is perceived is oneself.<sup>1853</sup>

## **Roy Eugene Davis: This is Reality: A Commentary on Patanjali**

(498-1)<sup>1854</sup> The best way to realise the Eternal is to rest where we are and see that It is manifesting now, as it has always been.

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<sup>1853</sup> Handwritten notes at bottom of page read: "(413) DUNLAP"

<sup>1854</sup> The paras on this page are numbered 1 to 14; they are not consecutive with the previous page. PB made a number of changes while paraphrasing the original, which can be found here: <https://www.scribd.com/doc/19656719/This-is-Reality-Commentary-on-Patanjali-s-Yoga-Sutras-by-Roy-Eugene-Davis>

—TJS '15

(498-2) As you practice meditation you will experience an awakening which will prompt you to see suddenly where you made mistakes. It is a matter of awareness rather than of developing.

(498-3) The removal of thought and the proper identification being established, enables him to cognise Awareness.

(498-4) If the data is incorrect when the mind reasons,, even if the reasoning is perfect, then the conclusion will be incorrect.<sup>1855</sup>

(498-5)<sup>1856</sup> Attention wanders from force of habit, draw it back with steady application. But this gives the impression of effort, which implies doubt and defeats the purpose.

(498-6) With realisation there is release from compulsive desire.

(498-7)<sup>1857</sup> When we cease running here and there to acquire knowledge, but instead rest in the realisation that everything is here and now, we get over the idea that we have to develop, or learn, or grow, and we understand our real nature is already perfect and all-knowing.

(498-8)<sup>1858</sup> Mental activity can be brought to a standstill in deep meditation, if one is willing to sit for a long period of time and let the restless body activity subside.. As this happens, if the meditator avoids sleep, the conditioned mind is transcended. Activity remains on the subtle levels however but will be resolved by deeper practice.

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<sup>1855</sup> Page 1 in the source text: "When the mind reasons, even if the reasoning is perfect, if the data is incorrect, then the conclusion will be incorrect."

<sup>1856</sup> Page 3 in the source text: "The attention wanders from force of habit, but the steady-minded practitioner will always be sure to draw attention back and expand the awareness. It is this necessity for steady application that gives the beginning student the impression of effort. But an active use of effort, which implies doubt, will defeat the purpose."

<sup>1857</sup> Page 4 in the source text: "When we cease running here and there to acquire knowledge, but instead learn to rest in the realisation that everything is here and now if we can but perceive it, then we get over the idea that we have to develop, or learn, or grow, and we come to the understanding of our real nature, which is already perfect, free, and all-knowing."

<sup>1858</sup> Page 4 in the source text: "The mental activity can be brought to a standstill in deep meditation, if one is willing to sit for a long period of time and let the restless body activity settle down. As the restlessness of body is overcome through deep relaxation, the mental activity will slow down; and as this happens, if the one who is meditating avoids sleep and becomes clearer in vision, then the conditioning of the mind is transcended and superconscious perception is experienced. Activity remains on the subtle levels of mind at this point, however, but will be resolved by deeper practice"

(498-9)<sup>1859</sup> Indiscrimination leads to bondage but discriminative ability to see perfection in all situations leads to realisation.

(498-10) Aspects of the Infinite may be seen manifesting in those trying to extend awareness but the person who rests in realisation merges his individuality.

(498-11)<sup>1860</sup> Listening to the Sound in meditation (AUM) the Sacred Vibration, gives a focal point for attention and leads the mind away from distractions. As one attentively follows the sound, perception becomes keener and consciousness is lifted until it rests at last in pure awareness.

(498-12) If the body does not function well; it holds back most people from moving into pure awareness.<sup>1861</sup>

(498-13)<sup>1862</sup> If attention units are bound up in other areas, the breakthrough to clear awareness will not be maintained but will be lost. Nevertheless, however fleeting it be, there will be an aftereffect of power, inspiration, light

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<sup>1859</sup> Page 5 in the source text: "As indiscrimination leads to bondage, so discrimination, or the ability to see perfection in any and all situations, leads to the realisation of Perfect Superconsciousness"

<sup>1860</sup> Page 7 in the source text: "There are various techniques given in initiation. One of these is the technique of listening to the Cosmic Sound Current or Atomic Vibration. Listening to the sound in meditation gives a focal point for the attention, and the mind of man is led away from the distractions of this world. As one follows (with attention) this sound, the perceptions become keener and keener until the consciousness is lifted through veils of mental activity, lights, feelings and subtle activity, and at last rests in the recognition of pure awareness. (a footnote explains that the Atomic Vibration is AUM)"

<sup>1861</sup> Page 7 in the source text: "While it is true that there have been some persons who were able to step aside from their bodies and move into the pure awareness, most people will find that the body holds them back if it does not function well."

<sup>1862</sup> Page 8 in the source text: "If a person fails in the attempt to attain the perfected vision, this too, is an obstacle. Sometimes the reason for failure is to be found in the fact that attention units are bound up in other areas, as mentioned in earlier paragraphs. At other times we find an actual reluctance to experience a new viewpoint because of its newness, even when we intuitively feel it to be to our advantage. Unless the situations just mentioned are corrected, then in almost every case, even though there is a breakthrough to clear awareness, that perfect vision will not be maintained. Even though it is lost, there will be the aftereffect of power, light, and inspiration as a result of the experience, however fleeting it happened to be."

(498-14)<sup>1863</sup> When a person has a compulsive desire and no way to fulfil [it,]<sup>1864</sup> pain is experienced.

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Roy Eugene Davis<sup>1865</sup>

(499-1)<sup>1866</sup> In<sup>1867</sup> deep meditation the Life Force is [awakened]<sup>1868</sup> and pours through the nervous system, causing [bodily]<sup>1869</sup> tremors. Effort should be made to relax, then the uncontrolled movements will cease. But when [there]<sup>1870</sup> is no desire to relax people [may dance]<sup>1871</sup> or perform rhythmic movements. This has a [cleansing]<sup>1872</sup> effect. This Cosmic Fire purifies body [and mind]<sup>1873</sup> as it works. There are techniques for controlling it through breathing.

(499-2)<sup>1874</sup> If we see inner light and focus attention on it, we enter a deep state.

(499-3)<sup>1875</sup> By watching the transition of consciousness when going to sleep and when

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<sup>1863</sup> Page 8 in the source text: "Pain is experienced when a person has a compulsive desire and has no way to fulfill it, or when he is always conjuring up desires in order to avoid living happily in the moment."

<sup>1864</sup> PB himself inserted "it," by hand.

<sup>1865</sup> Handwritten notes at top of page read: "(415)"

<sup>1866</sup> The paras on this page are numbered 15 through 27, making them consecutive with the previous page.

<sup>1867</sup> Page 9 in the source text: "In deep meditation, when this life force is awakened and pours through the nervous system, due to the fact that there are tensions and energy blockages, the force of the energy flowing causes a tremor in the body. It is not necessary to dramatise, in fact, an effort should be made to relax even more. When complete relaxation is accomplished, the uncontrolled movements will cease. In some cases of deep ecstasy, when there is no desire to remain relaxed, people in the meditation have been known to dance or perform rhythmic movements. This pouring through, of the life force, has a cleansing effect. It is termed the Cosmic Fire that purifies the body and mind as it works, and brings about a regeneration of the body."

<sup>1868</sup> PB himself inserted "awakening" by hand.

<sup>1869</sup> PB himself inserted "bodily" by hand.

<sup>1870</sup> PB himself inserted "there" by hand.

<sup>1871</sup> PB himself inserted "may dance" by hand.

<sup>1872</sup> PB himself inserted "cleansing" by hand.

<sup>1873</sup> PB himself inserted "and mind" by hand.

<sup>1874</sup> Page 9 in the source text: "As we focus the attention upon this light, we withdraw from the sense of experience and soon we find ourselves in a deep state of concentration."

<sup>1875</sup> Page 10 in the source text: "There are several ways to investigate the sleep process: by watching the transition of consciousness when going to sleep and when awakening;

awakening, or by leaning to be conscious during dreaming, or by comparing sleep with waking, we come to understand the unreality of this world.

(499-4)<sup>1876</sup> A flash is not enough. It is called Savikalpa Samadhi, or the state of realisation which is still tinged by subtle mental activity. One must repeat the experience in order to wipe out self-consciousness. Although temporary however it is proof that the process is bearing fruit. Also it wipes away doubt. It is a break-through but one slips from it because of conscious personality and mental activity. New powers come from it.

(499-5)<sup>1877</sup> As long as we see lights, hear sounds, perceive anything separate from our own nature, we have not yet come to the Absolute. Clinging to these states got in meditation prevents it. Hence the counsel to renounce the powers and visions resulting from meditation.

(499-6)<sup>1878</sup> Disciples mean well but often deify their preceptor. A true preceptor will try to erase this superstition from the disciple's mind.

(499-7)<sup>1879</sup> EGOISM IS THE CONCEPT THAT MAN IS SEPARATE FROM THE SOURCE OF LIFE.

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byconsciously learning to function in the dream state –that is, be conscious of dreaming and fully aware of what is going on. (See Techniques.) It is also possible to use the sleep experience as a gateway to other dimensions and as an exit from the body. Also, by comparing the sleeping dream experience with the waking dream (normal consciousness), we come to understand the unreality of this world."

<sup>1876</sup> Page 11 in the source text: "A flash of illumination is not enough. One must repeat the experience in order to wipe out all trace of unknowingness and self-consciousness. This is the first experience and is called, in Sanskrit, Sabikalpa Samadhi or that state of realisation of the Absolute which is still tinged by some subtle mental activity and wonderment."

<sup>1877</sup> Page 12 in the source text: "As long as we see lights, hear sounds, perceive anything separate from our own nature, we have not yet come to the point of perfect realisation. When we rest in Beingness, we transcend feelings, even the ecstasy and joy. That is why clinging to the states realised in meditation prevents complete realisation, and is the reason for the counsel to renounce even the results of meditation."

<sup>1878</sup> Page 13 in the source text: "All too often, disciples who mean well deify their Preceptor and make themselves nothing by comparison. This worship of the form is a hindrance to the unfoldment of consciousness. Recognise in the Preceptor the Light of Spirit flowing to you, but do not personalise it. I do not blame disciples altogether for this display of extreme dependence, for I feel a true Preceptor, once the contact is made, will make an effort to erase the ignorance and superstition from the mind of the disciple."

<sup>1879</sup> Page 14 in the source text: "EGOISM. This is the concept that man is separate from the source of life."

(499-8)<sup>1880</sup> Everything is presented to you according to your requirement

(499-9)<sup>1881</sup> Non-attachment does not mean carelessness in regard to worldly things but a recognition of Consciousness being manifest as those things. An attempt to escape from them, [to retreat]<sup>1882</sup> from the world except for periods of refreshment and meditation, indicates belief in their reality apart from the [Source, and belief]<sup>1883</sup> in their power.

(499-10)<sup>1884</sup> While meditation is unfolding consciousness, an important side effect is release of the subtle impressions that cause concepts

(499-11)<sup>1885</sup> Desires can be voided by meditation.

(499-12)<sup>1886</sup> The secret of continence is controlled attention

(499-13)<sup>1887</sup> It is not the moving of life-force through the sense channels that causes spiritual deadness, but the compulsive urge to seek fulfilment through sense experience.

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<sup>1880</sup> Page 14 in the source text: "By being aware of the One Life and by maintaining the realisation that everything is presented to you according to your requirement, there is no longer any point in being overly attached to any thing or any person."

<sup>1881</sup> Page 14 in the source text: "Non-attachment does not mean carelessness in regard to the things of this world.

It means a recognition of Consciousness being manifest as the things of this world.

A person in this state of consciousness does not have to retreat from the world, except for periods of meditation and refreshment, for an attempt to escape is an indication of a belief in the power of such things and a belief that they have reality apart from the Source."

<sup>1882</sup> "to retreat" was typed below the line and inserted with a caret.

<sup>1883</sup> PB himself changed "Source and" to "Source, and belief" by hand.

<sup>1884</sup> Page 15 in the source text: "While this is unfolding, there are many important side effects, one being the release of the subtle impressions that are the cause of concepts which lead to ignorance and pain."

<sup>1885</sup> Page 15 in the source text: "All desires must be fulfilled and thus voided, or they can be voided by the practice of techniques of meditation."

<sup>1886</sup> Page 19 in the source text: "The secret of continence is controlled attention, for life force follows the direction of attention."

<sup>1887</sup> Page 20 in the source text: "It is not the moving of the life force through the sense channels that causes spiritual deadness, it is the compulsive urge to seek the fulfillment of desire through the sense experience only, that causes trouble."

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(500-1)<sup>1888</sup> When<sup>1889</sup> one has the Life-Force awakened, it is then possible to stimulate it in the body of an other who this can take place during initiation by laying on hands [or]<sup>1890</sup> by merely invading the energy field

(500-2) Those<sup>1891</sup> who [work]<sup>1892</sup> with energies, force-fields, thought control, etc. wind up enslaved in the world because they lose their way. I advise working from the level of recognition rather than magnetic healing and mental magic and hypnotism. Hypnosis is useful only to get into the subconscious to remove blockages and give immediate relief when no other method is known. Persons who submit to repeated sessions of it soon lose their self-determinism and make illumination more difficult in the long run.

(500-3) Contemplate pure consciousness and identify with it.

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<sup>1888</sup> The paras on this page are numbered 28 through 31, making them consecutive with the previous page.

<sup>1889</sup> Page 24 in the source text: "When one has this power awakened within, then it is possible to stimulate the motion of it in the body of another who is receptive. This takes place during initiation and is accomplished as the one performing the initiation confronts the Initiate and, by laying on the hands or by merely invading the energy field, extends his realisation and brings about a quickening of the vital force of the one seeking awakening.

Following this, is the instruction in meditation and in the technique of consciously directing the flow of life force."

<sup>1890</sup> PB himself inserted "or" by hand.

<sup>1891</sup> Page 25 in the source text: "People who work with energies, force fields, energy flows, thought control and the like, eventually wind up enslaved in the manifest world because they lose their way in the process. Hence the advice that I give, to work from the level of recognition, rather than get involved with the practice of magnetic healing and mental magic, which includes the use of hypnotism. The hypnotic route is not the route to self-knowledge. Only wishful thinking and a compulsion to "try anything" leads to this conviction. The use of hypnosis is an indication that the operator lacks pure perception as to the nature of consciousness, but of course it is sensible as a method of getting into the subconscious to remove blockages and give immediate relief when no other method is known. It is a tool to be used by the mental therapists but is not needed by a true Adept. Hypnosis depresses certain brain centers and inhibits free will. It leaves a permanent psychic scar if repeated on the subject over a period of time. This psychic scar or impression acts as a lock and holds the consciousness in a depressed condition in that area until it is released. Instead of bringing illumination, it suppresses the activity of consciousness. Persons who submit to repeated sessions of hypnotic trance are making it that much more difficult in the long run, and they soon lose their self-determinism."

<sup>1892</sup> PB himself inserted "work" by hand.

(500-4)<sup>1893</sup> We are at present (1961) at the 261st year of the Ascending Electrical Age. During the grand 24,000 year cycle, there is a complete alteration in the material and intellectual worlds. When the 12,000 year ascending cycle begins there is a gradual unfoldment of consciousness, in 4 progressive stages. In the 1st,<sup>1894</sup> (1,200 years) The Dark Age, mind is at its lowest. In the 2nd stage,<sup>1895</sup> (2,400 years) the Electric Age, man can perceive the finer electric forces of nature. In the 3rd stage,<sup>1896</sup> (3,6000 years) The Mental Age, he comprehends mental world and the fusion of higher and lower frequencies. In the final 4,800 the Golden Age, he is wide awake spiritually. Then begins the Descent, a reverse pattern, and of the same time segments until the 24,000 years are completed. After that the process begins anew, but each time a bit higher than the previous high, as regards both high and low points. Plato describes a Golden Age focussed in Atlantis. Go. A philosophic democracy was governed by philosopher kings. Arts and sciences flourished. War was unknown. Gradually divine consciousness faded and spiritual virtues were lost. Personal ambition increased, Atlantis [fell about 10,184 BC from that point on there was rapid decline until bottom]<sup>1897</sup> was reached A.D. 499 at which time it began to rise. Now in 1961; the Electric Age, symbology is dropping away as the mass mind is able to discern truth openly. Each age is at its fullest in the middle of the stage. The beginnings and endings overlap and merge, which is evident in the gradualness of emerging truth or dimming consciousness. It is impossible for man to fall from his destiny in this cosmic process. We are rising into the new age. North America is destined to become the centre of golden age activity.

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<sup>1893</sup> Page 30 in the source text: "We are at present 261 years into the ascending electrical age. Let us see how we arrive at this conclusion. We learn from our references to Oriental astronomy that moons revolve around their planets, and planets turning on their axes, revolve with their moons around the sun; and the sun, taking some distant body in space, revolves about it. This takes about 24,000 years, and it is this celestial phenomenon which causes the backward movement of the equinoctial points around the zodiac. But there is a deeper significance. The sun also revolves about a magnetic center and this movement about the magnetic center effects a subtle influence on the perceptual ability of humans on this planet.

When the sun in its movement comes to the nearest point to this magnetic center, the veil of perception is so thinned that the average man can intuitively know the truth. At this time, civilisation has a golden age."

The original spans another two pages; I'm not excerpting it here — TJS '15

<sup>1894</sup> PB himself inserted comma by hand

<sup>1895</sup> PB himself inserted comma by hand

<sup>1896</sup> PB himself inserted comma by hand

<sup>1897</sup> PB himself changed "fell from that point on there was rapid decline until about 10,184 BC bottom" to "fell about 10,184 BC from that point on there was rapid decline until bottom" by hand.

(501-1)<sup>1899</sup> Masters<sup>1900</sup> and Adepts bear no resemblance to the imagined characters fictionalised by well meaning but deluded writers, who project their own mental images and create glorified rulers in their fantastic writings.

(501-2)<sup>1901</sup> The planet was visited at some remote time, The visitors intermarried with the then highest life forms. Along with this there is no reason not to believe that the present human form is not the product of evolution

(501-3)<sup>1902</sup> Lack of discrimination, i.e. lack of ability to tell truth from untruth, is the reason for all human misery.

(501-4)<sup>1903</sup> There is no harm in using (occult) powers for constructive purposes. They become obstacles on the path only when students are fascinated by them and forget the real goal of life.. Used in their proper place, they are practical, helpful.

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<sup>1898</sup> Handwritten notes at top of page read: "(417)"

<sup>1899</sup> The paras on this page are numbered 32 to 41; they are not consecutive with the previous page.

<sup>1900</sup> Page 35 in the source text: "They are the Masters and Adepts, and their status and behavior bear no resemblance to the imagined characters in popular religious texts by well-meaning but deluded writers, who simply project their own mental images in their writings and create glorified kings and rulers. The Masters have nothing to do with this kind of fantasy."

<sup>1901</sup> Page 36 in the source text: "While there is no reason to believe that the present human form is not the product of evolution (and the inner unfoldment), it is also quite conceivable that the planet was visited at some remote time and the visitors remained and intermarried with the then highest life forms, the result being a great step forward in the time sense, of bringing man to his present state.

<sup>1902</sup> Page 38 in the source text: "Lack of discrimination, or lack of ability to tell truth from untruth, is the reason for all human misery."

<sup>1903</sup> Page 38 in the source text: "A point to clear up right here is that there is no harm in using these powers for constructive purposes, for it is the nature of the soul to gain greater ability as it unfolds. It is only when the powers are used selfishly that trouble comes, but then this happens on any plane. There is nothing to be afraid of as long as you operate from a high level of consciousness. Of course some superstitious people will arch their eyebrows and appear wise in their pronouncements against the use of these powers for any occasion, but we will have nothing of such smallness in our present discussion. The reason why the powers serve as obstacles on the path is that students tend to become fascinated by them, and forget the real goal of life.

An understanding of these powers used in their proper place, is helpful and practical."

(501-5)<sup>1904</sup> We do not have to wait for the divine experience to come to us; we have but to identify with it in the now. There is no need to postulate a succession of incarnations as a prerequisite for this to happen. By directing contemplation to the mystery of time, reality will dawn.

(501-6)<sup>1905</sup> Students do themselves a disservice by trying to find an adept made in their image.

(501-7)<sup>1906</sup> When his mental world is flooded with the debris of pictures and memories over which he has no control, unbalances the person. Yet this is what happens when chemicals (drugs) are used to attain liberation. They force the psychic nature to manifest without a corresponding elevation of quality in consciousness. This opens the door to confusion. Subconscious desire patterns are brought to the [surface]<sup>1907</sup> along with tendencies, but there is lacking the objectivity to handle them. Hence drugs are not recommended except to open the door of memory for therapy purposes.

(501-8)<sup>1908</sup> As long as the Life Current flows through the left and right nerves of the

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<sup>1904</sup> Page 46 in the source text: "Life is being what it has always been, right now. There never was a time when Life was not being Itself. We are of necessity dealing with individual experience. As far as you are concerned as an individual, there is no reason why you cannot move into the realisation of the cosmic consciousness in this incarnation. There is no need to postulate a succession of incarnations as a prerequisite for this to happen. By using the technique of contemplation—that is, by directing the flow of attention to the mystery of time, the confusion of the subject will be released and the fourth dimensional reality will dawn."

<sup>1905</sup> Page 47 in the source text: "Students do themselves a disservice by trying to find an Adept made in their image."

<sup>1906</sup> Page 38 in the source text: "The use of chemicals for attaining liberation is not recommended for several reasons. One reason is that forcing the psychic nature to manifest without a corresponding elevation in the quality of consciousness will simply open more doors to greater areas of confusion. Lacking the objectivity to handle the reservoir of desire patterns and subconscious tendencies, which are brought to the surface when the conscious mind is broken through, will tend to unbalance the individual, as he finds his world being flooded with debris of mental pictures and emotional memories over which he has no control. Another reason for not using this means to break into the greater awareness, is the danger of becoming dependent upon the use of the drug in question, either as it alters the chemical balance in the body, or as the mind accepts it as the easy way to inner experience and forgets that the drug is unnecessary. The use of drugs to open the door of memory for the purpose of therapy, of course, is to be recommended."

<sup>1907</sup> PB himself inserted "surface" by hand.

<sup>1908</sup> Page 65 in the source text: "As long as the life currents flow in the body, and circulate through the left and right (positive and negative) autonomic nerves along the spine (interpenetrating the centers of force) there is the vision of duality. But when these currents are balanced and the life force flows in the center of the spine, and is lifted to the head, the mystic

spine (the Autonomic nerves interpenetrating the centres of force) there is the vision of duality. [But]<sup>1909</sup> when they are balanced and the force flows through the centre of the spine, and lifted to the head, mystic [upon]<sup>1910</sup> is accomplished. This can be traced in any [mystic]<sup>1911</sup> experience.

(501-9)<sup>1912</sup> The Life-force flowing through [the]<sup>1913</sup> spine brings a sensation of joy and regeneration. One half-minute of this kria practice directing the Life-current up the spine on all levels and down over and through the brain is equal to one year of natural experience

(501-10)<sup>1914</sup> It is not a matter of

502<sup>1915</sup>

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(continued from the previous page) building consciousness but of clearing the way for it to manifest.

(503-1)<sup>1917</sup> Fewer but deeper kriya practices bring greater benefit than many shallow repetitions. Deep concentrations bring startling results.

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union is accomplished. This flow of life force can be traced in anyone who really has a mystical experience."

<sup>1909</sup> PB himself inserted "But" by hand.

<sup>1910</sup> PB himself inserted "upon" by hand.

<sup>1911</sup> PB himself inserted "mystic" by hand.

<sup>1912</sup> Page 65 in the source text: "Now as we practice Kriya and circulate the life force through the spine on deeper and deeper levels, one by one, these areas open up. In the beginning the energy is just life force flowing through the central spinal cord. This refines the spinal cord and brings a sensation of joy. The spinal centers are also vivified by this action. The sensation is soothing and regenerative."

<sup>1913</sup> PB himself inserted "the" by hand.

<sup>1914</sup> Page 66 in the source text: "It is not a matter of building consciousness, but it is a matter of clearing the way for it to manifest"

<sup>1915</sup> Blank Page

<sup>1916</sup> Handwritten notes at top of page read: "(419)"

<sup>1917</sup> The paras on this page are numbered 42 through 48, making them consecutive with the previous page.

(503-2) After the practice sit in the silence for a long time, in its light and bliss. Sit as long as possible. Once attained this bliss should remain even during everyday activity

(503-3)<sup>1918</sup> To awaken the kundalini use this exercise: TENSE THE SPHINCTER MUSCLES GENTLY AND AT SAME TIME DRAW LIFE CURRENT PARTLY UP SPINE. Then relax Do this 3 times. Then expand throat, draw current through spine piercing each centre until third eye is reached. Relax throat muscles and release Kundalini back through brain and down spine. Lift force again from base of spine to third eye, then down again This technique is given through initiation, without which it is not effective, as that gives the quickening impulse.

(503-4)<sup>1919</sup> Always align yourself with those who are successful in practice.

(503-5)<sup>1920</sup> Exercise to Open Third Eye: Assume position with thumbs over ears and forefingers over eyes. Draw current to third eye, hold it for 15/25 seconds then relax. While energy and attention are held, bore deep within, combining them with willpower and the held breath (never past the point of strain) Do this 3 times in all, going deeper each time. Light will appear in your inner vision. When you can see this light at will, you can dispense with the technique. Become the light, identify with it. Use the third

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<sup>1918</sup> Page 66 in the source text: (Capitalisation is PB's) "In order to get the feeling of the energy it may be helpful to awaken it with a simple exercise. In your meditation posture, with the attention within, tense the sphincter muscles gently and at the same time draw the life current quickly as in the Kriya, just part way up the spine. Then relax. Do this three times in a row. This will help stimulate the energies in the spine in a mild manner and help to get the feel of them. Then, remaining within, practice the Kriya, expanding the throat, drawing the cool current up through the center of the spine, piercing the vital centers one by one until the third eye is reached. Then relax the throat muscles and release the current back through the brain and down through the spine with a feeling of warmth."

<sup>1919</sup> Page 67 in the source text: "Always align yourself with those who are successful in practice."

<sup>1920</sup> Page 67 in the source text: "After Kriya practice, assume the position with the thumbs over the ears and the forefingers over the eyes, just as in the listening to the cosmic sound or seeing the light. Then draw the current to the third eye, hold it for a mental count of fifteen or twenty-five seconds (never past the point of strain), then relax. While the energy and the attention is held at the will center, bore deep within. This combination of energy, concentration, act of will and held breath, stimulates the activity of vital force in that area. This is not a test to hold the breath for a long period of time. The holding of the breath keeps the attention and energy at this point. When you have released the breath and attention, repeat it. Do this three times in all. Going deeper and deeper each time.

After a bit of practice, you will see great clouds of light beginning to manifest to your inner sight. After you use this technique effectively and get to the point where you just see the light at will, you can dispense with it."

eye as focussing point whenever you want to go into meditation immediately. It works as a switch, from outgoing to ingoing consciousness with it you can get into meditation at will

(503-6)<sup>1921</sup> The final phase of kriya practice induces a great illumination. Sit for a long time in the silence, draw current to top, hold it momentarily, then drop head to left and feel a tap of it at third eye, drop head to right and feel the tap at cervical centre, then drop head on chest and feel it at dorsal centre. Each time feel it as if a small hammer had tapped the centre. Do this three times, then rest in the Light.

(503-7)<sup>1922</sup> It is very important to be able to precipitate mental pictures, as follow: Know what you want to see manifested.

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<sup>1921</sup> Page 69 in the source text: "After about three years of regular Kriya practice, you may begin to practice the third phase. It is a method of inducing a great inner illumination. After sitting in the silence for a long time, be aware of the spine and brain. Draw the current up the spine as in regular Kriya practice, and when it gets to the top, hold it momentarily, then drop the head to the left and feel a tap of energy at the third eye, drop the head to the right and feel a tap of energy at the cervical center, then drop the head on the chest and feel a tap of energy at the dorsal center. Raise the head and feel the current at the third eye. Then, release the breath and send the current down the spine. When you feel the centers with this practice, feel as though a small hammer had tapped them. Do this three times. Then rest in the Light"

<sup>1922</sup> Page 69 in the source text: "It is very important for the aspiring Adept to be able to precipitate mental pictures. This need not be a difficult process. It is a matter of learning how to take free and available substance and arrange it according to a just desire. It is not a matter of getting anything or taking anything, but only a matter of arranging available substance. Sometimes there is a tendency to shy away from this practice, but if we are going to come into full realization, we are going to have to learn to assume responsibility for our creations. The only way to be a Master is to act like one. Know what you want to see manifest in this world. Be clear about it. Define it completely. See the form, the mass, the color. There is no need to hedge around. Whatever you can see vividly in mind can be brought into visibility. Light can be transformed into any manifestation. Begin to feel that it is already manifest. It really does exist on the mental level, when you can begin to feel it to be so, after you have established it in your mind. Your establishing the pattern on the mental level is the most important step in the process. When you establish the pattern and relax the conscious mind effort, with the full acceptance that it will be manifest, the power of the universe begins to move to make it a reality on this level. To be a reality on this level, it must be sensed with the physical senses."

<sup>1923</sup> Handwritten notes at top of page read: "(420)." The stationary reads: "A UNIT OF FEDERAL HOTELS ACROSS THE NATION AUSTRALIAN OWNED AND OPERATED"

(continued from the previous page) See the form and colour vividly, completely defined. Feel that it is already manifest., Accept it as established now, even if you personally do nothing to bring it about. Your responsibility is to image it and accept it as done. You can then maintain it, modify it, or dissolve it, if that is your will. Even if you can't see how it is possible for your dream to materialise, live it as a reality, and it will take form on this plane. This is the method used by the Masters to bring their ideas into manifestation.

(504-1)<sup>1924</sup> When<sup>1925</sup> you go to sleep keep attention in the third eye and try to be aware of what is taking place. Don't try to control the processes, just observe and command your subconscious to make you aware. This is the secret of conscious dreaming. Once achieved, then set your attention on some object in the dream, such as a tree, and command yourself to awaken.

(504-2)<sup>1926</sup> As you come out of meditation bring with you the creativity and enlightenment.

(504-3)<sup>1927</sup> Short meditation keep you attuned but long ones give the revelations.

(504-4)<sup>1928</sup> It is just as true to say that God (Consciousness) is manifesting as darkness

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<sup>1924</sup> The paras on this page are numbered 49 through 60, making them consecutive with the previous page.

<sup>1925</sup> Page 70 in the source text: "When you being to go to sleep, keep the attention in the third eye and try to be aware of what is taking place. Do not try to control the process, just observe it. Command your subconscious to make you aware of the dream experience. You may not accomplish it the first night, but eventually as you practice you will begin to be aware while you dream. You will dream normally, but you will be aware of the process. You may be in your body and experience the dream, or you may see your body as it performs in the dream, or you may see your body as it performs in the dream. When you can manipulate the dream at will, stop it, start it, predetermine its course, slip out of it, and re-enter it at will, then you have learned what life is all about. You will be able to compare the freedom of the conscious dream experience with the waking dream experience, and operate in this world just as you freely as you operate on the dream level. You will see that this world is just as liable to bend to your will as the dream world bends to your will. When you understand this, you are free. Moving into Other Dimensions When you are conscious of the dream, then set your attention on some solid object in the dream, such as a tree, and command yourself to awaken."

<sup>1926</sup> Page 72 in the source text: "Come out of meditation and your world. Bring the creativity, the dynamic sense of purpose, the enlightenment, with you."

<sup>1927</sup> Page 72 in the source text: "The short meditations will keep you attuned, and the longer meditations will give you the revelations."

and disharmony as it is to say that It is manifesting as light and harmony. Otherwise you deny the allness of Consciousness. It can manifest in any form.

(504-5)<sup>1929</sup> It is possible, even desirable, to be conscious of consciousness.

(504-6)<sup>1930</sup> The universe moves from motiveless necessity, but it does move intelligently.

(504-7)<sup>1931</sup> All desires can be spiritualised if we recognise why we have them. It is not wrong to have desire, for it leads to the urge to realise divine attributes.

(504-8)<sup>1932</sup> IT is only when we recognise life as it is that we move in freedom

(504-9)<sup>1933</sup> Due to the fact that we are moving into the New Age and the mass awareness is clearer, these teachings can be revealed to a wider number of people.

(504-10)<sup>1934</sup> We can alter the course of human events when we alter our state of consciousness and thereby our set of concepts.

(504-11)<sup>1935</sup> A man lives by Grace when he moves in conscious awareness of life's laws.

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<sup>1928</sup> Page 73 in the source text: "it is not entirely true to say "God (Consciousness) is love, peace, joy, prosperity and bliss" For these are attributes of Consciousness. It is proper to say, "Consciousness is manifesting as love, peace, joy, prosperity and bliss." It is just as true to say, "Consciousness is manifesting as darkness, inharmony, ignorance and delusion." To deny this latter statement is to deny the allness of consciousness. What many people fail to comprehend, is, consciousness can manifest in any form into which it is molded! It is up to us to mold consciousness (the only substance) according to our just desire. In accord with our inspirational guidance."

<sup>1929</sup> Page 73 in the source text: "In relationship to perception it is spoken of as awareness. It is possible, even desirable, to be conscious of consciousness."

<sup>1930</sup> Page 73 in the source text: "The universe moves from motiveless necessity, but it does move intelligently."

<sup>1931</sup> Page 74 in the source text: "All desires can be spiritualised if we recognise we have them. It is not wrong to have desire for desire can be the means of our experiencing cosmic consciousness. Only compulsive, distorted urges, cause trouble."

<sup>1932</sup> Page 74 in the source text: (IT capitalised by PB himself or the original typist): "It is only when we rise to the point where we rest in the recognition of life as it is, that we move in freedom."

<sup>1933</sup> Page 74 in the source text: "However, due to the fact that we are moving into the New Age and the mass awareness is clearer, these teachings can be revealed to a wider number of people."

<sup>1934</sup> Page 75 in the source text: "We can alter the course of human events when we alter our state of consciousness and thereby our set of concepts."

<sup>1935</sup> Page 75 in the source text: "We say that man lives by grace when he moves in conscious awareness of the laws of life."

(505-1)<sup>1937</sup> Karma<sup>1938</sup> means that for every mental state there is a corresponding situation, experience or manifestation. The mental pattern or belief is the cause, its externalisation is the effect. We experience what we mentally accept, in attitude or concept or belief. ...The idea of 'paying for the past' is an excuse for you can alter your experiences by altering present mental patterns

(505-2) The aim of all yogas is to transcend the attachment to mental activity and grasp reality

### **Margaret Anderson: The Unknowable Gurdjieff**

(505-3) E. Herrigel's "Zen in Archery" parallels Gurdjieff's<sup>1939</sup> teaching-method and is the only psychological event we have encountered since Gurdjieff's advent in our lives.

(505-4) Gurdjieff taught that life is like a dream since we have no technique for development, and since we don't choose or invent events in dreams We can't voluntarily wake from this life-dream. We wake, or develop, only if the dream becomes unbearable, or if someone shakes us awake.

(505-5) Gurdjieff: Live a life of friction; let yourself be disturbed as much as possible, but observe For since we don't like friction and are not accustomed to making such an effort, no emotions are aroused and there is no development. (I think Gurdjieff means that we have no real feelings, only mechanical reflexes here – PB). Our method releases you from your inertias, turns you against your obvious chemistries.

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<sup>1936</sup> Handwritten notes at top of page read: "(421)"

<sup>1937</sup> The paras on this page are numbered 61 through 62, making them consecutive with the previous page. Margaret Anderson's section is numbered 1 to 11.

<sup>1938</sup> Page 75 in the source text: "The only cause is the mental pattern or belief. The effect is the externalisation of that belief. We are not rewarded or punished for our physical acts, but we are bound to experience what we mentally accept as our lot in life. We are dealing here with mental attitudes and concepts, not with physical behavior patterns. This explains why many people try to do good (while failing to accept their blessings) and never seem to receive their reward. The idea of "paying for the past" is the excuse of weak-willed persons. You alter your experiences the moment you alter present mental attitudes."

<sup>1939</sup> "G's" in the original. I have replaced all such abbreviations – TJS '15

(505-6) The NYC intellectuals complained against the performances of Gurdjieff's sacred temple dances that the performing disciples did not register 'joy' as they danced.

(505-7) Gurdjieff: This is a method to keep your past from becoming your future.

(505-8) At the Fontainebleau Retreat pupils were awakened at all hours, pushed beyond their second wind into real fatigue, and their life-habits turned into too-difficult new patterns.

(505-9) Gurdjieff's self-observation method was not thinking, not feeling, but trying to see yourself move and speak as you see actors on a film screen

(505-10) So this is the higher life! I rebelled against this struggling, torturing, squirming, neurasthenia-producing

(505-11) Advantages are always offset by disadvantages.

(505-12) It is useless to defend one's faith when it involves a conflict with conventional religion

(505-13) Suffering kills some people; others are

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THE UNKNOWABLE GURDJIEFF

Margaret Anderson<sup>1940</sup>

(continued from the previous page) deformed by it; some become mad; only a few improve or progress. One must have more knowledge to benefit by suffering. I could not accept the God of conventional religion, conceived merely as a refuge or a hope.

(506-1)<sup>1941</sup> I thought I had known my vanity. Now I saw that this judgment was itself a kind of vanity. As danger withdrew all the useless associations, the superfluous speculations, returned. I was saved but returned to normal life-habit And I was accepting it. Revulsion rose in me.

(506-2) Gurdjieff: The first part of the Work takes 5 years. The body must be strong enough to march with the spirit, which depends on the body which carries it. Tibetan priests are doctors

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<sup>1940</sup> Handwritten notes at top of page read: "(422)"

<sup>1941</sup> The paras on this page are numbered 12 through 18, making them consecutive with the previous page.

(506-3) The law of up-and-down works in all functioning, hence dark discouraging periods, said Gurdjieff, who read from a list in his hand with glasses on his nose.

(506-4) Jane Heap said to Georgette Leblanc Maeterlinck: You had a great love with M and a great physical experience with the other man. Neither you nor they had any power, direction or control over any of it. They were as powerless in their lacks as in their love. It is insane to speak of beings as if they were capable of acting consciously. What centre was in love with M? Rarely all 3 centres function in any love, and never at the same time. How much did you love the image of yourself he created with his words? –love yourself in him (the woman on a pedestal) Has all this love and suffering any reality? Weren't the original elements at the start wrong – vaguenesses, self-love, vanity and difficult to break with when the time arrived that the love was over?

(506-5) Gurdjieff: Our relationship to God is comparable to the relationship between us and the bacteria-population of our bodies. These billions can have no knowledge of us, just as we can have no knowledge of God. Nevertheless we exists and God exists.

(506-6) Jane Heap: The idea of a personal God is the most egotistical gesture of man. That a divine omnipotent should be concerned with our transient life!

(506-7) Gurdjieff's concept of man as a machine annoyed everyone.

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THE UNKNOWABLE GURDJIEFF

Margaret Anderson<sup>19421943</sup>

(507-1)<sup>1944</sup> Why is Gurdjieff so drastic? He gives no hope for anyone. But we felt that he held out the only hope.

(507-2) Every event, situation and phenomenon is a result of 3 forces acting together. The third force (the neutralising or form-giving one) which brings the other two together can be called The Holy Ghost. Stretch the idea out to take in the creation of the universe.

(507-3) Jane Heap: Love is always of 3 kinds – Instinctive, Emotional, Conscious.

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<sup>1942</sup> Handwritten notes at top of page read: "(422)"

<sup>1943</sup> Handwritten note at top of page reads: "(423)"

<sup>1944</sup> The paras on this page are numbered 19 through 28, making them consecutive with the previous page.

Instinctive or Physical love depends on type and polarity and influences your chemistry. Emotional begets its opposite – hate. Conscious love begets love of a like kind....The emotional lover is a medium through which uncontrolled magnetism passes. He is his own victim. Emotional love creates hate in the lover, then in the loved one, then back again – an eternal changing of the hate. It evokes its own slayer. Physical love lasts as long as, and is as strong as, its basic chemistry. Conscious love wishes the loved object to arrive at its perfection, regardless of consequences to the lover. It evokes the same in the beloved. It is rare.

(507-4) Orage: Nature created in as a surplus energy for higher consciousness. Its conscious use is self-development (b) The ability to think without being affected by conditioning or heredity is different from ordinary reasoning. (c) A real experience is one in which the whole being takes part. You know it when it happens.

(507-5) The three centres have the possibility of developing so that they act together instead of separately.

(507-6) The new understanding will come through the emotional, and not the mental, centre.

(507-7) Gurdjieff let no slight failing pass without signal or correction in rapid terse criticism of human egoism. Near the end of his life I felt that his weariness with the human condition had reached breaking point.

(507-8) It reached far beyond the mind and yet was a part of it, or the mind a part of its immensity

(507-9) Gurdjieff's low voice and muffled Asiatic accent were hard to understand his speech. Gurdjieff sat with one foot folded under him, on a divan.

(507-10) Gurdjieff: Consciousness means not to know something but to know yourself, your I. You not know it for one second in whole life very difficult. But try remember say 'I am'<sup>1945</sup> once every hour. You not succeed but no matter – try!

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THE UNKNOWNABLE GURDJIEFF

Margaret Anderson<sup>1946</sup>

(508-1)<sup>1947</sup> Gurdjieff: This temple music very ancient. Your church music comes from it

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<sup>1945</sup> PB himself underlined "I am" by hand.

<sup>1946</sup> Handwritten notes at top of page read: "(424)"

but they don't realise. "As Gurdjieff played the music sounded like a supplication. When he finished he sat quite still, eyes motionless, and then remarked, "It is a prayer."

(508-2) After Gurdjieff's motor accident he said. "It hurts. Great suffering I have." But he cured himself, no one knew how.

(508-3) Gurdjieff wore a tasselled magenta fez at meals.

"I haven't any aim," I told Gurdjieff. "Do you want to perish like a dog?" he asked. "Remember your 'I'"

(508-5) Gurdjieff: All babies are near God.

(508-6) "I realise I am nothing "I told Gurdjieff. It's the loneliest feeling. "He replied. "Ah you are no longer blind. You begin to see"

(508-7) Gurdjieff: Use the present to repair the past and prepare the future.

(508-8) Gurdjieff gave courage

(508-9) It is the way that words are spoken that matters, as this creates the reactive emotion in the hearer.

## **Robert Powell: On Grace (in Chetana Magazine)**

(508-10) Those who do not understand essential things talk about grace in the sense of some magic dispensation of suffering given by some outside authority

(508-11) Until there is Freedom, everything is determined. because individuality is bound within time and depends on Law of Cause and effect.

(508-12) Because the mechanism of Enlightenment is not understood it is thought that freedom falls outside causality! When the modern mind lacks [proper]<sup>1948</sup> understanding it reverts to irrational thought. For it always seek some explanation and clings to any belief, however irrational, whereby it avoids facing uncertainty, nothingness. This is mental sloth.

(508-13) It is said that Zen is anti-intellectual – affording a good example of how a thing half understood is a thing not understood. The mind must be capable of clear accurate

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<sup>1947</sup> The paras on this page are numbered 29 through 36, making them consecutive with the previous page.

<sup>1948</sup> "proper" was typed below the line and inserted with a caret by PB himself.

razor-sharp thought, for only then will it be able to penetrate what lies beyond thought.

(508-14) The mind which petitions in prayer expecting answer or reward is stupid, for it expects a dispensation of nature's laws, elimination of cause-effect for the petitioner's benefit, thus showing he considers himself important in the scheme of things. This attitude strengthens the illusion of the unreal self, and of the outside world as being different and opposed to it. Then, out of despair at its isolation, the 'I' projects its own<sup>1949</sup>

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ON GRACE

Robert Powell<sup>1950</sup>

(continued from the previous page) antipode, the personal Deity. Being miserable, ignorant, helpless, it invests its God with all that it lacks itself, cajoling him into religious protection-racket, courting favouritism by such tricks, as prayer, good works, etc. The invention of this God is also a convenient excuse for complacency, since man now absolves himself for any responsibility for his own imperfection – the argument being that no mere man can be-on perfect. Blinded by this stupid playing about with meaningless words, when the ignorant man does, meet a Krishnamurti or Ramana Maharshi, he immediately claims divinity for him, which of course he must do to justify his own preconceived ideas.

(509-1)<sup>1951</sup> Grace results neither from human action nor from divine action on human beings, neither from human will praying, worshipping, nor from the will of an outside God doling out favours or rewards. It is the action of Reality itself, not of Reality on something. It is simply the manifestation or play of God. As long as consciousness dwells in duality, Grace will be considered a mystery. Only when the mind itself has become part of this Reality, this play, will they be an end of this whole process of asking the wrong questions and being satisfied with meaningless answers. Victim and Fate will have merged, to become the Play.

## **Lin Yutang: The Wisdom of Confucius**

(509-2) The artist in Confucius made him very fastidious about his food and dress. He refused to eat anything not in season, or not properly cooked, or not served with its proper sauce. And he had good taste in colours in his dress.

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<sup>1949</sup> The bottom line was cut off so it is repeated more clearly on the next page.

<sup>1950</sup> Handwritten notes at top of page read: "(425)"

<sup>1951</sup> The paras on this page are numbered 6, making them consecutive with the previous page. and then 1-5 for Lin Yutang

(509-3) Confucius had 3,000 pupils in all.

(509-4) Confucius: A man who knows he has committed a mistake and doesn't correct it is committing another mistake.

(509-5) Confucius had a high forehead and was very tall.

(509-6) Disciple Tsekung said, Master's teachings are too great for the people, and that is why the world cannot accept them. "Why don't you come down a little from your heights?" Confucius replied "You are not interested in cultivating yourselves but only in being accepted by people. You are not setting the highest standard for yourself. Are my teachings wrong?" Disciple Yen Huei, "The very fact that the teachings are not accepted shows that you are a true

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## THE WISDOM OF CONFUCIUS

Lin Yutang<sup>1952</sup>

(continued from the previous page) Superior Man. If the truth is not cultivated the shame is ours."

(510-1)<sup>1953</sup> Confucius: Raise the righteous men into power in government and let them serve as the measure for the unrighteous. Then the unrighteous will return to righteousness.

(510-2) Disciple "I felt carried along but there still remains something austere standing apart, uncachable. Do what I could to reach Confucius's position, I can't."

(510-3) Confucius: Noble natures want to live too high, high above their ordinary moral self. Ignoble natures do not live high enough. The wise mistake moral law for something higher than it really is. The foolish do not know enough what it is.

(510-4) Confucius: He seeks nothing from others; hence he has no complaint to make. He complains not against God, nor rails against men.

(510-5) Confucius: Both ritual and music emanate from, and create, a state of mind, God-fearing piety in the performance of ritual and happy harmony in the performance

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<sup>1952</sup> Handwritten notes at top of page read: "(426)"

<sup>1953</sup> The paras on this page are numbered 6 through 15, making them consecutive with the previous page.

of music.

(510-6) Confucius: The Law, Principle, Ritual of Social Order prevents the rise of moral or social chaos as a dam prevents flood. Its work is imperceptible. It prevents the rise of indulgent conduct beforehand and leads people gradually towards virtue and away from vice without their knowing it. That is the meaning of the passage in “The Book of Changes;” “The king is careful at the inception of things. A difference of a 100th or a 1,000th of an inch at the start results in a divergence of a 1,000 miles at the end.”

(510-7) Confucius: A piece of jade cannot become an art object without chiselling, and a man cannot come to know the higher law without education

(510-8) Confucius: Music rises moral from the heart. When the emotions are touched they are expressed in sounds

(510-9) The nature of man is quiet but when it is affected by the external world it begins to have desires — Confucius

(510-10) Confucius: When truly great music prevails, there is no feeling of dissatisfaction for it shares the principles of harmony with the universe. Therefore the sage creates music to correlate with Heaven

(510-11) When you see the type of a nation’s dance, you know its character.

(510-12) Confucius: When the world is chaotic the music becomes licentious, exciting, and we know that the people are immoral. Therefore the sage tries to create harmony in the human heart and to promote music as a means to its perfection.

[cont +2 (over)]<sup>1954</sup>

{i.e. the next para is 513-2}

## **Mikhail Naimy: The Book of Mirdad**

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THE BOOK OF MIRDAD

Mikhail Naimy<sup>1955</sup>

(511-1)<sup>1956</sup> Life which is Being can never will its own non-being<sup>1957</sup>

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<sup>1954</sup> Handwritten notes at bottom of page read: “cont +2 (over)” — meaning these extracts from Lin Yutang continue two pages later, on the back, which is to say on page 513.

<sup>1955</sup> Handwritten notes at top of page read: “(427)”

<sup>1956</sup> The paras on this page are numbered 1 to 4; followed by 1 to 7 they are not consecutive with the previous page.

(511-2) You should not leave yourself unprotected; therefore must you dismiss your army. Do not fight your neighbour but rather the things that cause you and him to fight – your throne, wealth and possessions to which you are a prisoner. Rid your soul of their clutches<sup>1958</sup>

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<sup>1957</sup> Page 80 in the source text: “For life, which is, Being can never will its own non-being; nor can non-being have a will.”

<sup>1958</sup> Pages 99-100 in the source text: “Prince: Should I , then, leave myself, my throne, my subjects unprotected?

MIRDAD: You should not leave yourself unprotected.

Prince: Therefore do I maintain an army.

MIRDAD: Therefore must you dismiss your army.

Prince: But my neighbour would quickly overrun my kingdom.

MIRDAD: Your kingdom he may overrun. But you no man can swallow. Two prisons merged in one make not a tiny hearth for Freedom. Rejoice if man expel you from your prison; but envy not that man who comes to shut himself within your prison.

Prince: I am the scion of a race famed for its valour in the field. We never force on others war. But when war is forced upon us we never sink away, and never leave the field except with banners flying high over the corpses of the enemy. You ill advise me, sir, when you advise to let my neighbour have his way.

MIRDAD: Did you not say you would have peace?

Prince: Aye, peace would I have.

MIRDAD: Then do not fight.

Prince: But my neighbour insists on fighting me; and I must fight him that peace may reign between us.

MIRDAD: You would kill your neighbour that you may live with him at peace! How strange the spectacle! There is no merit in living at peace with the dead. But a great virtue it is to live at peace with the living. If you must wage a war on any living man, or thing, whose tastes and interests may clash at times with yours, then wage a war on God who caused these things to be. And wage a war upon the Universe; for countless are the things therein that disconcert your mind, and trouble your heart, and willy-nilly force themselves upon your life.

Prince: What should I do when I would be at peace with my neighbour, but he would fight?

MIRDAD: Fight!

Prince: Now you counsel me alright.

MIRDAD: Aye, fight! But not your neighbour. Fight rather all the things that cause you and your neighbour to fight.

Why does your neighbour wish to fight you? Is it because your eyes are blue, and his are hazel? Is it because you dream of angels, and he dreams of devils? Or is it because you love him as yourself and holds all yours as his?

It is your robes, O prince, your throne, your wealth, your glory and the things to which you are a prisoner that your neighbour wants to fight you for.

Would you defeat him without raising a spear against him? Then steal a march on him, and yourself declare a war on all these things. When you have conquered them by ridding your soul

(511-3) Duality is a constant friction, giving the Illusion of two opposite sides bent upon self-extermination. In truth the seeming opposites are self-completing, self-fulfilling, and working hand in hand to the same end – balance, unity.<sup>1959</sup>

(511-4) Take your choice: Either to own all things, or nothing at all. No middle course is possible.<sup>1960</sup>

## **Rolf Alexander: The Mind in Healing**

(511-5) An infinitesimal dose of the drug LSD sets the visual faculty roaming at will, undirected by the will and transforming the instinctive feelings into fantasies and illusions. This temporary schizophrenia disappears in the course of a few hours when the drug is eliminated from the system. Under LSD power of fantasy is tremendously magnified. Faces of friend change into leering fiends. The fantasies vary with the individual experimenter but most are shaken by the horror of the experience and seldom wish to repeat it.

(511-6) The devotees of quasi-religious cults based on taking hallucinating drugs believe they have entered a realm of higher spiritual experience and realities. This intoxication makes colours more vivid and disarranges spatial relationships. It creates an artificial paradise offering escape from tensions and frustrations. But it adds up to schizophrenia and disintegration of consciousness and will.

(511-7) The faculty of forming clear vivid images is the key to creative thinking, and the only workable method to gain control consciously over the subconscious processes.

(511-8) Hypnotic phenomena depend on the operator first lulling the subject's consciousness into a deeper sleep and then getting control of his visualising and

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of their clutches; when you have cast them out upon the rubbish heap, mayhap your neighbour will halt his march, and sheath his sword, and say unto himself, 'Were these things worth a fight, my neighbour would not have cast them away upon the rubbish heap.'

Should your neighbour preserve in his madness and carry off the rubbish heap, rejoice at your own deliverance from such a noxious load, but grieve over your neighbour's lot."

<sup>1959</sup> Page 116 in the source text: "A constant friction is duality; and the friction gives the illusion of two opposing sides bent upon self-extermination. In truth the seeming opposites are self-completing, self-fulfilling and working hand in hand to one and the same end – the perfect peace, and unity, and balance of Holy Understanding"

<sup>1960</sup> Page 128 in the source text: "The most unendurable nuisance is to consider anything a nuisance. Take your choice: either to own all things, or nothing at all. No middle course is possible."

associating mechanism to implant the desired pattern.

(511-9) The waxing and waning of enthusiasm from keenness to indifference can be seen in regular cyclic movements in religion, politics business etc.

(511-10) When energy level is at its lowest we are most vulnerable to negative suggestion from without and from our own subconscious imaginings

(511-11) Guilt feelings  
[over]<sup>1961</sup>

512<sup>1962</sup>

THE MIND IN HEALING  
Rolf Alexander

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THE MIND IN HEALING  
Rolf Alexander<sup>1963</sup>

(continued from the previous page)<sup>1964</sup> make us want to escape by blaming things outside ourselves for our misfortunes and inadequacies. We must maintain self-approval!

## **Bulwar Lytton: The Assertion of the I**

(513-1)<sup>1965</sup> (Verses<sup>1966</sup> given by Bulwar Lytton to Violinist Joseph Joachim in 1853. B.L. said that it was given to him in India by a Buddhist priest, who said that it was supposedly written by Lao-Tzu)

THE ASSERTION OF THE I<sup>1967</sup>  
All that ye need is near ye  
God is complete supply  
Trust, have faith, then hear ye

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<sup>1961</sup> Handwritten notes at bottom of page read: "over"

<sup>1962</sup> Blank page

<sup>1963</sup> Handwritten notes at Top of page read: "(429)"

<sup>1964</sup> This passage is actually second on the page, but it makes more sense to put it here. — TJS '15

<sup>1965</sup> The paras on this page are unnumbered 16 and 1 through 4; they are not consecutive with the previous page. There are unnumbered paras at the top of the page.

<sup>1966</sup> PB himself put this information in parentheses.

<sup>1967</sup> I found this poem in "Paths to Power" by Floyd Baker Wilson. — TJS '15

Dare to assert the I.

Power is within and about ye,  
Keep toward the light thine eye.  
Naught can come near to rout ye  
Who have dared to assert the I.

## **Lin Yutang**

(513-2)<sup>1968</sup> Mencius developed the thought of Confucius in the orthodox tradition. His most important ideas are the goodness of human nature, consequently the importance of recovering that original nature, the recognition that culture or education merely consists in preventing the good nature from becoming beclouded by circumstances, and the theory that since the sage-kings were human beings, any man could become as they were. The whole Mencian philosophy centres around 'keeping the heart' and not 'losing' it.

## **Max Freedom Long: Growing into Light**

(513-3) The nature of the First Cause can't be grasped.

(513-4) In India, Rest is the goal, overpowering in its attraction to the tired, the desire to escape life's weariness. This endless rest, reunited with God, is almost unattainable because we must first strive for personal threefold integration of the high, low and middle selves. That goal is the curse of India today. since it is for the final incarnation when perfection of growth and experience has been reached, whereas the integration of the three selves must first be achieved.

(513-5) The High Self will not take from the other two the gist of free will, which allows them to learn by experience after deciding for themselves what they will or will not do.

(513-5) Meditations, affirmations and

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GROWING INTO LIGHT  
Max Freedom Long<sup>1969</sup>

(continued from the previous page) imaginings are the tools to be used in training the

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<sup>1968</sup> This para is a continuation of the paras on page 510.

<sup>1969</sup> Handwritten notes at top of page read: "(430)"

low (subconscious and physical) self. But once it is trained, it will do what the middle (conscious or reasoning) self can't do. It will make contact with the High Self, for us. Contact is not possible when the low self is in opposition to the middle self.

(514-1)<sup>1970</sup> We cannot remind ourselves too often that the low (or subconscious) self is the one that most needs of all to be taught, and persuaded to give up old habits, beliefs and behaviours, for new and better ones.

(514-2) The High self has been through the experience of being a low and then a middle self. It has evolved through all the lesser levels to its present godlike condition. It knows how to meet every problem that can confront us. It is indeed the Guardian Angel.

(514-3) Deeper and stronger breathing is the first step used by the Huna initiates. This accumulates extra prana. The 2nd step is to have the low self send force and thought, silent prayer, to the High self. The 3rd step is the invisible cord along which the prayer travels to the High self, and along which the latter sends a return flow of purified force to help the two lower selves. The yogis of India have changed this into kundalini mounting the chakras.

(514-4) The low self is helped to understand what it is to do if we use a physical action to guide it. It responds to something done with the body better than to a thought with the mind. The kahuna initiates purse the lips, turn face to heaven, and blow a jet of breath upward – the while holding a mental picture over the low self of what is wanted, imagining it being blown up to the High self.

(514-5) Emotion generates force, so love carries prayer to the High self. Prayer will be ineffective if love and/or emotion are not felt, for then the low self is not doing its part.

(514-6) I can teach the low self by patient telling and retelling to believe as I do.

(514-7) No prayer is answered if it asks for me alone. But when I desire help for another, I am going with the Higher Law, and may myself be blessed. I will teach this lesson to my low self by patient repetition, day after day. In nearly all cases the miraculous healings at Lourdes were of those who had prayed for some loved one in distress, not for himself alone.

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<sup>1970</sup> The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

(515-1)<sup>1972</sup> The AUM is to be intoned in three beats in worshipping the high self.

(515-2) We must not coerce or encroach on someone's free will unless our duty as parent commands it or unless to combat crime for the community's good.

(515-3) It is proper to desire for the low self things God has made for its use – food, clothing, shelter, a mate, etc. This is the animal level. But when guided by the informed reasoning middle self, it learns to conduct itself as a human and gives up animal greeds, savagery, killing instincts, replacing animal ways by cooperativeness. The middle self needs to grow mentally, also companionship and mating on its own level.

(515-4) Prayers to the high self should be started by a few deep breaths and the order to the low self to accumulate extra vital force for giving to the beloved high self. Next picture the desired condition and ask High self to mirror back this condition as a reality. Then give thanks that (as if) it has already been made real.

(515-5) Where evil spirits interfere with living persons to cause them to do things through compulsive suggestion, one should call on the High Self for protection and refuse to respond to the evil impulse. If one does this they will soon leave.

(515-6) For guidance and help in bringing up children call on your own High self to work with the High self of the child.

(515-7) Evil is of three kinds: that of the animal level of the low self, that of the mental level of middle self, and that of neglect or failure in working with the High self, or of keeping in contact with it and sharing with it the supply of life-force.

(515-8) Poor breathing habits and poor lung development means that we are getting too little oxygen. Take deep breath exercise and the improvement will be swift, often miraculous. Empty lungs, then fill them as fully as possible. Purse lips tightly as if to whistle, blow out very slowly under pressure until lungs empty. Repeat several times at odd times during day. This exercise<sup>1973</sup> will markedly improve eyesight.

(515-9) Deeper breathing accumulates excess of mana, the force which can then be directed to any part of the body, or out to others, or up as the supreme gift to the High

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<sup>1971</sup> Handwritten notes at top of page read: "(431)"

<sup>1972</sup> The paras on this page are numbered 12 through 21, making them consecutive with the previous page.

<sup>1973</sup> "ex" in the original.

self. Visualise mana gathering in and around any part of body needing healing.

(515-10) At start of prayer the low self sends mana to High one at request of the Middle self. If already accumulated it needs only a command to send mana telepathically along the cord to high self

516

GROWING INTO LIGHT

Max Freedom Long<sup>1974</sup>

(516-1)<sup>1975</sup> Before facing an important visitor, a busy executive will find it profitable to take a minute for deep breaths, sending mana to High self, and asking it for guidance on the decision to be made. The contact will also give rest and peace and strength

(516-2) The yogis accumulated vital force through their [breath]<sup>1976</sup> exercises but did not know correctly what to do with it Huna shows the way. They sent it to the ultimate God, Brahma,<sup>1977</sup> through the top of the head, Huna sends it to the waiting High self, which is part of threefold man.

(516-3) The low self is like a child who gets unreasonable desires. We middle selves have a duty to train it to be human instead of childish or animal.

(516-4) Huna is the ancient system known to the ancestors of the present Polynesians, who still preserve it but it is almost lost by them.

(516-5) The High self stands in lieu of the Ultimate God over and above each one of us. It is the Father-Mother parental pair

(516-6) The heart is the symbol of the meeting place of the low and middle selves, where they become one, sharing reason and emotion.

(516-7) The Hindu teaching of extinction and absorption in God has sent men into monasteries and deserts, where they strive to get away from the normal urges. It is a wrong teaching, the correct goal is to achieve perfection in union of the three selves – all working as a team under the wise guidance of the High self. It is to the High self that prayers should be sent, not to an invented God or divine Incarnation. It is the Father

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<sup>1974</sup> Handwritten notes at top of page read: “(432)”

<sup>1975</sup> The paras on this page are numbered 22 through 28, making them consecutive with the previous page.

<sup>1976</sup> PB himself inserted “breath” by hand.

<sup>1977</sup> PB himself inserted comma by hand

within, the representative of Universal God. It is ever ready to accept the invitation to guide and help us.

## **Vasant G. Rele: The Mysterious Kundalini**

517

THE MYSTERIOUS KUNDALINI

Vasant G. Rele<sup>1978</sup>

(517-1)<sup>1979</sup> Shaktichalan<sup>1980</sup> Mudra: There are a good many mudras for rousing Kundalini and the easiest of these Mudras, the one to be practised first, is the "Shaktichlan Mudra." The pose of Siddhasana having been assumed both the legs are caught hold of by the hand and made to press firmly on the perineum where Muladhara-chakra is situated; then as a next step, with powerful in and out breaths the muscles of the abdomen are made to contract and relax with corresponding contraction and expansion of the anus. Contraction of the anus stimulates the Apana impulse to ascend and meet the Manipura-chakra, i.e. Solar plexus, around which the efferent fibres of Kundalini arborise. The contraction of the abdominal muscles, which press the contents of the abdomen against the plexus, prevents the Apana impulse from travelling upwards. Inhalation generates the Prana-impulse which meets the Apana-impulse at the Manipurachakra. The meeting of Prana and Apana impulses is the first preliminary for consciously exciting Kundalini, which starts successive impulses of Vyana, i.e., reflex action Udana, i.e., the ascending and Samana, i.e., the equipoising; and their mode of action is the same as mentioned in the working of the various Bandhas. In this Mudra, as in the Bandhas, the fibres of Kundalini are excited at their terminations.

## **Mrs. Spearman-Cook: Egyptian Secret Schools**

(517-2) There were secret underground vaults beneath the Sphinx; deep down under it was the Initiating Chamber. All the pyramids were connected by underground passages with the Great Riddle, that depicting of life to be wrested and brought

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<sup>1978</sup> Handwritten notes at top of page read: "(433)"

<sup>1979</sup> The paras on this page are numbered 1; they are not consecutive with the previous page. There are two unnumbered paras at the bottom of the page.

<sup>1980</sup> page 66 in the source text – this excerpt is accurate in every respect save the diacritical marks of the Sanskrit terms

forward in the underground School of stern initiation. Very few came through this initiation; this was the Crucifixion, with its suffering and ritual<sup>1981</sup>

## **Maurice Frydman**

(517-3) MAURICE FRYDMAN:<sup>1982</sup> The way to be in full harmony with reality is effortless diligent intention to live in the present moment of life. Whenever the mind is lured into past or future it creates desire, fear and suffering. Live in awareness of the now, in contact with the now, with what life brings in the present, not in mental projections of life as it should be. This is the practical significance of Krishnamurti's teaching.

518<sup>1983</sup>

MAURICE FRYDMAN

## **Swami Brahmananda: The Eternal Companion**

519

THE ETERNAL COMPANION

Swami Brahmananda<sup>1984</sup>

(519-1)<sup>1985</sup> Do you think I do anything according to my own will? The devotees insist that I fix some date for my departure on a journey. So to avoid constant pestering I fix a tentative date. But I do not move until I know the will of the Lord. I am always guided by the will of God. I wait until I know it directly. He tells me what I should do in everything

(519-2) After meditation sit quietly for some time, for during it the desired effect may not be produced. It may come later. After meditation the mind often grows calmer and then spiritual experiences come while you are so relaxing. For this reason an aspirant should not occupy himself in secular affairs immediately after practising.

(519-3) How does one know whether one is having true mystic experiences or hallucinations? By the fact that the true ones bring a lasting bliss, and the mind is

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<sup>1981</sup> I can't find exact information about her, but this appears to be Gladys Spearman-Cook who was a 'notorious and outspoken' occultist who had her own publication (The Occult Review) and often channeled a 13,000 year old Egyptian... –TJS '15

<sup>1982</sup> PB himself inserted underline by hand. See page 312.

<sup>1983</sup> Blank Page

<sup>1984</sup> Handwritten notes at top of page read: "(435)"

<sup>1985</sup> The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

aware of the truth of it.

(519-4) The mind rebels. It seeks ease and comfort. You must force it to struggle. That is the only way to make it steady. If you find it hard to sit for a long time in meditation, lie down on your bed and practice mantrams. If then you feel sleepy, get up and walk and practice mantrams. Do not give up meditation because the mind does not like it or you will never learn it. War must be waged against the mind.

(519-5) If the aspirant proceeds haphazardly he cannot make much progress. If he gives up entirely, the effort to begin again will be twice as difficult.

(519-6) In time the mind itself becomes the guru. The human guru is not always available but as he goes on with this practice his power of comprehension increases, so that his mind is able to guide him.

(519-7) You are young now. It is the time for spiritual practices. When you grow old the mind loses its vigour.

(519-8) Disciple: "We have all come here to the monastery with the same ideal and purpose, renouncing our home. Why is it then that we cannot live in harmony with one another?" Brahmananda replied: "Many different kinds of people come to me, good and bad. Strength lies in living in harmony with all beings.

(519-9) At dead of night the mind becomes absorbed in God with very little effort. Daytime has many distractions.

(519-10) Steadfastness is very important; without it no success is possible. You must have fixed hours for meditation and follow this routine devotedly.

## **Ruth Benedict: Japan, The Chrysanthemum & Sword**

520

JAPAN, THE CHRYSANTHEMUM & SWORD

Ruth Benedict<sup>1986</sup>

(520-1)<sup>1987</sup> Hardening oneself is traditionally included in the routine of cold water douches. Men who aspired to special powers of curing or prophecy – but who did not become priests – practiced the cold-water austerity before they went to bed and rose again at 2 a.m. to do it. They repeated when they rose in the morning. The object was

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<sup>1986</sup> Handwritten notes at top of page read: "(436)"

<sup>1987</sup> The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

to train one's conscious self till one no longer noticed the discomfort. A devotee's purpose was to train himself to continue his meditation without interruption. When neither the cold shock of the water nor the shivering of the body in the cold dawn registered in his consciousness he was 'expert.' There was no other reward.

(520-2) Mental training had to be equally self-appropriated. The teacher might hold discussions with the novice but nothing the latter learned from any source outside himself was of any importance.

(520-3) Scholars declare that a man who has been satori (enlightened) is already in nirvana; it is here and now in the midst of time.

(520-4) In the Japanese handling of the Yoga cult all self-tortures are eliminated; it is no longer a cult of asceticism. Even the "Enlightened" in their retreats, though they were called hermits, commonly established themselves in comfort with their wives and children in charming spots in the country. Families were regarded as entirely compatible with their sanctity. Their saintliness consisted in their self-disciplinary meditations and in their simplification of life. It did not consist in wearing unclean clothing or shutting one's eyes to the beauties of nature or one's ears to the beauty of stringed instruments. Their saints might fill their days with writing verse, the ritual of the tea ceremony and viewings of the cherry blossoms. The Zen cult even directs its devotees to avoid the 3 insufficiencies: insufficiency of clothing, food and sleep.

(520-5) Zen does not regard trance as more than a technique which trains a man in 'one-pointedness,' not ecstasy.

(520-6) Japan, with a love of finitude which reminds one of the ancient Greeks, understands the technical practices of Yoga as being a self-training in perfection, a means whereby a man may obtain that expertness in which there is not the thickness of a hair between a man and his deed. It is a training in efficiency and self-reliance. Its rewards are here and now, for it enables a man to meet any situation with exactly the right effort,

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JAPAN, THE CHRYSANTHEMUM & SWORD

Ruth Benedict<sup>1988</sup>

(continued from the previous page) neither too much nor too little. It gives him control of his otherwise wayward mind so that neither physical danger from outside nor passion from within can dislodge him. Such training is of course just as valuable for a

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<sup>1988</sup> Handwritten notes at top of page read: "(437)"

warrior as for a priest, for statesmen, educators and fencers. Zen has trained such men to achieve quite mundane goals

(521-1)<sup>1989</sup> The traditional training given by Zen was intended to teach how 'to know.' The training might be physical or mental, but it must finally be validated in the inner consciousness of the learner. Zen fencing illustrates this well. The fencer has to learn and constantly practise proper sword thrusts, but this proficiency is mere 'competence.' In addition he must learn to be 'expert' (muga). He is made to stand first on the level floor, concentrating on the few inches of surface which support his body. This tiny surface of standing room is gradually raised till he has learned to stand as easily on a 4-foot pillar as in a courtyard. When he is perfectly secure on that pillar, he 'knows.' His mind will no longer betray him by dizziness and fear of falling. This Japanese way is no longer an austerity; it is a purposeful self-discipline.

(521-2) The most favoured technique for inducing the novice's desperate attempts 'to know' were the koan, literally 'the problems.' A man might devote 7 years to the solution of one of them. They are not meant to have rational solutions. They were used in China before the 12th century and Japan adopted these techniques along with the cult. On the continent they did not survive.

(521-3) What they learn is, in the famous Chinese phrase, that they 'were looking for an ox when they were riding on one.' They learn that 'what is necessary is not the net and trap but the fish or animal these instruments were meant to catch.' They learn that goals may be attained with present means if the eyes of the spirit are opened. Anything is possible. The koan are called 'bricks with which to knock upon the door.' The door is in the wall built around unenlightened human nature, which worries about whether present means are sufficient. A person is ordinarily trained to observe his own acts and to judge them in the light of praise or blame; his observer-self is terribly vulnerable. To deliver himself up to the ecstasy of his soul, he eliminates this self. He ceases to feel he is doing it.

(521-4) When a man watching No or Kabuki plays completely loses

522

JAPAN, THE CHRYSANTHEMUM & SWORD

Ruth Benedict<sup>1990</sup>

(continued from the previous page) himself in the spectacle, he is said to lose his

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<sup>1989</sup> The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

<sup>1990</sup> Handwritten notes at top of page read: "(438)"

observing-self. Lost to all the world beside, he has a sort of 'muga' experience. He eliminates all self-watchfulness and thus fear and circumspection the sense of tenseness and strain. His sixth sense is then free of hindrance. It is his supreme release from conflict.

## **Wang Yangming (Wang Shou-jen): Record of Instructions**

(522-1) "The claim of the Buddhists that they have no attachment to phenomena shows that they do have attachment to them. The Buddhists are afraid of the troubles involved in human relationships, and therefore escape them. They are forced to escape because they are already attached to them. But we Confucianists are different. There being the relationship between father and son, we respond to it with love. There being the relationship between sovereign and subject, we respond to it with righteousness. And there being the relationship between husband and wife, we respond to it with mutual respect. We have no attachment to phenomena."<sup>1991</sup>

## **Beryl Pogson: Maurice Nicoll: A Portrait Pages**

(522-2)<sup>1992</sup> This (abnormal heat of Iraq) leaves only two courses open to the inhabitants. They must either fall back upon their senses and become sensualists or seek a higher path and become mystics.

(522-3) The excessive prolonged heat rouses a defensive mechanism of inertia whose aim is to preserve life. A man would want to lie down and this was the best thing he could do. Mental exertion became almost impossible, writing a burden and thinking extremely difficult.

(522-4) He observed the spectacle of regression in advancing age. Whenever a man reaches a point at which everything he says and does leads back to a certain period in the past it is said that he is experiencing regression.

(522-5) His task was to discover a means of relating himself to life or he would be in danger of losing touch with reality through living in a fantastic world of his own thoughts.

(522-6) The Key Word of Gurdjieff's work is effort. When you have reached the limit of

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<sup>1991</sup> PB himself inserted the close quote by hand.

<sup>1992</sup> The first para on this page is unnumbered, the next group of paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

your strength and are exhausted, then is the moment to make extra effort and tap the higher energies, the source of Will.<sup>1993</sup>

(522-7) Gurdjieff attempt to fill in the pupil's deficiencies, correct his heredity and habit, and balance his knowledge and being. Irregularity was made a crucial principle. Habits were changed, fixed ideas broken up, mechanical routines stopped and adaptability to new forms and modes practised.

(522-8) Gurdjieff taught that during a night's sleep it

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MAURICE NICOLL: A PORTRAIT

Beryl Pogson<sup>1994</sup>

(continued from the previous page) was only the deep sleep that was really valuable to refresh one: even three hours of it sufficed. The extra effort made in para (522-5)<sup>1995</sup> physically emotionally or mentally would make it possible to fall asleep straightaway, whereas normally the first few sleeping hours are valueless.

(523-1)<sup>1996</sup> Gurdjieff attacked every manifestation of the false personality in his pupils. They were placed in circumstances where they would feel a loss of face in order to force them to rely on what was real in themselves; it was only the artificial and acquired that could cause them suffering when it was attacked. If people were too fixed in their vanity he would discourage them from staying, saying that it would cost him too much to work on them.

(523-2) The pendulum swung the whole day back and forth; it was necessary to remember oneself when it was forward and simply to wait when it swung back.

(523-3) Gurdjieff gave a shoulder-shaking exercise to massage the neck after violent imperious feelings, to quieten them.

(523-4) People with ingrained reverence for regular habits often did themselves harm, without noticing it, being upheld by the idea that they were behaving correctly.

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<sup>1993</sup> para 522-8 refers to this para.

<sup>1994</sup> Handwritten notes at top of page read: "(439)"

<sup>1995</sup> (522-6) The Key Word of Gurdjieff's work is effort. When you have reached the mimit of your strength an are exhausted, then is the moment to make extra effort and tap the higher energies, the source of Will. —TJS '15

<sup>1996</sup> The paras on this page are numbered 5 to 19; they are not consecutive with the previous page.

(523-5) Dr Nicholl thought that the cause of rheumatism was despondency, the cause of an emotional interference, and the cause of many nervous complaints was narrow thinking.

(523-6) Ouspensky's "New Model" and "Tertium Organum" preceded his meeting with Gurdjieff.

(523-7) When a thing gives no longer any real value, it is finished, and should be ruthlessly abandoned. Be tranquil about change externally, relax yourself instantly to the new demands. It is necessary that a shock should be given so that things are no longer mechanical.

(523-8) A Christian is not merely a moral pious or church going man but an utterly new kind of man, reborn of the Spirit.

(523-9) People invented this longhaired sick Christ carrying lambs about a la Holman Hunt, while the insanity of Nietzsche conceived the Gospels as teaching slave-morality and sentimental slopperies. But they contain terribly harsh words, expressly saying that few can be saved and that we are chaff.

(523-10) Why do we live in the illusion that people in high places are a race of supermen who know everything. Actually those in high office are more isolated, restricted and bound than others; there is no 'master-mind' who knows everything as we imagine.

(523-11) The New Testament word translated as 'righteousness' has its Greek meaning as 'balance,' the righteous man being upright, able to stand firm in the middle of the pendulum.

524<sup>1997</sup>

MAURICE NICOLL: A PORTRAIT  
Beryl Pogson

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MAURICE NICOLL: A PORTRAIT  
Beryl Pogson<sup>1998</sup>

(continued from the previous page) Some illnesses awaken the spirit and some confuse it.

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<sup>1997</sup> Blank Page

<sup>1998</sup> Handwritten notes at top of page read: "(441)"

(525-1)<sup>1999</sup> England paid too much respect to regular times for things – meals, habits, routines. Many had insomnia because they tried to sleep at the wrong time; it did not necessarily mean that one could fall asleep at a fixed time just because it was customary.

(525-2) The Greek word wrongly translated as ‘meek’ in the New Testament really means ‘absence from resentment.’ If you are always resenting, you are laying up thoughts in the mind which are mere pus. You should not go on like this.

(525-3) Man is a failing experiment.

## **J. W. Dunne: Intrusions**

(525-4) The solipsist has realised that all the experience he has, including his awareness of apparent other people is his experience. He perceives therefore that in his relation to any world which he could logically infer from that experience, he would be playing the part of single experiencing mind. Solipsism is the logically undefeatable bogey of all thinking men. But it is not in a position to assert that there are no other experiencing minds, only that the evidence there of is unobtainable by him.

(525-5) Trying to alter the self of which one despairs is a wearisome and, for many of us, a losing battle: the biological factor of inherited personality too strong.

(525-6) There came upon me an overwhelming awareness that everywhere lay a reality wonderful, joyous exciting, having always been there. Then the feeling faded away but I was left happy.

(525-7) At the bottom of the vast majority of supposed messages from another world lies the unrealised power of Expectation. So potent is this power that one should mistrust always the claimed origin of any message the tenor of which is expected. A genuine message is one that has found a momentary gap in the welter of rubbish circulating within the medium's mind, and has jumped through before it can be examined and rejected.

(525-8) Serialism means that everyone has secret precognition of what lies ahead of him in time, and can take steps to alter it. This involves that we assume the existence of a Universal Mind which can intervene via those aspects of itself which are our minds, our particular human minds. It does so by affecting our four-dimensional being.

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<sup>1999</sup> The paras on this page are numbered 20 through 22, and 1 through 8, making them consecutive with the previous page.

(525-9) Professional trance mediums, if genuine, contrive nevertheless to introduce absurdities like Indian children as being their controls because in translating the impulse which they are receiving, they make this contribution to the phenomena.

(525-10) Since there is no place in the whole world where God is absent, it would be useless to search anywhere for evidence of God.

(525-11) Any message from beyond the recipient's own personality is

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INTRUSIONS

J.W. Dunne<sup>2000</sup>

(continued from the previous page) and interpreted by the receiver into his own language. In my case the Angel was obviously a creature of my own imagination, constructed to accord with presented wordlessly the supposed information he was conveying. There is also a risk that it was my own imagination which supplied the tenure of his message – certainly the words he used were of my own supplying.

## **Dr L. W. de Laurence: Book of Magical Art & Indian Occultism**

(526-1)<sup>2001</sup> If two malicious persons look at each other they poison each other's souls with their eyes.

(526-2) The wearing of RED corals is recommended as a remedy against witchcraft. They are disagreeable to evil spirits (as is also the order of burnt dried garlic but it is very unpleasant). Cases obsession and melancholy have been cured by this. But beware of the Brown corals, which attract the evil spirits.

(526-3) An effective fumigation to drive away evil spirits is a mixture of two-thirds incense and one third sulphur.

(526-4) When visiting sick friends refuse to see the disease, talk only of the bright, the helpful, be like sunshine. This creates life-force for them and renders you yourself less likely to be drawn upon for vitality and vampirised.

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<sup>2000</sup> Handwritten note at top of page reads: "(442)"

<sup>2001</sup> The paras on this page are numbered 1 to 8; they are not consecutive with the previous page.

(526-5) To protect yourself generally, when rising imagine a shell forming at the extremity of the aura, a white ovoid mist, becoming denser every moment. As you breathe out, see in the mind the breath taking this form. Use will in addition. Repeat this whenever entering a crowd, or low district. At night repeat just before going to sleep.

(526-6) In the street prevent yourself being vampirised by closing the hands. Many people lose magnetism through the fingers. In crowded buses etc. the body may be locked by clasping the hands, placing left foot over the right, and thus forming a complete circuit with the limbs, preventing the loss of magnetism.

(526-7) Aganya Guru,<sup>2002</sup> who stopped heart beats for Prof Max Muller, said: “I first hold my breath in the belly, then in the throat, then in retina, lastly in the place when eyes meet. Then I pass to the think-body. Then all things are possible, and physical functions cease

(526-8) A few minutes with the muscles tensed and stretched will produce far greater results than 40 minutes with the muscles relaxed.

## **Mouni Sadhu: Samahdi**

527

SAMADHI

Mouni Sadhu

(527-1)<sup>2003</sup> Sahaja means uninterrupted, perennial, unbroken, while Kevala means temporary and limited samadhi.

(527-2) Exercise for Separation from Body: Try to transfer your ‘I’ beyond your body. Imagine that you see it from above 3 to 4 feet distant, and from behind, seven feet away. Mentally insist on being apart from the back and head Exercise in this way until you are successful. for a couple of minutes. Later try to extend this time [as long as you can; still later practise it in trains or on crowded streets, walking behind your physical counterpart and]<sup>2004</sup> withdrawing your direct presence from it.

(527-3) Sharpen your will on undesirable habits such as crossing the right leg over the left when seated in a chair. This advice I owe to an old occultist.

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<sup>2002</sup> I can only find two references to this person – both report him going to prison for fraud, and again for sexual harassment. – TJS ‘15

<sup>2003</sup> The paras on this page are numbered 1 to 8; they are not consecutive with the previous page.

<sup>2004</sup> PB himself inserted “as long as you can; still later practice it in trains or in crowded streets, walking behind your physical counterpart and” in the original.

(527-4) The Rishi Ramana gave his darshan (presence) for 18 months, renouncing hospital treatment because it would have taken him away from those who came to see him for the last time. Normally in such cases patients are heavily drugged in hospital to prevent them becoming violent from pain.

(527-5) Modern hatha yoga books promise perfect health, unlimited youth and very long life. But if we look closer at these 'masters' we see that they themselves practise only until middle age, while their bodies are still flexible. They cannot stay the normal process of ageing. These practices are useful only when being applied. When exercises stop the benefactory influence fades. This was one of the reason why I abandoned hatha yoga. But any exaggeration in care and control of the body any ascribing to it of a decided role in inner advancement is wrong. Cumbersome contortions are another proof that such a yogi is a materialist; the reality for him consists only of tangible things, with his own body presiding over them. All this has disfigured ideas about yoga. The more venerable higher yogas – bhakti raja and especially jnana – have retreated into the shadow for the majority of Western and Eastern seekers.

(527-6) Guru Ramana was asked how St Paul, after hating Christ, [later]<sup>2005</sup> became a pillar of the Church. Maharshi replied that this hating was immaterial; the important thing was always in him – the thought about Christ.

(527-7) Ramana told us that the Sage is ignorant because there is nothing in the manifested and unreal world in which he is interested or wants to know.

(527-8) If sensuality is only stunned by efforts of will or by mantras and hatha yoga exercises, it may rise again.

528<sup>2006</sup>

SAMADHI  
Mouni Sadhu

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SAMADHI  
Mouni Sadhu<sup>2007</sup>

(529-1)<sup>2008</sup> Maharshi's Christlike sacrifice, which tortured his body for over a year at the

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<sup>2005</sup> PB himself inserted "later" by hand.

<sup>2006</sup> Blank Page

<sup>2007</sup> Handwritten notes at top of page read: "(445)"

end, thereby alleviated the karmas of those around him

(529-2) In his later years Ouspensky managed to set himself free from the ominous influence of Gurdjieff

(529-3) Maharshi taught that until well advance in Kevala Samadhi progress is hidden and you cannot control it.

(529-4) Spontaneous flashes of samadhi stay longer if you firmly guard your mind against all thoughts, and concentrate your physical sight on one point before you. There is no need to close the eyes. Others find that it stays longer if they slowly repeat a short mantra, The AUM is very effective, also I AM, not more than 6 to 10 times a minute.

(529-5) The true state depends upon stopping thinking by a conscious effort.

(529-6) In samadhi there is no duality, so how could the next figures – three, four, etc. – touch our awareness?

### **Editor Chetana {magazine}: Dissolution of the Ego**

(529-7) The world is divided into many different thought-groups, most of which are at variance with one another. The people belonging to each group have developed prejudices and partisan loyalties; they think in stereotypes and clichés. No problem is viewed with an open [mind]<sup>2009</sup> and, which necessarily involves an attitude of detachment – a sort of neutralism in which the observer has to forget his own predilections.

(529-8) We see people aggressively ambitious to reshape the views of others in accordance with their own.

(529-9) This attitude is a kind of totalitarianism in the realm of thought. It sows dissension and conflict. No peace will ever be possible in the human heart or in human society as long as this tyranny of thought is not replaced with wide catholicity and deep understanding. These qualities grow in the soil of depersonalisation, in a \_\_\_\_\_<sup>2010</sup>

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<sup>2008</sup> The paras on this page are numbered 9 through 14, making them consecutive with the previous page; this is followed by three paras numbered 1-3 by “Editor of Chetana” and then one para, numbered 1 by Frydman.

<sup>2009</sup> “mind” was typed below the line and inserted with a caret by PB himself.

<sup>2010</sup> A blank space was left in the original here because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

climate free of fanatical ideas and obstinate attitudes. Depersonalisation is a negative process which leads to positive results.

## **Maurice Frydman: Mind and Truth (in Chetana Magazine) a la Krishnamurti**

(529-10) Krishnamurti<sup>2011</sup> comes as a striking and invigorating experience. His approach is completely free from the past. He relies on no scripture, follows no authority. Even what he wrote and said himself, he rejects as irrelevant to the present moment. He is supremely modern, able to meet exactly the needs of the world today, and in the day to day language of the 20th century. His listeners' minds, accustomed to concatenations of thoughts and patterns of ideas, weave what they hear into the coloured threads of their own imaginations. But they are baffled by their incapacity

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MIND AND TRUTH

Maurice Frydman<sup>2012</sup>

(continued from the previous page) to infuse into his words their own projections. Krishnamurti speaks of truth not with a capital T, not a formula, doctrine, system of ideas, but the truth of the fact, of man as he is, life as it is, of what happens at the very moment it happens. It is timeless, ever fresh, ever in the now. Man can think of the past and future but live only in the present. This is the only truth there is; all else is mere speculation. None can know truth except from moment to moment. The mind, bound by tradition, is accustomed to think truth can be held in memory. The idea that it must be re-discovered leaves us breathless. Every man must discover his own; another man's description is an obstacle in the search.

(530-1)<sup>2013</sup> Reformers believe in rearranging available elements, never questioning the elements themselves. They want to shift money, move frontiers, change the names in seats of power, the words in holy books. Krishnamurti<sup>2014</sup> points out that the world cannot be different from the men who make it. Their attitudes determine the kind of world

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<sup>2011</sup> "K" in the original.

<sup>2012</sup> Handwritten notes at top of page read: "(446)"

<sup>2013</sup> The paras on this page are numbered 2 through 7, making them consecutive with the previous page.

<sup>2014</sup> "K" in the original.

(530-2) The ideal is the mind projecting its past into the future. The idea that given time man will become perfect ignores that along with evolution there is also devolution, that progress and regress are both aspects of the same process, that time is cyclic with the past always returning. The past is dissolved only by lifting man to a higher level of awareness. Time does and undoes, with gain and loss forever in moving equilibrium. The coming and going of things creates the illusion of change, but really there is only endless recurrence. Time is repetitions with variations. In full awareness of the now time is not.

(530-3) The man who feels certain moves in the circle of this certainty. Even a fixed ideal is misleading.

(530-4) Awareness is not concentration; it does not narrow down consciousness. It is free from valuation, judgment, comparison, dislikes, identifying. What is not identified is not named, so silence is there. What is not compared is not divided, separated.

(530-5) Our main difficulty lies in the desire to attain something else instead of understanding what it is. The only way of living which does not raise problems is in choiceless and silent awareness. We rarely live the now, although it is open to all, because our minds are interested in past and future. Yet the now is the only moment outside time. But as long as it is for us only a mere point of transition, it remains unknown. Then we dream, and do not live.

(530-6) The metaphysical reality is but a mental construct, the living reality is the fact as it happens now, the present moment of life.

## C. Elwood

531

C. ELWOOD

(531-1)<sup>2015</sup> When upset or not well, get extra sleep. Watch your position. Arms akimbo either above the head or under the covers can lead to imagined nerves that disturb circulation; neuritis, or at least pain in the nerves, may result. Try to get undisturbed rest.

(531-2) Take one virtue, love, forgiveness, sympathy understanding, and patience. Take one virtue, as Ben Franklin did, and practice it every minute of every day for one week. You will be delighted to see how quickly it can become a part of you. This is the way to

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<sup>2015</sup> The paras on this page are numbered 1 to 2, followed by 1 to 8; they are not consecutive with the previous page.

build character and to make the world a better place in which to live; to make the world better for your having been here. This is the only way to grow more beautiful and lovable as the years go by.

## **Kathryn Kuhlman: I Believe in Miracles**

(531-3) Fasting's value is that it expresses the fervour of one's prayers. David coupled his prayers with self-humiliation and self-denial; therein lay their power.

(531-4) Prayer is conscious of the need while faith supplies it. Prayer never obtains anything unless faith is present. Faith never receives anything unless prayer makes a petition. Both are necessary in their distinct functions, PRAYERS KNOCK AT THE DOOR OF GRACE while faith opens it.

(531-5) With everything in me I ask that no one shall ever see K. Kuhlman in this healing ministry, but only the Holy Spirit.

(531-6) Two basic precepts of divine healing are: believe that it is already done, even as you pray; focus your attention on Christ, NOT on the ailment.

(531-7) We lose fear by fastening attention on the Christ who will be our deliverance, not on the thing feared.

(531-8) Take your eyes off circumstances, conditions, afflictions, and fix them on Christ, whose powers greater than the problems of your life.

(531-9) Environment, power of mind power of will can do wonders but they can go only so far, and no further. It takes a divine power to transform man.

(531-10) In my early ministry i was confused, disturbed, even disgusted with the methods and performances employed in the field of divine healing. I could not associate them with the Holy Spirit. My heart ached for people told they were not healed because of their lack of faith. I

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I BELIEVE IN MIRACLES

Kathryn-Kuhlman<sup>2016</sup>

(continued from the previous page) knew the inevitability of their defeat, because they

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<sup>2016</sup> Handwritten notes at top of page read: "(448)"

were unwittingly looking at themselves, rather than to God. My heart told me that God could do everything My mind told me that through ignorance and lack of knowledge some were bringing reproach on a sacred wonderful Power. No one wanted the truth more avidly than I, nor sought it harder. I did not seek with a closed mind. The Holy Spirit was the answer, I found at last. There was no healing virtue in a person, no necessity for exhortations to have faith. Hundreds have now been healed just sitting quietly in my audiences. His Presence alone healed them without admonition. I myself had nothing to do with what was happening. I do not know the why or how. The Spirit revealed my helplessness of self, His greatness.

(532-1)<sup>2017</sup> A common error is to confuse Faith with presumption. There is a vast difference between them. Many mix their own mental attitude with a little confidence and much religious egotism. They label this Faith but it is more likely presumption. There have been times when I felt Faith permeate my being, every word and act. Faith comes from God. If powerless it is not faith You cannot separate it from Grace. It is not the product of merit. It is imparted out of God's mercy and grace.

(532-2) When the disciples were terrified the boat would capsize the mistake was in forgetting the fact of Christ's presence with them while discerning the fact of the storm. That is what Jesus meant when He said "Without me ye can do nothing" We become defeated when we fasten our eyes on circumstances, problems illnesses – ourselves! Look up, see Jesus, seek him

(532-3) By acceptance of Him as saviour, the guilty sinner is made righteous. I believe in miracles.

## **Jonn Mumford: Psychosomatic Yoga**

(532-4) Through these techniques, Pratyahara (sense-withdrawal) and Dharana and graded stops in visualisation I developed self-anaesthesia and a semi-PHOTOGRAPHIC MEMORY. The ability to create intense mental images is half the key to memory power. For this Size, Colour and Motion are required. The best example is the advertiser who stamps impressions on mind by large billboards, vivid colours and flashing neon lights

(532-5) Hatha yoga rests on axiom that body influences mind

(532-6) 'Ha' is Sun, a positive masculine symbol. 'Tha' is Moon, a negative feminine

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<sup>2017</sup> The paras on this page are numbered 9 through 11, followed by paras 1 through 4; making them consecutive with the previous page.

one. 'Hatha' is union of the two, of sun-drenched in breath (Ha) without breath (Tha), positive mind with negative vehicle, body

(532-7) Traditionally,

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PSYCHOSOMATIC YOGA

Jonn Mumford<sup>2018</sup>

(continued from the previous page) admission to certain eastern occult schools depended on the chela's ability to remain motionless for a 3-hour test period. The average individual, in our tension-fraught age, cannot remain mentally absorbed and physically motionless for 3 minutes, or even 10 minutes as expected through Sukhasana.

(533-1)<sup>2019</sup> Savasana (Corpse Pose) brings the mind to complete relaxation and yogic trance states from which it may go into deep sleep, if desired. A cat or baby sleeping leave, on waking, a deep impression in cushion or mat. They instinctively let go completely and allow gravity to do the work. Loose clothing should be worn. Place feet 20 inches apart and allow ankles and toes to relax to the outside. Place hands, palm up, ten inches from body on either side. Check that shoulders are flat and small of back relaxed into the floor. Mastery of this Corpse Pose confers ability to sleep within 3 minutes, which a good test.

(533-2) Just as a pole provides a monkey something to climb up and rest on instead of jumping for place to place, so a Mantra<sup>2020</sup> provides a focal point for the scattered mind

(533-3) The mantra 'Hamsa' "He am I" is a pivot from which to spring into higher consciousness.

(533-4) Dark caves and cells are recommended for yoga because blackness is relaxing to the mind. Mental creation of pure blackness may even inhibit pain.

(533-5) Pranayama<sup>2021</sup> is contra-indicated in heart disease

(533-6) Snake is a sex symbol. Sexual activity springs from Kundalini, its orgasm is

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<sup>2018</sup> Handwritten notes at top of page read: "(449)"

<sup>2019</sup> The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

<sup>2020</sup> "Mantram" in the original.

<sup>2021</sup> "Prâña Yama" in the original.

similar to the trembling and bliss of Kundalini<sup>2022</sup> rising. Tantra yoga uses physical act of intercourse to release Kundalini, but ordinary Yoga suppresses Kundalini by Brahmacharya until the pressure is sufficiently strong Each school has half the key...The coil of three is the 3 states of energy – positive negative and neutral. The coil is Kundalini as always on the verge of changing from static to kinetic

(533-7) A correlation exists between Yogi chakras and Jap Jude Kyushos (Jiu-jitsu pressure points) taught in Atemiwaza, an esoteric branch of Judo Their seven traditional positions exactly correspond. But India used this knowledge for spiritual purposes, Japan for inducing unconsciousness or death Judo was used by Tibetan monks for self-defence as their religious vocation forbade the carrying of arms. It spread to China and was

534<sup>2023</sup>

PSYCHOSOMATIC YOGA  
John Mumford

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PSYCHOSOMATIC YOGA  
John Mumford<sup>2024</sup>

(continued from the previous page) developed by the Japanese.<sup>2025</sup> Those attackers rendered unconscious or dead (atemiwaza) could be revived by this same knowledge.

(535-1)<sup>2026</sup> The arousal of Kundalini is marked by specific symptoms.. First is the appearances of heat in spine, solar plexus and chakras This is used by Tibetans to create physical heat 'Tumo.'

(535-2) Exercise<sup>2027</sup> for Solar Plexus Charging with Pranic-Kundalini heat Lie supine, head to north, in semi-darkroom with legs folded as if you had fallen backwards while in Sukhasana. Hands clasped over solar plexus. On a slow inhalation visualise golden pranic energy drawn in through head and down body to lower abdomen and things where it is prevented from leaving by crossing the feet and is there by stored. Then, bring the accumulated prana on a slow even inhalation up and round solar plexus in a

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<sup>2022</sup> "K." used through para for Kundalini.

<sup>2023</sup> Blank Page

<sup>2024</sup> Handwritten notes at top of page read: "(451)"

<sup>2025</sup> "Japs" in the original.

<sup>2026</sup> The paras on this page are numbered 12 through 20, making them consecutive with the previous page.

<sup>2027</sup> "EX" in the original.

series of clockwise circles. As many as possible, continue circle-making while exhaling. Concentrate on feeling an internal heat with each circle.

(535-3) Yoga physiology teaches that hands and feet are terminals through which the body throws off-psychoic energy (prana). Crossing the feet and interlocking hands short-circuit its escape and results in additional solar plexus charging. Crossing the feet relaxes sexual tension as well and thus another possible source of energy waste is prevented.

(535-4) The psychoic energy of each chakra is released by intoning a mantra. For Muladhara the mantra is "Lang" for Swadisthana its "Vang," for Manipura "Rang," for Anahata "Yang," for Vishuddha "Hang." (throat chakra)

(535-5) Closure of the eyes saves body energy.

(535-6) Japa is practice of driving mantric affirmations deep into the unconscious through constant repetition, either silently or audibly.

(535-7) A Yantra is a geometrical design used for concentration, ritual or amulet. A Mandala is a design of circular shape and always containing a deity or animal

(535-8) Tantra is a system, ritual and doctrine originally Dravidian It is considered the revealed teaching for this Kali Yuga age.

(535-9) Yoni Mudra is a technique of turning within. Yoni means womb or source, Mudra here is physical practice affecting the mind. It closes the bodily orifices, closes off the senses, turns mind away from outside world. The Exercise: Sit in Sukhasana. Raise elbows level with shoulders and at right angles with body, jutting out. Close ears with thumbs inserted. Close eyes with forefingers on lower lids. Put middle fingers on either side of nose, leaving nostrils open for breathing. Press upper lip shut with ring fingers. Press lower lip shut with little fingers. Breathe slow

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PSYCHOSOMATIC YOGA

John Mumford<sup>2028</sup>

(continued from the previous page) [evenly]<sup>2029</sup> and concentrate mind on any visual images, colours or spots that may arise. Do 5 to 15 minutes. Advanced Exercise:<sup>2030</sup> Do

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<sup>2028</sup> Handwritten notes at top of page read: "(452)"

<sup>2029</sup> "evenly" was typed below the line and inserted with a caret

<sup>2030</sup> "Ex" in the original.

alternate breathing. Repeat mantra "Ham Sa" mentally; 'Ham' on inhalation and 'Sa' on exhalation. Absorb yourself deeper and deeper with object of experiencing a conscious moment of "No-thought" Practice 15-30 minutes

## **George Gurdjieff: Meetings with Remarkable Men**

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MEETINGS WITH REMARKABLE MEN

G. Gurdjieff<sup>2031</sup>

(537-1)<sup>2032</sup> Among contemporary European people only one of the three data necessary for obtaining a sane human mind has developed – namely, their thought, which tends to predominate in their individuality, whereas without feeling and instinct the real understanding cannot be formed.

(537-2) The herd instinct is a human scourge.

(537-3) You have worked incessantly for years (seeking truth) and not once did you decide for yourself or know how to work so that the desire of your mind should become the desire of your heart

(537-4) I will help you if

(a) you recognise that everything for which you have striven until now (occultism) has been a mirage, and

(b) you consciously die to the life you have led until now, breaking away once for all from the established practices of your external life.

(537-5) The continuous movement of the dervishes seems automatic and without any participation of the consciousness.

(537-6) The Hatha yoga thorough prolonged chewing of food is incorrect. For this reduces the stomach's work; you accustom it to do nothing. The muscles will to a certain extent become atrophied, which occurs naturally in old age but this will be additional. It is the worst way to eat.

(537-7) The Hatha Yoga alternate breath (in, hold, exhale) is 1000 times more harmful than its chewing way This artificial breathing facilitates penetration into the organism of numerous substances in the air which are harmful, disturbs the balance of other organs because the stomach function is changed, and leads to enlargement of heart,

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<sup>2031</sup> Handwritten notes at top of page read: "(453)"

<sup>2032</sup> The paras on this page are numbered 1 to 7 and 1 to 5; they are not consecutive with the previous page.

constriction of windpipe, or damage to liver, kidney, stomach, nerves. Whoever does this artificial breathing for a long time invariably harms himself irreparably.

## **James Porter Mills: The Way**

(537-8) If a sudden emergency requires five or six times our ordinary strength, we can get it. In an extraordinary state, we can put forth the strength of ten. Without our thinking about where it comes from we see instances of intuitive wisdom flashing on those in great need

(537-9) It will not mean that all we prize is to melt away but that all shall be done in the spirit.

(537-10) Just repeat over and over as though it were a message from your Most High within, waiting to find lodgment in you

(537-11) God is the greatest idea. This is speaking from man's side, for to call God an idea is only a way of speaking.

(537-12) We want to get religious feeling awakened but like musical or any other feeling, to be experienced it must be roused

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THE WAY

James Porter Mills<sup>2033</sup>

(538-1)<sup>2034</sup> In this teaching we always want to take the body along with us. We do not believe in meditations which exalt soul and leave body a miserable wreck. Body is part of the holy trinity of man

(538-2) Repeat the words as though they came from within, from the divine nature speaking to your human personality "Peace, peace, peace"

(538-3) We get at it by training the mind to stay with an idea which leads back to the very First, to Original Feeling.

(538-4) Feeling produces thought.

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<sup>2033</sup> Handwritten notes at top of page read: "(454)"

<sup>2034</sup> The paras on this page are numbered 6 through 10, followed by 1 through 4 making them consecutive with the previous page.

(538-5) "I can of mine own self do nothing" We trust to the idea in Jesus' words rather than to any hysterical whipping up of our personal feelings It is certainly a question of emotion but the emotion should arise out of the meditation in stillness rather than from a poverty-stricken personal longing. We ask in receptivity. We get the feeling belonging to the idea and do not depend on the words Attend to the message, not as thought but as feeling.

(538-6) Let mind gradually get accustomed to entertaining these great ideas which lead straight back to the Almighty, so that while we are about our daily work we automatically keep in touch with the soft Original Feeling welling up within.

## **Israel Regardie: The Tree of Life**

(538-7) Yoga seeks to arrive at Reality by the cessation of all thought, all its exercises have as their one objective its complete abeyance. The mind must be emptied of its content. In trance the yogi holds the ratiocinative processes abeyant.

(538-8) Pythagoreans consider mathematics a divine science. The creative processes of the universe and the development of the human being follow the ideas expressed in Number. Zero, for instance, is the unmanifest Essence, the primordial Reality, fittingly represented by a Circle The number One expressed the germination of the worlds, since it is a dash or line extending from the top to the bottom of the circle. Each number then stood for an evolutionary process. One is the point in the circle elongated and drawn as an upright dash. It is the first manifestation

(538-9) Ain Soph is the unchangeable, the unknowable to the mind, the unmanifest. Ain means Nothing It must ever remain a mysterious emptiness, conceived by the Egyptians as the Sky. All that can be said is that IT IS. This must suffice; it is beyond the grasp of mortal minds.

(538-10) The law of periodicity alone breaks the Circle It inheres in the very nature

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THE TREE OF LIFE

Israel Regardie<sup>2035</sup>

(continued from the previous page) of things, governs the constant flux and reflux it is the breath of creativity and disappearance of worlds.

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<sup>2035</sup> Handwritten notes at top of page read: "(455)"

(539-1)<sup>2036</sup> The Astral Plane is filled with the vile emanations of the human race When this malefic force becomes excessive it is precipitated in accord with natural and cyclic laws in the forms of disastrous convulsions of Nature, earthquakes, floods, fires, cataclysmic crimes and diseases etc.

(539-2) Pythagoras's system taught grammar, logic, music geometry astronomy to cultivate improve and discipline the mind

(539-3) Egyptians used the figure of the Hawk as a symbol of the divine Self, because of its ability to remain poised in the Empyrean, as that Self is detached from earth and form things looking down upon them with the eye of equanimity. The Ibis is a symbol of supreme intelligence, wisdom ascribed to Thoth or Tahuti. The very posture of this bird suggests meditation

(539-4) To prevent invasion by loathsome astral entities use the device of the Banishing Ritual of the Pentagram made within a Magical Circle with the formal divine names of invocation. The circle sets a spatial limit within which the spiritual work may proceed unmolested by intruding demonic forces.

(539-5) The Jesuit exercise of using imagination to the uttermost is magical and effective. Hold the vision exactly before the mind's eye as if it were real This method of mediation is an infallible one for stimulating the creative faculty if deficient and bring new power of spiritual vision. Imagination is the greatest magician,

(539-6) Asceticism properly used is conscious control of the physical and mental organisation

## **Bishop John A. T. Robinson: Honest to God**

(539-7) However much various methods and techniques may differ, they all start from assumption that prayer (in which he includes meditation PB) is to be defined in terms of what one does in times of disengagement And even 'arrow' prayers in the midst of the hurly burly presuppose an ejaculation, however momentary, from the worlds pressures to a God out there and above them all, with whom we can still commune in spite of them. This is another version of trying to "find God in the gaps." In modern life, the gaps get smaller and smaller. Concentration is ravaged What do we do? The traditional answer has been to do our best to redeem the time. The assumption is that the heart of prayer is withdrawal. Not everyone

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<sup>2036</sup> The paras on this page are numbered 5 through 9, making them consecutive with the previous page. There is an unnumbered para at the bottom of the page.

(continued from the previous page) in a busy life has the [time or proficiency for it.]<sup>2039</sup> Therefore it is right that there should be special men and women whose life and ministry this is. This is found in its purest form in the contemplative orders By much dilution even the layman can be exhorted to set aside regular spaces for prayer and to make an annual retreat.

(541-1)<sup>2040</sup> The last thing I want to do is [to]<sup>2041</sup> deny the profound value of this approach for those who can benefit from it, nor to doubt the virtue of withdrawal, disengagement, standing back. Nevertheless I believe that some things need to be said. For we find that we cannot maintain ourselves for any length of time even on the lowest rungs of this ladder, let alone climb it. This has induced in us a deep inferiority complex. It seems that the sea scala sacra is not for us. So we carry any sense of failure and guilt. In theological college I discovered that all said and written about prayer (meditation) simply did not speak to our condition We dare not admit what non-starters we were. One can detect a groundswell of dissatisfaction, a murmuring for something more relevant a yearning for something more 'earthed,' a discontent with the traditional types of spirituality that have long been failing us We need courage to ask for a new starting point. This appears in Dr George Macleod's book "Only One Way Left." He says: "Why are they dead to us? Because most of them are written in terms of medieval consciousness We are not really conditioned to what they are saying. For medieval man life was dull brutish and short. Life is not brutish today Modern man is materially environed enmeshed in materialism ...We are immersed in the here and now. But too often when we turn to prayer the isolation intensifies, neither life becomes powerful or prayer real."

(541-2) Where in this situation do we turn? I suspect we have got to ask very seriously

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<sup>2037</sup> Blank Page

<sup>2038</sup> Handwritten notes at top of page read: "(457)"

<sup>2039</sup> PB himself inserted "time or proficiency for it." by hand.

<sup>2040</sup> The paras on this page are numbered 2 through 3, making them consecutive with the previous page.

<sup>2041</sup> PB himself inserted "to" by hand.

whether prayer is primarily something we do in moments of disengagement from the world, or whether it is not to be defined in terms of penetration through the world to God rather than of withdrawal from world to God. Traditional spirituality regards the interior life-as the core but Dietrich Bonhoeffer points out "The heart in the biblical sense is not the inward life but the whole man in relation to God, that man lives just as much from outwards to inwards as from inwards to outwards"<sup>2042</sup> [(in)<sup>2043</sup> \*\*Letters and<sup>2044</sup> Papers from Prison\*\* Ed by E. Bethge 1953. 2nd ed 1956. American edition titled "Prisoner [for God"])<sup>2045</sup>

542<sup>2046</sup>

HONEST TO GOD

Bishop John A.T. Robinson

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HONEST TO GOD

Bishop John A.T. Robinson<sup>2047</sup>

(543-1)<sup>2048</sup> I must register the impact of Bonhoeffer's writings, who I felt, might be understood properly in 100 years hence, of Rudolf Bultmann's explosive "New Testament and Mythology"(1953) and "Jesus Christ and Mythology "(1960) E.R. Wickham's "Church & People in an Industrial City" (1957) Paul Tillich's "The Shaking of the Foundations" Pelican (1962) which opened my eyes. For brief introductions see Chicago Theological Seminary Register Feb 61 and J.D. Godsey's "Theology of D. Bonhoeffer" (1960)

(543-2) We are subject to the rhythm of engagement and disengagement, just as the capacity of the body to function creatively depends upon the quality of its relaxation The need for times of withdrawal is accepted naturally

(543-3) Listen again to George Macleod: "What [debilitates is our presupposition that the pressures of life are on one side while God is]<sup>2049</sup> on some other side when evening

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<sup>2042</sup> PB himself inserted quotation marks by hand

<sup>2043</sup> PB himself inserted "(in" by hand.

<sup>2044</sup> "&" in the original.

<sup>2045</sup> PB himself inserted "for God")" by hand.

<sup>2046</sup> Blank Page

<sup>2047</sup> Handwritten notes at top of page read:"(459)"

<sup>2048</sup> The paras on this page are numbered 4 through 8, making them consecutive with the previous page.

<sup>2049</sup> "debilitates is our presupposition that the pressures of life are on one side while God is" was typed above the line and inserted with a caret by PB himself.

comes with an end to pressures we go eagerly to God – disconcertingly to find a vacuum, which we seek to fill with spiritual thoughts.”

(543-4) I believe that prayer must begin not from “finding God in the gaps,” let alone looking for him ‘on the borders’ where human powers give out but from taking the world seriously. The ‘matter of prayer is supplied by the world. It must be a [life]<sup>2050</sup> of ‘sacred secularity’

(543-5) Prayer is openness to the ground of our being and in it the readiness in is all. Meditation can be conducted like a lab experiment, with its conditions laid down beforehand and its methods preselected. But if we really take seriously the fact that the Lord must meet us first then there are no ready-made rules. The words, “If on our daily course our mind

Be set to hallow all we find” may be the only condition of prayer. If prayer does not start from the ‘spaces’ then to fix them as if they were primary may be the path to disillusionment. I believe this is why countless people give up praying. I am not suggesting that the spaces are not necessary And I am only too conscious that this is dangerous doctrine, but would the casualties be more numerous than those of our present methods? Before it is dismissed as the laxest of all rules of life.. may there not be for some types as much liberation of rules of life as in their observance, and in the end no less discipline? Let a man but sense the binding

544<sup>2051</sup>

HONEST TO GOD

Bishop John A.T. Robinson

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HONEST TO GOD

Bishop John A.T. Robinson<sup>2052</sup>

(continued from the previous page) Power of the Unconditional over his life at some point, however non-religious, then the chances are that man’s life will have inner discipline more effective than that of any artificial rules,. Rules, guiding line checks and balances there must be but for man come of age intellectually, however unregenerate, they are bound to be different – and freer. But we must accept that risk. There is little use beating the old drum, in any case.

(545-1)<sup>2053</sup> The gospel is in perpetual conflict with the images – mental or material – of God

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<sup>2050</sup> PB himself inserted “life” by hand.

<sup>2051</sup> Blank Page

<sup>2052</sup> Handwritten notes at top of page read: “(461)”

set up in the minds of men They fulfil an essential purpose, to focus the unknowable, to enclose the inexhaustible, so that ordinary men can have something on which to fix their imagination and prayer. But as soon as they become a substitute for God, so that what is not embodied in the image is excluded or denied, then we have a new idolatry

(545-2) I sympathise with atheists. Paul had the perception to see that behind that Athenian idols there was an unknown, unacknowledged God, whom dimly they sensed and felt after. We may have to discard every image of God

(545-3) As symbols these images have their proper place. They become idols only when regarded as indispensable for apprehending reality; they become dangerous only when they cease to mediate reality and become barrier [to]<sup>2054</sup> it

(545-4) Letter the editor of Prism" (Sept 62) speaks: We have reached a moment in history when these things are at last being said openly so that there is an almost audible gasp of relief from those whose consciences have been wrongly burdened by religious tradition."

## **Margaret Trouncer: The Reluctant Abbess (Life of Mere Angelique Arnauld of Port Royal)**

(545-5) She thought music was evil

(545-6) The statistics of religious houses (in the 16th and 17th centuries, in France are amazing. There were more than 1½ million monks and nuns in them. They formed a tenth part of the Catholic population) But Bourdaloue, the Jesuit preacher, stormed against forced vocations. "If there are 2 or 3 daughters in a family to provide for, you destine one of the to the cloister."

(545-7) Angelique despised intellectual pursuits in order to lose herself in dumb contemplation

(545-8) She rushed to infinite humility, and in this she did nothing but look at herself all the time

(545-9) A book which warned her against illusions so frightened her that for the rest of her life she kept away from mental prayer (contemplation) She lacked that trust in and

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<sup>2053</sup> The paras on this page are numbered 9 through 12, followed by paras 1 to 5; making them consecutive with the previous page.

<sup>2054</sup> PB himself inserted "to" by hand.

self abandonment to God's goodness necessary

546<sup>2055</sup>

THE RELUCTANT ABBESS

Margaret Trouncer

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THE RELUCTANT ABBESS

Margaret Trouncer

(continued from the previous page) to it.

(547-1)<sup>2056</sup> St Francoise, her director for a time, greatly appreciated the beautiful things of the world – buildings, paintings, garden, field, music – and used them all as mystical staircases to rise up to God... He disapproved of great austerities, preferring the more penetrating mortification of spirit.

(547-2) When she asked what good does it serve, God gave her the grace to reply, "It makes me die to myself"

(547-3) Her director wrote a letter advising her to practise slowing down her exterior actions so as to achieve calm demeanour – going to bed, rising, sitting, eating, talking, walking.

(547-4) Her new director, the Abbe de Saint-Cyran (17th cent) said "Sickness is the natural state of Christians, as in sickness you are exempt from ambition and the passions."

## **Cyril Fagan: Modern Approach to Ancient Astrology**

(547-5) Ptolemy's "Tetrabiblos" indiscriminately mixes together genethliacal and horary astrology into a senseless hotchpotch. e.g. doctrine that Sun/Saturn are father, 7th house marriage partner, 5th children, is false, but applicable to horary astrology. The whole natal chart represents the native himself and no other person. Each planet represents some facet or quality, physical or mental. e.g. Venus denotes not wife or mistress but capacity to love and cherish another to make friends, and to speak in poetry, music or art: in short, creative ability and aesthetic delight. Jupiter does not denote lawyers and churchmen but the fullness of joy, sense of well-being that a

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<sup>2055</sup> Blank Page

<sup>2056</sup> The paras on this page are numbered 6 through 9, followed by paras 1 through 5 making them consecutive with the previous page.

sufficiency of the world's honours or luxuries entail. Saturn does not mean churches, hermits, monks, penance, old people, but sense of responsibility organisation, practicality, steadfastness of purpose, as well as incapacity, defeatism, poverty, deformity, ascetic masochism thriving on mortification and discipline. Jupiter signifies acquisitiveness, Mars fighting prowess by sword, pen, tongue, Venus capacity to make and retain friends, and amatory impulses – all these in natal maps only Sun, Moon; Planets signify psychological reactions, feelings, emotions, states of consciousness – nothings, places or objects. Jupiter does not mean money estates but the quality of gladness and expansiveness. We must cease to apply thingish, puppet-show thought to planets and view them as conditions of consciousness.

(547-6) Houses do not represent other people, but the native's relations to them. e.g. 10th house signifies his reactions to father, 7th reactions to wife. Jupiter in 7th does not denote marriage to wealthy socialite wife but that he becomes elated and expansive in her society (provided planet is not afflicted). Venus in 3rd or 9th does not mean marry a foreigner but pleasure in travel and finding emotional pleasure abroad. Jupiter in 11th does not mean prosperous influential friends.

(547-7) When a planet is exactly on or transiting an angle, its influence is all-powerful

(547-7) The natal map is here held to include the progressed one as well.

(547-8) Prime importance was given in antiquity to the 3 grounds: Foreground comprises 15° of house space, measured in the Prime Vertical, above and below the horizon and on either side of the meridian circle, i.e. from middle of 1st to middle of 12th house; from middle of 10th to mid-9th; from mid-7th to mid-6th, and to less extent from mid-4th to mid-3rd, forming a Maltese Cross in the sky. Background comprises middle of the cadent houses to middle of succedent ones. So placed planets are enfeebled, benefics too weak to assist, malefics too powerless to do serious hurt. Middle ground is from middle of succedent ones. So placed planets are enfeebled, benefics too weak to assist, malefics too powerless to do serious hurt Middle ground is from middle of succedent to middle of angular houses. Planets here exercise only moderate influence, unless connected to, or configured with, planets on angles.<sup>2057</sup>

548<sup>2058</sup>

MODERN APPROACH TO ANCIENT ASTROLOGY  
Cyril Fagan

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<sup>2057</sup> Handwritten notes at bottom of page read: "(463)"

<sup>2058</sup> Blank Page

## The B. Powers Prescription: Psalm 91

549

THE B. POWERS PRESCRIPTION: PSALM 91<sup>2059</sup>

(549-1)<sup>2060</sup> PSALM 91

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the LORD, which is my refuge, even the most High, thy habitation

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

With long life will I satisfy him and shew my salvation.

550<sup>2061</sup>

THE B. POWERS PRESCRIPTION: PSALM 91

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<sup>2059</sup> Handwritten notes at top of page read: "(465)"

<sup>2060</sup> The paras on this page are unnumbered.

<sup>2061</sup> Blank Page

## John Yale: A Yankee & the Swamis

551

A YANKEE & THE SWAMIS

John Yale

(551-1)<sup>2062</sup> I could never again make a journey like the one described here; the aggressive inquirer is gone The younger man, who did the research, observed, made notes, is no more

(551-2) Nataraja's grand symbolism is the counterpoise of creation and destruction,<sup>2063</sup> evolution and involution in the play of cosmic dance. The second right hand forms a gesture of benediction, betokening God's protection, the left hand points down to the feet as the reason for the dance – the conquest of maya. Learn to overcome the world, then you too can dance through life and death.

(551-3) Shiva's asceticism signifies the control and utilisation of the primal urge – sex. If you can contain this jetting need it will [force]<sup>2064</sup> something open inside you. Total tranquillity and renunciation absorbed in the Self.

(551-4) Here you can't get away with hypocrisy, posing – such balms to the ego. You are pressed into being authentic, driven back to what you are, masks are ripped off. Whatever virtue you finally attain, you will then possess it all the way thru.

(551-5) Restaurants which mix up everyone's dished indiscriminately in the same water, mix up dharma, and worsen the polluting effect by rubbing them with the same towel.

(551-6) Indians bathe and put on fresh clothes daily,

(551-7) Eating in restaurants is rarely done by monks because of the unhelpful influences residing in the food. Vivekananda once said no one can attain who eats there all the time

(551-8) To the Indian it seems filthy to pet the cat or to lie in our own bathwater. If Occidental man were more discriminating in the influences he permitted to reach his consciousness, he might reduce his scattered condition.

Ramakrishna suffered from ill health all his life

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<sup>2062</sup> The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

<sup>2063</sup> PB himself inserted a comma by hand.

<sup>2064</sup> "force" was typed below the line and inserted with a caret by PB himself.

(551-9) Buddha's leave taking of this world: he quietly prepared his bed, lay down on it in the lion posture, resting on the right side, with one foot above the other. He comforted his followers and instructed a stranger as he died.

(551-10) Both express the divine will, but champion different aspects, emphases, furnishing richness, variety, balance.

(551-11) In the [Ramakrishna]<sup>2065</sup> Order you will not find hypocrisy, crooked reasoning, adjustment of the ideal or equivocation about the goal. It is honest.<sup>2066</sup>

552<sup>2067</sup>

A YANKEE & THE SWAMIS  
John Yale

## Ernest Wood: Zen Dictionary

553

ZEN DICTIONARY  
Ernest Wood

(553-1)<sup>2068</sup> The desire to avoid or escape is regarded, by old Hindu yoga, as just as binding as the desire to possess and hold; Hence it advocates the giving up of planning for self.

(553-2) 'I' was forgotten, though not absent, in the buddhic moment, but now in the description the relating of it to I or anything else destroys the vision.

(553-3) At first Chanists<sup>2069</sup> were isolated men whose idea was to lead a life in harmony with everything in Nature, meditating tranquilly. They had no temples but had followers. Even now there are many isolated and independent Chan Masters.

(553-4) Various kinds of circles drawn in the air on the ground became frequent in the Japanese<sup>2070</sup> Zen schools, to indicate the contents of enlightenment. Here are 7: represents Absolute, also Void. means the Relative, always present in existence. The

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<sup>2065</sup> PB himself inserted "Ramakrishna" by hand.

<sup>2066</sup> PB himself inserted period by hand.

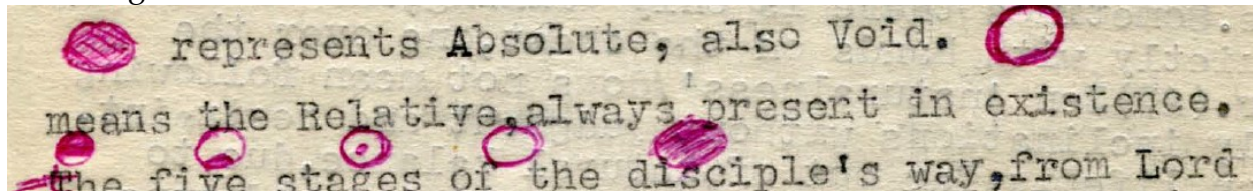
<sup>2067</sup> Blank page

<sup>2068</sup> These paras are numbered 11 to 23; they are not consecutive with the previous page, but follow the paras on page 390.

<sup>2069</sup> "Zennists" —TJS '15

<sup>2070</sup> "Jap" in the original.

five stages of the disciple's way, from Lord looking down on the servant to servant becoming all Lord in unification



(553-5) Sufi story of disciple who wanted to know what became of a man at unification with God. "Does he still go on?" Teacher replies: "Did I not say that God goes on?"

(553-6) Self-nature is a void as far anything known by mind, or thinkable, is concerned. But the void must not be thought of as empty space. Self (essential)-nature is not of body-nature or mind-nature or anything known by them.

(553-7) From the very beginning of discipleship the Sutras are wholly unnecessary. To free oneself from bondage of mind and body alike is the only thing required.

(553-8) Samachitta, equanimity, means the man who has it is not troubled in mind no matter what comes. He is conscious of his own true Buddha nature along with all the other things. It is also Vajra – the hardness of the diamond and the power of the thunder-bolt.

(553-9) The Zenist has confidence in the cosmos – that it is not chaos, that the ethic and spirituality-of man are not accidental but express his touch with laws of Nature.

(553-10) Fa-yen approved the method of cancellation of thought by thought. It lent itself naturally to a missing of the point, which Hogen aimed at averting by his method of repetition.

(553-11) Put an end to the flow of thoughts and images.

(553-12) Calmness is the lamp, insight is the light, said Huineng; merely sitting motionless, or even in introspection, is not dhyana proper.

(553-13) When Prajna

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<sup>2071</sup> Handwritten notes at top of page read: "(470)" by hand.

(continued from the previous page) exceed each other, there or Dhyana will be erroneous views, but when they are equal there will be seeing into the Buddha-Nature,<sup>2072</sup> and there is then Liberation.

(554-1)<sup>2073</sup> Enlightenment automatically cancels the desires which cause rebirth and so bring the process to an end.

(554-2) There is in both East and West much so-called meditation which is nothing but poisoning the mind on a concept or on an object; so it is necessary to state that Zen med is a strenuous task of consciousness, whether a periodical effort or a constant background to other activities.

(554-3) In some Zen monasteries the running exercise is done after an hour's meditation. Monks run rapidly round the hall in a circle, keeping heads up and eyes to front. Then they stand quite still and sit down again to meditate. Sometimes there is only walking, and then they go quietly with hands on the chest, one over the other.

(554-4) Zen 'naturalness' does not mean following bodily inclinations without judgment and restraint. Modern life is far out of natural balance, due to indoctrination, especially by advertising and sensationalism, which promote excessive sex. "Be natural" does not mean "do what you feel like at the moment obeying impulses and desires" but think, discover the whole of your nature. There is no suggestion of indulgence or yielding to perverted promptings from others or from outgrown impulses.

(554-5) 'Prajna' means 'transcendent wisdom' in sense of non-dual awareness, not in sense of a world beyond the ordinary one.

(554-6) Everything is what it is and where it is because of everything else – and itself.

(554-7) From standpoint of a half, one is a two, etc. There is thus no uniqueness in the number one, which originated from our (illusory) perception of separate objects. So the absolute is not to be designated by any # not even 'one.' Nirvana cannot be designated as the One in contrast with the Many.

(554-7) "Looking into the true nature' in Zen means looking without self, without bias, without a point of view; having no idea of satori, not describing it in mental terms even when you have realised it.

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<sup>2072</sup> PB himself inserted a comma by hand.

<sup>2073</sup> The paras on this page are numbered 24 through 34, making them consecutive with the previous page.

(554-8) Nirvana has no qualities conceivable by the mind, no comparison with anything thinkable. It cannot be thought about, or known by or through the senses. Nor is it known by any sort of 'I and it' relation.

(554-9) Transmigration as an animal may be allegorical, really meaning that there are pig-like men etc. since there are plenty such to be seen in human bodies

(554-10) Rebirth was rejected from the Church at Council of Alexandria<sup>2074</sup> 550 A.D. at which one-third<sup>2075</sup> of the Bishop voted for the doctrine and two-thirds<sup>2076</sup> against it.

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ZEN DICTIONARY

Ernest Wood<sup>2077</sup>

(555-1)<sup>2078</sup> Saijo Zen is the continuation of Mahayana meditation after satori has been to some extent experienced. In this there is no aim or purpose but 'just sitting.' There is complete absence of striving yet i-evolving (a) alertness of reaching out (b) relaxed from haste (c) steadiness like a rock (d) undistracted senses

(555-2) The prefix 'a' in Sanskrit is not merely a negative but a contrast. Jnana means knowledge, ajnana means error, not mere absence of knowledge.

(555-3) Prajna is consciousness of pure con itself, as such, without objects either mental or bodily.

(555-4) Satori is finding something quite new which is life-illuminating. An intuition may indicate it, casting illumination into the mind for an instant, but is lost in the process of being noticed

(555-5) Zenists do not wait for satori to come but have their own special meditation leading to it.

(555-6) Zen maintains that everything that occurs is worthy of attention. Poise means that we stop the mental running about. If we believe that what is contained in the

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<sup>2074</sup> This was actually the Council of Constantinople: – TJS '15

<sup>2075</sup> PB himself inserted hyphen by hand

<sup>2076</sup> PB himself inserted hyphen by hand.

<sup>2077</sup> Handwritten notes at top of page read: "(471)" by hand.

<sup>2078</sup> The paras on this page are numbered 35 through 44, making them consecutive with the previous page.

present experience of drink tea is supremely valuable, there will be release from mental feverishness. This poise can be present with all activities of body and mind at all times. It awaits us. It is Zen.

(555-7) One's own nature is not the same as that of anything known to the mind, and can't be expressed in mind terms. Self-knowing cannot even be seeing in the sense of one thing seeing another. As Drig Drishya Viveka expresses it, the seen cannot be the seer

(555-8) Babies are conscious of self without any thought or definition of self. That knowledge is ours throughout life. To characterise that knowing as the knowing of an object is to make the error known as adhyasa, the ascription to a thing of some quality or character previously seen elsewhere. This {is}<sup>2079</sup> what the mind does when it demands a definition. We never look without tainting, though we know ourselves all the time. To reach purity of self-knowing is Zen aim, to look directly at I. This kind of intuition means nothing coming from anywhere or anything or anyone else

(555-9) Lights and flowers are arranged in front of Buddha's image, and the teacher makes his bow before it before beginning his discourse, then sits on a high chair facing it at the back of the room. Students fold their books in cloth before putting them on the floor, out of reverence for them.

(555-10) 'Muni'<sup>2080</sup> really refers to one who knows that which cannot be spoken.

556<sup>2081</sup>

ZEN DICTIONARY  
Ernest Wood

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ZEN DICTIONARY  
Ernest Wood<sup>2082</sup>

(557-1)<sup>2083</sup> Sudden enlightenment doctrine claims it is reached by no-thought, one must not think of what is aimed at, i.e. nirvana, as that brings up one's old conceptions and so prevents attainment. In ordinary life one has in vain puzzled over the meaning of

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<sup>2079</sup> added by me. — TJS '15

<sup>2080</sup> PB himself inserted single quotes by hand

<sup>2081</sup> Blank Page

<sup>2082</sup> Handwritten notes at top of page read: "(473)" by hand.

<sup>2083</sup> The paras on this page are numbered 45 through 57, making them consecutive with the previous page.

something, but suddenly understanding comes when one is not thinking of it.

(557-2) Reason works with old and calcified facts, welcome with loving warmth newness of life.

(557-3) Hearing of the truth must be ardent, and is followed by thinking it over (meditating) and still further, contemplating it

(557-4) It is not merely discovery of another part of oneself unknown before but of That which has no parts

(557-5) It was a device to shock or startle the monks out of their mentalising, or out of their acceptance of their previous notions. This<sup>2084</sup> [warning]<sup>2085</sup> stick was originally a flywhisk and is used during group meditation to bring to order any who doze or sit crooked. They are expected to bow politely and mend their ways.

(557-6) Hridaya does not mean the organ but the general region of the chest interior as the seat of good feelings

(557-7) The stage of oneness with spiritual reality shows itself in ordinary life when he no longer plans for his own separate self and only proceeds with thinking or acting when there is a 'call.'<sup>2086</sup>

(557-8) The yogi is not to theorise or be taught beforehand what he is going to experience in satori. It is not an object [of meditation]<sup>2087</sup> aimed at, not even a subjective object, but a new experience

(557-9) Not severe austerity is implied but as much of it as required to establish health - in body emotions mind, so as to leave him undiverted from his purpose even while conscious of nagging disturbances, whether these be from material objects, other people or one's own past, or from opinions and ideas.

(557-9) Tathata (suchness) says in effect "That is what II<sup>2088</sup> is" It means 'quite different

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<sup>2084</sup> This sentence originally followed the end of para 557-7 – see note below.

<sup>2085</sup> "warning" was typed below the line and inserted with a caret by PB himself.

<sup>2086</sup> The second sentence in 557-5 originally occurs here with the note "49 cont." (557-5 was originally numbered 49)

<sup>2087</sup> "of meditation" was typed below the line and inserted with a caret by PB himself.

<sup>2088</sup> PB himself inserted underline by hand.

from anything else' just as Jehovah [described himself as 'I am what I am,' implying]<sup>2089</sup> 'not what something else is.'<sup>2090</sup> Our real self-nature is not what is seen by the mind. This 'suchness' raises Zen illumination beyond mere mysticism, which refers to what one sees 'with the eyes closed' and even without the eyes of the mind.

(557-10) Theravada is regarded as intended for weaker brethren not up to Zen effort

(557-11) Through complete emptiness concerning the subjective as well as the objective, Hsuan-chien maintained that enlightenment can be gained from ordinary things

(557-12) Zenist does not avoid the

558<sup>2091</sup>  
ZEN DICTIONARY  
Ernest Wood

559  
ZEN DICTIONARY  
Ernest Wood<sup>2092</sup>

(continued from the previous page) three worlds but does not let them bind him.

(559-1)<sup>2093</sup> The principle of No-thought, No-mind, Idealessness, allows a mind free from attachment, 'sticking no-where,' and is related to Emptiness.

(559-2) The Sage's consciousness consists of three ingredients: body mind and satori.

(559-3) Za-zen prescribes eyes only slightly open, sitting for a long time,.

(559-4) Zen results are attainable by eliminating the self-image., or recognising it as false.

(559-5) Dhyana is defined by Patanjali as a continued flow of ideation. but by Zen as going beyond thought into the poise-called samadhi (contemplation)

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<sup>2089</sup> "described himself as 'I am what I am'" was typed above the line and inserted with a caret by PB himself.

<sup>2090</sup> PB himself inserted the period by hand.

<sup>2091</sup> Blank page

<sup>2092</sup> Handwritten notes at top of page read: "(475)" by hand.

<sup>2093</sup> The paras on this page are numbered 58 through 62, making them consecutive with the previous page. This followed by paras 1 through 9 in section 2

## Swami Nikhilananda: The Upanishads

(559-6) History does not prove that humanity as a whole and in all respects is on the road to elimination of evil, ignorance and misery. According to Hindu view the relative world is supported by twin pillars of good and evil, pain and pleasure, and other pairs of opposites. The sum total of happiness and unhappiness does not change. Evil shifts from one place to another. World movements do not reveal progress, but simply change. The world will always remain imperfect. Perfection is to be sought elsewhere – outside the time-space continuum.

(559-7) The question of improving the world is meaningless to the knowers of God or Self.

(559-8) The pairs of opposites will always exist in the dual world. All values here are impermanent. The sum total of human happiness and suffering remains constant. Hence moral laws have only an instrumental, not an intrinsic value.

(559-9) Mind is directly realised only as it exists in 'me'; and it is this same Awareness that is conscious of the three states as objects, when It contemplate their appearance and disappearance.

(559-10) In deep sleep desires are overpowered by the light of Brahman dwelling in the heart.

(559-11) In the absence of stimulation the impressions cannot remanifest themselves. The mind and senses are withdrawn into the heart

(559-12) Analysis of deep sleep, in coordination with experiences of dream and waking, leads seeker to know Ultimate Reality. He then realises everything is Pure Consciousness, Mind.

(559-13) When a man is tired of the experiences of waking and dreaming, he goes into deep sleep. He acts like a hawk which, when tired, folds its wings and makes for its nest.

(559-14) Deep sleep is characterised by absence of consciousness of pairs of opposites, and desires, and is accompanied by bliss. It is not an unconscious state; if there were a break in consciousness, we would not

(continued from the previous page) remember preceding experiences; also there would have to be another consciousness to witness the mutability. leading to the logical fallacy of infinite regress The self remains the unchanging knower of knowing, seeing, etc. But deep sleep is not the same as atman-knowing as it is covered by a fine layer of ignorance But its absence of duality (subject and object polarity) is the reason for its happiness. Of such a joy, husband and wife get a taste when they become one in loving embrace.

(561-1)<sup>2096</sup> Brihadaranyaka:<sup>2097</sup> "You cannot see the seer of seeing, think of the thinker of thinking, know the knower of knowing. This is your Self."

(561-2) Brihadaranyaka: "A brahmin should try to live on that strength which comes of scholarship. After he is done with that, he becomes meditative, and after he is done with both meditateness and non-meditateness, he becomes a knower of Brahman."

(561-3) Both sections of Veda, the religious and philosophical, are necessary. Through forms of worship his heart becomes purified; he is then qualified to follow philosophy and acquire Brahman Knowledge. The first is an indirect help, through the latter direct experience is attained.

(561-4) Although Brahman projects universe, It does not give up Its nature. Even while projecting the mirage the desert does not give up its nature

(561-5) Scripture teaches according to existing circumstances; they do not teach a man, as soon as he is born the non-duality. But afterwards, when he has understood the evils and limitations of action and wishes to attain aloofness he is taught to realise Brahman

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<sup>2094</sup> Blank Page

<sup>2095</sup> Handwritten notes at top of page read: "(477)" by hand.

<sup>2096</sup> The paras on this page are numbered 10 through 18, making them consecutive with the previous page; the last para on this page is numbered 1, and is connected to page 559; this group also continues on page 565.

<sup>2097</sup> "Brihad" in the original.

(561-6) The most effective meditation is associated with OM

(561-7) Brihad: "Meditate on Brahman as Lightning. Who so knows this scatters the evils (ranged against him) as lightening scatters darkness.

(561-8) The Vedic thinkers accept man as he is and help him towards higher evolution. The sex act is regarded as a religious one. If performed keeping this in mind it does not debase a person, if the householder cultivates the proper attitude toward it, i.e. the spirit of a religious ritual. But if performed to satisfy carnal desire only, "he<sup>2098</sup> turns over to the woman his own good deeds (merit)" says Brihad.

(561-9) The nature of  
[(cont over)]<sup>2099</sup>

## **Ernest Wood: Yoga Dictionary**

(561-10)<sup>2100</sup> It is very important to realise that the high yoga achievements are attained WITHOUT KNOWING HOW. The 'how' is for the smaller and preparatory matters. This is analogous to the way in which a child learns to walk without knowing how.  
[(cont +3)]<sup>2101</sup>

## **Swami Nikhilananda: The Upanishads**

562<sup>2102</sup>  
THE UPANISHADS  
Swami Nikhilananda

563  
THE UPANISHADS  
Swami Nikhilananda<sup>2103</sup>

(563-1)<sup>2104</sup> the mind cannot be known by the mind itself. The mind which seeks to know the mind is only a mental state (vritti).

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<sup>2098</sup> The original editor inserted double quotes by hand

<sup>2099</sup> The original editor inserted "(cont over)" by hand. This para continues on page 563.

<sup>2100</sup> Continued on page 565.

<sup>2101</sup> Handwritten notes at bottom of page read: "(cont +3)"

<sup>2102</sup> Blank Page

<sup>2103</sup> Handwritten notes at top of page read: "(479)" by hand.

<sup>2104</sup> The paras on this page are numbered 19 through 21 and 1, making them consecutive with the Nikhilananda paras on the previous page.

(563-1) Through contemplation of the last sheath, Bliss, the aspirant ultimately realises Pure Brahman. The example is luminous ray of a gem, which is mistaken for the gem itself, but by following which one ultimately reaches the gem itself.

(563-2) Taittiriya Upanishad: "Bhrigu, the son of Varuna approached his father and said, "Teach me about Brahman" Bhrigu became a celebrated sage, mentioned in the Vedas

(563-3) Shankara writes: "The purpose of meditation is to procure a support for the mind approved by scripture, and make uniform states of mind flow towards it in such a way that they will not be interrupted by any idea foreign to them. This kind of meditation helps to purify mind (by suppressing rajas and tamas), reveal the true nature of objects and can easily be practised on account of being based upon external supports, The tendency to action is strong in a man; it is extremely difficult to renounce it and dedicate mind to meditation (on non-duality). Therefore at the outset Upanishads deal only with ritualistic meditations

## **William Seabrook: Witchcraft**

(563-4) "Om mane padme hum"<sup>2105</sup> is sung repeatedly in a chanting monotone, like the beating of drums in a forest. If kept up long enough, it induces a state of ecstasy.

(563-5) West African native esotericism teaches that fate is fan shaped, that all possible future events already exist but may be to some degree controlled. Though written, it projects itself into the future not as a straight line but fan shaped, in a myriad alternate paths, multiplying to infinity. Thus, if I walk in an unknown forest, in all directions destiny awaits me, inevitable in each but alternate, depending on the path I take. In one path I will pluck refreshing fruit from a tree, in another a panther waits to leap on me which, if taking a side path, I shall kill instead; in another there is a spring of good water; in another an elephant trap into which I will fall and be impaled on the stakes; in another a friendly camp where I shall be well treated. All these things are spread out fan-shaped in the future. No process of logic or reason can disclose whether it is better to turn right or left. And since we are continually moving in some path or other from womb to grave, since even stopping to stand still is also a form of moving, no tiniest choice in the most trivial matter, no event, however itself trivial, is without its potentiality to change one's future life. Therefore the negro primitive there consults fetishes and devises charms to protect him in the labyrinth. We whites also recognise that despite all our processes of logical foresight we also walk in this blind labyrinth, not knowing where any path will lead. Seemingly pointless

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<sup>2105</sup> "Oom mana Padma oom" in the original.

(continued from the previous page) hazards or decisions change our lives. In the fan-shaped labyrinth of life, where neither logic nor consciously-directed will seems adequate, the savage seeks supernatural guidance as the Christian seeks it in prayer. But whereas we regard all such blind sequences as unpredictable and therefore uncontrollable, the West African witch doctor believes they form a pattern which can be to some degree deciphered.

(564-1)<sup>2106</sup> The Mevlevi<sup>2107</sup> dervishes are the most cultured mystical sect of Islam; they whirl until dizzy. The civilised mystical mandarin sits cross-legged, bends his head down over his belly, and stares at his own navel. If The adept of the 'I Ching'<sup>2108</sup> kneels, motionless, for hours, keeping mind open and empty, staring fixedly, and ends by having a revelation.

(564-2) Upton Sinclair's wife's concept was identical with that of the Sufi and Mevlevi mystics I knew. \*"The first thing is undivided attention" she writes, "not at all what we usually mean by concentrating which is a complicated process of dividing attention, giving it to one detail after another, judging, balancing, making decisions. The kind I mean is on one object, one thought, and holding it there steadily. It is not thinking: you have to inhibit the impulse to think things about the object, to examine or appraise it, or to allow memory-trains to attach themselves to it...Pain is tension and can be inhibited by autosuggestion. Drop your body as a dead weight from consciousness. Make mind a blank. It is mind which holds the body tense. To make it a blank it is necessary to let go of body"<sup>2109</sup>

## Ernest Wood: Yoga Dictionary

(565-1)<sup>2111</sup> Our consciousness does not know itself but only its reflection in the duality of

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<sup>2106</sup> The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

<sup>2107</sup> "Melewi" in the original.

<sup>2108</sup> "Yi King" in the original.

<sup>2109</sup> Handwritten notes at bottom of page read: "(480)"

<sup>2110</sup> Handwritten note at top of page reads: "(481)"

matter and mind

(565-2) The term “Adwaita” means “That to which there is no second.

(565-3) The usual course is to place consciousness in the heart centre and find or picture there an ideal divine Form

(565-4) Yogis of all people must not be ruled by time. Hence they are advised, when embarking on a meditative undertaking to call to mind the Endlessness, to have infinite patience or perseverance, and keep to the self-imposed task until it is done, They can have as much time as they want for it.

(565-5) Patanjali’s 5th Abstinence ‘Non-greed’ means taking only the proper measure of all things – food or friendship etc. Pain lies at both extremes of the middle way. This is not the same as Contentment though it involves non-dependence on things and a willingness to let go

(565-6) Sitting posture for meditation requires hands to rest anywhere on thighs, according to length, abdomen drawn in, shoulders brought back, neck and head brought into line by imagining a pull or lift from above. One should sit up, not down, but stiffly in relaxed balance.

(565-7) Hatha yoga postures are not meant to be held for a long time, as are the meditation ones, but are done as exercises, in some cases only for a few seconds.

(565-8) Bhagavad Gita says having made higher mind atma-seated,<sup>2112</sup> do not think upon anything. Lead it back into atma if it wanders Then it easily absorbs happiness of contact with Brahman

(565-9) To have Darshana means to have a look at.

(565-10) How to Relax Face (Gurdjieff says this is very important): Lean forward, letting head loll down. Relax whole face, giving sharp little shakes from side to side, head hanging loosely Then sit up straight, stretch neck upwards in various directions, finally settle it in a balanced position on neck Practise this at any odd moment The face will relax into its own balanced musculature, without tension, until it becomes habitual.

(565-11) Healing is done during sleep by the etheric double, for then there is little

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<sup>2111</sup> The paras on this page are numbered 2-14; they are not consecutive with the previous page, but follow the paras on page 561.

<sup>2112</sup> I added the hyphen for grammatical clarity (as it were) – TJS ‘16

disturbance of it by personal thoughts and desires As its harmony with the physical body increases the, the pranas flow freely, health results.

(565-12) Illusion is the idea of anything existing in its own right, without God; if God is not seen nothing is correctly seen.

(565-13) JAPA<sup>2113</sup> is repetition

566<sup>2114</sup>  
YOGA DICTIONARY  
Ernest Wood

567  
YOGA DICTIONARY  
Ernest Wood<sup>2115</sup>

(continued from the previous page) of an emotion or idea, assisted by a word, for covering-up undesired feeling or thought. It may be loud, so soft, or mental; last is considered best. People repeat “Ram, Ram” when in trouble, to remember that the deity has the universe well in hand, so they may give up their distress. MANTRA is a form of speech affecting mind, emotions, body or even things. It is based on belief that motions is accompanied by sound, that the spoken word is creative since an idea precedes it and that suitable sentences of power carry an influence

(567-1)<sup>2116</sup> In jnanayoga it is seen in the end that there is only knowing. There is no being not of the nature of knowing who knows. Also the known is the knower

(567-2) Uddiyana; Pressing the intestines up and toward spine is a mudra (physical practice) beneficial to retention of youthfulness. Breathe deeply while holding the up position, accompanied by conscious expansion of muscles concerned

(567-3) AUM is sounded without parting lips, so whole word sounds like ‘home’ without.

(567-4) Samatva:<sup>2117</sup> Evenness of mind is related to teaching to receive in same spirit all

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<sup>2113</sup> The original editor inserted underline by hand

<sup>2114</sup> Blank Page

<sup>2115</sup> Handwritten notes at top of page read: “(483)” by hand.

<sup>2116</sup> The paras on this page are numbered 15 through 25, making them consecutive with the previous page.

<sup>2117</sup> “Samatwa” in the original.

varieties of experience. Feelings of discontent and antagonism are then absent. One can then see the good or use of everything and obtain the best that everything has to give

(567-5) Experience of the not-self can never inform us about the self, because it exists 'for the sake of another,' being created and destroyed, while the self exists for itself.

(567-6) The meditation procedure to 'gaze between the eyebrows' means gaze forward, relaxed, not focussed.

(567-7) One must always be on guard when something unusual or extreme occurs.

(567-8) In Sufism there are 70 stations to be passed through by one's own endeavours, then 10 states to be received from God, these not being in the power of human nature to produce for itself. In the end, the constant remembrance (dhikr) of God will lead to union with Him, in which there will be the passing away of human qualities (fana).

(567-9) In Suk-asana a long scarf may be passed round small of back and tied round knees to support their weight This permits them to be considerably raised up and is more comfortable for those who can't sit cross legged. Hands then rest in the valley between knees.

(567-10) He who renounces the world gives up both possessions and activities.

(567-11) Vichara is very serious and long continued thinking.

568<sup>2118</sup>

YOGA DICTIONARY  
Ernest Wood

## **P. D. Ouspensky: In Search of the Miraculous**

569

IN SEARCH OF THE MIRACULOUS  
P.D. Ouspensky

(569-1)<sup>2119</sup> Gurdjieff said: This new knowledge and understanding will come through the emotional, and not intellectual, centre (b) Possibilities for everything exist only for a definite time, a definite term. (c) Personality has its own interests and tastes, which

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<sup>2118</sup> Blank Page

<sup>2119</sup> The para on this page is numbered 1; it is not consecutive with the previous page. This continues on page 571 and 572 as paras 2 & 3 (but the sub-para alphabetical numbering is continuous throughout these pages). Then the section concludes on page 570,

have nothing in common with those of Essence. Here the struggle begins. (d) Cosmic forces have created the state of affairs and control them by 48 laws. The possibility of changing the state of affairs exists for oneself, for one's own position in relation to the laws, but the latter cannot be changed. (e) Sex abstinence is necessary for transmutation in certain cases only, for certain types of people. But for others it is not at all necessary (f) Christian forms of worship were taken from Egypt, both the historic and the prehistoric Egypt. (g) Kundalini can be in anything, not only in sex It is the force which keeps men hypnotised into their present state, the power of fantasy taking the place of reality. As soon as a man awakens for a moment, it acts with tenfold energy and he falls asleep again (h) The number of possibilities of the earth and humanity is never infinite. (i) A stand still means that a process has become balanced. The appearance of one quality evokes an opposite one The process can be changed and set on a new path only at certain cross roads; in between them nothing can be done It continues according to mechanical laws. Even if people taking part in this process fore see the inevitable destruction of everything, they will be unable to do anything except at crossroads, called in law of octaves the intervals mif-fa and si-do. (j) One man invents a theory and another invents a contradictory theory. All theories are fantastic because they do not take into account the subordinate part of humanity in the world process. Instead they put man in the centre of everything. (k) All these theories for general welfare and equality are unrealisable. Everything in nature has its purpose To destroy inequality would destroy possibility of evolution To destroy suffering would destroy perceptions for which man exists and also the force which alone can change the situation besides there is a conscious force which fights against evolution. Life here is governed by those<sup>2120</sup>

570

IN SEARCH OF THE MIRACULOUS  
P.D. Ouspensky

(570-1)<sup>2121</sup> end felt and been disappointed in many things beforehand. (y) Astrology deals only with one part of man, his essence it does not deal with personality with acquired qualities (z) When people try to do breathing exercises by themselves from books, the disorganisation of bodily functions is almost inevitable So-called yogi breathing without proper instruction represents a great danger.

(570-2) Ouspensky: As the result of friction between certain members of our small group, Gurdjieff announced he was dispersing the group and stopping al work...My confidence in him began to waver from this moment. There began in me a separation

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<sup>2120</sup> The paras on this page continue on page 571.

<sup>2121</sup> The paras on this page are numbered 2 through 5; they are not consecutive with the previous page, but follow the paras on page 572.

between Gurdjieff<sup>2122</sup> and his ideas. I had no doubts about them I valued them and realise their significance. But I strongly doubted that it was possible for me to continue to work under Gurdjieff

(570-2) I acquired a strange confidence that if something terrible happened to me it would be not I who would meet it, not this ordinary I, but another I within we would be equal to the occasion The change to this new I did not take place at once This is not confidence in the unimportant insignificant self It is the result of the work on myself

(570-3) We went to the Mehlevi dervishes in Constantinople and Gurdjieff explained that their whirling was an exercise for the brain based on counting

(570-4) At the Prieure there was obligatory work for everyone in the house which required great strenuousness owing to the imposed condition of speed of working.

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## IN SEARCH OF THE MIRACULOUS

P.D. Ouspensky<sup>2123</sup>

(571-1)<sup>2124</sup> who are least conscious and most asleep, vulgar and stupid Can aspirations towards unity be observed in life? We see only new divisions and misunderstandings, new hostility. Nothing points to evolution proceeding

(571-2) The highest developed people cannot perform actions opposed to their understanding or have an understanding which is not expressed by actions. (m) Esoteric schools are hard to find in the East because they exist in the guise of ordinary monasteries and temples. Tibetan monasteries are usually built in 4 concentric circles or courts divided by high walls Indian temples, especially South Indian, are built on the same plan but in the form of squares, one contained within the other. Worshippers have access to the first outer court, but only certain castes have access to the second court. The third court is for temple personnel only. The 4th is for priests and Brahmins. Out of dozens of monasteries only one is a school So you cannot distinguish an esoteric from an ordinary temple (n) Initiatory rites, of an outward kind, relate to the psychology of an imitation way In reality only self-initiation exists. No system or school whatever can do for a man the work he must do himself. His inner growth depends entirely on that.

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<sup>2122</sup> Gurdjieff is abbreviated as "G" often on this page; I've reinstered his full name where needed – TJS '16

<sup>2123</sup> Handwritten note at top of page reads: "(487)" and "(p2)."

<sup>2124</sup> The paras on this page are numbered 2 and 3; they are not consecutive with the previous page, but follow the paras on page 569.

(571-2) There is an entire absence of will in the historic events taking place. Some things might appear dependent on somebody's will but this is illusion. Everything happens, no one does anything, there is a mechanicalness of events, nobody can avert them or direct them Everything goes in the only way it can go. We could do nothing to help and our inner group work would become impossible. Some were in the grip of the customary illusion that everything happens for the best. Events are against us, I said, It is not possible to do anything esoteric in the midst of this mass madness. There was the endless lying of European politics; the general crisis was the result of this lying.

Gurdjieff said: (o)<sup>2125</sup> It should come as a result of [all]<sup>2126</sup> your efforts—this feeling your 'I' differently. (p) Schools are imperative Man is much too-lazy He spares himself, is afraid of doing the unpleasant. Only super-efforts in work count, only school discipline, obedience to a teach count Man is insincere with himself, perpetually tells lies to himself, he needs supervision, definite rules All this he cannot do by himself but

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## IN SEARCH OF THE MIRACULOUS

P.D. Ouspensky<sup>2127</sup>

(continued from the previous page) in a school work on himself is properly organised. (q) The development of the spiritual nature without interference of the body is possible only in the case of an ideal functioning of the body. And who is able to say his body is so? The attainment of spiritual perfection without hindrance by the body never occurs. It interferes by its wrong functioning, its attachment to habits and so on. (r) Unnecessary muscular tension eats up energy enormously To obtain control over this tension Gurdjieff showed us certain postures, among them he kneeled down, sat on his heels, feet close together, raised his arms to shoulder level. Then he slowly bent backwards and lay on ground while legs, bent at knees, remained pressed beneath him. After a time he raised himself just as slowly, with outstretched arms. Gurdjieff explained that all bodily muscular relaxations should begin the muscles of the face; this was a new idea to us. (s) A man is unable to change his thinking and feeling until he has changed his [habitual movements and habitual postures.]<sup>2128</sup> Otherwise they interfere with the new course of thought by attaching it to old habit-associations. For they are automatic, not voluntary All are in constant interaction. If a man takes a posture which, with him, corresponds to feelings of sadness, then within a short time he

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<sup>2125</sup> PB himself inserted this "(o)" suggesting that it is a continuation of the previous para.

<sup>2126</sup> PB himself inserted "all" by hand.

<sup>2127</sup> Handwritten notes at top of page read: "(488)" and "(p3)"

<sup>2128</sup> The original editor moved "movements and postures habitual" to "habitual movements and habitual postures" by hand.

will feel this. Other moods, e.g. calm, can be created by an intentional change of posture. (t) Exercise to overcome automatism of the thought feeling and moving centres: At a word from teacher pupils have to arrest their movements at once, no matter what they are doing, and remain quite still in the posture in which the signal has caught them. Eyes, facial expression, muscle tensions must also remain as 'caught' This exercise<sup>2129</sup> enables him to study himself, to look at himself from new view point, to observe himself, to remember himself. This "Stop" exercise had an immense influence on us, our work an understanding. People now made no careless movements. (u) The mass of people are going nowhere and so for them there are no sins. Sins exist only for those on the Way, it is what stops them when they have decided to move, what helps them deceive themselves, what puts them to sleep (v) The educated European sees nothing, understands nothing of religious possibility. For him it is stupidity and superstition. (w) The thinking process can be unknown to the man himself, it is not necessary for him to understand, but at least he must have thought<sup>2130</sup>

## C. R. Jain: Confluence of Opposites

573

CONFLUENCE OF OPPOSITES

C.R. Jain<sup>2131</sup>

(573-1)<sup>2132</sup> The following psychological changes occur in the mind which result in the acquisition of<sup>2133</sup> Right Faith: – (a) a general loosening or weakening of the forces of karma (b) clarity of intellect, (c) the development of a scientific turn of mind that will listen to and retain the teaching of truth. (d) a general subsiding or quiescence of powerful emotions and (e) meditation or reflection of the true nature of the soul.

It is with the acquisition of these five auspicious psychological changes described in our previous paragraph that the doctrine of grace is associated, for they cannot be acquired by study or argument or instruction. They are themselves necessary for the serenity of disposition and clarity of mind without which truth cannot be distinguished from untruth or be acceptable \_\_\_\_\_<sup>2134</sup> to the soul. How, then, can they be acquired? By grace and grace alone; that is to say by the soul itself becoming invested by the element of grace. The grace of anyone else will not do; every soul must manifest that most auspicious of the divine attributes in its own being. And the only way for the

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<sup>2129</sup> "ex" in the original; I have replaced all these abbreviations with "exercise" –TJS '16

<sup>2130</sup> The paras on this page continue on page 570.

<sup>2131</sup> Handwritten note at top of page reads: "(489)"

<sup>2132</sup> The paras on this page are unnumbered.

<sup>2133</sup> PB himself inserted underline by hand

<sup>2134</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. "comp" is written upside down in the space left by the typist, but I don't think it has anything to do with the blank at all! –TJS '16

acquisition of grace is the practising of the divine virtues of forgiveness and mercy.

The doctrine of grace, thus, itself teaches a very different thing from what it is supposed to. As for the idea of absorption in God, that is clearly a mystic teaching implying no more than the acquisition of the status and divinity of Godhood. For there can be no merger of two or more real entities into one another by any possibility. The analogy of the absorption of a drop of water in the sea is beside the point, and actually proves the opposite of that which it is intended to prove, since the sea is but a collection of drops, so that the additional drop only goes to increase the number of those already there.

Some say that it is the vision of Ishvara which they seek. These are also mystics, who have taken the metaphorical expression of their predecessors in a literal sense. For the vision or contact of another cannot possibly afford anything more than a passing sensation which is as different from true happiness as chalk from cheese. As a matter of fact, true joy is an attribute of the soul, and becomes an actuality of experience the moment one gives up the idea of extracting it from things outside his own self.

574<sup>2135</sup>

CONFLUENCE OF OPPOSITES

C.M. Jain

## Swami Vivekananda: Untitled (on Evil)

575

UNTITLED

Swami Vivekananda<sup>2136</sup>

(575-1)<sup>2137</sup> VIVEKANANDA: “Evil goes ever with good as its shadow. Every improvement is coupled with an equal degradation—the reason being that good and evil are not two things, but one, and the difference is only in manifestation—one of degree, not kind. Our lives depend upon the death of others—plants or animals or bacilli!

“The<sup>2138</sup> other great mistake we often make is that good is taken as an ever increasing item and evil as a diminishing one. From this is argued that evil being diminished every day, there will come a time when good alone will remain. The fallacy lies in the assumption of a false premise. If good is increasing, so is evil. My desires have been much more keen than those of the masses among my race. My joys have been much greater than theirs – but my miseries a million times more intense. The same condition that makes you feel the least touch of good makes you feel the least touch of evil too. The same nerves that carry sensations of pleasure carry sensations of

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<sup>2135</sup> Void Page

<sup>2136</sup> Handwritten notes at top of page read: “(491)” by hand.

<sup>2137</sup> The paras on this page are unnumbered.

<sup>2138</sup> PB himself inserted quotation marks by hand.

pain too, the same mind feels both. The progress of the world means more enjoyment and more misery too. This mixture of life and death, good and evil, knowledge and ignorance, is what is called maya – or one universal ignorance. You may go on for ever, inside maya’s net, seeking happiness – you will find much, and much evil too. To have good and no evil is childish nonsense. Two ways are left open – one, to give up all hope, take up the world as it is, and bear its pangs and pains in the hope of a crumb of happiness now and then. The other, to give up the search for pleasure, knowing it to be pain in another form, and seek truth; and those that dare to seek truth succeed in finding that truth is ever present – present in themselves. Then we also discover how that same truth is manifesting itself in both our relative error and knowledge. We find also that the same truth is bliss, which is manifesting itself as good and evil; and lastly we find that the same truth is real existence, manifesting itself as both life and death.

“Thus<sup>2139</sup> we realise that all these phenomena are but the reflections, bifurcated or manifolded, of the one existence – Truth – Bliss – Unity, my real Self and the reality of everything else. Then and then only, perhaps, is it possible to do good without evil. For the knower of Truth has got control of the material of which both good and evil are manufactured.”<sup>2140</sup>

576

UNTITLED

Swami Vivekananda<sup>2141</sup>

(continued from the previous page) [The]<sup>2142</sup> sum total of good and evil in the world remains ever the [same.]<sup>2143</sup>

## William Wordsworth: Prelude Book VI

577<sup>2144</sup>

PRELUDE

William Wordsworth

(577-1)<sup>2145</sup> Imagination – here the Power so called  
Through sad incompetence of human speech,

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<sup>2139</sup> PB himself inserted quotation marks by hand.

<sup>2140</sup> the page is cut off at this point.

<sup>2141</sup> Handwritten note at top of page reads: “(492)”

<sup>2142</sup> PB himself deleted “-sons having pain or pleasure.” from before “The” by hand.

<sup>2143</sup> PB himself inserted quotation marks and deleted “The yoke will be lifted from shoulder to shoulder by a new system – that is all” from after “same.” by hand.

<sup>2144</sup> Handwritten note at top of page reads: “(493)” by hand.

<sup>2145</sup> The paras on this page are unnumbered.

That awful Power rose from the mind's abyss  
 Like an unfathered vapour that enwraps,  
 At once, some lonely traveller. I was lost;  
 Halted without an effort to break through;  
 But to my conscious soul I now can say —  
 "I recognise thy glory:" in such strength  
 Of usurpation, when the light of sense  
 Goes out, but with a flash that has revealed  
 The invisible world, doth greatness make abode,  
 There harbours; whether we be young or old,  
 Our destiny, our being's heart and home,  
 Is with infinitude, and only there;  
 With hope it is, hope that can never die,  
 Effort, and expectation, and desire,  
 And something evermore about to be.  
 Under such banners militant, the soul  
 Seeks for no trophies, struggles for no spoils  
 That may attest her prowess, blest in thoughts  
 That are their own perfection and reward,  
 Strong in herself and in beatitude  
 That hides her, like the mighty flood of Nile  
 Poured from his fount of Abyssinian clouds  
 To fertilise the whole Egyptian plain.

— William Wordsworth, "The Prelude,"  
 Book VI, 11. 591-616.

578<sup>2146</sup>

PRELUDE

William Wordsworth

## George Adamski: Cosmic Science

579

COSMIC SCIENCE

George Adamski<sup>2147</sup>

(579-1)<sup>2148</sup> The tilt of the Earth will directly affect only a small portion of the planet, and not mean total destruction. It is a natural orderly change which occurs to all planetary

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<sup>2146</sup> Blank Page

<sup>2147</sup> Handwritten notes at top of page read: "(493)" by hand.

<sup>2148</sup> The paras on this page are numbered 1, and 1 and 2; they are not consecutive with the previous page.

bodies. Nature is constantly changing yet adhering to definite time cycles which cannot be altered by man. The tilt, bringing up rested fertile lands from beneath the seas to replace worn out ground is but fulfilling a cosmic time schedule. Were it not for these rest periods for depleted ground, no planet could continue to support life. A portion of land which in some long ago cycle was withdrawn from man's use will rise while other lands will again be covered with life-giving seas to be revitalised. This has happened countless times in the past.

### **Anonymous: The Cloud of Unknowing (Translated by Ira Progoff)**

(579-2) Considering that the mere remembrance of anything under God pressing against your will and awareness draws you farther from God than you would be if you were not there, any remembrance of a special saint will hold you back so much. Even though it may be good and holy, deliberately drawn to yourself with the aim of increasing devotion, it will nevertheless hinder more than it will help in this work. Certainly he who is seeing God will not be finally content with such remembrance.

(579-3) Have this aim expressed in one word of one syllable, such as GOD or LOVE, that suits your taste Clasp it in your heart so that it never leaves it no matter what may happen. This word shall be your shield and spear, in peace or in war. With it you shall strike down thought a of every kind and drive them beneath

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THE CLOUD OF UNKNOWING  
Anonymous (Translated by Ira Progoff)<sup>2149</sup>

(continued from the previous page) the cloud of forgetting.

(580-1)<sup>2150</sup> Whatever you think about is above you for a time and is between you and your God. And to the extent that anything is in your mind other than God, you are that much further from God. It is of little or no value in this work to think about the kindness of God and love Him for it; it is far better to think about his naked being and love Him for himself

(580-2) As long as the soul dwells in this mortal body the accuracy of our understanding in perceiving spiritual things, most particularly God, is mingled in some manner of

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<sup>2149</sup> Handwritten notes at top of page read: "(496)" by hand.

<sup>2150</sup> The paras on this page are numbered 3 through 8, making them consecutive with the previous page.

fantasy

(580-3) Of God himself no man can think. He may be well loved but not thought of, reached and held by love, but by thought never.

(580-4) To do this work does not require a long time as some men believe; it is the shortest work that man can imagine. In one little moment, as small as it may be, heaven may be won or lost.

(580-5) It would seriously hinder a man who was sitting in his meditations to turn his attention to his outward bodily works, whether they were those he had done or that he should do.

(580-6) When a simple thought of worldly things, as lust pride gluttony or wrath suddenly presses against your will and consciousness, if it is not immediately pressed down it reaches the weakness of your fleshly heart. It does this either in the form of delight or grief. Whoever fails to consider this first thought, or who considers it of little importance, will not avoid sin. Strive with the greatest effort to destroy the very first stirring of those [carnal]<sup>2151</sup> [things]<sup>2152</sup> or worldly attachments. Carelessness with regard to them should always be avoided by true disciples of perfection.

581

## THE CLOUD OF UNKNOWING

Anonymous (Translated by Ira Progoff)<sup>2153</sup>

(continued from the previous page) This work of beating constantly with longing love upon the cloud of unknowing which is between you and God is the work that destroys the root of sin. No matter how much you fast or inflict on your body every pain conceivable, the stirring and rising of sin would still be in you. It will bring you help, good, profit and grace but what it does is very little when compared with what may be accomplished by the blind stirring of love, which not only destroys the ground of sin but it brings additional virtues. All virtues are within it.

(581-1)<sup>2154</sup> Did Mary, the contemplative, come down into the depths of her sinful life and search in the foul sins, searching them out one by one with all their circumstances, sorrowing and weeping over each one? No. God in his grace had permitted her to know that she could never achieve in that way the clear forgiveness of sins. Instead she

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<sup>2151</sup> "carnal" was typed below the line and inserted with a caret by PB himself.

<sup>2152</sup> PB himself deleted ", attachments," from after "things" by hand.

<sup>2153</sup> Handwritten note at top of page reads: "(497)"

<sup>2154</sup> The paras on this page are numbered 9 to 15; they are consecutive with the previous page

very often deeply immersed in the sweet love of God head. She had hardly any remembrance of whether she had been a sinner or not.

(581-2) Do not think you can both love God (in meditation) and be busy at the same time with the necessities of physical life.

(581-3) God will stir other men in spirit to give us (contemplators retired from the world) the things that are necessary in this life, food and clothes and such things, without troubling you about it, or he will send sufficient strength and patience of spirit to bear your meed.

(581-4) Take care that your particular attention is directed more to the worthiness of God than to your own sinfulness.

(581-5) To those who are fully dedicated to God, who have undertaken the highest kind of life (which is to become a contemplative) and who have been made perfectly humble, no physical or spiritual thing shall be lacking. Why? Because they have in God in whom all plenty is Whoever has him needs nothing else.

(581-6) In this work (of contemplation) the perfect worker may not permit the memory of the holiest creature or man to commune with him. Seek simply nothing but God himself, love God perfectly beyond all other creatures for himself.

(581-7) When he does commune with, or pray for, his fellows he will not do so from the midst of the (contemplative) work, for he may not do that without great sin. But he will do so from the height of this work, as it is sometimes necessary when charity requires it. He will do the same for foe as for friend. He will sometimes do more for foe than for friend. In this work he is not free to distinguish who is his friend and who is his foe. I do not say that he shall not feel a more intimate affection for some persons; that is lawful.

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## THE CLOUD OF UNKNOWING

Anonymous (Translated by Ira Progoff)<sup>2155</sup>

(continued from the previous page) But I do say that in the actual time of doing this work (contemplation) all shall be equally close to him He shall love all clearly and purely for God.

(582-1)<sup>2156</sup> If we are in charity we will necessarily strain for the salvation of all mankind

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<sup>2155</sup> Handwritten notes at top of page read: "(498)" by hand.

without any special favouritism for one more than another.

(582-2) All the virtues are comprehended in this pressing of love.

(582-3) He who commits himself to this contemplative work has the difficult task of treading down the remembrance of all creatures, and in holding them down beneath the 'cloud of forgetting' This is the fundamental struggle; the other task, the stirring of love – that is the work of God himself. Go on with your work and I promise that he shall not fail in his. God will work sometimes all by himself, but that will not always be, nor for a long period at a time.

(582-3) Judge yourself but let other men alone. Beware lest you presume to take it upon yourself to criticise and condemn other men's faults without your having been cured in your own soul by the Holy Spirit.

(582-4) If you find that past acts constantly come into memory and between you and God, or that new thoughts of sin do so, step above them with a fervent stirring of love, cover them with a thick "cloud of forgetting" as though they never existed for you As of then as they come up, put them down. Behave as though you are not aware that they are pressing so strongly. Look over their shoulders for God enclosed in the 'cloud of unknowing.' If you do this, in a short time your labour will be greatly eased.

(582-5) Without grace no saint can conceive of seeking this inner work And yet there is no soul without it. It is not given as a reward for innocence nor withheld because of sin. Take care to beware of error here in what I say.

(582-6) Do nothing more than observe (this inner grace working) and let it alone. Let it be the active one (in contemplation) and you but be the passive one. Do not interfere with it thinking you will help it. Beware of doing that lest you spoil everything. Be blind at this time and cut away all desire for knowledge, for that will hinder much more than it will help. All good procedures derive from it, but it itself depends on none; and there are no special methods that lead to it.

(582-7) Thinking cannot be achieved before reading and hearing; in the same way praying cannot come before thinking

(582-8) The devil has his contemplatives just as God has His.

(582-9) The actual feeling of the work (in meditation) may often be withdrawn for

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<sup>2156</sup> The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

several reasons. Sometimes it is so that he shall not believe it is largely in his own power. Such a belief is pride. Whenever the feeling of grace is withdrawn, pride is the cause.

## **Mary Middleton Murry: To Keep Faith**

583

TO KEEP FAITH

MARY MIDDLETON MURRY<sup>2157</sup>

(583-1)<sup>2158</sup> "All will is evil" said Blake. To do the will of God is not to will. There are choices to be made in life. But do not suffer the will to make them. Do the thing you must do because your whole being compels you to it. Be whole, and let things happen.' —John Middleton Murry wrote this in his diary. He had lived his life like that. It always seemed a miracle that I could accept this for before I knew John I made plans and often used my will to carry them out. Now I know what it is to be a child of God. I knew that the whole of myself was involved. There were no divisions, no terms, no reservations. Passive, with a deep core of calmness within.

(583-2) John M. Murry: "We are one being. Mary is the woman part and I the man part of a single being. To say that she or I is 'locked in his own solitariness' is nonsense. It corresponds to nothing in our experience of each other. We live in an uninterrupted communion with each other."

(583-3) For some time John had felt that the community in the farmhouse would never really mature as a group, so long as we were living in the house to lead and direct all activities. He believed that he had done all that he could in that direction; now we must leave them to sink or swim alone. He would still be the leader, ready to help or advise. But without our actual presence in the house, the group would become far more responsible as human beings.

## **L.A.G. Strong: Light Above the Lake**

(583-4) Came an illumination. This the condition of such miracles that those to whom they happen cannot describe them. You see; you know; but it is only for a moment, and you cannot share it. If you look for words you are either lost in a multiplicity which takes you further and further from the thing itself, or you find yourself mumbling a platitude.

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<sup>2157</sup> Handwritten notes at top of page read: "(499)" by hand.

<sup>2158</sup> The paras on this page are numbered 1 to 3, and 1; they are not consecutive with the previous page.

The experience came while he was looking at a rose. For the moment it was an aperture leading to a further level of being. It was as if some far projector in eternity sent something down which fell on this last, earthly screen as a rose. He saw that all men are brothers. Nothing could be further from boozy goodwill, which was a disposition arising from self and a projection of transient feeling artificially aroused. In the momentary lucidity he saw, with compassion and

## **Dr Alexander Scutch: Philosophy: Its Mentalism History & Meaning**

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PHILOSOPHY: ITS MENTALISM HISTORY & MEANING

Dr Alexander Scutch<sup>2159</sup>

(584-1)<sup>2160</sup> Philosophy cannot dispense with faith, even though it has tried to reduce it to a minimum without being driven to that extreme form of scepticism which doubts all things, even the possibility of knowing anything. How, for example, can I be sure that I live in a world containing solid objects extended in space? When I dream, I seem to see and touch such objects, yet when I awake I recognise that they were unsubstantial creations of my own mind. Are not the things and people which I see, feel, and hear in my waking hours merely more vivid hallucinations of the same sort? Does anything really exist outside my own mind? The existence of an external world is not strictly demonstrable but demands an act of faith.

(584-2) Western philosophy is a creation of the genius of the ancient Greeks. They established and outlined it. Their great systems sprang from the intimate union of two fundamental human interests: the thirst for knowledge and the yearning for happiness. There were three divisions: logic, physics and ethics.

(584-3) The second important centre of philosophic inquiry in ancient times was northern India, where thinkers reached conclusions different from those of the Greeks. Their avowed end was release from suffering and attainment of enduring felicity.

(584-4) The third ancient centre of philosophic activity was China. Here the correct conduct of life claimed relatively far greater attention: the understanding of the cosmos far less than in Greece or India.

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<sup>2159</sup> Handwritten notes at top of page read: "(500)" by hand.

<sup>2160</sup> The paras on this page are numbered 1 to 5, and 1; they are not consecutive with the previous page.

(584-5) The goal and meaning of philosophy? It is the attempt to give life significance, coherence and stability; to see it whole, and in relation to a greater whole.

## **Bonnie MacConnell: Critique of Scientology (in Rosicrucian Digest)**

(584-6) Achievement of complete recall, whereby one becomes master of his life has been touted as a condition which one can attain by reliving mentally events of his past lives. As an individual learns what he has done to others, he is able to surmount problems, or see them dissolve. He does not dream of the hazards he faces or realise how incomplete such techniques must be. By the time he learns the futility of his efforts, he is much too confused to benefit. To be complete, recall must reach infinite Cosmic Consciousness.

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CRITIQUE OF SCIENTOLOGY

Bonnie MacConnell<sup>2161</sup>

(585-1)<sup>2162</sup> Even God in His mercy has decreed forgetfulness for our errors, misdeeds, for episodes in past lives that might be too shocking for contemplation.

(585-2) The theory that facing past depravities will cure them is false. If we face up to that particular side, then in fairness we should face up to the opposite. Man is capable of the lowest depths but also of soaring to the grandest heights. A man who lives with only one half of his nature is unbalanced.

(585-3) A great danger for one attempting recall is that he sees himself as the personality when actually he is not the same one at all. Only the soul is eternal. The personality develops with each advent on earth.

(585-4) If we insist in wallowing past muck we should also recall moments of gladness, goodness and grace to cleanse ourselves and form a balance.

(585-5) From these I learned much and became what I am today. I can erase them only by future behaviour.

(585-6) I am not now the same person I was and I shall never be so again. My

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<sup>2161</sup> Handwritten notes at top of page read: "(501)" by hand.

<sup>2162</sup> The paras on this page are numbered 2 through 5 and 1 through 6, making them consecutive with the previous page.

personality is changing, evolving. What good for me to inundate myself with knowledge of my own evils?

## **Christmas Humphreys: Zen Comes West**

(585-7) The Chinese were not impressed with this wordy Indian statement of Reality, and even more disliked the Sangha, because its members begged for food and did no work in the fields. They are a practical, earth-minded race

(585-8) If you want to climb a mountain begin at the top Did not Jesus say, 'Seek ye first the Kingdom of Heaven, and all these things shall be added unto you?'

(585-9) The Mondo is nearly as meaningless as the Koan to our concept-ridden Western minds. It is a rapid question-answer conversation between pupil and master, by which the former is helped to smash the limitations of thought, and to break through to the absolute point of view

(585-10) Zen lives in facts and hates abstractions. It hates concepts as cages in which the flow of life is foolishly confined

(585-11) Eckhart knew the distinction of the Godhead from God, of the indescribable Absolute and its first manifestations. He even said that God created the universe that He might know Himself.

(585-12) Mrs Ruth Sasaki, widow of the Japanese<sup>2163</sup> Roshi Sokei-an, says that no one should attempt Zen work who is not emotionally and intellectually well-balanced, for the strain is considerable. She holds that the beginning of Zen meditation should be counting the breaths

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ZEN COMES WEST  
Christmas Humphreys<sup>2164</sup>

(continued from the previous page) and that save for the study of recognised master's sermons or sayings, this is all that Western students, in the absence of a Roshi, can usefully do together. In her view, discussion is worse than a waste of time. She conceives of Zen as a purely disciplinary technique But this is condemned by all enlightened masters who spoke from a state of satori as a manipulation of the psyche,

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<sup>2163</sup> "Jap" in the original.

<sup>2164</sup> Handwritten note at top of page reads: "(502)" by hand.

on a par with the process attributed to Tibetans of boring a hole in the forehead with a bit and brace, or the ingestion of mescaline. As the masters said in their vague Chinese, Mind itself cannot be sought by a manipulation of what is merely a false identification.

(586-1)<sup>2165</sup> Suzuki's comment to Alan Watts was: "You have written and talked about Zen for a long time; why not come to Japan and find it?"

(586-2) Nations who think they have a monopoly of a traditional doctrine tend to regard other nations who interest themselves in these doctrines with any degree of independence as heretics and worse. The Japanese<sup>2166</sup> do not like us (Western Zennists) daring to think for ourselves.

(586-3) I was struck by the fact that nobody I knew or read appeared to believe that those who were unquestionably awakened had told them – from the Buddha down to Maharshi – or alternatively, if they believed it, they spoke, wrote and acted as though they did not; which meant that they thought like that and did not in fact understand. I found a new way of progress on the supposition that the sages really meant what they said. Nobody appears to take these statements of the masters literally, which describe the barrier between us and reality. Here are the Buddha's words (in "Diamond Sutra") on it: The barrier is 'cherishing the idea of an ego-entity, a personality, a being, or a separated individuality' Also: 'If they allowed their minds to grasp and hold on to things, they would be cherishing the idea of an ego-entity' Further, Buddha said: 'Through the consummation of incomparable enlightenment I acquired not even the least thing.' Huang Po and Maharshi said the same things in plainer language. But have we believed it? The reason we have not is surely that we have not been able to see how it not only can but must be so. And some of those who have seen that have nevertheless not been able to believe what they themselves have demonstrated, so strong is the resistance.

{This para, 586-3} is not written by Humphreys but by a correspondent of his, an Irishman<sup>2167</sup> living in France

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Christmas Humphreys<sup>2168</sup>

(587-1)<sup>2169</sup> How could an object of consciousness (and the ego-notion is nothing but that)

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<sup>2165</sup> The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

<sup>2166</sup> "Japs" in the original.

<sup>2167</sup> This is probably Wei Wu Wei. –TJS '15

<sup>2168</sup> Handwritten notes at top of page read: "(503)" by hand.

be also a conscious object? What could there be to grasp, and who is there to grasp anything? Satori, Nirvana, is not in time – and therefore cannot be an experience. And how could an object of consciousness grasp anything outside time? But does anybody, any school or sect do anything but strive and grasp, chasing their shadows, by every means they can devise or hear of? The I-notion cannot seize reality, but reality can enter and enlighten those objects of consciousness called me and you if they are in a state to receive us (not ‘it’ but ‘us’ for we are reality and nothing else) We have only to find that objects are empty. (b) to me there is no doctrine but an explanation (c) When a man knows that no self exists, the readjustment will occur by itself (d) Your Zen group are trying to reach the results of the sages by the methods of the saints. (e) It is difficult to believe in daily practice because WHO practices? And who is progressing in each of your<sup>30</sup> pupils? Can the reality of each progress? Is not all this in the sphere of relativity? Yet the object is to transcend relativity, not to achieve something therein. Huang Po said many times: “You cannot use the mind to seek something from mind, nor the Buddha to seek something from Buddha. Are you not feeding the vampire rather than realising he is not there – which would be enough? Satori, not being in time, can hardly be an experience. The ‘we’ we think of as ourselves is an object of consciousness, we are ourselves part of that dream. Just as we must be everything in our sleeping dreams, since it is we who dream them, so we must be everything in our waking dream, since we are reality, but in their Suchness and not in their appearance. It is impossible to believe in our existence. There is no ‘I’ but I. (f) Without abandoning the Master I have gone off on my own (g) As long as people operate via themselves in a false identification, can they every get anywhere that matters? But when they operate as I-reality they will reach home. (h) I know of no way to help other than the very limited one of trying to answer questions. (i) Of 5 persons I know, three very well known, all are now seriously ill in mind or and body as a result of frustration, of realising that all their understanding has led them nowhere and is

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Christmas Humphreys<sup>2170</sup>

(continued from the previous page) of no help in their trouble. Startling, isn’t it? The reason? They have understood ‘everything’ but the essential, i.e. that the ego must only be regarded as a working hypothesis, its non-existence be clearly comprehended, even though it has to be used as a formula in daily life. Presumably it is the most difficult of all things to grasp since people neither can, nor will, face it. Like the apparent world being just a concept in consciousness Yet until it is first grasped – nothing.

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<sup>2169</sup> The para on this page is unnumbered.

<sup>2170</sup> Handwritten notes at top of page read: “(504)” by hand.

(588-1)<sup>2171</sup> All this is only the preparation for Zen. It is necessary to think clearly before beginning the journey beyond thought. But none of this planned thinking brings you within measurable distance even of Zen practice.

(588-2) You are in a cage to which you have the only key. I cannot let you out but perhaps I can help you to realise that you are in it.

(588-3) No thinking achieves Zen but only more and more about it. Books and words are about it, for words are symbols of concepts and so of the stuff of relativity

(588-4) Most of us lean back into the past, or forward into an idealised future, or cling to support on either side. Or move fearfully to the future. Or run from the present, endeavouring to escape to some other time, place, or circumstance. There are none, we are always here wherever we are, and it is always now at all times.

(588-5) In Buddhism there is no sin, only consequences

(588-6) Think of Nothing, no sight sound, thing about you. Space, darkness, eternity. Nor can you know that you are you. Impossible to realise. From the few to the Two, then to the One, and then Jump to Non-Dual. One day it will come off!

(588-7) The sun is all about you, beauty and light and fun. Drop the rest, the cloudiness and grubbiness.

(588-8) Walk on – out of the house of self and into enlightenment. Zen is, in all things, events, circumstances

(588-9) Spiritualism is a foul practice, does untold damage to the medium

(588-10) We are in the way of ourselves. How to get out of our own way? Be humble, at least in plans for our attainment.

(588-11) If I say Relax, you promptly produce a syndrome of thought about relaxation, its advisability, technique, etc. But I did not say, think about relaxing, I said Relax. Scientists, and the Therevada take a flower and tear it into components. Where is the flower; there isn't one they say triumphantly. Bosh, say I, picking up another and enjoying it. Concept shall not rob me of the moment of awareness

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<sup>2171</sup> The paras on this page are numbered 10 through 20, making them consecutive with the previous page.s

(589-1)<sup>2173</sup> So long as there is thought, there is attachment. Even anything which is aware of not being attached to something else is still in duality. Zen is concerned with non-duality. Playing about with concepts is talking about Zen but will not lead to Zen.

(589-2) As it involves a complete merger of knower and known, it follows that we shall not know when we are in it. But at least it gives a criterion by which to measure the genuineness of an experience, for where the person is consciously enjoying the experience it is not satori, but only a foretaste, the beginning and not the end.

(589-3) Satori is attainable at any state of morality or intellect and as easily when peeling potatoes as when meditating. It is beyond trance or other exalted conditions of the relative consciousness. That is why Suzuki insists that Prajna is far beyond dhyana-samadhi quietness. It is a flash, timeless, complete, bearing its own authority. Knower and known are fused in one.

(589-4) No knowledge of doctrine will produce Satori. It is not a state, however high or deep. In it the self that studies ceases to be – merged with the subject of thought.

(589-5) At any early stage one arrives at the dangerous half-truth 'If all is illusion, good and evil just opposites, then what the hell? What does it matter how we behave? This danger is foreseen in Zen and guarded against in its temples. Suzuki calls it antinomianism, after the medieval German sect who held that the moral law is not binding on Christians.

(589-6) I am told the Maharshi would tell his pupils to ask themselves 'Who am I?' for if answered, all else would be answered too. What I, at what level, wants Zen? The answer is not the facile I – to get an emotional kick out of the experience, with boasting to friends, to discuss intellectually proudly in terms of concept.

(589-7) Unhappiness spurs to right effort. When you are sufficiently unhappy you look for a cure, which involves looking for its cause.

(589-8) Inward peace is the fruit of ceasing to seek anything at all, even Zen, for the seeking is itself a dual state of mind – I want that, which is two things, when there is only one in reality.

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<sup>2172</sup> Handwritten note at top of page reads: "(505)" by hand.

<sup>2173</sup> The paras on this page are numbered 21 through 29, making them consecutive with the previous page.

(589-9) You are under the illusion that by describing – which means confining in concepts – something you do not know in terms of some you do know, you learn. That is not the road to Zen

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ZEN COMES WEST  
Christmas Humphreys<sup>2174</sup>

(590-1)<sup>2175</sup> None of us is truly balanced yet, nor will be till Enlightenment, when the factors making for unbalance are removed. Even if you were poised, as you think, you are spoiling it with pride, which is self again, which is unbalance. Are you clinging a little too tightly to your freedom and poise? If so, you have not really got it.

(590-2) At this moment, in his present condition and state of development, at this time and place, even wandering down a blind alley may be right if there is no other way of making sure it is a blind alley.

(590-3) Spiritualism involves a medium going negative and letting a discarnate entity speak or write through the deserted vehicle. It is unnatural and evil, and at our stage of evolution horribly wrong. It causes grave damage to all concerned. I know what I am saying, being somewhat psychic. I have seen the appalling inner condition of the medium, the degradation of morale. I know the difficulty of helping those who have lost control of their own vehicles and just slide out at the will of anything, living or discarnate, that wishes to control.

(590-4) Our heaviest burdens are in the mind

(590-5) Every single statement made is at best partial, hence untrue. No part is true, or can be, only the whole. And the whole includes the opposite of the statement made. Now you see the limitations of the intellectual approach. It may achieve relatively true results but never absolutely true results.

(590-6) There is nothing (in life) to run away from and no one to run away. The man and his circumstances are one and the same thing, related as two sides of a coin. You cannot successfully run away from riches any more than from poverty; the attempt in both cases must fail. What matters is what you do about it, how you use it, how you react to it. Or, to what extent, are you attached to it. Even the poor man is attached to

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<sup>2174</sup> Handwritten notes at top of page read: “(506)” by hand.

<sup>2175</sup> The paras on this page are numbered 30 through 39, making them consecutive with the previous page.

his favourite teapot: the mind is not free.

(590-7) Don't confuse attachment and indifference. Non-attachment is a delicately balanced middle way between wanting and repulsion. You can do many things with money but to be indifferent to it leads nowhere at all, being negative and therefore partial. So love your (art) treasures, for their beauty their symbolism of Reality – then let them go. Thus you will not be bound by them, but free, contented

(590-8) I have to lay down my personality to look, otherwise I am blinded by compounded age, sex, class, background, prejudice etc.

(590-9) When there is a puffed-up ego, the person cannot see what is happening

(590-10) Try the opposite and so restore

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Christmas Humphreys<sup>2176</sup>

(continued from the previous page) the balance. All effort produces resistance, like pushing a pendulum, and even the best effort should be balanced with intelligent rest at times. In the world of duality we live in tension. Manifestation is bi-polar; both art and life are set out in that field. Doing nothing is rightly a part of our total life.

(591-1)<sup>2177</sup> In every troubling problem self is involved; by abstracting it the problem is, in most cases, solved, for it is then seen that there was no problem save the interference of personal desire. Remove the 'I' factor and what remains is the need to do what you now see clearly is the only right thing.

(591-2) There is nowhere for you but Here. In an hour's time you may be somewhere else; you will still be Here (a new Here). It is always Now, and will be tomorrow. And what you are concerned with now and here is This. All else is memory or imagination, memory of the non-existent Past or imagination of the non-existent Future. So only the Now exists, timeless, cosmic. There is nothing else to occupy your mind than This, but you can decide what This shall be. It is always the product of your karmic past.

(591-3) The ideally balanced man is neither aggressive nor shy, neither wanting anything from the situation for himself nor resenting its possession by others. He is

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<sup>2176</sup> Handwritten notes at top of page read: "(507)" by hand.

<sup>2177</sup> The paras on this page are numbered 40 through 48, making them consecutive with the previous page.

balanced between the opposites of introversion and extraversion seeing both as two sides of the same coin.

(591-4) In the end a situation is mind-made, the two things – man and the thing to be coped with, so there must be tension, until the subject (you) and the situation (object) are one,

(591-5) He forms no opinions, makes no decisions, transfers no criticism unless called on to do so

(591-6) The actual moment of enlightenment must be sudden in terms of time, for it is the transition from the relative to the Absolute. Between these two there is not, nor can ever be, a bridge.

(591-7) There is no one who is aware of this which is Absolute, only when back in relativity can we say anything. But the approach to this no-moment of Now is gradual, step by step.

(591-8) The danger lies in projecting ourselves onto things, people, circumstance. Thus we can see nothing but our own reflected desire, aversion, preconception of belief and value. We see nothing straight and truly

(591-9) Dr Suzuki explains why God created the universe: For God to be God he must know that he is God. To know he must divide himself in two so that something may know something other. But he pays the price for his knowledge; he must cease to be God. He lessens his absoluteness by a division which

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ZEN COMES WEST  
Christmas Humphreys<sup>2178</sup>

(continued from the previous page) cannot obtain in the Absolute. He is God only as he looks at himself as not-God. We must get back behind the moment of division, before there was Two, and seek our original Face.

(592-1)<sup>2179</sup> The distinguishing mark of true experience is that we don't know when we are having it – only when we come out, as Suzuki says of satori. For to know you are having an experience there must be an I to know, and satori is the disappearance for

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<sup>2178</sup> Handwritten notes at top of page read: "(508)" by hand.

<sup>2179</sup> The paras on this page are numbered 49 through 61, making them consecutive with the previous page.

that moment of a self-I.

(592-2) We live in a world of opposites To seek the Truth which lies between all of them we must first bring them as near as possible. One way is by seeing the kernel of the opposite in its opposite, like the black and white symbols in the Chinese sign, where is the 'eye' of each is a dot of the opposite.

(592-3) Only in meditation, and afterwards, with a smile, a sigh, or the holding up of a flower is reality attained and its awareness transmitted. Words are useless at that level.

(592-4) Traditional Buddhist posture is with seat a few inches higher than the ankles, with muscles balanced so that breathing is easy and regular. The circuit should be closed by folding the hands and closing the feet together. Let the induced pressure be conserved and not dissipated from carelessly earthed hands and feet.

(592-5) Don't lean on me, for you insult yourself thereby To solve a koan means concentrating to achieve the impossible, to break through the barrier of thought to No thought – with thought alone. Only in the moment of complete exhaustion comes the moment of complete surrender, when one 'sees.' Such pressure deliberately worked up in a mind not quite balanced, is extremely dangerous

(592-6) Zen follows on as the next step after Theravada's analysing all things until there are none left; it is essential to transmute that bleak nothingness into something alive, otherwise its intellectual barrenness would lead to loss of balance.

(592-7) Zen is the experiencing of the moment without thought

(592-8) Zen is completeness. Not in the sense of something coming to an end but in the way that all things are balanced, the feeling that a situation is 'just so,' with no loose ends or ragged edges but complete in itself as a ball is complete.

(592-9) Daily life is full of koans and we have to solve them anyway

(592-10) There is no problem, spontaneity is all.

(592-11) We don't want additional knowledge – we want to undress until there is nothing left but Buddha-nature

(592-12) We are past such folly as seeking a goal to which to strive, we simply enjoy walking. The walk is

(continued from the previous page) with the whole man. We cannot leave the part of ourselves which we loathe

(593-1)<sup>2181</sup> The pairs of opposites are inherent in all thought. To achieve direct experience of non-duality they must be passed.

(593-2) The effort one has to make is just to get out of the way

(593-3) The pairs are not parallel lines which can never meet. In passing beyond them I bring them with me in another form. Were I to reject them I simply create a new pair, duality versus non-duality So I must cease to concern myself with the experience of non-duality as such, because it is impossible to regard anything in a non-dualistic manner Therefore I attempt to lose all sense of 'regarding.'

(593-4) The passive acceptance of all conditions and events is necessary for they are our karmic balance carried forward from previous births,

(593-5) Compassion is the constant conscious desire to bless anyone anywhere as they touch our consciousness. In this I fulfil harmony

(593-6) The trouble as ever is the self. It simply cannot bear to be left out of anything But need it be?

(593-7) All this implies struggle, but this struggle is quite useless and leads nowhere. Yet without it the next stage would never happen. This is when the struggle is given up. Until this happens there can be no enlightenment.

(593-8) We move but in the circle of relativity, and nowhere nearer to the Real.

## **Christine Weston: The World is a Bridge**

(593-9) They are lacking in philosophy, which is needed to provide balance in one's life

(593-10) Their instinct is to preserve their ignorance, to escape for as long as possible the

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<sup>2180</sup> Handwritten notes at top of page read: "(509)" by hand.

<sup>2181</sup> The paras on this page are numbered 62 through 68, making them consecutive with the previous page. This is followed by a new section of paras numbered 1-6, and then one more para.

inevitable and shattering disclosure

(593-11) The Hindu belief is that a man can, merely by relinquishing desire for life, lie effortlessly and without violence.

(593-12) Truth can have two versions – the private and the public.

(593-13) He should have stayed in the hills writing his books, content to live and die in a fantasy which fate had provided in place of fact, in the dream which he had found more hospitable than reality.

(593-14) They gave in to everything – to each other themselves, to their moods which they called fate, – this cowardice. And under it all deceit disguised as nobility, as spirituality.

(593-15) ANON: “Of Søren Kierkegaard, it was said, ‘He learnt that prayer was not even silence: it was listening; not hearing on self-talk but becoming still, remaining still and waiting till one hears God.’

594<sup>2182</sup>

ZEN COMES WEST  
Christmas Humphreys

## **Sister Nivedita: Swami Vivekananda and Mother Worship**

595

SWAMI VIVEKANANDA AND MOTHER WORSHIP  
Sister Nivedita

(595-1)<sup>2183</sup> I set myself therefore to enter in Kali worship, as one would set oneself to learn a new language, or take birth deliberately, perhaps, in a new race.

(595-2) Religions are only languages and we must speak to a man in his own language.

(595-3) “That is precisely my position about Brahman and the gods! I believe in Brahman and the gods, and not in anything else.”

(595-4) He was evidently afraid that my intellectual difficulty would lie where his own

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<sup>2182</sup> Blank Page

<sup>2183</sup> The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

must have done, in the incompatibility of the exaltation of one definite scheme of worship with the highest Vedantic theory of Brahman.

(595-5) "How I used to hate Kali!" he said. "And all her ways! That was the ground of my six years' fight—that I would not accept her. But I had to accept her at last! Ramakrishna Paramahansa dedicated me to her, and now I believe that she guides me in every little thing I do, and does with me what she will! Yet I fought so long! I loved him, you see, and that was what held me I saw his marvellous purity. I felt his wonderful love. His greatness had not dawned on me then. All that came afterwards, when I gave in. At that I thought him a brainsick baby, always seeing visions and the rest. I hated it. And then I too had to accept her!"

"No, the thing that made me do it is a secret that will die with me. I had great misfortunes at that time. It was an opportunity. She made a slave of me. Those were the very words: 'a slave of you,' and Ramakrishna Paramahansa made me over to her. Strange! He lived only two years after doing that, and most of the time he was suffering. Not more than six months did he keep his own health and brightness.

(595-6) "Guru Nanak was like that, you know, looking for the one disciple to whom he would give his power. And he passed over all his own family – his children were as nothing to him – till he came upon the boy to whom he gave it, and then he could die.

(595-7) "You see, I cannot but believe that there is somewhere a great Power that thinks of herself as feminine, and called Kali, and Mother. And I believe in Brahman too. But is it not always like that? Is it not the multitude of cells in the body that make up the personality, the many brain centres, not the one, that produce consciousness?... Unity in complexity! Just so! And why should it be different with Brahman? It is Brahman. It is the One. And yet – and yet – it is the gods too!"

(595-8) "These gods are not merely symbols! They are the forms that the bhaktas have seen!"

(595-9) "He who came as Rama, as Krishna, as Jesus dwells here, – but not in your Vedanta sense, Naren!"

[over]<sup>2184</sup>

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<sup>2184</sup> handwritten

<sup>2185</sup> Handwritten notes at top of page read: "(512)" by hand.

(596-1)<sup>2186</sup> In the end, as a subjective realisation, either the Mother must become Brahman, or the Brahman the Mother. One of the two must melt into the other, the question of which, in any particular case, depending on the destiny and the past of the worshiping soul.

(596-2) "The book of experience, in which the soul turns page after page, only to find that there is nothing in it after all.

(596-3) Through the Mother to Brahman.

(596-4) Ramakrishna: "The actionless Brahman and the active Shakti are in fact one and the same. He who is the Absolute Existence-Intelligence-Bliss, is also the All-knowing, the All-intelligent and All-blissful Mother of the universe. A precious stone and its luminosity are one and the same, for you cannot imagine one without the other."<sup>2187</sup>

## **Srimati Gayatri Devi: The Dark Mother**

(596-5) It is the darkest night in autumn, the dark night of the new moon and at the midnight hour a great ritual takes place. It is called the worship of Kali. Mahakali, the great goddess, the Dark Mother! The word Kali means dark."

(596-6) The worship of Kali has been and is for those of heroic spirit. A weak, a fearful, a timid soul can never worship Kali because she represents death. She represents change, destruction!

(596-7) As she is worshipped on the altar in form or image, she is dark; she is naked. Her hair is so long that it covers her entire back making part of her garment. She wears a garland about her neck of human skulls and the other part of her garb is made of human arms. Like all of India's gods and goddesses – aspects of Divinity – she has four arms to differentiate her from man. With one hand she holds a sword; with another she holds a human skull; one arm is uplifted in benediction, the other out-stretched saying, "Come unto Me."

(596-8) It is to make man fearless; to teach him not to fear pain, not to fear loss, not to fear evil, not to fear change; but to accept these inevitable aspects of life as they are and to learn transcendence.

(596-9) The beautiful is no other than the terrible. If it were not so how could she with

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<sup>2186</sup> The paras on this page are numbered 10 through 13, followed by paras 1 through 8; making them consecutive with the previous page.

<sup>2187</sup> This para continues on page 598.

one hand give blessing to her children and with another hand call her children to her Mother-heart?

(596-10) Light has been the symbol of Truth for all religions, and artificial lights are only symbols of the real Light that burns in the spirit, the soul of man – the Light that beckons us beyond darkness.

(596-11) That which we call God is beyond all conception of light and dark... Man must recognise the true Light, the Light of light, the sum total of all light. He must have this understanding so quickened that he can relate himself to that Light. All the illumination in the world could not bring us exultation and gladness if the Light did not burn within our own being.

(596-12) To her devotee the vision of Kali is not the vision of a dark Mother. Why she is self-luminous!"

## **Swami Nikhilananda: A Child of the Mother (from the Gospel of Ramakrishna)**

597

A CHILD OF THE MOTHER

Swami Nikhilananda

(597-1)<sup>2188</sup> N: Why, I have meditated on Kali for three or four days but nothing has come of it." MASTER: All in good time, my child. Kali is none other than Brahman. That which is called Brahman is really Kali. She is the Primal Energy. When that Energy remains inactive, I call It Brahman, and when It creates, preserves or destroys, I call It Shakti or Kali. What you call Brahman I call Kali... The nearer you approach to God, the less you reason and argue. When you attain Him, then all sounds – all reasoning and disputing – come to an end. Then you go into samadhi, into communion with God in silence."

(597-2) Hari Om! Hari Om!

## **Sri Aurobindo Speaks of Mother**

(597-3) While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of the ego. Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. There must be no

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<sup>2188</sup> The paras on this page are numbered 1 to 2, followed by 1 to 5; they are not consecutive with the previous page.

attachment to the work or the result, no laying down of condition no claim to possess the Power that should possess you, no pride of the instrument, no vanity, or arrogance. Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.

(597-4) If you desire this transformation, put yourself in the hand of the Mother and her powers without cavil or resistance and let her do unhindered her work within you. Three things you must have, consciousness, plasticity, unreserved surrender.

(597-5) But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of Divine Shakti.

(597-6) Avoid also the error of the ignorant mind's demand on the Divine Power to act according to our crude surface notions of omniscience and omnipotence.... The Mother is dealing with the ignorance in the fields of the ignorance; she has descended there and is not all above

(597-7) Follow your soul and not your mind, your soul answers to the truth, not your mind that leaps at appearances; trust the Divine Power and she will free the god-like elements in you and shape all into an expression of Divine Nature.

## **Sister Nivedita: Swami Vivekananda and Mother Worship**

598

SWAMI VIVEKANANDA AND MOTHER WORSHIP

Sister Nivedita

(598-1)<sup>2189</sup> I set myself therefore to enter into Kali worship, as one would set oneself to learn a new language, or take birth deliberately

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<sup>2189</sup> The original editor deleted this para by hand. The para is unnumbered and follows the paras on page 596.

## Sri Aurobindo Speaks of Mother

599

SRI AUROBINDO SPEAKS OF MOTHER<sup>2190</sup>

(599-1)<sup>2191</sup> If you want to be a true doer of divine works, your first aim must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme; your only object in action shall be to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Shakti in her works. You must grow in the divine consciousness till there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you.

Until you are capable of this complete dynamic identification, you have to regard yourself as a soul and body created for her service, one who does all for her sake. Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire must be extirpated from the nature. There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfilment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.

But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands, to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering in the ignorance into the truth of your spiritual being into its deep peace and its intense ananda (bliss).

While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of the ego. Let no demand or insistence

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<sup>2190</sup> Handwritten notes at top of page read: "Full Article from "Message of East" Fall 1956" by hand.

<sup>2191</sup> The para on this page is numbered 1; it is not consecutive with the previous page, but follows the paras on page 597.

creep in to stain the purity of the self-giving and the sacrifice. There must be no attachment to the work or the result, no laying down

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SRI AUROBINDO SPEAKS OF MOTHER<sup>2192</sup>

(continued from the previous page) of conditions, no claim to possess the Power that should possess you, no pride of the instrument, no vanity or arrogance. Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.

The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her consciousness, force of her force, ananda of her ananda. When this condition is entire and her supramental energies can freely move you, then you will be perfect in divine works; knowledge will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal...

If you desire this transformation, put yourself in the hands of the Mother and her powers without cavil or resistance and let her do unhindered her work within you. Three things you must have, consciousness, plasticity, unreserved surrender. For you must be conscious in your body, aware of the Mother and her powers and their working; for although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her. All your nature must be plastic to her touch – not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; not insisting on its own movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; not obstructing and entrenched in incapacity, inertia and tamas as man's physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries but against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber. The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of

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<sup>2192</sup> Handwritten notes at top of page read: "(516)" by hand.

(continued from the previous page) your nature; consciousness will awaken everywhere in you by constant openness to the wisdom and light, the force, the harmony and beauty, the perfection that come flowing down from above, even the body will awake and unite at last its consciousness subliminal no longer to the supramental superconsciousness Force, feel all her powers permeating from above and below and around it and thrill to a supreme love and ananda.

But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of Divine Shakti....

Avoid also the error of the ignorant mind's demand on the Divine Power to act according to our crude surface notions of omniscience and omnipotence. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine. The Mother is dealing with the ignorance in the fields of the ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind...imprisoned and suffering physical nature. There are conditions that have been laid down by a supreme Will, there are many knots that have to be loosened and cannot be cut abruptly asunder....

The Divine Consciousness and Force are there and do at each moment the thing that is needed in the conditions of the labour; take always the step that is decreed and shape in the midst of imperfection the perfection that is to come. But only when the supermind has descended in you can she deal directly as the supramental Shakti with supramental natures. If you follow your mind, it will not recognise the Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the god-like elements in you and shape all into an expression of Divine Nature.

The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the call from below with a will to recognise and not deny the light when it comes, and there is needed the sanction of the Supreme from

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<sup>2193</sup> Handwritten notes at top of page read: "(517)" by hand.

(continued from the previous page) above. The power that mediates between the sanction and the call is the power of the Divine Mother. The Mother's power and not any human endeavour and tapasya (spiritual practice) can alone rend the lid and tear the covering down into this world of obscurity and falsehood and death and suffering truth and light and life divine and the immortal's ananda.

## **Paramamanda: Book of Daily Thoughts & Prayers**

603<sup>2195</sup>

BOOK OF DAILY THOUGHTS &amp; PRAYERS

Paramamanda

(603-1)<sup>2196</sup> How necessary it is that we guard our thoughts and do not make evil contacts. If we do not guard our thoughts, we shall be the losers. We contact the high points and the low points of the universe by our thought. If we keep our mind on a high point with steadfastness and continue to hold it there, the result will be a great awakening. If it is not held there, it will drop to a low point. It rests with each individual to determine where the mind will make its contact.

(603-2) No one can solve our spiritual problems for us. No one can hinder their solution. We ourselves hinder our own life and spiritual possibilities. We must find some higher way of working out our problems. The practical way is the higher way. When a man becomes conscious of his spiritual value, he will no longer be tempted to do anything petty or ignoble. If we do not order our life, if we do not fortify ourselves, how can we hope to flourish?

(603-3) It is not everything to find out the cause of our misery, we must find some means to eliminate it; and nothing does this so well as practical wisdom. There is no need of falling down, if we fortify our house against attack. We fortify our houses against flies and insects; all the more should we fortify our spiritual house against jealousy, hatred, anger and petty thoughts. If mind is not regulated, we shall not accomplish even the outer results we desire.

(603-4) Our state of mind opens or closes certain avenues for us. In one state of mind, we get answers to our questions and solutions to our problems; we are contented and

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<sup>2194</sup> Handwritten notes at top of page read: "(518)" by hand.

<sup>2195</sup> Handwritten notes at top of page read: "(519)" by hand.

<sup>2196</sup> The paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

happy. In certain other states of mind our thought is distracted and we accomplish nothing. If we know how to operate and organise and govern the forces of our life, we derive great benefit from them. We also gain balance, poise and efficiency.

(603-5) It is the natural thing that when there is any vacancy, God fills it. It is filled with that for which we open the channel. If we form the habit of holding wholesome, beneficial upbuilding thought, it will act like magic in our life. There is great harm done by discordant thought; but there is no harm we cannot remedy, nothing we cannot mend. Thought when it becomes inward has such power that it can transform our life and other lives.

(603-6) You outrage yourself and your spiritual Ideal when you harbour any evil thought.

(603-7) Freedom is a condition of greatness; it is self-caused. We bind and free ourselves.

604

BOOK OF DAILY THOUGHTS & PRAYERS

Paramamanda<sup>2197</sup>

(604-1)<sup>2198</sup> You must order your life in such a way that you need not explain yourself. Your action will be sufficing, your word will be sufficing. Whatever thought we send out to the world, we receive similar thoughts in response from the cosmic universe. A thought is like a note in music, it produces a volume of sound which has a broader scope than we imagine. We may think that our thoughts are only for ourselves, but they cover a large area and have a wide influence. That man is noble who thinks and does his best when he is unseen and unheard.

(604-2) The first stepping-stone to manhood is manhood itself. A man must be a man. He must exemplify manhood. What is a gentleman? He is gentle, big, noble; he is independent of opinion. He does not think evil. Evil thoughts are as creative as good thoughts. A man cannot have happiness until he has obtained certain qualities of mind. When he has obtained these qualities, nothing can overthrow him.

(604-3) Mind embraces that which is disturbing and undesirable; but it is not a natural state, not natural because every individual suffers when his mind is out of balance.

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<sup>2197</sup> Handwritten notes at top of page read: "(520)" by hand.

<sup>2198</sup> The paras on this page are numbered 8 through 16, making them consecutive with the previous page.

(604-4) That which we acquire normally, that is abiding. When all our actions and thoughts are balanced and normal, life does not weary us. It is not work or activity which tires. Work never wears us out. It is the state of mind which wears or renews.

(604-5) Your whole nature is built of the thoughts you hold in your mind.

(604-6) If you are careless and let alien thoughts persist, they will change your nature. Whenever you criticise anyone, or find fault with anyone, or think evil of anyone, that evil comes to you....the law works the other way also.

(604-7) Our spiritual experience is not shut away from our human experience. Our daily life is closely inter-related with our spiritual life. We mingle the two by prayer and devotion... but it is not enough to ask for material things; our prayer must be that our eye of understanding may be opened. It is very necessary for us to cleanse and polish the mind. A clean mind is one of the most beneficial things we can acquire. It can become like a polished mirror, giving a perfect reflection.

(604-8) Great souls are never caught in the net of the personal.

(604-9) The reaction of one who keeps on brooding is gloominess, like a thick cloud...when we understand the law of life, it is seldom we take a frowning attitude, toward ourselves, toward others, or toward God. No aloofness from our fellow-men can insure us connection with the Heart of God. When we perceive that a thing is detrimental, what can we do? Counteract it. In the presence of light, darkness [vanishes.]<sup>2199</sup>

## **Simmons: Realisation Psychology**

605

REALISATION PSYCHOLOGY

Simmons

(605-1)<sup>2200</sup> ('Simmons Realisation Psychology')<sup>2201</sup> Here is a test to determine whether a suggestion is coming from Wisdom-Truth or Error-Evil sources: Impressions from the former come in the form of WORDLESS THOUGHTS, those from the latter come as Worded thoughts. (b) The student should equip his bedroom with a rapidly-ticking, clear and distinct metallic ticking clock. It should be placed far enough away from the

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<sup>2199</sup> The original editor deleted "In the presence of God, evil falls down." from after "vanishes." by hand.

<sup>2200</sup> The paras on this page are numbered 270 to 274; they are not consecutive with the previous page.

<sup>2201</sup> PB himself inserted underline and single quotes by hand

bed that he will have to attend to it closely in order to hear it tick. After he has retired and is ready to sleep he should associate his mantra with the ticking, imagining each tick to be a repetition of the statement, each tick measures one syllable

## **Horne: N.Z.**

(605-2) Horne. N.Z.: At night evil forces tried to overcome me. But higher self said: "You can overcome them by yourself" So I exerted myself – and did!

## **Ernest Wood**

(605-3) [Ernest Wood]<sup>2202</sup> The high point of freed consciousness sometimes appears as a soup on in life but people do not notice it. To notice it is great wisdom.

## **Victor Dane**

(605-4) Victor Dane:<sup>2203</sup> "The Tantric<sup>2204</sup> method of sex sublimation may be used as a refuge by the under-sexed but it enables people to function in their brains instead of their sex organs. It calls for perfect accord between the partners. During intercourse mind is to be concentrated between the eyes and the final climax inhibited. A physical reaction are controlled a psychological orgasm will ensure and spread over the whole body.<sup>2205</sup> The head will feel light and the whole being tremendously strong. It is used both for rejuvenation and magic. In latter an effect is created on another person by concentrating mind on him during intercourse. A variation of this method is used in voodoo."<sup>2206</sup>

(605-5) People write to the Press in UK claiming by their thoughts they control insects; persuade ants to leave kitchen and mosquitoes to stop annoying  
[(OCCULT)]<sup>2207</sup>

606<sup>2208</sup>

VICTOR DANE

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<sup>2202</sup> PB himself inserted "Ernest Wood" by hand.

<sup>2203</sup> PB himself inserted underline by hand

<sup>2204</sup> "Tantrik" in the original.

<sup>2205</sup> PB himself inserted the period by hand

<sup>2206</sup> PB himself inserted quotation marks by hand

<sup>2207</sup> Handwritten notes at bottom of page read: "(521)" and "(OCCULT)" by hand.

<sup>2208</sup> Blank Page

## W. E. Butler: The Magician – His Training & Work

607

### THE MAGICIAN – HIS TRAINING & WORK

W.E. Butler<sup>2209</sup>

(607-1)<sup>2210</sup> Constructive visualisation is practised in magical and definite thought-forms are created by ritual. But because they are thought-built they can be affected by thought. For that reason they are kept secret in order that the work may not be interfered with.

(607-2) Incense has a powerful psychic effect on consciousness Some mix it with Indian hemp seeds (hashish) with startling results. But the use of drugs over a long enough period is so deleterious that they are banned. Witches mixed them with ointments, thus having a strong effect on heart and nerves, producing hallucinatory effects.

(607-3) The Magician is controlled by his own spirit, the medium by others

(607-4) The Magi teach that the universe is the manifestation of the Eternal Being. So far from being evil or low the physical universe is holy

(607-5) We are all viewing in a mirror the universe in which we live. This mirror is our subconscious or unconscious mind. The first task of the apprentice is to get control over it. For this he uses a key. The Tree of Life is the Western Kabbalistic key, or Mandala, a pictorial device and diagram coming from Chaldean and Hebrew esotericism. It is used for meditation in one colour and a different colour in magical work. Cards of the Tarot are allotted to the Tree. By meditation on the card with our particular weakness, the appropriate centre may be stimulated

(607-6) It is possible to keep the mind perfectly blank, yet alert and awake. But it must be trained by exercises. The power of visualisation is developed just before falling asleep and just awakening. This reaches the subconscious mind.

(607-7) Mantrams must be sounded with voice as vibrant as possible, and deliberately lowered in key. At same time hold in mind the idea associated with it. The full singing voice is not used, nor the ordinary pitch, as the magical chant is then ineffective

(607-8) Magician employs colour to tune-in to forces. There is a correspondence between colour, sound and symbol. A coloured disc is constructed, whose surface is

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<sup>2209</sup> Handwritten notes at bottom of page read: (523) by hand

<sup>2210</sup> The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

outlined in diamond shapes (see illustration) The complementary colour is inserted in each diamond as a point. This disc is gazed at auto-hypnotically. This helps to bring cooperation between subconscious and conscious levels. Use of colours is fundamental to whole magical scheme. So vestments of appropriate colour will also help to link up with forces.

(607-9) Since the personal subconscious is very largely of a pictorial type, visual symbols are preferred to audible words (Certain Words of Power are used not for their meaning but their [vibration])<sup>2211</sup>

608

## THE MAGICIAN - HIS TRAINING & WORK

W.E. Butler<sup>2212</sup>

(608-1)<sup>2213</sup> Physical body and world are not merely expressions of Logos creative will but actually are the Logos manifesting in this way.

(608-2) A small cushion put beneath crossed ankles so as to raise them slightly will keep spine erect for meditation if squatting.

(608-3) Practise relaxation (deep) to release body mechanism from grip of conscious mind.

(608-4) Tantric Exercise:<sup>2214</sup> Draw up the force and convert it to radiant force, discharging it into thought-forms. So vitalised, the latter will go forth with power

(608-5) It is prudent not to essay practical occult work during the moon's waning phase, reserving it for reading, study, etc.

(608-6) Assume the magician personality, as an actor assumes a character in a play. Think and feel yourself to be him, his physical embodiment But his power must be balanced by Love and Wisdom, hence next operation choose one of these aspects, and so on. This is not only a mental exercise; bring in the appropriate emotions. This ex will continue to operate in subconscious. It is also the basis of astral projection

(608-7) Rite of Pentagram: Make the sign, gesture, with hand in the air and at same time

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<sup>2211</sup> PB himself inserted "vibration)" by hand.

<sup>2212</sup> Handwritten notes at bottom of page read: "(524)" by hand.

<sup>2213</sup> The paras on this page are numbered 10 through 24, making them consecutive with the previous page.

<sup>2214</sup> "Tantrik Ex" in the original.

build the mental picture

(608-8) Atlantean emigrants to Celtic lands sought in stern rude conditions of Nature relief from the degenerate luxury of their homeland.

(608-9) Pentagram is used to cleanse a room, preventing intrusion astrally, and erect barrier of psychic force, and at same time cleanse ourselves.

(608-10) The terrific noise of our towns has harmful effect, a continuous bombardment establishing muscular tension

(608-11) Sleep or relaxed reclining: the pillow used should support neck as well as back of head

(608-12) If relaxation is successful, arm or leg will drop down like dead weight if lifted up by a friend, or if struck

(608-13) Correct way to Hold the Breath in yoga is: use chest muscles and diaphragm to expand chest and fill lungs. Hold chest expanded and diaphragm down. Test: if chest is sharply tapped the air is partly expelled; there is no barrier in throat or mouth, It is dangerous to close throat and nose by an effort of will. The other way has no danger at all.

(608-14) Pentagram Rite: Each hand movement must be seen to draw a line of white light-force glowing in air (mentally) To charge Pent with energy, move hand rapidly to centre of figure with sharp stabbing motion, at same time pronouncing mantram holy Name. Repeat the Rite 4 times, facing different compass point each time

(608-15) Middle Pillar ex (given by Regardie)

## **E and L Kolisko: Steiner's Agriculture of Tomorrow**

609

STEINER'S AGRICULTURE OF TOMORROW

E and L Kolisko

(609-1)<sup>2215</sup> In India nobody would undertake a journey or do business when the moon is [new.]<sup>2216</sup> A cure would not be successful if treatment starts on new moon day. But the full moon is always good

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<sup>2215</sup> The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

<sup>2216</sup> PB himself inserted "new" by hand.

(609-2) Culpepper says Decoction of Maple tree leaves or bark strengthens liver, as both are under Jupiter It opens obstructions in liver

(609-3) Rudolf Steiner suggested using homeopathic quantities The remedy has to be ground and pulverised in a machine, then mixed with a neutral substance – lactic sugar – in the machine for 2 hours. That is 1st potency. One part of this is mixed with 9 parts lactic sugar and again mixed for 2 hours. That is 2nd potency, And so on. The minutest quantities produce immense effects as remedies on human organism. In case of 11th potency it is hardly possible to speak of substances, we are entitled to speak of forces. The higher we dilute, the stronger the force liberated

(609-4) Farmers using artificial fertilisers are rapidly poisoning mankind. He has to protect himself when using them or he may suffer injury, e.g. they may damage the eyes Heavy inflammations or changes in the cornea may follow. In case of apples arsenic on peel can't wash off and there is the non-substantial radiation in the apple. In case of grapes copper sulphate is sprayed This destroys cells in the liver and kidney, causing liver shrinkage, through copper poisoning.

(609-5) Even small amounts of fertilisers are harmful sequence is wrong. It is not the large quantities which cause greatest harm, for forces are stronger than substances The more we dilute the more we free the hidden forces What we do now in agriculture<sup>2217</sup>

610

## STEINER'S AGRICULTURE OF TOMORROW

E and L Kolisko

(continued from the previous page) will bear fruit later. Our children will suffer for these mistakes.

(610-1)<sup>2218</sup> Thinking only of matter, we aim to produce more substance with help of fertilisers Cabbages forced to grow more quickly, lose some living quality, which is by no means merely the sum of its chemical constituents.

(610-2) Vitamin A is not so sensitive to higher degrees of warmth as the others.

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<sup>2217</sup> The very tips of a typed line can be made out at the bottom of this page; it reads: "will cause suffering in our children" – looking at the next page, that meaning is rephrased as the concluding statement of the para.

<sup>2218</sup> The paras on this page are numbered 6 through 16, making them consecutive with the previous page.

(610-3) Tinned food no longer possess the full vitamins

(610-4) Ultraviolet ray lamps are dangerous People buy them, treat their children

(610-5) Experiment showed that the strong radiations in fresh fruit juice are completely lacking in the preserved ones. And tomato juice, preserved by electricity was nearly lifeless.

(610-6) Does the human organism agree with tomato cocktails? In rats fed with tomato cancer ulcers appeared. It would be worth investigating further.

(610-7) When apple juice is preserved by passing electric current through it, the life forces completely killed (Memo: electric kettles with exposed inside elements may do same to water? – PB)

(610-8) Those with materialist point of view opine it is only the mineral salts in organic manure that is the effectiveness No wonder they feed artificial fertiliser But plants are losing their appetite for these salts.

(610-9) Culpeper says dandelion is effectual for obstructions of liver, and opens the passages of the urine in the old. Analysis shows that the bitter substance in dandelion varies greatly, according to the time of the year the extract is made roots or leaves are picked

(610-10) Itch (urticaria) is treated in homeopathy externally with Stinging nettle

(610-11) To prepare Flower Extracts put them in lukewarm rainwater in a glass bottle, keep it in sunshine for several days, well stoppered, then squeeze the juice from flowers This concentrated tincture keeps long.

611<sup>2219</sup>

STEINER'S AGRICULTURE OF TOMORROW  
E and L Kolisko

612

STEINER'S AGRICULTURE OF TOMORROW  
E and L Kolisko<sup>2220</sup>

(continued from the previous page) This is the 1st potency. Take 1 part and add 9 parts

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<sup>2219</sup> Blank Page

<sup>2220</sup> Hand written notes at the top of the page read: "(528)"

fresh rain, shake for 5 minutes. This is 2nd potency And soon

(612-1)<sup>2221</sup> The tests of Dried blood fertiliser show there is no life in it

(612-2) Weeds are [treated]<sup>2222</sup> by burning their seeds and scattering the ash on the field. A small quantity is required No chemicals or poisons are needed; they damage soil. The natural thing we do; combat the plant with the counter force of same plant.

(612-3) Insects: Collect them, burn them a scatter the ash. But do this when Sun is in Taurus.

(612-4) Honey is valuable, nutritive and remedial.

(612-5) Coffee cures diarrhea and relieves constipation. After meals it facilitates digestion,

(612-6) The fertility of the land is reduced or (exhausted by fertilisers, its products, coming from an unbalanced soil, are no longer immune from disease. Nature has been misused, the earth exploited and thrown out of balanced cultivation by insane methods, the pace of the life processes of Nature unwisely forced commercial ends. The lines of investigation by agricultural scientists are narrow, materialistic. If they will expand their outlook recognise the land as living its own life in a divinely ordained programme!

(612-7) Fruit culture has troubles due to poisoning by lead, arsenic and copper sprays The lead arsenate in Californian apples was very many times as much as the highest quantity safely taken.

(612-8) Insect pests come because they are Nature's challenge to the man who throws her balances out of gear Dr Steiner established that the resistance of a plant to insect pests is weakened by over-stimulation.

(612-9) Use of [sulphate of]<sup>2223</sup> ammonia fertiliser has caused food to lose both taste and quality.

(612-10) Science is pure intellect, without a heart

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<sup>2221</sup> The paras on this page are numbered 17 through 28, making them consecutive with the previous page.

<sup>2222</sup> PB himself inserted "treated" by hand.

<sup>2223</sup> PB himself inserted "sulphate of" by hand.

(612-11) We can release the atom's forces gently by 'potentising' or explosively by splitting [it]<sup>2224</sup>

## Herman Schwartz: Art of Relaxation

613

ART OF RELAXATION

Herman Schwartz<sup>2225</sup>

(613-1)<sup>2226</sup> The nervous person can continue to function effectively if he is systematic about taking periods of complete, deliberate rest.

(613-2) Muscle or nerve tautness is caused by stresses that we may be unaware of. They stiffen the body, tenseness envelops neck, scalp and, finally, back of the skull. The tightness or rigidity continues until it is in the entire body. The nervous individual paces up and down a room, slumps in a chair in a contorted position, sits with legs crossed, arms folded across the chest and neck twisted.

(613-3) The nerve-system is structurally an elongation of the brain itself. It extends from the base of the skull through the backbone and penetrates every gland, organ and muscle, as well as finger tips and skin. When any muscles are tense, there is inevitably a reaction in the entire nervous system. The affected part winces or constricts. This occurs when we have a stiff neck. The tension is likely to produce mental depression or irritability. But control of the muscles can chase away the blue mood. The way we walk and talk influences the way we feel and think. If we look and behave as if we were happy, we have gone a long way to making our make-believe come true.

(613-4) Large muscles allowed to become unused, rusty machines cause tension. We are then 'musclebound.' The call is for action (exercise)

(613-5) How to recognise nerve tension?<sup>2227</sup> Test the muscle tension of your arm<sup>2228</sup> by lifting it at the wrist with assistance of left hand. Then let go of it. It should drop quickly and heavily, of its own accord, if completely relaxed. But when you are tense, instead of permitting the left-hand to lift up the right arm, latter will instinctively raise itself. And when you let it go, it either remains in mid-air or falls slowly and hesitatingly.

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<sup>2224</sup> PB himself inserted "it" by hand.

<sup>2225</sup> Hand written notes at the top of the page "(529)"

<sup>2226</sup> The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

<sup>2227</sup> PB himself changed a colon to a question mark.

<sup>2228</sup> PB himself inserted the underline by hand.

(b) if important face<sup>2229</sup> muscles are tense, teeth will be clenched [as]<sup>2230</sup> we read this. But if relaxed, smile, and there is some space between the teeth for the tip of tongue

(613-6) Poker-faced people may seem calm but retained or bottled-up stress ultimately reacts on joints glands arteries or nerves and does more havoc than to those who occasionally fidget it off

614

ART OF RELAXATION

Herman Schwartz<sup>2231</sup>

(614-1)<sup>2232</sup> Position of Body during Sleep: (a) If resting flat on chest, use two extra pillows, one under chest, one under abdomen. Also a small one under shinbone near instep. (b) If lying on back proper placing of head is a prime necessity to remove strain from muscles of neck, head. Punch a dent for the back of skull in pillow. The hump of pillow should then act as support for the hollow back of neck The head should assume the same easy or correct position in relation to the body while lying down as when sitting or standing. Head is then neither pressed forward nor backward. When head is on pillow, if scalp feels tight or neck rigid, move head about until easy. (c) Wrong Positions: To lie without pillow or to elevate head very high. These are uncomfortable.

(614-2) Excess study may cause blood vessels in head to become swollen. You may be unable to sleep or rest until you have walked for a while, or exercised moderately. This gives relief by re-establishing equilibrium of circulation.

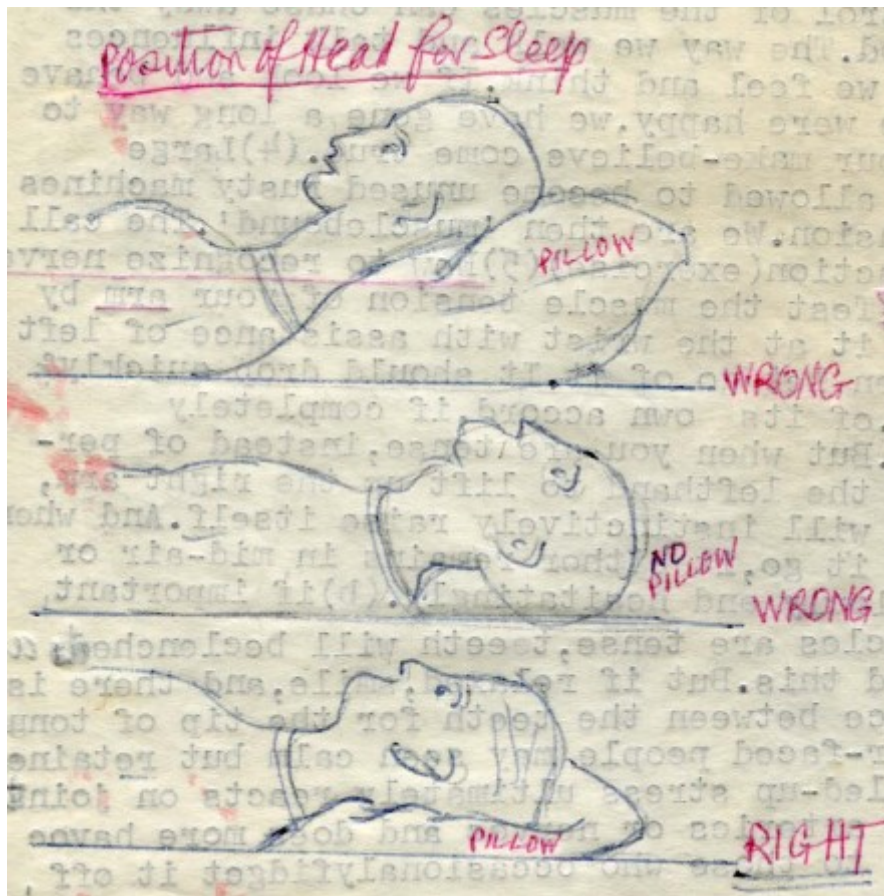
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<sup>2229</sup> PB himself inserted the underline by hand.

<sup>2230</sup> PB himself inserted "as" by hand.

<sup>2231</sup> Handwritten notes at top of page read: "(530)"

<sup>2232</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.



615

## ART OF RELAXATION

Herman Schwartz<sup>2233</sup>

(615-1)<sup>2234</sup> To free muscles from strain or tension, stretch them. But start all stretching exercises by holding abdominal muscles in toward your back and up toward your shoulders. WARNING: Do not stretch quickly or to fullest extent, or you may sprain muscle or tear ligament. (b) Allow exercised muscles and entire body to remain in absolute repose for two minutes at the end (c) Slowly stretch neck toward right shoulder, then toward left one; pull back to normal. Rest. Slowly stretch neck toward chest, then toward back (with chin up); slowly pull back to normal

(615-2) Take it for granted that, when you think you are relaxed, you are not. So continue to become increasingly limp, as if about to fall asleep, in the border state of  $\frac{1}{2}$

<sup>2233</sup> Handwritten notes at top of page read: "(531)"

<sup>2234</sup> The paras on this page are numbered 9 through 14, making them consecutive with the previous page.

consciousness, floating effortlessly into peaceful relaxation.

(615-3) Muscle tone is like elasticity of rubber. Those who are inactive and do not use their muscles lose that tone, tire easily, become flabby, and haven't the power for daily activities.

(615-4) How to Relax Eyes:<sup>2235</sup> When eye and face muscles are relaxed you simply can't worry! Rest or exercise eyes occasionally while studying reading. Look straight ahead far into distance, then shift eyes to look at close by object. Tighten eyes as though avoiding strong light, then open them slowly. Avoid frowning. Face muscles may be taut. Several extensive yawns can help. A cold wet cloth pack over the eyes, covered with a small towel, will relieve burning sensation in them

(615-5) How to relax Face muscles:<sup>2236</sup> Keep smiling, and let its feeling spread through entire body. It is impossible to produce a happy smile with teeth clenched and eyes wide open Teeth should be slightly apart, eyes partly closed

(615-6) How to relax sitting:<sup>2237</sup> [(a)]<sup>2238</sup> Do all exes with slow grace and ease. You are not building muscle but making them supple, freeing them from habitual tenseness [(b)]<sup>2239</sup> Imitate the yawn and squint your eyes at the same time. Resistantly allow jaws to close. Deep full yawning lessens mental fatigue. (c) Stretch up right arm and right side of body, making yourself tall. At same time, take a full breath. Slowly resistantly release to normal. Do same with left arm. This will take you out of a slump (d) Place fingers on inner part of wrist and forearm. Fit palms close together. Push gently, pressing them firmly. (e) Inter

616

ART OF RELAXATION

Herman Schwartz<sup>2240</sup>

(continued from the previous page) lock fingers of each hand, palms [facing you]<sup>2241</sup> Then pull them away until you can feel stretch in shoulders. [(f)]<sup>2242</sup> Do a clockwise and counter-clockwise rotation of shoulders, then front and back - this is splendid to

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<sup>2235</sup> PB himself inserted the underline by hand

<sup>2236</sup> PB himself inserted the underline by hand

<sup>2237</sup> PB himself inserted the underline by hand

<sup>2238</sup> PB himself inserted "(a)" by hand.

<sup>2239</sup> PB himself inserted "(b)" by hand.

<sup>2240</sup> Handwritten notes at top of page read: "(532)"

<sup>2241</sup> PB himself inserted "facing you" by hand.

<sup>2242</sup> PB himself inserted "(f)" by hand.

remove tension between shoulders.

(616-1)<sup>2243</sup> Correct Sitting Posture: Allow spine to carry body. Sit somewhat more forward, not sagging. Such erectness gives maximum freedom from fatigue. Feet to be flat on floor, with legs' weight on them. You will soon tire if legs are crossed, head tilted or arms tight across chest. Crossing legs strains another set of muscles. Arms and hands should rest in lap or on desk. If in addition you smile, you will enhance your grace and radiance No one has finished dressing until he has put on a smile.

(616-2) Correct Walking: Hold body slightly forward, as though pushed by wind Point toes straight ahead. Lift knee slightly with every step Rock and rotates body slightly with every step and arm swing

(616-3) Coffee drinking causes some people biliousness

(616-4) Have a full beaming smile on face, so keep mouth open.

(616-5) Use auto-suggestions while in the relaxed condition. Repeat then with every slow inhalation and exhalation. [No]<sup>2244</sup> one need hear you, just keep the words on the tip of your tongue

(616-6) Autosuggestion must be based on truth. To base them on unreality or impossible tasks leads only to disaster, discouragement and depression.

## **Cyril Scott: Victory Over Cancer**

(616-7) The excessive consumption of common salt is conducive to cancer

(616-8) The importance of potash in diet has been ignored. Nature cries out for potassium and other mineral salts in fresh fruits (apples being specially rich) The violet-leaf cure, the red clover-leaf cure contain high percentage of potassium salts cured<sup>2245</sup> of an inoperable cancer by an infusion of violet leaves applied as hot compresses. Many herbalists employ it with success

(616-9) Potassium in an assimilable form rejuvenates skin, hair and nails of elderly persons, cures rheumatism and gout.

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<sup>2243</sup> The paras on this page are numbered 15 through 20, making them consecutive with the previous page; this is followed by paras 1 to 4 in the second quote.

<sup>2244</sup> PB himself inserted "No" by hand.

<sup>2245</sup> The word is cut off by the left margin. Only "-red" is visible in the original.

(616-10) When a gas burner is not kept perfectly clean, partial combustion only takes place, highly obnoxious products are formed, while unburnt gas comes in contact with the food. Town gas contains 15/20% carbon monoxide. Death is caused in ½ minutes by inhaling such gas unless great care accompanies its use.

617

VICTORY OVER CANCER

Cyril Scott<sup>2246</sup>

(continued from the previous page) accompanies its use it can be extremely poisonous. The same can be said of carbon monoxide from motor car exhausts.

(617-1)<sup>2247</sup> There is a general slackening of the lymph circulation in old age Partly for this reason we find more cancer in the elderly. But through plenty of physical activity, exercise, lymph-stasis can often be prevented

(617-2) The ingenious method of injecting pure vegetable juices into the blood stream of patients cured intractable diseases

(617-3) Neglect of exercise, [with inadequate respiration and prolonged staying indoors and the use of carbonated mineral waters,]<sup>2248</sup> said a physician, diminishes absorption of oxygen and encourages excess of Carbonic acid in the system Cancer is a fungoid growth, growing at the expense of the tissues. Salt promotes it, analogous to the fact that gardeners use it in

(617-4) Some cases mushroom beds to produce copious crop of malignant growth have been cured by taking before meals a teaspoonful of Crude Black Molasses dissolved in ¾th cup hot water. The growths disappear after couple months. The anti-cancerous property of molasses is owing to the potassium and other mineral salts in it.

(617-5) In Dr Koch's treatment apple juice is particularly indicated as a beverage, before breakfast and later in the day All fruit must be ripe and not sour. Sour lemons and rhubarb are strictly forbidden, also tomato, spinach and asparagus Honey and maple syrup may be taken. Tea coffee and chocolate are banned Patients (cancer) who have progressed favourably under the Dr Koch treatment and then disregarded this dietetic asceticism, break the rules with disastrous results. A bottle of champagne, for instance

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<sup>2246</sup> Handwritten notes at top of page read: "(533)"

<sup>2247</sup> The paras on this page are numbered 5 through 12, making them consecutive with the previous page.

<sup>2248</sup> "with inadequate respiration and prolonged staying indoors and the use of carbonated mineral waters," was typed below the line and inserted by a caret.

proved fatal.

(617-6) Norman Baker denounced aluminium as a cancer-producing metal and censured the use of aluminium derivatives as a means of purifying city drinking water, and baking powder for including aluminium derivative.

(617-7) Dr Henry Gilbert believes unhappiness and the mental strain and pressure of modern life when accompanied by cell-salt deficiency, is one of the causes of cancer

(617-8) To prepare herbal medicines place the herbs in boiling water and simmer gently for 20 minutes, then strain

(617-9) Johanna Brandt was fully healed of cancer in stomach by taking grapes daily every 2 hours for 6 weeks. She had previously tried fasting; this kept the growth under control but the Grape Cure rendered prolonged fasts unnecessary.

618

VICTORY OVER CANCER

Cyril Scott<sup>2249</sup>

(continued from the previous page) "Even old people," she related, "look young as a result of this treatment "Grapes are rich in potassium and iron and also contain purifying elements If cancer is a blood disease, grapes purify it, and because they are strengthening, give the vitality to cope with the disease. In some cases a wee of this diet may suffice but in no circumstances should it be taken longer than a month (if exclusive).

(618-1)<sup>2250</sup> Carbonisation under high temperature, and carbonaceous materials, are main causes of cancer throughout the world, both by eating food that has been in contact with the gas cooker and by contact with soot

(618-2) Carbon monoxide fumes from the [exhaust]<sup>2251</sup> of a motor car are tasteless, odourless, colourless, non-irritating and quick killing

## **Louis Pauwels and Jacques Bergier: Dawn of Magic**

619

DAWN OF MAGIC

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<sup>2249</sup> Handwritten notes at top of page read: "(534)"

<sup>2250</sup> The paras on this page are numbered 13 through 14, making them consecutive with the previous page.

<sup>2251</sup> "exhaust" was typed below the line and inserted with a caret by PB himself.

(619-1)<sup>2253</sup> The Golden Dawn Society, founded 1887, was an offshoot of the Rosicrucian Society created 20 years earlier by Robert Wentworth Little, consisting largely of Freemasons and including among its 144 members, Bulwer Lytton

(619-2) G.D. had a smaller membership practised ceremonial magic and acquisition of powers. Its leaders were Woodman, Mathers and Wynn Westcott. Woodman died, Westcott resigned, so S. L. Mathers became Grand Master, directing it for some time from Paris, where he married a close relative of Henri Bergson. Its members included W.B. Yeats, later a Nobel Prize winner, Arthur Machen, the writer, Florence Farr Director of the Irish Abbey Theatre, Algernon Blackwood, Bram Stoker, author of Dracula, Sax Rohmer, Sir Gerald Kelly, President of the Royal Academy.

(619-3) Gurdjieff said "My way is against Nature and against God"

(619-4) Little sandwich-seller, Adamski, who had his shop at Mount Palomar, announced visitors from Venus, and settled down as a Rasputin at the Court of Holland No credence can be attached to those space-ship As from which Venusians descended to gossip with sandwich men.

(619-5) The subject stared fixedly at the Zener card (bearing 3 wavy lines, cross, star, circle) trying to concentrate his thoughts on it. At the same hour, 1500 miles away and deep below ocean surface in submarine, J tried to guess it, and out of 10 times he was correct. What makes this work very difficult is that when communication is established in that neither transmitter nor receiver feel anything. It is effected at the level of unconsciousness; nothing is experienced. The transmitter does not know whether his message is received: the receiver does not know whether he is receiving signals from another brain, or inventing them himself.

(619-6) In the field of paranormal cures, a new conception has been introduced: the doctor-patient couple. Success depends on whether telepathic communication exists between healer and patient. If so – and this relationship resembles an amorous one – it produces the lucidity and receptivity that can be observed in lovers: cure is then possible. Otherwise both are wasting their time

(619-7) Gurdjieff said: In sleep man

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<sup>2252</sup> Handwritten notes at top of page read: "(535)"

<sup>2253</sup> The paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

(continued from the previous page) is passive; he cannot do anything. In the waking state, however, he can do something all the time and the results of his actions will be reflected upon him or those around him This is far more dangerous (b) He cannot stop the flow of his thoughts, his imagination he cannot control, nor his emotions nor his attention (c) Both sleep and waking states are equally subjective To awake a sleeping man a shock is necessary, but one is not enough. A long period of continual shocks is needed. Somebody must administer them. (d) Those who are able to help humanity put a great value on their time. They prefer to help 30 people to awake rather than one. Moreover one man can easily deceive himself about his awakening and take for it simply a new dream. So the work must be organised and must have a leader. (e) Take a watch, look at the big hand while trying to remain conscious of yourself, your name, existence, place where you now are, while following the movement of the hand. For a fraction of a second, you may be totally conscious that you are you But if you congratulate yourself on having achieved this state, applauding your success, your intelligence ruins it irremediably. (f) In waking there is a critical attitude towards our own sensations, thoughts are better co-ordinated, actions more controlled, impressions more lively, but both waking and sleep are still states of non-consciousness.

(620-1)<sup>2255</sup> Raymond Abellio wrote: 'In the normal attitude I see a house, my perception is spontaneous But in the transcendental attitude then it is my perception itself which is perceived (b) I had seen Lake Geneva a 100 times before, but I now knew for the first time that I had never looked at it I was seeing colour for the first time. Until then I had never penetrated the world of painting. This awakening of consciousness, this perception of perception has nothing to do with attention but with transfiguration.

(620-2) Gustave Meyrink<sup>2256</sup> wrote: (a) Life is only a dream, every detail of which is

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<sup>2254</sup> Handwritten notes at top of page read: "(536)"

<sup>2255</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

<sup>2256</sup> He has been described as the "most respected German language writer in the field of supernatural fiction." In Prague an event occurred which played a providential role in Meyrink's life. Meyrink described it in the autobiographical short story "The Pilot." That day, August 14, 1892, on Assumption Eve, Meyrink, twenty-four years old, was allegedly standing at his table with a gun at his head, determined to shoot himself. At that moment he heard a strange scratching sound and someone's hand put a tiny booklet under his door. The booklet was called *Afterlife*. Meyrink was surprised by this dramatic coincidence and started to study the literature of the occult. He studied theosophy, Kabbala, Christian Sophiology and Eastern mysticism. Until his death Meyrink practiced yoga and other occult exercises. Results of these studies and practices are found in Meyrink's works, which almost always deal with various

fixed in advance and on dependent of free-will. Pioneer seers like Descartes, Schopenhauer and Kant knew they were dreaming, but they did not possess the equipment necessary to awaken.

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DAWN OF MAGIC

Louis Pauwels and Jacques Bergier<sup>2257</sup>

(continued from the previous page) (b) to recognise whether the vision is a reality or only an image, a part of yourself, it is the latter if your conscience is troubled and you do not understand it. Do not be blinded by any sacred name it may call itself or prophesy it may utter – not even if it comes true. They have innumerable victims among sectarians and visionaries. On your way to the awakened state you will also cross the kingdom of shades; they are simply thoughts you are able suddenly to see with your eyes. (c) Awakening of the immortal 'I' leads to natural consequence of physical insomnia. (d) The body is the beginning of our work. (e) The saying 'examine everything and only retain the best' does not apply here: examine nothing, cling to whatever comes first.

(621-1) Andre Breton said: 'There is a certain point within the mind from which the real and the imaginary are no longer perceived contradictorily.

(621-2) Aleph indicates En-Soph, the point from where mind perceives in a flash the significance of all phenomena It is in the form of a man pointing to heaven and earth.

(621-3) Euler had the power of isolating himself completely from the outside world, and of following a train of thought in any circumstances whatever.

(621-4) At Gurdjieff's school there was one world which I never heard pronounced: love.

(621-5) Today there is nothing about which I feel absolutely certain Study and work have taught me to keep my mind prepared for surprises, and to have confidence in life in all its forms, and in intelligence manifested around me.

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occult traditions. In 1889, together with the nephew of poet Christian Morgenstern, Meyrink established his own banking company, named "Meier & Morgenstern." At that time Meyrink also was a member of the Hermetic Order of the Golden Dawn in London. This is evidenced by the letter from William Wynn Westcott (1893), which has remained in Meyrink's private archives. He was also member of the Theosophical Society, but only temporarily. – TJS '15

<sup>2257</sup> Handwritten notes at top of page read: "(537)"

## **The Author of the Cloud of Unknowing: Book of Privy Counsel**

(621-6) When you shall have time for solitude, do not think in advance what you must presently do, but abandon good thoughts just as evil thoughts. And see that nothing remains in your active mind but a naked intention reaching up to God, only as He is. Be fed in your feelings only by Him. Think no more about yourself. Think not what you are but that you are.

(621-7) Even though your intelligence can find no food in this exercise, and would therefore like to distract you from it, take care that you do not appease it, however violent it may be. It is turning back when you allow it to speculate in various ways, which can only withdraw you from the unity. Press on in your being

(621-8) If any kind of special

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BOOK OF PRIVY COUNSEL

The Author of 'Cloud of Unknowing'<sup>2258</sup>

(continued from the previous page) thought concerning anything, except only your naked blind being, which is your God and intention should come into your mind, then you are drawn back to be active intellectually, dividing you from God.

## **Kenneth Walker: The Making of Man**

(622-1)<sup>2259</sup> Maurice Nicoll said: "The League of Nations won't work. Men are machines and they possess no will. They are unable to do anything. They merely react. Everything happens,<sup>2260</sup> for man. Treaties, Pacts, Leagues, all lead to nothing. They are only political furbishings. There is going to be another World War and on a much bigger scale Gurdjieff has prophesied it. (spoken 1923).

(622-2) Ouspensky said that if one observed oneself dispassionately one saw within oneself not a single 'I' but a multitude of 'I's many of which did said and felt quite contradictory things. There was no permanent and sovereign self. These innumerable 'I's are always changing. "But why is it that we believe we possess a single 'I'?" "I asked. Ouspensky replied that this illusion was based chiefly on fact that we possessed

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<sup>2258</sup> Handwritten notes at top of page read: "(538)"

<sup>2259</sup> The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

<sup>2260</sup> PB himself inserted the underline by hand.

a single enduring body throughout life, and also one name. These permanent possessions misled us.

(622-3) In the West-the word 'consciousness' is used very loosely It is not thought, emotion, or any other function, it is awareness of ourselves. There can be consciousness without thought, which describes all higher states.

(622-4) It is only the purely imaginary part of man's personality that is incompatible with his further development that has to be sacrificed. The rest can survive but it must be rendered passive, submissive to the ruling of his spiritual elements. He must renounce being ruled by his likes and dislikes, by his many identifications, by his petty conceits, by the necessity of proving himself always to be right, by the need for his merits to be recognised by others. He must liberate himself from this psychological bondage to attain a higher level of being

(622-5) The Fourth Way has the great advantage that whereas the monk worked only on his emotional centre, the fakir on his moving centre and the yogi chiefly on his intellectual one; the 4th Way followers worked simultaneously on all 3 centres.

(622-6) Ouspensky.<sup>2261</sup> New comers often immediately assume that they could start evolving forth with from their present state without any need for their<sup>2262</sup>

[O = Ouspensky G = Gurdjieff]<sup>2263</sup>

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THE MAKING OF MAN

Kenneth Walker<sup>2264</sup>

(623-1)<sup>2265</sup> attributed great importance to the state of the body. He gave special exercises for relaxing muscles, evoking sensations, and becoming aware of the sensations coming to us from our bodies. He gave special instructions for the training of attention Ouspensky<sup>2266</sup> however merely advised us to relax muscles when they became-tense, not to lose so much nervous energy otherwise he paid little attention to the body.

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<sup>2261</sup> "O" in the original.

<sup>2262</sup> The paras on this page continue on page 624.

<sup>2263</sup> PB himself inserted "O=ouspensky G=Gurdjieff" by hand.

<sup>2264</sup> Handwritten notes at top of page read: "(539)"

<sup>2265</sup> The paras on this page are numbered 14 through 20; they are not consecutive with the previous page, but follow the paras on page 624.

<sup>2266</sup> "O" in the original.

(623-1)<sup>2267</sup> Great forces on a cosmic scale were moving towards a pre-determined end Whether they were planetary in origin I am unable to say In 1939 we were at war. Can wars ever cease so long as humanity continues to live on this very low level? Why should tomorrow be any different from today to people who are at the mercy of so many blind forces?

(623-2) Ouspensky arrived in England, having lost all his former drive and enthusiasm, he was a deeply disappointed man. Something had gone wrong He appeared to be feeling failure very deeply.

(623-3) The theory of Eternal Recurrence was based on the idea that our lives describe circles in the fourth dimension of time and that the point of death coincides with the point of rebirth I reject it. It has never appealed to me either emotionally or intellectually

(623-4) Nobody knew why Ouspensky had broken off all connections with Gurdjieff.<sup>2268</sup> But on O's death Madame O, from USA, wrote us to continue the work by getting in touch with G.

(623-5) Gurdjieff.<sup>2269</sup> After lunch I advise you all to lie down for a little, first resting on the left side and then on the right

(623-6) We English followers of Ouspensky<sup>2270</sup> had become a little grim and rigid in our demeanour. We were in danger of acquiring 'chapel-going expressions.' We had been subjected too long to O's rules and regulations. We were in need of a loosening-up process. No one was better equipped for administering this corrective treatment than Gurdjieff.<sup>2271</sup> Our faces became relaxed and our behaviour more friendly and spontaneous. G said that it was necessary to know when to be serious and when to laugh. O was a strict disciplinarian. He issued very precise instructions as to how everything should be done. Very little was left to a pupil's initiative and judgment.

(623-7) The oriental esoteric movements and dances had a double aim. They conveyed knowledge to the dancer; they established a more harmonious state of being in him. Because man is not a {*continues on page 626*}

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<sup>2267</sup> The paras on this page are numbered 14 to 21; they are not consecutive with the previous page, but follow the paras on page 624, which originally followed what is now page 622.

<sup>2268</sup> "G" in the original.

<sup>2269</sup> "G" in the original.

<sup>2270</sup> "O" in the original.

<sup>2271</sup> "G" in the original.

(624-1)<sup>2273</sup> continued from the *page 622*) their discarding anything. They believed they could carry on with them all their old views, habits, weaknesses and prejudices. This was impossible for then everything mechanical in their personality would be more accentuated.

(624-2) Ouspensky<sup>2274</sup> had excellent manners, accompanied me to the door, and invited me to come back again.

(624-3) Ouspensky:<sup>2275</sup> Self-remembering is not thinking about ourselves or about anything else. It is awareness of ourselves and of what is happening both within and without ourselves. 'Thinking' is one thing and 'consciousness' is an entirely different thing. We can think about consciousness and in doing this we lose awareness of what we are trying to do - to remember ourselves. And there can be consciousness devoid of any thought. This happens in higher states. The chief obstacle to their attainment is the associative thinking which goes on all the time by itself.

(624-3) Ouspensky:<sup>2276</sup> The first step to awaken out of sleep is that a man should realise fully that he is actually asleep. Unless he is convinced of this truth - not by a teacher but by his own observations on himself - he will do nothing about it. Why should he?

(624-4) Ouspensky:<sup>2277</sup> A constant struggle takes place in us between 'Yes' and 'No.' It is essential to our development. If we made no efforts, then no change would take place in us. If on the other hand we struggle with our numerous identifications and enslaving desires for the sake of some greater aim, then we move slowly toward inner unity. Start with the many little difficulties you encounter in life and use them as a means of drawing nearer this distant aim.

(624-5) Ouspensky:<sup>2278</sup> It is part of the teacher's work to uncover the pupil's weaknesses so that he may see them and realise the need to struggle against them. This is part of

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<sup>2272</sup> Handwritten notes at top of page read: "(540)" and "WALKER"

<sup>2273</sup> The paras on this page are numbered 6 to 13; they are not consecutive with the previous page, but follow the paras on page 622.

<sup>2274</sup> "O" in the original.

<sup>2275</sup> "O" in the original.

<sup>2276</sup> "O" in the original.

<sup>2277</sup> "O" in the original.

<sup>2278</sup> "O" in the original.

the esoteric school method.

(624-6) Gurdjieff's methods are based on two principles: – fatigue and irritation.

(624-7) Gurdjieff's<sup>2279</sup> system looks upon man as a machine responding automatically to the stimulations received from his environment. It regarded him as being composed of matter, like everything else, but it credited matter with psychic properties. The finer the matter, the greater its intelligence.

(624-8) Gurdjieff's<sup>2280</sup>

625<sup>2281</sup>

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Kenneth Walker<sup>2282</sup>

(626-1)<sup>2283</sup> single individual but a number of poorly coordinated ones, the exercises assist him to become better integrated, and also train his attention

(626-2) In Turiya one sees rather than thinks, for thought is one of the chief obstacles to its attainment. Thought only comes later when one is struggling to put into words what one saw

(626-3) G said people only valued articles for which they had paid, so he had no hesitation in extracting financial contributions from followers. He used the word 'shearing' for this process of reducing a follower's bank balance

(626-4) G says that man has become so highly suggestible to everything he hears that he accepts any slogan which has been uttered 4 or 5 times in his presence.

(626-5) Orage says all around us there are proofs that we are deteriorating, yet we hope and believe in progress.

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<sup>2279</sup> "G's" in the original

<sup>2280</sup> "G" in the original. This para continues at the top of page 623.

<sup>2281</sup> Blank Page

<sup>2282</sup> Handwritten notes at top of page read: "(542)"

<sup>2283</sup> The paras on this page are numbered 22 to 25; they are not consecutive with the previous page, but follow the paras on page 623.

CRITIQUE BY PB: KW concludes "The reconditioning process (from knowledge to being) is taking even longer than I anticipated in those far-off days" (i.e. 40 years previously when he started his studies with Ouspensky. Has anyone attained success with this method? I know of none)