

Book Notes 12 (PB and Evangeline)

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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 the material in these files 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.

We continued to acquire material for the collection while the files were being processed. Often received in great disarray, we have attempted to reorganise them into similar groups by content. However, because this file was assembled from several different sources, it may lack the same internal coherence of other files that were assembled by PB himself. All of this material came from the Glass-Talcott donations, and as such was likely typed by Evangeline during her marriage to PB. Much of the file discusses health issues, in addition to philosophical content. In this file, sections marked as "Uncategorized" are unattributed – some might be written by PB, but there are generally no markings to clarify these pages' origins.

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

Occult-Healing

1

OCCULT-HEALING

(1-1)² Meditating on the Naval is a quick way of attaining Yogic trance.

(1-2) For inducing magnetic mesmeric healing sleep use only the Left hand to make passes over patient's or subject's forehead.

² The paras on this page are numbered 202-212.

(1-3) The use of double mirror to examine eyes in a photograph should be supplemented by turning the portrait upside down and examining the eyes afresh but without the mirror.

(1-4) Edgar Cayce: "In meditation a sensation to the eyes is indicative of a healing vibration."

(1-5) Occult-Healing) Colonel Olcott cured thousands of Hindus by a use of the hands. He felt nerve magnetism go out of his body until he was exhausted. He recharged this depletion by sitting with his back against a pine tree.

(1-6) Ancient Japanese Healing Method: Apply friction to the affected part, using two fingers of the right hand pressed down by the left, and passed continually downward, First anoint the part with water mixed with oil.

(1-7) The Far Eastern birth as Wang Yang Mind (Chinese) or Oyomei (Japanese) was live 1472 – 1529.

(1-8) Occult Practice; Steadily keep your mind away from fear or disturbance in the face of a troubling situation and refuse to grant it importance.

(1-9) "Nayjooba" was given as mantra³ to be used.

(1-10) Secret occult fraternity handshake grasp wrist, not palm.

(1-11) Pers. Med): Swami Virajnanda: "When doing Japa, meditate on the form of your chosen Ideal or Guru, otherwise it never becomes deep. Install him in the inmost recesses of your heart and concentrate the entire mind on it, as residing there. Uninterrupted practice of this kind unfolds tremendous soul-power."

Letter to PB from Aubrey Price (November 1950)

2

LETTER TO PB

(2-1)⁴ February 23, 1950

Dear P.B.,

As you suggested, I discussed the Anandavale Project with Dan but he indicated that he did not wish to actively participate in it's development because of the fact that his present employment prevented his active association with it. He agreed that it was a desirable project. He advised me to set it up as a straight commercial project as a real

³ "mantram" in the original.

⁴ The para on this page is unnumbered.

estate development and sell stock. I do not agree. It will be developed as a spiritual aspiration by myself and others.

I received a letter from Eileen Garrett with regrets that she was on the point of leaving for California to stay until April and therefore had no time to see me.

However Erica Anderson, Mrs Evans, Stuart Grayson, Joseph Heil and a few others are enthusiastic about the project and I am proceeding with it in the hope that we can begin operation by the first of April when the planting must be done.

The owner has agreed to lease with the option to purchase so that we will have a year or two to experiment before making the major commitment to purchase. On this basis it will not be necessary to see our house in New York until the project is in successful operation.

One of the people who is interested is a student of philosophy at Columbia and was a student of Natasha Rambova. She suggested that Miss Rambova's mother, Mrs Richard Hudnut would be interested and suggested that I contact her. I recall that you once told me that Mrs Hudnut was a friend of yours and wonder if you would feel inclined to give me an introduction to her.

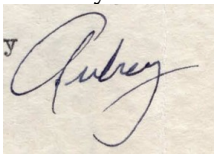
Her address is; Mrs Richard A. Hudnut, 30 West 56th. St., New York City.

I would be deeply appreciative if you would permit me to enclose your letter of introduction to Mrs Hudnut with a letter from myself to her.

We know that the work proceeds regardless of where you are but Jeanette and I both miss you very much and hope that we will be able to see you again very soon.

Affectionately yours,

Aubrey

A handwritten signature in dark ink, appearing to read 'Aubrey', on a light-colored, textured paper background.

A.J. Price
306 W. 91 St.,
New York 24, N.Y.

Occult-Healing

3

OCCULT-HEALING

(3-1)⁵ Milton L. takes no notes of films to review. He is able to remember them essentially by the process of visualisation. His wife too used this as a means of doing remarkable memory feats with words, names, articles or book pages.

⁵ The paras on this page are numbered 216-222 with blank spaces labelled 213-215; they are not consecutive with the paras on the previous page.

(3-2) Celsus tells of Egyptian healers who cast out evil spirits and cures diseases by directing exhaled breath on affected person or part.

(3-3) If breathing is reduced from normal 16 breaths per minute to a deep slow rhythm of 10 bpm for 5 minutes the brain becomes marvellously clear, ready for study or work. This result lasts for some hours--Robert King.

(b) Quickening the breath cycle from its normal 16 per minute to 26 light breaths per minute will after a short time make it impossible to feel pain — V.S. Heder.

(3-4) During the opening of the centres one should avoid direct contact with the sun's rays. It is advisable to protect the crown of the head from them. Therefore yogi's put up their hair in a knot on the head... Excessive physical exercises, such as sports, are xx also quite harmful. " — Helena Roerich.

(3-5) Write memo for successful breath-blowing healing technique. re. used on Noel's hives and gave instant relief where all else failed.

(3-6) Cayce: When meditating the hands should always cross the solar plexus, balancing the forces through which in the physical body, the psychic sources are opened.

(3-7) G.N. Hollonay: Subjective clairvoyance is the more remarkable, as it rests upon the Law of Psychic Attention. If you will direct your inward attention at the Third Eye centre to any person, place or condition, in this or any world, it is possible to receive impressions about them, often immediately. I have used this technique successfully for years, and find that it blends well with the exercise of intuitional perceptions.

Uncategorised

4

UNCATEGORISED

(4-1)⁶ We would stress the point they need no longer wear a garment of flesh unless they so choose as did the Master Jesus. The Christian faith as taught by Jesus was the Ancient Wisdom which was known to the God-men since the beginning of time. His birth, His child-hood, His manhood, the agony of Gethsemane, His death upon the Cross and His resurrection were a portrayal of the greatest parable ever known, the complete fulfilment of the teachings of the Ancient Wisdom. Jesus came to teach mankind that there is no death and that life is eternal and indestructible; that there is no death and that life is eternal and indestructible; that all that is good in man lives on, whereas the evil fades as man continues on his earth journeys.

⁶ The para on this page is unnumbered, and was crossed out by hand in the original.

To you, beloved brethren of earth, we would say that within each one are certain gifts of a kind known to the Wise Men of old. But when mankind sank down into materialism – exemplified by the Fall – spiritual things began to be forgotten. But we say that one day humanity will turn again to the spiritual and cease to worship the golden calf and dwell in the tents of {Mammon}. In that day destructive inventions will no longer hold sway, but all things conceived by the mind of men will be constructive and for the good of their brethren, bringing peace on earth and goodwill towards all men.

We of the White Brotherhood have dwelt many times upon the plane of matter which you inhabit; having experienced everything that human life gives to each one – every sorrow and every gladness, we can understand all your problems and enter into all your plans. We desire to help you, beloved brethren, along your life paths, which we know are often difficult.

You may ask me, "Azrael, what is your nationality?" My reply is, "I am a spiritual being." So are you all spiritual beings, my brethren, but I am not longer confined to flesh. I have finished with all earth lives and I have, therefore a wider, broader outlook. I have no nationality, but I so desire I can be a European, an Indian or a Chinese. I can take on the form of any nationality I choose, adopting one of the incarnations of my many live on earth. I am one of the Initiates of the Great White Lodge on high the Master of which is Jesus Himself.

I would impress upon you, my brethren, that no soul can contact a Group where the White Brotherhood teaching is given without receiving help and individual guidance from the Brotherhood itself, whose teachings have been handed down throughout the ages in every mystery school of the East.

One of the ancient symbols of the Brotherhood is the six-pointed star. This is the symbol of God's love; it is also the symbol of brotherhood. To form this star two triangles are interlaced – one pointed upward and one points downward. The upward pointing triangle is the aspiration of mankind. The downward-pointing triangle [symbolises]⁷ the Divine Light coming down upon the earth. This star is the oldest symbol known; it is the star the Wise Men followed when they found the Babe; it is the star of Christ and it shone in the heavens at His birth. It symbolizes the soul of man rising upward in consciousness toward the Unseen, and it symbolizes God-consciousness descending – the spirit of God – the spirit of brotherhood – the true brotherhood between man and Christ.

Pitkin: Relaxation

5

RELAXATION⁸

Pitkin

⁷ PB himself changed "is the symb" to "symbolizes" by hand.

⁸ Evangeline Glass inserted "Pitkin – Relaxation" at the top of the page by hand.

(5-1)⁹ When working at a desk or table keep close to the desk, sitting well back in the chair. Lean over from the hips, not the waist. Never bend the head from the neck at a sharp angle when {reading}¹⁰ and studying. You strain muscles unnecessarily, and tax the eyes severely.

(5-2) People in arm chair pursuits often stand under a chill spray on arising, in order to start circulation. While this practice is harmless for many, it is a danger to others; and, if not a {danger}¹¹, then at least a waste of human energy.

(5-3) Never try to use up sexual energy in intellectual work unless there is associated with it a great deal of gross muscular activity.

(5-4) Everybody sees too much of everybody else, Hence a diffuse, continual erotic stimulation, is reinforced by the movies, the theatre, and the newspapers, all of which cater to the herd profit's sweet sake. I suspect that thousands of people have been made mildly neurotic by the state of affairs. Could all such get away by themselves and, at the same time, do plain, hard physical work, they would regain their balance in a jiffy.

(5-5) Many people have much trouble in paying attention to what they are reading because they are under excessively bright lights. The pupils of the eye contract, and muscle tensions are set in the eyelids and face which cause fatigue, pain, and headaches. You attend to reading best, so far as light is concerned, under indirect lighting from a fixture so constructed that the {open}¹² undersurface is indirectly illuminated with a not-too-high candle power Lamp. Direct light {rays}¹³ should not enter the eyes. If the rays are brighter than the object viewed, you feel eye {strain.}¹⁴

(5-6) Never allow your attention to be disturbed by disorderly or inadequate tools for the task at hand. You waste precious energy every such disturber not only shifts the focus of attention sometimes seriously, but required additional energy to "get set" or warmed up to the task {again.}¹⁵

(5-7) People of low energy must barricade themselves thus from all but the most imperative {engagements}¹⁶, for they gain in effective work what they lose in informal good will.

⁹ The paras on this page are numbered 2-11; they are not consecutive with the previous page.

¹⁰ This word was cut off by the right margin. Only "re" is visible in the original.

¹¹ This word was cut off by the margin. Only "ger" is visible in the original.

¹² This word was cut off by the right margin. Only "op-" is visible in the original.

¹³ This word was cut off by the right margin. Only "ra-" is visible in the original.

¹⁴ This word was cut off by the right margin. Only "str-" is visible in the original.

¹⁵ This word was cut off by the right margin. Only "aga-" is visible in the original.

¹⁶ This word was cut off by the margin. Only "-gements" is visible in the original.

(5-8) The older he is, the more he should pull in on games and exercise which drain his energies heavily. After forty, he should give up tennis, and play golf only moderately if at all. If greatly fatigued by a more or less strenuous exercise, he should give it up at once.

(5-9) If the intellectual ability is lacking, then some exceedingly simple set of attitude or do-ideas become the object of fixation, while the coarse efforts are suspended, as before. {Thus}¹⁷ with the Yogi, whom James parades as his model. True, the Yogi does succeed wonderfully in a certain kind of realisation and narrowing of activity – all of which is excellent. But it is all to say that he taps new reservoirs of energy. Fact is, he does not burn up nearly so many calories as a common labourer; and a high school teacher, in the course of her day's duties, probably {consumes}¹⁸ more than fifty cultists who, in best Yogi fashion, look at their noses, breathe slowly, {sit}¹⁹ motionless by the hour, speak to nobody and keep their minds blank. In all the annals you will find not a single well-authenticated case of such people achieving anything comparable to the deeds of voluminous energetic men. True, they often deceive themselves into thinking that {they}²⁰ are doers. But let their works speak for them.

Meanwhile, like all other domains of twilight, this field is the happy hunting ground of quacks, cultists, religious fakirs, and sincere but blundering amateurs. The quack woops gleefully, "told you so!" – and then proceeds to make all sorts of wild assertions about tapping "immense reservoirs of energy" by simple meditation, prayer, or the blank contemplation of his toes.

(5-10) Behind the grotesquely oversimplified teachings of Coue I find deeply buried a priceless technique of tapping energies. When he errs, it is because he fails to push his analysis far enough and in all too human fashion, he leaps to the airless peaks of whopping generalities. He is {eminently}²¹ correct in his discrediting of the kind of will about which he talks. To set up strong {tensions}²² of body is a poor way of accomplishing anything. As we have shown elsewhere, we must learn exactly which acts carry us forward to our goal most smoothly; and during this stage must be compliant toward the situation. We must not be aggressive and self-assertive for the {simple}²³ reason that we thereby increase the chances of making the wrong moves at the wrong tempo {in} the wrong directions.

Here is the huge advantage of will-less imagining. We rid our bodies of muscle strains of a sort. We relax utterly.²⁴

¹⁷ This word was cut off by the right margin. Only "T-" is visible in the original.

¹⁸ One or more words was cut off by the margin. Only "c-" and "-es" is visible in the original.

¹⁹ This word was cut off by the right margin. Only "s-" is visible in the original.

²⁰ This word was cut off by the right margin.

²¹ One or more words were cut off by the margin. Only "e" ... "ly" is visible in the original.

²² One or more words were cut off by the margin. Only "-ions" is visible in the original.

²³ This word was cut off by the right margin. Only "-ple" is visible in the original.

²⁴ The paras on this page continue on page 9.

(7-1)²⁶ After you have clearly identified a given tension, practise at inducing it in a weaker form. Weaken it progressively as far as you can. Weaken it progressively as far as you can. As your technique improves, you will note the following characteristics: Your mind is decreasingly active; for thought control really rests on muscle control. Your emotions die out as relaxation progresses. Next, practice at relaxation while you are up and at work. This involves selective relaxation. You must learn to do the essentials and omit the non-essentials, make necessary movements and omit all others.

(7-2) Proper voice placement depends largely on proper relaxation. So does skill in sculpture and so does dancing, which is ruined by rigid tensions. Years ago I learned a trick of relaxation which has prevented all strain in public lecturing, talking and the like. The approximate focus of this is the diaphragm. It extends up to the larynx, and when established, speech is maintained only by very deep breathing. The mouth seems to drop almost entirely out of the picture. It feels lax, while the lips are mere rags flapping in the breeze of my discourse.

(7-3) Do not imagine that you accomplish this merely by lying down. Serious tensions persist even then, as you have just seen. Do not expect to master these at the first try. It may take weeks or even months to develop the trick of easing down.

(7-4) If you must relax quickly, for some special reason, try a tepid bath – that is, one at blood temperature or a trifle below. If this fails try a mild sedative.

(7-5) Practice relaxation often. At least five or six times during your working day, either lie down or sit in an easy chair; then relax your feet and limbs. Next relax the throat and eyes. With careful drill you may learn to relax all over in a few minutes. Then you will find that ten minutes in this condition rests you as much as an hour of ordinary sleep;

Experiment with yourself to find the easiest position in relaxing. Nobody can tell you which way is the best. Begin the tests when next you go to bed. Watch carefully

²⁵ Blank page

²⁶ The paras on this page are numbered 25-36; they are not consecutive with the previous page, but follow the paras on page 9.

the relative ease with which you go limp in each of the main resting postures, namely, lying flat on your back, lying on your face, lying on the right side, lying on the left side, and lying curled up on either side. Experiment with the positions of your arms. Try stretching them out straight beside you, then folding them across your breast, then stretching them up above your head, and finally resting your head on them in cradle fashion.

In connection with each position, make a test with slow, deep breathing. Notice to what extent it speeds up complete limpness in each position. The effect is likely to differ greatly according to position. this may surprise you.

When sitting in a chair, especially while working, see to it that your lower thigh muscles come in contact with the chair bottom throughout their entire length. Even pressure along them relaxes them best and does not tend to cut off the blood flow.

At the same time, rest your feet on their edges or else on the heels, so as to relax the sole muscles. Some people dislike the tingle that often develops in the soles, but this can usually be overcome simply by attending to one's work. if it cannot, it is possible to adopt another foot position nearly as good. Place one foot over the other so that one is tilted sidewise and so pretty well relaxed.

Do not misconstrue this rule to mean that you must hold any of these positions fixedly. Shift about somewhat from time to time but always return to the relaxed position often and remain in it until some slight tension develops. To relax best of all you will probably find that it takes less energy to recline at the angle of a steamer chair than to lie flat on your back.

(7-6) Never work hard for at least one full hour before going to bed. Thus you avoid establishing tensions and muscle sets that are broken down with difficulty and prevent complete relaxation.

(7-7) Once in bed, practise the technique of progressive relaxation just described.

(7-8) Sleep in a wide bed. You thereby reduce muscle tension. Donald Laird suspects that the narrow bed induces a faint fear of falling out of bed which results in unconscious holding on and secondly that it is more likely to be cold because the covers loosen easily. I add a third factor: movements of the body in sleep tend to put the hand, foot, and other parts over the edge of the bed, thus setting up equilibrating reflexes and resulting tensions.

(7-9) Don't sleep rolled up in a ball. This increases muscle tensions. Nor should you stretch out absolutely straight. Your leg muscles then become tense.

(7-10) Dodge all the work you can dodge without interfering with your success and happiness.

(7-11) Save energy and wasted motion in even such simple acts as rising from a chair. The best method here, is to draw in your feet close under your body, banding your trunk slightly forward. You will then rise almost automatically.

(7-12) If you must lift a heavy object from the floor, make your thighs do part of the work. Place your feet as close as possible to the objects, bend your knees, and stoop or squat to lift it. When carrying a heavy load on your arm for some time, place it as near your elbow joint as you can. Thus you fatigue less easily.

8²⁷

RELAXATION

Pitkin

(8-1)²⁸ When typing hold your body upright. Strike the keys lightly and rapidly. Many people achieve easily a speed of six to eight strokes a second. Work steadily and at as regular a speed as you can.

9

RELAXATION

Pitkin

(9-1)²⁹ It is not to be denied that absolute relaxation is the beginning of the swiftest cures of mind and body alike. But it cannot be attained if the craving which we call a wish is permitted to dominate the muscles. Any good physician will tell you that nine ailments out of ten cure themselves without medicine. What you cannot learn from most physicians is that the first step in such a self-cure is to give the body a fair chance by opening all the channels of recuperative activity.

(9-2) Even then, it is important to alternate freely between action and relaxation. The will is a menace at the first stage of adaptation. Its place is in carrying out a lesson well learned.

(9-3) No more general remedy for fatigue as well as for many diseases exists than rest.

(9-4) No matter what you do, you tap your energies best by short, frequent periods of rest. These allow prompt recovery from muscular contraction, and from the tiny tensions that occur in mental fatigue.

²⁷ Void page

²⁸ The para on this page is numbered 37, making it consecutive with previous page.

²⁹ The paras on this page are numbered 12-24; they are not consecutively with the previous page, but follow the paras on page 5.

(9-5) People differ greatly in the angles at which they relax best. If your margin of free energy is relatively low, you will have a normal tendency to lie down.

(9-6) You use up more energy when lying flat on your back than reclining at the angle of a steamer chair. And Amar finds that the position most favourable to complete rest is lying on the stomach, preferably inclining toward the right side.

(9-7) Seashore had been feeling tired through the day and went to the director for advice. The director told him that a "Christian gentleman always took a nap at noon." Seashore tried it and found that it worked beautifully. He increased his efficiency and good spirits. He suggests the following rule. "Cut short the long, light sleep of the late morning hours and substitute a short sleep at some favourable time during the day. Fifteen minutes of sleep after the heaviest work and the main meal of the day will count for efficiency than five times fifteen minutes of sleep in the morning.

(9-8) There are no universal sleep habits or rules, with the single exception that sleep follows complete muscular relaxation.

(9-9) Begin as early in life as possible to form the habit of taking many short rest from your work but no very long rest. In the course of a single day, you may pause for a breathing spell of five or ten minutes at least once every hour or so.

(9-10) Experiment to find out what positions you can hold for several hours at a stretch without fatigue. For example, William Beebe discovered that he could squat on his heels for hours without weariness if his chin rested on his knees, or flat-footed with his armpits on his knees or on the balls of the feet with elbows on knees.

(9-11) Few have achieved such useful results in the study of relaxation as Edmund S. Jacobson, who practiced first on himself and later on many others. The average person does not know when he is tense. How, then can he learn to identify the tension in order to relax it. Jacobson finds that relaxation is often prevented by too close observation of the muscles, which keeps them tense, setting up at the same time tensions from sheer attention. On the other hand, the tense person must locate the region of the tension. So, says Jacobson, "a happy medium is reached when, with a minimum of attention, the disturbance is located and then relaxed."

(9-12) Practice an hour or so every day. Begin as follows: Lie on your back, or if you wish, sit in a chair, with your arms at your sides. Do not cross your legs. The room must be quiet. Begin making tense the large muscle groups. To bring out the sensation of any one of these clearly contract the part steadily while someone retards the movement. As far as possible, keep all other muscles relaxed so that you clearly identify the tension in the muscle you are studying. For example, when the forearm is flexed, the upper arm should rest upon the bed so that shoulder muscles are not in play;

the fingers and hand must also be limp. Sometimes it is easier to identify these sensations if you close your eyes. (a) Practise in this order: Contract the muscles of the forearm, upper arm, hand flexors, hand extensors of the left arm and hand. Do the same with the right. Now contract flexors and extensors of the left foot; then left leg. Do the same thing with the right foot and leg. Follow the same procedure with the major muscles of the body. Next contract the muscles that raise the shoulders, and then those that bend the head to the right, to the left, forward, and backward. Finally locate the tensions in speech muscles – tongue, lips, jaws, and throat.

At first you will experience what is called a "residual tension." The clinical signs here are the following: reflex swallowing, slightly irregular respiration and pulse, slight activities such as wrinkling the forehead, frowning, moving the eyeballs, winking rapidly, reacting to any sudden noise, and an active mind.

(9-13) In many cases, it takes fifteen minutes progressively to relax a single part, such as the arm, leg or foot. If practice at relaxation makes you nervous, your method is wrong. Probably you are making various efforts instead of really relaxing. You must never make an effort to relax.³⁰

10³¹

RELAXATION

Pitkin

Barbara Moore-Pataleewa: I am a woman from Soviet Russia

11³²

I AM A WOMAN FROM SOVIET RUSSIA

Barbara Moore-Pataleewa

(11-1)³³ After witnessing many failures of the orthodox medicine with its inevitable reactions of disappointment – I was incidentally met in India with, quite a new to me then though in fact a very old, science of healing. One that had its principle mainly in dietetics, special breathing exercises and physical exercises, and the application of a Universal force.

(11-2) I eat only once a day, my diet consisting of raw vegetables, fruit, nuts and honey, and I drink nothing but water. This meagre food keeps me strong and healthy; my weight is constantly the same – 9 1/2 stones. I sleep not more than four hours, but often

³⁰ The paras on this page continue on page 7.

³¹ Void page

³² Evangeline Glass inserted "write Clara about {ailing} health.," and "P.B. little cup. no lemon carrots." At the bottom of the page by hand.

³³ The paras on this page are numbered 1-8; they are not consecutive with the previous page.

less. I am never tired, though I work hard, and I am never ill, being no longer subject to colds and chills.

(11-3) From adopting one meal a day my life became so much easier and in so many respects, that I have even evolved a saying that: to eat more than one meal a day is sheer waste of time, money and health. Now, if I can do this, I do not see why others should not, if they wished it. To begin with, many have wanted to know the time of the day at which I usually take my one meal. It is usually between 2 and 3 p.m., lately more often between 3 and 4 p.m. I have noticed that the stomach is the most obedient of all organs of the body as it "sticks" to the ruling one may subject it to. I will agree readily that it is difficult to acquire any good habit, but once acquired it is the easiest thing to possess! This applies also to feeding. In the space of a few years I omitted gradually from my diet such things as tea, coffee, cocoa, bread, pastries, and all cooked food, etc. Each of these items I missed for a while, but as soon as I got into the habit of eating and drinking the proper things, my cravings for them disappeared. I would insist also that a little will-power should be used in cases where temptation is stronger than conviction!

(11-4) I am only too often asked now – how can one live on one meal a day? Invariably I reply that it is easier on one meal a day than on three or four, provided it is a proper meal.

(11-5) All grasses contain cane sugar, which is sweeter than grape sugar. It cannot be absorbed directly but has to be converted first into mono-saccharides in the process of digestion.

(11-6) The primary conversion of certain rays of the sun for making the complex substances of protoplasm takes place in the green leaves of a plant, hence the green pigment of chlorophyll seems to be a starting point of life. Chlorophyll is chemically related to the colouring matter of blood, haemoglobin. Which means that inorganic iron is taken from the soil and carried to the leaves (in this case the blades of grass), where it takes part in the formation of chlorophyll granules, which in their turn build up the complex organic compound of it. Eventually, this green stuff, when eaten by animal or human, produces the haemoglobin. In other words if we wish to have rich red blood we should eat plenty of greens.

(11-7) I eat the grass uncooked, as a salad. I also drink any juice extracted from it. Of what use could it be to me if I ate it cooked, since cooking destroys all of the vitamins and converts the organic iron into inorganic matter. To maintain perfect health and possess an abundance of vitality, both of which are the necessary prerequisites to longevity and perpetual youthfulness, I must, therefore, consume varied vegetation in its natural state.

(11-8) I prefer chickweed, dandelions, and clover leaves, but I eat what I can get. My daily diet consists of fruit, nuts, honey, raw vegetables, but mostly grass.

12³⁴

I AM A WOMAN FROM SOVIET RUSSIA

Barbara Moore-Pataleewa

Ernest Wood

13

ERNEST WOOD³⁵

(13-1)³⁶ Nature's cruelty is exaggerated. Animals do not suffer as much as humans. The brain of an elephant is smaller than a man's so its quality of consciousness is different. 90 percent of ours is in the brain, 10 percent in the local reflexes whereas the reverse is the case in animals. Moreover most animals are not carnivorous.

(13-2) Much of Leadbeater's alleged clairvoyance probably came from his fecund imagination. As far as his statements concerning Buddha, he had never really studied Buddhism and knew very little of its doctrines. Nor could he have imbibed its spirit and still founded the highly ritualistic church he did.

(13-3) The idea that Jesus was really born a century before the date attributed to him and Saswitha's idea that Jesus lives today in Lebanon were both originated by Leadbeater.

14³⁷

ERNEST WOOD

15

ERNEST WOOD³⁸

(15-1)³⁹ A little hatha yoga is usually prescribed as being good along with raja yoga, but more is unnecessary or may even be obstructive.

³⁴ Void page

³⁵ Evangeline Glass inserted "Ernest Wood (writer)" by hand.

³⁶ The paras on this page are numbered 17, 18 and a; they are not consecutive with the previous page.

³⁷ Void page

³⁸ PB himself inserted "the writer in India" and "Ernest Wood" by hand. Evangeline Glass inserted "Sayings of Ernest" and "(the writer)" by hand. The original editor inserted "Wood" by hand.

³⁹ The paras on this page are numbered 21-33; they are not consecutive with the previous page.

(15-2) Alice Baily got her first knowledge of the Tibetan, the Master D.K. from Leadbeater whom she went to visit in California. She also got much of her other occult teaching from him.

(15-3) In the four periods of life, the Hindu prescription for total celibacy is at the age of 63, not 75 as Vitaldas asserts. Even for married householders, intercourse is prohibited for any other purpose than breeding children, and even then it is limited to two days a month.

(15-4) There is no other Ishvara⁴⁰ than the good of each individual, the divine spark within each man.

(15-5) Law is the greatest thing in the universe. It is the expression of God, not love. Love is the expression of Christ.

(15-6) The four qualifications laid down by Shankara have to be obtained before the search within oneself in meditation can become fruitful. This is a preparation, a beginning and not the end.

(15-7) The Flying Saucers are myths, absurd. I do not believe in them. The identification of "Vamanas" in the old Hindu literature with them is unwarranted.

(15-8) Thoreau's death at such an early age shows that he was not wise in practical living.

(15-9) The translations of the Gita by Isherwood and Prabhavananda merely explains what they know. It is a personal interpretation often shallow or erroneous. In my own I have been liberal, faithful and kept out opinion.

(15-10) The Ramakrishna Swamis in New York do not know of or teach the correct the highest view of Vedanta.

(15-11) The three ways in which consciousness is awakened in animal and humans is through pain, pleasure, and love.

(15-12) At my age I need only 6 hours of sleep. I get four from 10:30 to 2:30 am then I rise to work on writing until 5:30 am. then I sleep again for two hours. Thus my best writing is done in the early hours of the morning.

⁴⁰ "Ishwara" in the originl.

(15-13) The psychic is to look up, whereas the institutive is to look down from above. The former is inferior.

(15-14) When I first met Eva I was almost drawn out of the body for 15 seconds with the impression that she was a Kanarese woman.

16⁴¹

ERNEST WOOD

Dr Teofilo De La Torre: The New and Easy Way to Fast

17

THE NEW AND EASY WAY TO FAST

Dr Teofilo De La Torre

(17-1)⁴² Under the accustomed method of fasting during which only water is allowed the fasting patient, fasting is really a hardship and it requires a strong will power to continue the fast especially during the first three days of the fast, that feeling of weariness and fatigue which usually is present during the day and that state of nervousness during the night, making sleep difficult or impossible makes fasting under the old way highly unpleasant.

(17-2) Hence, it is this state of weariness, nervousness, lack of sleep, low vitality and great loss of weight during the water fast, that has scared many people and prevented them from submitting to this process of purification.

(17-3) They use of the alkaline extracts calm the nerves and one sleeps as soundly or even better than before the fast. Except when beginning the fast, it is not necessary to use the enema in the new method of fasting, since the high content of organic salts in the water extracts, keep the bowels active during the fast.

(17-4) The blood pressure and vitality remains fairly high during the new method of fasting and there is no danger of exhaustion or fainting.

Under the new method loss of weight is much slower during the first few days of the fast, and after a certain period the loss of weight almost entirely ceases, thus enabling even weak and elderly persons to fast much longer than under the old method.

(17-5) The thirteen enemies of Human Life in the order in which they came into man's existence: Intense cold; Defective Elimination; Unnatural Food; Irritating Spices and

⁴¹ Void page. PB himself inserted "Ernest Wood the writer on India" and "Sayings Ernest Wood (the writer)" by hand.

⁴² The paras on this page are numbered 1-12; they are not consecutive with the previous page.

Condiments; Alkaloids and Alcoholic Beverages; Drugs, Serums and Vaccines, Impure, Polluted Air, Demineralisation of the Soil, Poisonous Spraying of Foods, Misuse and Abuse of the Sex Function; Fear and Worry.

(17-6) The excessive heat applied to food during the cooking process, disintegrated the natural composition of foods, destroyed entirely some of the vitamins, reduced, reduced the energizing power of others and deprived man's food of its life element, as proved by the fact that seeds that have been cooked, do not germinate when planted – they are dead.

(17-7) Even what we call clean city or spring water contains so much carbonate and sulphate of lime that {it}⁴³ is calculated that a person, drinking an average quantity of it daily would in forty years, have taken into his body as much calcareous matter as would make a pillar of solid chalk as large as a good-sized man. This calcareous matter plus the chlorine added to city drinking water would choke up the system before the age of 20 years were it not that the kidneys and skin continually throw it off in large quantity. But some of it gradually accumulates in the body, resulting in hardening of the arteries and muscular tissues, thus being the prolific cause of rheumatism and premature old age.

(17-8) These victims travel fast along the road to vital exhaustion, premature old age and death when they should be in the prime of life. How depleting of vital force seminal losses are, can be judged by the fact that the loss of one ounce of seminal fluid is equivalent to the loss of forty ounces of blood.

(17-9) The first cause of calcareous degeneration we shall know by the name of Water of Death for hard spring water, as well as the water we drink in our cities, is impregnated with those earthly substances which greatly contribute to ossification of the body tissues.

(17-10) Instead of drinking the hard water of springs or the hard chlorinated water of the cities it will be to our advantage to drink distilled water or clean rain water, when possible. But there is still a better way to prevent calcification of the body and regain and retain the vigour of youth and prolong the span of life. This better way consists in drinking as little water as possible. By this I mean that we can and should supply our cells with Living Water, with the Elixir of Life as found in the delicious juices of fruits and vegetables.

Fruit juices are the best and the only natural sources of water for the body. It is proved by the fact that the desire to drink water disappears in those who purify their bodies then live on the natural food of man. I never feel a desire to drink water.

⁴³ "is" in the original.

(17-11) We can and should obtain our supply of water from the vegetable kingdom. In other words, as it is held in fruits and vegetables, pure and organised, and containing in solution the organic mineral salts, acids, sugar, and vitamins. This is the only way in which pure, chemically balanced water (water which is really alive) can be obtained. This is the only live water there is for Nature has distilled it and filtered it in her marvellous laboratory.

(17-12) The new converts to Natural Dietetics have their cellular tissues saturated with several pounds of water products and morbid matter which is interfering with the inflow of Vital Force and obstructing the normal function of the organism. They are suffering with long-standing chronic disease.

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(19-1)⁴⁵ Dietetics have their cellular tissues saturated with several pounds of waste products and morbid matter which is interfering with the inflow of Vital Force and obstructing the normal function of the organism. They are suffering with long-standing chronic disease. It is necessary to purify the body before it is in the proper condition to digest and assimilate the natural foods. The process of purification must precede the process of regeneration, when purification has been satisfactorily accomplished, the organism has the capacity for speedy self-rejuvenation, provided that purification is followed by a properly balanced diet of natural foods.

There are various processes of purification but fasting is the most efficient, rapid, and sometimes the only one, although the most radical of all.

(19-2) Fasting is a hardship and requires strong will power to continue the fast when hunger is present during the first three or four days. This is specially true in nervous patients and those who suffer from irritation of the gastric membranes, in which case they are nervous and awake at night and always feel that they are in need of nourishment. However, in other cases, after the first three or four days, hunger disappears and they feel fairly well during the day but more or less nervous during the night because of the difficulty of sleeping during the fast.

⁴⁴ Void page

⁴⁵ The paras on this page are numbered 13-18, and 18-21, making them consecutive with the previous page.

(19-3) Pythagoras required that his disciples undertake a fast of 40 days, before they could be initiated into the mysteries of their occult philosophical teachings. He claimed, that only through a forty-day fast could the minds of his disciples be sufficiently purified and clarified to understand the profound teachings of the mysteries of life.

We know that in ancient times the Patriarchs of the Bible fasted frequently. Moses, Elijah, David and others fasted forty days. We know that Christ fasted forty days before he began to teach the great truths of life.

(19-4) Therefore, necessity forced him to concentrate his mind on his dilemma – that in order to continue attending to his pressing duties he had to break the fast, and that breaking the fast under acute elimination was wrong and harmful – the thought came to him that he should make a distilled-water extract from certain vegetables and herbs and drink of that extract instead of the accustomed plain water during the fast.

(19-5) By the use of the enema during the first three days of the fast, we remove the residue from the previous meals we see that four days after the fast we have lost 5 to 10 pounds of weight without have lost any cellular tissue. After the body gets rid of this surplus waste at the beginning of the fast, it is capable of maintaining what we might call its physiological weight, for many days, simply by the use of the water extracts.

The insignificant loss of weight during the water extract fast, makes it possible for weak and thin persons to undergo a satisfactorily long fast with comparative comfort.

(19-6) Sound sleep during the night is made possible by absence of nervous irritability, owing to neutralisation of acids by the high content of organic alkaline salts in the water extracts.

(19-7) The high content of alkaline mineral salts in the extracts neutralize the acids in the blood and tissues and convert them into alkaline substances easily of elimination. Hence, the reason why the urine is alkaline during the fast with extracts but is highly acid during the water fast.

(19-8) As a rule, under the water extract fast, it is not necessary to take the enemas. However, we find it wise to start fasting with a clean colon, for which we use an enema the first and second day of the fast in order to remove the residue of the last meals, which otherwise would remain for many days in the intestines, resulting in the absorption of the liquid part of the faecal matter, causing headaches and other disturbances. But after the colon is cleansed at the beginning of the fast we do not find it necessary to use the enema under the new method.

(19-9) The water extracts should be free from nourishment in order to prevent return from hunger; it should not have the Vital Principle destroyed by the cooking process in

order that they may revitalize the body; it should not interfere with the process of elimination of waste products during the fast.

(19-10) Formula For Making the Water Extracts: Carrots... 6 ounces; Beets... 4 Ounces; Parsley extract, the vegetables should not be ground nor crushed, in order to prevent their juices from being pressed out. Hence, the vegetables must be simply cut in pieces. Proceed as follows: Thoroughly wash, but do not peel, the carrots and the beets and cut in small pieces with a sharp knife. The celery and the parsley should be well washed and cut in small pieces with a sharp knife. The celery and the parsley should be well washed and cut in small pieces also. When this is done, put all the above ingredients into a wide-mouthed glass jar and fill it with one quart of distilled water or pure clean rain water. The distilled or rain water, being free from minerals possess a strong affinity for mineral salts. Hence, the organic mineral salts in the vegetables, herbs, fruits, etc. pass into the water and saturate it with valuable alkaline organic salts together with some vitamins and predigested sugar and possibly with other not-yet discovered vital elements, resulting in a delicious and {energising extract}⁴⁶

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(continued from the previous page) Let the vegetables seep in the distilled water at least for three hours before using. They may be allowed to stay in the jar. Stir the vegetables with a spoon once or twice while they are seeping. Strain out a glass of extract at a time just before drinking it. Keep the glass jar in a cool place or in the refrigerator to prevent fermentation of the extract. Make it fresh every day:

Quantity To Be Taken: Of this extract take a glassful every two hours during the day. The fasting patient should drink from five to eight glasses of extract during the day. The quantity will vary according to the head of the weather and the desire of the fasting patient for liquids. One should drink a larger quantity if there is a desire of the fasting patient for liquids. One should drink a larger quantity if there is a desire for it and it is agreeing with him. But the amount should be decreased or diluted with more water if one feels bloated or if it is unpleasant in anyway.

Overcoming Possible Difficulties: As a rule, the water extracts are well tolerated by the fasting patient and he goes on enjoying the extracts all along the fast. But it may happen that obstruction occurs in the intestinal tract in which case the bile enters the

⁴⁶ Only "energi" is visible in the original.

⁴⁷ Void page

stomach causes nausea. When this is the case lemon juice should be added to the glass of extract, just before drinking it and a leaf or two of peppermint should be added to the vegetables in the glass jar.

The Enema During The Fast: Of great importance to prevent possible entrance of bile into the stomach, resulting in nausea, is the use of the enema two or three times during the first three days of the fast. This will evacuate the contents of the lower part of the intestines will rush, thus preventing possible regurgitation of bile into the stomach, as well as reabsorption of gases and toxins. However, after the colon is emptied during the first three days, the enema should not be used again, since, as a rule, the extracts will make the bowels function.

Modification Of the Water Extracts: During the water fast a great deal of discomfort was caused a good deal of trouble. Acetonic acid is the greatest offender during the fast. It arises when the supply of sugar in the body is exhausted. Then this acid circulated in the blood and is partly forced out of the body through the kidneys, making urine acid and irritating the nerves. Hence, in order to prevent this kind of acidosis, it is necessary to introduce into the body a certain amount of fruit sugar to oxidize acetic acid as it arises. Therefore, after the storage of blood sugar in the body is exhausted after the first two days of fasting, a teaspoon of honey or fruit sugar should be added to every glass of vegetable water extract drank during the day. This will supply the means for the oxidation of acetic and other acids, while the organic alkaline salts in the extracts will neutralize acid and render it easy of elimination. By these means, the body is in a high state of alkalinity during the fast, as manifested by alkaline urine and calmness of the nerves.

Improvement Of The Extracts By The Addition Of Herbs: For each herb or group of herbs of the same medicinal virtues must be used in certain cases and not in all cases. Therefore, it will not be possible to tell what herbs to add to the extracts until one knows the condition of the patient. So I shall not go into any explanation about the use of medicinal herbs with the extracts. However, the extracts can be made much more effective yet by adding certain non-poisonous medicinal herbs to the water for the extracts while the vegetables are seeping. However, it is not possible to tell before hand which herb a certain patient should have added to this extract.

(21-1)⁴⁸ During the first two days of fasting take the extracts plain without the addition of anything. After the first two days it is advisable to add to each glass of extract a little honey at the time of drinking it. The predigest sugar in honey will be used in the body to oxidize the acetone which is formed during the fasting. Acetone is produced when the supply of sugar in the body is exhausted/ For without sugar the body cannot oxidize the fats that are daily being disintegrated into fatty acids during the fast.

(21-2) The water extracts supply a great amount of energy and one feels a desire to be active during the fast.

⁴⁸ The paras on this page are numbered 22-25, making them consecutive with the previous page.

(21-3) The water extracts supply a great amount of energy and one feels a desire to be active during the fast.

(21-4) Owing to absence of irritation by circulating acids the cellular tissues of the body do not wear out so fast. Hence, a state of tranquillity and plenty of sleep make loss of weight very very small and it comes to a standstill after the first few days and remains without further loss for many days.

(21-5) Although hunger is also absent during the water extracts fast, one feels that he is in a condition to eat and begin to digest food without any difficulty, should it become necessary to break the fast before the desired end, and when the fast is broken, one finds it easy to digest natural food soon after the fast is broken.

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(23-1)⁵⁰ When I remember the ravenous hunger I used to undergo during the first three days of the fast under the old method, the sleepless nights, turning from one side to another and anxiously waiting for daylight, the feeling of anguish and depression and the slow recuperation after the fast during those thirty-four years of fasting under the old method. I feel that I should never again recommend it to others however good the results I derived from the old method of water fasting, since the new method possesses the same advantages without the hardships of the old method.

(23-2) They will say that by using those water vegetables and herbs extracts we are not fasting. To those who advance this criticism, let me say that the water extracts do not contain any of those factors that are considered food substances, such as protein, fat and starch. The water extracts consist of only water-soluble organic mineral salts, vitamins and some directly assimilable fruit sugar. These do not interfere with the process of fasting at all, as proved by the fact that hunger is absent during the fast as is the case with the water fast.

⁴⁹ Void page

⁵⁰ The paras on this page are numbered 26-35, making them consecutive with the previous page.

(23-3) I fast to preserve my youthful vigour, to prevent disease, to develop my mental faculties to prolong my life and for the greater joy of living which I feel after I have submitted to the process of purification.

(23-4) When the patient has a good supply of overweight he naturally can fast much longer than one who is underweight and one who still possesses a high degree of vitality will be able to fast much longer than one whose vitality is low. Hence, it is wrong to say "I am going to fast 30 or 40 days." It may happen that before the twentieth day your vitality is so low that there is danger in continuing the fast. On the other hand, one may say that he is going to fast only for a week or ten days. But, as usually happens, just at the end of that short fast only for a week for ten days. But, as usually happens, just at the end of that short fast the patient is undergoing a crisis of elimination, his digestive juices are absent and his digestive tube is busy handling waste products constantly being poured into the intestinal tract for elimination. To break the fast under these conditions is wrong and even harmful. We shall deal with this subject under the heading "When to break the fast."

(23-5) We cannot very well tell how long an unknown person should fast. Ten days may be too long for a certain person, while 60 days may not be enough for another person. Low vitality may make it necessary to break the fast long before we had planned. Or, a healing crisis may make it necessary to continue the fast beyond the time we had planned. Hence, when some one asks me: "How long should I fast?" I reply: "Let us leave it to Nature. She knows better and will indicate to us when the fast should come to an end."

(23-6) Failure to cleanse the colon the first two or three days will result in the putrefaction of the contents of the colon a solid, hardened mass of faecal matter, which, in many cases becomes too difficult to eliminate. After the residue from the last meals has been removed from the intestines by the enema during the first two or three days of the fast the enema should be discontinued.

(23-7) As I write this I am on the fourteenth day of fasting and I have been writing pages for this book since 6 a.m. and it is not 3 p.m. I feel as strong and as well as when I began to write this morning. Being in a hurry to finish this book I shall continue writing until I go to bed at 8 p.m. I know I shall as well as now at that hour, since I have been doing this all along during this and other fasts.

(23-8) During the fast it is well to bathe at least every other day with hot water, using soap to remove from the pores of the skin waste products which nature is forcing out through them.

(23-9) Such patients who fast until hunger returns lose so much muscular tissue that their digestive organs find it most difficult to resume their functional activity. Such

patients, although they survive, take many months to regain their normal weight and strength. Hence, complete fasts until hunger returns should not be taken by those whose bodies are heavily encumbered with waste products, nor by those who are under normal weight, nor by those of low vitality.

(23-10) Short fasts are safer and more beneficial in the long run. One can repeat the fast as often as is necessary, keeping on increasing its length as one becomes stronger and much of the encumbrance has been removed by previous fasts.

In conclusion, the length of the short fast should be between 10 to 12 days duration. Less than 10 days will do little good, in as much as by the time Nature is beginning elimination in full force, feeling is resumed at a time when there are no digestive juices available and the stomach and intestinal tract are being used as a sewerage to cast away a large quantity of the morbid matter being dissolved and removed from the body. Real elimination does not really start until the sixth day of the fast. It subsides about the 10th day to increase again on the thirteenth day. After the sixth day, every seven days usually comes a crisis. The fast should not be broken during the crisis days. The very short fast should be between the 7th and the eleventh. If continued, it should be broken between the broken fifteenth and the 17th day. If fasting still a longer time it should be continued until the 21st day at least. It will be better to continue it to the 24th day.

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(25-1)⁵² Fasting patients are usually affected by dizziness when getting up suddenly from the lying position. Get to the standing position gradually. And should you get dizzy some time, close your eyes and sit down or lie down for a few moments. It will pass immediately. No danger in those dizzy spells, except you fall down and hurt yourself.

(25-2) Under the old method of water fasting, and especially when the fast was longer than 10 days one had to be very careful in breaking the fast in the proper way. Hunger was absent, digestive juices were not available and the intestinal tract was more or less saturated with the mucus, bile and morbid matter which nature was pouring in during the fast. Hence, it was dangerous to put into such human sewerage any kind of solid

⁵¹ Void page

⁵² The paras on this page are numbered 36-45, making them consecutive with the previous page.

food. It was necessary to begin to feed the patient gradually and only with the diluted acid fruit juices for a few days until digestive juices were manufactured, as manifested by an abundant flow of saliva and the sensation of hunger. Those who ignorantly failed to follow this precaution and ate solid food when digestive juices were absent paid for this indiscretion – some underwent digestive disturbances for a few days and were forced to renew their fast; others even lost their life.

In view of these facts the breaking of a fast longer than seven days should be gradual and on the proper liquids and solid foods. However, under the new method of fasting on water extracts from vegetables no such danger is present.

(25-3) Break the fast with the following mixture of juices and water: Liquid Mixture To Break The Fast – Half a glass of orange juice; one teaspoonful of lemon juice, One teaspoonful of honey and enough water to fill an 8-ounce glass.

(25-4) Alternate the acid fruit beverage with the following stimulating and invigorating alkaline vegetable hot broth. Formula For Vitality Broth To Be Used While Breaking The Fast: Carrots... 4 ounces; Beets... 6 ounces; Parsley... 2 ounces; celery... 4 ounces; Tomatoes... 8 ounces; water... 4 glasses.

(25-5) As a rule one to four days on this liquid regimen is sufficient to give the body the materials for the manufacture of digestive juices and one will begin to feel that one can take substantial food. Hence, you may now eat oranges or grapefruit for breakfast, grapes, pears, peaches, figs, at noon, melon in the middle of the afternoon (if more food is needed) and a salad of lettuce, grated carrot beat and apple in the evening.

(25-6) Especially after a short fast crises come to complete the elimination of waste products which got loose during the short fast. Hence, digestion may be disturbed now and then. For these reasons the real benefit of the fast is not felt until two months after the fast.

(25-7) For what causes enlargement of the intestinal tract is the extra large amount of cooked food which we have to eat in order to supply a sufficient number of living cells, since a large percentage of the cells in cooked foods are dead, having been destroyed by intense heat. When food is supplied in its living state we are able to nourish the body on one half or less the accustomed amount of food which we need when we eat cooked food.

(25-8) Unless this abnormal hunger which comes after the fast is naturally appeased by means of a properly balanced diet that contains a generous amount of adequate protein the patient may not have the will power to control his abnormal appetite, may overeat and thus nullify many of the good results of the fast. Hence, the importance of adopting the unfired food diet after the fast, and of eating small amounts of food at each meal.

During the fast the stomach contracts to one half or less its former size. It is for this reason that one fills up with one half the amount of his accustomed food. But the more the stomach has contracted, the stronger it is. Therefore, do not again weaken it by eating large amounts of food at one time. Eat as often as necessary but eat small amounts of food each time. The abnormal hunger will disappear when you have gained your normal weight.

(25-9) When one gives up the use of animal protein foods, such as meat, fish, eggs, milk and cheese they have no substitute left unless they add oleaginous seeds and nuts to their fruits and vegetables.

(25-10) We shall see the great importance of balancing the natural diet by mixing the high calorie and high protein foods with the low calorie and low protein foods so that we may get adequate nourishment without having to overload the stomach with an excessive amount of food. It is for this reason that in my system of natural dietetics I have introduced balanced menus calculated according to the composition of human milk, which is our safe guide.

(25-11) Wheat and Beans: (Representing the two families of cereals and legumes) also contain much more protein than human milk and an excessive amount of phosphorus (an irritant of the nerves in large amounts) and have the disadvantage that they have to be cooked and salted to make palatable and edible. Hence, though they are not so injurious as meat they should be eaten in small quantity and only occasionally when one wants a cooked meal for a change.

Sweet Fruits: (Dried dates, figs, and raisins: By comparing the elemental composition of sweet fruits with that of human milk we immediately see that they are the most natural foods for man.

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(continued from the previous page) They also are the most delicious and the more easily digested, their fruit sugar being ready for absorption and assimilation. Sweet fruits contain less protein than human milk but that is as it should be, because, in the

⁵³ Void page

first place, the human adult, having ceased growing does not need as much protein as the growing infant and child.

(27-1)⁵⁴ The fact that one can go on indefinitely fasting on tinctured water still proves that all the theories of food values, such as adequate proteins, carbohydrates, fats, etc. are false and that the body is not built out of food.

(27-2) It is true that Lovewisdom may have been able to live seven months and seven days on tinctured water; it is true that I also have been able to plenty of mental and even some physical work during this time, but although incredibly slowly, we are losing weight as the fast proceeded and it would have been a matter of time for our bodies to wear out to the skeleton condition, unless the miracle happened and our bodies could live on atmospheric air, which thing is not likely to happen. Hence, my advice is that we should use the new method of fasting on water extracts as a means of body purification for the purpose of regaining and maintaining a higher degree of health and youthful vigour and for the prolonged of the span of life but not as a means to live without food.

(27-3) At that rate of loss of body weight, Lovewisdom could have lived at least two years without reaching the skeleton condition and die from starvation, if that ever took place. However, though the loss was incredibly small, a time would come when complete emancipation would take place. Hence, so far, Lovewisdom's experience have not proved that he can live without food indefinitely. That will become possible only when his bodily loss of weight can be permanently stopped. An equilibrium between the tearing-down and the building-up processes must take place before we can be assured that we can live without eating.

(27-4) The diet of regeneration after the fast must be one hundred percent unfired food diet, at least until the body has been rebuilt with vital cells from vital foods. Failure to take this into consideration rebuilds the body with partially dead cells, subject to disease and premature decay. Let me quote again from Lovewisdom:

...freedom from muscular fatigue comes from body alkalinity, not from a heavy burden of protein, and that the protein or nitrogen we need comes from the ether, not from foods..."

Comment by de la Torre: "I cannot entirely agree with our good brother Lovewisdom when he says that the nitrogen or protein we need is derived from the ether and not from foods. Let him eat only nitrogen-free foods and he will see that his body begins to wear away, no matter how much food he eats."

(27-5) However, I agree with Lovewisdom when he says that freedom from muscular fatigue (consequently ability to perform work) comes from body alkalinity and not from

⁵⁴ The paras on this page are numbered 46-52, making them consecutive with the previous page.

a heavy burden of protein foods. But we must distinguish between "a heavy burden" of protein foods and the physiological requirement of protein food. For according to general experience, protein food is the strength-giver. Without the required protein in the daily diet, it is not possible to have endurance to do heavy work, and furthermore, loss of weight is continuous, no matter how much protein-free food one eats. But, remember this, the protein used must be adequate protein and be eaten with the proper amount of alkaline foods and only in the right proportion in order to avoid acidosis. Too little protein in the diet is just as bad as too much of it.

(27-6) I can not agree with what follows in condemnation of all kinds of nuts being the "Forbidden Fruit," producers of tumorous growth and acid-forming. I do not see any reason for his belief that the Biblical legend refers to the nut tree as the tree with the forbidden fruit. We know that it was an apple tree not a nut tree, of which Adam and Eve ate and sinned. But this, we know, is allegorical, the "forbidden fruit" being the use and abuse of the sex function, and not the eating of any kind of fruit.

(27-7) I have depended on nuts for my source of protein for the past 37 years. Yet (unless I have not noticed it) I have not yet become "nutty," nor am I a victim of psychic dreams, nor have I been losing patience, nor have I been talking on the non-responsible person's psychosis, nor mental inconsistency, nor, finally, have the use of nuts brought to me a state of acidosis. Neither have those hundreds of persons that have come under my observations become victims of any of the above alleged evils by adding to their diet a normal amount of nuts. I make this comment not to criticize my friend Lovewisdom's otherwise most excellent work but to prevent many who read his writings from depriving themselves of one of the most natural, delicious and energizing foods of men – the nuts. They are not acid-forming when used in combination with the highly alkaline fruits and vegetables. But even by themselves, only three kinds of nuts have an excess of acid. These are: Pecans, have 5 degrees of acidity. Walnuts, have 5 degrees of acidity, and peanuts, having 6 degrees of acidity. All other nuts have a high degree of alkalinity, ranging from four degrees in the almond, to 13 degrees in the case of chestnuts and cashews. All fruits and vegetables have a high degree of alkalinity, between 1 degree in the case of watermelon to an average of 20 degrees, some vegetables and fruits going as high as 25 to 30 as in figs, apricots, and beet greens.

28⁵⁵

THE NEW AND EASY WAY TO FAST
Dr Teofilo De La Torre

Complete in Him

29

COMPLETE IN HIM

(29-1)⁵⁶ When we come into the perfect consciousness of God as He really is, we shall naturally combine these two elements, right reasoning and right feeling. It is only the human mind that seems to separate love and wisdom in activity. But love that is not joined to wisdom is not really love. We find a counterfeit so called "love" seeking selfish ends continually. This is not love; It is selfishness – the lack of Love. If my love is not elevated to the level of understanding my then my understanding falls to the level of my love; for love is the motive power, and I choose where my love is. If my love is still selfish, I use my understanding as a means to a selfish end. But if my love is elevated at the same time with my understanding, then I have gone to the "Promised Land." Divine love and wisdom are really inseparable, and if one really has wisdom, he has the love of Wisdom.... Many people have mistaken this phase of animal magnetism, this thrill that goes over the body from contact with the opposite sex, and accompanying emotions of glamour and romanticism, for love. After this sensation and attendant emotions have spent their novel force, as they do, largely or wholly, soon after marriage, the couple find themselves unaccountably loathing and hating each other; and, finding no mental interests in common, they drift apart, and so marriage often ends in separation or divorce, or in years of quarrelling, or of mental armed neutrality, or of stoical indifference, unless the couple have enough wisdom and force of character to re-establish themselves on a higher basis and to learn to love on the mental and spiritual plane, not considering their own temporary happiness while they are learning, but considering the good of society and their own ultimate good and happiness. The unhappiness in married life is largely due to society and their own ultimate good and happiness. The unhappiness in married life is largely due to the fact that either the man or woman is not mentally balanced, or neither of them are. It is imperative that all should accept the ideal of individual completeness, whether they be married or single for it is the only way in which we all shall arrive at well balanced mental processes.

30

COMPLETE IN HIM

Uncategorised

31

UNCATEGORISED

(31-1)⁵⁷ Love means exchange for service for service – and God's law demands that service must equal service rendered. The law of equal giving for re-giving is absolute. You must equally give for what is given you. If you stop giving you will shut of your own supply. If heavens cease giving rains to earth the earth ceases giving crops and

⁵⁶ The paras on this page are unnumbered.

⁵⁷ The para on this page is unnumbered.

forests to the heavens. God's law will never give you anything without an equivalent repayment in action.

32⁵⁸

UNCATEGORISED

Maharshi: Upadesa Saram (Teaching on the Spiritual Path)

33

UPADESA SARAM (TEACHING ON THE SPIRITUAL PATH)

Maharshi⁵⁹

(33-1)⁶⁰ Karma must ever yield its proper fruit,
For thus it is ordained by God, Himself,
Supreme Creator. Then is Karma God?
No, for it is itself insentient.

(33-2) Of karma the results must pass AWAY
Yet it leaves seeds which in their turn sprout forth
And throw the actor back into the flood
Of Karma's ocean. Karma cannot save.

(33-3) But acts performed without attachment's urge.
And solely for the service of the Lord
Will Cleanse the mind and indicate the way
Which leads at length unto the final goal.

(33-4) Worship, reciting of God's Holy Name,
And meditation, mainly are performed
By body, voice and mind, and they excel
Each other in the order here set down.

(33-5) If we could recognise this Universe
Of eight-fold form as form of God Himself,
And serve in adoration all the world,
This is of God most Excellent worship.

(33-6) Constant repeating of the Holy Name,
Is more than Praise, at length the voice will sink

⁵⁸ Void page

⁵⁹ "Maharishee" in the original.

⁶⁰ The paras on this page are numbered 1-8; they are not consecutive with the previous page.

To silent repetition in the heart,
And in this way is meditation learnt.

(33-7) Better than meditation that recurs
In broken fits and starts is that which is
A steady ceaseless flow, like to the course
Of falling oil or a perennial stream.

(33-8) Worship of God as in no other way distinct
From him who worships, or in other words
Thinking that "He is I," is better far
Than any other kind of worshipping.

34⁶¹

UPADESA SARAM (TEACHING ON THE SPIRITUAL PATH)

Maharshi

35

UPADESA SARAM (TEACHING ON THE SPIRITUAL PATH)

Maharshi

(35-1)⁶² To rest in the Real Being, that transcends
Our very thought, by reason of the strength
Of our devotion to something conceived;
This of supreme devotion is the truth.

(35-2) As by the fowler birds are caught in nets,
So by the holding of the breath within
The mind can be restrained. This is a device
Which will effect absorption of the mind.

(35-3) For the mind and life, expressed in thought and act
That is with thought and action as their function,
Diverge and branch like two boughs of a tree,
But both of them spring from one single stem.

(35-4) Suppression of the mind in two ways comes
Absorption and extinction; mind absorbed
Will live again, but mind which is destroyed
Will never more revive, for it is dead.

⁶¹ Blank page

⁶² The paras on this page are numbered 9-16, making them consecutive with the previous page.

(35-5) When, by the means of restraint of the breath,
The mind has been controlled, then make it flow,
Along a single current, that achieved,
Its form will then entirely disappear.

(35-6) For the great Sage for whom all form of mind
Has disappeared and who is ever one
With the Reality, there is no Karma more,
For he, indeed, the True Self has become.

(35-7) When mind has given the sense-objects up,
Which are external and has drawn within,
And has perceived its own refulgent form,
Then verily alone True Wisdom is.

36⁶³

UPADESA SARAM (TEACHING ON THE SPIRITUAL PATH)
Maharshi

35

UPADESA SARAM (TEACHING ON THE SPIRITUAL PATH)
Maharshi

(37-1)⁶⁴ When pondering with constant vigilance
Upon the actual nature of the mind
One finds that there is no such thing as mind;
This, of a truth, Is the straight course of all.

(37-2) The mind is nothing but a lot of thoughts,
Of all these many thoughts it is the thought "I."
That is the root. So we can see by that
The mind in truth is only the thought "I."

(37-3) Whence therefore, does this "I"
"I-thought" have its birth?
With vigilant and ever active mind
Seek this, and crestfallen the "I" becomes.
The search, itself, the quest of Wisdom is.

⁶³ Blank page

⁶⁴ The paras on this page are numbered 17-24, making them consecutive with the previous page.

(37-4) The search pursued till "I" has disappeared
There now shines forth the "I-I" all alone,
The quest is finished, there is no more to seek,
For this is truly the Infinite Self.

(37-5) This is eternally the true import
Of the term "I." For in the deepest sleep
We do not cease to be, we still exist
Even though there, there is no sense of "I."

(37-6) As I am Pure Existence, I am not
The body nor the senses, mind nor life,
Nor even ignorance, for all these things
Are quite insentient and so unreal.

(37-7)⁶⁵ As there is not another consciousness
To know Existence, it must follow that
Existence must itself be consciousness.
So we ourselves are this same consciousness.

(37-8) In their real nature as Existence both
Creatures and Creator are the same,
The unique Principle. In attributes
And knowledge only is a difference⁶⁶ found.

38⁶⁷

UPADESA SARAM (TEACHING ON THE SPIRITUAL PATH)
Maharshi

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(39-1)⁶⁸ the Cosmos. We are not here on earth to manifest ourselves. 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.

⁶⁵ This entire para has been circled.

⁶⁶ "different" in original

⁶⁷ Blank page

⁶⁸ The paras on this page are numbered 498, 500-502; they are not consecutive with the previous page. The first para is incomplete.

(39-2) If you would ask of God the supreme question He would say unto you: All question are answerable in the Light. Though art Light. Thou Canst answer them.

(39-3) As your understanding reaches full bloom you will know the desire to 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 from 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 Balance Interchange Is love dynamically expressed.

(39-4) Remember 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 the 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," 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.

(39-5) I have worked indefatigably for thirteen 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 mind 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 "textbookishness" 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.

Herbert M. Shelton: Hygienic System – Volume VII (Orthopathy)

41

HYGIENIC SYSTEM – VOLUME VII (ORTHOPATHY)

Herbert M. Shelton

(41-1)⁷⁰ Healing is an internal physiological, or vital, or biological process. It is not the result of treatment. It does not depend on treatment. It is a process of life and is the result of the orderly, progressive working of the forces and processes of the living organism. It is controlled by the laws of life, not by the treatments of the doctor.

(41-2) The science of healing is the knowledge of the vital processes by which the living organism heals himself. There is a science and art of hygiene. These too, are well understood by only a mere handful of men and women.

(41-3) Every disease is a protest of Nature against an active or passive violation of her laws. But that the protest follows rarely upon a first transgression, never upon trifles; and life-long sufferings – the effects of an incurable injury excepted – generally imply that the sufferer's mode of life is habitually unnatural in more than one respect.

By observing the health laws of Nature, a sound constitution can be very easily preserved, but, if a violation of those laws has brought on a disease, all we can do by way of curing that disease is to remove the cause. (Felix L. Oswald)

(41-4) Although there were fore-runners, the real medical awakening came in the early part of the nineteenth century. A new spirit of inquiry took possession of men. They went to Nature to learn the ways of life. This questioning of medical dogmas and practices was more or less world wide but we are here interested chiefly in what took place in America.

In Europe, medical reform took two general directions. Under the leadership of Hahnemann, there was a move toward decreased dosage; under the leadership of Priessnitz, there was a movement away from heroic dosage and the lancet and virulent poisons and a tendency to return to the herb remedies; under the leadership of Trall, Jennings and Grahm there was a tendency to discard all drugs and the lancet and rely wholly upon hygiene. The American and European movements intermingled so that Hygienic movement became corrupted with the admixture of hydrotherapy, massage, and manual adjustments, with a resulting great loss in vitality and effectiveness.

42

HYGIENIC SYSTEM – VOLUME VII (ORTHOPATHY)

Herbert M. Shelton

⁷⁰ The paras on this page are numbered 1-4; they are not consecutive with the previous page.

(42-1)⁷¹ Hydropathy was an effort at medical reform, rather than a medical revolution. Mere reform does not go beyond Allopathy; therefore it cannot live beyond Allopathy, unless supported and saved by the principle of Orthopathy. The principle of Orthopathy is the sole bulwark of reform in the world today. Only a radical change, a change at the roots of things, will be a great change. Hydropathy was soon absorbed by Allopathy, under the name of hydrotherapy, is employed in every "regular" medical hospital and taught in every "regular" medical college in the world today. Orthopathy alone has driving and staying power sufficient to survive and evolve in the midst of present medical chaos; all else eventually reverts to Allopathy.

(42-2) Medicine has been a ceaseless round of changing theories and practices thought the ages. Many thousands of different materials and means of cure have been employed by physicians. Every generation has developed new drugs and discarded or "improved" old ones.

(42-3) That the sick recover goes without saying. Under all forms of treatment and with no treatment at all, people get well: that is, the symptoms subside, to return again as another disease, to disappear again. This periodically or alternating of periods of health and "disease" – this coming and going of biogony – has given rise to the general belief in cures. Most "attacks" of every so-called disease get well – are self limited – and this permits the practitioners of all schools to claim great success for their methods. The fates of the most absurd theories and cures have been saved because of this ebb and flow of health. Those so-called systems of cure that least hinder vital operations apparently produce the most cures, and the priests of the systems are called successful doctors. The only merit these "more successful" methods have is the negative one of not curing more but killing fewer.

It is impossible to reconcile the theories and practices of the antagonistic systems of medicine. If the large, heroic doses of poisons of Allopathy have any reason or truth on their side, then the highly attenuated and diluted doses of Homeopathy are worse than a fraud and delusion. If Homeopathy succeeds as well as or better than Allopathy this success would prove that the damaging and dangerous poisons of Allopathy are unnecessary and should be abandoned. If the theory of health, disease and cure we are advocating in these pages is correct, there is no value in either of these systems and they are both attributing cures that were accomplished by the unaided powers of the body to their respective remedies.

⁷¹ The paras on this page are numbered 5-7, making them consecutive with the previous page.

(continued from the previous page) Both schools are deluded. If we are correct, Homeopathy should be the most successful system because it is the least harmful.

If the drugs of Allopathy and Homeopathy have any truth on their side all patients cared for by mental scientists on their side all patients cared for by mental scientists and Christian Scientist should die. But if the successes of the latter is as great or greater than that of the former, the drugs of neither are needed. If either of these systems are correct the Chiropractors are wrong, whereas, if Chiropractic is correct, all the others are wrong and we are murdering their patients. Thus we might go through the whole list of modern and ancient medical cults and find the same thing.

Crude experience is often very deceiving in this particular and nothing is more disgusting in this connection than the pomposity with which some persons appeal to their individual "experience," when it is patent to all that such experience is at direct variance with the past and current experience of all the remainder of mankind.

If the cures follow the most absurd treatment - follow "remedies" that act in diametrically opposite manners - the reason for all this paradox should be of great value to the truth seeker. Under all methods of treatment the forces of life are at work - silently, it is true. What if these forces have secretly been counteracting the wrong doing in the modes of treatment and putting the treatment seemingly on a level with right methods? People get better in spite of all cures, as is always proved after time has demonstrated their fallacy.

(43-1)⁷² The human organism has wonderful recuperative abilities and has generally had to contend both against the "remedy" and the cause of the "disease." Morbid states are recovered from through the exercise of the recuperative tendency inherent in the living organism.

(43-2) The invalid knows little or nothing of the curative powers of his own, body, nothing of the nature of biogony and the causes of pathology, and is not qualified to properly discriminate between the work of the "remedy" and the work of his own body. For this reason, the greatest credit is customarily given where there is least, or no merit. Recoveries occurring despite considerable interference with the natural curative processes, are not to be credited to the supposed remedy. Every therapeutic fallacy, whether still in use or long since forgotten, has found thousands to bear witness to this.

(44-1)⁷³ The greatest trouble with experience is that it appears to point in all directions at the same time. Every school - "regular" medicine, homeopathy, eclecticism,

⁷² The paras on this page are numbered 8-9, making them consecutive with the previous page.

⁷³ The paras on this page are numbered 10-11, making them consecutive with the previous page.

physiomedicalism, osteopathy, chiropractice, physico-therapy, Christian Science, appeals to the record of experience to prove the value of his system or method. Such experience either proves all methods to be good, or it proves them all to be fallacies. Interpretations may vary and fall to the ground but the fact cannot perish. All great cures pass. All systems are forever changing their principles and their methods. True principles are perfect and unchangeable and so must be any practice correctly based upon them.

(44-2) Instead of making a study of the laws, conditions and requirements of life and complying with these, the human race has for ages sought for some magic power, some occult and incomprehensible principle, some hitherto inoperative law or force, that will set aside the know laws of life and enable man to destroy law and order with impunity. For this is what the idea of cure amounts to. "Curing" is an effort to do away or treat away the results or consequences of violated law, without stopping the violations. The whole idea of "cure" and immunisation" is fundamentally false.

Undoubtedly this idea of the value of medical specifics has operated very disastrously, indirectly inviting the cause of "disease" by the promise of immunity it holds out in the ideas of medical absolution. The causes of "disease" are disregarded so long as people think they can dodge the result under the shield of medicine, and just in proportion as freedom from peril is offered is the inducement to sever the lines of law whereby organic existence is bounded. As soon as people learn that suffering is a consequence drawn upon themselves, they will learn to avoid the causes of suffering. So long as they believe they can harbour causes and side-step the necessary consequences, by some pills in a bag or prayers in the book, they will attempt to do so. For this reason, all systems that hold out to man the false hope of cure and immunisation - that pretend to cure him of or make him immune to the effects of violation of Life's laws, while continues to violate them - are evil and demoralizing. Such systems actually encourage law-breaking.

"Cure of disease!" exclaimed Trall. "What a world of delusion in that expression!" "It has always been the fundamental error of the medical profession. It forever misleads the public mind. The phrase is founded on a false conception of the nature of disease.

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HYGIENIC SYSTEM - VOLUME VII (ORTHOPATHY)

Herbert M. Shelton

(continued from the previous page) Instead of trying to cure diseases, we should seek to remove their causes. Diseases never can be and never should be cured while their causes exist. It is on the fallacy of curing disease that the doctors are drugging the world to death." ***The Hygienic System.

Tilden truly says: "From time immemorial, man has looked for a Saviour; and, when not looking for a Saviour, he is looking for a cure. He believes in paternalism. He

is looking to get something for nothing, not knowing that the highest price we pay for anything is to have it given to us."

"Instead of accepting salvation, it is better to deserve it. Instead of buying, begging or stealing a cure, it is better to stop building disease. Disease is of man's own building, and one worse thing than the stupidity of buying a cure is to remain so ignorant as to believe in cures."

"The false theories of salvation and cures have built man into a mental mendicant, when he should be arbiter of his own salvation, and certainly his own doctor, instead of being a slave to a profession that has neither worked out its own salvation from disease nor discovered a single cure in all the age-long periods of man's existence on earth." (Tomemia Explained)

(45-1)⁷⁴ The first impulse of the sufferer is to seek relief. Blind credulity causes the sufferer to subject himself to such other suffering or sacrifice as the physician, in whom he imposes his confidence, may prescribe.

(45-2) Those who appreciate law and order do not clamour for relief – palliation – for they see the absurdity of relief. They are not so childish as to believe that cure can come to them while they still break life's laws. They are not so ignorant as to believe that a drug can cure a bad habit. They do not look for relief or cure outside of their own efforts at correcting their lives. The wise man will seek for a correction of the cause of his suffering. He does not sandbag his nerves with dope.

Dr. Weger says: "We shed crocodile tears in profusion while we accept soothing ministrations. These are not tears of repentance. They are tears of self-pity – meaning nothing.

Many, throughout their lives, thus deceive themselves into false belief that they are putting something over on God, – on the law. They little reckon that their sins are finding them out. There is no security in a cheaply purchased immunity Forgiveness, pardon, and parole are effective only for those who go and sin no more."

(46-1)⁷⁵ Except in mild cases, the person so affected is forced to go to bed and cease all other activities. This is a wise provision of nature to conserve energy. If the work of the house cleaning is to be successful, it is essential that the undivided attention of the organism be devoted to the curing process. For this reason, all activities that can be dispensed with temporarily, and that have no direct bearing on the task of purification

⁷⁴ The paras on this page are numbered 12-13, making them consecutive with the previous page.

⁷⁵ The paras on this page are numbered 14-17, making them consecutive with the previous page.

are stopped. This brings us, then, to our first rule of practice in acute "disease": The primary requirement is rest: Physical rest; Mental rest; Sensory rest; Physiological rest.

Physical Rest – is secured by putting the patient to bed and making him comfortable. A comfortable bed should be arranged and kept clean. All bedding should be as hard, and all bed-clothing should be as light, as a due regard for comfort will allow. Soft beds that permit the patient to sink down in to them are exceeding debilitating and uncomfortable, and prevent rest.

(46-2) No fallacious theories about food or exercise adding to your powers and helping you "throw off" the disease, should be permitted to cause you to continue active and to continue eating. Mental, physical and physiological rest are needed and the quicker these are secured, the more rapid will be your recovery, the less will be your suffering.

(46-3) "Keep still," says Dr Jennings, "rest, rest, rest, is the grand panacea."

(46-4) Sleep is the highest form the rest. During sleep, all the reparative and recuperative processes go on most efficiently. The sick should be permitted to sleep as much as possible and should not be awakened for any reason whatsoever, except, of course, where cleanliness demands it. But sleep should not be confounded with the stupor that follows the use of narcotic and hypnotic drugs.

Physiological Rest – This is secured partly by physical and mental rest but largely by stopping the food intake. The energy usually employed in digesting and assimilating food is now used for eliminating or neutralizing the toxic matter that is forcing the reaction. Forcing remedies act the opposite Every illness is an effort at house-cleaning, and all the aid that nature needs is to be left alone.

Mental Rest ** The sick man should have perfect confidence in the power of nature to accomplish the work begun. The alarm and anxious concern of relatives, friends, must be met as resolutely as possible from one room. The sick room is too often a visiting rendezvous where friends and Especially illegible and talk should illegible be excluded.}]⁷⁶

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HYGIENIC SYSTEM – VOLUME VII (ORTHOPATHY)

Herbert M. Shelton

(continued from the previous page) Such talk is not calculated to create a peaceful, restful state of mind in the patient. Besides, the noise itself is distracting to a sick man.

(47-1)⁷⁷ Sensory Rest – This means rest of sight, feeling, hearing, etc. Brilliant light disturbs rest. The sick room should be both light and airy but not brilliant lighted.

⁷⁶ This text is typed on top of itself and is very hard to make out.

⁷⁷ The paras on this page are numbered 18-22, making them consecutive with the previous page.

The habit of keeping a light burning all night in the sick room is a bad practice and one to be avoided. It is sunlight alone that is of value to the sick. They should not be denied this, but at night, the dark room is conducive to sleep.

(47-2) Sleeplessness: - If not fed, they will sleep almost continuously. Most of the supposed need of employing drugs to allay restlessness and pain, and to compel sleep in the severely sick, arises from enforced feeding and stimulation.

Hypnotic drugs enervate and increase toxæmia, thus adding to the patient's suffering and danger. As soon as the people learn the terrible price they pay for a short respite from pain and the restless, questionable sleep (really stupor) brought on by hypnotic drugs, they will certainly cease to employ them.

Warmth: Sick people must be kept warm or recovery is hindered or made impossible.

(47-3) Pain is a mere symptom. Symptoms are such only and not cause. The office of pain is beneficial, protective. It may serve as a diagnostic guide, if it is not suppressed. Its suppression does not remove cause, but does retard or actually prevent recovery. "Grin and bear it," is the best advice ever given to a patient in relation to pain or discomfort. No matter what the character of the "disease," the patient is injured by every artificial relief given him.

(47-4) The Hygienist does not give "Nature Cures," he does not know how. He permits nature to administer her own cures. When we say nature cures, what nature do we mean? Some Nature afar off or outside of man? No. We mean the nature within each organism. We mean the processes of life and the laws that govern these. Cures come from within, not without. Cures are the same yesterday, today, and forever. The "curing" systems all add up to a stupendous plan of palliation.

A natural cure or "nature cure" is this: Learn the causes of pathology, then stop the cause and nature does the rest."

(47-5) Study your doctor also. Does he know cause? Does he remove cause; or does he palliate effects. Does he smoke, drink, eat bread and meat at the same meal? If he does these things he cannot teach you. He is ignorant. A doctor must first of all be a teacher; but, before he can teach he must possess knowledge.

(continued from the previous page) He may be ever so well grounded in the superstitions of the various "schools of healing" and he may be so skilled in the application of their so-called remedies, but if he lacks a knowledge of cause, he is a menace to the sick.

(48-1)⁷⁸ "Men try everything," says Dr Walter, "and fail to get well. Let them stop trying a while and they will get better results. "Not try but trust" is often as important to health as to religion.

(48-2) It is futile to look for gradual emancipation from confirmed habits and transgressions. Tobacco, coffee, tea, alcohol, opium, etc., keep alive the "craving" for their use. Those who attempt to "taper off" usually end in failure to break their bondage and free themselves. The morbid desire for these substances is kept alive by the least indulgence in them. There is no safety for the user until the morbid irritability of the nervous system is overcome and normal sensibility is restored. The least quantity that the organic instincts can appreciate is sufficient to forever prolong the morbid condition of the nervous system: and, until the nervous system is reverted to normal condition, the user is not safe for a minute. Until then, the smell, sight or even thought of tobacco, may revive the morbid "craving" with an almost irresistible force. The habit will be overcome with greater ease and much less suffering if broken off at once.

(48-3) No tapering off process is possible. Make up your mind to abandon once and for all – not one at a time, not by some mis-called transition program, but abruptly, and all at once – salt, pepper, spices, and other irritating condiments, tobacco, alcohol, tea, coffee, cocoa, chocolate, soda fountain slops, cathartics, opium, mechanical irritant, headache remedies, and all other poison habits, morbid sex practices, or other enervating practices. Go through the pain, discomfort irritability, depression – pay the last farthing of reaction – all at once, and be sure that you will suffer less than by the "tapering off" method. You will be more likely to succeed your recovery will be more rapid, more certain and more satisfactory.

(48-4) This would seem to be the chief reason why we have had the greatest success with the most desperate cases. Such a patient is willing at length to submit, and do what is necessary, but the rule is with patients who are only playing sick, to follow your prescriptions as long as they are agreeable, and for the rest evade all requirements.

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HYGIENIC SYSTEM – VOLUME VII (ORTHOPATHY)
Herbert M. Shelton

(continued from the previous page) People will not abandon their pet vices and cherished indulgences until they have reached that point of desperation if only they may return to comfort. Those who are not very sick, those who still have hope of cure by methods that do not require correction of cause, are unwilling to forego the injurious habits to which they are enslaved.

⁷⁸ The paras on this page are numbered 23-26, making them consecutive with the previous page.

(49-1)⁷⁹ It is Suppressing how many people live under the delusive belief in absolution. Their thinking is so warped and distorted that they think themselves immune from natural laws. If they, Coue-like, mumble something to their God daily, their debts to law and order are paid. Those who do not go to church, go to the drug store, the serum needle, the vaccine point, the electric current, the bath cabinet, to a diet cure, or to a different climate.

Trall says: "A more pernicious doctrine was never taught than that of absolution from the penalties of our misdeeds. Causes and consequences are unalterably related in the organic as in the inorganic world. Nature punishes always, and pardons never, when her laws are violated or disregarded. In the vital domain, as in the moral, "no good deed is ever lost," nor any wrong act performed without evil effects. When this great primary truth is recognised in practice; when it is taught in our schools and exemplified in our lives, we shall have the true basis on which to prosecute our physiological redemption. "Cease to do evil" is the first and greatest lesson to be learned."

(49-2) "Be not overcome of evil, but overcome evil with good," is a hygienic as well as religious principal. Yet man fights "disease" which he conceived to be evil, with methods that are unmistakably evil, while, at the same time, continuing the evils that are responsible for his weakness and suffering. Not until he can see in wrong living the cause of the ills of the body will be ready for a rational program of health building to take the place of the present false systems of "curing" the sick.

(49-3) In most cases of chronic diseases, a prolonged period in bed, say from three to six weeks, and longer in many cases, constitutes the speediest means of recovery. The individual should go to bed, reconcile himself to it and remain there as long as is necessary for full recuperation. Dr Weger says: "Proper relaxation cannot be obtained except in the prone position. Bed is the best place. Some people are so tense they feel as if the bed would collapse if they did not hold it up. If the bed is permitted to do the supporting, rejuvenation of the nervous system is well started.

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HYGIENIC SYSTEM - VOLUME VII (ORTHOPATHY)

Herbert M. Shelton

(continued from the previous page) Complete relaxation is not possible if there is pain, worry noise, unpleasant surrounding, an overactive imagination, a craving for stimulation of excitement, and stimulating treatment. Some mild exercise, unless this is contraindicated, should be taken each day or twice a day during the period in bed.

⁷⁹ The paras on this page are numbered 27-29, making them consecutive with the previous page.

Where it is not possible to get away from one's work and rest, as above described, one should cut down his daily mental, physical and physiological activities, so far as this is possible, and secure as much rest and sleep each day as circumstances will permit. Go to bed at the earliest possible hour. Remain in bed as late in the morning as possible. Rest during the day if this can be arranged. Where this can be done it is well to lie down for a half hour to two hours and rest and sleep, if possible, in the afternoon.

Amusement, excitement, stimulation, late hours, etc. should all be avoided in every possible way. The conservation of energy in every way this can be done is desirable.

(50-1)⁸⁰ Fasting, which represents the ultimate in physiological rest, is not always essential in a dynamic biogony, but in practically all cases the fast will prove to be the surest, quickest and most satisfactory means of eliminating toxæmia, restoring secretion, rejuvenating tissue and restoring lost functions. Some cases simply do not get well without the aid of one or more fasts.

(50-2) In many cases satisfactory results may be achieved by merely correcting the diet and holding the food intake down to a very small quantity. Limiting the food intake in this way provides physiological rest in proportion to the limitation.

(50-3) Sleep: Invalids and chronic sufferers generally do not get enough sleep. The importance of sound, quiet, and sufficient sleep cannot be overestimated. It is during sleep, chiefly, that structures are repaired. Recuperation reaches its maximum of efficiency during sleep.

(50-4) The bedding should be as hard and bed-clothing as light as a due regard for comfort will permit. A hot jog to the feet will assure warmth if the weather is cold. If one is chilled he does not sleep. Have the bed room well-ventilated. Flood it with sunshine during the day. Whenever possible, sleep outdoors. We do not have actually to sleep to repair and build up lost nerve energy. We need only to rest; to remain relaxed and passive in mind and body. Therefore do not make a fetish of sleep. Don't fix a certain number of hours, and then worry if you do not get this amount. The bad effects of a sleepless night are due to the worry of

⁸⁰ The paras on this page are numbered 30-33, making them consecutive with the previous page.

(51-1)⁸¹ The enervated individual will also overeat in order to supply the necessary food elements, but, due to enervation, he will not be able to appropriate them. Eating denatured foods, this places a heavy tax on digestion.

(51-2) It is a mistake to try to get well by diet and ignore all the enervating factors of life. It is a mistake to attempt to restore health by overeating on the elements of the body is supposed to lack. Food concentrates, potassium, broths, juice diets, etc., to glue the body with elements thought to be lacking do not constitute an effective means of restoring health, as the thousands who have employed them and failed to recover, amply testify.

(51-3) We must discard the idea that a certain food, or certain diets, even, can restore health. It will be well to know and remember that when man eats normal food, such as raw vegetables, these will supply his body with all the mineral and vitamins and all the acids and alkalines that the body requires, and that if his digestion and assimilation are normal, his body will take all the alkali that he needs to keep the blood in the required state of alkalinity.

(51-4) He assimilates it. It is one thing to swallow an abundance of calcium, it is quite another to appropriate it. There are other preparations rich in iron and copper. They are highly recommended for anaemia and for pregnant and nursing mothers. But anaemia is more often due to a failure to assimilate iron and copper than to the lack of it on the diet. It is not so much that the patient needs iron as that he needs power to assimilate the iron in his food.

Iodine-rich food preparations are recommended to prevent and cure goitre and to build brains. Need I remind my readers that the wide-spread use of such foods has had no effect on goitre, and has not perceptibly raised the I.Q. of the users.

(51-5) A present popular fad in the diet field is that of drinking large quantities of fruit and vegetables juices to supply the body with necessary minerals and vitamins. Our super-salesmen sell special, high-priced machines to extract the juices from our foods or to liquefy them and extol the almost magic virtues of these wonderful healing substances. It is very easy to become water-logged through the use of juices rather than the whole foods themselves. Juice gluttony overworks the kidneys and adds to enervation. It does not enable the body to appropriate the excess of minerals or vitamins it introduces into the body.

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⁸¹ The paras on this page are numbered 34-38, making them consecutive with the previous page.

(52-1)⁸² It is the practice to see how much juice once can imbibe on the theory that this will alkalise the body quickly and will speedily supply the deficiencies. They get best results, however, who takes least juices. The nearer they approach a fast the faster they recover health.

(52-2) Without nerve energy the best and the most appropriate foods will not be appropriated. The nervous system presides over nutrition and elimination. If there is enervation from any cause, digestion, assimilation, and elimination will lag. Food is only partially digested, decomposition nourish the body. We cannot derive minerals, vitamins, and calories from such decomposition. Under such conditions the less food eaten the less poisoning the body derives from the diet. Until the nerve energy is restored, nutrition cannot be normal, no matter what the diet.

(52-3) Exercise: Many cases of chronic "disease" are largely due to a lack of physical exercise. Thousands have regained their health by doing little more than taking up systematic physical exercise.

In all cases of chronic "disease" where no condition of the joints, muscles, heart, arteries, lungs, kidneys, or elsewhere, contraindicate it, daily physical exercise should be indulged. This should be mild first and should be increased both in amount and vigour as returning strength permits.

In "diseases" of the heart, hardening of the arteries, advanced "diseases" of the lungs, inflammation and tuberculosis of the joints, and similar conditions, exercise must be indulged in very cautiously and moderately.

In dropsical conditions, advanced Bright's "disease," etc. it is usually advisable to take no exercise at all, until the condition is greatly improved. Inflamed and tuberculous joints should not be exercised. They should be given perfect rest.

(52-4) Mental Influences: Nothing can so effectively illustrate the self-reliant vitality and inherent truthfulness of the hygienic practice than the manner in which it daily and hourly triumphs over great obstacles. We are forced to meet and overcome the ingrown prejudices, blind adherence to age-long traditions morbid feelings and artificial appetencies, not alone of our patients, but also of their relatives, friends, and former physicians. Only those of strong will and strong convictions can pass through such a barrage of evil influences as frequently come from friends, relatives, and physicians and recover in spite of the efforts of these to prevent recover

⁸² The paras on this page are numbered 18-20; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(53-1)⁸³ A man's enemies are of his own household. His best friends are often his worst foes.

(53-2) Years ago the author feel victim to the cold bathing fad. Each morning he had his cold bath, even breaking the ice and going in on more than one occasion. Such a bath is a powerful stimulant, if one does not remain in the water too long and has sufficient reactive power. But by so much as it stimulates at first it also depresses later. It is an enervating practice with hot the shadow of an excuse for existence. I would strongly caution everyone against such foolish practices.

(53-3) Do not expect nature to go forward in unsteady, uniform and undeviating course. In difficult cases, and cases of low vitality, she must have her resting spells. During these periods the symptoms will appear, from the Heteropathic view, unfavourable. Appetite will fag. The pulse will grow weak. The patient will feel weak, tired, depresses. Sores will look bad, the breath will become foul. There will be an increase in all or most of the symptoms. Acute symptoms may develop. The invalid, that previously seemed to be improving now seems to be growing worse.

There crises are to be handled just as all acute conditions are handled. Above all, the invalid should avoid becoming discouraged or frightened when these appear. Welcome them and rejoice in the improved health that follows them.

(53-4) The important things for us to get firmly fixed in our minds is that pathology is an evolution, beginning in small, imperceptible stages and advancing step by step, to cancer, or tuberculosis, or Bright's "disease."

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(55-1)⁸⁵ **M. Sabin** The Spirit of Life

[**W.H Sabine** Second Sight in Daily Life]⁸⁶

Sadananda Vedantasara (translated by Nikhilananda)

W. Sadler The Truth About Mental Healing

[**Sai**]⁸⁷ **Baba** 1 A Search for God

⁸³ The paras on this page are numbered 42-44; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

⁸⁴ Blank page. "(S)" appears in the top left corner of the page and a handwritten "1" is circled in the top right corner of the page.

⁸⁵ The para on this page is unnumbered. This para was originally in all uppercase, and has been changed to title case for readability. The bold was originally printed in red.

⁸⁶ The original editor inserted "W.H Sabine Second Sight in Daily Life" by hand.

2 Experiences [of]⁸⁸ Devotees
 3 [Sayings]⁸⁹
St. John by CH: His Mystical Doctrine
St. F. De Sales Intro. a La Vie ⁹⁰Dévôte
H.S. Salt Thoreau: A Biography
A. Salter Techniques of Auto-Hypnosis
E. Saltus Anatomy of Negation
 Philosophy of Disenchantment
Bhikkku Sama Way of Mindfulness
Samantabhadra (The vows of) P.C. Lee (translated)
H.E. Sampson Ek-Klesia
 Scale to the Mystic Path
 Scientific Mysticism
 Theou-Sophia
 [The True Mystic]⁹¹
C. Sander How to Master Fear
(Sadhu) Santinatha Collected Works
 Critique of Non-Dualistic Philosophy
 Sadhana in Spiritual Discipline
[W. Sargent Gods Goddesses and Geniuses]⁹²
H.C. Sarkar Teachings of the Upanishads
Sarma, L. Maha Yoga (by "Who")
Y.S. Sarma Avasthatraya
Sarmad (Tr. Asiri) Rubaiyat
[A.M. Sastri (tr.) Amritabindu and Kaivalya Upanishads with Gaudapada]⁹³
K.S. Sastri Life and Teachings of Shankara
A.M. Sastry The Vedanta Doctrine
T.V. Sastry Lights on Upanishads
[Saswitha]⁹⁴
K.J. Saunders Heart of Buddhism
Prof. Schultz Das Autogene Training
E. Schure Genesis of Tragedy

⁸⁷ PB himself moved "Sai" from after "Baba" to before "Baba" with a handwritten note reading: "Keep under "S"."

⁸⁸ PB himself inserted "of" by hand

⁸⁹ PB himself moved "Sayings" from after "Devotees" by hand.

⁹⁰ Under " St. F. De Sales Intro. a La Vie Devote" a typed note reads "'(Put Under "D")"; PB himself underlined the "S" in "Sales" and changed "Put this under "D" to "No" by hand.

⁹¹ PB himself moved "The True Mystic" from before "H.E. Sampson" by hand.

⁹² The original editor inserted "W. Sargent Gods Goddesses and Geniuses" by hand.

⁹³ The original editor inserted "A.M. Sastri (tr.) Amritabindu and Kaivalya Upanishads with Gaudapada" by hand.

⁹⁴ The original editor inserted "Saswitha" by hand.

A. Schweitzer Indian Thought and Its Development
 [C. Scott Doctors Disease and Health]⁹⁵
C. Scott The Greater Awareness
 [L. Scott How to Be A Successful Secretary]⁹⁶
D. Seabury Help Yourself to Happiness
 Philosophy of Spinoza
F.W. Sears Psychology Lessons
 [1 H.D. Sedgwick Pro Vita Monastica
 2 Seigmeister Apollonius Life and Teaching]⁹⁷
 4
K.D. Sethna The Secret Splendour
 [J.]⁹⁸ **Seton** The Mystic's Goal
E. Severn Discovery of the Self
Theo. Seward How to Get Acquainted with God
Shakespeare Four Great Historical Plays
Shankaracharya Atma Bodhi
 Aparokshanubhuti (Self Realisation)
 Upadesasahasri (1000 Teachings)
 Vakyavritti and Atmagnanopadesavi
E. Sharpe Philosophy of Yoga [(2 copies)]⁹⁹
H.P. Shastri Sri Dada Sanghita
 The Avadhut Gita (Duttatreya)
 Wisdom from the East
M.N. Shastri Outline of Hindu Metaphysics
 [Bernard Shaw Androcles and the Lion
 Gordon Shaw The Road to Reality]¹⁰⁰
A.F. Sheldon [Course in]¹⁰¹ Personal Efficiency (12 vols.)
A. Shergill Her Work in Art
 [S. Shoemaker How You Can Find Happiness]¹⁰²
E. Shoghi The Promised Day Is Come

⁹⁵ The original editor inserted "C. Scott Doctors Disease and Health" by hand.

⁹⁶ The original editor moved " L. Scott How to Be A Successful Secretary" from before "C. Scott The Greater Awareness" by hand.

⁹⁷ The original editor inserted "1 H.D. Sedgwick Pro Vita Monastica
 2 Seigmeister Apoll Onius Life and Teaching
 4" by hand.

⁹⁸ PB himself inserted "J." by hand.

⁹⁹ PB himself inserted "(2 copies)" by hand.

¹⁰⁰ The original editor inserted "Bernard Shaw Androcles and the Lion
 Gordon Shaw The Road to Reality" by hand.

¹⁰¹ PB himself inserted "Course in" by hand.

¹⁰² The original editor moved "S. Shoemaker How You Can Find Happiness" from after "E. Shoghi The Promised Day Is Come" by hand.

[**C. Shukla** Gandhi's View and Life]¹⁰³

Swami Siddheswarananda [Buddhist Philosophy (Abhiddhama)]¹⁰⁴

French Lectures

La Meditation Selon-Yoga Vedanta

La Philosophie-Vedantique

B. Silagar Karma

[**C. De. Silva** Essential Doctrines of Buddhism]¹⁰⁵

T.C. Simon Berkley's Idealism

Metaphysical Writings

D.M. Sims How to Live on a Hunch

U. Sinclair The Brass Check

J. Sri Singh Sikh Ceremonies

Dr M. Singh Secrets of Spiritual Life¹⁰⁶

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(56-1)¹⁰⁷ Remember that regularity is important. An egg will not hatch if the robin takes a day's vacation. Be patient and constant. These two qualities are needed.

Exercise D: Go through an entire day remembering that you have an interior life and that you propose to cultivate it.

Walk along the street in this consciousness. Wake up with it. Eat your breakfast with it. Keep it with you while you work, or are busy in the home. Let it be an undertone in all you do.

I have been asked what the personality should be undertaking to do, to balance these lessons on the cultivation of the interior life. Ideally, the personality, (meaning the part of the self which is turned toward the world) should be learning and applying practical normal psychology. The behaviour patterns that are negative and unfriendly should be destroyed and positive constructive one cultivated.

(56-2) In it write in brief fashion, (headings will do) all the characteristics or attributes which you believe the interior life possesses. These may be based on your own experiences, that of friends, or even what you have read, which you have good reason to believe is correctly stated. Underline, however, what is the result of your own experience. Add to the list from time to time, for remember that according to Exercise D, you are fostering a continuous secondary consciousness of the reality of your

¹⁰³ The original editor inserted "C. Shukla Gandhi's View and Life" by hand.

¹⁰⁴ PB himself inserted "Buddhist Philosophy (Abhiddhama)" was inserted by hand.

¹⁰⁵ The original editor inserted "C. De. Silva Essential Doctrines of Buddhism" by hand.

¹⁰⁶ The para on this page continues on page 57.

¹⁰⁷ The para on this page is numbered 4. It is not consecutive with the previous page. The remaining paras are all unnumbered.

possession of an interior life. Therefore this interior life may send out responses at any time. You, the personality, should note them quickly and easily. Do not neglect this step. It is peculiarly important in the sequence of the cultivation of the interior life.

(56-3) The practice of Exercise E will have increased your regard for the variety of characteristics and powers of the "interior life." You will perceive the enormous sources of energy it contains and the innumerable directions in which these may be applied. They are as countless as man's activities are.

You may then gradually lead the consciousness of new energies toward any one of your interests, and find that interest is gradually strengthened and enriched. Be careful however that your interest is sufficiently worthwhile to warrant such a deflection. Also be sure you have brought about the steps in each of the five exercises so that you have genuinely established the flow from the "interior life."

As we now pass to another phase of work, will you, moment you find your hold on what you have gained slipping, go back over the previous steps until you have found at what point you are weakened, and correct it? On such watchfulness depends your permanent development.

First re-read the Theme and get a general impression of its drift. Then memorize it perfectly. If you are not used to this, it may take you several days until you have the smooth fluency which is necessary. Do not neglect little words nor substitute others. Learn to be accurate.

We are now going to take a step which leads the awakened energies in a definite direction, a direction in which so many students of life are naturally interested. This is in the direction of mediation on specific Themes, or Mantras, as they are known in the Eastern traditions. This is a valuable interest, because good Themes, rightly used, aid very considerably in establishing a harmonious relation between the two aspects or faces of man – the one looking into this world of human life, and the other into timelessness and immensities beyond the grasp of mere senses and reason. Both aspects are inevitably there. We must make each contribute to the other.

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(57-1)¹⁰⁹ **T. Singh** The Psalm of Peace
Sicar Hindu Mysticism
Swami Sivananda Kundalini Yoga
Practice of Yoga (2 vols.)

¹⁰⁸ "(S-con't)" appears in the top left corner of the page and a handwritten "2" is circled in the top right corner of the page.

¹⁰⁹ The para on this page is unnumbered. It is not consecutive with the previous page, but follows the para on page 55. It was originally in all uppercase, and has been changed to title case for readability. The bold was originally printed in red.

Samadhi Yoga
 Ten Upanishads
 Yogic Exercises
 [Marvin Small Special Diet Cookbook]¹¹⁰
 C.C. Smith Defence of Magic
 [Logan P. Smith Unforgotten Years]¹¹¹
 [1.]¹¹² M. Smith Rabia, The Mystic
 [2.]¹¹³ [Margaret Smith Readings from Mystics of Islam]¹¹⁴
 H.H. Snowden The World, a Spiritual System
 Y. Sogen Systems of Buddhistic thought
 M.A. Sohrab Broken Silence
 B. Soma Way of Mindfulness
 W. Sonastine The Dawn of Truth
 C.O. Southard Truth Ideas of an MD.
 [Spanish Dictionary Hugo]¹¹⁵
 Spanish-English Dictionary Hugo
 Lewis Spense Occult Causes of the War
 Spinoza's (Philos) Elwees, R.H.M.
 [S. Hampshire]¹¹⁶
 R. Spread Stretch Forth Thine Hand to Heal
 Srinivasachari Ethical Phil. of Gita
 Philosophy of Bhedabheda
 Philo. of the Beautiful
 Philo. of Schopenhauer
 Philo. of Visistadvaita
 Ramanuja's Idea of the Finite Self
 Srimad Bhagavatam (2 vols.)
 H. Stearns America and the Young Intellectual
 John Steekma Philosophical Inquiry
 [Henry W. Steiger Christian and Philosophy]¹¹⁷
 [Rudolf Steiner]¹¹⁸

¹¹⁰ The original editor inserted "Marvin Small Special Diet Cookbook" by hand.

¹¹¹ The original editor inserted "Logan P. Smith Unforgotten Years" by hand.

¹¹² The original editor inserted "1." by hand.

¹¹³ The original editor inserted "2." by hand.

¹¹⁴ The original editor moved "2. Margaret Smith Readings from Mystics of Islam" from before "T. Singh The Psalm of Peace." By hand.

¹¹⁵ The original editor inserted "Spanish Dictionary Hugo" by hand.

¹¹⁶ The original editor inserted "S. Hampshire" by hand.

¹¹⁷ The original editor inserted "Henry W. Steiger Christian and Philosophy" by hand

¹¹⁸ The original editor deleted "1. Bhagavad Gita and Epistles of St. Paul

14¹¹⁹ True and False Paths
 15 Way of Initiation
 16 West and East
P.L. Stephen Correct Everyday English¹²⁰
C. Stocking Diary of Jean Everts
A. Stokes Thread of Ariadne
[J. St. L. Strachey Adventure of Living]¹²¹
L. Strang Freedom Through Right Thinking
 The Master and Modern Spirit
Streeter & Appaswamy The Sadhu
L.A. Strong English for Pleasure
[Mary Strong (Ed): Letters of the Scattered Brotherhood]¹²²
Sturge Theosophy and Christian Science
 Truth & Error of Christian Science
H. Stutfield Mysticism & Catholicism
[S. Soares Krishnamurti]¹²³
Sufi Movement: Rassa Shastra: Life's Creative Forces
Dr. Sukul Yoga & Self Culture
J. Sullivan Bases of Modern Science
 Limitations of Science
Suresvara Naiskarmya Siddhi
Sigalovada Suttanta
D.K. Suzuki Anapana Sati (Buddhist Scriptures)
 Essays in Zen Buddhism III
 Essence of Buddhism
 Intro. to Zen Buddhism
 Japanese Buddhism
 Suddha Dharma
 Zen Buddhism & Its Influence on Jap Culture
 Zen, Three Articles on, Taken From "Eastern Buddhist"

5 Karma

7 Paths of Experience

8 Philosophy of Spiritual Activity

11 Spiritual Science and Medicine

12 Theosophy

13 Theosophy: Colour

10 The Social Future" from after "Rudolf Steiner." By hand.

¹¹⁹ The original editor inserted "14" by hand.

¹²⁰ "P.L. Stephen Correct Everyday English" was inserted by hand.

¹²¹ The original editor inserted "J. St. L. Strachey Adventure of Living" by hand.

¹²² The original editor inserted "Mary Strong (Ed): Letters of the Scattered Brotherhood" by hand.

¹²³ The original editor inserted "S. Soares Krishnamurti" by hand.

S. Svamin Hatha Yoga Pradipika
R.L. Swain "Real Key to Christian Science"
[L. Swetenham Religious Genius
Edmond B. Szekely The Living Jesus
Willpower and Sleep
Sexual Harmony]¹²⁴

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(58-1)¹²⁵ Therefore as the hot days of summer begin to hold sway, consciously moderate your exercise period, not as an escape, but as a choice. Begin by omitting a few days. Also do not press as hard (as I hope you have been doing during the winter). Remain conscious of your choice, and why it is your choice. This will require no effort, --But it will preserve the pattern of activity during the period of relaxation. If you do not do this you are forfeiting one of the most valuable elements in training. By and bye this unconsciousness will declare its own peculiar character to you. There is a special vitality in it, a fine sweet flavour of being alive, being master of what one does, instead of being obscurely moved by unseen strings of circumstance. I hope you will all experience it. It is wonderfully heartening, and it is an important step in the development of selfhood.

Secondly, deliberately put aside any sense or thought of your own limitations. Dwell now for a time in a consciousness of power. Realize how extraordinary a thing it is to begin to consciously direct your actions,; You are a marvellous keyboard and need your own masterhand to play upon it. Let any sense of limitation drop from you. Every few weeks indulge in a period of mulling dreamily over what you have done with the exercises. Dream of the possibilities that are slumbering potentially within you. Fantasy yourself as you will be when they are developed. Dream abundantly and wisely of your future selfhood. Be fill with wonder at this mysterious thing which is your own life.

(58-2) With the turning of the season, - the cool crisp days of October, we turn naturally to a new season of achievement. The flaming glory of the dying foliage is a torch to light the zest of new endeavour. How wonderful this rhythmic interchange of Nature and man! Man idles during the forward thrust of Nature. Nature idles during the forward thrust of man. this rhythm is one of the drum beats in the planetary orchestration, - a part of the music of the spheres. It is not heard with ears, but it is felt

¹²⁴ The original editor inserted "L. Swetenham Religious Genius
Edmond B. Szekely The Living Jesus
Willpower and Sleep
Sexual Harmony" by hand.

¹²⁵ The first para on this page is unnumbered. The following para is numbered 8; they may be consecutive with the paras on page 56.

by subtler parts of our being. And like all great patterns, the music tends to harmonise to those who feel it and draw them closer to the universal pattern.

That is why I hope you followed the suggestions of last June, making yourself quiet so that you could sense Nature and win those peculiar gifts which she gives to those who find her.

Now comes the winter rhythm. The instinctive drive to do. What are you going to do? Work? business? yes, these are a part of the world we have set up. They are necessary for continued existence. But what are you going to do that will make life more than existence? more than working to live and living to work?

Make some splendid and bold decision. Remember you are more than a body. No one had ever proved to you that death ends at all, that you are no more than a temporary bundling of efficient protoplasm. On the contrary, any real investigation you yourself have made, has indicated that you are more, much more than protoplasm, however efficiently that may function.

Why not make up your mind this winter season to get on with this fundamental business of life. Become one of those – found in innumerable ranks and regions of old earth, – who are finding out the fundamental truths, and therefore making real progress at last.

To this end I offer you an especial Theme for this shining month of October – this key setting period which in the new rhythm of achievement. Set it right, and then hold your orientation to it. Use these lines of William Ernest Henley's as you have other Themes.

Theme: "I am the master of my fate, I am the captain of my soul. I thank whatever gods there be for my unconquerable soul!

Take hold of yourself. Declare solemnly that this is true. Do not hesitate because of the specious argument that you have not demonstrated this in daily life. When you make such a declaration you are on the way to the practical realisation, as literally as walking into a restaurant is the declaration that you are going to eat. The positive intention is the necessary predecessor to practical possession. Be as fearless, direct, and unapologetic, as are the four lines.

Think these lines. Thought is an energy. It has its own complete range of vibrations, just as sound has. By insistently thinking along a given line, you are gradually making that particular vibrational rate dominate over other undesirable rates. As a dyer mixes pigment to produce the desired shade, so you can produce a desired condition in the mind. Therefore be careful of what you take into the mind. It may disturb the vibrations you are deliberately strengthening. By this theme you will develop inwardly.

South Indian Pundit: On Samadhi

(59-1)¹²⁶ Samadhi falls under two heads – Samprajnata¹²⁷ and Asamprajnata¹²⁸. Of the former there are four sub-divisions, having reference to the different stages of Samadhi and also to the capacities of the aspirant. At the outset, the aspirant or the neophyte devotes his full attention to the gross phenomena (this is call Savitarka). Then he gradually and firmly proceeds to the contemplation of the subtle point without in the least noticing the other parts thereof that had till then distracted his attention and concentration, so does a would-be Yogi.

(59-2) Now for the details: – (a) Contemplation on the gross, concrete is Savitarka.

(b) Contemplation on the abstract, subtle is Savichara.

(c) The joy that accrues to one experiencing the static condition of each and every sense-organ without to any degree entangling it among the concrete is Sananda.

(d) The consciousness of "I-ness," "I-am-ness" alone, following the subjugation of the mind, to the complete exclusion of all objects that may face or confront it, is Sasmita.

(59-3) The last three Savichara, Sananda, and Sasmita are present in Savitarka; Sananda and Sasmita {are present in Sananda.}¹²⁹

(59-4) The same in another way: – (a) To contemplate on only one of the gross objects at the first stage is Savitarka.

(b) At the second, contemplation on only one of the abstract objects is Savichara; here the five Tanmatras, Mahattatva, and the like may form objects for it. (c) In the third rung of the ladder, stationing Indriyas (the sense-organs) in their native positions, without the contact of the concrete as well as the abstract, to contemplate in this condition is Sananda. (d) In the fourth and last, to rest oneself, separate and detached, without the intrusion or stress of the Indriyas is Sasmita.¹³⁰

(59-5)¹³¹ When he finds that Root Cause he enjoys bliss. And this is the gist of Yoga, and all the several and sometimes divergent treatises on this subject, the every day experiences, so to say of a thinking man, serve him to a greater degree or less, as the capacity of the man is. His hard experiences during this arduous journey mould his character and purifies it considerably and later on completely.

(59-6) He discerns on the first step the value of his physical body and the necessity there of its healthy, pure condition.

¹²⁶ The paras on this page are numbered 1-4, 11-14; they are not consecutive with the previous page. There is one unnumbered and partial para in the middle of the page.

¹²⁷ "Samprjnata" in original.

¹²⁸ "Asamprjnata" in original.

¹²⁹ Text is blurry and very difficult to read.

¹³⁰ This section is continued in para 61-1.

¹³¹ This para is a continuation of para 61-6.

(59-7) With the help of his own intelligence as his teacher and guide he will draw in the mind from its outgoing proclivities and control it; and in that happy state of meditation he will taste of the ambrosia oozing therefrom.

(59-8) Some teach that mind and breath are one; control, of breath is a partial control of mind. Even a tyro in the field of practical yoga will demur to the above statement. Still to control the Ham and Sah – outgoing and the ingoing breaths, and suspend them, and in the same state hold the mind to the one object, leads to subjugation of mental aberrations – wanderings after the sense-objects and memories.

(59-9) On Yoga, Sage Agastya has to say some pertinent things. (a) "Marching off the two Kalas (Ida and Pingala, the Sun and the Moon) towards the threshold, the hidden entrance, with the eyes stubbornly fixed thereon, one should breathe that the serpent may begin to raise its hood and to hiss – Kundalini power to be awakened. (b) As this practice progresses, the sixteen will vanish, and the twelve will be kindled; disentangles, one should rest on the bridge between the eye-browns and enter dauntlessly. (c) Constantly with this, the great light will shine on him who is but a fraction thereof. And more -- 'til the control is neatly handled, one should wait, without any depression of heart – a period of ten months this for full gestation.

60¹³²

ON SAMADHI
South Indian Pundit

61

ON SAMADHI
South Indian Pundit

(61-1)¹³³ [Savitarka is argumentative meditation, Savichara, deliberate meditation. When Satva]¹³⁴ is pondered on to the subordination of Rajas and Tamas, it is Sananda – Joyous meditation, whereas wherein Satva alone is concentrated upon, without any the least tinge of the other Rajas and Tamas, it is Sasmita, in other words, meditation with the sense of being. This is not egoism (Ahamkara). Asmi means "I am," and "Asmita" is the sense or consciousness of being, independent of the form "I AM." The sphere of Ahankara is Sananda Samadhi. In every act of contemplation there is the knower; the third to the instruments (Indriyas) and the first and the second to the known, objects. The first relates to the Sthuda Bhutas (and Indriyas) the second to the Tanmatras and

¹³² Blank page

¹³³ The paras on this page are numbered 6-10; they are not consecutive with the previous page, but follow para 59-4. There is an unnumbered para at the top of the page.

¹³⁴ "Savitarka is argumentative meditation, Savichara, deliberate meditation. When Satva" was typed at the end of the para and inserted with an arrow.

Antahkarana; the third to Ahankara and the fourth to Purusha (roughly to use the term), for Purusha is still at a distance to the aspirant. This Samprajnata Samadhi is also said to be Sabija (with the seed); Savikalpa – In other words, in this state there is the consciousness of the thinker and the thought being apart – the mind is conscious of that which it identifies itself with – conscious Samadhi – there is a hold to depend upon here – an Alambana.

(61-2) That which has no seed, no alambana, no Vikalpa, is Asamprajnata meditation. Here there is perfect suspension of the mental Vrittis. This state argues the existence of the accomplishment in the aspirant of complete non-attachment, Pravairagya – which is a necessary resultant leads to the non-consciousness of the knower or known. Because this Pravairagya, though excellent in itself, constitutes an impression in the mind, and so long as this Samskara impression, continues there is no complete success in Samadhi. This disturbance too should go, and then follows that Asamprajnata meditation which is the proper aim of Yoga – the purpose of an aspirant's life. This means Nirbija Nirvikalpa. There is complete suppression of the Vrittis – modifications of the thinking principle (mind) – Nirodha Samadhi. This leads to Kaivalya or final beatitude, wherein all is Purusha – a state of bliss supreme. Herein no intrusion of Rajas (activity, restlessness) and Tamas (inertia, grossness) comes.

(61-3) Again the four kinds of Samprajnata Samadhi, or the four steps towards the higher, Asamprajnata, Sananda and Sasmita deserve particular mention at this point. Those who stop at the Sananda stage are known as Videhas for they are free from matter. Here Rajas and Tamas are only subordinate to Satva, and there is still a tinge of their existence and presence.

(61-4) When this tinge too vanishes and when pure Satva is thought upon there is Sasmita. This is the cognition of the knower, and here there is meant Prakritilaya – dissolution of Prakrit or matter. One does not pass beyond it. And this gives one the state of the Devas. Those who have gone to these two stages are inferior Yogis. They are not cognisant of the ultimate reality and re-immersed in the phenomenal world where they live, wherefrom they depart to some higher states, merely to return to mundane existence again and again till the final end is reached.

(61-5) In this connection one would do well to remember what the Vayu Purana has to say with regard to such Yogis of the lower strata. "Meditators on the Indriyas remain in heaven 102 manvantras. Those of the Bhutas one hundred; on Ahankara for a thousand; on Buddhi for ten-thousand; and of Avyakta for the lakh – " But there is no limit of time in the case of those who meditate on Parama Purusha. Still their vision is limited by the material world, and therefore this kind of Samadhi becomes only a means and falls under the category of Bhavapratyaya (apprehension of Samsara (mundane existence or phenomenal universe)). Here one perceives the veil of Avidya. One finds a desire for enjoying the pleasures of this world and those of the next ones

(Ihamutra Phalani.). So fare the Gods too in their native regions. Those pleasures have no end. But if the neophyte transcends these and aims for the superior, he gets surely to that higher stage – the unfailing means for final beatitude – the apprehension thereof – Upaya Pratya. Life is determined by his antecedents, how these fashion his conduct and character in the world amidst the surroundings made ready for him for his good, though attributed eventually to his previous existences and his moral and spiritual nature; how he can win them over or abate their severity by ponances; and how he can still endeavour to bend them into his will for the coming incarnations on this Karma Bhoomi, alias, the earth; and how into the bargain he can learn the lessons of self-sacrifice and service and love for fellow-beings --the man and the beast – and for the One Existence – the good known by common consent to humanity as God.

(61-6) This incarnation of man is but a letter in the voluminous Volume of human evolution – a man comes and goes, and comes again – always on the upward ascending arc. At every step his environment impinges on him and he in turn endeavours to override it and do away with it. In everybody's life every moment various events happen, some sweet and some bitter; he begins to think. Here begins his science, philosophy and his religion. He finds facts, strives to discover their causes and their rationale, and also aims to thread them, and find out their relations; he winnows all and separates the wheat from the chaff; from these concrete thinkings he advances to the abstracts; and this abstraction without any colour of personality and attachment takes him to the root cause.¹³⁵

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ON SAMADHI
South Indian Pundit

Henry A. Bowman: Marriage for Moderns

63¹³⁷

MARRIAGE FOR MODERNS

Henry A. Bowman

Criteria of Mature and Symptoms of Immature Behaviour

(63-1)¹³⁸ A mature person not only has intelligence comparable to his calendar age, but he uses this intelligence on a mature level in his daily life. He develops a reasonably objective point of view toward both himself and things and persons other than himself, determining a considerable part of his behaviour on this objective basis. The person who goes through life with blinders on, who cannot see himself even in part as others

¹³⁵ This para is continued in para 59-5.

¹³⁶ Blank page.

¹³⁷ This page is a duplicate of page 201.

¹³⁸ The para on this page is unnumbered.

see him, whose behaviour is founded too largely on emotions, prejudices, and his own imagination is immature. He integrates what he knows and lives by that integrated knowledge.

He sees various sides of a problem, studies it carefully, seeks a thorough solution.

The immature person resorts to ready-made cliché solutions. The same evidence of immaturity is found in slightly different form in persons who accept a life philosophy ready-made and from other persons without thinking through to one of their own. Those who do this have no true philosophy at all, because they merely repeat words without assimilating ideas.

The immature person is highly suggestible and easily influenced by others. He is especially liable to the influence of one around whom there is a cast an aura of hero worship and tends to be uncritical as to the effect of such influence upon him.

The mature person is open to suggestion, but he accepts it critically and does not put it into effect without reasonable examination. His behaviour is an outgrowth of his own personality rather than the reflection of some other.

A mature person sees himself as a part of a larger whole. He has an appreciation of man's relation to the universe and has worked out a philosophy of life which includes things cosmic and eternal as well as things earthly, temporary, and immediate.

He understands the finesse of social relations. He makes concessions to others but at the same time he does not become too dependent upon them.

Uncategorised

64

UNCATEGORISED

(64-1)¹³⁹ PAGE 240 INSERT NEW PARAGRAPH BETWEEN LINES 5b AND 6b

Linked with these glimpses is all that the more inspired workers in every art are trying to find and express. It is the pure spirit of beauty. It speaks to their intuition and through them to the intuition of mankind, whose higher development is thereby helped.

(64-2) PAGE 216 LINE 6 INSERT BEFORE As

It is not at all necessary for man to deprive any living creature of its body in order to sustain his own flesh. Nature has provided him with all he needs in grains, vegetables, fruits and dairy products.

(64-3) PAGE 39 INSERT NEW PARAGRAPH BETWEEN LINES 15 AND 16

¹³⁹ The paras on this page are unnumbered. The entire page has been crossed out by hand a slash across the page.

Consider that the numerous living cells which compose the tissues of our bodies will themselves one day evolve into individual human beings! The spiral-like wave of evolution is infinite, carrying the minutely small onward to the unimaginably great.

(64-4) PAGE 37 LAST LINE ADD AFTER history

The evolution of the living being is marked by a spiral movement which brings it back again and again to corresponding but not identical conditions. Not all portions of humanity are at the same place in this movement. This spiral-like character of the circle explains why some nations or races seem to be rising but others falling, why some are weak and helpless when formerly they were strong and dominant, why some are inert and backward while others are active and purposeful.

(64-5) PAGE 41 INSERT NEW PARAGRAPH BETWEEN LINES 13 AND 14

How else could Nature form man's ego unless its informing life and consciousness had been given a wide enough experience, unless they had been allowed to journey through the bodies of the adder, the tiger, the cow and the horse for example, and gain the attributes and consciousness that such bodies could manifest? They were not merely useful but quite necessary in the making of the ego, the "I am."

(64-6) PAGE 124 LINE 3/4 INSERT NEW PARA AFTER Overself.

Just as man feels an ego within himself, so this personal ego in exalted moments may feel a living Entity behind and within it. In that sense only is this Entity its personal God. It was to this Entity that Jesus addressed the opening sentence of the Sermon on the Mount, "Our Father, which art in heaven." The word Father indicates and expresses some kind of a personal relationship here. This is therefore a paradox, God is both personal and impersonal, appearing in their own minds as the former to those who need him as such, but being the latter in essence.

Albisser: Dreams and Reality

65

DREAMS AND REALITY

Albisser¹⁴⁰

(65-1)¹⁴¹ more fully and wisely, and with a greater purpose.¹⁴²

(65-2) A dream. What is a dream? Is it a fantasy, a senseless play of images, the chaotic refuge of the day's impressions, the untold side of the feeling life? Or is it the speech of the soul, the way to a view of another order of life? Infinitely varied are the answers. There can be no one answer.

¹⁴⁰ There is an illegible word before "Albisser" in the original.

¹⁴¹ The paras on this page are unnumbered.

¹⁴² The top of this page is unreadable, due to a misaligned carbon transfer.

It is not for those who have experienced little in the deeper areas of consciousness to which the dream may lead to say it is either this or that. Even those who have observed {long}¹⁴³ and patiently {some}¹⁴⁴ little corner of this vast field have only partial answers, and there maybe but a few far-seeing investigators who have the right to say what value dreams may have for the individual life, as well as for the furthering of scientific knowledge of what lies beyond.

Sustained experiment and concentrated attention to the many phases of the dream state over a long period are necessary for understanding the extraordinarily diverse nature of dreams. For they are of many types and kinds, and the so-called dream state, when cultivated may come to reveal a quality of emotion, and a depth of insight far beyond that of daily life.

Such work may indeed by the means of setting up many milestones on the way to reality. What is Reality? In what direction does it lead? What are the means of contacting it? What ever Reality may be, the little self, immersed in its own fantasy is incapable of knowing it. The direction leads through and beyond the lower self. In sleep, when physical life is stilled, faculties of the higherself, even though embryonic at first, can be released to sense and to know the progressively the nature of Reality.

That this is true has been proved by the work of hundreds of students, under the guidance of Mrs Mayer. Not through the casual observance and recording of striking dreams but through setting up a process in the sleep state, to gather with the steadfast adherence to the demands of the process. The first of these is that the household of the self both "conscious" and "unconscious," be at peace with its members and that the "I" shall direct this household. This is the work which must be done at the outset of the process. By degrees the barrier between the sleep and waking state is lowered. Then begins between the two a two a new and friendly, humorous and strengthening interplay. The conscious self has reached out to include its strange and puzzling twin whose senses and faculties function under such very different conditions.

Gradually problems confusing to the conscious mind are taken up in sleep and are represented candidly and forcefully, attesting the validity of a mature cooperating agency at work. Directions that are given and accepted by the conscious self come with such force they may not be denied. Warmth and depth of feeling well up, cleansing personal wound and general sensitivity increase. Step by step the psyche moves to a larger world.

And from this point on, the paths lead out in many directions toward the great God. Beyond the boundary of earthly reflections conditions change, and keen judgment based on experience is necessary to evaluate those dreams which have little or nothing to do with personal life. Here again the guide is important. What place have visions, voices, prophesies? What meaning have the symbols used by all races? Once more there is no single answer. What of the states in which relationships of time and space are changed and of those in which finer substances and more compelling energies are

¹⁴³ Only "I-n" is visible in original.

¹⁴⁴ Only "-me" is visible in original

tapped? Or those to which poise and graciousness are innate, engendering serenity and strength?

Many such experiences have been reported in all ages. It is the privilege of this scientific age to organise them as the inevitable accompaniment to extended senses and extended consciousness as inherent in the process of growth toward larger consciousness.

On then, through and beyond the trained and consecrated self, functioning consciously in sleep and in waking, on into worlds where the little self is not, where the higher self is awake and active. There lies the way to Reality.

THE CIRCLE: Observe how logically the symbolist deducts the meaning of his "words." The circle, a continuous, unbroken line suggests endlessness, the boundless, the unceasing. It also suggests harmony, accord, balance, perfection, because every point along the circle is an equal distance from the centre. Thus also it has no corners, angles, or limitations. In fact this is the only design anyone could draw which could imply these concepts. And such characteristics in turn suggest the Infinite, Eternity, Spirit, Beauty, Completion, the Heavenly Source. A Line in symbolism indicates a road, path, or track. It marks the course route, or way force is travelling.

Letter from PB to Theodor von Sommerfeld

66

LETTER FROM PB

(66-1)¹⁴⁵ PAUL BRUNTON
P.O. Box 34
Cooper Station
New York 3, U.S.A.

23 January, 1954

I quite agree with your suggestion about translating my books, Herr von Sommerfeld...

However, it would be better if you wrote directly to my publishers, Rascher Verlag, Postfach, Zurich, 22, about them.

Your¹⁴⁶ choice of the word "formfrei" is an excellent one and closer to what I intended.

Believing as I do in the telepathic powers of the Mind and the Overself I send you this Oriental greeting, which I mean in the deepest possible sense:

"PEACE BE WITH YOU!"

THEODOR VON SOMMERFELD
Schwarzenhasel
BEBRA-LAND

¹⁴⁵ The para on this page is unnumbered.

¹⁴⁶ A handwritten arrow points to this sentence in the original.

Edwin J. Dingle: Supply

67

SUPPLY

Edwin J. Dingle

(67-1)¹⁴⁷ We see that this Creative Spirit is ever at work, never ceasing in its activity, and {possessing}¹⁴⁸ Absolute Knowledge of what to do and How it has to be done. This oak tree... once it was an acorn. It has become an oak tree because the Creative Spirit (God, the Creator) within the acorn knew exactly how to make the oak tree.

(67-2) Consider, then, this Creativeness In Nature... this God in Nature. It is (a) Incessantly at work, ... incessantly expressing with unfaltering exactitude; (b) Everywhere at work ...it is at work in Every living thing in the whole of nature; (c) Knows its work... it is intelligent, knows how to do all things, and never makes a mistake; (d) and it has all the substance necessary to make every living thing in Nature.

(67-3) All that can possibly be needed for Life and Supply is to be found in Nature.

(67-4) Now, what is true of the Whole of Nature is true of You, because you are a part of the whole.

(67-5) Yes, it is certainly the same with you. There certainly is this Creative Life in You, but you cannot tell what that life is, though you are able to see its effects in your own life... in your own body, your own mind.

(67-6) The supply of your own life comes to you without any effort whatever... You are not conscious, indeed, of your own very breath which is the life of you.

{And yet}¹⁴⁹ your breath comes to you. If you obey the Laws of Nature, it is yours in its full quality and nature even without your having to Ask for it, though you must use your own body to get it. If you can see, then, the wisdom of this simple illustration, you have solved the whole of your problems. You already have all that there is in the universe... you have to "believe that ye have it" and then train yourself to use it, that's all. That is the secret of Supply. We have it. The reason that we think we still have to get it is that we do not Use it.

(67-7) Your source of supply is within you. You - and you alone - are the magnet which attracts to yourself everything that is necessary to make a perfect life. If your life

¹⁴⁷ The paras on this page are numbered 2-11; they are not consecutive with the previous page.

¹⁴⁸ This word is partially obscured by the left margin. Only "sessing" is visible in the original.

¹⁴⁹ This word is smudged in the original.

is not perfect as you would have it, it is because you have not learned the way to Use the magnet which you are.

(67-8) Many people think that they have to be continually praying to God to send them more money, more of this and that – More Supply! Whereas there is no need whatever to supplicate God to reveal to you the secret sources of Supply, nor to give you strength to meet your daily needs, for all that God can tell you is that You have it. All that you have to do is believe that you have it. That is the initial step, and through proper training of yourself in this thought, you will find that by the obedience by You of Nature's Laws, the abundance of Nature will flow through to you. You must train yourself to believe that you have it, to act as if you have it... To use it as you have it.

(67-9) Whether you believe it or not, it is the Universal Principle that operates in every detail of your life, the same as in the details of the life of Every living thing. You are a Divine Being, made in the Image of the Creator of All the Supply of the Universe. You are supply. You are Supply of all the Creator of All the Supply of the Universe. You are supply. You are Supply of all planes of Life.

What You must Do: (a) Feel the truth of Universal Supply: This means that you should give yourself a little time each day to be still, and think of the truth that All Things in the Universe come from one Source. (b) Feel that you are in the Sea of Supply: This means that, no matter how much you lack at the present moment, the tide has turned – you must feel it to be true and that in ways that you know not and through channels with which you are not familiar, Supply is flowing to you... Now, not tomorrow.

(67-10) Feel that you Expect Supply to Come: You have some idea of what you think you deserve from the Universe. Now you must Expect that it is coming to you. You are not aware of How it may come, but you must happily, with courage and no doubt whatever in your mind, with Joy in your face and gratitude in your heart, Believe it coming.

(67-11) This is the attitude of mind that you must create and maintain, during the whole of the day, no matter where you may be or what you may be doing. The first essential is that there must be no doubt – when you doubt you "short" the current of life that will bring Supply to you. If a thought of doubt comes into the mind that perhaps Supply will not flow to you, you must instantaneously destroy that thought.

68¹⁵⁰

SUPPLY

Edwin J. Dingle

(69-1)¹⁵¹ If they so desire, it leads them toward the opening up of the hidden powers and faculties within themselves. When these faculties begin to function and students still desire to go further, they are led to the profounder work of Pojodag. Gradually and experientially the work of Pojodag initiates them into the reality of Those Things of which Wisdom-lore speaks.

No human problem is too small to receive help. Neither is there hesitancy in guiding sincere seekers in the Great Quest through the steps which awaken their own larger consciousness. If the School can serve you, call upon it.

Requisites: in the practise of Wisdom-lore harmonizing three traditions: Christian Hermetic, Buddhistic.

requisite	sphere	behaviour
The love of God	The Absolute God	"Thou shalt love, thy God with all thy soul, with all thy mind, and with all thy strength."
The Search for Truth	Bridge of Truth	"The greatest sin is ignorance." The Truth shall make ye free."
The Practise of Goodness	World man his conduct	right knowledge right means of livelihood; right endeavour, right mindfulness; right action, right meditation right knowledge right aspirations right speech right conduct

Invariably all Wisdom-lore proclaims these three Requisites for the achieving of man's cosmic destiny. The three are amazingly interlocked. This may be indicated by pointing out that Wisdom-lore insists that man cannot find Truth without practicing Goodness. He cannot practice Goodness without knowledge of Truth. He cannot know God without both. Whatever else man may find, Gnosis of God is reserved for those who live this triplicity.

(69-2) Are These Your Questions? (Informal Answers to Typical Questions About Life)

¹⁵¹ The paras on this page are unnumbered.

Is there a meaning to life? Yes, there is a meaning to life, and to know it is as important, interesting, and useful as is to know the meaning of a door, lamp or a cake. Laugh if you like, but suppose people bit into doors and walked on lamps! Just such absurdities occur when people mistake the meaning of life.

How can I find this meaning for myself? Good question! By using the same methods in the study of life as you would use if you were taking up medicine, aviation, or design. Select a good school and go to work. Surely living is a vocation which merits as much consideration as a business. No one escapes living. Therefore why not make it an intelligent successful vocation?

What do I gain by having this meaning? The same delight, satisfaction and power which is yours in the mastery of any vocation. It brings you into a new and effective relation with your fellow-men and with the world about you. Above all it makes known to you why you are living and what to do about it.

You have a school like this, haven't you? What do you do? I hear it is different. This school provides a place where people who are asking questions about life, its meaning and how they came to be here, and is there a God, can find the way to answers. I believe such questions are important and should be met intelligently, and independently of creed, dogma, or cult. This is being done at the School of Applied Philosophy. Whether your interest is temporary or sustained, you will find help in your questions and problems. Moreover, answers to some of these leading questions shed great light on material and immediately practical problems.

Why is humanity so helpless in the face of circumstances? Because with few exceptions, the bulk of humanity and its leaders are dominated by greed and fear, and believe material problems must be solved first. Acute rebellion at circumstances does not make them any the less the logical consequences of previous causes. Knowledge and action must be combined over a long period in order to serve the masses. No

Letter to PB from Georges Frank

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LETTER TO PB FROM GEORGES FRANK

(70-1)¹⁵² Georges Frank
9, Brd Richard-Wallace
Neuilly Seine (Seine) France
Maillot 53-06
Airmail
October 13th 1953
Mr Paul Brunton
P.O. Box 34
Cooper Station

¹⁵² The para on this page is unnumbered.

New York 3 N.Y.
U.S.A.

Dear PB,

May be my long silence make you suppose that I am forgetting you a little: such is not the case.

I am very often thinking of your valuable friendship and we periodically talk of Your goodself at home.

Up to August, I have had a very difficult year. This is also why, contrary to my wish, I have had a very difficult year, this is also why, contrary to my wish, I have not been able to propose to be in ROMA at the same time as you must have been yourself, around February I believe, when coming back from India you were returning to the United States.

I am now planning a round the world trip. I write you much beforehand and this is on purpose, in order to have the maximum of chances of meeting you on this journey opportunity.

First I was to leave early in November, I am however endeavouring to postpone my departure until early in January, which I hope to succeed in doing.

I believe, indeed, that the journey will take me three months, and it is not at all convenient to go and visit Mills and to be away from one's family at the time of Yuletide.

I intend, a little before January 15th to spend a few days in NEW YORK CITY, coming back two or three times there in between periplus down South, then to the East of Canada.

I should, first half of March, be somewhere between British Columbia and California, where from I shall fly to Australia, the CALCUTTA district with a short return flight to DARJEELING (I think I already told you of this) prior to coming back to PARIS in the course of April.

As I know you are sometimes travelling a lot yourself, I keep you posted of this schedule hoping that you will advise me that I can pay you a visit either at NEW YORK CITY, or HOLLYWOOD.

If you are not in California, I shall leave SAN FRANCISCO to cross the Pacific Ocean; but if you are in HOLLYWOOD, I shall fly from LOS ANGELES.

My family is well and the 3 children have resumed School; France made us the pleasure of passing her Bachelor's degree with distinction before the holidays.

Uncategorised

(71-1)¹⁵³ It is not that you will cease doing material things, but you will do them differently and on behalf of the Self. A trainee has just said to me, "I find I even wash my underwear differently." That is it. The transforming understanding, with the delicate yet resolute turning of purpose in all things toward the liberation of the activity of the Self. Its wave-frequencies are of a higher order, and have been activated and {appreciated}¹⁵⁴ by every soul which has attained to the Gate of Noetic Worlds. this is one of the Labours of Masterhood. therefore ponder it deeply and often on this Theme. During the day repeat it silently at least half a dozen times. Watch it change the chemistry of your being as you harmonise your conduct with its Teachings. Press into profounder meanings, as taught in previous issues of Living. The Aquarian influence will assist you.

(71-2)MBM: PRAXIS

Theme: Now answer to my dancing! ... Understand, by dancing, what I do. (Acts of John)

If you have not read the Apocryphal New Testament, put it on your list for summer reading. Not to read it is to miss some of the finest mystic teaching concerning Jesus. Not to read because the church labels this collection of writings "apocryphal" is to be under the influence of a dictatorship.

The Apocryphal collection is motley, but in it are treasures as great and significant to esoteric understanding as the Sermon on the Mount is a guide to right living here and now. Remember that "apocrypha" meant hidden before it meant spurious!

The "false doctrines" against which the early church Fathers fought were the link between the public and the esoteric teachings, which latter Gnostic groups had long been imparting to their followers. They were pre-Christina, and the Christians wanted to begin everything with the ministry of Jesus.

The meaning of the Theme is this: The Teacher, Jesus, has taught and has lived his teachings. Now the hour has come when the disciples must prove themselves in a special way. To understand what is meant it is necessary to ask why are they "proved" by dancing - what is dancing?

In physical dancing the body moves to beat and music and expresses the individual response to the sounds heard. All parts of the body, --not just a foot, or a shoulder, heed the music and surrender to its rhythm. Note that the music comes from beyond the dancer, --and that by it he is drawn and guided into a pattern of self expression, yet his movement is always in harmony with something that is outside of himself. Thus dancing is a symbol of whole-functioning with God. In this dance all parts of his being conform to the rhythm and beauty of the Composition and baton of the supreme Music-Master. It is a glorious releasing, revealing experience, making one a conscious part of the universe. Jesus called his disciples to that, as contrasted to part-

¹⁵³ The paras on this page are unnumbered.

¹⁵⁴ This word is illegible because the ink is smudged in the original.

functioning with God, through an ear, a mouth, a hand. He wanted them to become whole beings, – which is what holiness actually means, --completely and harmoniously functioning with the Composition of God.

And he reminded them that it is only by dancing that they can come to understand what it is he taught and did. This is axiomatic in all esoteric training, --namely that intellectual knowing does not really mean knowing – for the beginning of gnosis is just that mystic combination of high learning and doing which makes an occult blend of them, – a One, – a gate, a door, a way, a state of far-advanced being to which every soul may attain if it {would}¹⁵⁵

This season of the year, when the period of active energetic vigorous learning and training is coming to a close, is an ideal period in which to try launching into an expression of what you have learned and done during the winter. The details you have mastered, the watchful care you have given various techniques, the incessant guarding at vulnerable points assimilate now into whole-functioning and move forth into a dance which blends all you have learned. Hear with your heart and mind and the music of Enlightened Living, --move into the tempo of graciousness and fearlessness with all your being. Do not hold back at any point, – for can you leave your feet or hands or eyes behind when your body dances? Give yourself – all of yourself, – with all the riches you have gained this year to this wonderful dancing. Transpose now the words of the old hymn to first person and say: "I answer to thy dancing – I understand, through dancing, what Thou teachest."

Say these words often. Pack them with deep understanding ,-- and from time to time make experiment of whole-functioning which dancing demands. Do not be discouraged if you get only a momentary glimpse of what it might be like. That glimpse is tremendously encouraging, for it means the door is opening to you, and more will come. So put away your reluctances, your fears, your doubts, and do with all your being what the body does in the bodily dance. So you will find release from the earthly self – you will drink of those breathlessly beautiful moments when you have danced with the Mystery of God and known it was supremely good.

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(73-1)¹⁵⁷ DINGLE: SINCE THE CREATOR IS ALL THERE IS I AM THE CREATOR DIFFERENTIATED INTO THE HUMAN FORM.

¹⁵⁵ One or more words may be cut off by the right margin. Only "woul" is visible in the original.

¹⁵⁶ Void page

¹⁵⁷ The paras on this page are numbered 3-9; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(73-2) Prana, which we amplify to mean Absolute Energy, the Vital Force, the Essence of Life. I repeat, that this Principle of all energy in the Universe is everywhere present. It is all-pervading. Wherever there is life, there is Prana, it is in you. Modern science proves that in every atom, every electron, every ion, there is Life --.

(73-3) The body receives the Universal Energy with every breath that you take, and it uses it with every effort of the will, every word, every movement of a muscle, every emotion – the result of thought. When the physical man is in perfect balance and the mental man is properly attuned to Divine Principle in thought, it can be said that a human being is perfectly expressing his true nature.

(73-4) Your sexual energy is actually the energy of the Creator within you. How vital, then, that this should be properly directed by your thought.

(73-5) No matter where you find a human being – with the exception of rare occasions where religious practice demand chastity – life seems to be one physical or sexual cataclysm after another.. and to this we give the name of sexual intercourse. Indeed, it seems that within the substance of the body this inner sexual force increases to the point of a volcanic action in the individual, which is the only apparent way to relief ... and then again on and on in the same way. Such is sexual expression.

(73-6) The sexual act in itself is not necessarily something which brings joy ... it is the thought behind it that determines its nature. Whether there be actual expression or not, however, when we think the act, and refrain from expression – due to lack of opportunity or otherwise – the effect of our thought is seen in the body. To those who consistently think sex but have no sex expression, there comes a peculiar irritability and restlessness, followed by physical lassitude and mental disturbance, and probably serious ill-health.

(73-7) Sex Repression and Its Results: So strong is this felt today that a growing school of scientific thinkers declares that practically all disease is traceable to an unsatisfied or repressed sex life

(73-8) If you are perennially happy, you are so because you are sexually in equilibrium,

(continued from the previous page) though you may be perfectly chaste.

(74-1)¹⁵⁸ Men should learn, and spiritually minded men will learn, how to transmute their sex energy and not waste it as the great majority of men do.

(74-2) The body may be stimulated by concentration. Mental physics teaches how this is done. Further proof of it may be found in such experiments as this: A subject is balanced upon an instrument similar to a "see-saw," lying flat upon his back. He is told to think of his feet, and that end of the balance begins to fall. He is told to think of his head, and it reverses, the head part falling downwards. The reason for this is that blood follows the thought – or, more commonly expressed, "Blood follows the attention."

You concentrate upon the Larynx to develop a singing voice: for strong biceps upon these muscles, and physical culture instructors have abundantly proved the power of thought in that direction. The pianist concentrates upon the hands for technical execution. And so on with whatever we may desire to do, but you must be taught the way to do this.

The reason Concentrated Thought ionises the cells is that thought is a kind of Electricity which recharges the battery of our bodies. When we meditate upon Health in the manner taught in Mental physics, we assist the work of metabolism or secretion. The cells are electrified, ionised. In this way sluggish cells are re-animated to healthy action. It is as if you go to a man struggling with a load and give him a lift. The cellular tissues are energized, stimulated, enlivened, animated --charged with new power through thought. Followers of Mental physical methods know the effect of this, and are not so concerned with the details of the work.

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Walter Lanyon: The Impatient Dawn

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THE IMPATIENT DAWN

Walter Lanyon

(77-1)¹⁶¹ [The Soul of you, that Immortal Being which will not die]¹⁶² – stands pressing against the cage of human thought. You must arise and make the gesture of Life, which

¹⁵⁸ The paras on this page are numbered 10 and 11, making them consecutive with the previous page.

¹⁵⁹ Void page

¹⁶⁰ Void page

¹⁶¹ The paras on this page are numbered 2, 3, and 3 through 6; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

is to reach through the paralysis of human thinking and limitations – impelled by the awakened Soul of you which can no longer be confined in the prison-house of the beliefs of man.

(77-2) The dramatic instinct in man is so strong that whenever he mentions or thinks of Jesus, he automatically places Him in a theatrical background, so glorified as to set it completely apart from the remotest possibility of naturalness. He forgets that at the time of Jesus, flowing robes, purple, fine linen and long hair were the vogue of that time, just as sack suits and military haircuts are today. Is this beautiful teaching and revelation given us by Jesus as a usable every-day pattern of life always to be wrapped in {dramatisation.}¹⁶³ Will he perpetually be an audience watching a drama? He only wanted what every true teacher and revelator wants, – namely, that the students and followers absorb and use the teachings rather than deify the teacher. Until we take away the dramatic and emotional side of our acceptance of the beautiful Revelation, the whole endeavour is reduced to a fascinating story of a man – and is of no practical use to us in every-day life.

(77-3) The only sacrifice Jesus asked for was of the human thought with its limitations and its terrific bondage. That great unselfishness on His part is the God-Love within Him – and within us.

(77-4) There is Jesus – John Smith, the body-temple. There is the Christ – your permanent identity, created in the image and likeness the eternal, the Soul. And there is God – the Universal, All Present Power, from which everything springs into BEing. It takes all three to fulfil the Trinity – the three in ONE to bring out the perfect manifestation. Jesus without his Christ, struggles against an avalanche of false teaching and doctrine, witchcraft and hellish inventions born of Adam. Christ without a body or point of manifestation lives in a symbolic world of substance which remains forever unembodied and hence non-existent to all practical purposes.

When we see that God hath joined the Soul and the body together not to be separated, but to function as a Temple through which He can be stepped down into manifestation, then the merging of the body and the soul takes place – the substance of the flesh in its right interpretation comes into BEing and the Invisible God is stepped down to the realm of the manifest. God the Universal, All enveloping Substance of Life everywhere present, without a channel through which to express would remain unexpressed.

¹⁶² Evangeline Glass inserted "The Soul of you, that Immortal Being which will not die -" by hand.

¹⁶³ This word is partially cut off by the right margin. Only "dramati" is visible in the original.

(77-5) At best you can only dream of it in a symbolic world until you awaken to the purpose of life and cast off the old limitations and condemnations and LET the Power of God pour through your Temple body.

(77-6) Mary, the Virginal Mind, could not by any means understand how she was to bring forth a child without the offices of man, and neither can you understand how the desires of your heart can come into being. But remember "Mary Pondered these things in her heart." She kept the secret and contemplated the Power of the Almighty with its ways which are past finding out. And when you do likewise, the thing will take place, – the conception.

(77-7) When the masculine knowing and the feminine feeling and receptivity take place (come together) conception takes place. What can you do but surrender all the foolishness of human thought when you come into the Presence of God? What do you imagine you can do to change the Mind of God? Where did you get the desire you have for a New {manifestation? If the desire is not God...}¹⁶⁴

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(79-1)¹⁶⁶ You have blamed everything from birth on to the people and conditions about you, – and will continue to do this until you discover that You hindered yourself. No one should hold you back – no one stops the flow of Light through your body-temple. As you stand today, you are the sum total of your consciousness of God. If you do not have sufficient manifestation of Life, you can do nothing about it on the outside. It must be done from within.

(79-2) All this is in the deepest secrecy. "Tell no man" must be brought to us again and again, else the Herod comes forth and attempts to destroy the idea before it is able to stand alone.

(79-3) Will you go within and magnify the Lord instead of spending time in human thought and appearances, and trying to understand how such a thing could or would

¹⁶⁴ The last line on this page is cut off by the bottom of the page.

¹⁶⁵ Void page

¹⁶⁶ The paras on this page are numbered 7-16, making them consecutive with the previous page.

take place? What you accept to abide with you, good, bad or indifferent. Likewise, what you reject is passed on into oblivion.

(79-4) Everything works from within out. It is always in the Secret place the Hidden place that the idea is conceived. Be still, then, and Know (do not try to know) that I AM God. My Ways are not your ways, for My Ways are as high above yours as the heavens are above the earth – they are past finding out. That blessed event which takes place within you and brings to you a new and more wonderful idea of Christmas than even before, is sacred and must be a secret things until "the child is born."

(79-5) The Anatomy of Happiness is discovered to be an invisible structure upon which all enduring things are hung. The discovery that manifestation in the material world is in a constant state of change, a shuffling off or a disintegration of the successive manifestations, minimizes the importance of things. They only endure for a time, as the Power of God integrates itself in a never ending stream of Freshness and Life.

(79-6) Man must discover that he is in reality "hid with Christ in God," --that he is lost in the Universal LIFE of God. Then the human thought shape of consciousness he has been working with goes down and he cuts his new stencil and LETS the Life through into manifestation of health which nothing can take from him. Just as abundantly as he will, is he able to have this health, eternally new and fresh. "For in Him we live, more and breathe and have our BEing."

(79-7) Come unto Me, all ye that labour with the human {patterns}¹⁶⁷ of belief, and I will Give you Life – LIGHT. Give is the word. "Cast your burdens upon Me" – and "Take My yoke upon you." The yoke which binds you to God is one of LIGHT and GLORY.

(79-8) No man has yet been able to shut light in a box and store it for future use. It would be foolish to try. Likewise, no man has ever shut life in a body temple.

No man can create health. Health is a manifestation of life and is not produced by taking a red or a green pill. The pill has no more creative power than you have. Health IS. Man can appropriate it through his recognition of it as a reality – and this in any degree he will... Prayer may reveal it and cause it to come through into manifestation by the disintegration of the human thought-patterns.

(79-9) The ugly beliefs never did exist as a reality – only as a congestion of human thought, working always from the without to the within and doomed to failure from the start, – no matter how wonderful they appeared from the outside.

¹⁶⁷ The last letter of this word has been typed over. Only "pattern" is visible in the original.

(79-10) Now we see why Jesus endeavoured to bring man to a state of belief in the One God. When it becomes a matter of "letting" instead of {"making"}¹⁶⁸ man will realise that all this dazzling picture is for the

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(81-1)¹⁷⁰ Whatever we shape in consciousness is immediately filled with substance and remains that way, always fresh and new, as long as there is a consciousness of it. Light is not solid, neither is health and wealth static, but a constant pouring through the shape of consciousness we are holding to it.

(81-2) The natural comment was, "That woman has a beautiful voice," but suddenly I realised just the reverse was true, --that voice has a beautiful body through which to express. The song was singing him, singing his body, - expressing through every cell and atom.

(81-3) I saw that this is exactly the difference between the manifestations of Jesus and the attempted demonstrations of man. Jesus "went within and shut the door," and became a soul with a body through which to manifest. The unintelligent mass of atoms called the body and named John Smith or Mabel Jones or Jesus, has been attempting to make a singer, a dancer, a writer, a healer of John Smith, and with mighty poor success.

But when the idea is glimpsed, this revelation of Jesus Christ. then man is seen to be a soul with a body, and whatsoever he then designates the soul, that the body performs. Jesus knew that the John Smith could do nothing when He said of His Jesus-body, "I can of min own self do nothing," - and He stopped there as far as making Jesus perform. He went within and identified Himself with Soul, - and whatsoever He designated that soul to be, that did Jesus perform. He was a soul with a body, and not a body with a soul.

(81-4) "Then went He in and shut the door - and Whatsoever He told the Father in secret, that was called from the housetops."

¹⁶⁸ This word is entirely cut off by the bottom of the page.

¹⁶⁹ Void page

¹⁷⁰ The paras on this page are numbered 17-23, making them consecutive with the previous page.

Having admitted that He could of Himself do nothing, --that the unintelligent body had taken unto itself a mass of human beliefs, none of them true and most of them evil, - Jesus made his escape from this thought congestion, into His soul. Then WHATSOEVER He designated the soul, became true - for it had a body a perfectly pliable body, through which to express, - with no resistance, no beliefs to hinder.

(81-5) The moment you know you are a speaker with a body, you will speak in eloquence and with a fluidity hitherto unknown.

(81-6) The moment you know you are a speaker with a body, you will speak in eloquence and with a fluidity hitherto unknown. If the clubfooted girl who wants so to dance, would recognise that she is a soul, and that soul a dancer, she would find the body would move with such rhythm and beauty as to prove the "height and breadth and depth" of this thing called God, whenever it has half a chance to come through into expression. The hard, opaque walls of human thought give way, and the body becomes plastic to the touch of the soul - and expresses in a way hitherto impossible.

If you will but grasp the idea that you are a soul with a body and that soul is awaiting the announcement of the capacity it is to take on, then you will understand all of the demonstrations of Jesus Christ. You will see why He invited you to partake of the same power - so that God may be seen before men, instead of this awful human thing, born of Adam filled with nothing but evil and death. Small wonder the insistent commands of "Awake thou that sleepest,"

"A wake and arise from the dead," "Arise and shine, for thy Light has come."

(81-7) So overpowering is this revelation that at first you may well cry with Monte Cristo, - "The world is mine." But why possess the world or attempt to horde the riches of unintelligent matter, - when within you is the ALL to be brought forth at your command? Long since you have washed your garments white of the greed for power, place or thing, - and so you may have them all because [now they are for the Glory of God, and not for your own vain glory.]¹⁷¹

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¹⁷¹ Evangeline Glass inserted "now they are for the Glory of God, and not for your own vain glory" at the bottom of the page by hand.

¹⁷² Void page

(83-1)¹⁷³ The pictures cast forth disintegrate the moment they are released. This is why Jesus said, "Loose him and let him go." Now for the first time, working from the elevation that you are a soul with a body upon which to cast your pictures, you can understand how it is that a picture of paralysis can be "loosed" and "let go," - and all the thought-congestion of disease slip into oblivion.

When Jesus went from His body to soul and identified Himself with this Permanent Identity, He immediately recognised that everything which Jesus desired already existed. "Body" cannot understand how it is that "before you ask, I will answer, and while you are yet speaking, I shall give it unto you." Jesus never posited a problem and then try to work it out. He started always from the answer as definitely established, and the LIGHT of this knowledge ran through the human, limited thought, - replacing the false appearances with the manifestation of the soul.

(83-2) Jesus counselled, "Be absent from the body and present with the Lord." He knew He was an Immortal, with a body through which to express, - a body which He could lay down and pick up at will. Operating from this level of consciousness, it is easy to understand the miracles.

Centuries of identification with the body has caused man to accept it as an intelligent organism, which calls upon something outside of itself for help. When it is discovered that the body is but a handful of malleable clay, formed of the dust of the earth. then it is a simple matter to grasp the power which Jesus said He had over the body temple. Whatever he desired to be, He became in soul, - and the intelligent body obeyed, without comment and offering no limitations of beliefs. And so the musician who realizes that he is a musician with a body, will find the body performing effortlessly, beyond all its former limitations.

"Then went He in and shut the door." This is the key to the Kingdom of Dominion. The body is the unintelligent screen upon which the soul throws its desires and truths.

(83-3) There is no friendship in pity or sympathy, both are means of unconsciously inducing personal worship. The human mind will accept anything it can get for nothing - but the soul finally rises up against its "lord and master" and smites it in the only way to free itself. When you discover this, you will also discover you cannot lose something which you never had.

Friendship, - that scarlet vine dropped down from heaven, is filled with compassion, even as Jesus or the Good Samaritan, - but it will never descend to the level of pity in the human sense of the word, - it will never bind the object of its compassion to it or cause it to pay tribute to a personal God.

¹⁷³ The paras on this page are numbered 24-28, making them consecutive with the previous page.

The Good Samaritan bound up the wounds and sent the traveller on his way with sufficient to stay at the neighbouring hotel until he recovered, but he disappeared, looking not for the personal glory of having done a good deed.

(83-4) Since you cannot help doing good, no special effort is required to do it. There are plenty of instructions, --"Let not your right hand know what your left hand is doing," Yes give abundantly, sometimes of gold and sometimes of "such as I have. "But Free your gift, send it forth into life so it can find its proper place of lodgement. It will return to you, freighted with increase.

(83-5) Human love is nothing but emotion, defined by Webster as a stirring perturbation or excitement of mind, - and is a sense product. Becoming emotional over the birth and death of Jesus may temporarily stimulate a sense of something mistaken for Love - but it lacks the warmth and life-giving quality of pure God-love.

This God-Love is something different. God IS LOVE and God is Omnipresent, - "poured forth" toward a person, or a thing, or a situation.

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(continued from the previous page) How then, can a mind which is filled with "possession" partake of this great Impersonal Love?

(85-1)¹⁷⁵ Because you have awakened to the LOVE of God as something beyond human emotion. You can be in a glorious temple which is pouring forth the music of the spheres and the incense of a thousand flowers or in the lowest of hovels, and if you are finished with "trying" to love God from a human standpoint and are conscious of this ever-present, omni-present LOVE OF GOD, all will be well with you. The Love of God surrounds you, is in you and through you, for in Him you have your Being, - in Him you live and more and breathe.

(85-2) The human love is theatrical, and this is its strongest stimulus, it needs an audience on which to unwind its coils of possession. but when it attains its object, it is finished, the expended emotions subside, leaving nothing but dust.

¹⁷⁴ Void page

¹⁷⁵ The paras on this page are numbered 29-36, making them consecutive with the previous page.

But when the Love of God enters in, there is an opening of the prison bars, there is such a freedom, born of absolute trust, that no lock and key can hold it, – there is such a communion and agreement that the mere "touching" establishes all things on earth.

(85-3) Hanging on to an emotional love, it is impossible to see or experience the GOD LOVE. The old fear of letting go of the faded love letters of human thought keeps you from this beautiful experience.

When you "let go" of the effort of human thinking, all the limitations of the thought-mind are dissolved, and God will find a way of expressing His Love is such glory and beauty as to cause you to marvel at the wonder of it. Such is the Love that surrounds you, until you know you are never alone;

(85-4) When the narrow limitations of human emotion called love are broken, then ALL LOVE in all of its glorious forms comes to abide with you, – then surely shall you go in and out and find pastures, – then surely the heart of you will rest in peace and quiet, and be a listening post for the manifestations of this LOVE through you.

(85-5) Consciousness is the emanation of your God-Light, and is a direct connection between you and the infinite resources which await you. When you see the differentiation between thought and consciousness you pass through the streams of negative thinking and its resultant evils.

(85-6) And so does the enlightened one by going straight up to his fear, by doing the thing he is afraid to do, find that it is composed of a mist-i-fication of human thought and gives way to the terrific on-rush of the unafraid consciousness. If you do the thing you are afraid to do, there is no fear left."

(85-7) "God works in mysterious ways His wonders to perform." Sometimes we are too dense to understand the inner voice, we are saved from our own undoing by the presence of what appears to be an obstacle, an apparent defeat of plans – a sudden stoppage of the way.

Yoked with the illusory fate is your Divine Destiny, – like two horses pulling side by side. One (fate) is so vicious and unpredictable it is apt to throw you without warning into some ugly and unexpected condition for apparently no purpose whatsoever, which you are supposed to bear with fortitude and courage as part of your lesson, or charge off to a karmic debt of which you know nothing.

You continue riding this night-mare (fate) until you discover the perfect Destiny running so beautifully beside you, – and make a change. Whenever this Divine Destiny is acknowledged, the hateful pictures of human thought are neutralised. You are impressed with a desire, which is evidence of an already established thing, but from the standpoint of fate, would have to be "worked out."

(85-8) Jesus came to earth to set aside fate, which is the heritage of the Adam man. Until man sees and accepts the fact that he is not born of Adam the father, but born of God, he will experience the hateful fate of "few days and filled with trouble."

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THE IMPATIENT DAWN
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THE IMPATIENT DAWN
Walter Lanyon

(87-1)¹⁷⁷ The more we believe and rely on this Inner Light, the more we will see and experience the VOICE of warning that comes before every evil fate-picture.

(87-2) Resist the evil temptation to believe in the reality of evil, and see it flee from you. When we resist a thing in the generally accepted sense of the word, we create something to resist, – or at least give the picture confronting us the ugly power it seems to present. When the ways of God become our ways, we stop resisting the apparent condition which seems to block the intense desire.

(87-3) Eventually you must stop fooling yourselves, and recognise that your outer world is but a projection of your consciousness, beautiful, or damned as you decree. "Ye shall decree a thing and it shall come to pass!"

(87-4) Nothing is lost – but all is changed, transmuted, transformed. The violent onslaught of your "evil" is transmuted unto avenues of accomplishment, without struggle, without loss. The determined thought pattern of failure which has been so successful in bringing out failure, is turned into success, – and the success it had in failure, it now has in success or accomplishment.

Many truth seekers have repeated the success formulae in reverse, after this fashion: +I try, – I read, *-I pray, – I meditate, and yet nothing happens." The amazing part of it is how successful the power they accept is in bringing about "nothing happens." It comes without effort and apparently against the strongest flight which may be put up against it. It is effortless in manifestation. It is "successful failure."

What is wrong, when we want so much the things promised and remain without them? The Law does not work two ways. In fact, it does not Work, – it does not toil any more than do the lilies of the field. All this and more is revealed to you when you glimpse that Jesus and You came to express the Glory of the Lord, not the glorification

¹⁷⁶ Void page

¹⁷⁷ The paras on this page are numbered 36-41, making them consecutive with the previous page.

or the glamorisation of John Smith. The Glory of the Lord does glorify you in ways far surpassing the glory of man, because it is not transient and fading, but Eternal, and because it has ways and means "ye know not of" in human thought,

"The people of God are a peculiar people." The people of the Adam creation and belief are more or less a sting of paper dolls, all torn out of one newspaper – and it might depend upon what part of the paper you are torn from.

(87-5) One thing we have discovered is that we cannot stand against the vengeance of the Lord. Yet the vengeance of the Lord is only terrible to the evil human thought pattern. In reality, it is the Love of God moving out of your world that which is false. The Spirit that goes down into the subconscious pool of human thinking, stirs it and causes the accumulated filth to pass off so that the fresh water from hidden springs can clarify the well of Salvation.

(87-6) Many times you have earnestly called for this Love of God, but when it comes with "sword in hand," you hug the tatters of personal beliefs about you and have a problem which cannot be accounted for.

"Despise not the chastenings of the Lord." you asked for it when you asked for Light, – only now it is attempting to come in, you are afrighted and want to return to Egypt. You cannot take it, because no one is going to "save your darling from the flames."

The Legend of the Phoenix Bird plunging into the Holy Fires and burning his accumulated beliefs of age, decrepitude, fear and all else, arising from the ashes anew and afresh, may be painful to contemplate, BUT he comes out transformed and "without the Smell of Fire on his garments."

This may sound as though you were to go through some ugly trial, however, the only trial is the letting go of your Sodom and Gomorrah. But, --don't look back, or else!

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THE IMPATIENT DAWN

Walter Lanyon

(88-1)¹⁷⁸ "The glory of the Lord shall be revealed" Then what do you care about ephemeral fame, the fleeting egotism that goes with the making of yourself into a demi-god with strange powers. "Of mine own self I can do nothing."

(88-2) "Be in the world but not of it." This does not mean a retiring into the seclusion of the hills, – but it does mean a retiring from the beliefs of today which tomorrow will be cast into the oven because the human mind ceases to believe in them.

¹⁷⁸ The paras on this page are numbered 42-46, 1-6, making them consecutive with the previous page.

(88-3) Whatever you accept, will come to abide with you as realities, and what you reject through the Light of your Christ Consciousness will pass you by. At best, they will turn out to be "clouds without rain."

(88-4) Emotions: If you check the emotions when discussing a thing, you will be saved many disagreeable ventures. the moment you become emotional over an issue, you automatically take sides in accordance with your personal opinion, which after all, may be erroneous.

(88-5) Behind the mask of personality lies your individuality – and one of these times you will tear that mask away and BE your God given self, endowed with undreamed of capacities, --and will accept the things your eyes have not seen nor your ears heard, that have never entered your mind. How could they enter a mind that has no capacity to accept them?

Walter Lanyon: 2 A.M.

2 A.M.
Walter Lanyon

(88-6) "I Am on the Way" – the way of every man lies within him. Until he discovers that he lays his own way and travels it he will insist that some outside influence is affecting his course in life. This sudden realisation that everything has to come from within may jolt the lazy old human thought out of its self hypnosis; but the sooner it is discovered the sooner will the results take place which he has been seeking for so many years.

(88-7) No many can by thinking do much, but by consciousness and recognition of his Divinity he can find a "way ye know not of" – he can escape the hopeless pattern of human destiny and Karmic debt.

(88-8) You lay aside something beautiful when you criticize and condemn your heavenly blue and Iris robe of Truth must be cast down. There is no jumping back and forth between evil and good. If you believe in evil to the extent that you can make a reality of it in another you must expect it to "gang up" on you some day in such force that you will start screaming "Save me or I perish," and perhaps some one will hear, but perhaps not. Watch – be wary about laying off your Sky Robes – they are very precious.

(88-9) There is that instant in Prayer – the click – the movement when elan vital is struck. That wonderful instant when you "hear" and obey – and rise and go. You make your lift by the Recognition of the Presence and your Divinity within. Once you have made the recognition – something is going to happen – something must happen. "Go not back" --

(88-10) All of these wonderful ideas are yours for the acceptance of them in consciousness. You cannot think your Magic Circle into existence – it is there the moment you recognise it as true.

Nothing of evil can pass through this Magic Circle. The moment you recognise it – it is into full manifestation. "Stand and see the salvation of the Lord." You are then Hid with Christ in God – all of which sounds like so many words until you actually accept this new degree of power which has always been yours.

(88-11) A Consciousness of power, and not a religious belief, typifies you, when you once come to the place of "Belief" in God. Not a profession of the lips and the human thinking mind – but a sudden

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(continued from the previous page) UPTILT into consciousness – into the place of "before ye ask, I will answer." It's yours for the accepting – if you "believe" in something greater than human thought.

(89-1)¹⁷⁹ You are told to "go thou and so likewise." Does that statement mean anything to you? More study, more seeking? More running to Messiahs and leaders, false or true? – or does it carry with it the wonderful realisation that when once heard you "Rise and walk – and Go into all the world?"

(89-2) We are told to go away from the heathenish habit of repeating words, hoping thereby to gain the ear of God. The habit only shows a lack of real faith, and posits a belief in mental magic.

(89-3) Once you have actually accepted your desire as a present reality. something begins to happen – ways and means that ye know nothing of begin to come to your aid. Unexpected, unheard and undreamed of things begin to give you a sign.

(89-4) Prayer is the capacity to recognise God --the power to align yourself with Presence – and the power which results in manifestation.

(89-5) This automatic Power within you knows everything and can do everything but the moment the voluntary thought gets hold of you claps you into a prison house of limitation. Even in the "thought" praying it finally becomes exhausted and cannot give the perpetual adoration – the "Pray without ceasing" it is commanded to do but falls of

¹⁷⁹ The paras on this page are numbered 7-17, making them consecutive with the previous page.

sheer exhaustion. But when you enter into the LIFE within you automatically pray without ceasing, for it is a constant flood of praise and recognition of Presence.

(89-6) Faith is the substance of things hopes for, the evidence of things not seen." Recognition of the Presence puts in a "sense-feel" state of consciousness which can and does release the "twice as much as he had before" and will fill everything that is empty in your life – unless you insist that you only have a "pint" measure – then of course if the whole Niagara Falls passed over the cup you would only have a pint.

The moment you step yourself down to appearances you come under the law of judging from appearances which at best is a great limitation and which proves without a shred of doubt that you never did believe in God – that is the God of Jesus – but rather a limitation of human thinking – a man god with all his foibles and limitations.

(89-7) "Come out from among them (the human thoughts) and be free." It is no good trying to "work" some system of truth to bring about immortality – you will suddenly discover it – when you believe and do not Try to believe. There will be oceans of manifestations of any state of consciousness into which you enter. Remembering then that "in my Father's House are many mansions (many degrees of on-going) you will begin to push forward – you will begin to "launch out into deeper waters" you will begin to try your wings for a skyward flight. You will put on the garments of Light – your Sky Robes. You will mount up with eagle wings.

(89-8) Every negative and evil thing you attach to your I AM is taking the name in vain. When you say "I AM sick" you have the name in vain, for the I AM cannot experience the illusion of human thought called sickness.

(89-9) Prayer is conception – the masculine knowing touches the feminine feeling and the new idea starts immediately to take unto itself a body and form. That you exist is enough to make you know you are eternal.

(89-10) Release the Love of God through your temple – being and see it flood the world of yours with Light.

(89-11) The assumption of your Christ powers – the mind which was

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(continued from the previous page) also in Christ Jesus – does not bring importance, self-aggrandizement, etc. It brings a sense of integrity of purpose but with all a standing or a resting in the consciousness, leaving the results entirely to the osmosis of the permeation of the Light.

(90-1)¹⁸⁰ Genius is your capacity to know God. In God man finds the sum total of all talent – waiting to be expressed. If he can fix his recognition on this he will sidestep the limitations of human thinking.

(90-2) Where there is no vision of the complete, finished mystery, the "before you ask it is done," state of consciousness "the people perish. They are caught on the wheel of mortal illusion. They are always looking for a future reward, a future day of fulfilment. If it were ever to come it would be NOW. So hark back to the words of the Master and begin the Nowness of Life.

(90-3) The mother of Alexander the Great said to him – "You are not the child of the king Phillip but are a son of the god Ammon," and he believed it – and acted like it, and showed such perfect dimensions of this power that he conquered the world.

By believing in his Divinity he was able to bring it through on all planes of existence. When he "asked" his Ammon god he got results. Was Alexander then more divine than you? It would seem so. He accepted his Power as something from God (his God was called Ammon) and acted accordingly. Anyone who can accept his God heritage will discover a definite uptilt in his life and affairs. If, however, you happen to take Jesus at his word and believe – (even in so small a degree as a grain of mustard) you will begin to see some God-dimensions of power working in and through the confusion of human thought.

(90-4) Secrecy helps mightily on bringing out this new stage of things – so-don't talk. Evil will die if not spoken of – it lives on thought and agreement. And Truth will enlarge the borders of your tent until it has changed the whole face of things.

(90-5) Do you still go a-whoring after false teachers – or will you accept the revelation of your own inner Lord? "Am I he that should come or look ye for another?" Lean not on a broken reed – but lean on Me – Where is the Me – and when are you going to believe in ME?

(90-6) "Come up higher" – you come up higher by being still and knowing that I AM (in midst of you) is God – by recognizing your own divinity – the Father within as a point where God can and does flow through into manifestation easily, naturally, unemotionally, – automatically.

(90-7) No matter what your opinion may be regarding the subject, you never will change anything in Reality by your thought process. If the eternal verities were to be changed by the mere thinking of man, the whole of existence would be at the mercy of

¹⁸⁰ The paras on this page are numbered 18-27, making them consecutive with the previous page.

man, and chaos would result. The only thing that is changed by thinking is your attitude toward a thing.

(90-8) Awareness of his God Self lifts him to a place of recognition. He sees clearly that all evil is ignorance (ignoring God). Just as a student of music who ignores the principles of harmony will achieve small results and much discord, so his acceptance of evil as something that has to be got rid of is merely his ignorance of the Something that must be recognised.

Edward E. Purinton: The Philosophy of Fasting

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THE PHILOSOPHY OF FASTING

Edward E. Purinton

(91-1)¹⁸¹ I would never advise an extreme mental temperament to take the Conquest Fast – there must be enough of the vital to store energy, with enough of the motive, to spend it. Balance is indispensable, equilibrium must be maintained. Hall Caine, for instance, would probably lose by the prolonged Fast; Alfred Henry Lewis, on the other hand, would probably gain. John D Rockefeller is not adapted for it – he is too pious to be either vital or spiritual. Theodore Roosevelt should be a splendid subject, it would take an enforced recess to make his strenuousness subside to a comforting state of calm. Lack of faith precludes or postpones the Conquest Fast; lack of flesh, if very pronounced; lack of vitality, in case the individual recovers it with difficulty; lack of the proper inner preparations or outer conditions; all deficiency, in short, must be considered before the Conquest Fast is begun.

(91-2) Fasting is at best but a weakly negative process of cure. Its complement is Elimination. The waste channels of the body – bowels, kidneys, lungs, and pores, should be kept peculiarly active till the latent impurities released through the Fast are brought to the surface and swept away. The mere stopping of the mechanism of the digestion causes stagnation along the entire tract. So that extra precaution is required to offset this inertia. Here's a case in point. A certain hygienic healer of national reputation advised a patient to try a two-weeks fast. The patient acquiesced, and That's all – just stopped eating. Then for nine days the bowels failed to move. Meanwhile the man was in agony, the effect of fast was mostly lost, the rightness or wrongness of the remedy could not be established in the minds of those who witnessed the perverted application. Simply because the aforesaid healer forbade all artificial stimulus to elimination – he didn't believe in massage, he thought enemas were weakening, and he deemed cathartics the Devil's ammunition. The folly of his course seemed to prove the folly of his theory. And so people judged.

¹⁸¹ The paras on this page are numbered 1-5; they are not consecutive with the previous page.

(91-3) Suppose you wish to strengthen your will-power and establish your courage beyond assault. Then decide on a certain duration --ten, twenty, or thirty days, and keep to it if the heavens fall. Suppose, however, you seek inspiration primarily. Then fast a day at a time, you cannot set periods for the Almighty. If your object be merely therapeutic, then a series of short Fasts will usually bring better results than a single long one. Often the adoption of a specific diet will avail more to cure disease than any Fast at all.

(91-4) Fully half the benefit of the extreme Fast is lost if impurities be allowed to remain in the body in excess of the body's capacity to expel them. I should say in general a vapour-bath would be advisable the first and third day; an enema daily for a week; a thorough friction bath every morning; an abdominal or general massage each afternoon-; a long walk in the evening with all the exhilaration you can get out of deep, slow, rhythmic, peaceful breathing. drink at least two quarts of water during the day, preferable a half-glass at a time. Acid fruit-juice cannot be surpassed as an aid to elimination – about half a glass for the twenty-four hours, well diluted with perhaps three times its bulk of water.

(91-5) Not during the fast do you notice great improvement, rather when the fast is over and forgotten.

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S.B. Whitehead: Breathing Exercise to Spring Clean the Body

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BREATHING EXERCISE TO SPRING CLEAN THE BODY

S.B. Whitehead

(93-1)¹⁸³ A basic exercise to take standing, sitting, or lying before sleep. Breathe in and out quickly for half a minute, then breathe right out; inhale steadily, mentally counting up to seven, hold a moment; then repeat about fifteen times. Variations of this simple four-phase rhythm can be used. We can double the exhalation; or lengthen the retention of the breath – all with the object of exercising the lungs, freeing them of carbonic acid, and of more thoroughly oxygenating the blood with the prime force of life...Everyone needs exercise to enliven the glands, and to relieve the tension that modern life produces in the nerves. The older we are, however, the more important it is that the exercise should be rhythmic and designed to condition the body rather than to exhaust its energies in violent and strenuous

¹⁸² Void page

¹⁸³ The paras on this page are unnumbered; they are not consecutive with the previous page.

Emmet Fox: One Mistake Should Be Enough

(93-2) Great should learn great lessons from small events. We lesser one should reflect upon this fact, and endeavour to extract from our experience the lessons that it is certain to contain. Nothing can happen to you unless it finds some kind of correspondence in your own mentality, and it follows from this that every seeming misfortune is but a signal of something wrong within. When something happens to vex or harass you, refuse to be thrown off your balance; analyse the thing dispassionately; find out where you made the mistake, and resolve never to repeat that false step. Charge the present grief to "experience" in your mental books, and consider it well worth while for the lesson you have received. In this way you will make continuous and rapid progress toward Peace of Mind. Foolish people make the same mistakes over and over again and are punished afresh every time, but for the intelligent student of life, one spanking is usually enough for the same mistake.

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ONE MISTAKE SHOULD BE ENOUGH

Emmet Fox

Uncategorised

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UNCATEGORISED

(95-1)¹⁸⁵ When you are still, say verbally to yourself, with the eyes closed, the spine straight: "I am now being shown the way...the doors of my mind are now open that I may see the way." Say this several times, reverently, deliberately, calmly and quietly, believing that the Wisdom of the Creator Within You, the Lord of All Supply, is definitely showing you the way to increase your Supply.

When you have repeated the above as many times as it is necessary for you to still your Mind, you will feel a deep peace all over you – feel that you are happy and Give Thanks in your heart. No matter how bad things are, they could very easily be worse – so Give Thanks.

Then let your Mind dwell upon the Oneness of Life, as explained earlier in this Lesson. Think of the way in which your own body is linked up with the Eternal Whole of Life through the process of your own Breath... Your breath causes your heart to beat, the circulation to be continued, and so on... Feel within You the Oneness, the rhythm of Universal Life, that you are connected in every way possible with, linked to the First Force of the Universe, which is God. God is within you.

¹⁸⁴ Void Page

¹⁸⁵ The paras on this page are numbered 12-14, 1-4; they are not consecutive with the previous page.

Thinking thus of your Breath, imagine that it is like a water-wheel, and that the wheel is drawing the water into you from the Great Source of Supply, the never-failing Source which gives life to Every Living Thing. You will find that, very soon, you will lose all sense of your body and be drawn out, so to speak, into the Universal whole, for your body will get heavy. Then, a little later, you will feel the same feeling in your mind ... It will seem to be heavy or light, precisely the same kind of feeling that you are experiencing in your body. When you have come to this state of feeling – remember what you have learned in this lesson, declare – "I draw my supply from the source of Infinite supply."

Say the above several times, as you quietly turn over in your mind the truth of what you are saying.

(95-2) It is merely a matter of time for materialisation of your knowledge to come into your life as Abundant Supply.

"I am courage...Strength...Power... My supply is in the creator of all supply ...I have no lack. ...I am Supply." Contemplate the inner meaning of these very words – quietly feel that you have taken on a new lease of life and hope, that the Creator of the Infinite Supply is at work within you, and that you can feel it at work, being absolutely sure that the Creator of Infinite Supply is directing your path for you to discover Your own physical, mental, material and spiritual supply.)

"I thank the Infinite wisdom within me for the knowledge of this wondrous truth now revealed to my consciousness." (Still resting in your body and mind, with no movement whatever, feel that, as you declare the words, God is being brought to birth in your soul.)

(95-3) "I pledge myself that never again will I prevent my supply from coming to me by fearing that it will not come."

Edwin J. Dingle: Your Eyes

YOUR EYES
Edwin J. Dingle

(95-4) You can almost immediately improve the condition, and, if you undertake what you are advised to do – persistently, reverently, happily, believingly – I know that you will have strong, healthy eyes that can see; for when we learn the truth of the whole matter, we find there is a greater face than ourselves which sees through our eyes.

(95-5) Exercise: Walk much. As you walk, feel that you are taking in through every pore of your body that power which gives you life, which brings you the power to see, to feel, to be happy. to be able to do what you want to do in life.

(95-6) Now, a word of warning: Do not talk about what you are going to do, or about what you are doing, – carry out this regime, and do not tell anyone. It is a Law of Life

that the more {we} talk about what we intend to do, the less we really accomplish. You have to conspire with yourself.

(95-7) Get a piece of card board about 24 inches square: draw a heavy circle on it, and at the proper places put "E" for East, "W" for West, and "N" for North, and "S" for South, and between each letter draw four points: thus

That is all the equipment that is necessary.

Then – tack this card on a door or a wall, with the light behind you, not looking out into the light. The height at which You place this card should be so that your nose comes about opposite to the centre – then you are ready for the following seven exercises:

Exercise One: Stand back for the card at a distance so that you focus the letters easily,

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YOUR EYES

Edwin J. Dingle

Stanislavski

97

STANISLAVSKI

(97-1)¹⁸⁷ Feel your part and instantly all your inner chords will harmonise, your whole bodily apparatus of expression will begin to function. Therefore we have found the first, and the most important master – feeling. Unfortunately it is not tractable nor willing to take orders. Since you cannot begin your work, unless your feelings happen to function of their own accord it is necessary for you to have recourse to some other master.

(97-2) Then the mind (or intellect) is the second master we are seeking. It initiates and directs creativeness." "Is imagination incapable of being a master?" "You can see for yourself that it requires guidance."

(97-3) "If those longings could put your creative apparatus to work and direct it spiritually then..." "In that case we have found our third master – will. Consequently we have three impelling movers in our psychic life, three masters who play on the instrument of our souls." "How could it be otherwise? Since these three forces form a triumvirate, inextricably bound up together, what you say of the one necessarily concerns the other two."

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¹⁸⁷ The paras on this page are numbered 2-6; they are not consecutive with the previous page.

(97-4) "I do admit that I incline toward the emotional side of creativeness and I do this purposely because we are too prone to leave out feeling. We have altogether too many calculating actors and scenic productions of intellectual origin. We see too rarely true, living, emotional creativeness.

(97-5) "Actors in whom will is the most powerful attribute, will play Macbeth, or Brand and underscore ambition or fanaticism." "It is, however, necessary not to allow any one of the three elements to crush out either of the others and thereby upset the balance and necessary harmony.

(97-6)¹⁸⁸ Feel your part and instantly all your inner chords will harmonise,

Uncategorised

98¹⁸⁹

UNCATEGORISED

(98-1)¹⁹⁰ Anciennement et ou temps du Vieil Pelerin les grans princes et pers du royaume de Gaule en la guerre servoient le roy a leurs propres despens sicomme le duc Jehan de Bretagne et plusiers autres et eussent grant vergoigne de prendre riens du roy. Mais en costre presente guerre de leurs subgiez ilz ent en une partie des aides a ta royalle mageste centroyees et non obstant ce pour leurs estaz ilz ont receu let granz sommes des entrees royales dont la chevalerie se trouvoit souvent mal payee. (Fol 318-b).

Le consentement des subsides etait le privilege des Etats car l'essence¹⁹¹ le fendement¹⁹² la souverainets reposait dans la volonte generale. Certains conseillers affumarent¹⁹³ que "les subgiez du royaume en tous cas seurvenans sans autro declaracion selon la determinacion du grant conseil royal sont obligiez generalment pour leur naturelle et d'abondant coulx qui en tiennent les fiez de servir et aider la royale mageste a son commandement et sans sutre declaracion" (Fol 318-b) La Reine Verite s'oppose vivement a l'absolutisme de cette declaracion. Un roi franc sur¹⁹⁴ un peuple franc ne pout jamais contraindre ses sujets contre leur volonte sous l'ombre de son "droit":

Et se par aucune possession royale contre leur voulente ilz serent asservis en ce beau filz tu auroyes perdu la substance de ton non et de ta¹⁹⁵ gloire naturelle pour la

¹⁸⁸ This para is a duplicate of part of para 97-1.

¹⁸⁹ "199" is handwritten by PB himself at the top of the page.

¹⁹⁰ The para on this page is unnumbered.

¹⁹¹ PB himself circled "l'essence" by hand.

¹⁹² PB himself inserted "le fendement" by hand.

¹⁹³ The original editor changed "pourraient alleguer qu'il etait nutille de rappeler" to "affumarent" by hand.

¹⁹⁴ PB himself inserted "qui {illegible}" by hand above this word.

¹⁹⁵ PB himself inserted two slashes by hand after "ta."

conservacion de laquelle gloire selon ta vaillance et prouesse vertueuse tu devroyes entrer en champ de bataille encontre tout homme qui la gloire de ta franchise royalle aucunementouldroit asservir (Fol 318-c-d)

Les aides sent franchises seulement lorsqu'elles sont librement accordees et levees par la bonne volonte des sujets du royaume; "par ceste condicion le peuple franc ne sera ja ssservi" (Fol 319-a)

Quant aux services, les nobles {illegible} {illegible} etaient leurs obligetions envers le roi peour les fiefs qu'ils tenaient de la couronne:

Et se les chevetaines ou officiers royaulx par adventure voudront avoir autre plusgrant service que le fief ne dondra les nobles pour leur franchise appelleront en parlement et aucuneffoiz auront sentence contre leur roy et naturel seigneur qui est une singuliere evidence et manifeste approbacion que entre tous les peuples crestions le peuple gallican et de nom et de fait est singulierement frac (Fol 319 319-a-b)

La Rein ne peut pas assez avertir le roi de se garder d'aucune manifestation d'absolutisme en efforgent ses sujets de se soumettre "par puissance absolue encontre leur volonte et ancienne liberte (Fol 319-c). Il en perdrait jusqu'a la gloire de son non Roi des Francs.

99

UNCATEGORISED

(99-1)¹⁹⁶ But, Friends, Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception – which is truth.
A baffling and perverting carnal mesh,
Binds it, and makes all error; and to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be within.

Browning's "Paracelsus"

(99-2) And: –

"The spirit of liberty is the spirit which is not too sure that it is right."

Judge Learned Hand.

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¹⁹⁶ The paras on this page are unnumbered.

¹⁹⁷ Blank page

C.R. Jain: Confluence of Opposites

101

CONFLUENCE OF OPPOSITES

C.R. Jain

(101-1)¹⁹⁸ The following psychological changes occur in the mind which result in the acquisition of 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 doctrines 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 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 acquisition of grace is the practicing 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.

102

CONFLUENCE OF OPPOSITES

C.R. Jain

¹⁹⁸ The para on this page is numbered 1.

(102-1)¹⁹⁹ For without the controlling of the mind, speech and the body it is not possible to enjoy anything like steadiness in dhyana (meditation or contemplation).

(102-2) The difference in the two views lies in this that while a non-Jaina would insist on the Truth of his own faith, and would absolutely deny the validity of an opposite view, the Jaina would actually go out in search of the point of view(if any there be) from which the opposite view might be maintained.

(102-3) Why are there no Omniscient Teachers to-day amongst us to settle our disputes? The reply is that these are bad times, with worse to come in the future. The humanity of this age is not qualified for practising asceticism. You cannot have omniscience except by the culmination of a very high order of asceticism. Hence, when you have no true ascetics, you can have no omniscient Teachers either. These are, indeed, very bad times that we are passing through. None of the residents of our part of the world can obtain moksha in this age from this region. Worse times are to come. The whole of this evil period is of 42,000 years of which about 2500 have already passed by. For this period the prophecy is that nirvana shall not be attainable then. There is a covert reference to this in the New Testament Scripture also. "...when heaven was shut up three years and six months, then great damine was throughout all the land." (Luke iv.25).

The number of months in three years and a half corresponds to 42 millenniums, taking a month as equivalent to a thousand years. Be that as it may, it is evident that there have been greater deterioration amongst men during the last 2500 years.

(102-4) We may fairly expect an occasional arresting of the downward movement from time to time. This is the reason why there are no Tirthamkaras in our midst to-day, and why there will be none for some time to come. The next Tirthamkara will appear when a better order of things has been re-established after a certain time (about 81, 5000 years thence) according to the Jaina scriptures.

(102-5) And now a word about the modern theories of evolution that proceed upon the assumption that mankind has evolved from a lower into a higher state, especially with respect to intellectualism and religion. Well, I have only to say as to this that you have see for yourselves whether we are wiser today than the ancients at whose primitive "simplicity" it has become a fashion with the learned of our day to laugh in and out of season. Judge for yourselves whether you knew the truth or the ancients, and in case you come to the conclusion that your ideas about the wisdom and worth of the ancients were wrong then modify your notions of evolution and other erroneous views accordingly.

¹⁹⁹ The paras on this page are numbered 29-34; They are not consecutive with the previous page.

(102-6) He who would from a theory of the intellectual infancy of the entire human race in the past would have first to account for this wealth of misunderstood wisdom which he has inherited from the remotest ancestor of his in the shape of fables and myths.

The ancients were better qualified for it by their simple living, and high thinking, though in the very nature of things pure divine knowledge must always be confined to but a few assiduous men.

A.R. Orage: Exercise 7

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EXERCISE 7

A.R. Orage

(103-1)²⁰⁰ When we are aware of the passage of time, we are bored and dull, and when we are not aware of it, then times goes all too quickly.

Time is a single track succession of events.

To be able to live more fully in time we must first try to think simultaneously, and to be aware simultaneously of happenings which, at present, we perceive singly and successively and not all at once.

We are as if asleep to the rich current of our emotional and intellectual life.

Some people are more aware and others less, of one than of the other two. The intellectuals are more aware of thinking than of their feeling or physical life. Artists + emotional people are more aware of their emotions, and sensual more aware of the body. Each of these types are not aware of more than a fraction of the life in which he specializes. Very few people can be conscious simultaneously of two of these streams, and still fewer can be conscious of all three.

By becoming simultaneously conscious of our physical

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EXERCISE 7

A.R. Orage

(continued from the previous page) movements and sensations our feeling and our thoughts, we should be leading in reality three lines at once, actualizing three possibilities at every moment.

Begin by trying to be aware of your movements and physical sensations while they are actually occurring. Later, try to notice your changing currents of feelings; without however ceasing to be aware of your physical manifestations. Finally try to become conscious of your streams of thinking; and include this with your previous awareness of the body and emotions.

²⁰⁰ The paras on this page are unnumbered. This entire section was handwritten by Evangeline Glass.

The method is not introspection nor is it Analysis. You are not required to think about it but only to be aware; and to be fully aware is to be fully conscious.

A.J. Orage: No. 8

(104-2)²⁰¹ Are we awake? How can we prove to ourselves at any given moment that we are not asleep and dreaming. There is a traditional doctrine that our present waking state is not really being awake at all. It is not sleep or somnambulism, but a tradition says, a special form of sleep comparable to a hypnotic trance in which there is no

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NO. 8

A.J. Orage²⁰²

(continued from the previous page) hypnotist but only suggestion + auto suggestion. It is universally suggested from with that we are not fully awake and that we must dream the dream of this world – as our parents + friends dream it. Our friends and neighbours and all other objects we perceive act as soporifics and dream-suggestions. We become fully convinced (as we grow up) not only that it the reality of the world is real, but that there is no other. We dream but we do not doubt that we are [awake.]²⁰³ Serious examination of the parallelism between the states of sleep and waking reveal many similarities. (1) The dream happens just as our waking life. That is, we neither deliberately initiate it or do we create figures or events. (2) The variability of our conduct. It is true in sleep or waking that whatever our conduct may have been, humiliating or flattering to our pride, we could not have made it otherwise. (over)

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NO. 8

A.J. Orage²⁰⁴

(continued from the previous page) The close resemblance of our memory as regards experiences of the (tried) states. Our memory faculty appears to behave much the same in relation to both forms of experience.

These forgoing speculations help us to become aware that we are asleep. The Truth is that just as in night-dreams the first symptom of waking is to suspect that one is dreaming, the first symptom of waking from the waking state – the second awakening of religion – is the suspicion that our present waking state is dreaming likewise. To be

²⁰¹ The paras on this page are unnumbered.

²⁰² "#8. Orage (C)" in the original.

²⁰³ Evangeline Glass deleted "We should make a comparison of out waking state to the dream state" from after "awake" by hand.

²⁰⁴ "(C)" written in the original.

aware that we are asleep is to be on the point of waking; and to be aware that we are only partially awake is the first condition of becoming + making ourselves more fully awake. (Finis of 8)

Goldsmith

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(107-1)²⁰⁵ Regardless of any appearance to the contrary we are never separated or apart from any form of good. My body is the expression of my spiritual self or being, which is the reflection of the I am that I am. The image and likeness of me, and manifests all the light and wholeness of my spiritual consciousness which I AM.

Very important is the knowledge that the world of sense, that which we see, touch, smell and taste that is the structural sense of the universe, and is not the spiritual eternal creation. Rather it is the shadow of god's creation. This knowledge enables us to drop the material sense of life, and set ourselves free to intuitively feel to become conscious of God's universe. This is the great secret of Jesus' statement: "My kingdom is not of this world, and the secret of John's "World not made with hands."

(107-2) Bit by bit we are giving up our concern for the structural universe and that proportion we are gaining the awareness of the life which is harmoniously and permanent and in-incorporeal.

(107-3) We no longer take thought to make something happen, but we receive God's thought unfolding at every moment. We no longer give treatments to change some erroneous condition, into a harmonious one, but rather in the face of discord we come silent and receptive. The illusion or mirage fades out and the omnipresent harmony is instantly revealed. Silent receptivity makes way for the conscious realisation of the activity of the Christ self. What or who is to be benefited? Just be still, receptive and patient. Where human effort ends the activity of the Christ begins. Where human fear ceases, divine courage begins. When your thought is still, God's thought is revealed, and God's thoughts are quick and powerful so make way for the realisation of Christ's presence and power which eternally where you are awaiting only your invitation. An invitation which is expressed as {silent receptivity}

(107-4) The presence always goes before to prepare the way, to bring about those apparently human circumstances necessary to achieve them.

(107-5) Awareness of the presence is a state of grace, it accomplishes all without labour and without the struggle Note the ease and poise which accompanies the man of the

²⁰⁵ The paras on this page are numbered 75-79; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

spirit. Watch his effortless energy. The carefree attitude of one who has attained communion with spirit.

(107-6) One must understand that there is no need to give away savings, investments or insurance. Do not misunderstand. These are a part of today's way of living. When the spirit of truth has been consciously realised you need never again have concern for your outer welfare. You will know that every moment will fulfil itself grace for that moment.

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GOLDSMITH

(109-1)²⁰⁷ So do not belittle human forms of good and certainly never attempt to take them away from others. As long as the individual needs the physical church, group or symbol respect that need. Even if we do not require hospitals or drugs let us respect our neighbour's need of them. Never boast or brag of your freedom from material needs. That will be a sure sign that you haven't the realisation. Never voice it except in a close closet. It is wiser to live your revelations than to speak of them. Let your living preach. Do not take your students or patients a step further than they can see at the moment.

(109-2) In the presence of the Christ consciousness, life is lived one moment at a time, that moment is now and that moment is God's moment.

(109-3) When one avenue of supply closes, another opens. We must fill this moment with God's fullness; So long as one abides in the consciousness.

(108-4) There not three states of life, the material, mental, and spiritual, for the material and the mental are one, although they constitute two degrees of the same one. In that state, thoughts are things and beliefs produce conditions. There is no such thing as mental-spiritual because the mental and the physical are two phases of the same state. The physical is the most gross and the mental is more refined, but it is still just a higher form of material.

²⁰⁶ Void page

"Professor D. G. Vinod
University of Poona,

India" is circled by hand with a checkmark and a handwritten note: "ask {illegible} from Stefan."

²⁰⁷ The paras on this page are numbered 80-90, they are consecutive with the previous page.

(109-5) Thinking will not produce spirituality, on the contrary we are taught by Jesus, "which of you by taking thought can add cubit?" Realize that the physical and mental are the mortal and material and to look for your good there is to look in the wrong place. Men have become satisfied when they have reached the mental realm thinking they are in heaven or a state of harmony. But they were leaning on a reed. A day comes when it doesn't work. While you are dabbling around in thought, even in good thoughts you are merely in a higher state of materiality. Where there are the same opposites, good and evil, health and sickness, discord and harmony. Only in the spiritual kingdom is there infinite perfection.

In the physical realm age produces lots of faculties and vitality and in the mental realm the belief of age produces the same physical discord. In the spiritual consciousness none of these mental beliefs are found and therefore none of their physical outpicturing. The spiritual realm has no beliefs or conditions just the eternal grace of divine being.

You first learn that physical effects have mental causes, now I tell you that that is merely to attain a higher state of materiality; you are the law and neither things or thoughts can control or affect you. The truth can be the only faculty in your existence now but for the acceptance of duality of a selfhood apart from God.

(109-6) Our next step of realisation will be attained in proportion to your ability to release yourself from taking thought. Also spiritual consciousness is not going to patch up your outworn human experience, even though it may appear to do these things. It will manifest in a completely new spiritual and eternal existence, which humans will see as improved humanhood but you will see it as it really is, {present}.

(109-7) Where human betterment is the rule and the goal there is also the sense of health, sickness, wealth and poverty; the opposites, and one may have one today and the other tomorrow. But in the spiritual consciousness's existence there is only the continuity of good.

(109-8) The time is long past for you to be struggling for a healing. You must have arrived at that state of consciousness where healings comes through Grace, through love, through just a smile.

(109-9) Spiritual discernment results or acts upon your affairs to bring out harmony, peace and prosperity.

(109-10) In proportion as you believe in matter as real, in that proportion will that material state of consciousness of yours act erroneously and injuriously upon your affairs.

(109-11) We may suddenly find that the particular discord, disease, or lack has disappeared, but this is of value only if it serves as a stepping stone to the

demonstration of spiritual existence. If it does not lead to this, at best it can only be case of exchanging a bad piece of body for a good {one}

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(111-1)²⁰⁹ and the flesh, and this warfare may wreck the temple of your being, your body, at least temporarily. You come for this search {for} truth with spiritual integrity. Your present sins, faults are not to be feared. They will disappear as soon as you surrender the personal or material sense existence for the spiritual consciousness, of life.

(111-2) The teacher in living form externalises ourselves, acts to raise our consciousness higher to the level where we can apprehend that all the while we were seeing the teacher as a man or a book. We were really being taught by God, by divine consciousness appearing outwardly because we were seeking outwardly. If the man or the book were true they have led us gently to the kingdom of our own being where we behold the teacher within and thus realize that what appeared as a teacher outside was

²⁰⁸ Void page.

"Monday 21st August 1955

Dear Romaine

How goes it for you at this point?

An important angel relative to the legal aspects of titles to our entire real-estate holdings here has arisen, whereby Dan could possibly clear the situation in collaboration with our local counsel.

Due to what has preceded this, felt it was wiser to drop the phases is front of the table faces up, and let your inner reflex sense what should be the proper approach.

We have ten days in which to protect our interests.. we have certain evidence which should solve it all, in addition to being protected by a base untruth by the person attempting to do us in.

Shall be humbly grateful for your passing this onto your period of meditation for clarification.

Feel free to wire collect or air-post what could be of help in the premise indicated.

Kindest thoughts and blessings,

JB

P.S.: Don Sparks, one of my associates here with PACKARD, and myself may have contracted one of the most important manufacturers of air-conditioning units in the USA today, at Louisville, Kentucky .. who can tell?" in the original.

²⁰⁹ The paras on this page are unnumbered. The following paras are numbered 102-109; they may be consecutive with the paras on page 109.

actually our own consciousness appearing. What we behold out there is the shadow cast by reality which fills our being. Who or what is the teacher or healer. In seeking help we seek one man or woman who we believe to be more spiritual than ourselves. We did not realize that that man was our concept of the healing Christ. Now, let us go another step, you are the practitioner on whom one has called on for healing or help. You know that the human side of you is not the practitioner but that of you which is practitioner is really the Christ self of the so called patient.

(111-3) Assuming the troubles and burdens of others is a way to let in discord. Our path should be the realisation of the freedom of everyone, even those who appear outwardly in error. We sympathize and pity them and this lets us believe that the condition is real. This opens our thoughts to many errors. Wake up this minute! See your human love or hate as mesmeric suggestion. See it for what it is and stop being handled by it. Stop your sympathy. This will not make you hard hearted but will enable you to pierce the veil of illusion. Your sympathy will only fasten the condition more firmly in thought. If you pity your patient, you will not heal him.

(111-4) So many imperial nations, countries owning and exploiting empires are now paying the score. Under the law, the exploiter is eventually exploited. The citizens of these exploiting nations, by their silent acquiescence are made a party to the punishment. The chaos of today will not be settled by human agreements nor by prayers to God to set aside the laws. One way only is open. Adopt the policy of equal rights to all mankind and only then will national and international harmony appear.

(111-5) With the actual awareness of an infinite power within him, Jesus did not have to take thought to any detail of his experience. Too many aspirants already believe that if they can improve their human faults and acts it will bring them closer to the spiritual sense. Reverse that, for as your spiritual nature unfolds, your so called human conduct will improve. In proportion as spiritual consciousness becomes more real, the conditions of so-called human existence improves. Therefore, do not make efforts to improve yourself humanly, but keep your vision on the spiritually real and let your so-called human life, unfold progressively.

(111-6) One might believe that gaining physical health or wealth is a step toward the spiritual. In that case the exercises and diet would be a help toward spirituality. No.

(111-7) As spiritual truth reveals itself to your consciousness, the harmony of Body or business appears in tangible evidence. Therefore, receptivity should be your watchbird.

(111-8) It may be tantalizing to be told that the attempted improvement of human thought and conduct is not the basis of spiritual development. We are really trying so hard to be so careful of our thinking and {illegible}. Well, that does not harm, perhaps

even that way is the spirit's way of breaking through. Only, be careful. Don't stop there. Human goodness is but a way station on the path.

(111-9) The first step in living without taking thought, living by Grace, living in universal peace, must begin with the understanding that we are not human. That actually we are the Christ. All I have is of the ether and therefore, it is spiritual, and that everyone is heir with Christ and need not labour or strive, struggle or work for that which is divinely ours.

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(continued from the previous page) What is yours is eternally yours and because it is your state of consciousness in expression. The realisation of this truth would make us friends, living without human lust or greed or other negatives. This is the first step toward living by Grace. This is the first recognition of an invisible spiritual tie, binding us to an eternal brotherhood of love.

(113-1)²¹¹ The beliefs we entertain about the body constitutes our sense of the body. The truth about the body is something entirely different from our concepts of it. The body itself is perfect. When correctly known and spiritually discerned it is the very appearing of soul-stuff, spiritual stuff, eternal being. It is neither functional nor organic.

(113-2) Every suggestion of discomfort or inharmony coming from the body must be met instantly with the understanding of the true nature of the body as spiritual.

(113-3) Man and his universe is no part of God, because God and his Kingdom is not of this world as Jesus said. Be assured that if God were in this {scene} there would be no disease or death.

(113-4) Prayer uttered for the purpose of healing, improving or aiding the people or conditions of a physical world reach no further than one's own belief and can bring only the results of our belief. Any beneficial effects of such prayers are not from God; The universal intelligence and life, but from the outcome of our faith. Metaphysical treatment if it seeks to change the human scene, can only bring forth the fruitage of

²¹⁰ Void page.

²¹¹ The paras on this page are numbered 110-118, making them consecutive with the previous page.

confidence placed in the treatment or in the person treating, or else faith in the supposition of God to whom the prayer is expressed.

(113-5) To avail ourselves of the harmonious government of principle it is necessary to drop all thoughts of human persons or conditions; to lose all desire to improve humanhood and let the inner self reveal in silence the harmony and wholeness and joy of real being.

(113-6) Seek only contact with the divine reality of you.

(113-7) The human mind cannot be spiritualised, it must be put off. All effort through mental means to become spiritual is wasted effort. The attempt to understand spiritual things with the five sense of the intellect is useless. Developing a sense of receptivity, learning to silence the senses, gaining the ability to listen to the still, small voice, this is the true way. Human thoughts, even good ones will not help.

(113-8) The Christ's way is not to transfer thought from one individual to another it does include suggestion or hypnotism. It appears as a feeling of a presence and dispels the illusion of the sense of oneself or another. As we are touched by the Christ consciousness, our own consciousness becomes more and more the Christ itself. Receptive consciousness of those asking for help also feel the spiritual influence and the response to it. So in treatment, to close the eyes and to declare truth. make our affirmations and denials, this is not the way of the spirit. Better be silent, hold the listening attitude, be receptive and still and let the presence and power be made manifest through the silence. This is the way.

(113-9) Once you are touched by the Christ, stand and let those attracted to its healing benediction receive its light. Do not attempt to carry it to humanity, for along that path is unnecessary heartache and persecution. Only those who are ready can comprehend it and they are already seeking you, or rather seeking it and finding you.

(113-10) The secret is this. The life which you behold in man tree, or animal, is not the life which is God. Human, animal or plant life is not a manifestation of God and therefore not eternal or spiritual. The life of material man or flower is mortal sense objectified. A false sense of the life which is real. Understanding this truth will enable you to look away from the objects of sense, and will enable you to abstain from attempts to heal, change, or correct the mortal sense of existence and as soon as you have conquered the desire to heal or improve the material sense of existence, the spiritual or real begins to unfold and gives itself to you. You cannot behold or experience eternal life and its harmonies while accepting the evidence of the sense as God's creations. This is the great revelation. Jesus' statement "My kingdom is not of this world" means that the attempt to bring spirit into operation in this finite sense of existence cannot be realised.

Stanislavski: An Actor Prepares

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AN ACTOR PREPARES
Stanislavski

(115-1)²¹³ Our subconscious is inaccessible to our consciousness. This is not within our control. [We cannot enter into]²¹⁴ that realm. If for any reason we do penetrate into it, then the subconscious becomes conscious and dies.

The result is a predicament; we are supposed to create under inspiration; not only our subconscious gives us inspiration; yet we apparently can use this subconscious only through our consciousness, which kills it.

Fortunately there is a way out. We find the solution in an oblique instead of a direct approach. In the soul of a human being there are certain elements which are subject to consciousness and will. These accessible parts are capable in turn of acting on psychic processes that are involuntary.

To be sure, this calls for extremely complicated creative work. It is carried on in part under the control of our consciousness, but a much more significant proportion is subconscious and involuntary. To rouse your subconsciousness to creative work there is a special technique. We must leave all that is in the fullest sense subconscious to nature, and address ourselves to what is within our reach. When the subconscious, when intuition, enters into our work we must know how not to interfere. One cannot always create subconsciously and with inspiration. No such genius exists in the world. Therefore, our art teaches us first of all to create consciously and rightly, because that will best prepare the way for the blossoming of the subconscious, which is inspiration.

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AN ACTOR PREPARES
Stanislavski

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²¹² Void page

²¹³ The para on this page is unnumbered.

²¹⁴ Evangeline Glass inserted "We cannot enter into" by hand.

²¹⁵ Void page

(117-1)²¹⁶ The exceptions to the rule of non-intervention are found wholly in the realm of surgery, and in the realm of constructive surgery at that. Strangulated hernia should be relieved by any kind and amount of means necessary for the accomplishment – using always as both the cheapest and most effective, the mildest means that will secure the end. A defective tooth may be pulled. The Orthopath does not violate his fundamental principles in ligating a severed artery, cleaning and stitching and shielding a wound, reducing a luxation, setting a fractured bone, and manipulating a deformity.

(117-2) Hernia tends to spontaneous recovery, as Dr Taylor pointed out, and most, if not all cases would recover if causes were corrected. Recovery in most cases may be positively assured by corrective exercises. Dr Taylor was the first to work this matter out and his "Pelvic and Hernial Therapeutics" is devoted largely to this particular subject. Exercises for this condition are best taken on a slanting table with the head down and feet elevated. These cannot be given here, but I must add that they are equally as effective in remedying visceroptosis, uterine displacements, etc. doing what surgery and braces can never do. These things are not natural, but they are often useful in the conditions named and I have no objection to their use for the purposes mentioned. I would use them myself in such conditions. But beyond this, the artificial procedures are not only valueless, but positively harmful.

(117-3) It has become the custom to operate upon the sick, and even the healthy, upon the slightest provocation, or upon no provocation at all. I shall now briefly state a few of the most important objections to surgery: (a) Unnecessary: Granting that operations are often necessary, not more than five per cent of the operations now performed fall into this class. Outside of what we denominate constructive surgery, it is extremely doubtful if any operation is every necessary or beneficial. (b) Harmful: Every structure and function in the body is intimately correlated with other structures and functions and closely connected with them. No organ is an independent isonomy, but forms an integral and necessary part of the body. Its removal, permanently and irremediably cripples the body. The ruinous effects upon the nervous system, particularly of major operations, is almost immeasurable. As Dr Lindlahr used to say, it is like cutting into the brain.

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(118-1)²¹⁷ Perhaps my recently published book entitled The Spiritual Crisis of Man will also be interesting and helpful to you.

²¹⁶ The paras on this page are numbered 105-107. They are not consecutive with the previous page.

²¹⁷ The para on this page is unnumbered; it follows the paras on page 120.

If you have any questions arising from the study of my books you might summarise them, and will try to find the time to answer them by letter.

I will remember you in a meditation.

Mrs S. Whittaker

14 Moordene

Glengariff Place

Durban

Natal

South Africa

Sent by Airletter

Interview Suggested²¹⁸

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(119-1)²¹⁹ (c) Dangerous: The dangers of operations are manifold. First there are the dangers from the anaesthetic. All anaesthetics depress the nervous centres, and often they depress the cardiac or respiratory, or other centres to such an extent that death results immediately. This is true of local, as well as of general anaesthetics. Even a local anaesthetic applied to a tooth or tonsil may, and frequently does result in death. Deaths from this cause are far more frequent than the public has any idea of, and it is doubtful if as many as ten per cent of such deaths are reported as such. Where death does not occur, the injury is often more or less permanent.

(d) No one ever had tonsils or appendix removed without paying dearly for their loss. The operation is not cure – it makes cure impossible. It leaves permanent and lasting effects upon the body and mind that can never be eradicated. Instead of amputation the patients bad habits, they cut out an organ, then another, and so on, as long as the patient or his money lasts.

(119-2) Blood transfusion is a procedure which lends itself very readily to commercial exploitation and to much spectacular grandstand play. There is plenty of money to be made from it but no benefit to be derived therefrom. Its use is always followed by shock and disagreeable reactions in varying degrees.

(119-3) The experiments of Dr H. Lahman, confirm our views. From some of his patient he gathered the perspiration produced by ordinary exercise in the sunshine. He evaporated this and analysed it and found that it contained small amounts of powerful toxins. These were powerful enough to kill rabbits. He then produced profuse

²¹⁸ "Interview Suggested" was circled by hand.

²¹⁹ The paras on this page are numbered 108-111; they are not consecutive with the previous page, but follow the paras on page 117.

sweating by artificial means in his patients and analysed the sweat thus induced. He found that it contained practically no toxins.

Thus, did Mr Lahmann's experiments prove that mere swearing, because of external heat, and the elimination of waste are different things. They prove that artificially induced sweating is not an eliminating process.

(119-4) Since spine tickling became so popular that Osteopath, the Mechanotherapist, the Masseur, the Electrotherapist, the Hydrotherapist, etc. are all giving more and more attention to the spine. It is a sort of fiddle upon which they play any old tune they desire. I need hardly devote any space to a discussion of electrotherapy as a means of suppression.

(119-5) There are methods of stimulating physiological activity through the peripheral nerves. These methods further enervate the patient and give no more attention to the cause or occasion for the trouble,

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(120-1)²²⁰ 24 September, 1953

I have been travelling, Mrs Whittaker...

in Europe and in the Orient and only recently returned to the United States, where I am attempting to make inroads on the vast arrears of correspondence accumulated during the past few years. However, you may be assured that your letter was read immediately and sympathetically upon receipt.

You are to be congratulated for having, in these unsettled times, appreciated the inner support to be gained from this Philosophy.

If, at some future date, our paths should cross, I will be pleased to give you an interview.²²¹

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(121-1)²²² (e) It permits the conservation of energy. (f) It increases the powers of digestion and assimilation. (g) Clears and strengthens the mind.

Contra-Indications for Fasting: These are: (1) Fear of the fast on the part of the patient. Fear may kill where the fast would be of distinct benefit. (2) Extreme emaciation.

²²⁰ The para on this page is unnumbered.

²²¹ This para is continued in para 118-1.

²²² The first para on this page is unnumbered; the subsequent paras are numbered 67-69; they are not consecutive with the previous page.

In such cases a long fast is impossible. A short fast of one to three days may often be found beneficial, or a series of such short fasts with longer periods of proper feeding intervening may be found advisable. (3) In cases of extreme weakness or degenerative cases. Even in many such cases a series of short fasts as mentioned may often be beneficial. In the latter stages of consumption and cancer the fast can be of no value except to relieve the patients suffering. It may prolong life a few days. However, fasting is of distinct benefit in the earlier stages of both these diseases. (4) In cases of inactive kidneys accompanied by obesity. In such cases the tissues may be broken down faster than the kidneys are able to eliminate them.

(121-2) In certain quarters much is said about the development of abnormal psychism during the fast. This is something I have yet to see and I note that during the fast. This is something I have yet to see and I note that it is not mentioned among the complications or crises by those who have had the most experience with fasting. I am of the opinion that such developments, if they do occur are due to other causes.

(121-3) Breaking the Fast: The care that must be exercised in breaking a fast is in proportion to the length of the fast and to the general condition of the fasting individual. The approved plan is to break the fast on liquid food, using for this purpose fruit juice, or tomato juice, or water melon, or vegetable broths. Fruit juice – usually orange juice – is used most often. Orange juice and water may be used for the first meal and then followed by more such food two hours later. After the first day, fruit may be employed and then other foods. After three to four days a normal diet may be returned to.

(121-4) A gentleman journeyed from New York to Chicago to enter a well known sanitarium of "Natural" therapeutics located there. When he arrived there he was able to walk and his bowels were moving daily. They began to work on stimulating his vitality away. Cold sitz baths, the cold "blitzguss" electrical stimulation, massage, and manipulation – some one or the other of these twice daily. In two weeks he was too weak to walk and his bowels too refused to act. He remained in the institution five more weeks contained to his bed, but being stimulated as above, stuffed with food and given a daily enema. He was sent home at the end of this time too weak to sit in the train.

(122-1)²²³ If the needs of modern industrialism and commercialism must still keep multitudes imprisoned in such dismal places, it is essential to keep their spiritual life to give them at least a partial contact with Nature through private gardens and public

²²³ The para on this page is unnumbered.

parks. Why should not the towns themselves be converted into "garden cities," where every family has its own little house and its own little garden surrounding that house? In the "garden city" beauty and use have demonstrated under the test of time a happy and successful marriage. Nobody who has seen Letchworth and Welwyn in England, understood their significance and appreciated their worth would again be satisfied with disorderly drift. There should be a feeling of space and air, a presence of green grass and leafy trees in the modern town. The garden city idea, which balances industrial residential and aesthetic needs is the best for dealing with the problem of placing manufacturing plants and housing their

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(123-1)²²⁴ Unless you learn how to live properly, and then live what you have learned, you will be forced to go back occasionally for another "rest-cure." Rest is only a means of recuperation. It cannot be expected to make you disease-proof.

(123-2) Certain superficial and not well founded objections to the rest-cure" have been offered by Physical Culturists, who regard exercise as the panacea for all ills and as the creator of human energy. These objections demand a brief notice at this point. First, there are the psychological objections. People are said often not to realize that they are seriously sick until they are ordered to go to bed and their ailments are materially aggravated by being ordered to bed. Going to bed is also said to be "giving up" and acknowledging that your ailment has gotten the best of you. It is declared that one should not "give up" but that he must mentally "struggle against" his ailment.

Both of these objections are puerile and very wide of the mark. No patient is frightened or made worse or caused to worry over his troubles by going to bed if the reasons for going to bed are explained to him. If the patient is told "you are a very sick man, you go to bed at once" he may be made worse by such advice but only a fool would give advice in this manner.

An "aggravation" of symptoms does not always mean that the patient is getting worse. It more often means that he is getting better. He who lacks an understanding of the nature of disease will naturally think that the "aggravation" of symptoms means that the patient is growing worse.

An ailment is not something to struggle against. It is not something to fight. This objection to the "rest-cure" is based on the primitive idea that disease is an unseen dragon tearing at the vital of the patient. Disease is something to cooperate with. "Giving up" to it simply means allowing it to carry forward its work more freely.

²²⁴ The paras on this page are numbered 71 through 73; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(123-3) The argument that one should be guided by his instincts would be good if those instincts were normal. But if they are not normal knowledge and intelligence may rightly be called upon to help them out. People who keep their bodies lashed with stimulation do not know when they feel like going to bed. Withdraw their stimulants and notice the "let-down," the languor and lassitude that reveal the true condition of their system and their need for recuperation.

(123-4) The success of the work of the vital force is inversely to the degree of its activity. Men go to bed at night tired and worn out from a day's active toil. A night rest recuperates them/ The rest-cure, is only a prolongation of this same

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(124-1)²²⁵ The dark [sorrows]²²⁶ which life may present us can and should be met with a quiet confidence in the power of the soul to conquer them either psychologically or practically or both. But this power must be [felt for, found, trusted and]²²⁷ obeyed. If we keep our thoughts wise and good and brave, it will shield us, always inwardly and mayhap outwardly, from life's sharpest arrows. And this is true whether they are shot at us by harsh fate or by human malice.

Even in the darkest situations we often hope for the best. This is really our faintly echoing comprehension of the higher self's message, that its bliss, and therefore our best, forever awaits us. There is a paradox [here]²²⁸ we begin the quest of inner happiness when we feel the deep melancholy of

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(125-1)²²⁹ Gandhi, the has probably fasted more than any other man in modern times, has learned the necessity of conserving his energies while fasting. A painful mistake, which almost left him an invalid of life, taught him this lesson. It was while in South Africa that he took his second long fast, lasting fourteen days that he foolishly imagined he could do as much work while eating. Of this he says: "From this very costly experiment I learned that perfect physical rest during the fast and for a time proportionate to the length of the fast, after the breaking of it, is a necessity, and if this

²²⁵ The para on this page is unnumbered.

²²⁶ PB himself deleted "with" from after "sorrows" by hand.

²²⁷ PB himself changed first felt for, and then found, and next trusted and then" to "felt for, found, trusted and" by hand.

²²⁸ PB himself changed "is it not a paradox here that although" to "There is a paradox here" by hand.

²²⁹ The paras on this page are numbered 63-66; they are not consecutive with the previous page.

simple rule can be observed, no evil effects of fasting need be feared. Indeed, it is my conviction that the body gains by a well-regulated fast."

I have on several occasions worked both at hard physical labour and at prolonged and exacting mental labour for three and four days without food and I have had hundreds of patients do the same up to as high as nine days. But I do not think this should be prolonged beyond the tenth day and where it is possible to absent oneself from work, it is best that all the time be spent in rest.

Unless contraindicated by other conditions, or unless in acute disease, some light exercises should be taken each day during the fast. The practice pursued by many of spending the whole day in activity retards recovery from disease. Conservation of energy should be the guiding principle.

(125-2) Dr Harrard, Mr Carrington and others regard the enema as almost indispensable during the fast. This arises out of a distrust of the body's powers of self-adjustment. There is no more need for nor benefit to be derived from the enema during a fast than at other times. What is more, if no enema is used, normal bowel action will be established much sooner after the fast than if the enema is employed.

(125-3) How Long Must The Fast Be: The controversy between the advocates of the short fast and the advocates of the fast to which give rise to more heat than light, each case will have to be considered by itself. Individual considerations in each case will determine the length of the fast.

(125-4) We do not claim that fasting cures disease but simply that it enables the organism to cure itself. What then does fasting do? (a) It gives the vital organs a complete rest. (2) It stops the intake of foods to decompose in the intestines and further poison the body (3) It gives the organs of elimination an opportunity to catch up with their work, and promotes elimination. (4) It promotes the breaking down and absorption of exudates, effusions, deposits, diseased tissues and abnormal growths.

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(126-1)²³⁰ Hitherto, developments naturally tended to centralize industry in huge establishments. This was absolutely necessary to heavy industries such as steel manufacture. It was done to reduce cost, but it was also done irrespective of the human factor involved. It promotes neither mental nor physical health to live dreary diurnal lives under a smoky sky and work in factories where giant machines pound at their nerves. The owner-worker, that is the little capitalist who labours for himself, the workman who prefers independence and the peasant with a small land-holding, – each

²³⁰ The para on this page is unnumbered.

of these has a right to exist. Under a wiser arrangement he could still do so without having to compete with the owners of factories, for he could collaborate with them.

A nation ought not to abandon itself to the hypnotic glamour of gigantic factories for the mass machine production of huge quantities of goods. On the other hand, it need not abandon such factories for the medieval notion of making everything by hand. It could make in factories whatever is best

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(127-1)²³¹ A sick cow or horse will also refuse food. The author has seen this in many hundreds of cases. In fact, all nature obeys this instinct. Thus does nature herself teach us that the way to feed in acute disease is not to do it.

(127-2) Nature indicates both in animals and man that in acute disease no food but water should be consumed, while, in chronic disease, the amount of food eaten should be much less than that consumed in normal health. If this rule were adhered to by all, an untold amount of suffering would be avoided and many would be saved from untimely death.

(127-3) All the purely mental powers of man are improved while fasting. The ability to reason is increased. Memory is improved. Attention and association are quickened. The so-called spiritual forces of man – intuition, sympathy, love, etc. are all increased. All of man's intellectual and emotional qualities are given new life. At no other time can the purely intellectual and aesthetic activities be so successfully pursued as during a fast. To add to the religious power of the fast, sexual desires disappear and thought of sex cease to obtrude upon the mind. In India the priests connected with the sacred temples are pledged to the strictest chastity. In these days when the fallacies of psychology and psychoanalysis are on the lips of everyone and when feminine leaders declare chastity and continence to be neither desirable nor practicable and insist that they would be harmful if put into effect, methods of attaining self-control in matters of sex frowned upon. This feature of fasting may not, therefore, appeal to many who read these lines. Fasting does increase one's control over all his appetites and passions, and this will account in some measure for its use by high priests and others in the religions of old.

(127-4) The old Roman proverb "a full stomach does not like to think" well expresses a fact that is known to all mental workers. A full meal leaves them dull, unable to think clearly and continuously and often makes them stupid and sleepy. Mental workers have learned to eat a light breakfast and lunch and have their heavy meal in the evening when the day's work is done. Large amounts of blood and nervous energies have to be

²³¹ The paras on this page are numbered 54-58; they are not consecutive with the previous page.

sent to the digestive organs to digest a meal. If these energies are not required there they can be drawn upon by the brain in thinking.

(127-5) In our experience with fasting we seldom see any increase in mental powers at the beginning of a fast. This is because we deal with the sick and these people who are all inebriates and addicts – food inebriates, coffee, tea, tobacco, and alcohol addicts.

Chapter VII: Man's Will and God's Will

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CHAPTER VII: MAN'S WILL AND GOD'S WILL

(128-1)²³² Religionists call God, "The Merciful," but it would be equally correct to use the opposite epithet, "the Merciless." For if they feel grateful to God for pleasant things and fortunate events, they should logically be grateful also for the unpleasant things and unfortunate events. But they aren't. It would be wiser, therefore, to stop ascribing both to God and start ascribing them to the true source, which is mostly in themselves. ~~Most~~ People who ask for divine blessing, whether from God direct or from one of God's saints, usually ask for it in the form of material benefits and worldly advantages. Such people do not comprehend that the divine blessings may be sent through physical sorrows and worldly misfortunes, not less than through more agreeable ways. A little impersonal reflection upon the course of past event might enable them to discern good in apparent evil. Keats, with the intuition of a spiritual poet, felt this too. "Do you not see," he wrote in a letter, "how necessary a world of pain and trouble is to school an intelligence and make it a soul?"

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(129-1)²³³ To make our meaning a bit clearer, we will say that health is the normal conditions of healthy life exist. Health is potential in life and always manifests under those condition. Disease ensues when these conditions are disturbed or interfered with, by whatever cause.

To be exact then we would say that mind causes neither health nor disease; but that, certain mental states are conducive to normal function while others are impediments to it. Whether the function is normal or abnormal, the function per se, is not produced by mind. Mind may stimulate or inhibit function and either of these influence if profound enough or sufficiently prolonged will induce a condition necessitating disease to overcome.

²³² The para on this page is unnumbered.

²³³ The first para on this page is unnumbered; the subsequent paras are numbered 10 and 11; they are not consecutive with the previous page.

(129-2) I have observed many cases of "cures" of precisely this same nature – that is, the patient was apparently cured, but his cure only lasted a few days or a few weeks – to occur under other forms of stimulating and even inhabiting treatment

Such cases, whether from mental, mechanical, chemical, or thermal stimulation, indicate that in many cases the sick organism, the impaired functions and palsied nerves, can be whipped into a temporary semblance of health. But the fact that such cures are not permanent and that often the condition of the patient after the "cure" wears off is worse than before, should indicate to the discerning that such methods form no true part of nature's requirements for a real cure.

(129-3) What must be the attitude of the natural hygienist toward this so-called spiritual healing? We deal here with a problem that involves religious prejudices, psychological theories, therapeutic hypotheses and the testimony of experience. It is inevitable then, that there shall be almost as many attitudes as observers. But this much is certain, if the basic principles which underlie orthopathic philosophy and practice are correct, this healing business that is carried on by the "priests who pray for high" is a gigantic delusion and swindle. In the preceding chapters, I have pointed out that curative actions are constantly going on in the body and that they work slowly, silently, unobservedly; often bringing about a cure of the physical trouble without the mind becoming aware of it. In each case, what are apparently instantaneous cures are made. The real truth, as already pointed out, is that the real essential part of the cure was accomplished before the healer or relic, etc., came along.

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(131-1)²³⁵ To begin with let us consider the natural healing of a wound, scratch or broken skin. We have become so accustomed to this familiar phenomenon that we have come to regard it as an almost mechanical process. But a close examination of the process shows us the presence of that same marvellous intelligence that built the body from a tiny microscopic spec of protoplasm to its present state.

Whenever the skin, and maybe the deeper tissue, is broken or cut, there is an exudation of blood which coagulates and forms an air-tight scab. This scab serves as a protection to the wound, and remains for a shorter or longer time as needed.

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²³⁵ The paras on this page are numbered 12 and 13, making them consecutive with the previous page.

Underneath this scab a wonderful thing occurs. Blood is rushed to the injured part in large quantities. The tissues, nerve and muscle cells, etc., on each side of the wound start multiplying rapidly, and build a "cell-bridge" across the gap until the severed edges of the wound are reunited. But this is no mere haphazard process. Everywhere is apparent the presence of directing the law and order. The newly formed cells of the blood vessels unite with their brothers on the other side so that in an orderly and evenly manner the channels of circulation are re-established. In the same lawful and orderly manner the connective tissues reunite. Skilfully, and just as a lineman repairs a telegraph system, do the nerve cells repair their broken line. Muscles and other tissues are repaired in a similar manner. And what is a wonderfully, marvellous fact to observe, no mistakes are made in this connecting process – muscles do not connect with nerve or blood vessels, or with connective tissues, but each tissue connects with its kind.

After the wound is healed, when a new skin has been formed, so that there is no longer any need for the protecting scab, nature proceeds to undermine and get rid of it. As long as the scab was useful it was firmly attached to the skin so that it was not easy to pull it off, but when there was no longer need for it, it was undermined so that it fell off of its own weight.

(131-2) The body accommodates itself to the habitual use of tobacco, alcohol, opium, etc., to the extent of its ability to do so, but this does not prevent these substances from slowly and gradually undermining the constitution and finally resulting in disease and death.

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(132-1)²³⁶ {illegible} crises are very common during the process of recovery from chronic conditions, these are not absolutely essential in recovery in every case. Even Dr Lindlahr finally admitted that many do recover without marked crises.

It is the authors opinion that crises are often forced by harsh treatment. In those institutions where the idea seems to prevail that the more the body is tortured the quicker will be the recovery, it is no uncommon thing for a patient of low resistance to be kept in a cold bath for long periods, or to be given such baths too frequently or, patients are forced to stay in the scorching sun until their bodies are burned and blistered from head to foot. Such treatments may easily force a reaction or crisis. Again I am convinced that in many cases a prolonged fast can be made to accomplish the work of crises, although I am aware that crises often develop during a fast.

²³⁶ The paras on this page are numbered 14, 15, 15 and 16, making them consecutive with the previous page.

(132-2) What Dr Lindlahr and most so-called natural therapists or naturopaths do not understand is that crises forced by hot or cold baths, packs, water drinking, enemas, manipulations, electricity, and other methods and modalities of mis-called natural treatment are no more desirable or beneficial than drug induced ones.

(132-3) However sudden may be the apparent "on-set" of the crises, back of this "onset" are weeks, months, and even years of what Jennings called "arrears of expurgation." Exposure of the body to cold temporarily suspends elimination through the skin, and if the lungs and kidneys are unable to compensate for this, causes a sudden increase in the toxins of the body. A "cold," and "influenza," or a "pneumonia" may be the result. The body that is not already saturated to the bursting point will not be harmed to any appreciable extent by such influences. These healing crises represent a culmination of summing up of a long series of bodily abuses, and no more develop suddenly than the infant reaches maturity suddenly.

(132-4) The destruction effects upon the body of certain states of mind are as interesting as they are evident. The effect is often like an electric shock altering the feelings, deranging the body's functions and affecting the individuals sanity as certainly as alcohol or opium.

(132-5) Particularly women, have a bad habit of allowing their emotions to run away with them. They seem to derive a kind of false pleasure out of the sham emotions they purposely work up.

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(133-1)²³⁷ has not yet completed her work of cure while those cases that the healer fails on are cases where the work of cure has not advanced far, or perhaps, they are cases in which the destruction of vital parts has advanced very far, for {illegible}. – In which the functioning tissue has been replaced by connective or other tissue. Instantaneous cures, effects of years of wrong living, is no instantaneous process but a gradual evolution back to normal health.

(133-2) All diseases are "self-limited" and may be permitted to make a full display of themselves. Whether the symptoms run high or low, let them run till they have had their run out. "The harder the battle, the sooner over" and the less it is interfered with, the less there will be of it.

²³⁷ The paras on this page are numbered 84-87; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(133-3) Dr Walsh maintains his "Cures," The Story of the Cures that Fail," that in proper conditions of confidence literally anything will cure a large number of cases. This attributes the cure to the mental effects of the "remedy" and ignores, completely, the self-curative powers of the body. If his contention were true the more cases that were cured by some vaunted "cure" the greater would grow the confidence imposed in its curative virtues. The greater the confidence in the "cure" the more cures it would make and thus, the longer it was used the more effective it would become. A vicious circle would thus be established that would be self-perpetrating. A remedy, once popular would have little chance of ever losing its place in the confidence imposed in its powers. This is, however, contrary to what the history of the cures that failed (after they had literally "cured" their thousands and tens of thousands) reveal. Their period of popularity is usually brief. It will have to be admitted that the methods dispossess some curative power at the time they were used, even if they did not possess it later, or else the self-curative powers of the organism will have to be recognised and given full credit. I do not deem it necessary that I here restate the Orthopathic position in the matter.

(133-4) "Be still, and know that I am God." Be still. Cease to resist. Cease trying to overcome evil with evil. "Cease to do harm and learn to do good." "Be not overcome of evil, but overcome evil with good." "Go and sin no more." This is good Orthopathy as well as good religion.

(133-5) Despite the noise that is made by many drugless institutions and by certain drugless practitioners about their wonderful success in dealing with chronic disease they do not accomplish as many wonders as their talk and writing would lead one to suppose.

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(135-1)²³⁹ normal period in bed in order that the patient may recuperate from a more profound enervation and be restored from a more injured state of his or her tissues.

(135-2) No other method is known which will increase the circulation to a part more effectually and quickly than exercise. Proper physical exercise of the whole body brings about this result throughout the entire system.

²³⁸ Void page

²³⁹ The paras on this page are numbered 74-79; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(135-3) Strength and endurance are built, coordination and agility are developed, there is an increased flexibility of the joints. Proper posture which assures a correct relationship between bones, muscles, organs and other tissues, is established and maintained. Grace and poise are acquired, beauty, and symmetry of the body developed, and neither last nor least, there is a feeling of fitness and joy of living that cannot be had without exercise.

(135-4) There exist today a class of self-styled intellectuals who affect to despise physical strength and the heavier forms of physical exercise. These pretended worshipers of the high-brow are constantly telling us about "great ugly muscles" that are a menace to health and life and how much greater importance is the cultivation of intellect.

(135-5) We do not subscribe to the modern doctrine of materialism; that man is a mere machine and mind (the output of the Atom). No intellect can give its best to the world if its body is not functioning properly. The human body is an apparatus or organism for carrying on the work of nutrition – digestion, assimilation, disassimilation and excretion of food and waste. If anyone of the nutritive functions are disordered or impaired the brain, which is the organ of the mind, also suffers, an impairment.

(135-6) Misshapen despisers of the body are seen everywhere and may be heard declaring that all they want is health, as though any degree of health worth having is possible without strength. If these men really possessed health and strength they could accomplish far more than they do and will not be bumped over the great divide just at a time when their judgment, ripened by years of observation, study and experience render them most useful.

(135-7) Exercise is absolutely essential to healthy life and everyone should put forth efforts to secure regular daily exercise. Unlike the modern athlete, one should keep in training at all times. The boxer goes in training for a bout and as soon as the bout is over, lapses into indolence and laziness. The fight of life is continuous and one should be always in the pink of condition in order to meet the demands made upon him by modern existence.²⁴⁰

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(136-1)²⁴¹ [To Edith Daily]²⁴²
2 March 52

²⁴⁰ The paras on this page continue on page 137.

²⁴¹ The para on this page is unnumbered. It was crossed out by hand in the original.

²⁴² PB himself inserted "To Edith Daily" at the top of the page by hand.

I am sorry the pressure of work did not permit me to answer your three letters earlier. I would be very pleased to see you again and to have a more leisurely talk with you than was possible in the feverish rush of New York, where we last met.

In Hollywood, I could see you almost any day by appointment. I am in great arrears with a new book and working hard to meet a deadline. Consequently I see very few people. But please be assured that I would gladly make time for you.

I am sorry to hear of the difficulties which prevent your travelling at present. May the Higher Power bless you and bring you out of them.

Yes, I shall leave California for the east coast as soon as the book is finished, which will be about the last week of March.

I am glad you feel that you were so greatly helped by Mrs Jennings so soon after your arrival on the west coast. Incidentally, I wrote her last month at her former letter addresses, but did not get an answer. I should be happy to learn that she is keeping well.

Yes, Maharshi's²⁴³ prolonged illness is indeed a great

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(137-1)²⁴⁴ Be regular and persistent in your exercise. Results will not come if they are performed haphazardly. Keep at it, and do not permit yourself to get out of training. Keep in the pink of condition all the time, not just part of the time.

(137-2) Quiet: Absolute quiet should be secured. When an animal becomes sick it seeks a quiet, secluded, sheltered spot and lies down. It takes not a bit of food and but little water. Rest, quiet, fasting, and little water, as instinct demands, are its best remedies. Noise is enervating. It irritates and annoys. It disturbs rest and sleep and hinders recuperation - no one should be permitted in the sick room except those who are attending the patient.

(137-3) Dr Cabot's question absurdly assumes that instantaneous healing is a possibility and wholly ignores all the facts of pathology and tissue regeneration now known. Cure is an evolution in reverse and no more takes place instantaneously, than a chicken can be hatched instantaneously.

I am well aware that many apparent cures of long standing chronic conditions have occurred. Emil Coue registered a few such when he exploited American credulity a few years ago. Daddy Flynn did the same thing before he died. Many others have done likewise. Most of these apparent cures are not curds at all and only last a few days or hours. In those that were permanent there was, back of each of them weeks,

²⁴³ "Maharishi's" in the original.

²⁴⁴ The paras on this page are numbered 80 through 83; they are not consecutive with the previous page, but follow the paras on page 135.

months and years during which the silent creative processes of the organism had been doing their curative work. The really essential work of cure had been accomplished before the miracle monger came along.

(137-4) It is said that to compel a man to maintain the erect position, even during sleep, produced the most painful death that the genius of torture can conceive. It rapidly exhausts. It completely exhausts the heart which must combine to pump blood against gravity. The recumbent position in which the blood circulates pretty nearly on a level, is therefore, a wonderful relief to the over-burdened heart. This relief was thought by Dr Walter to be the most valuable part of sleep. It was largely to secure this relief that he sent his patients to bed to rest.

(137-5) It does not matter what the conditions are, time is a required element. Those mind cures, faith cures, etc. that appear to be instantaneous and that are permanent can occur only in those patients where the actual work is already accomplished. The really essential part of the cure is accomplished before the healer comes along. Cases that are cured temporarily are cases in which nature has not completed her work of cure while those cases in which nature

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(138-1)²⁴⁵ June 3, 1954

The scene last night, Dan...

would have been very familiar to you! PB's apartment was strewn with cartons and packing cases, trunks and boxes as once again he valiantly struggled with the perpetual problem of moving. His correspondence files are stacked high; incoming letters are piled up – and he hasn't had a chance to tackle any of them. He has wanted to write you earlier, but rather than delay further he has asked me to deputise in the actual scribing for him.

First, he thanks you for the three offers you so generously made. He is very appreciative of your consideration, and wanted to thank you for your thoughtfulness before this time, But he knows you understand his correspondence troubles.

Your ideas certainly present some attractive features. But PB had already made a prior commitment for living quarters before your offer was received.²⁴⁶

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²⁴⁵ The para on this page is unnumbered, and has been crossed out by hand with a diagonal line.

²⁴⁶ The remaining text is cut off by the bottom of the page.

(139-1)²⁴⁷ When he arrived home I was called. I stopped all feeding, all drugging and all enemas and said, Rest. In a week he was able to walk. In four to five days his bowels began to act normally. He developed a ravenous appetite and suffered with no more attacks. His nerves grew steadily better. Such are the comparative results of the stimulating practice and the recuperative practice. If the "Natural therapists" would only accord to Nature the opportunity as well as the power of cure and cease their damaging gads and fancies, their successes would be greater.

The mode of living in this age produces such a waste of power and such a sense of weariness that only the limited few ever know the supreme delights and the enviable luxury of power in reserve. They keep their semblance of vigour up by means of stimulation and seldom take sufficient time to recharge their vital or nervous batteries. Nights are turned into days, while mental and nervous poise is exceedingly rare. All poison habits, all excesses, the indulgence of any or all of the passions constitute distinct drains upon the vital resources and are fruitful sources of diminished vitality, crippled usefulness and shortened life. Modern life presents us with an almost unlimited variety of means of stimulation, excitement, thrills, and dissipations chiefly originating in the clever but perverted ingenuity of those who reap rich financial rewards from these things.

(139-2) Throughout all nature is a great repose. Nature has her resting times. Civilisation attempts to do away with these and supplant them with stimulation. When disease results, instead of returning to the quiet, perfect way of Nature, man resorts to every conceivable artificial means as rapid transit back to health and strength, and, as a logical consequence, only succeeds in getting farther away from health. Man quiets his protesting nerves that he may continue to abuse them. He palliates a diseased stomach that he may continue using it. He seeks strength in stimulants that he may use this in greater dissipations. He does not obey the laws of life from which alone he can obtain the strength he craves. All his efforts to stimulate health inure his health. Every artificial means of increasing functional activities depletes his powers.

A "rest-cure" is not the ultimate cure. What is the advantage of a rest to restore you to normal vigour if you are only going to return to the former dissipating mode of living and again exhaust your vital fund?

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(140-1)²⁴⁸ We have earlier written that the partial failure of religion [happened]²⁴⁹ because it [was]²⁵⁰ not true to itself. But such infidelity, in turn, [happened]²⁵¹ because [it]²⁵² ceased to understand itself correctly and luminously. This point must be clarified.

²⁴⁷ The para on this page is numbered 70; it is not consecutive with the previous page. There is an unnumbered para at the top of the page.

²⁴⁸ The para on this page is unnumbered.

Most of the world's wickedness arises out of the tragic ignorance of men and not out of the repulsive badness of men. This ignorance arises, in turn, out of their habitual identification of self with the body alone, utterly ignoring its larger and diviner side. The separation which exists in consciousness between the ego and Overself, is a fatal one. It is the root of all man's sins, ignorance, woes and evils. To counteract this ignorance and gradually to remove it, religious, mystical and philosophic teachers are in very truth sent by God to enlighten the three different strata of the human race. Left to themselves without the guidance of spiritual instructors and divine awakeners, men would lie in the torpor of ignorance and die in the baseness of animalism. It is not enough for experience alone to form their characters and sharpen their intelligence. Their experience must be explained to them - something of its inner significance must be revealed to them.

In²⁵³ the appearance from time to time of [a]²⁵⁴ spiritual teacher [a]²⁵⁵ religious prophet [or]²⁵⁶

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(141-1)²⁵⁷ As soon as these things are taken from them they suffer a period of depression with headaches and various slight pains. After a few days, that is, when the body has had sufficient time to readjust itself and overcome the depression, then, the mind brightens up. The special senses also become more acute.

(141-2) In fasting without the recorded exception of a single case the senses are remarkably improved. Indeed, so distinctive a sign is this that we look upon it as evidence that our patient is fasting. If have seen hearing restored on a fast. Catarrhal deafness of long standing, where there are no adhesions in the Eustachian tube, is always improved or overcome. People who have worn glasses for years and who could not read without them are frequently enabled by a fast to discard their glasses and find their sight to be as good as ever. The eyes also become clear and bright. The sense of touch becomes very acute.

(141-3) It is necessary to distinguish between one's actual strength and one's feeling of strength. The man who is accustomed to eating three square meals a day of rich, highly

²⁴⁹ PB himself changed "has arisen" to "happened" by hand.

²⁵⁰ PB himself changed "has" to "was" by hand.

²⁵¹ PB himself changed "has arisen" to "happened" by hand.

²⁵² PB himself deleted "has" from after "it" by hand.

²⁵³ PB himself inserted "NP" in the margin by hand.

²⁵⁴ PB himself inserted "a" by hand.

²⁵⁵ PB himself inserted "a" by hand.

²⁵⁶ PB himself changed "and" to "or" by hand.

²⁵⁷ The paras on this page are numbered 59-62; they are not consecutive with the previous page.

seasoned foods and taking tea and coffee along with these and using tobacco between meals. will feel miserable, weak and languid and shaky when deprived of these. He will feel too weak to sit up, perhaps. This feeling of weakness is due to the withdrawal of his accustomed stimulants. As the fast progresses he will feel stronger and more cheerful. Fainting during the fast usually comes, if at all, during these first three or four days.

The faster who feels weak will find that he feels much stronger after a few minutes of exercise. The feeling of weakness is due to the withdrawal of energy from the muscles. Exercise causes a greater determination of nervous energy to these.

(141-4) Abnormally high or low pulse rates during a fast are exceptions and not the rule and do not denote and danger from the fast itself. They should cause no alarm so far as fasting per se is concerned.

(141-5) This summary will give the main developments which indicate that the body is ready to break the fast. (a) The tongue becomes clean (b) The breath becomes sweet (c) Body temperatures becomes normal (d) Salivary secretion is resumed (e) the bad taste in the mouth ends (f) the eyesight becomes clear and sharp (g) The excreta becomes odourless; (h) There is a return of hunger – felt in the throat and mouth just as thirst is.

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(142-1) necessary relaxation and amusement but also to fulfilling the purpose of incarnation [and]²⁵⁹ gaining a little understanding, discipline and peace, is literally wasted away in a quest of idle or sensual enjoyment. But the heaviest retribution comes when the supreme Reality is regarded as the supreme triviality.

The²⁶⁰ agony [of a world hurled into the chaos of a great war]²⁶¹ was not remote from such a retribution. For many men and women before it broke out, the values of a higher purpose to life might as well have been non-existent. They could not believe in immortal Mind, which is perfectly credible, but they did believe in perishable Matter, which is metaphysically incredible. They did not understand that in holding to the reality of Matter they were holding to the most illusory of man's conceptions. Consequently, they swung their censers of admiration before worthless idols. [Such]²⁶² a self-deceptive outlook [could only]²⁶³ end in dangerous and painful disillusionment.

²⁵⁸ PB himself inserted "(194)" at the bottom of the page by hand.

²⁵⁹ PB himself changed "," to "and" by hand

²⁶⁰ PB himself inserted "N.P." in the left margin by hand.

²⁶¹ "of a world hurled into the chaos of a great war" was typed above the line and inserted by PB himself with a caret.

²⁶² PB himself inserted "Such" by hand.

²⁶³ PB himself changed "must always" to "could only" by hand.

There [was]²⁶⁴ a grinning skeleton at such feasting, sarcastically shaking his bony hands in warning.

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(143-1)²⁶⁵ The beasts with regard to these instincts are higher, not lower than man. Such a supposition does not explain man's perversions – rather it presents another and greater difficulty, that of accounting for the fact that he was "far beastlier than any beast" at the time of his emergence from them.

(143-2) Homosexual love is the term applied to those abnormal conditions when the whole sexual appetite and psychic irradiations are directed to the same sex as that of the perverted individual, and which the pervert is horrified at the thought of sexual contact with the opposite sex. Both sexes are found in this condition – the sexual appetite and amorous ideals of the man being directed wholly and throughout life to other men; the woman's sex feeling all being directed to women.

(143-3) Forel declares: "Human sexuality has been unfortunately perverted and in part grossly altered in civilisation, which has even developed it artificially in a pathological sense. The point has been reached of considering a normal, relations which are in reality absolutely abnormal. Forgetful of the natural aim of the sexual appetite, civilisation has transformed into it artificial enjoyment, and has invented all possible means to increase and diversify it." Art, literature, dress, luxury, alcohol, tec. are among the elements named by Forel when he declared "the artificial culture of the human sexual appetite has given rise to the veritable high school of debauchery."

(143-4) Do not eat if you are not hungry! Hunger is the voice of nature saying to us that food is required. There is no other true guide to when to eat. The time of day, the habitual meal time, these are not true guides.

But there is a vast indifference between hunger and what is called appetite. Appetite is a counterfeit hunger, a creature of habit and cultivation, and may be due to any one of a number of things; such as the arrival of the habitual meal time, the sight, taste or smell of food, condiments and seasonings, or even the thought of food. In some diseased states there is an almost constant and insatiable appetite. None of these things can arouse true hunger for this comes only when there is an actual need of food. One may have an appetite for tobacco, coffee, tea, opium, alcohol, but he can never be hungry for these since they serve no real physiological need.

²⁶⁴ PB himself changed "is always" to "was" by hand.

²⁶⁵ The paras on this page are numbered 46-49; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(143-5) The hungry person will be able to eat a crust of dry bread and relish it. One who only has an appetite must needs have his food seasoned and spiced before he can enjoy it.

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(144-1)²⁶⁷ The goals of both civilisations are similar, only their methods and atmosphere differ, and differ widely. Both seek the mechanistic and materialistic life, but one only partially, the other wholly. Hence the real struggle is between two varieties of materialism. The only correct conclusion is that this is not so much a conflict of clashing ideologies as of two different variants of the same ideology – a good variant and an evil one. This leads to a confused rather than a clear issue. The clean-cut difference in ethical values, aims and ideals which made the war against the previous incarnation of the aggressive spirit a defensive struggle against obvious evil is still present today, but the metaphysical issues are somewhat distributed on both sides.

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(145-1)²⁶⁸ This reparative and defensive power, which is nothing more or less than the ordinary powers of healthy life, never rests a day or night asleep, or awake, so long as life lasts, and even after somatic death has occurred, many cells in the body continue, for some time, to repair and defend themselves

(145-2) The professional classes, the self-styled intellectuals were then the most unfit and are still in this same class. In cultivating their superior(?) intellect they have permitted the foundation to rot under them. During the middle ages, "religious" fanatics denied attention to the body because it detracted from their spiritual development. "Intellectual" fanatics of the present, make the same mistake Whether the body is neglected in the "interest" of the spirit or the mind, physical decadence is the result.

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²⁶⁶ PB himself inserted "48a" at the top of the page by hand.

²⁶⁷ The para on this page is unnumbered.

²⁶⁸ The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

(continued from the previous page) However, great may be their intellectual attainments, they have not achieved to heights they may have attained had they kept their bodies in the pink of condition. Their flat sunken chests, shallow breathing, sluggish circulation, lazy bowels, inactive skin and kidneys cannot keep the brain in its best condition.

Some of these have tried to offset this by standing before their windows and taking a few deep breaths immediately after rising in the morning. The practice is of little value. First, because a few deep breaths immediately after rising in the morning. The practice is of little value. First, because a few deep breaths in the morning will not offset twenty-four hours a day of shallow breathing and secondly because in passive deep breathing the blood is not sent to the lungs in sufficient quantities to take up the oxygen contain in the air breathed. A quickened circulation produced by active exercise will demand more oxygen and will receive it. Gymnastics for the chest are very important in any health building regime but passive deep breathing is practically useless.

I realize that those who have machines for "developing" the chest will dispute this, but they do so only that they may sell more of those cheaply constructed apparatuses at a high price. The sole value of such machines lies in the fact that their use keeps up one's enthusiasm.

(146-1)²⁶⁹ Through proper training physically. we strive to fit the body to respond promptly, at all times and under varying conditions to the will; to counter-balance mental with physical work, contrasting through the results obtained with the aim in view – healthy development. Nothing in this world of real value can be had without effort. If we desire health, strength, symmetry and beauty of body, we must put forth the necessary effort. Any exercise that is not of sufficient force to arouse a conscious effort defeats its own end by ceasing to have any appreciable effect upon the physiological and chemical processes of the body. Great strength can be had only by the use of exercise that calls for strength. The bigger and stronger the muscle the greater the resistance which is needed to fully develop it. Flexibility, elasticity and speed can be had only by exercises that call for these.

(146-2) In the beginning, exercise should be light. even assistive in some cases, and the amount of resistance gradually increased as one grows stronger. Muscles should be contracted to their fullest extent and then thoroughly relaxed The joint should be carried through its full range of movement. If there is limitation of movement, the part should be carried as far as possible in the direction of limitation and then an effort should be made to carry it further.

²⁶⁹ The paras on this page are numbered 3 and 4; they are not consecutive with the previous page.

(continued from the previous page) Movements should be followed by one in opposite direction.

Caution must be used not to carry the exercise to the point of fatigue, nervous depletion, or circulatory embarrassment. If exercise is followed by trembling, fainting, difficult breathing, blueness of lips, or extremities, or prolonged fatigue, it has been carried too far. Except in cases where great endurance is desired exercise should not be prolonged beyond a slight feeling of fatigue.

(147-1)²⁷⁰ You cannot develop great strength in any other way than by the use of exercises that offer great resistance to the contraction of the muscles. As these grow stronger, the resistance must be increased.

(147-2) The legitimate office of the mind cure is that of supplanting the destructive emotions with constructive ones and disabusing the mind of the ideopath of this false idea. It should not be thought that mind, because it can influence function so powerfully, can cure disease. Cause must be removed first, then, the cells of the body will gradually evolve back into the normal state. If one's trouble is due to the practice of sensuality no amount of mental stimulation and inhibition can overcome the effects of the sensuality. First the sensuous practices must be given up and then gradually the organism will return to health. If the cause is mental, the mental state must be corrected but the cure will not be instantaneous. We may often change the mental state quickly but the effects of the previous mental states require time to be removed.

The idea that one can break all the laws of his being and then by constantly repeating to himself some metaphysical formula – such as, "everyday in every way, I am getting better and better," – and escape the consequences of broken law is an idea one does not even expect from a child. That one can hurl himself down the sides of a steep cliff and escape injury when he strikes the rocks below by denying the reality of matter and affirming all is mind is an idea belonging only to that ever increasing crowd of unreasoning "reasoners" who call themselves the apostles of "New Thought" "Higher Thought," "Advanced Thought," etc.

If you are living in a manner that you have become diseased, and if you expect to recover health by repeating your daily affirmations and denials and without correcting your mode of life you are attempting the impossible. You are asking your mind to set aside the laws of Nature and wipe out the legitimate effects of cause. If you are a reasoning being you will cease this vain effort at once and learn to live for health.

²⁷⁰ The paras on this page are numbered 5 and 6; they are continuous with the previous page.

To have a healthy mind we should avoid any destructive or harmful effects mind is capable of producing. Fear, anger, jealousy, anxiety, despondency, self-pity, worry, envy, should be avoided like the plague. We should cultivate hope, faith, courage, cheerfulness, contentment, love and self-respect. Pride is not self-respect. It has well been called the dry-rot of the soul.

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(continued from the previous page) If you want health, real health, you can have it by {healthful} living, but you cannot, by any process, cheat Nature out of the penalty for broken law.

(148-1)²⁷¹ Granting to mind a power over the organism, does not negative the converse of this – that is, the power of the organism over mind. The blood stream that is saturated with alcohol effects the brain and gives rise to all manners of mental disturbances. The brain that is affected by the toxins of disease and high temperature of fevers is subject to hallucinations and temporary insanities. The reaction of the body upon the mind is as certain and as profound as the reaction of the mind upon the body. Even so slight a body ailment as a mere cold effects the mind.

We are proving right along in our work that most cases of chronic worry, fear, anxiety, etc. are the result of disease and form secondary causes super-added to the primary causes. So strongly has this fact borne in upon us that we seriously doubt that a truly healthy man would be capable of such an intense or prolonged worry that disease would result. By this we do not deny the harm of worry to the healthy man. We simply say that the healthy man will not worry enough to produce disease.

(148-2) Man may have health as soon as he learns to live properly. He does not truly live until he lives as he should. A knowledge of how to live exists now, but it will take a few million years for the average man to get around to this. Just now he is too busily engaged in killing himself in the pursuit of false pleasures.

Other than his love of "pleasure," the belief in cure stands between man and health. This belief is the greatest obstacle to health. So long as man believes that the result of wrong living can be remedied with a pill he will live as he pleases and {illegible} mutilations can atone for his transgressions of the laws of life he will attempt to substitute surgery for good behaviour. Why should man obey the laws of life if they can be so easily set aside?

(148-3) At the outset, we admit that mind does exercise a profound and far reaching effect upon the processes and functions of life. While we do not believe it can cause

²⁷¹ The paras on this page are numbered 7-9, making them consecutive with the previous page.

health we are very certain that the evil effects of certain mental states, if profound enough or prolonged enough; can and do result in enervation and toxæmia and deranged secretion and excretion although we consider the mental state in most cases of disease, only a contributory factor – one of a multiplicity of causes.

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(149-1)²⁷³ But physiologists have not found evidence that life is as chaotic as this implies. We each start life as a fertilised ovum, pursue the same course of orderly evolution, are born with the same number and kinds of organs and with the same functions. We possess the same glands and the same digestive juices and the same digestive enzymes. Structurally and functionally, our digestive systems are so much alike that the physiologists cannot find that different constitution we hear so much about. Everything points to the conclusion that we are constituted upon the same principles, are constructed alike, have the same nutritive needs and are equipped to digest and utilize the same kinds and classes of foods.

(149-2) Every organ and every function in the body of one man is subject to the same laws as are the organs and functions of the body of any other man. The laws of nature do not require one kind of practice in one man and another and opposite kind of practice in another man. Habits and circumstances that are precisely adapted to the same laws in another man.

Because of this false doctrine that there are many kinds of human constitutions, requiring different habits and circumstances to conform to the laws of life, we are misled into all kinds of errors. "Tobacco does not harm my constitution." Another possesses a constitution that requires large quantities of food, while another is so constituted that he requires very little sleep. There is hardly an injurious practice and indulgence in the whole long catalogue of man's abuses of himself, that it not defended by those who practice then, or indulge, on the ground that it agrees with their particular and peculiar constitution. None of them, so far as I have been able to ascertain, have ever found that jumping from the top of the Empire State Building agrees with their constitutions. But if life is as chaotic as they seem to think, there seems to be no reason why some constitutions should not be found that would need and require such jumps. Life being what it is and natural laws being what they are what is really and permanently best for one is best for all; and what is injurious for one, is so for all. None

²⁷² Evangeline Glass inserted "Sibelius 4th Symphony" in the top right corner of the page.

²⁷³ The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

of the above is to be interpreted to mean that human needs do not vary under different conditions and circumstances of life. No one would be foolish enough to declare that the three days old infant and the fifty years old man have identical needs; or that the needs of the tropical man and frigid regions man are identical.

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(continued from the previous page) Nor are the needs of the sick and those of the healthy identical. This is not due to any change in the law, but to change in conditions. The same man has different needs under different conditions. There are individual weaknesses and differences in resistance that call for temporary modifications of any program of living, but it is essential that the modifications comply with the laws of life. All programs or parts of programs that violate these laws are ultimately ruinous. Variations within the law are legitimate. No variations that step outside the law are ever permissible.

(150-1)²⁷⁴ Changing To The New Diet: Make the change to the natural diet as abruptly and fully as your circumstances permit. There need be no transition period. Nothing is gained by "tapering off" of the old diet and "tapering on" the new. There is no danger in an abrupt change. The quicker and more fully you get away from the harmfulness of the latter and begin to receive the benefits of the former the more satisfactory the outcome.

Whether you abandon a stimulating diet for a non-stimulating one or abandon overeating for moderation in eating, you will at first, in almost every case, feel a want of "sufficient" food. There is likely to be faintness and feeling of weakness. There may be a loss of flesh although, there is a frequent gain. There are often discomforts and unpleasant sensations in the stomach, headache and other symptoms that may alarm the reformer and his friends. All of these symptoms may occur while you are still taking much more than enough food to meet all the demands of your body.

But if you will continue with your efforts until the body has had time to re-adjust itself and repair the damages of the prior unwholesome food or excessive quantities of food you will not be long in realizing the actual and lasting benefits of your change of eating.

I am convinced from years of experience that the easiest way to make the transition from the old and unwholesome mode of eating to the new and hygienic mode of eating is to first undergo a fast. Cleansing of the system, nervous readjustment repair of damages and fading away of cultivated and abnormal longings and cravings are much more rapid in the fast than while eating.

²⁷⁴ The para on this page is numbered 3, making it consecutive with the previous page.

It is not easy for the habitual user of salt, pepper and other condiments to learn to relish unseasoned foods if he stops using condiments and goes on eating. But after a fast he finds keen relish in uncondimented foods and does not miss the condiments. He can overcome his craving for tobacco, alcohol, opium, etc. Fasting not only speeds up the systemic

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(continued from the previous page) readjustments. it makes them easier and more bearable. If the fast lasts long enough, even the old desire for large quantities of food comes to a natural end. No rea²⁷⁵

(151-1)²⁷⁶ Young people can adjust themselves to a change of habits much more readily and in less time than old people, not alone because their bodies are more pliable but also, because they have not, as a rule, become so thoroughly enslaved to the have habits that they need to break. Break your bad habits early and cultivate good ones that will sustain you in health and strength throughout a long, happy, and useful life.

(151-2) Fats – butter, cream, oils, etc. retard digestion, especially protein digestion, thereby increasing gastro-intestinal putrefaction and thus overtaxing liver and kidneys with the resulting poisons. Fats are best added to foods after they are cooked, not while they are cooking, and should not be taken with a protein meal.

(151-3) Radiant health depends on a number of factors. It is not a matter merely of adequate vitamins, or correct diet. Fresh air, sunshine, exercise, sufficient rest and sleep, emotional poise, freedom from devitalizing habits – these are all essential to recovery of health as well as to maintenance of health.

(151-4) In a previous chapter we learned of the "synergistic actions" of the various food factors. It is necessary for nutritionists to learn the synergistic relationships that exist between other factors of living and food. Man does not live by food alone. He breathes, drinks, works, plays, sleeps rests, thinks, emotes, reproduces, misbehaves, etc. He lives in the sun or in the shadows. He is not what he eats; he is the sum total of all the factors of life. Exercise improves his assimilative power. If he is fatigued or enervated, rest has the same effect. Sunshine helps him to assimilate his foods. It helps him to convert certain pro-vitamins into vitamins. A state of toxæmia prevents due utilisation of his foods. A fast is often the surest and only means of restoring normal nutrition.

²⁷⁵ Incomplete para.

²⁷⁶ The paras on this page are numbered 4-8, making them consecutive with the previous page.

Our dieticians have not yet learned to prescribe for their patients a balanced life, hence their patients miss the benefits that flow from the synergism of all the factors of living. Bear always in mind that in a simple, well-balanced and well-ordered life all the synergisms of all the factors of living are at work.

(151-5) We know that even if the cure mongers and peddlers of diet-specifics do not, that the correction of the diet of a patient, however helpful this may prove, it also never sufficient to restore sound, vigorous health.

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(continued from the previous page) Man is not what he eats any more than he is what he thinks. He is a complex product of heredity and environment and into his make-up there enter many different kinds and qualities of building stones. He is largely what he lives and what he fails to live. The man who said tell me what you eat and I'll tell you what you are did not know what he was talking about. He was far wrong as he was the man who declared that "as man thinketh in his heart so is he." It is time we abandon our one-sided views of our many sided lives. Life is too complex to be reduced to such simple formulae. The search for diet-cures is part of man's age-long quest for a saviour – something or some one to save him and his "sins" and not require him to give them up.

From one disappointment to another they turn until their sufferings are so great they can no longer bear them. Every saviour having failed them, for every treatment they have received has made them worse.

(152-1)²⁷⁷ Imagine the surprise when they are informed that there are no cures, no saviours, and that they must forget their old faith in vicarious atonements and cease their "sinning."

(152-2) The time will never come when cures will be produced; the discovery will never be made that will restore potency to the sensualist while permitting him to practice sensuality that will sober up the inebriate while he continues to drink that will save the gourmand while he continues to hog it. A body vitiated by indulgencies cannot possibly be restored to sound health so long as the indulgencies are continued. A reasoned conception of law and order would save mankind from the pitfalls of false religion-theological or medical.

²⁷⁷ The paras on this page are numbered 9 and 10, making them consecutive with the previous page.

(153-1)²⁷⁸ Never eat during or immediately before or after work or Heavy mental and physical effort. If Digestion is to proceed normally almost the entire attention of the system must be given to the work. Blood is rushed to the digestive organs in large quantities. There is a dilation of the blood vessels in these organs to accommodate the extra supply of blood. There must be a consequent constriction of the blood vessels in other parts of the body in order to force the blood into the digestive organs and to compensate for their own loss of blood.

But if the brain and muscles are to work they, too, require an increased blood supply. In order to supply them there is a dilation of the blood vessels in the viscera. Every part of the body cannot be supplied with extra blood at the same time. If one gets an extra supply some other part must get less. The same is true of the nervous energies. Those organs that are working must be supplied with nerve force. If one is engaged in mental or physical effort his nervous energies are diverted from the digestive organs and digestion suffers.

(153-2) Dr Oswald says: "A germ disease, as virulent as syphilis, and long considered too persistent for any but palliative methods of treatment (by mercury, etc.) was radically cured by the fasting cures, prescribed in the Arabian hospitals of Egypt, at the time of the French occupation.

(153-3) The conception of fasting as a means of purging the soul is found in all the ancient religions and is practiced in many religions even to this day. This is particularly true in India. Religious fasts ante-date recorded human history and probably had their origin in the instinctive fasting in disease among our more normal prehistoric progenitors, who perhaps also noticed its effects on the mind and passions.

At the dawn of human history, the "Ancient Mysteries," a secret worship or so-called "wisdom religion" - a religion that flourished for thousands of years in Egypt. Greece India, Persia, Babylon. Thrace, Scandinavia and among the Goths and Celts - required a long probationary period of fasting and prayer before the candidates for various degrees could advance.

(153-4) Fasting above all other measures can lay claim to being a strictly natural method. There can be no doubt that it is the oldest of all methods of treating disease. It is much older than the human race itself. It is resorted to by animals instinctively.

²⁷⁸ The paras on this page are numbered 50-53; they are not consecutive with the previous page.

²⁷⁹ "-171-" appears at the bottom of the page in the original.

(154-1)²⁸⁰ The sufferers of today are the seekers of tomorrow. When it will not open of its own accord, then the heart may have to be broken to let God in. When a man's life has lost its bearings, then the ego may have to be mortified. For only when its own personal rule flickers out, will a diviner one flame up. The World-Mind's method of human attraction, and hence of human development, the mysterious therapy of its holy [grace,]²⁸¹ involves the use of suffering as one of its features. If the hand of man is responsible for so much of his own or [another's]²⁸² misery, the hand of God must be ultimately²⁸³ responsible for all of it. For the divine wisdom has ordained the laws which in turn ordain that man shall pass through the realm of affliction [before peace rests on his face.]²⁸⁴²⁸⁵

We may get the meaning of suffering only when we get a whole picture of it, of the bright and the dark parts, both. Some, like Mary Baker Eddy, rightly perceiving its irrelevance on the highest plane, wrongly deny it any proper place anywhere at all in the divine Idea²⁸⁶. Others, like Charles Robert Darwin, persist in looking at the shaded part of the picture only and

(155-1)²⁸⁷ Medicine in all its bearings is a survival of these same bloody sacrifices and superstitions of ancient paganism. Vaccination or inoculation was originally practiced among the Cirassians to propitiate the gods. Lady Montague introduced it into England from there in the year 1721 since which time the sacrifice of animals, that man may live un-cleanly, has stained the altars of pseudo-science.

(155-2) Nature's law need no extraneous power to enforce them. The law enforces itself. Every abuse of the mind and body administers its own penalties. Every good use of the mind and body brings its own reward. The penalty or reward is concurrent with the act – in inherent in the act.

²⁸⁰ The para on this page is unnumbered.

²⁸¹ "The mysterious therapy of its holy grace," was typed above the line and inserted with a caret.

²⁸² PB himself changed "other's" to "another's" by hand.

²⁸³ PB himself underlined "ultimately" by hand.

²⁸⁴ PB himself inserted "before peace rests on his face" by hand.

²⁸⁵ PB himself inserted " before peace rests on his face." by hand.

²⁸⁶ PB himself underlined "Idea" by hand.

²⁸⁷ The paras on this page are numbered 124-131; they are not consecutive with the previous page.

(155-3) Heaven will not encourage laziness. If man can do a thing for himself, Heaven will not give it to him. There is no effortless achievement, despite what the metaphysicians say. Heaven is not an alms house. Man is not intended to be a beggar. the greatest gift of God, to man, is the power and ability to do for himself. He expects man to use this power and ability. To do for man what he can do for himself is to demoralize him.

(155-4) There are no magical does nor formulas that will {illegible} restore health, while you continue to disobey the laws of your being.

(155-5) When you stop injuring your body, it at once begins repairing its injuries, without treatment of any kind, and you are sooner or later restored to health, depending upon the severity of the injuries. sustained. The power of repair is the power of reproduction; and the power of reproduction is a function of the living body. There is and can be no cure outside of the powers of the body.

(155-6) It holds out, by implication rather than by direct assertion, that the laws of nature can be cheated if we are only clever enough.

(155-7) The ideas of the Confession and the Penance are the religious equivalents of the medical idea of Cure; the ideas of Atonement and Indulgence are the religious counterparts of the medical idea of Immunity, the one is Theurgic, the other is Thaumaturgic.

(155-8) We daily meet with the unconscious idea among the sick that if they have made themselves sick by a certain habit or mode of living they can do something, or take something, or someone else can do something to them that will Cure them. They think that after they have been cured they may return to the old habits that was responsible for their ills. It is seldom possible to disabuse their minds of this old medically fostered idea.

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(156-1)²⁸⁸ It looks like a Buddha – yet it is not – or else the figure upon it is the closest thing to a female form and face and feeling I have seen in a Buddha as yet: it feels female – also the two symbols upon each side of the form were fascinating – I could not make out whether they were Egyptian or Chinese or Indian – they look like a composite of all – Actually, the one on the right of the figure (our left) looks like an astronomical sign of a planet – Uranus?²⁸⁹ Of course I recognise the key-of-life – but it has no loop in

²⁸⁸ The para on this page is unnumbered; it is a continuation of para 180-1.

²⁸⁹ PB himself inserted "Answer it is a Chinese character" in the right margin by hand.

it as does the Egyptian one – however, the whole piece had been something else at one time and the pin for the brooch looks as though it were newly soldered in – whether it fits into its original setting or not, I cannot tell – or how young it is – I imagine it is young – but the symbols are old – now, if you approve of the piece, and if you will give it your blessing for her, I hope you will send it back – I wanted very much to offer it to you, but I do not feel you would accept it, though I know, as in the case of my yogi you would thank me – however, if it is a good piece for her to have, and since she has no Buddha or amulet – if you were to give it your blessing she would love it – and it would be from both of us, which I love.

Will you explain to us the meaning of the figure and the signs? Do you not agree that the cross-bar making it into a brooch spoils its purity of aspect? Should we not cut that off completely and let it stand simply alone without marring it? It could be worn better as a pendant hanging from the neck or lavellier – please give us the benefit of your advice if you like it – otherwise, please send her a little memento as she wants one from you – this one just popped along – it may not be suitable.



[Also, and in particular it seems to exert a strong magnetism for me – but can this {illegible} of the glass {illegible} it? It also magnifies objects under it – look!]²⁹⁰

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(157-1)²⁹¹ Not many, I fear. Yet they do reason just this way when medical men suppress a disease with drugs. Are they afraid to apply their own reasoning to themselves?

By massage or heat or vibration, we succeed in breaking up a deposit in some part of the body. The local trouble disappears, the patient is "cured" and we are satisfied with the "results that count." What have we done? Simply thrown back into general circulation to be redeposited, either at the same or some other place.

(157-2) I think the man of experience and the man who has spent some time in each of several sanitariums will bear out with me when I say that such cures are seldom, if ever, permanent.

(157-3) The delusion of cure is the chief obstacle in the way of rational and successful solutions of human health problems and, that is the idea in its religious, social, political

²⁹⁰ The original editor inserted "Also, and in particular it seen to exert a strong magnetism for me – but can this {illegible} of the glass {illegible} it? It also magnifies objects under it – look!" by hand.

²⁹¹ The paras on this page are numbered 119-123; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

and economic bearings also stands in the way of the solution of the problems of these spheres of human activities. I shall show that the whole idea of cure is basically wrong – that is, that in the attempts to cure evils and diseases we are attempting the impossible and wasting our energy by directing our efforts at effects. Medicine is the offspring of ancient priestcraft and its old and fundamental dogmas are mere superstitions derived from the ancient priesthoods. For this reason the fundamental ideas of Cure and Immunity are identical with certain ancient fallacies in what passes for religion {while} forming the basis for the false morality that exists in the world and are directly and indirectly responsible for much positive evil.

(157-4) The religious doctrines permeate present day medicine, law and politics. The high priests of medicine may repudiate these doctrines, as superstitions, in religion, but they exalt them, as scientific principles, in medicine.

(157-5) Conventional religion and medicine alike hold that man is the victim of agencies and forces which attack him from without. Religion thinks this enemy is the devil and his imps; medicine thinks it is germs. They both hold that a third power must come between man and his foes, else he will suffer disease and death. They attempt to save man from the penalties of violated law – they do not attempt to show him how to save himself by obeying the law.

(157-6) No doctor can dose, drug or treat away the effects of your evil actions. No one can immunise you against the natural consequences of your violations of the laws of life. If your {will} be done, it would enable you to go heedlessly on in this evil doing, and escape the penalties that are a part of the transgression.

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(158-1) 16 January, 1954

During my recent travels abroad, Mrs Fuchs-Allovena, certain complication arose which, unfortunately, precluded the possibility of giving you the intended interview. I am sorry it became necessary to disappoint you. However, I am quite confident that, on my next trip, conditions will permit my keeping our appointment.

I intend to revisit Europe either this coming summer or in the summer of 1955. If you will write again, later on, I will do everything possible to arrange a meeting.

Your wish to help your fellowmen is, indeed, praiseworthy. Try, also, to understand better the reason why it is you now see that this help, by itself, is insufficient.

Perhaps my recently published book, entitled, The Spiritual Crisis of Man, may be of interest to you.

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(159-1)²⁹² Fear is the most destructive of all emotions. It benumbs and paralyzes the body and wastes nerve energy as few other things do. It has often been the cause of sudden death in weak individuals. There is a striking similarity between great fear and freezing.

(159-2) Worry is baby fear. It impairs secretion and excretion and depresses all the functions of the body. The secretions are altered and nutrition is impaired. The appetite is impaired and the digestion is weakened.

(159-3) Jealousy is a curious combination of fear, anger and the desire to have and to hold. There is no doubt that it is devastating pestilence if it dethrones reason and intelligence.

(159-4) Some one has called self-pity, mental consumption. It is the dry-rot of the soul. We frequently meet whining, complaining individuals who feel that life has not given them a square deal. Instead of buckling down to hard work and earning the rewards of life, they sit $\{(y)\}$ around and feel sorry for themselves. Each such person feels that his lot in life is the worst that anyone ever had. I say "feel" advisedly for this class of people seldom think.

The mental state of such "lone, lorn, creatures" is difficult to describe, but its effects on the body are readily apparent. They do not regain their health until they are educated out of their self-pity. They do not enjoy life. They do not relish their foods. Everything they eat disagrees with them. Their bowels never function properly. They do not sleep well. They are victims of constant introspection. They are continually discovering new symptoms, new pains, new worries. They lead a miserable life due to the fact that they feel sorry for themselves and the desire that others also feel sorry for them.

(159-5) Grief is among the mental states that exert the most profound, far-reaching and powerful effects upon the body. It takes away the appetite instantly. Intense grief often kills outright. As in fear, in grief also, the hair has been changed black to grey in a few days. The secretion of the mother's milk is checked and altered as surely and quickly by grief as by lack of or by a change of food.

(159-6) Lying, stealing, cheating, gambling, and all forms of dishonesty, produce enervation and hardening of the arteries. In all of these there is the fear of being found out. In gambling there is the tension and fear of losing. Before the conscience becomes hardened, there is a remorse and loss of self-respect.

²⁹² The paras on this page are numbered 17-22; they are not consecutive with the previous page.

(159-7) I can see a connection between all the spiritual and moral laws set up by the spiritual sages and the laws of physical and mental hygiene.

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(160-1)²⁹³ A sham emotion is an impulse or sensation which is cultivated for its own sake. It is not intended to be translated into actions. Emotionalism is, indeed, a variety of intoxication or, perhaps it is more correctly described as hysterics. Emotions or sensations should be normally translated into action. If they are cultivated for their own sake, with no purpose beyond this, they weaken and destroy both the mind and body. Intense emotions and sentimentalism work in much the same way as liquor and have very much the same evil results.

Religious emotions, often used as a source of pleasurable thrills, are very destructive to the nervous system. They have resulted in insanity in many instances. Any religion which leads to emotionalism, hysteria, trance, catalepsy, etc, is not religion, but mania. St. Paul admonished all Christians to exercise the "spirit of a sound mind."

SELF CONTRL IS THE GREAT LAW OF MENTAL HYGIENE AND HE WHO HAS NOT LEARNED TO CONTRL HIS EMOTIONS IS PERMITTING THESE TO CUT SHORT HIS LIFE. BEAR IN MIND THAT SHAM EMOTIONS, WHETHER IN ART, MUSIC, LOVE, OR SOME OTHER NATURE ARE AS WEAKENING AS RELIGIOUS EMOTIONS.

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(161-1)²⁹⁴ Violent fits of passion will often arrest, alter or derange the functions of the body as quickly as an electric shock. Digestion may be wholly suspended by a profound state of fear, worry, or anxiety, or suspense. Fright, anxiety or even sudden joy are often immediately followed by diarrhoea. Many students who have been exceedingly anxious about their examinations have experienced diarrhoea as a result. These same mental influences have all been observed to cause the appearance of sugar in the urine.

Mental shocks, anger, melancholy and all disagreeable and abnormal mental conditions render the secretions of the body more or less morbid. Anger quickly modifies the bile; grief arrests the secretion of the gastric juices; violent rage makes the saliva poisonous. Fear relaxes the bowels. It is claimed that many mothers have injured and even killed, their nursing infants by furious emotions, which alter their milk.

²⁹³ The para on this page is unnumbered.

²⁹⁴ The paras on this page are numbered 23 and 24; they are not consecutive with the previous page.

These things should emphasize the fact that the functions of the body are all under nervous control and make us see that any influence that impairs the nervous system or wastes nerve force will bring on disease and death.

Such mental habits and mental states may be appropriately termed Habits that Kill, for they shorten life and often kill quickly. Learn, then to control your emotions. Self-control is the great law of mental hygiene. Cultivate poise, cheer and contentment. Be courageous, cast fear and worry aside, learn to love your fellow men. Do not anger quickly. Dismiss your troubles and think upon the better things of life.

(161-2) A form of overwork is that of keeping the body or parts of it tense at all times. To be constantly tensed in body, and perhaps in mind as well, constitutes a ceaseless drain upon your nervous energies, and is often largely responsible for the troubles for which people run to doctors. Many people are so tense and nervous that they do not fully relax when they go to sleep. This prevents sound restful sleep when they do fall asleep. As a consequence they do not awake refreshed in the morning. The tensed person is always tired and exhausted.

America is a busy world. We are always rushing, hustling, trying to get somewhere before we get started. This constant state of tension constitutes a terrible drain upon our nervous energies. Conservation is the secret of power. Relaxation is the means of conservation. Tension is a waste of power. Your reserve gone, you collapse just when it is most important that you hold up. Learn to relax – Let Go!

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(162-1)²⁹⁵ Dark clothing excludes the beneficial rays of the sun from the body and thus weakens, not only the skin, but the body as a whole. Sunlight is an absolutely essential factor-element in normal nutrition, as much so for the animal as for the plant. Man is, by nature, a nude animal and nearer he approaches this ideal the more healthful will be become. Clothing should be light and porous in texture and made of light colours or of white. A free circulation of air about the body is essential at all times.

(162-2) Indolence is also a weakening habit of mind and body. Muscular exercise or work is as essential to physical vigour, strength and development as air is to life. Those of light cup occupations who neglect to exercise become weak, delicate and sickly. By an irrevocable law, growth of mind and body is acquired through exercise. It is a mistake to think exercise builds muscle only. It trains the mind and develops the heart, lungs, and other vital organs. Indolence is a crime against the body. It produces weakness in every tissue in the body.

²⁹⁵ The paras on this page are numbered 25-28, making them consecutive with the previous page.

(162-3) I hold that sex is governed by fixed laws of nature and that the sexual activities all fall under the realm of the laws already set forth in this book; but I propose to lay special emphasis on the Law of Dual Effect.

The sexual organs have at least two very important functions to perform, namely, (a) The development of the individual and (b) the propagation of the race. That is the divine plan for perpetuating the race is patent to all. The sex glands supply an internal secretion which is necessary to the normal development and vigorous activity of almost every organ and tissue in the body. The sexual organs are not isolated and set apart from the rest of the body. They are integral parts of the body and are closely related to and correlated with every other part of it, as is shown by the results of castration and spaying, as well as by abuses of these organs.

I do not doubt that originally man was as perfect in his sex instincts and practices as the lion of the forest or the eagle of the air. He had no sex problems. But we do not find him in this condition now. Indeed, as he is at present, he is the victim of a great variety of forms of sexual perversion.

(162-4) Between sexual anaesthesia (a condition in which there is lacking all sexual desire, perhaps an abhorrence of sex). On the other hand, and nymphomania and satyriasis on the other there exists all shades and colours of abnormal sexual conditions and perversions.

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(163-1)²⁹⁶ All men are so intent on present enjoyment, that they are little inclined to practice present self-denial for the sake of future good which they consider any possible degree contingent; and will only consent to reform their modes of living when compelled by necessity, or when they find it the only means of shunning imminent destruction, or of escaping from intolerable evils. Hence, so long as man is favoured with even a moderate degree of health, he rushes headlong into the eagerly desired excitements of his various pursuits, pleasures, and indulgencies, and nothing seems to him more visionary and ridiculous, than precepts and regulations and admonitions concerning the preservation of health. While he possesses apparent health, he will not believe that he is in any danger of losing it; or if he is, nothing in his habits or practices can have any effect, either in destroying or preserving it. Nor can he be divorced from universal delusion that, if he enjoys health, he has within himself the constant demonstration that his habits and practices are conformable to the laws of health, at least in his own constitution. By the violence or the continuance of their excesses, they have brought on acute or chronic disease, which interrupts their pursuits and destroys their comforts, they fly to the physician, not to learn from him by what violations of the

²⁹⁶ The paras on this page are numbered 41 and 42; they are not consecutive with the previous page.

laws of life and health they have drawn the evil upon themselves, and by what means they can in future avoid the same and similar difficulties; but, considering themselves as unfortunate beings, visited with afflictions which they have in no manner been concerned in causing, they require the exercise of the physicians skill in the application of remedies, by which their suffering may be alleviated and their disease removed.

How deceitful this reasoning may be! Present health is no guarantee of future health. There are no iron constitutions. A strong constitution will stand a lot of abuses before their effects finally make themselves apparent, but the strongest constitution that ever existed must ultimately succumb to repeated violations of the laws of our being.

(163-2) Dr Page has not overdrawn the picture one bit. There is hardly an invalid, semi-invalid, and has-been-perfect-physically man or woman, in America today, that did not, at one time, say: "Nothing hurts me - I eat everything."

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(Continued from the previous page) {What is true of diet,} is equally true of the other factors of life. Every day, the physician is forced to listen to the tale of woe of the has-beens in the great army of haphazard livers, and it always runs something like this: "Doctor, I cannot do the things I once did."

(164-1)²⁹⁷ Perversion is derived from the Latin, Perversion meaning, turning the wrong way. In pathology it is employed to designate an abnormal or wrong use of certain instincts by education or otherwise, have suffered inversion, that is they have been turned from their right purpose or use to another and different and wrong use.

Every power, faculty and instinct of man is good. So long as it is exercised in harmony with its primitive constitution its results are good. It is only when it is turned aside from this primitive purpose and inverted to another use, that it is corrupted and abused, that its results are evil and harmful.

(164-2) Man alone is out of adjustment. He alone is in constant antagonism to that wonderful order and unity of nature from which harmony and certainty result. He is in continual conflict with the laws of his being. As we shall later see, the analogies of nature are contrary to the supposition that this condition of things was mankind's original condition.

The laws of life have not changed and are not changeable. None of them have ever been modified, and amended or repealed. They are eternal, always in full force and cannot be beaten in any manner. they must be obeyed or we must pay the inevitable penalty.

²⁹⁷ The paras on this page are numbered 43-45, making them consecutive with the previous page.

(164-3) One theory, which attempts to account for the vicious and destructive habits of man, holds that they are not aberrant phenomena at all, but are original conditions of human nature – hangovers or relics of a primitive condition. This theory holds that man, having come up from a lower form of animal life still retains within his constitution vestigial characters of his pre-human self, and that the very worst of these evils have been primitive and universal, so that the lowest and most debased forms of savage life are the nearest representatives of the primeval condition of mankind.

This theory, it seems, is based on a failure to recognise clearly in what the real difficulty consists. The evil are not in those things in which man most resembles the brute but in those things in which he falls farthest below any known beast. If such a theory were correct, it would represent the contrast between man's instincts and those of the beasts as greatest and widest, at the very time when he first appeared among and sprang from these creatures.

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(165-1)²⁹⁸ Sexual anaesthesia is as much a perversion of sex as in nymphomania an satyriasis and this found chiefly in women, although, often met within men who have taken considerable quantities of nervines and nerve depressants. Nymphomania and satyriasis which represent identical conditions, are more common. Few people, in any, of today are normally sexed.

For this reason we have a perpetual battle between the idealists, on the one hand, who would exact a perfect sex morality of a diseased race; and the expressionists, on the other would forever fasten the desires and promptings of a diseased humanity upon the race as a standard of conduct. Neither bothers itself with the causes of the present condition.

(165-2) There is pleasure associated with eating. But pleasure is not an end in itself. Pleasure in neither its end or its object. It is merely an incident therein. So when one indulges his appetite and taste only for the pleasure and excitement he thus gains, giving no attention to the actual food requirements of his body, disease and even death results from his pursuit of pleasure.

In sex, the same rule applies. The procreative act should not be indulged for the sake of pleasure, for "relief" or "gratification," etc. Sex is the divine plan for the perpetuation of the race, and the pleasure associated therewith is only an incident, and not the end sought. The pursuit of happiness through sexual indulgence brings one to sorrow and pain.

Among through animals that are led by their unperverted instincts, sexual intercourse is never indulged in except for procreation. There is no foolish idea that

²⁹⁸ The paras on this page are numbered 29-31; they are not consecutive with the previous page.

indulgence is essential to the perpetuation and increase of love. This is equally true among monogamous animals as among the polygamous kind. And in man we do not find such indulgence essential to the continuance and increase of love before marriage. On the contrary, it destroys love. In marriage, too, it destroys respect and love. "Incompatibility of temperament" is too often the outgrowth of sexual excesses.

(165-3) The doctrine of sexual necessity has no foundation in fact. The sexual appetite bears no such relation to the individual welfare as the desire for food. Food is an actual physiological necessity, without which the body would soon perish. Growth and repair of tissues, and the performance of physiological functions require food. Without food death must follow. The instinct of hunger is consequently a necessary provision. It forces the animal to seek for food. Food is a physiological necessity. Hunger is the instinct that causes the animal to seek for food.

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(Continued from the previous page) If food is permanently withheld from the plant or animal, death results.

The sex instinct bears no such demonstrable relation to the welfare of the individual. Rather, it was established for the benefit of the race. It is a biological necessity to the propagation of the species. Herein lies the true explanation for a strong driving force, such as the sex-instinct as we can readily understand how, without such force the bi-sexual animals would not reproduce their kind. But the natural history of reproduction gives no evidence that it bears any relation to the individual welfare, except that it represents a sacrifice.

There is no more necessity for coition inside than outside the pale of marriage. The physiological necessities of man do not change with the marriage ceremony. Onanism is no more an essential to the welfare of the married man than is masturbation, harlotry, or sodomy essential to the unmarried. The evil effects of sexual excesses in married life are the same – if we exclude any possible infectious diseases which may be acquired by certain extra-marital practices – as those produced by an equal amount of excesses in the unmarried. Marriage is an institution of Nature is not a thing to set aside the natural rules of conduct, but it furnishes the need of companionship on the intimate and personal side of life, and provides for the care and protection of the offspring.

(166-1)²⁹⁹ We know that procreation is the natural outcome of complete intercourse where no contraceptive is used. This is the indisputable intention of nature in sex. Any use of sex for any other purpose is a perversion of it. The proper exercise of the sex function is for procreation. When so used it is exercises in harmony with its primitive

²⁹⁹ The para on this page is numbered 32, making it consecutive with the previous page.

constitution and it is only when so used that we get high and healthful enjoyments from its exercise.

I realize that everyone who reads these lines can think of a whole host of "authorities" who dispute this, who spin beautiful theories about supermen, exchange of magnetism, sex communism, Dianism, Sugassents Discovery, etc., and who indulge in a lot of sophistry to prove their contentions. But, there is no authority but truth. If you fall into the bad habit of accepting authority for truth, rather than truth for authority, you will be led astray many times before death finally puts a period to your existence. Nature, not the "authorities," will speak to you in no uncertain tones if you but ask her what is the proper exercise of sex. Nature is our only authority.

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(167-1)³⁰⁰ There is an unfailing tendency on the part of the living organism towards health. The inherent effort of the system to preserve its structural and functional integrity and its never ceasing efforts to resist, overcome and throw off any morbid influences which may be brought to bear, assures us that a system that is properly organised and possessed of sound functions, will be able to promptly and completely, and unaided by an external influences whatsoever, overcome and throw off all morbid influences unless these are so virulent or in such overwhelming quantity that they destroy life at once. Health is maintained and the injurious action of disease producing influences overcome by silent, unconscious but ever acting powers of defence and self-preservation of the body. Disease influences if these are sufficient to cause disease, are thrown off and normal health re-established at the same silent forces, even in the face of crucifying treatment.

(167-2) Just what relation spinal adjustment has to unnatural living is not clear. Instead of making a study of laws, conditions, and requirements of life complying with these human race has for ages sought for some magic power, some occult and incomprehensible principle, some hitherto inoperative law or force, that will set aside the known laws of life and enable man to destroy law and order with impunity.

(167-3) Such is the power of education to bias the mind that few seem able to comprehend how it is possible for a disease to be removed without a little medicine or a little treatment of some kind.

(167-4) This ceaseless change of methods and machines, this constant and eager search for new remedies, forms a pretty sure index to the present statue of both the drugging and drugless professions. It is an acknowledgement that something more is needed in

³⁰⁰ The para numbering of the first para on this page is illegible; subsequent paras are numbered 143-146; they are not consecutive with the previous page.

the care of the sick; it betrays a restlessness and uneasiness, a consciousness that much of the established practice is either useless or impotent, if indeed much of it is not actually harmful.

(167-5)Therapeutics makes slaves of men. This is an evil and cannot endure.

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(168-1)³⁰¹ of a gang of unevolved brutes, England was born again and her adversity became an advantage, her evil hour became a good one. With it she lifted her drooping mood, whipped her irresolute spirits and instilled perseverance into her arduous struggle. The misery and miracle of Dunkirk not only saved most of the little British army but also the most of the British soul. From that gloomy hour a veritable renaissance changed the island people almost overnight.

The clear Stoic perception of Marcus Aurelius Antonius lamented: "Rome is dying because Rome has nothing more to live for." But the brave people who refused to yield even when they lay almost at the aggressor's feet after Dunkirk, were saved in the end because they had something to live for. Yes! – England had something tremendously important to live for. She had to escape conquest by Hitler because her own escape was to be the first fateful step towards the whole world's escape. In doing so, in making her lone stand against the most deadly peril all mankind – including the German people themselves – had ever faced in all their history, England performed a priceless service. She will be remembered by this long after her faults have been forgotten. She could have sacrificed Europe after the debacle of France on the altar of a fraudulent peace, which in reality would have been peace based on Nazi violence. It would have been a peace which would be but a prelude to a further bloody storm when Hitler would return to his primal plan of world-conquest. Instead, under the inspiring leadership of Churchill she spurned this false path, which could have led only to deep and permanent degradation for everyone, and took the nobler way.

So war tests character and reveals how far it has grown or how far it has degenerated. If the crisis smashed illusions and uncovered weaknesses, it also showed up surprising goodwill and revealed unsuspected latent strength. Even the horror and tragedy of this period left a train of effects not altogether had. The comfortable inertia and pre-war half-heartedness of the people Hitler disturbed,³⁰²

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³⁰¹ The para on this page is unnumbered.

³⁰² This para is continued in 182-1.

(169-1)³⁰³ This is equally true of other systems of treatment. Chiropractors have in recent years been making a lot of noise about their wonderful cures of chronic diseases. Naprapaths, likewise, publish a list of wonders they have performed.

Now the truth about the whole matter is that these men never mention these cases in which they fail. And their failures are many. Again, many of their boasted cures are not cures at all. It often happens that a patient is pronounced cured, he writes an "unsolicited" testimonial at the request of the one who treated him, and in a week or a month is as bad as ever. These facts are not given to the public. When they talk, they tell of their successes or apparent successes, not of failures. These things are all equally as true of their failures. These things are all equally as true of those who "heal" by "mind power," "Divine power," etc.

The drugless professions are as much given to fads in treatment as the drugging professions. The whole human race indulges in fads, therefore the drugless "healers" being partly human, are afflicted with such of this human weakness. Only a few years back, hydrotherapy and mechanotherapy held the day. Water cure institutions filled our land. These were followed by osteopathy, this by such things as the vibrator, the beautiful "violet ray" sponylotherapy. The Chiropractic took the field. Chiropractic gave way to a conglomeration of all kinds of methods. These conglomerationists call themselves mixers and are usually mixed.

(169-2) All real cure is self-cure and cannot be accomplished by outside agencies and skill. The fact that millions of men and women are engaged in an effort to patch up the remainder of their fellow men and women is actually humiliating. In this particular we are lowered below the beasts of the fields and the fowls of the air. In spite of all our boasted wisdom and science, in spite of our boasted superiority, we are not equal to the animals in the forest and plains in health and hardihood.

(169-3) Curable by the body's own processes and functions. There are no therapeutic devices or agents, except in the sense that therapeutics is the application of agencies for the suppression of symptoms. And it is just more often than otherwise. You show just what we mean by this let us take a look at the present practice of doctrinology.

(169-4) The weak link in this chain lies in the fact that it does not go deep enough. It treats the deranged gland as though it were the primary cause. No attention is given to the reason for the glandular derangement. The question is "Why are the glands deranged? Can the reason for their derangement be found and removed? Stimulating or inhibiting the glandular derangement cannot give more than temporary relief.

³⁰³ The first para on this page is unnumbered; subsequent paras are numbered 88-90; they are not consecutive with the previous page.

(170-1)³⁰⁴ to find a teacher. The name or mental image of any inspired person, held in constant remembrance, and upon which you bestow your faith and devotion, will suffice – providing you hold this mental attitude and are obedient to, as well as practice, his teachings.

May the coming period bring you into a Higher Phase of Truth.

[give interview]³⁰⁵

IGOR RALEIGH, ESQ.

The Gables

Tamworth Lane,

MITCHEM, SURREY,

ENGLAND

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UNCATEGORISED

(171-1)³⁰⁶ Do not sleep on pillows. Avoid all crooked bodily positions. Relax the body and mind as fully as possible. If sleep does not come immediately do not fuss and fume ever. Worry will keep you awake. Do not roll and toss in bed. This will exhaust you. Lie still and rest. Do not get up and walk the floor. Relax and rest.

(171-2) We often hear the young and healthy say "I eat what I please, I do as I like, nothing hurts me." Our many years of experience in handling the sick and treating all forms of disease have revealed to us the fact that there was time in the life of nearly every chronic sufferer when he too did and said the same thing. In fact, it often seems that the only trouble they find with their diseased state is that they can no longer eat and do as they once did without suffering. Apparently, the only reason they desire to get well is that they hope to return to the old "flesh posts" It does not seem ever to have entered their minds that their past conduct is responsible for their present woes.

(171-3) A young man who had gonorrhoea, was placed on a five day's fast, and then for another five days on unsweetened grapefruit. The discharge had practically ceased. He was given other foods. Then the circumstances took him away from his diet and for three days he ate the conventional diet. [At the end of this time the gonorrhoea was worse than it had been at any previous time.]³⁰⁷ Another five days on grapefruit resulted in a complete cure.

³⁰⁴ The paras on this page are unnumbered. This para is a continuation of 172-1.

³⁰⁵ PB himself inserted "give interview" by hand.

³⁰⁶ The paras on this page are numbered 91-95, making them consecutive with the previous page. There is one unnumbered para at the bottom of the page, handwritten by Evangeline Glass.

³⁰⁷ PB himself moved "At the end of this time the gonorrhoea was worse than it had been at any previous time." From after "complete cure" by hand.

(171-4) A young lady once consulted me about a sore finger. What shall I do," she asked. I replied – take off all that bandaging, wash off all these drugs and keep them and all other drugs away from it, keep it clean using plain water, and don't bind it up. It will heal quicker if exposed to the sun and air. She then wanted to know if she could use the antiseptic. I said: "No, any antiseptic that will destroy a few harmless germs that get into it, will also kill the new cells forming there and retard healing.

(171-5) The bites and stings of insects, rodents etc., are to be ignored or "treated" as any other wound should be cared for. The dangers from such things are nil. It is popularly supposed that to be bitten by a spider is to suffer greatly perhaps to die: to be bitten by dog, cat, rat, or other animal is to be in great danger of developing rabies or hydrophobia. These are merely popular superstitions fostered by the medical profession and serum manufacturers for their financial gain.

(171-6) Read "Backwoods Surgery and Medicine by – {Illegible} Stuart Moody (about caring for snakes and spiders and their bites)

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UNCATEGORISED

(172-1)³⁰⁸ 16 January, 1954

The sequel to my book, The Hidden Teaching Beyond Yoga, Mr Raleigh... was published many years ago under the title The Wisdom of the Overself.

Perhaps my recently published book, The Spiritual Crisis of Man, will also be interesting of helpful to you.

Thank you for your kind invitation to visit you but my present headquarters are in the United States.

You need not feel that it is essential for your progress³⁰⁹

173

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(173-1)³¹⁰ They have learned how to force contracted tissues to relax or relaxed tissues to contract, by the application of heat, cold, vibration, electrical currents, etc., and they content themselves with such procedures. The fact that a few minutes after they cease their application, the tissues are again contracted or relaxed, as the case may be, does not enter into their consideration.

³⁰⁸ The para on this page is unnumbered.

³⁰⁹ This para is continued in para 170-1.

³¹⁰ The paras on this page are numbered 112-118; they are not consecutive with the previous page.

(173-2) The one who is accustomed to taking cold baths knows this. The cold bathing habit fastens itself upon its victim in such a manner that if he misses his daily cold splash he feels miserable the whole day through. Such a practice indulged in regularly is truly enervating.

(173-3) The practice of "hydrotherapy" or more properly, of "thermotherapy," does not differ in its essential from other methods of tampering with the vital machinery. After all has been said upon this subject it becomes apparent that hydrotherapy is only another method of "controlling" vital activity and that it bears no relation to removing the condition or occasion that is producing the trouble if we except drugs. Such treatments as hot or cold applications of alternative hot and cold applications are but refined methods of torturing and exhausting the sick.

(173-4) The use of epsom salt, sulphur, and other chemical substances in the bath are to be condemned. They have no healing or curing power and can only serve to irritate the nerve endings in the skin. They are absorbed in small quantities and act as drugs.

(173-5) Not whiskey ever drunk can exceed in quality of stimulation the alternate hot and cold applications. And this is especially true when the cold is applied in the form of a shower-bath or douche. By these means every nerve sensation in the body is powerfully excited, and the sensations thus aroused induce extreme vital activity, which is but another name for stimulation.

(173-6) The curing is accomplished from the inside by the inherent powers and functions of the organism. The outside "treatments" although they may have been harmful, destructive, or at least worthless, get the credit. Therapeutics is the art of meddling with the functions and operations of an organism, that is struggling to throw off a disease influence on the absurd idea that the meddler (doctor) knows more about how the organism should act under the condition that the inherent power of the organism itself.

(173-7) Every naturopath and drugless man of experience has had many such experiences in his own practice. But how many of them ever connect the subsequent trouble with the suppression of the antecedent one?

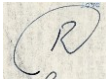
174

UNCATEGORISED

(174-1)³¹¹ Thanks for everything – I rested so well last night – what a pleasure!

³¹¹ The para on this page is unnumbered; it is not consecutive with the previous page, but follows para 176-1.

love



[P.S. I also have remembrance of a vague dream – it had to do with Tzu's sentence and then you began a slight manipulation it seems along my spine – anyway it was all enjoyable and I was very much relaxed and loved every minute!]³¹²

175

UNCATEGORISED

(175-1)³¹³ These friends are afraid of extremes, declaring "Truth lies between extremes." This is a poor sophism, all of the force of which lies in its ready adaptation to those who seek first and last their own success and mostly at the expense of truth. These beset the reform schools and protected and improved them to well that what real truth they had found was soon forgotten and buried beneath the debris of a multitude of new forms, inventions, devices, apparatuses, and methods.

(175-2) They do not even understand what they are saying. They all have their little pet systems of therapeutics that must be superadded to right living. Yet, must be added, or else, there's no money in it. there is only one Natural system of healing and that is locked up in the living organism. It isn't in any machine or apparatus or manipulation or bath.

(175-3) Now I am going to deny that there is no good in any unnatural system. Surgery in unnatural, but it is often necessary and beneficial. What! I, a no-treatment advocate, admit that surgery is often necessary and beneficial! Yes, I admit, it and if the Hottentots and the child minds that have been spitting at the no-treatment advocates had exercised as much of that spirit of investigation in regard to our position as they want the medical men to exercise toward them and their position(s), they would have understood more and gnashed their teeth less.

Surgery is necessary and beneficial in wounds, haemorrhages fractures, and other accidents. Surgery is good when some organ of the body has become so far destroyed and rotted, due to treatment, that it is no longer redeemable and becomes a menace to the life of the body as a whole.

Surgery is good in some deformities, and for some time yet, will be good in complicated and most "normal" childbirths. Dental surgery is often necessary. Not only is surgery, in such cases good, but until the drugless man is fully prepared to

³¹² Lorraine Stevens inserted "P.S. I also have remembrance of a vague dream – it had to do with Tzu's sentence and then you began a slight manipulation it seems along my spine – anyway it was all enjoyable and I was very much relaxed and loved every minute!" by hand.

³¹³ The paras on this page are numbered 101-104; they are not consecutive with the previous page.

perform such surgical work he is only a piece of a physician. He is not fit to trust the care of the patients to.

Imagine a drugless man attending a parturient woman and caring for the tear that almost always occurs, even in "normal births." Imagine one of them trying to set compound fracture or trying to care for a man with a deep knife wound received in a fight. He would be about as helpless as a one legged man at a kicking match.

(175-4) Then there are certain deformities and conditions of diminished and abolished movement that can be overcome by mechanised {illegible} methods. It can't be done by diet and thinking. Some of them can be overcome with exercise, but not all.

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(176-1)³¹⁴April 5/54

Dear PB – I believe I left my (Q.) [No – did not leave it here]³¹⁵ at your apt. last night. Please save it for me. Also, you will find enclosed three stapled sheets which you might like to incorporate. If so, let me know how when convenient – I have carbon copied of these sheets so it is not necessary to save them for me if you want them just as they stand.³¹⁶

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(177-1)³¹⁷ The bite of the tarantula, as far as its deadly quality is concerned, is greatly overestimated. In some cases where the person has been weak, or in a run-down and non-resistant condition, it is possible that death may have occurred from it. In the cases that I have seen and have suffered personally, it resulted in nothing more than a swollen member, accompanied by some fever, which passed off rapidly, leaving no ill effects.

(177-2) The rattle snake, of which we have fifteen varieties and copperhead are our only dangerous snakes, and the dangers from these have been greatly exaggerated. Statistic show that only about two to seven percent of such bites prove fatal and there is every reason for believing that most of these fatalities would not have occurred except for a treatment that was more death dealing than the snake bite. The enormous doses of whiskey which are poured into the victims because of the ignorant idea that alcohol

³¹⁴ The para on this page is unnumbered.

³¹⁵ PB himself inserted "No – did not leave it here." after "(Q.)" by hand.

³¹⁶ This para continues on page 174.

³¹⁷ The paras on this page are numbered 96-100; they are not consecutive with the previous page.

antidotes the snake poison is responsible for the most of these deaths. People do not know that the death rate from snake bite is very low.

(177-3) "Certain articles of dress are less permeable than others. Rubber, even thin rubber, is well nigh impenetrable. Soft, closely woven cloth is also resistant. In experiments I have placed blotting paper behind two thicknesses of heavy flannel and only in rare instances have I found the virus staining the paper. This fact will serve to inform the reader that the ordinary protection of the lower limbs will be adequate to shield the wearer in a rattlesnake country. The chances of being bitten even in a country abounding in snakes are really insignificant. I have known many persons to be bitten and not know it until the symptoms appraised them of the fact.

(177-4) "A stinging, burning pain radiates from the wound and the wound itself becomes inflamed and angry. Swelling comes on, the heart action is immediately accelerated and the respiration hurried. In a short time, as the virus penetrates deeper into the systemic circulation, the heart and respiratory symptoms change, the heart slows down, the respiration decreases, the face becomes dusky and anxious, covered with profuse perspiration and the mind grows dull. Blindness, due to the effect upon the optic nerves, takes place.

The patient staggers as he walks, and soon unless relief comes, he will become totally paralyzed.

(177-5) The "effective antidote" to any bite, is good health. All serums build their reputations on the self-curative, self-reparative, self-immunizing and self-defensive powers of the body. They are all injurious and not one of them of the slightest value.

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179

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(179-1)³¹⁹ After they have been shown the causes of their troubles, and have made a temporary reform, and are improving, they are exceedingly impatient to get back to the old habits and former mode of life. The reform is looked upon as a necessary temporary evil. It is a cure, which, having done its work, is abandoned.

(179-2) We learn that an act is good or evil, beneficial or harmful by its effects. If this life did not reward good and punish evil there would be no lessons taught by

³¹⁸ Void page

³¹⁹ The paras on this page are numbered 132 through 137; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

experience. Experience would be meaningless. The present would possess no educational value.

(179-3) Forgiveness can do nothing toward changing the nature of the act forgiven, or toward cancelling the effects of the act upon the individual or upon society.

(179-4) The very foundation of the serum and {vaccine} therapy is the idea that your misdeeds against your body may be vicariously atoned for. Through the sufferings of an animal immunity may be built for you. You may do as you please and the poor animal, victim of the fiendish tortures of the vivisectionist can take all your sufferings upon itself and give you a clean bill of health.

The idea that man can be immunised against disease by the use of serums and vaccines grants him indulgences to do as he pleases. "Your child's life of the rabbits," ask the high priests of medicine, and the ignorant mob answers back, "Sacrifice the rabbit."

(179-5) I do not believe that any man has the power or authority to absolve the sins of another. I care not whether he tries it in the confessional or in the treatment room. The efforts to treat away the effects of contact with fire while in contact with the fire. It amounts to an effort to erase effects while cause is operative.

(179-6) That you have what passes for good health now, is no proof that your mode of living is correct. It requires time for even the worst mode of living imaginable to enervate and weaken the body sufficiently to produce recognizable disease. Disease does not develop suddenly. Back of every physical sign there are months and years of the gradual accumulation of the effects of your constant, habitual transgressions of the laws of life.

(179-7) It will not learn self-control; it will not strengthen its character; it will not heed the simple laws of life, so long as it has this faith in the powers of remedies and immunisers.

180³²⁰

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(180-1)³²¹ July 27, 1954

To PB From Romaine³²²

Subject: 3rd Ave. "Pick-up:"

³²⁰ The original editor inserted "S" in the top right corner of the page by hand.

³²¹ The para on this page is unnumbered.

³²² Referring to "Lorraine Stevens," aka "Romaine Stevens."

We wanted some symbol or amulet or charm to travel with us to Calif. and to express the feeling of the "Hotei-Special!" the car that Ellma selected to buy for her trip to the Coast this year – it is such a joyful little car – and the colour so cheerful (Chinese Red) and the feeling about it so full of fun, that she thought if calling it HOTEL and I added the SPECIAL – the next step was to carry with us a good luck piece from you – ef wanted to have something in the car that you either gave us or had blessed for us – to ride with us – she was too shy to write and ask you send her something – so I went walking along 3rd nosing thru windows casually, yesterday – I saw two clasps with the Happy Buddha's form upon it – (his common name) and the warm rich yellow tone surrounding these two separate clasps attracted me very much – particularly as they had etched or carved upon it, his figure – but the place was locked up – so I returned twice to see if it was open – it was not. So I simply went into another broken down place a few blocks away just to look, to see if I could find another set or piece in case that place was closed for the summer – whilst poking thru a trinket tray, I came upon the enclosed piece – it took me by surprise for several reasons³²³

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(181-1)³²⁴ continued from page 179) We must teach the race that every act administers its own consequence, and that no treatment ever devised, or that ever can be devised, will or can prevent or mitigate the consequence.

(181-2) Drugless methods, although usually not so harmful as drugs, also produce much harm by giving so called "relief" and they also obscure the condition of the patient. Any method of relief that does not correct cause is evil. The late Dr Henry Lindlahr used to say: "Suppressed pains are deferred pains." He had reference only to pain suppressed by drugs. The doctor had the unhappy faculty of being able to state a principle in simple, terse, language, and then applying it to a very limited extent. It may be urged that by the constant application of measures for "relief" pain can be kept suppressed until Nature has time to effect a cure, after which no pains return when measures for relief are abandoned. Can it be true? In a narrow sense it is true, but in a large sense it is false. What actually happens under such conditions is the prolongation of the period of disease, if the patient is not killed outright, and the sufferings are prolonged. Recovery is not only delayed, it is not so complete, the patient is greatly weakened and his ultimate restoration to normal health is long drawn out. He is usually left with some chronic effect.

³²³ This para is continued in para 156-1.

³²⁴ The paras on this page are numbered 138 through 141; they are not consecutive with the previous page, but follow the paras on page 179.

(181-3) He may attempt to "taper off" on his stimulant habit. He gradually reduces the amount of the drug taken. This does not decrease the suffering he will have to undergo in the over-coming of his habit – it prolongs it. Instead of suffering for a week, he suffers for a month or longer and then probably fails in his effort to free himself from the grip of the poison.

(181-4) If the large, heroic doses of poisons of Allopathy have any reason or truth on their side, then the highly attenuated and diluted doses of Homeopathy are worse than a fraud and delusion. If Homeopathy succeeds as well or better than Allopathy, this success would prove that the damaging and dangerous poisons of Allopathy are unnecessary and should be abandoned. If the theory of health, disease and cure we are advocating in these pages is correct, there is no value in either of these systems. If we are correct Homeopathy should be the most successful system because it is the least harmful. It does not cure more, it only kills less.

(181-5) By far a larger number of people have always recovered from disease than died. It does not matter with what they were treated, or that they were not treated at all, most cases of disease recover; even where the treatment was of a most crucifying kind.

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(182-1)³²⁵ joined with the stimulus of opposition to him, roused some of their own {absent} forces into fresh activity and shocked them into the striving for a worthwhile new order. As the war proceeded they came to see that they must change their approach to many other problems too. They became conscious of other sins of omission – such as the economic and social. They began to think and talk of a better world which must be built after the war. Their triumph will consist not only in this but also in preserving the ethical values which the Germans lost.

If war came as the karma of Europe, its bloodshed suffering and destruction brought some mental illumination to those who, like the English, responded to it rightly. Through such tribulations properly endured the character of mankind begins to be purged and merely selfish motives to desert them. The new ideals which have passed through such pains of travail are themselves the heralds of a brighter, happier and wiser new age of world history that will manifest itself in the not-too-distant future.

What is England's worldly future? She will be driven by economic pressures, political events, the disintegration of the colonial empire and fundamental differences from Russia, to a federal union with U.S.A. under the American flag. That implies the British monarchy will disappear and the American Constitution will replace it. In this union the two countries will be partners but England will be the lesser partner. Such an

³²⁵ The para on this page is unnumbered; it is not consecutive with the previous page, but follows para 168-1.

Anglo-American federation need not destroy an Englishman's patriotism, but only broaden it to include English-speaking peoples. We do not mention this here as a point for advocacy but as a prediction for remembrance. For both the British and the American peoples will be forced to execute fate's decree in this way.

What is England's spiritual future? Frankly, the inspiration and unselfishness generated during these critical war years have largely ebbed away, leaving frustration and apathy behind. Nevertheless some residue remains, some definite mark on the

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(183-1)³²⁶ Either fruit or vegetable salad will combine well with non-sturdy food, including all protein foods. Fruit salads should be combined with protein meal but never with starch meal. Acid fruits may be taken with milk. {Hunger} makes the best source to spread over a meal. Use it, but no other

Once your meal is swallowed, let it digest. Don't worry if occasionally you eat a wrong combination.

While one is eating, large quantities of digestive juices are being poured into the stomach. If drink – water and beverages – is taken these are diluted. But more, water passes out of the stomach in ten to fifteen and carried the digestive juices along with it. The food is deprived of these juices and digestion is greatly retarded. Fermentation follows.

Sunshine, oxygen, rest, work, play exercise, mental states, sex habits, damaged organs, influence the nutritive process.

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(continued from the previous page) Because of the rapidity with which fruits leave the stomach and the readiness with which they decompose after they have been woken up, fruit is best eaten alone. A fruit meal is ideal.

Under all conditions and circumstances fruits should be taken alone and not eaten at the same meal with other foods. Fruits digest in the intestine, not in the mouth and stomach, and should not be held up in the stomach to await the digestion of other foods before being passed on to their own digestive fields.

Shelton: Rules For Eating

185

RULES FOR EATING

Shelton

³²⁶ The para on this page is unnumbered and entirely handwritten by Evangeline Glass.

(185-1)³²⁷ Eat only when hungry – watch between appetite (which is false hunger) and Hunger.

(185-2) Never Eat when in Pain, Mental Discomfort or when Feverish.

(185-3) Never eat during or immediately before or after work or heavy mental and physical effort.

(185-4) The morning meal is best omitted altogether. The noon meal should be very light. The evening meal should be the heaviest and eaten only after a rest from day's work.

(185-5) Do not eat between meals. Give the digestive organs time to rest.

(185-6) Do not Drink with the meals: It should be taken either 20 minutes before or 3 to 4 hours afterwards. Water mixes with the digestive juices and leaves the stomach within 10 minutes, carrying with it the diluted and consequently weakened juices along with it, thereby interfering seriously with digestion.

Cold or Hot drinks should not be taken as the stomach is shocked, chilled, weakened and enervated by them.

186
RULES FOR EATING
Shelton

(186-1)³²⁸ Thoroughly Masticate and Insalivate All Food: Much energy is saved in the digestive process.

(186-2) Never eat Carbohydrate Foods and Acid Foods at The Same Meal: This gives rise to fermentation. Do not eat bread cereals, potatoes, with oranges grapefruit, peaches.

(186-3) Never Eat a Concentrated Protein and a Concentrated Carbohydrate at The Same Meal. Don't eat eggs or cheese with breads cereals, potatoes or cakes.

(186-4) Never Eat Two Concentrated Protein Foods at One Meal! Never eat milk eggs, or cheese at the same meal.

³²⁷ The paras on this page are handwritten by Evangeline Glass and are numbered 1-6; they are not consecutive with the previous page.

³²⁸ The paras on this page are handwritten by Evangeline Glass and numbered 7-14, making them consecutive with the previous page.

(186-5) Masticate Soups.

(186-6) Never take Starch and Sugar at One Meal

(186-7) The Bulk of Each Meal Should Consist of Fresh Fruits or Fresh Green Vegetables. (Uncooked)

(186-8) The main meal should consist of: Large raw salad, one or two non-starchy veg. and then protein or starch food to accompany the meal.

Shelton: Secrets of Abounding Energy

187

SECRETS OF ABOUNDING ENERGY

Shelton

(187-1)³²⁹ Do not over eat. To digest three meals it takes as much energy as to work 8 hours. This is a dissipation of vital energy.

(187-2) Do not indulge in sexual excesses.

(187-3) Do not overwork.

(187-4) Do not over-bathe. Do not take a hot or cold bath, as energy is used up in resisting both extremes of temperature. Take your bath quickly and do not soak as this also uses up energy, and you will feel weak afterwards.

(187-5) Do {illegible} sun-bathe. Start with 5 minutes, and never stay in the sun for over one hour.

(187-6) Do not over-do pleasure, such as sports, hobbies, etc. They can exhaust you.

(187-7) Do not over step your physical limitations in any work or sport you undertake.

(187-8) Emotions are physical actions. Avoid intense emotions, destructive emotion, which drain and waste life's energies. Cultivate poise. If you don't have poise you will be poisoned. The basis of good-health is poise. Cultivate it intentionally. St. Paul said: "Think o these things." Use constructive meditation and positive thinking.

(187-9) All drugs and stimulants like ice cream, pop. cocoa, coffee, tobacco, salt and condiments must be banned.

³²⁹ The paras on this page are numbered 1-25; they are not consecutive with the previous page.

- (187-10) Prolonged hot or cold weather drains one's energies.
- (187-11) Activity, excitement, destroy, and exhaust energies.
- (187-12) Rest and sleep are the chief recuperative agents. They close up the nerve leaks.
- (187-13) Eat natural foods.
- (187-14) Foods must be assimilated before you receive any benefit from them.
- (187-15) You must have exercise, fresh air, sunshine, and mental poise. From these health and energy are synthesized.
- (187-16) Health, and Holy come from the saxon word "whole." Health is the basis of a sound mind and body, mental efficiency and alertness.
- (187-17) Dr Robert Anderson of New York City is a Shelton exponent.
- (187-18) Soya sprouts are full of pure protein.
- (187-19) To stop smoking fast for three days or drink orange juice for five days.
- (187-20) Vegetables, plus fruits and nuts form the ideal diet.
- (187-21) I do not recommend the grape diet. It gives little results.
- (187-22) You must remove the causes first if you desire health.
- (187-23) Excessive talk will enervate.
- (187-24) Watermelon should be eaten alone, and thus will not produce gas.
- (187-25) You do not get good cumulative results from short fasts. One day a week fast has no cumulative effects.

(188-1)³³⁰ You do not get good cumulative results from short fasts. One day a week fast has no cumulative effects.

(188-2) Organic fertilizers are not enough by themselves, they must first be combined with mineralisation of the soil.

(188-3) I do not employ enemas on a fast.

(188-4) Causes of gas: eating beyond the capacity to digest, and eating the wrong combinations.

(188-5) Today I had only grapes, and spent the time reading.

(188-6) Brewer's yeast has no value and is harmful.

(188-7) Uncooked food is the preferred way of eating.

(188-8) The only skin food is blood.

(188-9) I cured a cataract by an 18 day fast.

Uncategorised

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UNCATEGORISED

(189-1)³³¹ Although it is not possible, with the faulty human material at our disposal, to make an earthly millennium, a terrestrial utopia, although political economic perfectionism is a mere dream for emotionalist doctrinaires, it is possible to make a [more cooperative world]³³² than the one which exists. This would need all the uncommon sense, all the clear concrete thinking, all the [moral]³³³ goodwill, all the keen wise and [spiritual]³³⁴ leadership, all the imaginative enterprise which our best men can muster. If we cannot succeed in bringing an impossible dream-utopia down to earth, that is no reason why we should not try to bring a little fragment of it down to earth.

It³³⁵ is quite necessary that we should move toward a higher form of civilisation. The war gave the individual and the State and opportunity – often unwelcome – to

³³⁰ The paras on this page are numbered 26-33, making them consecutive with the previous page.

³³¹ The para on this page is unnumbered.

³³² PB himself changed "better world for the masses" to "more cooperative world." By hand.

³³³ PB himself changed "cooperative" to "moral" by hand.

³³⁴ PB himself changed "competent" to "spiritual" by hand.

³³⁵ PB himself inserted "N.P." in the left margin by hand.

indicate where they stood in life's struggle and to demonstrate what goals they really pursued. All, including those who emerged badly shaken and badly battered, are being driven by wide-spread chaos either to develop themselves in new directions and readjust themselves to new evolutionary currents, or through selfishness, blindness, cowardice and inertia to disasters ending in destruction.

W³³⁶e can understand these happenings aright if we understand them in terms of a far wider universal change embracing the whole of human existence [itself.]³³⁷

190³³⁸

UNCATEGORISED

(continued from the previous page) The war marked one stage of a titanic turning-point in the mental [and moral]³³⁹ history of mankind. It was actually an outward sign of an inner conflict between the forces of light and darkness, [which still continues.]³⁴⁰ [Behind the visible crisis, as expressed in tremendous historical events, there is secreted an invisible crisis, which is indeed its activating cause.]³⁴¹ The conflict today is outwardly between political groups and economic systems. But inwardly – and therefore essentially – it is between opposed views of man, of his life and purpose on this earth. It is a conflict between utter materialism [conjoined to harsh idealism]³⁴² on the one side, and partial materialism, conjoined to partial religious faith on the other.

Swami Paramananda: Creative Power of Silence

191

CREATIVE POWER OF SILENCE

Swami Paramananda

(191-1)³⁴³ There are two ways to practice silence. One is through absence of thought. The other through fullness of thought. The second is productive of great strength. When we try to empty the mind, there is danger of falling into a dull negative state, which opens it to many possible weakening influences. This is often the origin of mental depression, melancholia and those forms of insanity which are due to obsession. When on the contrary we are able to fill the mind with one dynamic thought, not only

³³⁶ PB himself inserted "N.P." in the left margin by hand.

³³⁷ PB himself deleted "that will shortly be explained" by hand after "itself."

³³⁸ PB himself inserted "(49)" by hand in the bottom right corner of the page.

³³⁹ PB himself inserted "and moral" by hand.

³⁴⁰ PB himself inserted "which still continues" by hand.

³⁴¹ PB himself moved "Behind the visible crisis, as expressed in tremendous historical events, there is secreted an invisible crisis, which is indeed its activating cause" from the bottom of the page by hand.\.

³⁴² "conjoined to harsh idealism" was typed above the line and inserted with an arrow.

³⁴³ The paras on this page are numbered 1-3 and 1-3; they are not consecutive with the previous page.

does it fortify us against outer and inner dangers, but of itself it will empty the mind of all alien thoughts. Even a weak person by the following of this method will soon develop a certain tranquillity and strength.

(191-2) One overpowered by dullness may appear tranquil; but it is a very different condition from the serene stillness of Sattva, where all the faculties of the mind are wide awake and full of light.

(191-3) The body is silent when it is free from both motion and tension. It must be wholly relaxed, yet firm and quiet. This is gained by the practice of posture, which is one of the most essential exercises in developing the power of meditation. Posture teaches us not only to hold the body still in some fixed position at special times, but all times one should avoid every superfluous motion and maintain equilibrium. Nothing helps more to conserve our physical energies than this form of silence. It also has great healing power.

Ida C. Bailey Allen: Vital Vegetables

VITAL VEGETABLES
Ida C. Baily Allen

(191-4) Carrots are credited with the clearness of complexion valued by French women. For this purpose they should be eaten raw; nightly indulgence in a tender uncooked carrot is the secret of bright eyes clear skin, and glossy hair.

(191-5) Carrots are fed liberally to farm animals where general good condition and sleek coats are much desired. The carrot contains no starch, sometimes difficult of digestion, and no vegetable save the onion has such blood purifying qualities. It ranks next to spinach in iron content. Sufficient pectic acid to help dissolve and digest other foods. They are an excellent nervine, also a gentle laxative which proves that there is something in the assertion that carrots "ameliorate harshness of character and reduce nervous irritability." Poultices of grated, raw carrot, in England, are considered stimulating and refreshing applications.

(191-6) The analysis of the carrot as follows: Water..88.2

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VITAL VEGETABLES
Ida C. Baily Allen

193
VITAL VEGETABLES

(continued from the previous page) per cent. Protein 1.1%..Fat...4%Carbohydrates..9.3% Ash..1.0%..Vitamines..A,B,&C.

(193-1)³⁴⁵ Celery belongs to the great group of protectives or growth producing foods. It is classed among the leafy vegetables and it should be used in abundance, especially for children. It cellulose, or bulk, is an asset, it stimulates the action of the intestines, and is a cleanser. As a tonic, celery is given to "sooth" the nerves, which it does by direct stimulation of the depressed nerve centres. A few drops of simple fluid extract of celery has nerve tonic value, so when we use a pure celery extract in cookery we add a nerve tonic to our food. Celery acts freely on the kidneys and is often prescribed for neuralgia, both in food and medicine. Its minerals make a valuable blood-builder; it should be used freely in cases of malnutrition.

(193-2) Chestnut: The chestnut differs from all other nuts, save the acorn, in its farinaceous composition, and because of this peculiar make-up is a favourite foreign substitute for starchy vegetables. In Corea the Chestnut is a commonly used as rice or Irish potatoes in other countries, and in many European districts it takes the place of cereals as well, and is used in many ways. When dried it is shelled and ground into flour or meal, then made into bread or cakes. In the mountains of Italy the meal is mixed with water and baked on hot stones. It is called "Necci." The flour is made into porridge of "Polenta

(193-3) The analysis of the chestnut is as follows: Water...45%....Protein..6.2%....Fat 5.4%...Carbohydrates...42.1%. Ash...1.3% Vitamines..B.

(193-4) Parsley: Parsley's value is unsuspected by those who use it for garnishing, in soups, or sprinkled over various veg. dishes. It has a strong tonic property comparable with those of quinine, and the juice of its leaves has been sometimes substituted for it in cases of fever.

(194-1)³⁴⁶ Watercress: Watercress is the true nasturtium and near kin to the horse-radish. It contains much sulphur and is considered one of the most valuable salad plants because of the remarkable quantity of mineral matter. Cress is a native of Crete.

³⁴⁵ The paras on this page are numbered 4-6 and 6, making them consecutive with the previous page.

³⁴⁶ The paras on this page are numbered 7-12, making them consecutive with the previous page.

(194-2) Endive: IT is always a favourite because of its beauty of leaf form, being broad, smooth, and deeply serrated. The Romans ate it with vinegar and honey to correct the bitter flavour.

(194-3) LETTUCE: It varies in form as cabbage or head lettuce, the loose-leaved and the upright or cos-lettuce types. Romaine lettuce is the richest in vitamins of the common salad plants. It is supposed to have been grown in India or Central Asia, first of all, and has always had a reputation for soporific virtues. Galen, the great physician, said he had not been able to find a better remedy "for wakefulness."

(194-4) Sweet Peppers: They contain vitamin A, are valuable eliminators, and because of their capsicum, they stimulate the digestive juices.

(194-5) Tomato: For years the tomato was known as the "love apple," and was cultivated for ornamental purposes. It belongs to the same great order – the nightshade family – of which the Irish potato is a member. Finally the Italians on the shores of the Mediterranean discovered that the tomato was not poisonous. It is a tonic because of its cleansing acids, a laxative because of its bulk, and a builder because of its minerals.

(195-6) BAILEY ALLEN: A "ravigote" was the inevitable accompaniment of the salad in the Eighteenth Century, and has recently been revived. It consists of finely minced chives, chervil, tarragon, and burnet leaves, piled separately on each serving of lettuce. The name "ravigote" is significant, as it means "to pick me up" or strengthen. There is no better natural tonic than these fresh herbs.

(195-7) To prepare Bean Sprouts: Soak a pint of mung beans twenty-four hours. Drain in a colander and allow them to sprout, rinsing each morning with cold water. It will take about forty-eight hours. They are extremely rich in vitamins.

A. E. Hopkins: Exercises for Sagging and Protruding Abdomen (Health Culture Magazine)

195

EXERCISES FOR SAGGING AND PROTRUDING ABDOMEN

A.E. Hopkins

(195-1)³⁴⁷ Lie flat on a hard surface, such as the carpeted floor, with the legs straight and the feet together. At this stage it will be found usually that the buttocks and the shoulder blades only are touching the surface, leaving a curved hollow in the small of the back. To overcome this, draw up the legs, keeping the soles of the feet on the

³⁴⁷ The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

ground, until the whole back is in contact with the surface. Now, stretch the legs slowly outwards again endeavouring to maintain the spinal stretch of the back wholly on the floor. Repeat a few times. If persisted with, it will not be long before the straightening of the back can be performed without effort, and finally, without drawing up the knees. When this stage is reached, make a conscious effort to sink the body, in its flat condition, as low as possible, as though it were going through the floor. Remain relaxed while doing this. (the first part of this exercise is similar to Dorr)

(195-2) Lie flat on the back, spine touching the ground, hands by the sides, and legs straight out with the feet touching, in a relaxed, easy condition.

Breathe in slowly until the chest feels comfortably full. Pause a moment and then breathe out just as slowly, and, as the breath is released, draw in the abdomen until, when the breath is finally expelled, a cavity is formed allowing the body to retake its normal shape.

Repeat this exercise every morning, in or out of bed, but if in bed, keep the head low. The bed should be hard, preferably; the floor is best, however. As the exercise becomes easier, its performance should become slower, and slower, reducing the repetitions so that no more time is taken in its performance. When one becomes expert at it, one very slow movement, consisting of inhalation, pause, exhalation with retraction of the abdomen, pause and relax, be sufficient. This exercise is a most valuable one for maintaining internal health as well as for correcting postural faults.

R.F. Ledger: Correct Walking

(195-3) Many of us do not know just how to walk correctly and our feet bother us. You should place the back part of your heel firmly on ground so that body weight is evenly distributed on the great heel bone. There is a fleshy pad on that part of your foot to take the shock of the step. As you press forward, the weight of your body should be shifted along the outer part of your foot where the bones are strongest and can do the job. The next point of strain is on the ball, and your body weight should be evenly transmitted across this firmly padded part. Examine your shoes and not whether the inside of the heel cup of your shoe juts out over the place where it joins the sole. If so, you are walking incorrectly. Practise walking in your bare feet at home. Place your feet with some sort of straight line between them, make sure your toes are pointing straight ahead, and keep them that way. Then walk with ease, placing the weight of your body upon the parts of your feet built for that purpose – the back of the heel, the outer border of your foot, and evenly across the ball. That's the way to walk into good health.

India

196³⁴⁸

³⁴⁸ "-6-" appears in the top right corner in the original.

(196-1)³⁴⁹ I have no desire to interfere with other peoples' lives. It would not be useful to detain you if it is your destiny to go to India. However, it should be remembered that wherever you go, your ego and lower nature will accompany you. The struggle with these two will continue, even though you stay in the holiest ashram. There is no easy way out.

It is also a sad fact that the greatest Indian yogis accessible to persons seeking personal instruction have recently passed on. I enclose the names and addresses of a few ashrams which are open to the visits of westerners. You need only mention my name and this letter. No other introduction is needed. If you can find peace nowhere else, and if you are certain that your efforts to prepare your character were made in the right way and for sufficient time, then you may be more justified in seeking for this peace in India.

(196-2) It is not essential for you to go to India, nor to search for a teacher at this time. Both problem and solution lie within yourself, and the former will continue wherever you go, as long as you allow yourself to be ruled by your ego. The solution lies in learning how to free yourself and in attaining self-mastery.

Since you feel it is necessary to go to India to find the peace you are seeking, please remember it is also necessary to be inwardly certain that you have made all possible efforts to remove the inner obstacles to such peace – in the right way and for sufficient time – before being fully justified in undertaking such a venture.

PB Books

(196-3) Perhaps my recently published book entitled "The Spiritual Crisis of Man" will also be interesting or helpful to you.

(196-4) Please read and study carefully pages (or, chapters).... of my recent book, "The Spiritual Crisis of Man," as they are specially pertinent to your needs (or, interests).

(196-5) Your kind appreciation of "The Spiritual Crisis of Man" is gratefully received. Unfortunately, the reviewers have largely ignored this book and it is circulating extremely slowly. It seems a great pity that this message, which is so sorely needed by the world today, should find so small an audience. You would be doing more than you know if you took suitable opportunities to recommend the book to friends who would benefit from reading it. You have my thanks in advance for this service.

³⁴⁹ The paras on this page are numbered 43-48; they are not consecutive with the previous page and have been crossed out by hand.

(196-6) Your interest in these books has deeper meaning than perhaps you realize. Scientific knowledge, which could have carried civilisation to a better outward life, is carrying it instead to destruction. Humanity is being led into a situation where only the knowledge derived from philosophical insight can save it from the lamentable results of its own spiritual ignorance. Some of those who can acquire it now may even have to act later as pioneers in passing it on.

Future and Present

197

FUTURE AND PRESENT

(197-1)³⁵⁰ Without lay stillness; broken only by the ceaseless sound of silence. Within were doubts and questionings; the sense of a mighty promise unfulfilled. Before me passed, in stately pageant, pictures; all forming into one, becoming one, round which my thoughts were twined. And as it grew in splendid power I veiled my eyes and bowed my head, striving, while loving it, to shut it out. At last, still seeing it, I seemed to speak:

"Oh Lord Maitreya! A year ago when offering Thee my past I promised that my future should be Thine. This year, which was the future now, oh Lord? The years to come... I am afraid... "My forehead touched the earth."

Within, without, from both yet seeming neither, came the words:

"Oh, foolish one, knowest thou not that the future is the present? Give me thy thoughts and feelings; let thy desires be even as mine would be. Think over every word before thou utterest it; do every [action]³⁵¹ in My Name. Then will thy future, glorious and divine, be wholly mine."

My eyes were raised to darkness, a darkness filled with light. And all around was peace.

Humbly I bowed my head, and answered now as I had answered then; the only answer through the ages:

"Even so, Lord.

M.L.H.

[Copied from Theosophist Magazine 1915]³⁵²

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FUTURE AND PRESENT

³⁵⁰ The para on this page is unnumbered.

³⁵¹ Evangeline Glass inserted "action" by hand.

³⁵² Evangeline Glass inserted "Copied from Theosophist Magazine 1915 Edition" at bottom of the page by hand.

³⁵³ Void page

PB's talk with Eva during walk in hills of Hollywood - Thursday July 15th 1954

199

PB'S TALK WITH EVA DURING WALK IN HILLS OF HOLLYWOOD -
THURSDAY JULY 15TH 1954

(199-1)³⁵⁴ "You should not be sad for what you can't have in the future but very grateful for what you have gained in the past. That is the difference between being an optimist and being a pessimist. No matter what the pessimist gains or achieves he is always depressed by what he could not obtain. On the other hand the optimist is always powerfully and actively grateful for what he has achieved no matter how little and faces the future with confidence and faith. The future is bright before you. Even though you cannot see a clear cut path have faith that each step towards the goal will be revealed to you and taken by you. When you came to me you wanted to find the way back to your illumination. I've shown you the way, and helped you inwardly and outwardly. Now the time has come for us to once more go our separate ways alone, meeting often and always together inwardly. You must now stand on your own and find me within. That is the only true union. I am your holy husband. I will help you to get launched on a career but you must be patient. * All these people in these lovely houses are not happy. You must go deep within to find any real and lasting happiness. It can never be found in outer things. Penetrate deep within and find the joy and liberation there. There are 2 parts to the ego - We must first deal with the lower or negative side - conquer it and then we are ready to give up the whole of it.

A Pilgrim: Splendour in the Night

(199-2) One great change of my point of view came from the development of a strange sense which gripped me at the crucial moment when I faced the inner test. Before that time, I had gone contentedly on my way, believing in a world of separate entities, as divorced from one another as islands in the sea. Then suddenly, I saw with the amazement and startling clarity that I was "the only pin point of life in the entire universe." (I realised later that this was my first sense of your "I" and mind: one common life: the universal "I") When O felt that I was ending a great human relationship; when I felt that I had left those dear to me, "quenching them one by one, forcing them into oblivion," It was the sense of their inherent isolation that was passing from me.

The eight years following have brought me an expanding sense of that pin point which was "I." There is a growing conviction within me that all life is fundamentally one. Instead of many distinct entities, everything now forms a composite whole.

³⁵⁴ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page. There is an unnumbered para at the top of the page, handwritten by Evangeline Glass.

(199-3) There was a growing conviction within me that They (whoever or whatever "They" may be!) expected me to cast away everything, come empty handed and stand alone. I sensed vaguely that this was the road to greatness.

(199-4) The other path led upward. And there was no one there. Nothing there! It was bitter coldness. It was absolute aloofness. It was nothingness. That nothingness was God. I was expected to drop my dear world into space, let go of everything that I have ever known, and to ascend that mountain of frigid silence where no human voice could ever reach me. I cannot picture the aloneness that I faced. I quailed before it.

(199-5) I would not solicit anybody or anything. I got that far towards standing alone. But that was as far as I got. Just the negative, the refusal to ask for help, to take help had it been offered. I did nothing affirmative but suffer.

(199-6) I looked upon God's spirit before, but it has been tempered to me. There has never been more than I could bear, and always His love was about me. This is as if I were bidden to look upon God's naked face, and it was not tempered and there was no love. There was Nothing!

200

SPLENDOUR IN THE NIGHT

A Pilgrim

(200-1)³⁵⁵ Lately, I have not tried to reach God. For me, He is just not there.

(200-2) This is well, for all initiative, even the slightest inner gesture, is absolutely paralysed. I have never been without initiative before. I do not know this strange self. I am very wretched.

(200-3) I feel now, however, that I am not expected to act. That I am in the midst of forces, dim vague, of which I know nothing.

(200-4) As I am being sucked deeper into this morass, all things personal mean less and less. I have been in the dark five weeks now. It seems an eternity.

(200-5) And yet, so stupendous are these waves of nothingness, that I am beginning to feel that I can only suffer and wait. I am in the hands of Great Powers.

(200-6) Your suggestion that I conquer it was impossible to me. Part of my suffering came from the fact that my will power seemed gone, my volition paralysed. Nor could

³⁵⁵ The paras on this page are numbered 6-18, making them consecutive with the previous page.

I think! I was reduced to a state of passive suffering with no power to rise above it. It was as if the solid ground of the life that I have known had given way, and I found myself in a bottomless abyss.

(200-7) There were two books to which I clung. In the old days they had brought me illumination and comfort. I even had a feeling that the author had passed through that which I was experiencing, for in her books lay the understanding I had not found elsewhere. In them, too, was an exposition of God, the only satisfying one that I have ever found. They were God-books somehow. The hours I had spent with them represented my desire to find God.

At this time I could not read them understandingly or with concentration. But I could carry them about with me. They had, I felt, given me light in days past. They therefore contained all the promise, somehow, of things to come. I clung to them.

Then came the night when I felt that these, too, were demanded of me. I recognised them, that these books represented a desire still remaining. Contain words of Him, they seemed to symbolize my desire for Him. And I went and laid my two books on the floor as if it had been an altar.

I found later that this experience does not symbolize the slaying of desire, as such. For desire is the great force of the universe, and cannot be slain. But it does mark the passing of the individual's desire for himself. After this when desire again stirred me, I felt its wings reach out more and more, in mother-like gesture, to encompass the Whole.

(200-8) The physical death is not the only death. Can it be that physical death is merely the symbol of this deeper renunciation? The next day I felt strange glimmerings of light, faint and far away. And early the following morning, January 4, 1924, the Light came to me - shatteringly. The old consciousness had died and a new consciousness had arisen. A swift change. I renounced everything. I was reborn!

(200-9) Giving oneself up when called upon to do so, is the condition required for the coming of the Light. One's little self candle must be extinguished before the rising of the sun. When at the call, the soul gives itself up, the work of annihilation goes on until it ceases to exist as a separate soul. Then that transpires which the pilgrims of all times and all nations have tried to express.

(200-9) Jesus came to make this visible. He also made visible that the price of light is the way of the cross. After the first radiance floods our understanding, we resume our normal living. For we must carry out to the letter out span of life on this plane. Here, the old laws of pleasure and pain, strength and weakness, joy and sorrow still hold. Here, the downward pull of the aeons of savagery from which we are just emerging. Here, the dragging weight of contemporary life that has not caught the gleam.

(200-10) And I say to you that the new consciousness does not evade the drought because it feels the abundance. On the contrary, your awareness has grown until it includes all parts that make the whole, all figures on the dial. But the darker parts no longer crush. You dimply understand. The light within goes forth to penetrate the night, and victory is your name. You ride the storm on the wings of hope, and faith grows into sight.

(200-11) Will you bear with me a little longer while I resume my narrative in the first person? I realize that the only significance that can be attached to a personal record lies in the assumption that the man or woman writing, is merely the symbol for all personality. The individual is of value mainly because he is part of the mighty whole, and anything true of one is therefore true of all. We sprang from one conception, we move toward one goal: the only things that differ are the crafts which bear us onward, and our manner of handling the sails. I am publishing these records because I am perfectly sure that everyone will, when his time is ripe, have the same experience that came to me.

(200-12) But if birth suggests the infant, it implies also a sense of growth.

(200-13) During that period of darkness, I lost all power of initiative. I could bring myself to do nothing. No action sprang from within.

Henry A. Bowman: Marriage for Moderns

201³⁵⁶

MARRIAGE FOR MODERNS

Henry A. Bowman

Criteria of Mature and Symptoms of Immature Behaviour

202³⁵⁷

MARRIAGE FOR MODERNS

Henry A. Bowman

Criteria of Mature and Symptoms of Immature Behaviour

Uncategorised

203

UNCATEGORISED

(203-1)³⁵⁸ Every weekend is another milestone on the journey to eternity. And as each one comes and goes, flashing past like meteors, I wonder what I have to show for them?

³⁵⁶ This page is a duplicate of page 63.

³⁵⁷ Blank page

³⁵⁸ The para on this page is unnumbered.

The weeks hurry pell mell on each other, each crowding the earlier one into oblivion, crushing its memories into the dream-like past. And yet every new day offers a clean fresh page on which we may write what we will. That page, so unsullied and pure at 7 a.m., is scarred with the blots and stains of our emotions before the evening hues colour the sky.

204³⁵⁹

UNCATEGORISED

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UNCATEGORISED

(205-1)³⁶⁰ Life's turbulent waves whip up a frenzied pattern on the surface of our lives, but 'tis the deeper undertows that determine our course.

206³⁶¹

UNCATEGORISED

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UNCATEGORISED

(207-1)³⁶² From both though I have been exposed to valuable lesson, and have tried to absorb them. It all centres around the darned ego – what a cunning, vain thing it is! It is so difficult to try to rise above it. It seems practically impossible to do so intellectually; one can only throw oneself on the mercy of the Higher Self, and ask to do its will. Thus, one receives balm and succour, but still one does not know what is going on! It is like "by-passing" the ego, so to speak.

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UNCATEGORISED

J.G. Bennett: The Long Pilgrimage

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THE LONG PILGRIMAGE

J.G. Bennett

³⁵⁹ Blank Page

³⁶⁰ The para on this page is unnumbered.

³⁶¹ Blank Page

³⁶² The para on this page is unnumbered.

³⁶³ Void page

(209-1)³⁶⁴ On the way to the Absolute there are stages of relative perfection, each accompanied by its own mode of God-Realisation. As each is attained, it is to be rejected as soon as it becomes apparent that any separation still remains.

(209-2) "A man like Vivekananda was chosen by God to help the world. That was his Dharma which he had to fulfil. Like Shankara he died young; but he had fulfilled his Dharma. I have no such task in the world; therefore I was free to go my own way."

(209-3) He should go to London where he would find the spiritual teaching that corresponded to his own nature.

(209-4) A fixed routine of daily life, with fixed items of duties, is required.

(209-5) Now your body is covered with this cloth. If the cloth is removed, I can see your body. In the same way we are covered by consciousness. God is beyond consciousness. Forget this consciousness a minute, you will see God. In a flash!

(209-6) "But we have been told that no discipline is necessary; that all will come by itself from practice of the spiritual exercises?" There is some misunderstanding here. Everyone knows that without discipline the spiritual life is impossible.

(209-7) I could hope to come quickly to the knowledge of God if only I were to arrange my life better and devote more time to meditation. Whatever had been undertaken must be carried through, but if I would, from that time on, set myself to avoid commitments that would take time from meditation, I would soon find myself in any entirely different situation.

(209-8) You should be free. But you have accepted these obligations. They must be fulfilled without commission or omission. It is the same with marriage. You are married and have children. You must perform your duties as a married man. But these should be performed in such a way as not to hinder your search for God. Little by little, you will be able to diminish them. First professional duties are to be reduced to what is necessary, then family duties.

(209-9) I referred to the joyful state that one reaches when thoughts and feelings are quiet and the inward vision begins to open. He said: "That joyful feeling is an obstacle. There must be neither joy nor suffering in meditation, only an intense desire to see God."

(209-10) At the same time, you must understand that all this does not lead to God. It is the condition for being able to search for God: but that search is a different matter.

³⁶⁴ The paras on this page are numbered 1-11; they are not consecutive with the previous page.

Shankara said that Brahman alone is real, but he did not say that man has no duties in this world. On the contrary, he devoted his life to making clear what were the duties of people of his time. He lived no more than a thousand years ago, and now the situation is changed. Nothing remains the same in this world, and so there can be no permanent rules, which fix the duties once and for all.

(209-11) But this must not prevent you from devoting the necessary time for meditation. You must not allow the relative to overcome the absolute in you.

210³⁶⁵
THE LONG PILGRIMAGE
J.G. Bennett

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THE LONG PILGRIMAGE
J.G. Bennett

(211-1)³⁶⁶ He made me see the conflict between monists and dualists is not one of substance but of emphasis. In the presence of the infinite, the finite does not count.

(211-2) The beauty of the Shivapuri Baba's exposition is that the philosophical and the practical problems are not separated. The aim is to know God – that is Infinity. But, in order to know, one must be able to know. To be able, means to be strong, and without discipline strength cannot be achieved.

(211-3) This explanation is magnificent in its combination of uncompromising devotion to the Infinity of God and common sense acceptance of experience as we find it.

(211-4) If you will set yourself free from so many duties, and give yourself more time for meditation, you will come to it quickly: perhaps within two years.

(211-5) "Would you say that worship in the form of the Christian sacraments is an obstacle to the Realisation you promise me?" No. It is right for you. You must use all means you can. Make much use of the Rosary. It will help you when your mind cannot {sound} the strain of the pure meditation without form.

(211-6) "I still cannot realize imagine that such a realisation is the end of the journey. There must still be work to be done." In one sense it is the end of the journey. In

³⁶⁵ Blank Page

³⁶⁶ The paras on this page are numbered 12-23, making them consecutive with the previous page.

another sense it is not so. You see that I live here and perform my duties. My speaking with you now is a duty which I must perform.

(211-7) We are always obstructed by consciousness. When we raise our knowledge, our thought beyond this consciousness, we see God at once. Forgetfulness of this consciousness for a single moment, you will see God. "But for the performance of duty, this consciousness is needed?" Yes, that is needed. For meditation, consciousness is not needed.

(211-8) In the beginning a guide is most essential. It will be very good...for a developed intelligence, it is not so much. For others it is essential.

(211-9) These religions came into being after mankind had vastly deteriorated, in order to provide some palliatives. But the final and only cure for all ills is Right Life alone.

(211-10) Advaita philosophy does not attach importance to life and rushes headlong to God-concentration, while Dvaita gives much importance to living this Svadharma and overlooks God. Both these attitudes are defective when taken singly. Both together constitute the truth.

(211-11) We cannot fulfil our Dharma, either towards our own bodies or towards the family and society to which we belong, unless we have a means, artha. This word is commonly translated as wealth and it can be given a materialistic interpretation. But its true significance lies in the need for means of action. Through the possession of artha we can do what is required of us. Therefore, the acquisition of wealth is a part of our duty. Evidently this does not apply to the Sannyasin who has abandoned all possessions.

(211-12) The bliss you experience in your moments of God-worship

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(continued from the previous page) should not be cared for. If you know this bliss, you meditate on the {illegible}! Therefore ignore this bliss and think only of your God.

(213-1)³⁶⁸ Other {illegible} yes --Karma, Jnana or Bhakti {illegible} a – or other practises of penance do not lead {to} realize {illegible} of {illegible}. They only help to forget {illegible} of life {and} bring happiness to the mind.

All that comes from the {illegible} of Yoga is enjoyment, not realisation.

(213-2) There is a {sharp} and material distinction between the stage of getting beyond consciousness and the stage of senseless stupor, which in other words is called nirvikalpa Samadhi. This is a state of happiness – a mind of enjoyment. It creates a vacuum in the Mind which comes forgetful of the worry of the world. It gives a mental bliss, but no knowledge nor any wisdom. It merely negates the world and with it the 'I' – the Knower – who will realise the Truth.

(213-3) In direct Meditation, when the knower goes beyond consciousness he is conscious of the external world but not of the internal world nor of the positive journey {illegible} constantly making towards the {illegible}, but he must {illegible} conscious of himself, for the soul and its relation with God. By this he goes beyond Maya, and goes straight to God. Nirvikalpa Samadhi takes one {to} the {illegible} line of Maya but not beyond.

(213-4) Some people by chance are easily disturbed by such unfavourable happenings inside the {in} the external world; that is, in life. To such weak people, this adjustment to the external world is of utmost significance and therefore compulsory. But there are exceptional cases everywhere. There are strong souls, like Buddha, Ramakrishna, Ramana Maharshi, who can ignore this disturbance, and at the same time maintain keeping their full attention upon God. They are strong enough to resist pain or temptation in the external and worries in the internal world. To such people this work of perfecting Knowledge and Intellect is not of such importance and can be made optional and not compulsory. But, as a rule, both are to be prescribed, that is, God plus life-adjustment.

(213-5) It is an obligation for man to study the peculiarities of his own body so as to know exactly how it should be treated. The body is the source of energy for all our activities.

(213-6) The transformation of the mind is thus the central problem for those of us, and they are almost the totality of all human beings on earth, who were not born, like Ramana Maharshi, with a mind strong enough and pure enough to embark without preparation or training upon the spiritual quest.

³⁶⁸ The paras on this page are numbered 24-30, making them consecutive with the previous page.

(213-7) We must try to go beyond the gunas, but for all practical purposes we must have a foothold on one of them. For that, Sattva is to be chosen always. Here too we can come down to Rajas or Tamas according to the demand made to us in relation to time, place and circumstance. We do so for our own advantage for the time being. This we can do for the preservation or protection

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(215-1)³⁷⁰ Stealing is akarma and vikarma also, but when a man steals portion from a miser's hoard, leaving something for him to maintain himself, and distribute the rest among the destitute; in this case he has used discrimination to protect many by robbing one. Like, this, right discrimination is at the root of all this bending. This flexibility in attitude is permissible only to a man of discrimination.

(215-2) Our effort to regain our previous status is quite futile because in this ever-changing world what has happened will never return. Instead, if we are wise, we should try to adjust ourselves to the new status in which we find ourselves. The peace and happiness we get as the result of doing our duties is the Truth. Only if there is illumination on the part of the doer in connection with the law, so that he can recognise how the law permits change, and if his mind is quite prepared to change with the changing circumstances, can the Truth be realised in full. This is what we call Karma kaushala or dexterity in action.

(215-3) The foundation of true morality, as distinct from artificial or imitative morality, is discrimination.

(215-4) For maintaining the Right Life, we can break any rule of morality.

(215-5) He emphasised the impotence of man when he comes to the third and final stage. Until then he has to rely on his intelligence and discrimination to order his life, and upon his faith and thirst for God to sustain him in his meditation. However strong these three may be, they will not take him to the goal. This realisation can be had only by the Grace of God.

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³⁷⁰ The paras on this page are numbered 31-38, making them consecutive with the previous page.

(215-6) This process of Dharana, Dhyana and Samadhi is to be repeated times without number. By thus doing your mind is forcibly made to stay on God and in course of time, say, in months or years your mind must get tamed and become steady.

(215-7) The present day Brahmasutra refutes each of these: (A) By doing something (i.e., by Karma) what one achieves in only bodily welfare. While it professes to lead to the higher attainment, this process of Karma can only bring external happiness or pleasure (Sukha). (B) By behaving in a particular way (i.e., by Bhakti) what one gains is only mental equilibrium (or Santosh). (C) Again by knowing something (i.e., by Jnana Marga) what we gain is only non-attachment and as a result simply peace or Shanti. God-realisation is still far away. Thus, each proved to be insufficient and tending to something else other than God, and so is refuted one by one. These three principles or orders, as aforesaid, should go on side by side.

(215-8) But beware, when we get to improve our capability to remain in this Absolute thought for longer periods, after long practice we may begin to experience a kind of serene happiness or Bliss. That is what we call Nirvikalpa Samadhi and there, we may get entangled. We may think that as our goal, which is erroneous. Because there is an end to this world of blissful experience one {illegible}

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(217-1)³⁷² He recommended the practice of pausing after each inhale and each exhalation about as long as it takes to draw breath (3 to 6 seconds) and said that this greatly benefits the physical health, and that a man who trains himself to breathe that way should normally live to be at least a hundred years old.

(217-2) If we think "I am now able to see" we arouse our Ego-sense Ahamkara. This is like a silt.

(217-3) We remain in vacancy having no picture formed in our mind. Such is the moment when we get the vision of God.

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³⁷² The paras on this page are numbered 39-52, making them consecutive with the previous page.

(217-4) Speaking with people and removing their doubts was his professional duty. By performing it, he could receive gifts, and with them he could take care of himself.

(217-5) Failure to arise at the appointed time is not due to the influence of the gunas. Determination to get up at that time was there, which is beyond the gunas. Only it is because the habit is not yet formed to rise at the appointed time. It will be set right after a few days practice.

(217-6) The question turns upon the role of our power of attention, here called Consciousness. If its only true object is God, why do we have to turn it towards the World? By the continual practice of constant observing this consciousness can be caught hold of.

(217-7) There is no law that does not admit of fluctuation according to time, place and circumstances.

(217-8) For Svadharma one must have a keen intelligence and a strong mind. (Svadharma: Literally, one's own dharma. Used here to mean right living in the sense of the best possible use of our time on earth.)

(217-9) All problems arise because our minds are linked to sentiment. We should link our minds to reason, not sentiment.

(217-10) We have to live in our mind and body so we must obey the law of our body and mind – which are the commandments.

(217-11) A man's life must be lived within a discipline – whatever pleasure he gets, he must get from within that limitation. Without discipline a man, be he a king or a Yogi, is but a human beast.

(217-12) A child must be trained to be first, efficient, second, responsible, and third, aware of questions of why we are living, truth and God.

(217-13) It is possible to find enlightenment in the rest of your lifetime. Never mind yesterday, let yesterday be forgotten. Begin today. Now. That is the only way.

(217-14) Every 100 years some change takes place. Every 1000 years some great change.

(217-15) "How does one prepare for this destruction. Not escape – but prepare?" There is only one way. Begin to do your duty now. And meditate on the meaning of one's life. "Will the disaster break out by accident?" Yes, it will appear like a mistake. What is

man's place in the universe?" In this solar system there is 'human' life only on this earth. But there is something similar on planets in other solar systems. The beings on

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(continued from the previous page) on Jupiter are of a different structure from {illegible} {illegible} soul with "Bodhi" goes right back to the origin which is beyond space. Others to other planets – heavens and hells – or may return to this earth, "purgatory."

(219-1)³⁷⁴ Everything we build must be discharged and rebuilt. This is a periodical process. Every 2300 years the end of an epoch every 6000 years a major disaster to civilisation. Every 12000 years a complete change. We are at the end of a 6000 year cycle. "Will the destruction you {foresee} be {localised}?" No. It will be everywhere. In cities and villages. Something will be left behind to carry on this world with people who have sensed and seen the results of material living.

(219-2) Questions about {illegible} and the Great Life Force. He said that in Hinduism this is called Shakti. "Is Shakti what we achieve by spiritual practice and meditation?" Shakti is our own power. We are its Master.

(219-3) The pleasure it gives, the fine liberated feeling it gives is not the purpose. The purpose is to find the truth. This force, this Shakti which has been awakened in you is to help you to find the Truth. This force is not God. It was created, therefore it is not the Creator. It blocks your development, your possibility of deeper understanding. Suppose you do not achieve this happiness in {illegible}. Will you not be anxious that you have not experienced something?

(219-4) Sannyasins are incomplete revolt. Grihasthas (householders) are in complete slavery. Both are degenerate. Why give up life?

(219-5) One is never drawn towards God by art and music: we are drawn to beauty only. One is never drawn towards God.

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³⁷⁴ The paras on this page are numbered 53-59, making them consecutive with the previous page.

"Art lives up the soul. Is that not towards God?" No. It will only give you the excellent beauty of God – not God Himself.

"Does not beauty draw us up towards God?" But God is still a great distance away. "Would you say then that from the point of view of coming to the knowledge of God, art is no longer valuable for man?" Not only not valuable – harmful also! Mind will not empty of all its contents. Yes, the more beautiful, the further away from God. Ugliness and beauty, both must vanish from the mind. At that time when you see them, you forget God, you forget yourself. Then that beauty alone prevails in you. What is the advantage here? I will tell you. Every trouble of the world is gone. One is very happy here. That is all. The unhappiness of this world is not felt.

(219-6) Her difficulty is to understand the right balance between concern with one's own personal salvation and concern with the suffering and needs of the world. (Reply) Let those needs wait. First go to God. When one sees God, then one can take to these things

(219-7) A big revolution is to come now. This civilisation is spent up. It cannot give happiness to people. It will be removed. "How can we prepare for these changes? Or can we only prepare for the day?" It is beyond our capacity. We can enter into these disciplines – that will help.

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(221-1)³⁷⁶ For the moral discipline, they can read the sixteenth chapter of the Gita.

(221-2) "Some, who have practiced seriously the method of deep meditation for several years, say that they come to a point where a plunge is made into the darkness. The consciousness becomes clear but empty of all forms. In this state, they not only feel bliss, and peace, but also the confidence that God where somewhat present. They want to know if this is the right direction." The final is God-Realisation. This may be on the way, seeing such things. It may be hallucinations, or it may be some truth of their Guru's teaching; but this is not the final. "This experience of bliss and peace and confidence, is not the final end?" No.

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³⁷⁶ The paras on this page are numbered 60-61, making them consecutive with the previous page.

W.L. White: excerpt from Bernard Baruch p. 49

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EXCERPT FROM BERNARD BARUCH
W.L. White

(223-1)³⁷⁸ "There is also his subconscious mind, his brilliant and seemingly effortless hunches – the fact that Muscle Shoals, which might answer America's nitrate problem, came to him one morning in a dream. It has fascinated all who have been close to him. The dazzled Hugh Johnson complained that "Bernie's judgments come forth spontaneously like lightning, with supporting brief of argument." But Mr. Baruch, who follows his own subconscious with that blind faith which the ancient Romans placed in auguries and sheep's entrails, insists that "to have a hunch, you must first have all the facts at your command, and your intelligence must be working at full speed. Then suddenly and without conscious effort you think of a solution which is really based on facts, but isn't achieved by deliberate cerebrations. With it comes an unexampled feeling of well-being."

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EXCERPT FROM BERNARD BARUCH
W.L. White

Indian Directory

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INDIAN DIRECTORY³⁸⁰

(255-1)³⁸¹ Swami RAMDAS, Anandashram P.O., Via Kanhangad Station, South Indian Railway. Malabar District. (only a few hours from Cochin City) He is regarded as a mahatma, has specialised in Mantra Yoga, and is more of a Bhakti devotee than any other kind. Always jolly, loving, dedicated to service. His ashram has a school for orphans, arts and crafts workshop, ricefields but the chanting of mantrams is the best attraction after Swami himself. I have known him 20 years He has written many books in English, and edits "Vision" Magazine

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³⁷⁸ The para on this page is unnumbered.

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³⁸⁰ PB himself inserted "Indian Directory" at the top of the page by hand.

³⁸¹ The paras on this page are unnumbered.

(255-2) The Maharshi Anadavar, Guru of an ashram in the jungle about 30 miles from Tirunchirapalli, (formerly Trichinopoly) largest Railroad junction in the South. There are over a 100 people living there. He is a Muhammadan³⁸² but his followers are Hindus. The aim is physical rejuvenation, good health, along with spiritual realisation. The surroundings are primitive, simple, even strange. He is reluctant to let a first visit be longer than a couple of days but if he likes you will invite you to come again. The instruction is secret. He does not know English so the approach would have to be through a leading disciple, who would also take you there in his car: M. Kailai Anadar, B.A., B.L., Pleader. 19 Thayu manavar Lane, Rock Fort, Teppakulam, P.O. Tituchirapalli. I stayed there and have a return invitation.

(255-3) Sir Manilal Nanavatti, "Leela," Juhu, Bombay 23. He is a retired Governor of the Reserve Bank of India but very active in honorary work connected with Agricultural Economics, Cooperative Societies, Village reconstruction etc was educated in the USA. Warm friend of mine. He belongs to the Jain faith, and could arrange a meeting with leading Jain scholars and holymen. His house is on the beach 12 miles from Bombay; on phone.

(255-4) If you are interested in Hatha yoga, the physical health and curative regime of breathing posture etc, a useful interview is:

SWAMI KUVALAYANDA, who has an office and clinic in Bombay itself (It used to be opposite the Tilak Statue) but his main establishment, which Nehru is now subsidizing, at Lonavla, a little hill town 40 miles away. He was educated in Western medicine and surgery before turning to Yoga. Has a scientific approach. I have not met him for many years but was impressed by his dedicated attitude.

Have you visited the Aurobindo Ashram in Pondicherry? If not, it is well worth seeing, particularly because of the College which has been established there and which is growing rapidly. There are some very fine disciples living there too. The Mother is still at its head and a remarkable woman, combining many qualities. Ask for Pauline, Pondicherry is sufficient address, as it is spread over several streets

(255-5) [Add Jayewardene Naimy Subrah]³⁸³

³⁸² "Mouhammedan" in the original.

³⁸³ This para was inserted by hand in the bottom left corner of page.

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H.P. Blavatsky: Diagram of Meditation

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DIAGRAM OF MEDITATION

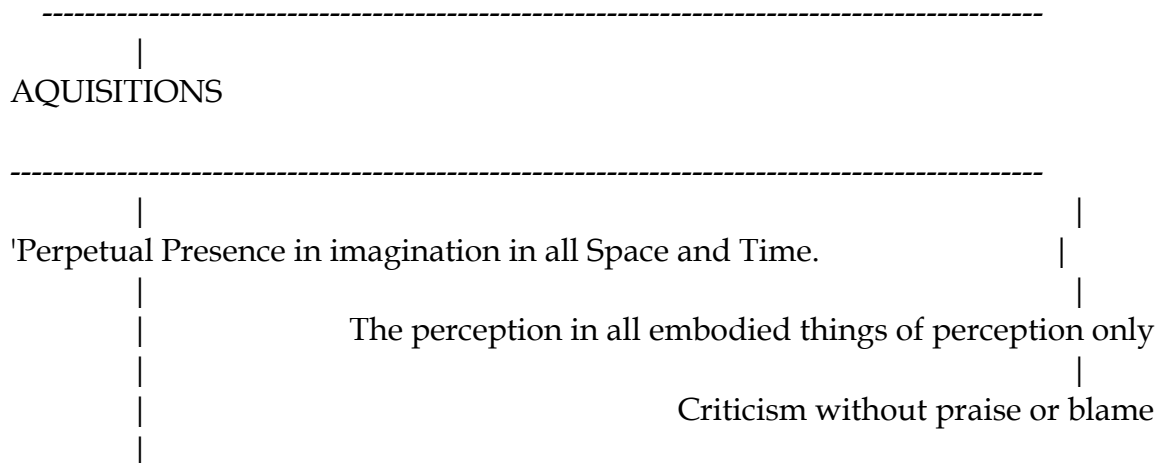
Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

(227-1)³⁸⁶ 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: -



From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage.

With memory of universality all dread vanishes during the dangers and trails of life.

Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference.

Different in external activity to each, because in each the capacity alters.

Equilibrium and constant calm. Greater ease in practising the "virtues," which are really the outcome of wisdom; for benevolence, sympathy, justice, etc., arise from the intuitive identification of the individual with others, although unknown to the personality.

NOTE: Acquisition is completed by the conception "I am all Space and Time."

Beyond that...(it cannot be said.)

NOTE.- All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.

³⁸⁵ This page is a duplicate of page 229. "DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

(Reprinted from Buddhism in England, Nov.-Dec., 1942)" in the original.

³⁸⁶ The paras on this page are unnumbered.

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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

(231-1)³⁹⁰ Perpetual Presence in imagination in all Space and time.

From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage.

With memory of universality all dread vanishes during the dangers and trails of life.

Continued attempts at attitude of mind to all existing things, which is neither love, hate nor indifference.

Different in external activity to each, because in each the capacity alters.

Equilibrium and constant calm. Greater ease in practising the "virtues," which are really the outcome of wisdom; for benevolence, sympathy, justice, etc; arise from the intuitive identification of the individual with others, although unknown to the personality.

The Perception in all embodied beings of limitation only.

Criticism without praise or blame.

Separation and Meetings.

Futile longings Expectations. Sad memories. Broken-heartedness.

Resulting in absence of anger and bias. (replaced by judgement)

Sensation

Gluttony. Lust, Etc.

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³⁸⁸ This page is a duplicate of page 227.

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³⁹⁰ The paras on this page are unnumbered.

Association with places, Times and Forms.

|
The Distinction, Friend and Foe.

|
Possessions ----- Personality

|
Greed. Selfishness, Ambition.

Vanity, Remorse.

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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

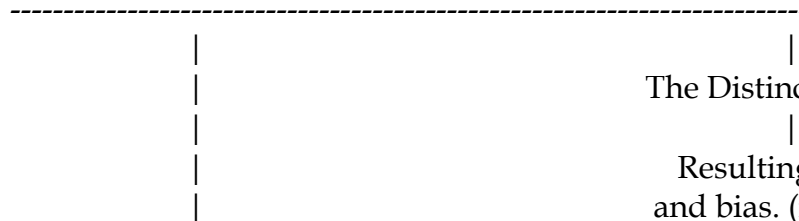
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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

(233-1) DERIVATION

Constant refusal to think of reality of:-



Separations and meetings.

Association with places,
Times and Forms.

|
Futile longings.

Expectations.

Sad memories.

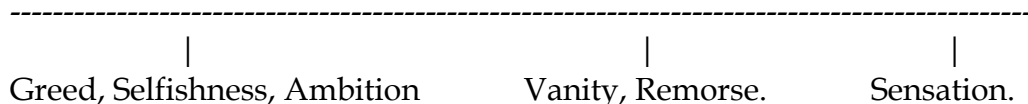
Broken-heartedness.

|
The Distinctions Friend and Foe.

|
Resulting in absence of anger
and bias. (replaced by judgement).

Possessions.

Personality.



Greed, Selfishness, Ambition

Vanity, Remorse.

Sensation.

|
Gluttony. Lust, etc.

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³⁹² This page is a duplicate of page 235

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.

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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

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DIAGRAM OF MEDITATION

Dictated by H.P. Blavatsky to E.T. Sturdy in London, 1887-8

Swami Ramdas: Excerpt from Krishnabai's Renunciation

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KRISHNABAI'S RENUNCIATION

Swami Ramdas

(237-1)³⁹⁶ It might interest you to hear the quotation by the living saint, Krishnabai, in an article received today:

"Krishnabai remarked that it was not easy to be in the constant company of a saint. "It is like eating too much of food and suffering from indigestion or feeling sick. One should eat only as much as one could easily digest. You should practise what the teacher asks you to do. If you live always with him, you begin to question some of the acts of the teacher. Instead of learning from him, you begin to teach him. If you thus lose respect and love for the teacher, instead of progressing on the spiritual path you begin to mark time, or even take a backward step.'" Quite a number of men and women said they would like to join the Ashram. K. always dissuaded them."

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³⁹⁴ This page is a duplicate of page 233.

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³⁹⁶ The para on this page is unnumbered.

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King Vidor: A Tree is a Tree

239
A TREE IS A TREE
King Vidor

(239-1)³⁹⁸ In the hills of Hollywood in those days there existed an organisation called the Kratona Institute. They had built a small open-air theatre which they inaugurated with a beautiful production of *The Light of Asia*. This is a story of Gautama, the Buddha, and his search for truth. It seemed to me then, though I have since learned differently, that the play failed in its conclusion. The royal prince, Buddha, in spite of all his wanderings, had not, at the plays end, found the great secret for which he so desperately sought. If the author of the play had not been able to give the princely Buddha the answer, I thought that I could. Oh, for the audacious courage of that youthful period!

(239-2) I had always felt the impulse to use the motion picture screen as an expression of hope and faith, to make films presenting positive ideas and ideals rather than negative themes. When I have occasionally strayed from this early resolve, I have accomplished nothing but regret.

(239-3) Call it inspiration, or what you will, but when a pencil or typewriter moves across a sheet of paper faster than one can think, I am inclined to acknowledge the beneficent guidance of a higher power.

(293-4) I like to take things as they come. The profits and the losses are all in the same boat and that boat is a temporary affair. No matter what kind of sea it sails in, whether of pain or pleasure, the one is just as temporal as the other.

(293-5) I believe that every one of us knows that his major job on earth is to make some contribution, no matter how small, to this inexorable movement of human progress. The march of man, as I see it, is not from the cradle to the grave. It is instead, from the animal or physical to the spiritual. The airplane, atom bomb, radio, television, radar, are all evidences of the urge to overcome the limitations of the physical in favour of the freedom of the spirit. Man, whether he is conscious of it or not, knows deep inside that he had a definite upward mission to perform during the time of his life span. He knows that the purpose of his life cannot be stated in terms of ultimate oblivion.

³⁹⁸ The paras on this page are numbered 1-6; they are not consecutive with the previous page.

(293-6) An explanation of the heroic struggle that we are living, a film story giving humanity reassurance that the good fight is not in vain and showing the individual that he is not alone in his quest for the good

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A TREE IS A TREE

King Vidor

(continued from the previous page) life would be received by receptive hears everywhere. I think that multitudes would leave their warm firesides and doubtful television programs, call in baby sitters and stand in line to see such a film.

(240-1)³⁹⁹ The Great Illusion: In this world of ours – of cities, Cadillacs, and candy bars – learned scientists and some theologians are beginning to disclaim the reality of matter. When this new concept of the so-called material world first began to become apparent to me, I wondered: How can we harbour universal misconceptions concerning reality and illusion? The thought puzzled me. Then one day I found my answer in the truth concerning the world of motion pictures a shining parallel to our own conception of the universe. The moving picture world with its theatre its studios, mansions, stars, and millions of dollars is built on an easily provable illusion. The name itself proclaims a lie whose substance is merely a shadow. When we sit in a theatre and stare intently at a moving picture screen we actually see nothing that moves. It only seems to move, thanks to a phenomenon called "persistence of vision." This series of momentary glimpses of still photographs gives the illusion of movement. I don't want to destroy the enjoyment and educational values the movies have given us, but I want to keep them in the category to which they belong. They are a bold illusion, and their very existence must always be in the hands of the magicians who breathe this life into them. When their nightly visits upon the screen are ended, the screen is unblemished by all the violence and villainy, the tempestuous writhings of murder plots and lurid spectacles. The illusion fades and the screen is white once again. Both the world of the moving picture and what we call the natural world are our oyster – palatable or bitter, as we make them. The magic of the movies is obvious, the illusion of our other world more subtle. But the stage is there the drama ours to construct, the climax ours to create. Life has designated us all magicians. The illusion must not be permitted to dictate to its master.

Erich Fromm: The Art of Loving

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THE ART OF LOVING

Erich Fromm

³⁹⁹ The paras on this page is numbered 7, making it consecutive with the previous page.

(241-1)⁴⁰⁰ ... the confusion between the initial experience of "falling" in love, and the permanent state of "being" in love, or as we might better say, of "standing" in love. If two people who have been strangers, as all of us are, suddenly let the wall between them break down and feel close, feel one, this moment of oneness is one of the most exhilarating, most exciting experiences in life. It is all the more wonderful and miraculous for persons who have been shut off, isolated, without love. This miracle of sudden intimacy is often facilitated if it is combined with, or initiated by, sexual attraction and consummation. However, this type of love is by its very nature not lasting. The two persons become well acquainted, their intimacy loses more and more its miraculous character, until their antagonism, their disappointments, their mutual boredom kill whatever is left of the initial excitement. Yet, in the beginning they do not know this: in fact, they take the intensity of the infatuation, this being "crazy" about each other, for proof of the intensity of their love, while it may only prove the degree of their preceding loneliness.

(241-2) To respect a person is not possible without knowing him; care and responsibility would be blind if they were not guided by knowledge. Knowledge would be empty if it were not motivated by concern. There are many layer of knowledge, the knowledge which is an aspect of love is one which does not stay at the periphery, but penetrates to the core. It is possible only when I can transcend the concern for myself and see the other person in his own terms.

(241-3) The path of knowing the secret of another person is love. Love is active penetration of the other person, in which my desire to know is stilled by union. In the act of fusion I know you, myself, everybody – in the only way possible, by experience of union, not by thought. Sadism is motivated by the wish to know the secret, yet I remain as ignorant as before.

(241-4) The explosive experience of "falling" in love is by its very nature short-lived. After the stranger has become an intimately known person there are no more barriers to be overcome, there is no more sudden closeness to be achieved. The loved person becomes as well-known as oneself. Or, better say, as little known. If there were more depth in the experience of the other person, if one could experience the infiniteness of his personality, the other person would never be so familiar and the miracle of overcoming the barriers might occur every day anew. But for most people their own person, as well as others, is soon explored and soon exhausted. For them intimacy is established primarily through sexual contact.

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THE ART OF LOVING
Erich Fromm

⁴⁰⁰ The paras on this page are numbered 1-4; they are not consecutive with the previous page.

(242-1)⁴⁰¹ All these types of closeness tend to become reduced more and more as time goes on. The consequence is one seeks love with a new person, with a new stranger. Again the stranger is transformed into an "intimate" person, again the experience of falling in love is exhilarating and intense, and again it slowly becomes less and less intense, and ends in the wish for a new conquest, a new love – always with the illusion that the new love will be different from the earlier ones. These illusions are greatly helped by the deceptive character of sexual desire.

(242-2) Sexual desire aims at fusion – and is by no means only a physical appetite, the relief of a painful tension. But sexual desire can be stimulated by the anxiety of aloneness, by the wish to conquer or be conquered, by vanity, by the wish to hurt and even to destroy, as much as it can be stimulated by love.

(242-3) Tenderness is by no means, as Freud believed, a sublimation of the sexual instinct, it is the direct outcome of brotherly love, and exists in physical as well as in non-physical forms of love.

Celia Caroline Cole: The Invisible Level

243⁴⁰²

THE INVISIBLE LEVEL

Celia Caroline Cole

(243-1)⁴⁰³ As we travel along through life, we live on many levels. There is the level of things. We live and move and have our being in things, we love the sea and the city and good food and our new chiffon house coat, we take drugs when we are ill and they make us better, we accumulate houses and lands, we work hard for money and put it in the bank or buy more lovely things with it. That's where our attention is, so that's where we live; and we should get all the joy out of it that we possibly can. "Happy is he that condemneth not himself in that things which he alloweth."

If now and then we get a glimpse of a higher level than that on which we are living and are a bit disconcerted by it, let's not let it upset us too much or pretend ever that it is the higher level which really interests us but we are so caught by these other things! But let's remember that glimpse--one should never forget a moment of vision, for it is the beginning of something splendid. Let's even cry out, if we feel like it: "Oh God (if there is a God), what's all this about a higher level? If there is something better here than this life I'm living, a good practical level that brings more happiness, help me to climb there!" And then let's go back to enjoying our life of THINGS, if we can, with no condemnation of nor apologies for ourselves or anyone else for living such a life. We

⁴⁰¹ The paras on this page are numbered 5-7, making them consecutive with the previous page.

⁴⁰² This page is a duplicate of page 247.

⁴⁰³ The para on this page is unnumbered.

don't grow by condemnation or pretence, we grow by fulfilling. The time will come when we have finished with THINGS – that is the Law for us – and of course the quicker the better; but the way to get there is not by wrenching but finishing, by growth.

I know that some of you will think: "But people can get lost in things. They can wax gross, and dull everything fine in them!" Or: "That man, so filled with materialism, is becoming a drunkard!" Yes. But what can you do? As long as he is enjoying it, as long as that is the level he wants to live on, the most effective thing you can do for him is to keep your attention on the divinity, the Christ, that is in him NO MATTER WHAT SEEMS. Silently, lovingly look through to the inner self and trust it. There is more power in that than in all the forcing in the world. Respect it, talk (but not preach) to it, unceasingly believe in it – it is the same power that was in Christ Jesus. Once a man rose by that. A man can still rise by that.

So as long as you are on the level of things, intent on them, accept your – self there and enjoy them with all your might. Fulfil! But when the emptiness begins to come, get ready to leave, for you're going up to a higher level. Don't be afraid to leave any of it – you've finished with it when the emptiness comes. It's the overshadowing Presence touching you. leading you higher: "Leave all and follow me."

Then there is the level of thought, On that plane you worship the God of "As a man thinketh in his heart, so is he." And instead of giving most of your time to things, you give it to reading spiritual books, seeking out spiritual teachers and leaders, watching your thinking because you have learned that thoughts become things. You judge people by their thought. You judge yourself that way – you condemn yourself for careless thinking, you suffer because of wrong thinking, you are ill and you get well by "taking thought" by affirmations. YOU PITY THOSE WHO MOVE ABOUT IN THE SHALLOW WATERS OF THINGS)) POSSESSIONS, FEARS? PARTIES? SOCIAL AMBITIONS. And if you remember back to when YOU lived on that level of things, you know that you wouldn't go back there for anything in the world. Although life is more difficult where you are, it goes down deeper. You live the dedicated truth-seeking life of a scientist, slowly advancing, filled with discovery, victory, failures, holy moments of light.

Eternal watchfulness is the coat of arms on this level. Have you learned what it is to discipline a mind, to learn to think only that which you choose to think, to learn how to set your mind in a certain direction and know that it will work as concentratedly and faithfully as a machine? Upon this level much of Your

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THE INVISIBLE LEVEL
Celia Caroline Cole

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(continued from the previous page) time is spent in denying evil appearance, in repeating over and over reassuring, corrective statements; you suffer doubt and its strengthening qualities; like Jacob you wrestle all night with the angel. It is a difficult level to live on, and many of us who aspire to know the Truth spend most of our lives on that plane – though no one would need to stay on it longer than the twinkling of an eye if he would only remember: Except you become as little children, ye shall not enter the Kingdom."

When we remember that and truly believe it and act upon it, we shall rise like {illegible}. Long before we learn to abide on this level, we have flashes of its grandeur and simplicity, in the night and in the early morning. Oh, if someone could only wake human beings to the clarity and beauty of very early morning, when the clutter has been swept from our minds by sleep and all the earth is breathing in new light! Then comes revelation, understanding, insight. And in the night, in a tranquil waking time, comes the interpretation of puzzling things, of mysteries, the solution of problems in one brilliant flash, the meaning of profundities, that baffle us in the light of day.

Gone, on this level, is the tyranny of things and also the tyranny of seeking and taking thought. We still love the sea and the chiffon, but we don't have to spend our time any more with collecting them, they come into our lives as naturally as day and night. Because on this level the things that belong to our desire gravitate to us in the most astonishing way – the servants we need, the clothes we want, all the necessities of free, gracious, full living come to us, sometimes in a truly miraculous way, sometimes in a reasonable, explicable way, but always without effort of time on our part. We have risen.

Gone, too, are the strain and effort of taking thought and the fearful watching and the negations. We no longer seek, we have found. We no longer repeat; We Have GOT IT INTO OUR SUBCONSCIOUS. We are so aware of the abiding Presence, it so fills us, that the words of our mouth and the meditations of our heart are spontaneously wise and pure and true. And the power and vitality in us are so strong that they overflow like a river sending out a stream of true insight and healing to all we meet, with not one shadow of superiority or smugness or criticism in it but only faith in the strength of goodness in every man, his power to fulfil, his inner wisdom, his loveliness. We know our oneness with him, we love him as ourself.

One does not need to give all his time to reading and following after teacher when he has reached this place; he gives it to living, to listening to the Voice within him, to sitting in silence and realizing the Presence. "Be still, and know that I am God." is the open door that leads to this higher level. Free yourself from dogma and words and all settled beliefs if you would find the Presence and abide in it. Look as Jesus looked upon disease and poverty and all sin-- He did not argue them away, he lifted

⁴⁰⁵ This page is a duplicate of page 249.

man out of their touch! He placed him on another level where they could not abide nor even find foothold, he completely devitalised evil by paying to attention to it at all.

It is all a matter of levels – this finding our way, rising steadily to a higher level. No need to deny, no need to argue; just let our consciousness fill with a vivid awareness of Perfection. Sometimes I think that if we substituted Perfection for the majestic word God, we might understand more clearly.

There are many levels, and frequently we are on no level at all but on an incline, accomplishing very little because all our energy is used in just the effort to keep our balance as we climb up and then slip back a little. But wherever are, the most vital thing in our life is to have a living, ardent faith in the Presence by silent, active awareness of it, by talking continually to it and listening for its answer, be feeling it dwelling within, by expanding and opening our thought and finding it everywhere without. "Leave all and follow me," as simple and as abiding -in- faith as are those children who enter into the kingdom.

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THE INVISIBLE LEVEL
Celia Caroline Cole

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THE INVISIBLE LEVEL
Celia Caroline Cole

Jami (Sufi Poet): Zuleika & Joseph

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⁴⁰⁷ This page is a duplicate of page 243.

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ZULEIKA & JOSEPH
Jami

(251-1)⁴¹¹ Zuleika at first loves Joseph very humanly, but so deeply that at last she reaches the point where, through the very strength of her passions, she out grows its earthly side. Her love rises above the man and passes to the God-in-man, which exists in every human soul. That is the clear voice of Sufism, the highest teaching of the Persian poets.

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ZULEIKA & JOESPH
Jami

Uncategorised

253
UNCATEGORISED

(253-1)⁴¹³ Shelton- The morning meal is best omitted altogether. At most it should consist of an orange or unsweetened grape fruit. The noon meal should be very light. The evening meal should be the heaviest meal and should be taken only after one has rested a little from his days toil.

Eating should only be done when there is leisure to digest.

254⁴¹⁴
UNCATEGORISED

255⁴¹⁵
UNCATEGORISED

(255-1)⁴¹⁶ "Getting the most out of Life" - Readers Digest Anthology

#

Arnold Bennett: How To Live On 24 Hours a Day:

#

Think what it would mean to spend a whole day without a trace of fear - of person or thing. No fear of life or death, or the future or anything else - you will feel free for the first time.

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⁴¹⁵ This page is entirely handwritten by Evangeline Glass.

⁴¹⁶ The paras on this page are unnumbered.

Anger, hatred, fear, greed, lust, cruelty, and pride are all deadly poisons to us. Your persistent fear is a persistent paralysis.

Wholeness and health and holiness are the same. Everything will then flow toward you, instead of away. You will become positive instead of negative. At last you will become a genuine human being. Try it for a day and so great will be your joy that you will try it for another and another.

The world will be the same- the same identical world – but it is you who are new and happy. The turmoil is within yourself. If you fall back into your old attitude of suspicion, fear, anger and hatred, suffering and pain followed as certainly as night followed day. Keep to

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(continued from the previous page) the understanding that kindness, good will, and love are not only virtues (strengths) but psychic and physical necessities for withstanding the shocks of daily life, then you can continue to be physically, mentally and psychically whole.

"Begin and continue" – the oldest maxim in the field of making oneself {obey}. If you fail just – begin again.

#

Of all the things you wear, your expression is the most important. The next time you catch a glimpse of yourself in a store window or a counter mirror, skip the state of your hair and do check up on the expression just below. Then decide if it isn't worth a little time and effort to exchange that look of grim determination for something more appealing.

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UNCATEGORISED

(257-1)⁴¹⁷ Sea Symphony by Vaughn Williams

Embraced By the Light

Betty J. Eadee

Pg. 50 56 and 57 58

"We create our own surroundings by the thoughts we think. If we understood the Awesome Power of our words, we would prefer silence to almost Anything negative. Our limitations and our joys begin in our hearts.

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UNCATEGORISED

⁴¹⁷ The para on this page is handwritten by Evangeline Glass and unnumbered.

(continued from the previous page) Because our thoughts can affect this eternal energy, they are the source of creation. All creation begins in mind. It must be thought first.

First we must love the Creator. Then we must love ourselves – Then we must love all others as ourselves. As we see the light of Christ in ourselves, we will see it in others too, and it will become impossible not to love that part of God in them.

#

Pg. 65

We are not to deny the {illegible} of the illness or the problem, we are simply to deny its power over our divine right to remove it. We are to live by faith not by {sight}

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(continued from the previous page) Pg. 66

I saw that my mind created my thoughts, my body performed my actions, how I saw that the spirit functions, generally, with the mind even being aware of it. The Spirit communicates with God, being the receptive device that receives knowledge and insight from him.

The light can be diminished and the spirit weakened through negative experience – through lack of love, through violence, or other damaging experiences. By weakening the Spirit these experiences also weaken the body.

We can recharge our

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(continued from the previous page) own spirits through serving others, having faith in God, and simply opening ourselves to positive energy through positive thoughts. The source of energy is God and is always {these}.

We must turn God into us.

Pg. 102

"Our strength will be found in our {charity}."

107

In prayer and service our lights will always shine. Service is the oil to our lamps generated by compassion and love.

117

The Beauty and Light of Christ were within – he saw it and now had to search within and find it as well. I had suppressed the loneliness of my own soul. I had to let it shine again as it once did.

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UNCATEGORISED

(256-1)⁴¹⁸ Watch – The lower nature and mind.

Pray – Demand and realize power to govern them.

Hope – Aspire to the Highest.

Be Silent – Let the personality listen that it may hear the voice of the Divine Self.
From Camute De Cacalis

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UNCATEGORISED

Emerson: Marriage the Fulfilment of Love

263

MARRIAGE THE FULFILMENT OF LOVE

Emerson

(263-1)⁴²⁰ Love is temporary and ends with marriage. Marriage is the perfection which love aimed at, ignorant of what it sought.

Marriage is a good known only to the parties – a relation of perfect understanding and of the world, – which⁴²¹

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MARRIAGE THE FULFILMENT OF LOVE

Emerson

(264-1)⁴²² Happy will be that house be in which the relations are formed from character, after the highest, not after the lowest order. The house in which character marries, and not confusion, and a miscellany of unavowable motives. Then shall marriage be a covenant to secure either a calm, continuing inevitable benefactor to the other.

⁴¹⁸ The para on this page is handwritten by Evangeline Glass and is unnumbered.

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⁴²⁰ The para on this page is handwritten by Evangeline Glass and unnumbered.

⁴²¹ The rest of the text is cut off because the page is ripped.

⁴²² The para on this page is handwritten by Evangeline Glass and unnumbered; it may be consecutive with the previous page.