

Western Thought 1

Table of Contents

Letter from Arthur Broekhuysen.....	4
Index	6
Letter from Carl Jung to Iyer	7
J. W. Kaiser: Religion and Religions.....	8
Edmond Bordeaux Szekely: The World Picture of Zarathustra.....	25
K. E. Pond: The Spirit of the Spanish Mystics.....	26
William Keith Chambers Guthrie: Orphism.....	28
From Kenneth Hurst: Thoughts Upon Waking.....	31
Hannah Hurnard: The Plan and Power of God for the Healing of the Broken Body of the World.....	31
Hannah Hurnard: The Power of Creative Thought in Building A New World.....	42
J. W. Kaiser: Realizing the Inconceivable	56
A. L. Kitselman: The Ultimate Philosophy.....	66
A. L. Kitselman: Progress for India	70
J. Anker Larsen: With the Door Open.....	74
J. Anker Larsen: At the Open Door: My Experience.....	84
Claire Delancy: Our Lives in Cosmic Purpose OR Out of Chaos	111
The Sun Center: Correspondence Course on The Inner Life.....	127
Aleph Fool: The Symbolism of the Tarot Cards	146
A.L. Kitselman: The Time Teachers.....	150
Harry McConkey: Interview	168
A. L. Kitselman: Methods of Therapy	170
A.L. Kitselman: Hubbard’s Dianetics.....	173
A.L. Kitselman: E-Therapy	174
Father Victorino Osende: Fruits of Contemplation Series I.....	190
Father Victorino Osende: Fruits of Contemplation Series II.....	198
Jeanette Price: On Psychoanalysis and the Quest	219
Interview Between the Late Karen Horney and PB.....	223
Joel Goldsmith: The Master Speaks.....	227
Joel Goldsmith: The Letters	248
Joel Goldsmith: Spiritual Interpretation of the Scriptures	267
Encyclopaedia Britannica: Ammonius Saccas	288
Encyclopaedia Britannica: Neoplatonism	292
Jain Yantras	314

Editor's Note: This document is primarily a collection of letters, interviews, and articles by (or concerning) individuals directly known to PB. Arthur Broekhuysen was a sometime student who became enamoured of and disillusioned by Transcendental Meditation. V.S. Iyer was one of PB's early teachers; Kenneth Hurst was his only son; Karen Horney was a Swiss psychologist who also studied with PB. Kitzelman and Goldsmith were both in Hawaii and California in the 1950's; we know that PB had some kind of acquaintanceship with Goldsmith, and it is very probable that he personally knew Kitzelman. The extracts from the Encyclopaedia Britannica reflect PB's interest in his student Anthony Damiani's interests! Damiani's life somewhat paralleled that of Ammonius Saccas, and Damiani spent the last decades of his life primarily studying Plotinus as well as PB's works (he had several side interests, but these two authors were certainly pre-eminent in his own writings). Thus all in all we can say that this volume is a bit more personal than some of the other "Book Notes" which often focus on the writings of whoever has either public popularity or unrecognized profundity (or both). Those volumes do not necessarily reflect PB's own interests beyond his habit of investigating all and sundry who were spiritual leaders of some kind.

This notebook contains a lot of material from A.L. Kitzelman who might be described as an unorthodox or fringe therapist and obviously interested in Scientology. There are additional articles from other New Thought (later New Age) writers like Joel Goldsmith, whom PB knew personally in Hawaii. There are also some interesting random items: a note of self-reflection by PB's son Kenneth Hurst, letters between Carl Jung and Subrahmanya Iyer (there are also some in Asiatic Notes 5), and a letter from Kenneth's friend Arthur Broekhuysen. Although brief, this volume contains items from as early as 1937 and as late as 1975.

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



¹ PB liked to add a splash of colour to many things—his furnishings included sofas and a meditation chair upholstered in the vivid colours of sunset, for example. habit of bringing colour into his environment also applied to his notebooks; he often used greeting cards as end papers, mainly for the images, rarely for the sake of the sender. We have therefore included these images as part of the word.doc where applicable. —Timothy Smith (TJS), 2019

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Letter from Arthur Broekhuysen

3

LETTER FROM ARTHUR BROEKHYSEN
[B]³

(3-1)⁴ Arthur Broekhuysen⁵
van Montfoortstraat 51
Voorburg
Olanda
14th February 1971

Dear PB,

When discussing the concept of “World order” in Greek philosophy, we are confronted with the fact that most Greek philosophers believed in an ordered world governed by reason. That is why they used the word: *Cosmos*, which means order, harmony. It reveals their aesthetic sense for beauty and harmony. The *cosmos* was not only reasonable for them, but also divine and therefore they wanted to understand it. Modern science is interested in the general laws behind the manifold appearances, but the Greeks tried to comprehend the unmovable being of things. As this unchanging being is divine, this knowledge brings human beings in touch with the divine. The possibility of this knowledge implies that mind is divine.

According to the Greek thinkers reality must be one, unchanging and eternal. It is also the source of the manifested world of appearances. The senses do not give us knowledge, but opinion (*doxa*). Science in the modern sense was not highly rated for this reason

In spite of all this I have not been able to conclude that they had the idea of a spiritual reality or the concept of World idea from the Wisdom of the Overself. They don't call the one reality mind, but fire, water, earth, etc. This will be illustrated by the short description of the ideas of some of the most important philosophers which follows here. It must not be forgotten that from several of the ancient philosophers only fragments of their teachings are available and that interpretations differ therefore.

(3-2) Heraclitus (544-484 BC) According to him the universe is in a constant process of change. This change produces an identity of opposites and is governed by the *logos*. The fundamental stuff that characterizes the universe is fire. All the transformations are orderly and the universe is governed by laws. *Logos* meant to him wisdom. The *logos* provides for order and for a definite outline of the cosmic structure. It sees to it that bounds are kept and chaos does not prevail. The *logos* has a moral meaning as well, for,

³ The original editor inserted “B” at the top of the page by hand.

⁴ The paras on this page are unnumbered.

⁵ A sometime student of PB who became infatuated with and then disillusioned by Transcendental Meditation. – TJS '20

according to Heraclitus, heavenly bodies are governed by moral laws, especially by the dictates of justice. In every way the world of nature and the world of morality can be identified. The result is that nature obeys the dictates of equity, that it is rational and law-abiding, not chaotic and tyrannical. If we want to understand the universe, Heraclitus advised, we must turn our minds to the logos.

4⁶

LETTER FROM ARTHUR BROEKHYSEN

5

LETTER FROM ARTHUR BROEKHYSEN

(5-1)⁷ Parmenides: Among the ancient philosophers Parmenides ranks among the foremost and most brilliant. Socrates gave him a special place and hesitated to criticize him. Plato was deeply influenced by him. He was influenced by the Pythagoreans, but rebelled against their views, especially against their cosmic dualism. He described two ways of life: one deals with truth, the other with illusion.

Like Spinoza, Parmenides assumed that thought and Being are one. Being is. Being is without beginning and indestructible, it is universal, existing alone, immovable and without end, nor ever was it, nor will it be, since it now is.

Being is not subjected to destruction or creation, nor can it be divided. Parmenides held that time and change are part of the realm of illusion. There is nothing apart from Being, and the concepts we usually use are illusory, for we cannot speak of spatial change or of things rising and perishing. It would be a mistake, however, to believe that Parmenides came to an immaterialistic conclusion. The Being about which he spoke is quite corporeal. He taught that it is spherical.

(5-2) Zeno: Parmenides was the founder of the Eleatic School. Its philosophy was further developed by Zeno. His writings have been lost, so we must rely on second-hand sources. He tried to prove Parmenides' tenets by the dialectical method. However he says: "If Being did not have magnitude, it would not exist at all ..."

(5-3) Melissus: With Melissus we come to the end of the Eleatic tradition. He agreed with Parmenides and Zeno that Being is indestructible, eternal and uncreated. But he differed from Parmenides in a significant way, for he thought that Being is infinite, both spatially and temporally. He argued that if it were finite it would have a beginning and an end and would not be eternal. Again, when Melissus spoke about Being, he did not imply a spiritual God but, rather a corporeal entity.

In the Eleatic system we have the beginnings of Platonism. Parmenides occupied an important place in Plato's thinking, for Parmenides believed there must be a

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⁷ The paras on this page are unnumbered.

profound distinction between opinion and truth. However, according to Kant reason can never give us complete reality. In this concept Kant differed from the Eleatics, who accepted reason as the key to truth. So far for the Greek philosophers.

Index

7
INDEX

(7-1)		
Delancy, Claire	OUR LIVES IN COSMIC PURPOSE (OUT OF CHAOS)	67
Fool, Aleph	SYMBOLISM OF THE TAROT	104
Goldsmith, Joel	THE MASTER SPEAKS.....	137
	THE LETTERS	142
	SPIRITUAL INTERPRETATION OF THE SCRIPTURES	146
Guthrie, W.K.C.	ORPHISM.....	11
Horney, Karen	INTERVIEW WITH PB.....	133
Hurnard, Hannah	THE PLAN AND POWER OF GOD FOR HEALING THE BODY OF THE WORLD.....	13
	POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD	17
Kaiser, J. W.	RELIGION AND RELIGIONS.	2
	REALIZING THE INCONCEIVABLE	27
Jung, C.G.	LETTER TO S. IYER WHICH MENTIONS PB	1
Kitselman, A.L.	THE ULTIMATE PHILOSOPHY (34), PROGRESS FOR INDIA (39), THE TIME TEACHERS (107), METHODS OF THERAPY (112), E-THERAPY (113), HUBBARD’S DIANETICS (112).	
Larsen, J. Anker	WITH THE DOOR OPEN.....	44
	AT THE OPEN DOOR	47
McConkey, Harry	INTERVIEW.....	110
	NEOPLATONISM (Encyclopaedia Britannica)	157
Osend, Father V.	FRUITS OF CONTEMPLATION: SERIES ONE & TWO	117
Pond, K.E.	HE SPIRIT OF THE SPANISH MYSTICS.....	10
Price, Jeanette	ON PSYCHOANALYSIS AND THE QUEST	126
	SACCAS, AMMONIUS (Encyclopaedia Britannica)	156
Sun Center	CORRESPONDENCE COURSE ON THE INNER LIFE Papers on: The Kingdom, The Wall of Self, Consciousness,	

⁸ Blank page

	Brotherhood, Holy Breath, Nearing the Goal.....	86
Zarathustra ⁹	THE WORLD PICTURE OF ZARATHUSTRA.....	9

8¹⁰

Letter from Carl Jung to Iyer

9

LETTER FROM CARL JUNG TO IYER¹¹

[1]¹²

(9-1)¹³ To V. Subrahmanya Iyer^A

London

16.IX. 1937

Dear Sir,

I completely agree with you that it is a noble endeavour of philosophy to search for a path to happiness for all mankind. Naturally this goal cannot be reached without the extinction of suffering. Philosophy must find a way to bring about the extinction of suffering in order to achieve the condition of happiness. However, it seems to me fairly demanding to desire the elimination of suffering from the world and I am not that optimistic to believe in the accomplishment of such a task. On the contrary: I believe that suffering constitutes an essential part of human life without which we would never do anything at all. We always attempt to escape suffering. We do this in a million ways, but never do we succeed completely. Therefore I have come to the conclusion that one should try to find a way at least which enables man to endure the inevitable suffering which is the lot of any human existence. If someone should at least succeed in bearing suffering, he has accomplished an almost superhuman task. This may allow him a certain amount of happiness or satisfaction. If this is what you call happiness, I should hardly object.

I hope very much to see you again in India.^B Meanwhile I send you my best wishes.

Yours faithfully,

.....

^A V. Subrahmanya Iyer was the guru of the Maharadscha of Mysore with whom Jung stayed as a guest during his journey to India in the following year. In 1937 Iyer was the

⁹ "Zorthustra" in the original.

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¹¹ PB himself studied with Iyer in the 1930s and met Jung a few times. —TJS '20

¹² The original editor inserted "1" at the top of the page by hand.

¹³ The paras on this page are unnumbered.

representative of India at the "Internationalen Philosophie-Kongress" at the Sorbonne. At that time Jung had invited him together with Paul Brunton, the English author of a variety of books on Yoga and Indian philosophy, to Kusnacht where there took place extensive conversations about problems of Indian philosophy.

^B In 1938 the Indian Government invited Jung to the 25th anniversary of the University of Calcutta. On this occasion he had detailed discussions with V. Subrahmanya Iyer. See "Erinnerungen," p.278.

10¹⁴

J. W. Kaiser: Religion and Religions

11

RELIGION AND RELIGIONS

J.W. Kaiser

[2]¹⁵

(11-1)¹⁶ Lecture held by Mr J. W. Kaiser
at "HET OUDE LOO"
May 27th, 1956

"As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in His love." – (John 15:9-10)

(11-2) Ladies and gentlemen,

Much of what I am going to say must be unwelcome or even shocking and offensive to your ears.

Please, do not mistake it for a specimen of modern warfare with hydrogen-bombs or with heartless words! but take it rather for the knocking of a stranger at your door.

An uninvited guest who – once let in – may prove familiar to your deepest hopes and wishes.

Do not mind me! I am no more than just a footman chosen to usher in the Guest for Whom there is no place.

Are not our hearts like the house of Penelope, crowded with images and imitations of the One Beloved, who coming home, has first to kill those seeming friends?

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¹⁵ The original editor inserted "2" at the top of the page by hand.

¹⁶ The paras on this page are unnumbered.

(11-3) A dark, cloudy night in autumn, nature patiently awaiting winter. Suddenly a cat screams in the garden and a little boy sits up in bed, his hair on end. There it is!: a baby left alone in the darkness, crying for help...

This might seem “material” for a psycho-analytical investigation. But it serves a better purpose than that: it is just an illustration of what we all are doing when being confronted with reality.

We all imagine we more or less adequately deal with reality in the valuation we are bound to make of it by applying the functions of our apparatus; and although vaguely conscious of the subjectivity of our interpretation of our impressions, we somehow trust to control our inclination to distort and colour the image of what is, and we hope our “conclusion” is rather reliable.

In fact we all go by a series of distorted and coloured images and by a complicated pattern of misinterpretations, and nevertheless believe that we are aware of what is real and true.

The whole of this “fabric” of our own make is what we call our philosophy (Weltanschauung) and the more we think and reason and embellish it, so as to make it reliable and suitable to guide us smoothly and safely through the vicissitudes of life, the more it is imbued with the very inadequacy of our individual misinterpretation.

This is not flattering, especially not to those who imagine they have succeeded in formulating the truth. I am thinking of philosophers: “Die Welt als Wille und Vorstellung,” “The Riddle of the Universe,” “Die Lehre vom Wesen,” etc. In fact all such representations which rather pretend to measure the immeasurable, are mere

12

RELIGION AND RELIGIONS

J.W. Kaiser

(continued from the previous page) projections of desperate self-justifications, desperate struggles to reduce Life to an activity of the mind; efforts “to stand aloof and look on,” efforts to escape and master what can only be undergone. Therefore essentially not realizations of Life, but concealed failures to live!

But it holds good for all of us! We all try to master Life, or rather we all shrink from its dangers and risks; we do not frankly and bravely undergo the process of living, but we all invent and shape a complicated strategy, a system of entrenchment. And with the help of these we hope to master Life, to conquer the unconquerable.

That is why we sooner or later have to find that in the end it is never we who conquer! That is why we all end in surrender, willingly or unwillingly; consciously or unconsciously. At death if not before.

For there is only One who is invincible, One Who conquers! There is no conqueror but GOD!

WA LA GA LIBA ILLA LLAH.¹⁷

¹⁷ “WA LĀ GĀ LIBA ILLĀ LLAH.” In the original.

Therefore: "No man is stronger than his moment, when it comes." And surely it will come, again and again, early and late.

(12-1)¹⁸ It is of the utmost importance to understand that what we discern is not reality, neither its compound quality, nor its fullness, but merely a fragmentary image which we value by adapting it to our existing fabric of valuations and conclusions, and which if possible should serve to confirm the whole philosophy.

For it is characteristic of all philosophies, of all subjective conceptions, that they are in constant need of confirmation!

This means that somehow, deep within ourselves we "know" that our philosophy, our interpretation, our cosmoconception is essentially nothing but a contrivance to justify our attitude, that is our "strategy," that is our entrenchment, our warding-off system, our frustration of Life.

Realization of Truth, be it ever so fragmentary, never needs confirmation, but all theories, all systems, all mental conclusions are constantly in need of confirmation. The so-called proof or demonstration is constantly repeated, just because none of these products of the mind has life in itself, none of them is true!

The demand of a proof is a symptom of something being produced to serve instead of truth. Reasoning intrinsically is a substitute for direct insight, direct realization. Reasoning is rooted in fear of spontaneous experience. Experiments are substitutes for experience. Experimental science and the experimental attitude towards life are "symptoms" of fear for spontaneous experience, far developed systems to avert dangers and risks, to avoid being taken by surprise, to eliminate erroneous response, to avoid suffering.

Living among millions of human beings, none of whom is a true insider of life, none of whom shows us full realization of life, who are all wielding a laborious, obviously inefficient interpretation and frustration, we hear and proffer an immense quantity of judgment and criticism on collective and individual conduct and self-justification.

But all the judgment and criticism of the world cannot produce true insight, true realization of life. It is comparatively useless to see the self-misleading of our fellow-men, unless in as far as it is identical with our own self-betrayal. It is, however, extremely valuable to see through the self-misleading which is common to all. But such an illusion is far more difficult to discern and reveal than any special delusion.

Consequently the continual warfare between adherents to philosophies, creeds, ideologies and convictions never yields valuable results. In such controversies it is not Truth that

¹⁸ The paras on this page are unnumbered.

(continued from the previous page) is being sought and served, but justification and triumph of the specific creed or ideology.

The assumptions and predicates have little value in themselves. In reality mankind is not divided into believers and non-believers, religious and non-religious people. There are believers that are rather would-believers, and non-believers that are not even conscious of their blind belief in a system of illusions.

There is no need to believe in what IS; there is a constant need and urge to believe in what is not!

People do not believe in GOD, they believe in some image or doctrine concerning Him! Others believe in some argument or formula which asserts that GOD “does not exist.” The difference in attitude is obvious, but it is not fundamental. Fundamentally they are under one and the same delusion, but cannot admit that it is so, because this would rob them of their imagined certainty. Surely, “this is a hard saying; who can listen to it?” (John’s Gospel 6:60). Well, only those who love and seek Truth rather than their systems of frustration can (and will) listen to sayings of this kind. All others will merely resent.

Please do not think lightly of this extremely strong and sadly effective device (Kunstgriff) of the psyche, or of the “I” structure if you like, our centric consciousness!

A thousand times we hear people assert that this or that happened, and from that moment they “knew” or “understood” that things really are and then they express a view, which they themselves take for a piece of insight, a fragment of truth recognized.

What they present is neither insight nor truth, but a fragment of adaptation, a piece of self-justification swiftly produced at the moment, when the “I” was confronted with some reality, the acceptance of which would demand the rejection of some cherished fiction. The self-deception lies in the very discernment or discovery, which is an interpretation mistaken for a fact. The unconscious nature of the adaptation makes us very reluctant to admit it.

It is no wonder that all illusions pretend to be on good terms with truth. Nevertheless all people get terribly upset and vindictive, whenever one of their misconstructions of reality is disclosed.

This it is which causes resentment, hatred and revenge, whenever the Word of God is spoken on earth.

This is the reason why the Word of God cannot be welcome when it comes to liberate us from the web of entanglement which we have been weaving so long.

It is of great significance indeed that the man who first observed this “shrinking back” from reality and the ensuing flight into some irreality of our own make, I mean Sigmund Freud, who introduced what is called psycho-analysis (which of course it is not), that this ingenious man who knew he himself had several unmistakable symptoms

¹⁹ The original editor inserted “3” at the top of the page by hand.

of neurosis, imagined he could eliminate the misinterpretation in question in his observations and conclusions of the conduct of the psyche.

One of the fundamental rules in psychiatry is that you cannot cure somebody of the aberration you are suffering of yourself. No reasoning is necessary to see that it is so.

If this is so, what about the “morbid” process that is common to us all? What, if this suffices to conclude that:

NO VIEW OR THEORY CAN EVER BE FULLY TRUE AND RELIABLE EXCEPT WHEN CONCEIVED AND EXPRESSED BY A MAN “IN WHOM THERE IS NO GUILTY.”

This truth was implied when Jesus said: (John 8:46) “Which of you convicts me of failure (fault)? For only what he said and did was really true!!

14

RELIGION AND RELIGIONS

J.W. Kaiser

(14-1)²⁰ It is of this “failure” (Greek hamartia, not “sin” of course) that the world must be convicted in order to be saved, and it is the Paraclete (Holy Ghost) only that can do it and will do it. (John 16:8)

KEINE EINZIGE ANSCHAUUNG ODER THEORIE IST VOELLIG WAHR UND ZUVERLAESSIG, ES SEI DENN DASS DIESELBE GEFASST UND GESTALTET WIRD VON EINEM MENSCHEN, “IN WELCHEM KEIN FALSCH IST.”

Deshalb sagt Jesus: (Joh.8:46): “Wer von euch kann mich zeihen der Fehle der Welt?” Denn nur was er sagte war wahr!!

Es ist diese Fehle (Griechisch Hamartia, nicht Sünde” natürlich sondern Fehlschlag, Misse-tat) wovon die Welt überzeugt werden muss, damit sie gerettet werde. Und es ist der Paraklet (der Heilige Geist) allein, der es kann und will. (Joh. 16:8)

All views and theories are partially misleading unless presented by one who is perfectly pure of heart and mind, perfectly Free, perfectly enlightened.

In all other views lies an element of adaptation of truth to the specific system of self-justification.

This holds good for all ideas, ideals and slogans! Take for example such “ideas” as “Moral Re-armament” and “Christian Leadership.” Isn’t it obvious that both terms are rooted in the worship of Power and Force, where Jesus taught meekness and non-resistance to evil?

²⁰ The paras on this page are unnumbered.

Truly, our ideals and slogans betray our entanglement, even as the breath of a drunken car driver reveals his guilt!!

Therefore, beware of Pro and Contra! There is no truth in contrasting opinions, although the world is full of exactly this phenomenon. Neither of contrasting opinions is ever true. Look at national and international politics! Look at the endless antagonism between religions. One and the same "illness" is common to all, all are possessed of the illusion that truth could be caught in either of a pair of opposites!

Truth will always be the indefinable "third," that which - thanks to God - is always present; on all "battlefields" of "opponents," in all shows, rivalry and contests of religions with their imagined superiority and monopoly.

Truth is everywhere, because GOD is everywhere, ruling and carrying out HIS Will in spite of our blind notions of that Will, in spite of our pretended speaking and acting in His Name.

In trying to ensure a satisfactory course of Life, we indulge in countless evasions of "difficulties" and of such experiences as mean suffering. And our system of pseudo-justification prevents us from fulfilling our Life: speaking the Word that heals and performing the Act that liberates.

The distinction between believers and non-believers is just as futile as the distinction between any other opposing views. Common to them is an unconscious bias.

Therefore it is significant of psycho-analytical atheism (materialism) that it justifies itself by a mere explanatory accusation of the religious sentiment:

They say:

15

RELIGION AND RELIGIONS

J.W. Kaiser

[4]²¹

(continued from the previous page) Man, when confronted with the heartlessness of existence, and realizing the inevitable end of this fragile life of ours, cannot accept this hard reality and consequently creates a "dream" in which his wish for an eternal life, paternal protection and a safe home-coming is fulfilled. This "dream" takes the place of reality in the psyche. Inherent to that illusion is the urge for power, permanence and safety in all its applications.

Man behauptet also:

Angeichts der Herzlosigkeit des Daseins und des unvermeidlichen Endes unseres hinfälligen²² Lebens kann der Mensch diese harte Wirklichkeit nicht annehmen. Deshalb schöpft²³ er sich einen "Traum" worin sein Verlangen nach einem ewigen

²¹ The original editor inserted "4" at the top of the page by hand.

²² "hinfälligen" in the original.

²³ "schöpft" in the original.

Leben, väterlichem²⁴ Schutz und einer sicheren Heimkehr in Erfüllung²⁵ geht. Dieser Traum nimmt die Rolle der Realität²⁶ in der Psyche über.²⁷ Bezeichnend für²⁸ diese Illusionen ist das Machtstreben und das Streben nach Dauerhaftigkeit und Sicherheit in mannigfachen Verästelungen.²⁹

You will note the plausibility of this theorem.

Please also note that it is not the product of a fully enlightened mind, but of a psyche, burdened with illusions and groping for Light under the constant stress of the urge for a justification. It is just Freud's "dream"!!!

Now if there is one people in whom the religious sentiment has proved fundamental through the ages, it is the Jews. (Compare Martin Buber's "emuna," the innate knowledge of being in God's Hand).

It is impossible therefore that Freud's thesis would be free of prejudice. Consequently it must be misleading and correspondingly appeal to all people who themselves are still caught within the polarity: GOD or NO GOD. This was Freud's "complex!"

The same holds good for Alfred Adler and his Individual-psychology, based on centralizing the polarity "inferiority - superiority" in which he was caught himself. And for C.G. Jung, who contrived to conceal his fundamental prejudice in skilful rope-dancing until his book on Job revealed what really incited him to develop his psychology and his misvaluation of religion as a thing which psychology could master. For surely, if Psychology masters Religion then Jung masters God.

I do not for a moment intend to detract from the merits of the men in question. But they are all splendid illustrations of the simple but important fact which must be fully grasped, if we are to see the difference between Religion, i.e. the restoration of man's innate relation to God, and the numerous systems of religion.

And if we at last discover this difference, we shall understand that all these systems are not really conducive to GOD, but withholding us from approaching God, as they bind us to conceptions, prescriptions and standard conduct, such as prevent us to follow our unique path and reach our unknown destination.

We all labour under the same delusion, we all obey the same misleading urge of the "I."

As long as a man comes with a theory and system, he shows the very symptom of being under a delusion. The only thing that is not suspicious is Realization of Life.

A man who has realized Life, will never bring a theory or philosophy. For such a man has no theory, no creed, no method, no medical or any other profession by which he earns a career. Such a man has nothing but himself and is nothing but "himself"

²⁴ "väterlichem" in the original.

²⁵ "Erfüllung" in the original.

²⁶ "Realität" in the original.

²⁷ "über" in the original.

²⁸ "für" in the original.

²⁹ "Verästelungen" in the original.

Therefore he is "like GOD" (Mi-cha-el!) GOD too has nothing but Himself, and is nothing but Himself. Therefore such a man, and such a man alone, brings the light that is Truth, and gives Life and heals, wherever what he is and says is not altogether rejected by the entangled souls that imagine their illusions would be preferable...

16

RELIGION AND RELIGIONS

J.W. Kaiser

(continued from the previous page) The story of Theseus in Greek mythology is very instructive. After killing the minotaur in the maze of impure human reasoning and feeling (the monster of lower urges in man) which he found thanks to the "thread" of logic thinking which Ariadne (Ariachne)³⁰ had given him because she liked him, Theseus decides to take her with him as his bride.

But on his way "home" he gets the divine intimation that he must leave her behind in Naxos. He obeys but is so overcome with grief at his infidelity that he forgets to hoist the white sails, which was to be the token that he returned victorious. So when his father waiting on the rock of delusion saw the ship with black sails coming he threw himself from the rocks and perished. Theseus succeeded him.

Here it is. Accomplishment of the One Thing Needful demands more than we can bear. It is only in going through apparent failure, utter darkness and despair, that "all is fulfilled."

If this is not suffered, the old "king," that is: he who lives enslaved to the minotaurus, will not die, but will go on "reigning."

Alas, they who brought us new philosophies, new creeds, new ideologies, have never deserted "Ariachne"³¹ when the moment to do so had come.

They all hoisted "the white sails."

They all became famous and were hailed as glorious conquerors of "evil." But the old "king" continued to reign. That is: things did not really change.

(16-1)³² One man will tell you that he is a socialist, because ... another that he is a conservative because ... a third one will tell you that he has married because ... and a fourth one that he remained a bachelor because ... and so on, and so on, in a dreary monotony of justification, where no justification were asked or given, if the true fact were what they pretend it to be.

For in reality there is no justification, there is however just our fear of other people's criticism and ... our concealed uneasiness of not being in conformity with the standard-image of fulfilment of life.

³⁰ "Ariachne" in the original.

³¹ "Ariachne" in the original.

³² The paras on this page are unnumbered.

If you let them have their way, they will tactfully switch over to tell you that you should stop this, because ... and start that, because ... etc.

Such is centric man. To be "centric" means to try to take God's place and do His work as we misinterpret it. To be a centric individual means to be caught in the contrast of tyranny and slavery, consciously and unconsciously aiming at bossing others less we should be bossed ourselves. This in fact is the keynote of what we call "society." And it is of course not the frank despots but the disguised ones, the humble servants, that are most completely caught in the delusion. Similarly what we call sympathy (and mostly take for "love") is merely the "interest" of our centric consciousness; it is the other side of "aversion." Centric consciousness is incapable of impartiality. What it would have you accept as such, is really indifference.

We, centric people, live in Pro and Contra and Indifference. We just have to, because we are centric.

As we grow up, we all develop centric consciousness. That is why we are unhappy and never realize Peace. We adopt persons, things and values, or reject them. We support individuals, ideas and endeavours, or we oppose them. Or we are indifferent. We enter into personal relations, and meddle with other people's individual existence; but when the relation is not what we want and expect it to be, we dismiss or forsake them. So we continually live in defiance of God's One-ness, abusing all and being abused by all.

17

RELIGION AND RELIGIONS

J.W. Kaiser

[5]³³

(17-1)³⁴ It is this which accounts for the sad words in the gospel of St. John (2:24-25):

"But Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man; for he himself knew what was in man."

"Aber Jesus vertraute sich ihnen nicht; denn er kannte sie alle und bedurfte nicht, dass jemand Zeugnis gabe von einem Menschen; denn er wusste wohl, was im Menschen war."

It is this nightmare which constantly interferes with our going our direct way to GOD.

GOD, Who is neither a problem, nor a notion, nor an illusion, nor anything which the human mind might assume Him to be. But Who is HIMSELF, which is just what Man is not!

Seeing that HE is the Great Originator, and that our origin is in Him, the predicate "Father" is probably the best human word we can use to indicate His relation to us.

³³ The original editor inserted "5" at the top of the page by hand.

³⁴ The paras on this page are unnumbered.

GOD is in no way an object unless of our assuming fallacious appraisal. There is no approach to Him in reasoning, in speculation, or in any other human method to get familiar with and master a person or a thing.

If we prefer to assume that GOD does not exist, well, our experience (that is: our partial interpretation of it) automatically excludes every discernment of His existence. GOD then is "out of the picture" and therefore all the more active as a factor of "chance" and "inexplicable" events.

If we prefer that GOD exists, our experiences (that is again our partial interpretation of them) contain many proofs and "tokens" of His existence, His attention, His interference, etc. But, mind you, neatly restricted to the characteristics of our image of Him.

For not one of these two attitudes, but both are based on a conditional disposition of the psyche, therefore on prejudice.

Many people whose parents believed in GOD, became non-believers in the course of their lives. The key to this change lies in a situation of distress. Others became believers in the course of their lives. And again the key lies in the crisis they went through.

All sudden conversions, in which men are turned into the opposite of what they were before, are no real awakenings from a delusion, but mere reversals, mere tumbling from one "dream" into another. And the sudden "conversion" of St. Paul probably is the most misleading, most harmful case of all.

None of us "walks with GOD." We all walk with our cherished system of individual misinterpretation and self-justification.

Are we "our brothers' keepers?" We are just their accomplices! That's what we are. Wrapped in our cloaks of centric justification, we all have made the first step towards psychic derangement! Consequently we are the very matrix for the development of "aberrations." We are the accomplices of those whom we call "criminals" and "lunatics." We are responsible. For, if we had offered them "pure water," they would not have drunk their poison. As it was, our impure attitude offered them no real support, but rather tempted them, evoking their flight and contrariness that seemed to provide a hiding place for their panic stricken souls that found no home, no safety with us!

No, we are not our brothers' keepers. We just put on a black gown and play the role of judge, accuser or preacher of repentance. And what is this but a demonstration of our own entanglement?

(18-1)³⁵ Or we put on a white coat and talk confidentially with them like a good friend. But the confidence is not on our side and we are paid by the hour. And the brotherhood we imitate is professional interest. Then we proceed to “treat” them, and again our action reveals our own criminality and derangement. For like the man in the black gown we rob our “brother” of the freedom which we reserve for ourselves. We deny him the very self-respect which he is in danger of losing, but which is indispensable to his healing. We administer a series of typically criminal offences. We dope him with poisons and make him unconscious, which we call sleep. We expose him to electric shocks that gradually destroy his individuality, or we entirely kill his individuality by cutting the most important nerve-bundles in the brain.

No, we are not our brothers’ keepers, but the keepers of their prison! We are the Gadarenes, and our brother is the “madman” whom we cannot tame. And when GOD manifests Himself, it is not we that recognize Him and are “healed,” but the madman, again and again.

It is in a world of such “parties” of prejudiced confessors and deniers, such opponents that are equally “outsiders” to the one universal Mystery, that on rare occasions a true “insider” steps forward.

Such an enlightened one finds nothing but outsiders to the very thing he is, to the very thing he has come to reveal.

His appearance in itself is “a sign that is spoken against,” as he is “set for the fall and rising of many.”

He will have to cope with worldly and clerical authorities, whose resentment and resistance is roused by the very fact that they recognize in him fulfilment where they have failed. His appearance silently accuses them, consequently they hasten to condemn him.

Only those whose justification-system leaves some chance for spontaneous receptivity and response, can receive the Light that is offered. In this respect history certainly repeats itself:

“Whenever righteousness declines, o Bharata, the Lord manifests Himself for re-establishing the Law.”

(Book Hariwamsha I:42)

But this real manifestation has nothing to do with e.g. Dostojewsky’s naive picture of Jesus’ reappearance on earth. On the contrary, it is the cliché-expectation which blinds us to the incalculable and inexpectable, unique form which God’s Manifestation assumes.

Whenever God manifested Himself in man, such a man gave an example of his own fulfilment, his personal realization of what Life is. He did not fight the existing systems of frustration, but revealed their fallacy and inadequacy by the essential truths and acts which he spoke and fulfilled.

He never committed the foolishness of identifying his teachings with the realization itself, because he knew that the realization is God’s own Work in man.

³⁵ The paras on this page are unnumbered.

Such men were the rare insiders and refrained from doing what outsiders always do: imposing and propagating a theory and a system. They made the opening and showed the entrance into the Mystery to which they had free access.

They merely begged others "to follow."

And this "following" means to go the unique and universal way, which all must go. It is essentially the same, but outwardly varying greatly. Therefore it is not gone by assuming any formulated Credo, by following any uniform system of conduct, by achieving any prescribable work. But the Way is gone in unique response to unique challenges from day to day, as a wordless dialogue between God and man.

19

RELIGION AND RELIGIONS

J.W. Kaiser

[6]³⁶

(19-1)³⁷ Outsiders cling to the outward Manifestation of God in man. They hardly grasp the spiritual purport of teachings, but record the words and register the scenes, in which the "miracles" took place. Likewise they hardly dare to "follow," but they learn the teachings by heart and cherish the books in which the Manifestation is described.

It is not from "going their own unique way" that they expect enlightenment, life eternal, but from repeating the outward forms once adopted by the Living Word. (John 5:39-40)

This has been done all over the world and through the ages. And as this shrinking from "going" to God causes a man to forego any direct revelation, so the lack felt induced them to seek compensation in conceiving dogmas, rituals and prescriptions. The forms these assume depend on the characteristics of the groups who indulge in it, and this accounts for the many incompatible doctrines, interpretations and customs as shown by religious systems, all imagining that their system is superior over all others. It is this powerful urge which is responsible for all "religious" quarrels, hatred, wars and crimes.

Nevertheless religious leaders and their adherents go on, clinging to the very pattern that prevents them to "follow" and secretly and openly fighting for power and supremacy.

In consequence thereof there is an ever growing number of people who intuitively understand that to be an adherent of a religious system counts for nothing and that genuine "following" counts for everything.

Through the ages religions have aimed at equalizing the unequal; at uniformity of form where everything depends on true inner attitude and freedom of expression into form; at obedience to religious authorities, where everything depends on receptivity and obedience to the Will of God.

³⁶ The original editor inserted "6" at the top of the page by hand.

³⁷ The paras on this page are unnumbered.

The most blasphemous instance of such deterioration of an originally small group that hoped to follow the Master probably is the Roman Catholic church, which has fully assumed the organization, the power and the wealth of one of the so-called Great Powers of the world, indulging in provoking warfare and political intrigues all over the world.

And in this connection it may be well to mention the Jesuits, who right from Ignatius de Loyola embodied the complete denial of Jesus' teachings, training their pupils by a system fit to kill our any faithfulness to the innate direct relation to God which a pupil might have, and supplanting it by blind and lifeless discipline to human authority.

But in a general way the same phenomenon may be observed in all religions. Authorities and adherents of all religions serve two masters. All of them constantly compromise and therefore constantly betray the very cause they pretend to serve.

Consequently a prolonged world crisis has set in, and it will not be found possible to control developments with cleverness and violence, the means in which mankind again and again proved to believe above all.

But GOD continues to speak, if not through men in the language of man, then at any rate in the Symbolic Language which is His own and which He has been using right from the Beginning.

To each of us His Direct Word comes as the conditions and surroundings imposed on us. If we find the courage to consider our condition of body and mind, as well as our surroundings and everything that happens to us, not through the spectacles of standard-valuation, but suspending judgment and conclusion, then EVERYTHING changes.

Then the rigid and uniform image of "acceptable and unacceptable" vanishes. And instead of this the first and vague idea dawns of the wisdom and loving Attention of the Supreme thus bestowed on us. Then we approach that attitude of soul which Jesus meant, when saying that all "this" is in order that God's Works be revealed. Then our implicit endeavour is no longer to find artificial compensation for all so-called handicaps, bodily defects, poverty, etc. But we become silent, innerly receptive to the revelation which sooner or later may come of the divine aim and purpose in imposing just this unique set of conditions on our unique self. Surely

20

RELIGION AND RELIGIONS

J.W. Kaiser

(continued from the previous page) such revelation will come by and by, not as an intellectual conclusion, but as sudden and direct insight in the where for and whereto.

For however sad our fate, however miserable the conditions we are placed in, the whole of it efficiently serves the divine purpose of preparing for us: the shortest way to GOD.

This is Re-ligion, and only those who are willing to drop all conceptions, theories, systems and methods will experience what it means and where it leads.

It is the only true, universal Process of Liberation which Tradition calls Transformation, which then is undergone in the Hands of the Supreme Himself. No man will ever be able to define this mysterious process, nor will any personal description of experiences under this process be comprehensible to outsiders or allow of being "used" by them.

This is Re-ligion, and it means the restoration and full development of the one vertical Relation, God and man.

The state of fictitious isolation in individuals causes the distressing impression of loneliness. From this springs the craving for horizontal relations of all kinds and levels. And it is significant that these relations tend to avert from and fully replace the one vertical relation, yea that they give rise to a cult of worship and glorification of themselves.

This is probably the most fundamental instance of misinterpretation and misrepresentation of the kind explained with regard to psychological tenets and conclusions.

The self-interested, isolated existence implies the denial of the implicit and indestructible one-ness.

Consequently all its ideas, activities, achievements and characteristics are essentially mere assumptions based on denial and the desire to replace WHAT IS by what seems preferable.

This holds good from the lowest manifestations of plant- and animal life upwards. It accounts for the obvious fact that all such existence actually is one continued struggle for existence. It accounts for the fact that human life too seems to be essentially a "struggle for existence" and a matter of "survival of the fittest." And the cleverest minds have been misled by this apparent reality.

In the light of this discrimination the whole of individual existence appears as one enormously complicate intrinsic defiance of the primary, eternal One-ness of being.

The myriads of centric selves with centric consciousnesses presuppose the One eternal Centre by the grace of which they exist. Therefore, if an in as far these relative centres deny the One Centre, they rob themselves of the one reality that supports them.

It is this contradictory state from which Man can only be saved if he is willing to give up all horizontal relations for the sake of the one vertical Relation.

Please note that I do not say "to reject" but to give up. That is, if he is willing to lose his life and thereby save it. That is, if he is willing to Surrender unconditionally: Islam,³⁸ "not as I will, but as Thou wilt." If he is willing to bear the yoke: "Yoga."

It is this, which Jesus means when saying that nobody can follow him, unless he "hates" all his "neighbours" and even his own life! and again: "Whoever of you does not renounce (apo-tassoo) all that he has, cannot be my disciple"

³⁸ "Islām" in the original.

And of course centric consciousness hastens to misinterpret this as an appeal to apply its unholy technique!, its perpetual handling of alternatives!

21

RELIGION AND RELIGIONS

J.W. Kaiser

[7]³⁹

(21-1)⁴⁰ Renouncement of horizontal relations is NOT in reversal of horizontal conditions! It is NOT in switching over to any opposite! It is NOT in forsaking people or surroundings for a pursuit or a situation that seems more "suitable." But it is in just giving up the urge to seek it in any such relations and conditions, in disclaiming their disposing quality, their sway over us!

Consequently historical response shows one long series of sad misinterpretation. People's centric consciousness has always made them reject instead of renounce, desert instead of relinquish, isolating themselves in monasteries or recluses instead of "standing apart" within the network of horizontal relations.

Did not Jesus give the example of what he meant? He did not despise his father's workshop. Neither did he desert his mother, brother and sisters. He did the Work which GOD gave him to do, and he neither abandoned his relatives, nor bossed them or would be bossed by them, but he let them free to accompany and follow him, as far as they could or would.

So it is clear that true relinquishment has nothing to do with any complacency, nor with "compromising" such as fanatical centric consciousness will call everything that will not be caught in the trap of its alternatives. For compromising is nothing but a trick within the pairs of opposites.

Whenever a man is willing to become what he is, wherever he is, ready to suffer, ready to pay the unknown price, the Divine Process works, whereby the "temple of the farisees" and scribes" is gradually demolished and the imperishable Temple built. And all the rest is mere "marking time." (Dutch: *passen op de plaats maken*)

The greatest stronghold of the cult of horizontal relations is the relation between the sexes, culminating in the bond called matrimony. In its very nature of sublime duality it constitutes an extremely effective top-achievement of the urge for horizontal realization; therefore it is also an extremely effective state for God's divine Therapy. Therefore it is foolish to either glorify or criticize and condemn matrimony or the sex relations in general. Both attitudes merely betray the need of self-justification of the individual. And the general unhappiness in matrimony should be understood neither as casual failure, nor as a proof of deficient natural selection, but as a revelation of God's ever overruling human enterprises, turning everything men undertake in denial and defiance of the one great Task: "to rise and go to the Father," turning all such

³⁹ The original editor inserted "7" at the top of the page by hand.

⁴⁰ The paras on this page are unnumbered.

undertakings into His divine Therapy, by which men are gradually HEALED OF THE ONE FUNDAMENTAL ILLNESS, the illusion that separate, individual life would be life.

This is probably the most fundamental meaning of Jesus' parable of the Prodigal Son, that man came to imagine that fulfilment of life would be the successful achievement of persistently maintained individual, isolated existence.

The defiance embodied in matrimony is that it aims at Unity but maintains the illusion of individuality and its inherent strategy towards other individuals; it remains a duality within the One-ness and it produces "individuals." The very nature of procreation is the maintenance and increase of separate existence, beautifully symbolized by parturition and the cutting of the umbilical cord at birth.

Significant of extreme distortion in interpretation is the religious or mystic delusion that a man and a woman would ever be transformed into one timeless being.

Characteristic of Re-ligion is that it demands and achieves the dissolution of the illusory separate "life" with its centric consciousness and its horizontal relations that would supplant the vertical relation.

22

RELIGION AND RELIGIONS

J.W. Kaiser

(22-1)⁴¹ Characteristic of everything else is that it pretends and promises to bring about what Religion only achieves.

Characteristic of religions is that they are not what they pretend to be: just various forms of Re-ligion.

Characteristic of religions is that they are not forms⁴² of Religion but systems of averting and resisting the very Process which Religion starts and accomplishes.

Characteristic of all religions is that they are based on a degree of realization of the vertical Relation by somebody and his subsequent manifestation in word and action, of what only an insider can manifest. But that they all turned such manifestation and teaching into a system in which it has been adapted to the preference of an existence in horizontal relations.

That is why all religions present a system and a practical conduct which is essentially a policy of compromise developed into an imposing virtuosity of self-justification.

Viewed with the soberness of direct discernment, speculation on Tao is mere warding-off of Tao. Viewed with genuine familiarity with the continual Therapy by the Ever Present, the training and skill of Zen-masters is a ridiculous substitute invented

⁴¹ The paras on this page are unnumbered.

⁴² The original editor underlined "forms" by hand.

and introduced in flat defiance or ignorance of the “training” arranged and imposed by the One Master in the neglected and misjudged “mise-en-scene”⁴³ of everyday-life.

Viewed with some acquaintance of “He that attracts” (Krishna), the tradition of Hinduism and the teachings and practices of yogis are poor symptoms of refined culture of glorification of “self” by impertinent and extravagant development of mental creativity, deceptively disguised in thoughtful kindness and humble-pride.

Viewed with some experience of Light, the mere assertion that the Buddha would have taught a definite number of truths and paths, is recognized as a shameless desecration of the memory of an enlightened one by utterings that bear the very mark of outsidership.

Beautiful and of universal truth and application is the term of Islam,⁴⁴ that is Surrender. But sad is the substitution of unconditional Surrender by mere acquiescence and the ensuing indifference, called fatalism. Each time has underestimated the manifestation of God’s Will in a human being, and at the same time sadly overestimated it.

No man has been so passionately deified as Jesus of Nazareth, the man who manifested God’s will as no man did before or after and confirmed this for all times in ratifying his complete rejection of compromising with “the ways of the world,” his complete rejection of Power, and his complete Surrender to Suffering. All others yielded somehow to Power.

And yet this deification is nothing but a psychological trick to justify our “not-following him” by making him the exception, whose very fulfilment would save us the trouble.

This is the difference between Religion and religions, and it is useless to quarrel about it. For the proof of the pudding is in the eating, and no man will ever find truth by theorizing. For Truth only reveals itself to him that surrenders to it and re-union with the Supreme takes place only when an individual finally and entirely merges into Him, losing all horizontal relations, losing his personal existence losing his individual “life,” but gaining Universal Life, which is Life Eternal.

23

RELIGION AND RELIGIONS

J.W. Kaiser

[8]⁴⁵

(23-1)⁴⁶ The Messiah of all men and of all ages cannot be caught in any doctrine or concept of the human mind.

⁴³ “scene” in the original.

⁴⁴ “Islām” in the original.

⁴⁵ The original editor inserted “8” at the top of the page by hand.

⁴⁶ The paras on this page are unnumbered.

All dogmas, all conceptions produce such expectations as will prevent us to discern and recognize the shape which GOD alone determines for the Manifestation of His Will.

For this it is which bears so many names. And this it is which definitions, registrations, speculations of all kinds, called Tradition, would catch and hold and so would turn into possession that which cannot be possessed.

This is the cause of all religious enmity and strife. For where your treasure is, there will your heart be also. And he who does not gather with Him scatters.

For Man still judges by appearances, and still expects the certainty he seeks of forms which Spirit once adopted for its momentary manifestation.

But GOD does not repeat Himself.

When the Unique appears on earth, nothing but the unique in us will welcome Him, and hold Him in our heart of hearts.

May 1956.

24⁴⁷

RELIGION AND RELIGIONS

J.W. Kaiser

Edmond Bordeaux Szekely: The World Picture of Zarathustra

25

THE WORLD PICTURE OF ZARATHUSTRA

Edmond Bordeaux Szekely

[9]⁴⁸

(25-1)⁴⁹ The World Picture of Zarathustra.⁵⁰

This is an account of the religious beliefs in the times of Zoroaster. There is no deep or metaphysical analysis, but only the way (the way) the religion was presented to the crowd the “vulgum pecus” – Zoroaster is the second of the name; he lived about eight thousand years ago. For the people who could not understand philosophy it was offered in sixteen points to follow and remember: eight visible forces, eight invisible forces.

1/ sun – water – air – food – moon – earth – health – joy.

2/ pure love – wisdom – creator – eternal life – work – peace

⁴⁷ Blank page





⁴⁸ The original editor inserted “9” and “excerpt from: Szekely – Edmond [Tocale] Bordeaux [Szekely], Baja California” at the top of the page by hand.

⁴⁹ The paras on this page are unnumbered. This page is entirely handwritten.

⁵⁰ This book appears to have been published in 1953; the notes found herein do reflect some of the thinking about Zoroastrianism in the 19th century. – TJS '20

Each force was called an angel, and these angels tools to be followed to destroy the opposite forces, the devils that are destructive forces. So people had to work with the creator and meditate upon those ideas: morning meditation with number 1 - evening with number 2 - In the long run, more or less often the people and their character, they could realize those forces in their body, eventually command them.

Zoroaster wrote the Avesta {and Zand,}⁵¹ but Professor Szekely gives it in pictographs also for they woke a deeper and more direct impression than words.

Symbols they are - and they work. This is the man  - This is the symbol, 12 thousand years ago, of Teilhard de Chardin's writings!!  the law of Triangle - minerals -  the organic life...  and the {illegible}⁵² of reflexion.

26⁵³

THE WORLD PICTURE OF ZARATHUSTRA
Edmond Bordeaux Szekely

K. E. Pond: The Spirit of the Spanish Mystics

27

THE SPIRIT OF THE SPANISH MYSTICS

K.E. Pond

10⁵⁴

(27-1)⁵⁵ Garcia de Cisneros: He who thinks he can reach the height of contemplation or have the perfect warmth of divine love without firm perseverance is like a man who climbs a high mountain and, before he has reached the top, turns around to come down again on account of some difficulty or obstacle he meets with. (MEMO by PB):⁵⁶ Para #6⁵⁷ below is by St Teresa, Para 7&8⁵⁸ by St. John [of the Cross]⁵⁹

⁵¹ We have changed "in Zen" to "and Zand," - "Zand" is the commentary on the Avesta. While the 5 Gathas within the Avesta are generally attributed to Zoroaster, the remaining material together with the traditional commentaries have unknown authors. Since the Zand are commentaries, Zoroaster could not have written them, though this was a common belief in the 19th century. - TJS '20

⁵² The word is cut off by a hole punch. Only "-el" is visible in the original.

⁵³ Blank page

⁵⁴ The original editor inserted "10" at the top of the page by hand.

⁵⁵ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

⁵⁶ The original editor underlined "MEMO by PB" by hand.

⁵⁷ The original editor underlined "Para #6" by hand.

(27-2) St. Peter of Alcantara: Just as there are things which help devotion, so also are there things which hinder it, among which the first is our sins

(27-3) Another hindrance is the remorse of conscience which proceeds from these very sins (when it is excessive), for it makes the soul restless and cast down.

(27-4) Another hindrance is a certain bitterness and despondency of heart and inordinate sadness, for with this the joy and sweetness of a good conscience and spiritual gladness is very ill matched. Too many cares constitute another hindrance. They are those mosquitoes from Egypt which disturb the soul and do not allow it to sleep the spiritual sleep which lulls the soul in prayer, nay, more than that, they disturb and turn it aside from its spiritual exercise. Another hindrance is found in gifts and sensual comforts (when a man is too much taken up with them), for he who gives himself up in considerable measure to the consolations of the world does not deserve those of the Holy Spirit, as St. Bernard says. Too many occupations are likewise a hindrance, for they take up one's time and submerge the spirit, and thus leave a man without time or heart to attend to God.

(27-5) Lastly, the interruption of all those holy exercises hinders devotion, unless they are omitted for the sake of some devout or just necessity, for the spirit of devotion is very delicate, and once it has gone it does not return, or only with much difficulty.

(27-6) To the convents which aim at greater poverty God will show greater mercies, both spiritual and temporal, and will give his spirit in double measure to those who practise poverty more.

(27-7) Anyone who wants to be a true religious and comply with the obligations of the state he has promised God to follow, and to make progress in the virtues and enjoy the consolations and sweetness of the Holy Spirit, will be unable to do so if he does not most carefully strive to practise the following counsels, namely: resignation, mortification, practice of the virtues, bodily and spiritual solitude. If he will observe these four things carefully, he will be perfect in a very short time, for they are interconnected in such a way that if he fail in one, he will lose through his failure the gain and profit which he was deriving from the others.

(27-8) To observe "resignation," he should so live in the monastery as if there were no other person living in it. Thus he should never intervene, either by thought or word, in the things which go on in the community, nor in those of private persons; he should not desire to know their blessings or their trouble, nor the kind of persons they are; and

⁵⁸ The original editor underlined "Para 7&8" by hand.

⁵⁹ "of the Cross" was typed at the top of the page and inserted with a caret.

even though the world should come to grief, he should not want to take notice of or meddle in such things, or he will not preserve peace of soul. And to this, which is so important, we should pay very great attention, for, through many religious failing to observe it, not only did the other works of virtue and religion which they performed never profit them, but they continually slipped backward, going from bad to worse. To achieve and make progress in the second thing, which is "mortification," it is important to set this truth firmly in one's heart – that one has come to the monastery for no other thing than to be exercised in virtue, and that one is like a stone which has to be polished and dressed before it is set in the building. Thus, one has to realize that all those who are in the monastery are merely workmen whom God has placed there solely for exercising and polishing a man by mortification, and that some have to work on him in word, telling him what he would rather not hear; others by deeds, doing to him what he would rather not suffer; others by character, being troublesome to him and tiresome both in themselves and in their way of going on; others by thought, so that he feels or thinks that they do not esteem or love him. He must suffer all these mortifications and troubles with interior patience, keeping silence for the love of God, realizing that he did not come to religion for anything else, but that they should work on him thus and he should be fit for heaven. For if it were not for this, there was no reason for him to come to religion, he should rather be in the world, seeking its consolation, honour,

28

THE SPIRIT OF THE SPANISH MYSTICS

K.E. Pond

(continued from the previous page) credit and ease. For occasions of trial are never wanting in religion, nor does God will that they should be wanting, because, as he brings souls there to be tried and purified as gold is by the fire and by the hammer, it is fitting that there should not be wanting trials and temptations from men and devils, a fire of pain and discomfort.

(28-1)⁶⁰ God loves your acceptance of dryness and suffering for his love more than all the consolations and spiritual visions and meditations you may have.

William Keith Chambers Guthrie: Orphism

29

ORPHISM

W. K. C. Guthrie

[11]⁶¹

⁶⁰ The para on this page is numbered 9, making it consecutive with the previous page

⁶¹ The original editor inserted "11" at the top of the page by hand.

(29-1)⁶² Notes from the books by W.K.C. Guthrie, Reader in Classics, University of Cambridge.

The Orphics were a small band of religious devotees with what to most Greeks was an unusual and original message.

Their language and a few of their ideas occasionally caught the fancy of philosopher or poet, but in general the gospel which they preached was a cry in the wilderness. It had behind it the idea of union with the divine. Orphism was too philosophical for the masses.

Plato regarded the speculations of the Orphic theologians not only with interest but with a respect that was near akin to reverence.

Wilamowitz in his latest phase treats the Orphics as irrelevant and calls the whole system Pythagorean. (*Der Glaube der Hellenen*, vol.2, 1932, p.199)

Ion of Chios (fifth century) wrote that Pythagoras himself had composed writings under the name of Orpheus. Pythagoras numbered Orpheus among the chief of his patrons. One might have expected his followers to let themselves be known as Orphics, but there were two reasons why they should not. First, there were Orphics who were not Pythagoreans, and second their real founder was one of the most original geniuses of all time. Pythagoras himself may have liked to be known as a follower of Orpheus; his disciples wanted nothing better than to be called followers of Pythagoras. It seems most likely that Pythagoreanism takes up Orphism into itself but has as well an intellectual system to reinforce it, and that Orphic dogma was already formulated when Pythagoras founded his brotherhood.

There is one central doctrine in Orphism: everything comes to be out of One and is resolved into One.

The Orphic was an ascetic and an individualist. His attention was concentrated on the soul, with its long series of incarnations, and his object was to save it. Orphism asserted that all men had divinity within them, and that they should strive their hardest to throw off everything else and emerge as wholly divine and immortal. All the evidence points to its having been in origin the product of a few individual minds active over a limited period of time. They were vegetarians, did not eat beans and did not wear woollen clothes.

As founder of mystery-religions, Orpheus was the first to reveal to men the meaning of rites of initiation.

30⁶³

ORPHISM
W. K. C. Guthrie

31

ORPHISM

⁶² The paras on this page are unnumbered.

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(31-1)⁶⁵ The German scholar Wilamowitz has pointed out that *theos*, the Greek word which we have in mind when we speak of Plato's God has primarily a predicative force. That is to say the Greeks did not first assert the existence of God and then proceed to enumerate his attributes, saying God is good, Good is love and so forth, rather they were so impressed or awed by the things in life or nature remarkable either for joy or fear that they said this is a God or that is a God. The Christian says God is love, the Greek love is *theos*, or a God. By saying that love is a God was meant first and foremost that it is more than human, not subject to death, everlasting. Any power, any force we see at work in the world which is not born with us and will continue after we are gone would thus be called a God and most of them were.

It is a state of mind which obviously has no small bearing on the much discussed question of monotheism or polytheism in Plato, Cornford in his inaugural lecture at Cambridge, remarked that philosophical discussion in any given epoch is governed to a surprising extent by a set of assumptions which are seldom or never mentioned. He quotes Whitehead as writing: When you are criticizing the philosophy of an epoch do not direct your attention to those intellectual positions which its exponents feel it necessary explicitly to defend. There will be some fundamental assumptions which adherence of all the variant systems within the epoch unconsciously presupposed. Philosophy started in the faith that beneath this apparent chaos there exists a hidden permanence and unity, discernible if not by sense then by the mind. Seeing that these thinkers only asked their single question: What is the world made of, it is tempting to label them materialists. This however would be misleading since that term in ordinary modern speech stands for one who has made a choice between the known alternatives of matter and spirit as the ultimate causes of things, and consciously denies any originating power to the spiritual. What we must try to understand is a state of mind before matter and spirit had been distinguished. So that the matter which was the sole and unique fount of all existence was itself regarded as endowed with spirit or life. As philosophy progresses matter has to be credited with more and more of the attributes of spirit, including mind, until the question comes to a head and a break is inevitable.

32⁶⁶

ORPHISM
W. K. C. Guthrie

⁶⁴ The original editor inserted "12" at the top of the page by hand.

⁶⁵ The paras on this page are unnumbered.

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From Kenneth Hurst: Thoughts Upon Waking

33

THOUGHTS UPON WAKING
From Kenneth Hurst⁶⁷

(33-1)⁶⁸ Thoughts upon waking...
1975

Oct 29,

(33-2) The true purpose of our worldly existence is NOT what it seems — i.e., making a living or even ruling a country. These are peripheral to the main purpose.

(33-3) It is more true that the main purpose is how we treat and react to one another. This is important.

(33-4) But The real purpose of this plane is a MENTAL one. How we react within our minds to people, to events. This is what it's all about. The rest is window-dressing, a passing charade. Its whole purpose is merely to provide a backdrop, scenery before which our mental activities can project themselves.

It is unimportant in itself.

34⁶⁹

THOUGHTS UPON WAKING
From Kenneth Hurst

Hannah Hurnard: The Plan and Power of God for the Healing of the Broken Body of the World

35

THE HEALING OF THE BROKEN BODY OF THE WORLD
Hannah Hurnard
[13]⁷⁰

(35-1)⁷¹ Capon Springs - April 23-29, 1958

Because Thou dost humble Thyself to speak to human needs as we ask again and again, so now we are going to ask Thee this morning, O Thou Living Lord whom we

⁶⁷ PB's natural son; this is in KTH's own handwriting.

⁶⁸ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

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⁷⁰ The original editor inserted "13" at the top of the page by hand.

⁷¹ The paras on this page are unnumbered.

long to know and love with all our heart and strength and soul and might, to open our understanding once again. May we understand the things Thou dost want to unveil to us, and wilt Thou plant them like seeds in our minds, Lord, that they may bring forth fruit to Thy glory. Oh speak again, Lord, because we are longing to hear Thy voice. Amen.

I will read one verse from the 14th chapter of the Gospel of John, Chapter 14, verse 12, the living words of Jesus Christ: "Verily, verily I say unto you, he that believeth on Me, the works that I do shall ye do also and greater works than these shall ye do."

And then to the Acts of the Apostles – a verse or two there: "With great power gave the apostles witness of the resurrection of Jesus Christ. And great strength was upon them all and by the hand of the apostles there were many signs and wonders wrought."

We have talked of a transformed thought-life. Then we talked of cleansed speech and lips. Now we come to mighty works. The acts of the apostles follow on after Pentecost. The apostles went forth into the world to act out the things that Jesus had taught them and to demonstrate the world-transforming power of the heavenly principles which He had taught them.

I remember as a young Christian being tremendously struck by something I read in one of Dr S.D. Gordon's books. He used his holy imagination in the way I think Jesus wanted it to be used. He imagined what happened when the victorious Lord and Saviour had been received out of the sight of the apostles on the Mount of Olives and went back into that heavenly region. Mind you, I don't believe it is far, far away beyond the bright blue sky. I think it is all round about us. The Lord simply disappeared the other side of the veil of the five senses. And what happened in that heavenly world? S.D. Gordon tried to imagine it, and he saw all the angels and the archangels crowding around the Lord to welcome Him back and to rejoice over His victory and to hear from Him all the experiences that He had gone through on this earthly plane. Then S.D. Gordon imagined that after He had told them about it, all the hosts of the heavenly spheres were full of joy. One of the archangels said to Him, "Now, Lord, we have heard all that You have done and have accomplished in the world. Will you tell us what your plans are now for carrying on your work?"

And the Lord smiled radiantly and said, "You know, while I was there I had men who loved Me and women who loved Me. And I gathered them around Myself and I taught them the heavenly principles which we practice here. And they are going forth in My Name to teach them all over the whole world." Then there was a sort of awed and astonished hush, almost a concerned hush in the realm of heaven (if such a thing is possible). And then the archangel said, "Those twelve men! Why, Lord! One of them denied You three times. One of them betrayed You. When you hung upon the cross, they all forsook You and fled. Supposing they don't carry out Your plans, Lord, and fail You? Then what plans have You? And the Lord answered, "I have no other plans – I'm counting on them."

THE HEALING OF THE BROKEN BODY OF THE WORLD
Hannah Hurnard

(36-1)⁷² He still has no other plans. He gave the secret of how to transform the world; He entrusted it to those men and women who had learned of Him because they loved Him; and they were to go out, those first disciples, and make disciples of all peoples, teaching them the heavenly principles and plainly demonstrating here on earth the transforming power that follows the practice of those principles.

For such a long time that verse I read you from John 14:12 perplexed me – how could the Son of God possibly say such an outrageous thing? “The works that I do shall ye do also, and greater works than these shall ye do.” I had always got the idea that Jesus was able to do these mighty works and these supernatural things simply because He was the Son of God and so, of course, He had Divine Power. But He was the only one.

I will never forget the shock of surprise when, as I was reading the Gospels one day, I saw that He called these twelve men and He gave them the same power and sent them to do exactly the same thing! “Well,” I said to myself, “He used those twelve because they were the eyewitnesses who were to teach these principles to other men, and He allowed them to have the same power.” And then I flicked over the leaves of my Bible and my eyes fell on another verse which said, “He called other seventy also and gave them the same power and sent them forth.” And when you turn over to the Acts of the Apostles, lo and behold! you discover that more men and women received the same power that Jesus Christ had! So the Lord showed me a most wonderful thing. When the Son of God became Son of man and appeared here on earth, He didn’t do a single thing that was not meant to be possible for every son and daughter in the whole world. He simply came to show the lovely wonderful things that God means for us all when we understand the principles which produce this power.

Then I saw that the Sermon on the Mount (the teaching of Jesus Christ) shows us what every one of those principles of the Kingdom of Heaven are. When you and I begin to practice them in our lives here on earth, they generate in us the power to do the works that Jesus did and greater works! Isn’t it amazing? I am not going to talk about it this morning. Some of you may read some of it in a little book which I wrote called “The Heavenly Powers.” It is about the heavenly principles which, when we practice them, generate in us these Heavenly Powers. I am going to repeat it again – powers that all men and women can have.

But mind you, it takes some practice! We learn slowly. It took three and a half years before the Apostles could produce some of the wonderful things that Jesus did if He was not actually present with them at the time. In fact, we ourselves are in the kindergarten stage. I most certainly am. But to begin to try and put in practice these heavenly principles is to find a most startling and amazing thing. They begin to work

⁷² The paras on this page are unnumbered.

in exactly the same way that they worked with Jesus Christ who developed them so absolutely perfectly. The nine Beatitudes of the Sermon on the Mount just sum up those wonderful powers, the powers of getting and using everything that we need for God's work here on earth, the power to control every single circumstance here on earth, the power to control earthly elements, the creative power to change men's hearts in the way that Jesus could, the power to re-create the future, the power of transfiguration, power over disease and death, resurrection power, ascension power. He has given us those nine Beatitudes to teach us that every one of those nine powers can be used here on earth. But in the Acts of the Apostles as we read them and see how the disciples began to act out those nine heavenly principles, we cannot help seeing what a costly thing it was for them.

37

THE HEALING OF THE BROKEN BODY OF THE WORLD

Hannah Hurnard

[14]⁷³

(37-1)⁷⁴ If we begin to set in motion and release here on earth heavenly powers in a world of materialism and vested interests and self-centred and selfish policies, we will find that to release these powers and practice these principles cannot be done except at great cost. The Acts of the Apostles shows the price that they paid, and paid radiantly and happily, not counting the cost because of the wonder of the power that He gave them by means of which to help others.

I want to say just one word about the method of the Lord Jesus for bringing the Kingdom of Heaven here on earth. You know it was simply sublime in its simplicity. You never heard on earth of any other such simple method for transforming men and women and making them willing to begin practicing the laws of heaven. I really cannot think, after so many centuries, why we have been so blind to the utter simplicity of it. For propagating the heavenly principles you need no finance whatsoever; you need no organizations; you need no institutions; you need no paid publicity of any kind—nothing but disciples. Yes, the plan was simply sublime in its simplicity. The first group of twelve disciples is the pattern. Just a few men who loved Jesus met together in their own homes and talked together and practiced together, and then they went out to practice the principles in public and to demonstrate those wonderful powers. They did not need any publicity or anyone to write up any pamphlets to get interest in this new thing—nothing of the sort. They had crowds from the first moment. You just go out and begin to demonstrate the sort of things that Jesus and the twelve apostles did and your one problem in the end will be, "How can we escape from these throngs of people day and night?" Yes, the plan was simplicity itself, provided they had the power. And they had the power as long as they were practicing faithfully the heavenly principles.

⁷³ The original editor inserted "14" at the top of the page by hand.

⁷⁴ The paras on this page are unnumbered.

But it seemed as though almost at once everything in the world was set in motion to prevent them practicing these principles. Persecution! They were in and out of prison almost from the very beginning. They suffered stripes and imprisonment from the very beginning. But nobody could stop them practicing the principles and taking it all joyfully with love and forgiveness, and beginning again immediately they got out of prison. In fact, they carried on while they were in jail so that the prison doors often suddenly opened and they walked out free, but not always.

You know, it is a most wonderful plan. Let us consider this conference here at Capon Springs. If you will be new apostles and go out and practice all these heavenly principles and develop these heavenly powers, you need not bother about what is going to happen to America. If Koinonia sends out twelve men and women to other countries—new apostles practicing the heavenly principles and therefore possessing the heavenly powers—look what will happen to the world! In one generation these first men and women who loved Jesus propagated the Gospel round the whole known world and turned it upside down. When Christians brought the Gospel for the first time to a new country and to new cities, people cried out in alarm, “Here are these people who turn the world upside down!” The first disciples loved this wonderful and simple principle and they were ready to pay the price! Jesus said to them when He sent them forth from the Mount of Olives, “Go and make disciples of all nations, teaching them the things I taught you, and get people to live by these principles of the Kingdom of Heaven that it may come on earth.” Brothers and sisters, forgive your Hannah, but there was no “lobbying;” there was no business of trying to get important officials. They got their important officials while they suffered in prison. They influenced officialdom while they were paying the price with stripes and imprisonment. There was none of the effort and striving that you and I have tried to put into things for so long. Oh, that it could be unveiled to us afresh—this lovely, simple method—nothing is needed but disciples. Mind you, all these other things such as orphanages, colleges, universities, schools, hospitals, homes for the aged—all these lovely things follow as the fruits of this simple method of propagating the principles of the Kingdom of Heaven. But if you and I are going to be disciples—ah, that is the real propaganda! “Go and teach and preach,” Christ said. “Preach and teach the principles of the Gospel of the Kingdom of Heaven.” And it worked as long as they stuck to it.

38

THE HEALING OF THE BROKEN BODY OF THE WORLD
Hannah Hurnard

(38-1)⁷⁵ But there was a third point, and may He help me now as I begin to ask Him to speak through my lips on this subject. He said, “Go, teach and preach and heal the sick.” You know, that is a tremendous thing to do. It is a most wonderful and blessed thing that in our day we see so many groups of Christians are going all out to try and

⁷⁵ The paras on this page are unnumbered.

do this wonderful thing that Jesus taught His disciples that they should do—heal the sick. And we find it beginning to work again in our day and generation. But I just wonder, in fact, I am pretty sure, aren't you, that we have not fathomed all of what Jesus meant by this third command that we should heal the sick. I am pretty sure we have not fathomed everything; we have not tapped the whole secret because, if you will forgive me, it is still such a hit-and-miss thing, isn't it? Sometimes people are healed, and sometimes they apparently are not healed. And sometimes it is the people who have most faith and who are the most wonderfully fruitful Christians of all who are not healed.

While I was travelling in New Zealand, visiting prayer groups over there and having a wonderful fellowship with small prayer groups of Christians, I discovered that most of these groups were working on the assumption and, indeed, the conviction that it is always the will of God to heal every sick person and every disease. This matter has been a terrific challenge to me as no doubt it has to all of you. You have prayed for the healing of your loved ones and they have prayed themselves and fully expected to be healed. And they have not been healed. And why? Always this tremendous question, "Lord, why?"

When we read the Gospel, as far as we can see, Jesus healed every single person who came to Him. Isn't that enough to make us sure that He would be willing to heal everyone now? But I wonder if we have not missed one point, and it was mentioned yesterday, I think by Glenn. It seems certain as we read in the Gospels that He healed everyone who came and asked Him, but He left village after village before everybody had been healed. We know that. On several occasions He said to His disciples, "Now, we must go on." And they said, "But, Lord, the people are still clamouring for Your help." And the Lord said, "No, we must go on to the next village." So there were ever so many people left in those villages and towns who had not been healed.

Isn't this perhaps something that Jesus wants to teach us? I am only suggesting these things to you. May it not be that it is not always His best time for healing? And may it not be, my beloved brothers and sisters, that in some cases He can achieve more for the world and the bringing in of His kingdom by not granting a particular physical healing?

A few years ago in London, England, I heard a wonderful talk by Miss Thompson of the China Inland Mission. She was describing to us the physical sufferings and the material sufferings of Chinese Christians under the new Communist regime. This was a number of years ago when their sufferings were really at their worst. She reminded us that Christians form the body of Jesus Christ. She said, "Now remember, everybody, your own body has a circulatory system and a bloodstream that flows through the whole body. The blood receives from the different organs contributions that other parts of the body need, and then passing along to other members of the body both gives to them and receives from them their special contributions for the whole body." She said, "Some of you Christians over here in England in the home country have heard about the sufferings of the Chinese Christians and the wonderful way in which they have endured unspeakable torture, loss of all

things, and radiantly and triumphantly sacrificed their very lives – yes, and the lives of their loved ones – for the sake of Jesus Christ.”

39

THE HEALING OF THE BROKEN BODY OF THE WORLD

Hannah Hurnard

[15]⁷⁶

(39-1)⁷⁷ She said, “My brothers and sisters, I must tell you that those Chinese men and women have been pouring into the bloodstream of the Church patience, courage, endurance and joy under persecution, and all this, by the grace of God, circulates through the bloodstream of the Body and helps us in our weakness and need here in the home countries.”

Then she said, “Some of you have been wondering about the Chinese Christians who failed; about those who accepted the new regime and even accepted lands and property that were confiscated from other Christians, and those who remained secret Christians under the new regime. And you have wondered at their weakness. My brothers and sisters, What have you, in the home country, been pouring into the bloodstream that would strengthen them; have you been pouring in your worldly standards; your love of ease and comfort; your unwillingness to bear loss; your resentment when you are ill-treated, and your covetousness? What have you been pouring into the bloodstream of the Church that could strengthen those Chinese Christians suffering persecution?”

You know, this is an enormous challenge. I verily believe there are some people whom the Lord can trust to be members of certain organs of His body, whose function it is to pour into the bloodstream of the whole Church important secretions which can only be produced under suffering. It is the most wonderful thing. Let me read you two striking verses that Paul wrote: “Now there are many members in the one body. The eye cannot say unto the hand, ‘I have no need of thee;’ nor again the head to the feet, ‘I have no need of you.’ No, much more – those members of the body which seem to be weaker are indispensable; and those members of the body which we think to be less honourable, upon these are bestowed more abundant honour.” I verily believe that our Lord and Saviour often does the most wonderful things through crippled people; through those who have to bear infirmity. At our Oklahoma Camp Farthest Out there was a crippled man, whom I felt if he would only lay his hands on me, he could pour into me something that I need tremendously. Not a word of self pity did that man speak. He always joined in when Marcia was leading her devotions in motion, not seeming to care that in the eyes of everybody he was deformed and feeble and could only make crippled motions and could not do what others were doing.

⁷⁶ The original editor inserted "15" at the top of the page by hand.

⁷⁷ The paras on this page are unnumbered.

Now I know that in some of my views I am very unorthodox, and I am going to say something now which is unorthodox. I do not ask you to accept it, but it is something that I believe to be true. I have a strong suspicion that before you and I are born we have a good deal to do with choosing our circumstances and environment. Well, you know there are many, many hundreds of bodies born under circumstances which will not give them the ghost of a chance to be born perfect. Babies conceived by alcoholics; bodies which, owing to organic disorders in the parents, are going to be crippled and deformed, hunchbacked, spastic, blind, etc. What spirits are going to come into these bodies? Do you think that sometimes the Lord of love allows some of the more blessed spirits to volunteer to be born in those bodies in order that the whole body of Jesus Christ may benefit thereby?

I want to tell you something that I saw once that made a tremendous impression upon my whole Christian life and outlook. My mother was a very courageous person, just the opposite to her very fearful daughter. But her special friend was a very, very timid person. She seemed drawn to my mother with a special love just because she was so timid and so fearful. And she was specially terrified of physical pain. Well, I went abroad to Palestine as a missionary after my mother had died, and on my first furlough home, I think it was, I was told that my mother's friend was dying of cancer,

40

THE HEALING OF THE BROKEN BODY OF THE WORLD
Hannah Hurnard

(continued from the previous page) a most horribly painful cancer (and in those days they didn't have the special treatments that are possible now). I was told that my mother's friend had said, "As soon as Hannah reaches England, ask her to come and see me." She lived in my home town. I was appalled by the message. I was only a young Christian and I dreaded physical suffering myself. And as soon as I heard about her, I thought, "How could the Lord Jesus, the God of love, allow this woman who was so timid and who so shrank from physical suffering, how could He allow this to happen to her." I didn't want to go and see her; I felt that I could not bear it. I thought to myself, "Perhaps she will even ask me to pray for her. What can I do?" But I had to go. I could not refuse her request. They opened the door of the bedroom, and I looked toward the bed. My mother's friend was very near the end of that long painful journey. But on the pillow I saw the most radiant face that I have ever yet seen. My mother's friend, as she lay there, never said a word about herself. She wanted to hear what the Lord was doing in Palestine; she wanted to hear about my family—she said not a word about herself. After a few moments, the door opened and the nurse beckoned me to go out. But I just could not bear to go without asking her something. I did not know how to put it in words, so I just blurted out, "Look, they tell me that you are hardly ever out of suffering. Please, please, will you tell me how you can bear it?" Then, with the most radiant face, she said, "Hannah, pick up that Bible that's lying open on the table beside me, and read the verse that is underlined." I picked it up. It was I Peter 4:12 and 13,

and read, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rather rejoice in that ye are partakers of Christ's sufferings."

She looked at me and she said, "You know, Hannah, at the beginning of this illness that is the verse that my Lord gave to me. 'Don't think it strange,' He said, 'but rather rejoice that I am trusting you to share in the fellowship of My sufferings!' And she said, "Hannah, I just want to tell you I never thought He could keep me through all this suffering, but I have proved that He can. There is nothing to fear in physical suffering, even when it seems unbearable." She said, "Hannah, I tell you, I would not have gone home any other way than this, because it is the only way I could discover how wonderful He is in the midst of suffering."

You know, I have never been quite the same since that day. I have never had the same horror and dread of physical suffering. She poured into me something that I needed, and I have thanked God for it many times since. Now I certainly believe that our Lord meant us to pray for healing, always, and to pray in faith. But I believe that we should always say, "Let us be sure of Thy will." There are some privileged people – only He knows whom He can trust; to whom He may say, "I would like you to bear this triumphantly, even unto death; I can use you to help and strengthen others." Sometimes the lesser miracle of healing is not granted in order that a greater miracle may be performed – triumphant witness and triumph in death.

It is a most wonderful thing, this sense of the oneness of the whole body. Individually, we can do nothing without affecting the rest of the body.

But, before I close, I want to bring one other point before you: A completely new vision and understanding that has been unveiled in my own understanding about the body of the Son of God, the Son of man. I think He became incarnate in this world in order to unveil to us the truth about the relationship between all mankind

41

THE HEALING OF THE BROKEN BODY OF THE WORLD

Hannah Hurnard

[16]⁷⁸

(continued from the previous page) and the heavenly Father. Listen: In the Incarnation He was "made Man;" He appeared visibly as a man – in order to unveil the stupendous truth that all Mankind in the sight of God is just one man, one body. "He hath made of one blood all who dwell on the face of the earth." Mankind forms one Body. And the Son of God has made Himself the Head of that body. It is a sin-sick and diseased body. Adam was the head of the race. But Christ is become the Head of the whole fallen, sin-sick, suffering body of Mankind. And there is not a single person the world over that suffers from sin or some disease but the Head of the Body feels it. When you hurt your hand or your foot or any part of you, the chief seat of consciousness – in fact, the whole

⁷⁸ The original editor inserted "16" at the top of the page by hand.

seat of consciousness where you feel the pain—is in your head. It is a most wonderful revelation that God has so loved the world that He made Himself one with us even while we are sinners and so distressed and so tormented.

When we look upon the world, my brothers and sisters, the world of Mankind, we are looking upon the broken body of our Lord and Saviour—the body in which He still suffers; the body through which His blood is shed. Dr Stanley Jones has brought it home in his book, Mastery, in the most vivid way: “Wherever you wound a son of man or a child or woman, the Son of God bleeds at that spot.” Whenever a new war starts in this world and rends and tears in pieces the suffering body of Mankind, “we crucify afresh to ourselves the Son of God.” At every communion service where we come together to remember Him, ought we not to remember this? When we hear the words, “This is My body, which is broken for you,” is not the true answer, “This is Thy body, Lord, broken for us to heal.” Ah yes, it is only through the healed members of mankind that He can transmit healing. The broken body of the Son of man cannot be healed until we begin to practice the law of heavenly love and to practice the heavenly principles. I verily believe that there is this inner meaning to which we have been blind for so long. “Inasmuch as you do it unto one of the least of these, my brethren (in the body of Mankind), you are doing it unto Me.”

Oh, may He speak to our hearts and make us able to understand and to take in this tremendous vision. You see if this is so, if the wounded world is the body of the Son of man, then China, and Japan, and Russia, and India, and the other countries of North Africa and South Africa, and all the other countries are as much a part of His body as is America and England. I sometimes wonder, with my heart almost breaking, if we have not been fooled by our very patriotism. Yes, let us love and be grateful for our own countries, but are we really meant to love one country alone just because we happen to have been born in it, or to love that country more than the other countries which make up the body of our Lord Jesus Christ—the broken, wounded, sin-sick body of all mankind? If we have more privileges, it is only that we may have more power to bring healing and health to those parts which are still broken and wounded by sin and by hatred and by ignorance. I am absolutely certain that it is not enough just to have a share in giving “meals for millions” or to join in America’s War of Amazing Kindness; it is not enough without the cost of sharing in the cross—willingness to suffer with our Lord and Saviour until the whole body is healed. We must want to forgive and to love all other nations as we love ourselves and our own country, until He can bring healing to the whole broken body of Mankind. “This is My body broken for you to heal Me.” Words are so inadequate. I won’t say anything more, but may He just unveil it to us.

(42-1)⁷⁹ I know that there are some of you who are shrinking as much as I shrank at one time from this fact: that we cannot practice the principles of heaven without paying the cost in suffering. But be of good cheer; He knows just how much we can bear. He will not let us be tempted above that we are able. So you and I in our own small way can begin practicing now. Every heartache, every unjust thing done to us, every bit of lack of appreciation, every unkindness is simply our opportunity to react with the heavenly principles, with willingness to bear and accept everything in His spirit. When we do so, we, too, in our small way are pouring into the bloodstream something that the Lord, the Head of the Body, can use to help and strengthen others. Let us thank Him for those who, at such cost to themselves, are really practicing the principles of heaven. It cost many German pastors under the Nazi regime to speak the creative word; they paid the cost in prisons and concentration camps and sometimes they paid it in their own shed blood. It cost Corrie Ten Boon in Holland to speak the creative word in the face of Nazi atrocities against the Jews. Those of you who have read her book will know what it cost her and her sister and her father. In the concentration camp her father died; and after two or three years of concentration camp, her sister also died; and Corrie saw the naked dead body of her sister flung out in the courtyard with other bodies ready to be trundled away to a common pit for burial. After she escaped and after the Nazi regime had come to an end, Corrie revisited the very camp where those who had so ill treated them were now interned, and she forgave them; spoke to them of the love of Jesus Christ.

Thank God for those who have spoken the creative word in our generation, for the world can never be the same again. And may He help us to speak it also. May He bless Koinonia. May He love you and bless you all and enable you to send out twelve, twenty – as many as He wishes – from Koinonia, with power to practice the principles of the kingdom of heaven without counting the cost, and full of the heavenly power. For that is what this broken world needs. The Head of the wounded Body of Mankind is waiting for our fullest possible cooperation. Let us give it to Him, not counting the cost.

Koinonia is grateful to Hannah Hurnard for allowing us to make this transcription available in this form. From the wealth of her experience she has written these books:

God's Transmitters, Heavenly Powers, Inner Man, Kingdom of Love, Unveiled Glory, The Winged Life, The Hearing Heart, Wayfarer in the Land, Watchmen on the Walk.

The last three are cloth-bound and give her biography and missionary life in Palestine. Any of these are available from Macalester Park Publishing Company, 1571 Grand Avenue, St. Paul 5, Minnesota; or from Koinonia Foundation, Pikesville Box 5744, Baltimore 8, Maryland.

⁷⁹ The paras on this page are unnumbered.

Hannah Hurnard: The Power of Creative Thought in Building A New World

43

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD

Hannah Hurnard

[17]⁸⁰

(43-1)⁸¹ Capon Springs,
April 23-29, 1958

Oh, our gracious, risen Lord Jesus, this morning we thank Thee so much that Thou art standing among us alive and present, that Thou hast heard all these things that we have been considering – all these many, many things that Thou hast lain upon our hearts – the world’s terrific needs, and sorrows, and sufferings, and problems, and we know that Thou hast the answer, Lord. And we just pray that Thou wouldst speak to us in such a creative way in these coming days that we may learn from Thee the secret of how to cooperate with Thee in recreating this world and bringing Thy kingdom upon earth. Oh Lord, we do just pray Thee now that Thou wouldst close our consciousness to everything else except the fact that Thou art really present, and that we may learn from Thee just as Thy first disciples learned, and Thou canst send us away, Lord, from this gathering together in Thy presence with the same power that turned the world upside down that Thou didst give to Peter and James and John and the others. We are never going to be satisfied, Lord, until we have learned more and more and more of what Thou art longing to teach Thy people in these days. So hide us from each other, Lord, and open the inner eye, we pray Thee, of our inner selves that we may behold Thee and hear Thy voice. Amen.

Now may I just turn you to a few verses from the Bible. I’m going to turn you to the Old Testament because I love it. I’m seeing things in the Old Testament that I never suspected were there – completely new meanings in it, that give me a completely new understanding of what God is trying to drive at. I want to turn you back to the sixth chapter of Genesis and read just three or four verses from there.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was on the evil continually, and it repented the Lord that He had made man on the earth, and it grieved Him at His heart. The Lord said, ‘I will destroy man whom I have created from the face of the earth – both man and beast and the creeping thing and the fowls of the air, for it repenteth me that I have made them.’ But Noah found grace in the eyes of the Lord. Noah was a just man and perfect in his generation, and Noah walked with God.” Turning over to another Old Testament passage in I Chronicles:28, the words of David to his son, Solomon. “And thou Solomon, my son, know thou the God of thy father and serve Him with a perfect

⁸⁰ The original editor inserted "17" at the top of the page by hand.

⁸¹ The paras on this page are unnumbered.

heart and with a willing mind. For the Lord searches all hearts and understandeth all of the imaginations of the thought.”

Now those of you who were here last year at Capon Springs will remember that I spoke to you first of all about the very heart of our problem – our thought life. And if you will excuse me, I’m going to begin again at the same place. But I’ve learned a good deal since I was here twelve months ago about the tremendous problem of thought life and how God would deal with it. You see, I believe that thought and imagination is the most creative power in the universe. God made a lovely heaven and earth and then men and women thought the wrong thoughts – they didn’t cooperate with Him in their imagination and they ruined it. Men and women have created a fallen thought world. The result of a fallen inner thought world is a most unhappy and tormented outer world. I have been learning now the tremendous importance and significance of our thoughts.

44⁸²

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

45

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard
[18]⁸³

(45-1)⁸⁴ The mystics and saints in generations past emphasized the tremendous truth which we in our generation have practically lost; that every single thing manifested in this outer and material world is the result of what we create in the inner world of thought; that there is a world of thought where all our thoughts are busy at work in creating an inner world of thought, and alas, it is a fallen and a spoilt world. In that sixth chapter of Genesis we read that men had come to such a state of fallen and corrupted imagination that they had marred, as a result, the whole of this outer world, and it grieved God at His heart. All the outer manifestation of the evil thoughts and imaginations of human hearts just had to be swept away. God said, “I’ll make a new start with a man who will walk with me and think my thoughts after me and cooperate with me in recreating a new earth.” Isn’t that what the Lord Jesus meant when He spoke about “bringing the kingdom of heaven to earth?” It can only be done as He transforms our thoughts, and teaches us to use⁸⁵ this creative power,⁸⁶ the most God-

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⁸³ The original editor inserted "18" at the top of the page by hand.

⁸⁴ The paras on this page are unnumbered.

⁸⁵ The original editor underlined “use” by hand.

⁸⁶ The original editor underlined “creative power,” by hand.

like power that we have—of creative imagination to remake this outer world and to bring the kingdom of heaven into manifestation here in this earthly place.

Now, let's think first of all about this creative power of thought in creating our own characters. As we think, you and I individually, so we are making our own souls, our own inner selves. According to our thought habits, according to the imaginations of our thoughts, so we are creating our inner selves—the REAL self is like our thought habits. As men or women think in their hearts, so they are. I've heard people say, "So and so is the most Christ-like person I have ever met." They are really saying this, "So and so thinks the most Christ-like thoughts continually and habitually of anybody I have ever met in this world." I remember reading a lovely story about Sadhu Sundar Singh. I think it comes from the Biography of Mrs Howard Taylor. When Mrs Taylor was a child, Sundar Singh was visiting England. One morning he rang the bell of their house, and she was the one who went to open the door. When she opened the door and looked at him, she rushed back into the house, calling out at the top of her voice, "Come quickly, Jesus Christ is standing at the door!" Ah, a man who had learned to think the thoughts of Jesus Christ in such a wonderful way that his very face looked like the face of the One he loved the most and whose thoughts he thought.

I wonder what our thought lives are like in comparison. For twenty years of my Christian life I longed to be like Jesus Christ, I loved Him so much. He had done so much for me. But nobody saw Jesus Christ in me at all. My thought habits were so completely unlike His; I was terribly conscious of it, but I did not know how to change them. I didn't realize at that stage that it is our thought habits that will make us what we are, but I learned the hard way as I told you last year.

I went abroad as a very earnest missionary over there in Palestine, and I did feel it was rather a costly thing to do. I've always been of a very timid and frightened nature, and I was afraid of going away to Palestine, and it was a big wrench to pull up and come away from home. But I thought, "Well, I love the Lord Jesus, so I'll go," and I thought that showed my love.

I had only been there just a few months when an incident happened. When I went away to my room and talked it over with my Lord, He said to me, "You know, Hannah, I have something to say to you." And He drew my attention to a thought habit which I had all my life and had been terribly ashamed of—so ashamed, that I had not ever mentioned it to one single human being. So I was certain that not a soul in the world knew that Hannah had this particular habit—not one. It was the habit of vaingloriously daydreaming about myself. I had a very vivid imagination and I found that it gave me the power of possessing a private cinema show. And I had a screen in the inner thoughts, and on that screen I could throw the most entrancing

46⁸⁷

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

(continued from the previous page) pictures: exciting, thrilling, beautiful—but always the central heroine in every picture was Hannah. I had always been ashamed of that habit of daydreaming, but could I break it? Until I was forty years old, my brothers and sisters, I couldn't break that habit of daydreaming. I am comforted about that lovely verse in the book of Acts—a man was forty years old on whom a miracle was wrought—and I know miracles can be wrought when we get up in the forties, and in the fifties, too, that are simply wonderful. In one half hour the Saviour, Jesus Christ, broke a thought habit to which I had been bound by chains of forty years of habit.

I used that imagination even when I got to Palestine. I used it, I guess, in the same way those people in the sixth chapter of Genesis used theirs. It started off all right with a wonderful missionary in the centre of the picture—I guess the most wonderful missionary since the time of the twelve apostles in Palestine—and that was Hannah! But those pictures changed. They started off all right with a wonderfully spiritually-minded missionary, but haven't you found how in your imagination if you put yourself in the centre, how it corrupts it and how those pictures get worse and worse until they are really dreadful? I didn't know how to break that habit—even as an earnest, spiritually-minded Christian—until the Lord Jesus told me that the whole secret lies in allowing Him to bring every thought into captivity to Himself; without any exceptions, to let Him begin to think ALL His thoughts in me. It is a wonderful thing. I didn't think He could do it.

Our Lord can't break our thought habits unless we allow Him to break our habits of speech. And He said, "If you want me to have victory in your thought life and break this habit of daydreaming and holding critical and despising thoughts about other people, Hannah, you have got to let Me enable you never to speak another unkind or unnecessary critical and unloving word about anybody." It sounded too good to be true. It sounded just like Heaven and I didn't think He could make it real in me, but it has felt like heaven ever since. I'm not telling you that I haven't ever said another unkind or critical word, but it is just detestable now when I say it. I can hardly bear it. You feel as though you had suddenly dropped out of heaven and it's unbearable! And you can't know peace or rest a moment until you blurt out, "I'm terribly sorry I ever said such a thing as that—Jesus would never have said it! Ask Him to blot it out of your memory." As we think, so we are. Thought is the creative of our own character and our own nature and we can never grow like Jesus Christ, we will never be a transformed person, until we let Christ live in us and change our thoughts into His thoughts and our speech into His speech.

⁸⁸ The original editor inserted "19" at the top of the page by hand.

Then there is another thing about our thoughts: they create our desires. If you think about anything long enough, you will begin to desire that thing. That's what all the advertisers know. If there's something in you that wants to buy that thing, you will be sure to end up by buying it. You desire what you keep thinking about and what is fixed in your mind. There is a terrific spiritual law here which I am beginning to test and learn, that when we really desire a thing in the inner world of our hearts, we set in motion circumstances and events which will draw that thing to us. We have to experience the things we desire. This gives us the opportunity of discovering whether our desires have been good or evil. We are here in this world to learn to discern between good and evil desires. "Oh," you say, "I've desired a great many, many things in my life which I haven't received." No, you haven't received them in the form that you desired them, but you have received them if you thought long enough about them. If, for example, you think long enough about a spiteful desire to hurt somebody (if ever the devil gets us, it is through thinking spiteful and unkind things), and if you dwell on it long enough, there will be opportunities to hurt that person. Mind you, you cannot hurt a person who reacts in the right way in the inner man.

48⁸⁹

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

49

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard
[20]⁹⁰

(49-1)⁹¹ That person is beyond your reach—you can only hurt yourself when you do something spiteful or mean or unkind to anyone else. Think long enough unlovingly about a person, and you will have plenty of opportunity to act unlovingly towards them. It is a tremendous thing—think long enough about helping a person and desiring to help them, and you will be the one whom God will put in the way to help that person. What we really desire, we draw to ourselves.

I have never spoken of this before, but I think God would have me share with you this morning another way in which I discovered this. I am talking about the real desires of our hearts, the things that we dwell upon. I have already told you how for twenty years of my Christian life I had this vainglorious imagination. And you know what it created in me? It created in me a lust for admiration. I think that the strongest part of my character—the bad part that Jesus had not yet been able to save—was just this lust to be admired. That's what I wanted—to be successful and popular and

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⁹⁰ The original editor inserted "20" at the top of the page by hand.

⁹¹ The paras on this page are unnumbered.

powerful, but most of all to be admired. Before my father died, he had asked in his will that I should go through his papers and all his private letters. One letter mentioned that some people had admired me for something I had done; but I drew to myself admiration rather than the love I longed for. Right there I learned that we get the things that we really desire. It is a very, very true spiritual law. Desire sets in operation circumstances so that we have to experience in some way the thing that we desire. No wonder it says in the Bible, “Delight thyself in the Lord.” (Put Him first) “and He shall give thee the desires of thine heart” – and they will be lovely, satisfying things because they will be heavenly desires. It all depends whether the desires of our hearts are self-centred or whether they are Christ-centred whether we are going to enjoy gaining the things we desire or whether it is going to break our hearts some time or other.

There was nobody in the history of the whole world who was so loved and so admired as Jesus Christ. And He was so happy about it, not because it brought glory to Him, but because it gave Him the power to help people. I have begun to discover that you can't help people really unless they love you and admire you. If they don't trust in you, they are not going to have faith in your advice or in the way you want to help them, unless they really love you and admire you. And I have discovered this lovely secret that I am sharing with you this morning that, when by experience we learn to dread the wrong desires – the self-centred desires of our hearts – then the Lord enables us to change them into Christ-centred desires. Then He brings to pass the things that we desire so that we may have power to help others. Isn't it wonderful? We are just here in this world to learn these wonderful, terrific lessons of which so many of us remain in ignorance.

Check back over your lives when you are having a quiet time with the Lord; think back over the things that you have desired, really desired; and you will discover that in some form or other you have received those things. But if they were self-centred desires, they have not brought you satisfaction and they have not brought you power. But from this day onwards we can begin to delight ourselves in the Lord and He will change those desires of our hearts and centre them upon Himself, and they will come to pass in the most wonderful way. It's a marvellous thing – the creative power of thought-creating desire.

And then you know our thoughts create our feelings – that is the next thing. As we think, we've got to feel; we just cannot avoid it. As our thought habits are, so our feelings are going to be. If they are unhappy and resentful and unforgiving thoughts about people who have hurt us or wounded us or snubbed us or been selfish, then we are going to be miserably unhappy in our feelings. If they are happy, loving

(continued from the previous page) and forgiving thoughts, we are going to have the same sort of feeling that the Lord Jesus had when over and over again He said, "My Joy! My Joy! My Joy!" All the time He spoke of joy and peace. It sprang from His loving, lovely thoughts; His thought of peace concerning everybody; His forgiving thoughts. We are going to think of that quite soon under the next point, for it is the most wonderful thing – the power of our thought to create our feelings.

Just quite recently I have had the joy and the (I don't know how to describe it) remarkable experience of going for the first time to Camps Farthest Out. I was practically catapulted into Camp Farthest Out, and it was Koinonia that did it. I went into it with fear and trembling. You never know what a Camp Farthest Out is going to ask you to do – and I always like to know what I am going to do! I discovered that I was expected to do all sorts of extraordinary things at CFO. One of them was that I was expected to do counselling. If I was to speak at meetings, then I was expected to do "counselling," as they would call it, for people who wanted to ask for help or advice afterwards. I didn't know anything about that. I explained this, but it wasn't any good to explain that I didn't know how to do it! The whole plan of CFO is, "Get in and start and then you find you are able to do it!"

Well, one day I was being driven back to the Camp from speaking at a meeting and the person who was driving me said, "Look here, Hannah, there's somebody at this Camp who has had a nervous breakdown and shock treatments and she's just going to have another nervous breakdown; you must talk to her." Well I said at once, "I don't believe it is any good talking to people who don't want to be talked to. If she doesn't want me to talk to her, then I can't help her." The person said, "Hannah, you know very well that the people who most need help are the ones who are scared to ask for it. You must have a talk with her." I felt very miserable about it. I hadn't the least idea how to help a person who was just going to have another nervous breakdown. I had one myself before I knew Jesus Christ, and it was just too awful! "Well," I said, "if she comes along and asks for a talk, that's one thing, but I am not going up to her to ask for a talk with her. If she comes to my room and asks, then I will be there." There was a sort of ominous silence while I could feel the lady beside me just saying to herself, "She will be there!"

And sure enough, the next morning there was a knock on the door and there was this poor suffering soul. She came into my room, sat down in the chair and just burst into tears. Then she said, "I've had a nervous breakdown and now I'm going to have another." She didn't give me a moment to tell her anything. She poured out her life story. I thought to myself, "Lord, I've heard that when a person is in this condition they

⁹³ The original editor inserted "21" at the top of the page by hand.

will talk on for two or three hours. What am I to do?" And the Lord just said, "You've nothing to do, Hannah, but remember that Christ in you will tell you what to do."

So I sat quietly, and it was really a story that poor woman poured out. It ran something like this, over and over again with all the details: "I thought my mother loved me and I slaved for her and discovered she only loved herself. I thought my husband loved me and slaved for him, and I discovered he loved somebody else. I thought my relatives loved me and wanted to help me, and then I found it was only to take advantage of me. I thought my friend loved me, and then she talked about me and I lost my job because of her talk." Over and over again, almost without a pause for breath, the stream of tragic circumstances was poured out, and I sat there and didn't know in the least what to do. And then there came a moment when the poor soul said, "It's these dreadful feelings—I've got such awful feelings. I'm going crazy from it all. I know I shall have to have the shock treatments just as sure as anything, I feel so awful."

52⁹⁴

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

53

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

[22]⁹⁵

(53-1)⁹⁶ Then she just paused for one little gasp and I suddenly spoke. I said, "One thing I can tell you, you need never have another nervous breakdown. I had one myself before I knew Jesus Christ. It lasted at least three years and it was like hell! But you need never, never go through it again if you will get rid of all these dreadful feelings that are tormenting you."

And she said, "But how can I get rid of these feelings? These things have happened to me. I am having to suffer them and I can't stop thinking about them."

Just at that moment the Lord put a little thought into my mind, as simple as anything—a little story I heard Mary Light tell about a small boy. So I said to this poor suffering, tormented woman, "Now, look here, the only way to escape from these dreadful feelings is to stop being the person who experienced these dreadful things. You must just ask the Lord to forgive them all and drop them out of your mind. Then you won't have these dreadful feelings—they are all because your memory has been going over them again and again. It is these memories and these thoughts that have been giving you the frightful feelings that are working havoc on your nerves."

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⁹⁵ The original editor inserted "22" at the top of the page by hand.

⁹⁶ The paras on this page are unnumbered.

She said, "I can't stop thinking them and feeling them." I said, "Now just hold out your hands open like this." She held them out like this, palms up, and I said, "And now we put your mother and all your memories of her selfishness down into your hands; and now we put your husband who left you and deserted you and all of your memories of that down into your open hands; and now we put that particular relative whom you thought was helping you and was only taking advantage of you, and all the memories connected with it down into your open hand; and then we put your friend who, although she wanted to help you, made the mistake of talking about you and lost you your job—put that memory down into your hands; and now turn them over and empty them out onto the floor and never touch them again."

Then she said, "What on earth is the good of doing that?" And I said, "You are going to stop being the woman who experienced those things and you are going to begin again as a little child, and this is a childish thing to do. Ask the Lord to forgive all those things that you suffered so much from, and empty them out, and tell Him you will never think of them or speak of them again!" She vigorously emptied her hands as though she thought it helped her to do that fierce emptying. Then she said, "I forgot to tell you there was somebody else who came into it, too." So I said, "Well, quick, before you tell me what they did and get worse feelings from remembering it, put them into your hands and empty them out." And she emptied those out. Then she burst into tears, and she said, "But I'm so afraid, Hannah Hurnard. I've lost my job, and my only son hasn't got a job. Who's going to give me a job with my nerves in this state?" And I said, "You know, you are a little child of God, ever so small and inexperienced. You don't know anything about His love and His power yet. So be quite sure that your Heavenly Father, now that you have dropped all these dreadful memories and feelings, has sent His angels already. They are just beckoning now and preparing the way for you ahead. You are His child, His small child." And she just wailed, "How can I be His child? I don't think I am a child of God or I wouldn't have these dreadful feelings and these dreadful things happen to me. I can't be His child!"

Just at that moment I felt I was back on more certain ground. My own evangelistic training taught me just what I thought I ought to say at that moment. So I said eagerly, "Oh well, if you are not sure that you are a child of God, this is the moment for you to ask to become one of His children. Just ask that He will take you now, and you will become His child." I took hold of her hand and I shut my eyes and opened my mouth because I

54⁹⁷

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

55

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD

(continued from the previous page) wanted to pray that she might become His child. But I couldn't—I just couldn't! I opened my eyes and I looked at her and I said, "I simply cannot pray that you will become a child of God! You ARE His child; you have always been His child. You wouldn't be here in a human body on earth if you hadn't come from Him. We are only here on this earth to learn how miserable and dreadful it is to go wandering away, following our own devices and desires; and to learn the heavenly happiness of coming back to our Father. Now, I'm going to pray that you will just realize that you are His child. He loves His littlest child, because you know so little about Him. We will just pray that you will realize it and that He will help you to realize that He has all the infinite love of the infinite Father and He cares for you and it is quite all right." And I prayed it, and she got up and went out of the room absolutely quiet.

There were others coming along, and I couldn't think anything more about her. But the next morning two women came up to me arm in arm and one of them said, "I'm Mary Ann and this is Mary Jane. Have you two met yet?" I looked at Mary Jane and then I looked at her again, and I wasn't quite sure. And I said, "Why, yes, we have met, haven't we Mary Jane? Weren't we talking together yesterday?" "Yes," she said. "Why," I said, "but you don't look the same person." And do you know, that woman who couldn't stop talking, just simply said this, "I don't feel the same person." And really, I was so struck by the change in her, I didn't know how to speak to her. What I was really bursting to say was, "Oh, it did work after all!" But you know, I was afraid to suggest the real truth to her that I hadn't been sure that it would work! And I certainly did not want to suggest to her that it wouldn't continue to work. So I just said, "Well, I am happy to see the change," and walked away.

The next morning when I was thinking about it, I thought, "Well, what is the change in her?" and it came to me—it was a wonderful thing; I'd never seen it quite like that before. When I first saw her she was so hard and angular and dark. But this Mary Jane I had just spoken with had a little round face all soft and pink, and it looked just like a little child's face—just like a little child who had wakened up in the night all alone and frightened and had screamed and screamed, and then Mummy or Daddy had come along and had picked her up and held her in their arms and the little one was all happy and secure but the tears hadn't yet dried up in her eyes. That's just what Mary Jane looked like.

The next day she came up to me again. She hardly said a word, only this, "I don't know how to tell you the wonderful thing that has happened—friends have come along and given me a job and one for my son, too." I said, "I knew that would happen. I knew that because you are only a little tiny child; the Father wouldn't make you wait. When you get older and know Him better, then He may make you wait a little time so

⁹⁸ The original editor inserted "23" at the top of the page by hand.

that you can have the joy of trusting Him, but He knew that you were too small yet for that. So you see, the second day after, His angel had prepared the way.”

According to our thinking and our remembering, according to the thoughts of our hearts, so our feelings are going to be. Let Him come in and transform our thoughts and loose the memories away, and the most lovely, safe, secure, happy, joyful, peaceful feeling follows.

That brings a fourth point which I have only recently come to understand. As our thoughts create our desires and our feelings, so we are creating our own futures here on earth. What we think in our hearts we have got to experience in the future here on earth. It is just as though the inner self, as somebody has said, goes ahead and sows seeds in our inner thought world and then the outer self comes along and has to reap what has been sown.

56⁹⁹

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD

Hannah Hurnard

57

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD

Hannah Hurnard

[24]¹⁰⁰

(57-1)¹⁰¹ This has given me a new understanding about prophecy. If God has everything fixed and arranged for the future, then how can we have free will? And if we've got free will, how can He possibly see what is going to happen? But it is as simple as anything. It is just a simple law that what we show in our thoughts and in our attitudes of heart towards others and towards God, that we have got to reap. And all that the prophets did was to see as clearly as anything the harvest that was going to spring up from the thought-attitude of the people they were talking to. The national attitude of Israel towards the enemies round about, the national attitude and thoughts in their hearts about God – those were creating the national future of Israel.

This explains a thing that had always troubled me about those Old Testament prophecies. Isaiah and Jeremiah are full of warnings of the most dreadful things that are going to happen and then in the middle of the chapter, sometimes without a break, the whole picture is suddenly changed – it is a picture of blessing and peace and everything lovely. Now I see that the work of the prophets was only to show the people the future that they were creating for themselves according to their heart attitudes. If you insist on turning from God and going your own way and hating your enemies, this and this and this dreadful thing must happen to your people. But if you

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¹⁰⁰ The original editor inserted "24" at the top of the page by hand.

¹⁰¹ The paras on this page are unnumbered.

will repent (and repent means change your thoughts) and begin thinking different thoughts, if you will repent and begin to think the thoughts of God, this and this and this lovely future will happen. The prophets just had to call the people to repentance and understanding.

Jonah understood that, and when God called him to go and take a message to his greatest enemies, Jonah couldn't bear it. He thought, "If I go and speak in the power of the spirit of God and those people of Nineveh really repent, then the judgment that I want to come upon them won't happen!" And he wanted the judgment to come upon them! So, he got in the boat and went in the other direction, and his judgment came and he was swallowed by the whale. When Jonah learned to repent in the belly of the whale, then he was thrown up on the land, and he went to Nineveh, and he preached and called on them to repent. The very thing he dreaded happened – they all repented, from the king down to the last little child! Poor Jonah couldn't take it! He saw that the judgment he wanted to come on that enemy nation was not coming, and he threw himself down under a little tree and wanted to die. You see, we create our own futures.

I remember hearing from a poor soul – she wrote seven pages, I think, on both sides – telling me the sad story of her past. She had had a lot of unkind things done to her, a dreadful lot of sickness, and her own family had treated her badly (as far as I can remember) and she ended up, "Please help me. Can you give me any comfort?" I looked to the Lord, and I said, "Lord, what can I write back in answer to these seven pages of distress?" He said a lovely thing, "Hannah, you can write and tell her that she can begin to sow for herself a radiantly, happy future if she will just accept these things that are happening to her now with forgiveness and with joy and with thanksgiving, and her whole future will be changed. Not that she won't have tribulation or trouble any more, but with them she will have radiant joy and lovely friends. We reap what we sow. We sow our own lonely, old age, some of us, or we sow a lovely, increasingly joyful and blessed old age.

And now one last point, but I think it is a very important one. As we think in our hearts, so we bring health or disease to our physical body. There is a terrific lot in the Bible about disease and sin, connected together. There is also a terrific lot in the Bible about forgiveness and blood, and they, too, are connected together. For a long time I never understood the connection. I didn't know why the Bible kept harping on blood as cleansing sin, until at last it broke through in my understanding – that as we

58¹⁰²

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

59

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

(continued from the previous page) think in our hearts, so we modify our blood. We can poison the blood by our thoughts or we can heal the blood. We can weaken the blood and then as it flows by circulation through the whole body, it carries these modifications that we have made and carries them to every part of the body and can poison the different organs. We live so long in time from the days of the Bible that we have forgotten how they associated sin with disease. No man could be a priest if he were blemished in any way because blemishes and disease were connected with impure blood. The sacrifices that they offered had to be untainted and unblemished. This has thrown a whole flood of new light into my understanding about the victory won by our Lord Jesus.

What was the victory that Jesus won on His cross? Listen. For all those hours before He was nailed to the cross, He was being tortured. He was being tortured and ill treated and spat upon. Then He was thrown naked on the cross, nailed to it, and hung up on it, to hang there until He died. For all those hours of cruelty and torture and malice and hatred, in His inner thought world the Lord Jesus was reacting with thoughts of love and forgiveness and longing desire for the blessing of those who were treating Him in that way. Nothing that they did to Him could change His thought. As He remained hanging on that cross for all those hours, all of His thoughts remained thoughts only of love, forgiveness – “Father, forgive them.” Not a thing that was done to Him could alter His thought. That was His victory – accepting evil, reacting to it with God’s love and forgiveness and overcoming it. He said, “You cannot take My life from Me; I lay it down of Myself and take it again.” They couldn’t kill Him because His thought-life kept his blood absolutely untainted, pure. There is a wonderful verse that says, “Thou wilt not suffer Thy Holy One to see corruption.” He couldn’t be corrupted. His blood was incorruptible because of His absolutely holy, loving thought life.

So we are told, “He laid down His life;” “He yielded up His Spirit;” and then He was able to take it again. He could raise His body. He had learned the lovely radiant secret of how to keep the blood absolutely incorruptible by His pure, holy, loving, forgiving thought-life. That was His victory over disease and death. That was His Resurrection power. It is the most wonderful thing.

How then does His blood cleanse and save us? Listen. Isn’t it by pouring His absolutely loving thought-stream into our minds, so that our blood is healed and cleansed and kept absolutely untainted? No sickness, no disease can really have any power over anybody whose thought-life is completely like the thought-life of Jesus Christ. Now, I must say that all deformity and all disease is not necessarily caused by unholy, unloving and unforgiving thoughts. No. But if our thoughts are unholy, unloving, unforgiving, unChrist-like, then if we have any physical infirmity or disease, it cannot be healed until that thought-life is also healed. It cannot remain permanently healed without a completely transformed and cleansed thought-life.

¹⁰³ The original editor inserted "25" at the top of the page by hand.

In this first talk I just wanted to emphasize the fact that the answer to every problem in this world—all the problems of disease, all the answers to suffering—depends first and foremost upon a transformed thought-life, on Christian people learning to think only and always the thoughts of Jesus Christ. Then we set in motion all these creative powers and forces which begin to bring the kingdom of heaven to earth—to create a new earth. We are co-workers with our Lord Jesus Christ in recreating this poor, marred, fallen world and it begins with a new creation in the inner world of our thoughts in our hearts.

May we learn more of the wonderful secret here at Capon Springs that our Lord may have co-workers and be able then to bring to pass His loving thoughts concerning all the problems and sufferings of this world. For His Name's Sake, Amen.

60¹⁰⁴

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

61

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard
[26]¹⁰⁵

(61-1)¹⁰⁶ Oh, Lord Jesus, we just pray that Thou wilt so speak to us and open our understanding that we may indeed during these days receive a new vision of how we can cooperate with Thee in bringing Thy kingdom here on earth. Amen.

Koinonia is grateful to Hannah Hurnard for allowing us to make this transcription available in this form. From the wealth of her experience she has written these books:

God's Transmitters, Heavenly Powers, Inner Man, Kingdom of Love, Unveiled Glory, The Winged Life, The Hearing Heart, Wayfarer in the Land, Watchmen on the Walk.

The last three are cloth-bound and give her biography and missionary life in Palestine. Any of these are available from Macalester Park Publishing Company, 1571 Grand Avenue, St. Paul 5, Minnesota; or from Koinonia Foundation, Pikesville Box 5744, Baltimore 8, Maryland.

62¹⁰⁷

THE POWER OF CREATIVE THOUGHT IN BUILDING A NEW WORLD
Hannah Hurnard

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¹⁰⁵ The original editor inserted "26" at the top of the page by hand.

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J. W. Kaiser: Realizing the Inconceivable

63

REALIZING THE INCONCEIVABLE

J. W. Kaiser

[27]¹⁰⁸

(63-1)¹⁰⁹ In civilized countries all over the world a remarkable phenomenon appears nowadays. A great variety of small centres or circles is formed of people, who irrespective of their ages, social positions and professions feel induced to meet in order to consider the situation in which humanity finds itself to-day, and to discuss what may lead out of the grave entanglement and ensure man's existence and wellbeing on earth.

This activity is apparently the result of a deep urge, a kind of response rooted deeper than human reasoning. In fact it seems as if some fundamental law expresses itself therein, a law so generally applicable that it rules living impulses as well as phenomena of a purely physical nature.

The very fact of this wide application excludes the idea that the true fruit of such exchange of views would be some mental conclusion, the result of logical reasoning. This is important, because in our present state of mind we are apt to expect from reasoning what reasoning cannot possibly produce.

Thinking and reasoning have yielded great results in the last four centuries. But the most striking achievement is doubtless that this mental activity has succeeded in bringing us under the spell of the fallacy that thinking could lead us out of the entanglement into which it has led us.

The theme of our present gathering is:

"The approach to present-day problems in the light of an ever-growing awareness of the spiritual significance of life."

Well, I think that very "light" should make us realize that we are deluded when we deal with a problem itself on the assumption that its so-called solution can be reached that way. Problems cannot be "solved" by the mind, because problems are themselves the very proof that the mind is incapable of dealing with reality. It is the mind itself that creates problems. It does so in pretending that any conception does justice to reality. And when the discrepancy between the honoured concept and reality makes itself felt, it is again the mind which pretends that this discrepancy could be dealt with successfully by the mind.

A problem (a thing "thrown forward" as a question) is really a signal that the mind has overestimated its capabilities. Instead of admitting its inadequacy, it at once offers itself as the implicit guide out of the mess which it created. The discrepancy

¹⁰⁸ The original editor inserted "27" and " Mr J.W. Kaiser" at the top of the page by hand.

¹⁰⁹ The paras on this page are unnumbered.

between any conception and reality, however, cannot be undone by the function that caused it.

Problems are never solved without the jettisoning of false notions. The attention bestowed on problems as mere problems is lost. History demonstrates that man in trying to solve problems has always created new problems.

As long as life is mainly considered as a struggle for existence of body and mind with all their imagined needs and rights, man prepares for himself an endless and intricate slavery of destroying obstacles and creating such conditions as promise realization of this "ideal."

This means constant misvaluation and misinterpretation of the situation given. It means constant reduction of unique data and conditions to a lifeless pattern of fixed values that would hold good for all individuals alike. It means the reduction of unique fulfilment of life to fulfilment of a fictitious "model."

Fulfilment of Life is not the realization of any ideal image of the mind, but the realization of the incalculable, inconceivable.

64¹¹⁰

REALIZING THE INCONCEIVABLE

J. W. Kaiser

65

REALIZING THE INCONCEIVABLE

J. W. Kaiser

[28]¹¹¹

(65-1)¹¹² The bearing of this simple truth is enormous.

It accounts for the phenomenon called "politics," the illness endemic in Greek towns and later on everywhere. It accounts for the disharmony between Kain and Abel, and thenceforth between all individuals and groups of individuals, nations and races. It accounts for all aggression and suppression and exploitation of men by men. It accounts for all intrigues, for all strife, violence, revolution and wars. It accounts for all crimes and for the fact that religious systems always prove to be everything except RELIGION, i.e. restoring the relation between God and man.

And it accounts for the fact that man has been successful in many enterprises, but hitherto failed to do what he is to do, namely TO LIVE.

Life has no problems, but man in his intricate system of entrenchment, hiding from life, creates countless problems and spends his lifetime in trying to solve them.

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¹¹¹ The original editor inserted "28" at the top of the page by hand.

¹¹² The paras on this page are unnumbered.

It is a biological fact that the function of thinking is rooted in the urge to survive. Consequently our reasoning originally and intrinsically is a kind of arsenal to fight dangers, threats to the undisturbed continuance of bodily existence.

It is a grave mistake to suppose that this servant of our bodily preservation would implicitly be the servant of life. On the contrary, it is perhaps the greatest enemy of life, as it springs from (or is based on) the seeming truth that life depends on the form in which it manifests itself. In reality life does not depend on its forms, but the forms depend on life! Life creates whatever forms it needs.

From this fallacy springs the never satisfied craving for power. Power as the protector and preserver of life, whereas in reality it merely serves the preservation of forms, both concrete and abstract.

The same holds good for greatness, greatness in weight and quantity, greatness in number.

In being confronted with any expression of strength and power, with any example of greatness, be it never so morbid and worthy of rejection, we cannot help feeling at the same time a certain admiration and recognition. This proves that in all of us the same primitive misunderstanding still slumbers and awaits its opportunity to make itself a leading force.

This may remind us of the contagious effect of the "glory" of dictators, because we have had the privilege of observing how the very fallacy which they expressed took hold of those who would save humanity from it.

The reaction of an intellectual to the rejection of the intellect as man's leading function, is the same as the reaction of a follower of some dictatorial system to anything detracting from its self-imagined perfection. That is, the reaction is equally unfair and extravagant: "Do you mean to say that we should not think?" that there should be no authority? It is of the greatest importance that we recognize that from times immemorial people actually always have followed the principle of the preservation of form.

In this respect it makes little or no difference to what creed the individuals or groups or nations called themselves adherents. Neither is there any appreciable difference between the actual conduct in this respect of adherents to the Christian faith and non-Christian faiths.

In spite of all political propaganda and partial representation in the papers, we can hardly fail to notice that intrinsically the same fears and the same means to overcome them govern the minds of all governments and nations.

Our actual faith as betrayed by our conduct, is not in GOD, not in Love, but in Power, energy, cleverness and violence. It is our actual conduct both individually and collectively, which constantly proves this.

(67-1)¹¹⁵ And yet there can be no doubt that a creature intrinsically serves its Creator. It is of course far beyond the range of our mental faculty to determine what Life intrinsically is. But, there can be no delusion in the admission that Life is a state of service to GOD.

This is about all we can say about the significance of Life, without losing ourselves in fantastic imaginations. But it is enough to provide the basis for our attitude towards Life.

For from this it follows that fulfilment of Life means fulfilment of Service to GOD, which does not mean that such a life assumes the features of what we in our code of valuation are used to call a life devoted to the service of humanity.

If in the light of this we consider the lives of our famous men and women, it dawns upon us how much fame and greatness rather has the meaning of serving our delusions than of serving GOD.

What we call history certainly is not only a partial, nationalistic and racial misinterpretation and misrepresentation of events and developments, it is at the same time a constant endeavour to justify our attitude and response to situations of the past as a preparation for our attitude and response towards situations with which we are confronted now.

It is common to all historical registration and to all individual registration of personal experiences that it presents a logically connected sequence of events and states, as if the pictures so formed contained the essential substance of the individual and collective lives in question. The sheer impossibility of representing reality is smoothed over by the logical connection handled; and we are so fond of "explanation" that we do not realize that the meagre element of "cause and consequence" is no guarantee at all that the picture contains that which essentially happened.

In the "light" of our description of the lives of nations and individuals greatness, success, growth, welfare, etc. are all based on a course of action which becomes beasts of prey, but cannot possibly be called "serving God." Intuitively this is admitted and great pains are taken to provide a counterbalance by exhibiting scientific and artistic achievements. Cf. America's generosity to "backward nations." But the discrepancy remains and somehow draws our attention, spoiling our feelings of pride and satisfaction.

¹¹⁴ The original editor inserted "29" at the top of the page by hand.

¹¹⁵ The paras on this page are unnumbered.

Then we feel that we betray ourselves in preaching that the beast of prey will ever be transformed into a son of God, because we spontaneously understand that this is neither a matter of so-called "evolution" nor a matter of forcing ourselves into a seemingly "right" behaviour, but that this transformation demands a fundamental change of consciousness and ensuing psychic reorientation. Meta-noia is more than conversion.

This is a very ancient teaching. There is nothing new about it. Genuine and new, however, may be our understanding that humanity has hitherto failed to live up to it. Instead thereof we have echoed and praised it. We have given it a formal acceptance and left the realization waiting at the end of the road which we are not prepared to go!

Historical developments of almost two thousand years now confront us with a state of things which is the very outcome of endless postponement and avoidance of doing what Life demands. Namely the first but decisive step, which we individually and collectively tried to pass by, as we still trusted in the animal method of securing personal existence rather than in the truly human fulfilment of life based on and guided by our direct relation to the Supreme.

68¹¹⁶

REALIZING THE INCONCEIVABLE

J. W. Kaiser

69

REALIZING THE INCONCEIVABLE

J. W. Kaiser

[30]¹¹⁷

(69-1)¹¹⁸ Let us dwell for a moment on the characteristics of endeavours now made to get out of the general impasse to ward off dangers, to solve problems and to find a satisfactory system of bringing order and securing order and peace all over the world.

Congresses and conferences are being held everywhere both on subjects of a general and on subjects of a very special nature. Everywhere experts and persons endowed with power meet and discuss "problems." Churches – of course – make no exception to the rule, because these organizations do not essentially differ from worldly organizations, and the methods of the former are mainly the methods of the latter.

The outcome of all conferences of that kind is strikingly unsatisfactory. The sacrifice of partiality and self-interest to which the representatives of "interests" are prepared is insignificant in comparison to the dogged determination to let the interest of the groups they represent prevail over the general interest.

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¹¹⁷ The original editor inserted "30" at the top of the page by hand.

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It is worth noting that in dictatorial systems the actual state of things is merely reversed, and imagined general interest is seemingly victorious over individual and group interest only by denial of the latter. But whenever the actual situation constitutes a challenge to be faithful to the maxim, as for instance in the relations between dictatorial and non-dictatorial groups, they demonstrate that they merely play the same game and hardly recognize the self-disgracing contradiction.

In the meantime it is baffling to note that persons following lines which have long proved disastrous to the wellbeing of mankind, still go on following these lines, and still seem to hope that somehow the way that leads out of the chaos and distress will be found and gone!

The fact that all civilized countries show over-organization and at the same time lack of smooth running, should teach us, that organizations are unsatisfactory, ineffective substitutes (surrogates) for a free, natural and healthy course of action, based on goodwill.

Likewise the countless conferences should convince us that these are mere symptoms of trying to achieve by means of cleverness and tactical discussion, what genuine good-will would bring about without conferences.

The future is not shaped by the endeavours of men to shape it according to their preference.

Man of to-morrow cannot be determined by human reasoning. Man will not proceed on his way towards his unknown destination by the means and roads that seem conducive to the goal of his private choice.

Man of to-morrow is not the product of human thinking and concluding, but of the divine Selection that continually takes place by our responding to the challenge contained in the situation in which each of us is placed. Not by analyzing it, not by objectivising the situation in our desire to boss it, but by the direct, spontaneous response of our innate qualities.

For, although man has been constantly trying to attain conformity with the model conceived by his mind, and although he has always been misunderstanding circumstances as the rough material which he is to alter according to his preference and self made aim, circumstances (or rather the whole mise-en-scene)¹¹⁹ embody for each of us the wise and loving guidance of the Supreme. This mise-en-scene contains His challenge to our being, our immortal kernel, to respond in accordance with its unique nature.

Response of that quality demands the abolition of every kind of reaction prescribed by any passepartout valuation. It demands the willingness and courage to abstain from the generally followed method of response by presenting the cliché-reaction.

¹¹⁹ "scène" in the original.

¹²⁰ Blank page

(continued from the previous page) The generally approved, morally ratified, uniform response to the divine mise-en-scene is no response at all! It is not living. It is a mere silencer, a lifeless catchword by which the living Word of GOD spoken to an individual is ignored as such and the entire "dialogue" offered by the Supreme is turned into a Voice sounding in the desert.

For the robot-answer prescribed by any rigid system of valuation can only refer to a supposed equally rigid and non-personal system of "questions." If the spirit of the "question" is not admitted and recognized, the answer will not come from the unique self, but from the adopted code of collectively agreed "silencers."

In this respect therefore there is no essential difference between the attitude of adherents to any political or religious systems. For common to them all is systematic misrepresentation of the actual mise-en-scene and systematic passepartout reaction, where unique response is demanded.

(71-1)¹²² Why do we all believe in "planning?"

Why do we all believe in "joint action towards a self-conceived state" as the implicit realization of what the future holds in store for us?

Isn't it because we do not believe in God's Plan?

Because we do not believe and trust in the sole pure realization of that unknown Plan, namely by our unique response from day to day to the situation offered, abstaining from all human belief in form, worshipping of form hurrying towards form, be it in the realm of the mind (as ideas and images) or in the realm of matter.

Form - either abstract or concrete - is the thing praised. Therefore its name in spiritual Hebrew is Jehudi, which means praised. (biblical Judas, Jude). It is this love of form, this Jude in us, which constantly induces us to sell the manifestation of the Beloved to those powers whose authority is threatened by the manifestation of Truth: the high priest, the scribes and pharisees, and the elders. These are personifications of the forces which in all times in men and among men are inimical to the manifestation of the spirit, the Manifestation of God's Will.

The guilt of all who heard of Jesus but did not "follow" him, is that they deified him so as to have an excuse for themselves and that they misconstrued his life as a ransom for their "sins," the ancient scapegoat illusion, or misrepresented his

¹²¹ The original editor inserted "31" at the top of the page by hand.

¹²² The paras on this page are unnumbered.

appearance as that of a hero in Greek tragedy. Very few people realize how deeply our psychic attitude towards the Mystery of Life has been influenced through the ages by our absorbing classical views and standard valuations.

The Greek tragedy is a static representation of man's not being "in tune with the infinite." It is based on the discrimination between hubris and sophrosune.¹²³ It's heroes challenge the power of the gods and though they are not subdued spiritually, they must die to prove that their defiance cannot be tolerated. Greatness is "punished."

In their tragedy the Greeks make the chorus confirm the fact that man is a mere outsider to the Divine Mystery and this confirmation suggests that he will remain so for ever.

It is because we have absorbed this attitude of soul that we are hardly receptive to any veiled description of Initiation. We do not understand Jesus' willingness to die. Consequently we invent the scapegoat explanation. We do not understand the torturing effect of his words and acts on those who heard and saw them. Consequently we make malicious criminals of them. We do not understand how deeply shocked the fondness of form must be when forms are gladly sacrificed to spirit. Therefore Jude is made a thief and evil monger. We do not understand the inner distress from which the desperate question of the high priest: Art thou the Son of God? arises.

72¹²⁴

REALIZING THE INCONCEIVABLE

J. W. Kaiser

73

REALIZING THE INCONCEIVABLE

J. W. Kaiser

[32]¹²⁵

(73-1)¹²⁶ No more do we understand the purport of Jesus' prophetic reply.
(Matthew 26:64).

Somehow western civilisation has imagined it could handle and master the legacies of Greece, Rome and Asia alike, reducing them all to "material" for scientific investigation, and overlooking the fact that these legacies contain much more than the very limited faculty of mental reasoning can fathom.

Somehow these rich legacies have rather prevented us from being or becoming ... ourselves!

Somehow we are less "ourselves" than we were, before we adopted the intricate fabrics of alien makes, before we introduced the exotic food which we cannot digest.

¹²³ "sophrosunè" in the original.

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¹²⁵ The original editor inserted "32" at the top of the page by hand.

¹²⁶ The paras on this page are unnumbered.

It is no wonder that we are almost drowned in the pool of problems created by ourselves.

It is a wonder that the perplexity now seizing us calls forward the one thing needful: avowal of impotence; goodwill and willingness to surrender.

Surely God's Plan cannot be really thwarted.

He carries out His Plan with or without our willingness to serve Him.

We are the pieces on His chess-board. And whatever we pretend, the moves are His! Our little game is pure illusion. And we are "living-dead" so long as we imagine that we are called to carry out the phantom-schemes of our imagination. Life is not really lived except the very few who feel the Hand which moves them.

The Bridge by which we all may pass from the hell of vain struggles to No man's Land, where we will "walk with GOD," is very simple, very unimposing. It hardly seems a bridge! For each of us it consists of our sustained affectionate attention to God's divine Attention for us.

However insignificant and ineffective this may seem, it is the foundation of our realization of the relation between Him and us. Therefore it is the very beginning of our Liberation.

It demands at once that we stop the fatal system of standard valuation and the illusion of standard fulfilment.

It demands that we recognize and lovingly accept the unique set of elements which embody our living conditions as given at birth and continued from year to year.

It demands that we believe that whatever seems misfortune or handicap in this given set of conditions is in reality a Blessing in disguise, calculated as "best" for our uniqueness of being, and most evocative of it.

This means that we are at once called upon to drop the common illusion of the desirability of equalization of conditions. It means that we abstain from working towards a preconceived "image" of realization of life.

But in striving to sustain this affectionate attention we do not only leave the robot tracks, we enter into the Mystery of the blinding spell of time-space, for we are no longer unconditionally bound by valuation within the pairs of opposites.

As soon as I confidently believe that it is God's wise and loving Attention which makes me blind or poor or makes me lose a beloved, I no longer misjudge Reality along the lines of a fictitious standard. This may seem negative, but it positively means the opening of individual receptivity, spiritual receptivity and understanding of Reality beyond the rigid conceptual "image" imposed by the mind. True understanding and recognition of the unique sense and purpose can of course only dawn in the course of many years. But the opening and onset is there.

In the Gospel this Mystery is pictured in the birth and work of John the Baptizer. The recognition of the truth that everything that comes to us (is born to us) is (called) Iochanan, that is GOD GIVES GRACIOUSLY, is the immense first step out of the prison of the pairs of opposites. And this leads to the "seeing" of the true fulfilment of Life, called Son of God.

(75-1)¹²⁹ Ladies and gentlemen, in gladly and readily accepting your kind invitation to come and say what I have to say, I did not propose to promote the study of things spiritual!

For I understand that you are not really desirous to study that which forever remains inaccessible to mental investigation. I understand that you have called your centre an International Centre for Spiritual Studies, but that you really wish to experience the power of the Spirit, that is: that you are longing to enter the Mystery of Life.

In reality you hope to form a centre of spiritual dissemination and realization. Wherever a hope and desire of this kind is expressed, the Response from the Great Insider never tarries! The divine Seed is sowed wherever the human soul shows that unassuming receptivity which constitutes the only fertile soil. But mental speculations form the very weeds "the thorns" which grow fast and choke the grain.

Too long Man has remained an outsider to the Mystery of Life, although every birth intrinsically means a being called to be initiated in this Mystery.

Instead of following this Call men have spent their time and energy on everything but this. Outsiders' pursuits are in essence nothing but a trick of the soul to escape the Inescapable.

It is because of this habit through the ages, that when at last an individual longs to become an insider, he can hardly refrain from thinking and doing the wrong thing.

None of us are happy, because we intuitionally know that we only shall be happy when we are united with The Beloved.

In spite of all our horizontal affections, we are or rather feel "alone" until the sole vertical affection fully fills our heart thus enabling the Supreme to effect the mysterious Transformation, whereby individual consciousness is changed into cosmic consciousness.

There is no Way-out from the treadmill in which appearances are taken for reality other than surrender to the seemingly indifferent and inactive or ruthless Ever Present.

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¹²⁸ The original editor inserted "33" at the top of the page by hand.

¹²⁹ The paras on this page are unnumbered.

There is no building of an “Ark” to save us from the flood of corruption and violence, but renouncing the pursuits of the many, the whole intricate system of struggles for “the survival of the fittest,” which is nothing but fatal frustration of Life. And, instead thereof, doing the seemingly absurd and useless which the Moment demands as the true response of our unique self to the situation imposed.

For him who really wishes to enter the Way to Peace every self-conceived “way” is an obstacle and delay. Every arrangement to promote the Process is a denial of the continuous arrangement provided by the Unseen. Every tendency to change himself towards what is thought to be the state required, is a misjudgement of the efficiency of the prevailing condition.

Whatever dangerous or fatal aspect the “registered” development of things in the world may assume, in the Hands of GOD it can only serve to bring about the situation needed for our sake. Likewise no power or person can ever dupe or hinder us.

From none of us is the impossible demanded. But again and again we shall find that we cannot serve two Masters. And again and again we shall find that Life is not preserved unless lost for its own sake.

Cliftonville,
22nd of April 1956.
J.W. Kaiser
Ferd. Huycklaan 3,
BAARN (Holland)

[Noordsrucht von de “Centre for Psychological and Spiritual Studies”]¹³⁰

76¹³¹

REALIZING THE INCONCEIVABLE
J. W. Kaiser

A. L. Kitselman: The Ultimate Philosophy

77

THE ULTIMATE PHILOSOPHY
A. L. Kitselman¹³²
[34]¹³³

78¹³⁴

¹³⁰ The original editor inserted “Noordsrucht von de “Centre for Psychological and Spiritual Studies” at the bottom of the page by hand.

¹³¹ Blank page

¹³² See Wiki Standard Info for Comments; Kitselman was around Hawaii at the time that PB was interacting with Joel Goldsmith; it is likely that he met PB. – TJS ‘20

¹³³ The original editor inserted "34" at the top of the page by hand.

¹³⁴ Blank page

(79-1)¹³⁶ A general synthesis of philosophies must be based upon grounds which are necessary to each philosophy involved. If the synthesis is to carry conviction, these grounds must be regarded as essential by the advocates of each school of thought. If interest and response are desired, the common grounds must be experiential and practicable. The following three grounds meet all of these requirements:

THEORETICAL FREEDOM: Certain analysts and psychologists (C.G. Jung and others) have pointed out that many illnesses of body, heart, and mind seem to be rooted, directly or indirectly, in some idea or conviction cherished by the individual about the nature and purpose of life in this world. The negative inference has been drawn that it is best to have no crystallized opinions about such ultimate considerations. This is reflected in the common assertion that the experimental scientist (and, indeed, everyone) should have an open mind.

Such an absence of self-identification has been presented to this conference by Dr Suzuki as Zen 'prajna'¹³⁷, by Dr Northrop as 'the undifferentiated continuum', by Drs Chan and Mei as 'Tao', by Dr Malalasekera as 'nibbana', by Swami Nikhilananda as 'brahman', and by Dr Wild as 'avoidance of reductionism'. In all parts of the world there are

(continued from the previous page) those who think that
'The deepest truth is in the middle.

¹³⁵ The original editor changed "(116)" to "(35)" at the top of the page by hand.

¹³⁶ The paras on this page are unnumbered.

¹³⁷ "prajñā" in the original.

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¹³⁹ The original editor changed "(118)" to "(36)" at the top of the page by hand.

It takes no sides, cannot be argued,
is expressible only as absence of dogma,
and equally accessible to all.'

Gautama Buddha said, "A realizer has no point of view." This freedom from theories is called 'the fruit of the first path' in Buddhism – and without it there would be no Buddhism. The Hindus call it *prajna*¹⁴⁰ or *sthita-prajna*¹⁴¹ and consider it an indispensable prerequisite for moksha or liberation. It is implicit as well as explicit throughout the teaching of Lao Tzu. The Christian expression, "He that hath ears, let him hear!" refers to those who have attained this understanding, and achieving it is called 'entering the Kingdom of Heaven', 'being born again', and so on.

Some of those who achieve this freedom live ordinary lives and their freedom remains theoretical – that is, it exists only as an absence of theories. Others struggle on to realize the greater freedom next described. This first freedom is in perfect harmony with Neo-Confucianism and possibly Islamic thought, though the same cannot be said for the second freedom. Thus theoretical freedom is a *sine qua non* of a large majority of all the world's philosophies. It is an intellectual freedom only and has no bearing on morality or ethics or yoga, but precisely for that reason

82¹⁴²

THE ULTIMATE PHILOSOPHY
A. L. Kitselman

83

THE ULTIMATE PHILOSOPHY
A. L. Kitselman

(continued from the previous page) it is universally acceptable.

Proposition: the fruit of the first path = *sthita-prajna*¹⁴³ = understanding of the Tao = entering the Kingdom of Heaven = theoretical freedom, a basis for general philosophical synthesis.

PRACTICAL FREEDOM: It is common gospel nowadays that compulsions (grief, fear, acquisitiveness, irritability, conceit, hatred, sensuality, etc.) are sources of trouble, and the negative inference is drawn that freedom from compulsions is to be desired. This state is said to be attained when the first freedom (theoretical freedom) has been emotionally assimilated. The bearer of theoretical freedom has no doctrinal reason for entering into a state of tension, but he may have emotional compulsions galore; the bearer of practical freedom is incapable of emotional tension or unhappiness of any kind. Pleasure, happiness, or physical pain he can feel – but no more unhappiness.

¹⁴⁰ "prajñā" in the original.

¹⁴¹ "sthita-prajñā" in the original.

¹⁴² Blank page

¹⁴³ "sthita-prajñā" in the original.

The analysts of the West hypothecate this freedom; in the East it has long been known. It is known to Buddhists as arahatship, to Hindus as moksha, to Taoists as 'practising the Tao', and to Christians as 'the coming of the Kingdom of Heaven in all its glory'. It may or may not involve samadhi;¹⁴⁴ yoga is no necessary part of it.

This second freedom is not so universally acceptable

84¹⁴⁵

THE ULTIMATE PHILOSOPHY
A. L. Kitselman

85

THE ULTIMATE PHILOSOPHY
A. L. Kitselman
[37]¹⁴⁶

(continued from the previous page) as the first. Orthodox Islam rejects it; so does orthodox Confucianism. Large numbers of people have never heard of it, and many of those who have heard of it do not think it is possible. Nevertheless it is an essential factor in many great philosophies. If this emotional integration were not possible, then Buddhism, Hinduism, Taoism, Christianity and Vedanta would be meaningless.

Proposition: arahat-ship = moksha = practising the Tao = 'the coming of the Kingdom in all its glory' = practical freedom, a basis for general philosophical synthesis.

ULTIMATE FREEDOM: What happens to the bearer of practical freedom when he dies? There is no answer. Annihilation is not correct, because that involves materialism (which is a dogma rejected in the first freedom). A mental existence is not likely because such a person is free of the tensions which might support such an existence. Nor is a reincarnation, metempsychosis, or palingenesis to be expected, for the motivations which might make such a thing possible are lacking; all normal children arrive equipped with motivations or compulsions. This is the mystery called 'nibbana'¹⁴⁷ by the Buddhists, brahman or kaivalya by the Hindus, 'resorption into Tao' by the Taoists, and 'the peace that passeth all understanding' by the Christians. It is common to all integrative religions and philosophies, though absent from

86¹⁴⁸

THE ULTIMATE PHILOSOPHY
A. L. Kitselman

¹⁴⁴ "samādhi" in the original.

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¹⁴⁶ The original editor changed "(122)" to "(37)" at the top of the page by hand.

¹⁴⁷ The original editor changed "'nibbana'" to "'nibbāna'" by hand.

¹⁴⁸ Blank page

(continued from the previous page) certain social faiths such as Islam and Confucianism. Proposition: nibbana¹⁵⁰ = brahman = kaivalya = 'resorption into Tao' = 'the peace that passeth all understanding' = ultimate freedom, a basis for general philosophical synthesis.

There are no grounds for a philosophical synthesis which excel these three in the four qualifications of being necessary, essential, experiential, and practicable. A synthesis based upon these three freedoms may be expected to carry conviction and arouse interested response from all thoughtful persons. This has an important bearing on world conditions because persons who enter into the first freedom are thereby set free from the political and religious theories which divide the world today. In the absence of such dogmas, peace is possible.

A. L. Kitselman: Progress for India

¹⁴⁹ The original editor inserted "(38)" at the top of the page by hand.

¹⁵⁰ The original editor changed "nibbana" to "nibbāna" by hand.

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¹⁵² The original editor changed "(126)" to "(39)" at the top of the page by hand.

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(91-1)¹⁵⁵ Swami Vivekananda wrote a treatise in Bengali entitled 'The East and The West'. Its English translation did much to enable one Westerner to understand the West. This favour is now being returned; this is a treatise written by a Westerner with the intention of helping Indians to understand India.

India claims to be the greatest contributor to philosophy and religion. She is. But it is the purpose of this Westerner to show that the basis upon which India claims pre-eminence is not the basis upon which pre-eminence can be granted. India does not know wherein her true greatness lies; she has neglected the sources of her strength.

India takes pride in the Vedas, Manu, the Epics, the Six Schools, the Upanishads, Badarayana, Shankara, Ramanuja, Madhva, and other commentators, and the Vedanta philosophy. Yet India's real greatness consists in four men— the Rishi Kapila, Vasudeva Krishna, Gautama Buddha, and Jiddu Krishnamurti. Let us consider why these statements are made.

What are the Vedas? They are old, they are extensive, they are partly wise and partly foolish. About as much may be said for the Institutes of Manu— perhaps a little more. The Epics are great literature. The Six Schools are an ill-assorted mixture of valuable teachings and idle hair-splitting. The Upanishads are interesting religious literature. Badarayana made a digest of this literature. Shankara, Ramanuja, and Madhva made interpretations of Badarayana's digest of the Upanishads. The Vedanta philosophy is an intriguing speculation which serves the practical purpose of convincing those who study it that there is no need to struggle for liberation, since the soul is already free.

92¹⁵⁶

PROGRESS FOR INDIA
A. L. Kitselman

93

PROGRESS FOR INDIA
A. L. Kitselman

[41]¹⁵⁷

(93-1)¹⁵⁸ These statements are harsh, but they are true. It is by taking pride in such secondary matters that India has made herself deaf to the words of her four great teachers. She has rejected Kapila by calling him a dualist, Krishna by interpreting his words, Gautama by calling him a nihilist, and Krishnamurti by ignoring him. Yet these

¹⁵⁴ The original editor inserted "(40)" at the top of the page by hand.

¹⁵⁵ The paras on this page are unnumbered.

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¹⁵⁷ The original editor inserted "(41)" at the top of the page by hand.

¹⁵⁸ The paras on this page are unnumbered.

are four of the world's six primary sources of prajna¹⁵⁹ and mukti. (The other two are Lao Tzu and Yeshua of Nazareth, rejected by their own followers so effectively that the meaning of their words has never reached India.)

According to historians, the greatest period of prajna-activity¹⁶⁰ and mukti-attainment the world has ever seen were the five centuries which followed the Bodhi of Gautama Buddha. Yet most Indians believe things about the teaching of the Buddha which, if true, would prevent that teaching from imparting prajna or mukti to anyone. So far as the Buddha is concerned, India has an amazing blind-spot. Many Indians confidently assert that the Buddha borrowed his doctrine from the Upanishads. This is like asserting that India is part of Kashmir. What is the cause of such blindness?

Indians and Buddhists alike seem to have forgotten that the Buddha said his teaching would last only five hundred years. This means that teachings which originated after that period are not to be regarded as the Buddha's teaching. This includes all that is said about Buddhas and all modern schools of Buddhism. The Buddha's teaching is to be found in his own words and in the words of his immediate disciples – disregarding all commentators.

Many Indians say that the Buddha taught the non-existence of the Atman. He did not, modern Buddhists to the contrary. Investigate and see. Some assert

94¹⁶¹

PROGRESS FOR INDIA
A. L. Kitselman

95

PROGRESS FOR INDIA
A. L. Kitselman

[42]¹⁶²

(continued from the previous page) that he taught 'pluralism', such words as 'monism', 'dualism', and 'pluralism' being much thought of these days. Let the Buddha himself settle this point:

“‘Everything is real,’ this is the first sophistry.

‘Everything is unreal,’ this is the second sophistry.

‘Everything is a unity,’ this is the third sophistry.

‘Everything is a multiplicity,’ this is the fourth sophistry.

Not approaching such extremes, a Realizer teaches a balanced doctrine, saying, ‘Relative to ignorance, actions arise; relative to actions, consciousness arises-----thus arises this entire mass of suffering.’”

¹⁵⁹ The original editor changed “prajna” to “prajñā” by hand.

¹⁶⁰ The original editor changed “prajna-activity” to “prajñā-activity” by hand.

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¹⁶² The original editor inserted "(42)" at the top of the page by hand.

If there is any truth in this utterance, how much sophistry is called philosophy nowadays! The Buddha has also said,

“‘The self and the person are identical.’

‘The self and the person are distinct.’

In the presence of either of these beliefs there is no progress toward mutki.”

Why not? Because if the self and the person are identical, no mutki is possible; and if the self and the person are distinct, no mutki is necessary. This tells us why the Vedanta Philosophy produces little mutki. If Atman = Brahman and the person isn't exactly real, why the struggle to achieve mutki? Brahman of the Vedantists and Nibbana¹⁶³ of the Buddhists are identical in their definitions. However, the Vedantists, who say Brahman should not be talked about, actually talk about little else, while the Buddha, who did not say Nibbana¹⁶⁴ should not be talked about, actually said very little about it.

96¹⁶⁵

PROGRESS FOR INDIA

A. L. Kitselman

97

PROGRESS FOR INDIA

A. L. Kitselman

[43]¹⁶⁶

(97-1)¹⁶⁷ Kapila taught that there is no mutki until the person is understood, for it is the person which must be disassembled in order for the self to be free. No amount of talking about the self or the absolute will set anyone free; prajana¹⁶⁸ concerns the person. He said that the self seems separate and bound until the person is disassembled; for this he is condemned as a 'dualist'! Yet unless we can recognize that the self is involved in the person, there is no reason to struggle for freedom.

All of these prajna-teachers¹⁶⁹ urge us toward freedom—from dogma (sthita-prajna),¹⁷⁰ from compulsions (mukti), and from the person (kaivalya). To attain any of these three freedoms it is necessary to know how to disassemble the person. This being so, what business has India with personal deities? To direct religious aspiration toward a personal deity instead of toward disassembling the person never sets anyone free. The Indian Philosopher's habit of trying to make room for everything rings quite false

¹⁶³ The original editor changed “Nibbana” to “Nibbāna” by hand.

¹⁶⁴ “Nibbāna” in the original.

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¹⁶⁶ The original editor inserted "(43)" at the top of the page by hand.

¹⁶⁷ The paras on this page are unnumbered.

¹⁶⁸ The original editor changed “prajana” to “prajāñā” by hand.

¹⁶⁹ The original editor changed “prajana-teachers” to “prajāñā-teachers” by hand.

¹⁷⁰ The original editor changed “sthita-prajana” to “sthita-prajāñā” by hand.

here. Getting free of dogma, compulsions, and person leads to all good things, both here and hereafter. To direct religious aspiration in any direction other than this (whether to nirguna brahman or saguna brahman) is a sheer waste of time and the true cause of India's physical, emotional, mental and spiritual poverty. It is no use to cry out that you do not wish to be a brahmacarin – you can be as worldly as you like and still be a sthita-prajna,¹⁷¹ and it is inexcusable for any citizen to be less. Why is there strife between Hindus and [they are]¹⁷² Moslems? Because they are Hindus and they are Moslems. A person free from dogma (sthita-prajna)¹⁷³ is an inhabitant of the universe and can never become mentally involved in such conflicts. Let us forget about Brahman and work out our freedom!

98¹⁷⁴

PROGRESS FOR INDIA

A. L. Kitselman

J. Anker Larsen: With the Door Open

99

WITH THE DOOR OPEN

J. Anker Larsen

[44]¹⁷⁵

(99-1)¹⁷⁶ Life is an eternal, uninterrupted Now, which is in exhaustible.

(99-2) The mystic's bliss has nothing whatever to do with voluptuousness, or pleasure in the ordinary sense, because such bliss does not have pain as its opposite. In his world there exists neither joy nor sorrow but a third, towering over both. HIS joy is primarily peace and certainty. He does not know the unrest the soul feels in always reaching out. The blessedness is so full and complete, that it leaves no place for anything else.

(99-3) The mystic has given up his ego and his will, hence his security and happiness – so he says himself; but this does not mean that he has extinguished himself or has become devoid of will. He need not anxiously cling to his ego, because he has found something far broader and mightier which takes hold of him. He does not adhere to his

¹⁷¹ The original editor changed "sthita-prajana," to "sthita-prajañā," by hand.

¹⁷² The original editor inserted "[they are]" by hand.

¹⁷³ The original editor changed "sthita-prajana" to "sthita-prajañā" by hand.

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¹⁷⁵ The original editor inserted "44" at the top of the page by hand.

¹⁷⁶ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

will and pursue particular aims, because there is in him a life which carries him safely on to that which shall be revealed to him.

(99-4) He has seen and felt that this Reality is not, as many have been led to believe, a privilege of great and powerful spirits. It can exist unnoticed in the simple-hearted who are quietly living in Eternity, or in the Kingdom of God, or in Brahma, however we care to name it, and act so directly from this life that they are not even aware that there is anything remarkable in their experience.

(99-5) I belong to the homeless family of those who have experienced Eternity. It may well be that I am the least of them all, but those who know will discover the family features in my commonplace countenance.

(99-6) It is painful to me that in this description I have to keep on using the most detestable of all words, the word "I." I have never found it becoming to any man to use this favourite word. On the contrary, many seem to get puffed up and pompous in depicting all the excellencies to which man can attain – in depicting them. Although the word "I" is the most odious of all, I cannot well avoid it in speaking of my experience, because the nature of the inner knowledge is such that one cannot reach it without becoming it, that one cannot have it without being it.

(99-7) It is not my intention to relate anything about myself and my life which is not directly or indirectly connected with my experience of Eternity. Mr Larsen himself is no concern of ours, not is he of any interest to us. I should like to emphasize this before using the pronoun "I" in every sentence.

(99-8) I had hardly made my exit from theology, when I was inveigled into theosophy, and it was some time until I came out of it again. I remember my theosophical studies without enthusiasm, although I recall with gratitude that through them my attention was directed to what I have called the Family Documents.

(99-9) The years passed on. They were not easy, but that is neither here nor there. A few more years and my experiences and myself will be forgotten. There is but one experience which I cannot regard as my personal property. Although it is the most personal of them all, I must assume that it may interest at least a few others besides myself. It is my encounter with the Lost Paradise.

(99-10) What was it then that exalted my childhood to a Lost Paradise? This may be answered as follows: As I have said, I was religious, but I had no church which I could visit nor a God to whom I could pray. Again and again I turned to the Family Documents. It was evident that they all spoke of the same thing, whether they were Chinese, Indian, Persian, African or European. Further, that they were not speculation, but expression of an experience. But what kind of experience? Theoretic knowing was

not enough for me, and I had to get at the reality itself. All that I attained was a hint of it. How could I enter upon the actual experience? One Master had said: "Except ye become as little children, ye cannot enter into it." The recollections of my childhood which visited me spoke in the same strain. But it is as easy for a camel to pass through the eye of a needle as for an adult to become a child again. That time was irrevocably past.

100

WITH THE DOOR OPEN

J. Anker Larsen

(100-1)¹⁷⁷ I was too elated to rejoice over the possession of anything. My usual sense of ego had gone to sleep like a little child in its crib.

(100-2) I stood still, swayed by two feelings which it would be hard to conceive of as being present simultaneously: by a profound happiness which declared itself as indestructible, and a verdict upon my whole life as being fundamentally misdirected.

(100-3) The lightning flashes came of their own accord when they came. They sprang out of a direct perception of reality. They began to come more frequently. It was like the beginning of spring rains; the first drops are followed by others, and one may expect ultimately a steadily flowing stream in the dry river bed. An observation is opportune at this time: Providence appeared on the scene and became active. I could not help connecting the idea of purpose with these constantly recurring flashes, could not shake off a feeling of guidance. Not that I had formed this belief as a theory, but I was living as if it were so.

(100-4) In thus sensing the will of Providence, I conformed myself to it entirely – all the more so as it harmonized precisely with my own inner urge. I went even further: I began to assist Providence somewhat by an eager search for the homeward way. Existence became one great puzzle picture.

(100-5) After its occurrence I was not the same as before. I was better. Not in the same way as when I felt, after an hour's boxing (at that time I was ardently devoted to this sport), that I had made progress which I was proud of. On the contrary, with this improvement was closely associated a feeling of modesty, I may even say of humility. But above all I sensed a happy release from something – only as yet I did not quite know from what. These moments were full of bliss, but, strange as it may seem, it required courage to be open to them, inasmuch as it appeared that their price was the surrender of everything. I was accustomed to regard as valuable; knowledge, talent,

¹⁷⁷ The paras on this page are numbered 11 through 18, making them consecutive with the previous page

self-confidence. I had to climb down to the level of some Jones or Brown. I had to face the phenomena of life unfettered by any preconceived ideas. I well remember my extreme reluctance to strip of the flimsy newspaper culture which was in vogue at that time. I was afraid to see myself as naked as good old Adam without his garb of fig leaves.

(100-6) I took courage, however, and learned to tarry in the moment whenever it came to me. I had not the feeling of wasting time or of inactivity, as I felt sure that while it lasted something significant was going on. The feeling of joy which it brought was the deepest, purest and most precious joy I had experienced. The outcome of abiding in these moments was invariably the same; the feeling of joy became so profound that I felt it quite impossible to disregard the consciousness thereof; then it developed into enjoyment, and the moment had passed. I venture the suspicion that just here may be lurking the great temptation toward ecstasy. Intensive concentration (perhaps supported by prayer) upon a feeling of job – or merely the remembrance of a feeling of joy – which must be named bliss can certainly produce a state of self-hypnotism, which passes from intoxication to insensibility, and thus precludes either direct consciousness or a healthy unconsciousness. Thus the ecstatic is forever swinging between the intoxication of “unification” and the slump of “separation.”

(100-7) At a later, more reflective age, however, they came to me regularly, often at intervals of a few days, and quite independent of my material wellbeing – even most frequently, perhaps, in dark hours. The wordlessness of the mood makes it difficult to describe, but it often seemed to include a remembrance, often of something distant, always of something which to our ordinary point of view is immaterial: The exalting, transporting atmosphere was unmistakable, one was lifted above the level of the commonplace and felt a rare joy of existence. There was a special warmth in the blood.

(100-8) I had just time to think: “Now it comes,” and then the exaltation set in and may have lasted a minute. My circumstances were then rather difficult. The phenomenon had therefore nothing to do with earthly well-being. It has been my lot to prove the truth of that. The poor makeshifts which I have experienced since then will not bear comparison with those radiant¹⁷⁸

101

WITH THE DOOR OPEN

J. Anker Larsen

[45]¹⁷⁹

¹⁷⁸ These paras are continued on page 102.

¹⁷⁹ The original editor inserted "45" at the top of the page by hand.

(101-1)¹⁸⁰ It depends on ourselves whether we choose to be slaves to our possessions and aims. “Thy will be done” –no joy is so exuberant as that which lies within these words. I readily admit that it may be painful to have to say them, but as soon as they are said, the one great freedom lies before us; we have cast off the heaviest fetters – our own. This does not prevent one from taking care of his few goods and chattels, but he can no longer fear to lose them.

(101-2) Every object which we know has been christened by Time and Space. Every name means limitation, every word is an expression for something in distinction to something else. In the everlasting Now there is neither Space nor Time, neither limitation nor distinction.

(101-3) I just sat there. Then it began to come, that infinite tenderness, which is purer and deeper than that of lovers, or of a father toward his child. It was in me, but it also came to me, as the air came to my lungs. As usual, the breathing became sober and reverent, became, as it were, incorporeal; I inhaled the tenderness. Needless to say, the cigar went out. I did not cast it away like a sin, I simply had no use for it. This deep tenderness which I felt, first within myself and then even stronger around and above me, extended further and further – it became all present. I saw it, and it developed into knowing, into knowing all, at the same time it became power, omnipotence, and drew me into the eternal Now. That was my first actual meeting with Reality; because such is the real life: a Now which is and a Now which happens. There is no beginning and no end.

(101-4) But afterwards I had to take the train to Copenhagen. Yes – afterwards – that is a road I have not traversed to the end, but it leads through Reality, I may say ever deeper into Reality. Because the blessed Now of being and the agonizing Now of happening are one and the same. To make this truth actual – that is the task which arises from the meeting with Eternity. That is to say: to experience within oneself the eternal and the temporal nature of being and to achieve their fusion. In such a practical life, all theories and “views on life,” disappear like a fog; reality lies in the clear light of day. Existence is no Maya, no delusion, but we are deluded until we open our eyes in the Now, where the temporal and eternal are merged into a unity, where a workday becomes a holyday, and life a sacrament. In the being Now it is apprehended, in the happening Now it is realized. The eternal sanctifies the temporal, the temporal realizes the eternal.

(101-5) Something good was in the very air. I was almost ready to believe that everything, trees, bushes, cackling hens, knew that it was Sunday. An infinite gentleness was in the air, and it filtered into me. I felt inclined to sit down for a minute

¹⁸⁰ The paras on this page are numbered 28 through 35; they are not consecutive with the previous page, but follow the paras on page 102.

before joining my comrades. So I sat there. Everything around me was very good. I became gentle and good myself—without the least exertion—until someone suddenly disturbed me by announcing that dinner was ready. I would not believe it, but it was quite true: Time had left me to myself.

(101-6) The Eternal Life is the birthright of all. In some, it lies seemingly dead, and these never become aware of their possession. In others, it is spontaneous life although they are not conscious of it. They are lovable; it radiates from them. It lives in them, but they cannot say anything about it. Yet it comes from them like a noble gift. Any words which I employ to describe it—and which in reality only disguise it—are worthless, absolutely worthless, compared with one fleeting smile, one involuntary tone of these simple people.

(101-7) He is the consummate expression of the civilization which will end by being exterminated through its own development.

(101-8) If we afterwards step out into the world, where the policemen Time are Space regulate our doings, we submit to the regulations of our own free will. We obey the policemen, but they are no longer able to put handcuffs on him who has been in the free, almighty Now. What we have seen there has sufficed to make us will our fate. And then we are, in all our, insignificance, the same as before the meeting with the Eternal, the

102

WITH THE DOOR OPEN

J. Anker Larsen

(102-1)¹⁸¹ ecstasies of the newness of life. When I ponder that, I felt as if my real happiness—that happiness over nothing—was a thing of the past. Predominantly reflective conditions have since governed my spiritual life without revealing to me anything of the joy which the philosophers must feel. Systematic work can bring satisfaction, travelling diversion, wine intoxication, art rapture, victories a sense of strength; but in the last analysis none of these pay for the toil of living. Reward for that came in with measure with those jubilant moments.

(102-2) The flashes of lightning ceased to be lightning; they began to last. At this time I began to become really conscious of the accompanying clairvoyance.

(102-3) Something in me which had been lying apparently dead, had awakened to new life, and was drawing in nourishment through my perceptions. And I asked myself:

¹⁸¹ The paras on this page are numbered 19 through 27; they are not consecutive with the previous page, but follow the paras on page 100.

“What will the world look like if this child-being is allowed to develop and become as full-grown as the rest of my ego?” Since it had become quite clear to me that an inner condition which had remained unsuspected by my teachers as well as by myself was asserting itself and demanding its right to live, I made it a rule to give it full scope whenever it announced itself and my work permitted it.

(102-4) Thus it gradually came about that the things in this world unfolded themselves to me. I cannot express it in any other way; for it appeared to me always to be a sense perception that the things opened themselves and revealed to me their whole reality. They did not deny their old closed-up form, but declared merely that it was not the whole reality.

(102-5) Something happens to him, it is unmistakable. He gets purified and healed. It is as if he were animated by God’s own life-giving breath, which removes all uncleanness. This is reality, this is life. The train—that is only something of our own making. We have built it ourselves, closed it up and filled it with smoke. And the indispensable newspapers—the devil take all the newspapers in the world! One stands in the midst of living reality and cares nothing for what is being said and written about that other which is of our own making.

(102-6) In discussing the flashes of lightning, I mentioned the emergence of Providence, and how I had gained an inkling of its guidance. At this juncture I shall have to give it another name and call it “God.” Why? Because Providence is a cool, impersonal conception. The word God, however, embraces jubilation, warmth, presence, personal relationship—everything.

(102-7) In this connection I may mention something rather peculiar, namely, that the physical breathing was influenced by the spiritual, becoming slow, deep and regular. The condition was invariably associated with a certain relinquishment of everyday interests, perhaps even of all “interests.” Its beginning bore a certain resemblance to the brief moment which precedes sleep, that happy moment when one has cast off the burden one has been carrying all day, but has not as yet reached a state of unconsciousness. Picture this happy moment, and a continued, intensive, and conscious abiding in it, and you will have the beginning of that which I call the spiritual breathing which enables one to whisper but one word, “God.” And even that one utters only in the depth of one’s heart. In this way I could linger, fully conscious, and yet freed from all concern with the outer world.

(102-8) And this physical breathing became so “extended” —or etherealized that I also breathed something spiritual. Something streamed into me which could be felt as distinctly as a current of air in the lungs.

(102-9) And yet there was something about this mental breathing which had an annihilating effect upon the sticking dirt. Something poured into my consciousness, and I could feel it washing off the dirt.

(102-10) But this wish I do cherish, that one or another of those who have been near to me may remember me a little bit as I remember the old labourers on the land at home. When God entered into my life, warm, and powerful, it was from them that I learned my right relationship to him. For at first, the heavenly joy brought temptation with it – the temptation which makes of “God’s grace” a pleasure and makes God himself the last great dissipation of man. The history of religions affords sufficient instances of this heavenly vice. To feel joy in the spiritual breathing is as inevitable as a feeling of happiness over convalescence, but there is no need to regard it as an end in itself.

103

WITH THE DOOR OPEN

J. Anker Larsen

[46]¹⁸²

(103-1)¹⁸³ same, but with a different outlook. Now, as before, misfortune comes upon us; formerly it was an enemy which had to be overcome, while happiness was a friend whom we wished constantly near us. Now misfortune is a tool which helps us to overcome ourselves. And happiness is exactly the same. From a levelling of the two arises freedom. This becomes quite evident as the sun of Eternity disperses the fog [of]¹⁸⁴ our personal aims which enshrouds reality. Freedom rests in the Eternal, but it must be realized in the temporal, otherwise it does not exist when the free man dies!

(103-2) The Eternal is, and it is sufficient for me to know that. I am not interested in the question whether a certain Anker Larsen of Langeland will in a few years’ time stroll about in another world, whether he will recognize his old friends there and be recognized by them. I shall not discuss whether this is possible – who can deny it? But I may say that the descriptions which are received about life after death from the experiments of occultists and spiritualists show clearly the earmarks of a temporal life, the only difference being more favourable conditions and longer duration. If I were to enter upon such a life, it would be my constant endeavour there, as here, to attain the realization of the eternal Now. I am not interested to “sit table” in the Harvest Festival of the Great Farmer – be there no end of singing, waving palm leaves, or playful hours. I am not interested in long duration, but in Eternity. And Eternity is Now, and is accessible now. Fused with the temporal it constitutes Reality.

¹⁸² The original editor inserted “46” at the top of the page by hand.

¹⁸³ The paras on this page are numbered 36 through 42; they are not consecutive with the previous page, but follow the paras on page 101.

¹⁸⁴ “of” was typed in the left margin and inserted with a caret.

(103-3) This involuntary good, which is the only real good, has long been homeless in the world. Men have been proud, full of intention in their goodness. Everyone's good has been encroaching upon that of his fellow men and the result has been clenched fists and broken noses. There is hardly anything which causes so much trouble as this "good," the arbitrary good, the self-satisfied good, the boastful good, the good which at all costs must be forced upon our neighbours.

(103-4) In the life eternal, love of one's enemies is a self-evident truth; outside of it, it is an equally self-evident lie. But why do we shut out Eternity from our lives?

(103-5) I had to go far afield on this earth before I discovered that I had taken the wrong road. It also took some time until I found my way home.

(103-6) Sometimes I take a casual look into the Family Documents, which I am gradually beginning to understand. But that seldom happens; why should I study when Reality surrounds me, and every minute affords me all the help I can desire?

(103-7) When one has met the Eternal Now, it is East everywhere and Mecca is the very spot on which one stands. There is no longer an hour for worship, because the conduct of life itself is worship. There is no place where one can look for God, because He is nowhere – and everywhere. People may say, for all I care: "But that is pantheism." I do not even care if they mean: "In reality this atheism, he does not believe in a personal God," etc. That is all one to me. I am dealing here with a reality which is experienced, not with metaphysical speculations or blasphemous definitions of God. Is it so difficult to understand that very human conception of God is a crime lese majeste? To describe God as this or that is blasphemy.

(103-8) Let it lead you, and on your way call it what you like – Jesus, Buddha, Lord God, Allah – when it has lead you into the reality of being, you will be silent and find no name for it. Perhaps later on your grateful heart whispers, "God," because that is the name above all names, and because you you – yourself still a name – feel a feeble urge to turn to someone, to forget your own name in something higher, so as to attain liberation from yourself. For liberation, it has become evident, is liberation from the tenacious ego. It is that freedom which is conceived in the Now, to be gradually realized in the seconds, minutes, hours, days and years. This much I know already; when the eternal Now reveals itself every second of the day, then one is completely free. Does this mean then that one is free from oneself and at the same time free from God? Do not ask me. Ask those who have "gone the whole way," the perfected ones. Ask Jesus' boundless love, Buddha's all-knowing smile or Lao-tse's lowly mind, which, through the infinitely small won the infinitely great. I now turn to these perfected ones in gratitude and love.

(continued from the previous page) Without let or hindrance, the eternal life poured forth through him into all the world. He is the world Redeemer because he lived and not because he died.

(104-1)¹⁸⁵ But am I forgetting the radiant humanitarianism and the ever-clattering benevolence? Good heavens, the one is after all but a sentimental lie, and the other a headache powder for the feminine migraine of mankind.

(104-2) In parables, he spoke to his disciples about the eternal life; from his person it beamed forth directly upon them. After his death, Word and Person merged into one, he himself became a parable, the great reconciliation between the temporal and eternal. Thus he became a myth which awakened religious feeling; he was adorned with legends, and a religion came into being. The Master had gone, and the disciples also, but the Church had come. Religion was put to the fore, and became primary, religious feeling secondary. The farther mankind drifted from the Way, the Truth, and the Life, the more important became the opinions thereon, and about the Master. Theology gained ascendance over religion.

(104-3) It is not my intention to mingle with them. I have only desired to relate something about an experience, and I have not related anything new. Because it is nothing new for a man to experience the eternal life, although it may have become a rare occurrence, for men grossly mistreat Reality. They becloud her with their own aims, and confuse her with them; they hang a veil of fantasy over her, and weave dream faces into the pattern of the veil. Grossly do they mistreat the Way, the Truth and the Life if this assumes corporeal form in one of their fellow men. The Jews murdered him in honest hatred, the Christians have often betrayed him with a kiss. Yet he is invincible, he continues to rise anew, and his body is never found, no matter how dear it be to many; his grave will always remain empty, even though churches are built over it.

(104-4) And many a tender longing for discipleship crosses the threshold of the churches Sunday after Sunday in every land. Do not suffocate it in fanatical creeds, do not allow it to go in tender and to come out hardened.

(104-5) When they finally moved freely and rapidly across the ice, they loved him all the more, because he had shown them it could be done. Without his example they would

¹⁸⁵ The paras on this page are numbered 43 through 47, making them consecutive with the previous page

never have dared to believe it. The more like him they became, the less they had to ponder over his teaching, and the deeper they learned to love him. Such is the path of those who experience Eternity.

J. Anker Larsen: At the Open Door: My Experience

105

AT THE OPEN DOOR

J. Anker Larsen

[47]¹⁸⁶

(105-1)¹⁸⁷ Who am I, daring to place myself into the foreground and offering to you a confidential talk? No prominent person whatever, an every day's figure among the dozen of farmer's boys who attended together the same class of a Danish village school. I was not gifted with more spirit or kindness of heart than my school-fellows. Most of them remained at home and cultivated their fields better than I ever could do it, and I guess they would have been able to do my work as well as I did it if life had led them my way.

Why, then, am I annoying you by a confidential talk? Because it might happen to the simplest man that he finds a spot somewhere in the world which means everything to him, and that he simply enjoys telling to his fellow-creatures: It was this way that I found this spot and there is soil enough for everybody who is longing for it.

During a journey of lectures through Switzerland in 1925 I yielded to this desire and met with so friendly an interest that I felt encouraged to speak more detailed about the theme. I won't expect by all my listeners the same good will of understanding and the same open-hearted goodness; moreover, the theme is such a personal one that I am exposing it but unwillingly to superficial intellectualism and to prejudiced hearts. I should like best to talk about it to one or two friends in the silence of my room. But a scholar who owns besides his scholarship the subtle empathy of an artist – still more than that, perhaps – said to me once: "Leave the door open; may be this or that one of the passers-by would enjoy it to stop and to listen for a while." That is the reason why I am now going to talk confidently – at the open door.

(105-2) If a poor man becomes talkative it may happen that he approaches you, saying in a low voice, but with some pride: "Do you know by chance that I am related to the duke of Hohenberg?" And after that you get irrevocably the whole list of his family. That's what I am doing now myself: I am approaching you with my family. It is not tied to time, place or race. It is a kindred whose members are spread everywhere. It has no mark whatever; but there is no need of marks: we may meet, and we know each

¹⁸⁶ The original editor inserted "47" at the top of the page by hand.

¹⁸⁷ The paras on this page are unnumbered.

other immediately. It is the family of explorers of eternity. The traveller is now informed and is able to abscond.

Thus I belong to the homeless family of the explorers of eternity. It may well be that I am the least of them, but experts will discover the familiar features about my face. I began to have some presentiment of my family when I first stumbled over the "family documents," the reports about the ancestors of the race: about Tao-te king, the Upanishads, the Bhagavadgita, the Sufi's poetry, about Christ's speeches, about Molinos, Francis of Sales and other Christian mystics. They roused within myself a foreboding, but it seems to me to-day that they did not only rouse the desire of experience, but prevented me likewise from true experience.

106¹⁸⁸

AT THE OPEN DOOR
J. Anker-Larsen

107

AT THE OPEN DOOR
J. Anker-Larsen
[48]¹⁸⁹

(107-1)¹⁹⁰ I guess it is like that: everybody is forced to go with his own legs, and he can't put his feet into other's people's boots; he can simply follow their footsteps.

And now I am going to talk about the way I went within my own boots. It is painful to be forced - making the description - to use always the ugliest of all words - the word "I." I never saw somebody become beautiful when he used this nice word; but I saw many people swell and elate themselves, captivated by the idea of the excellent possibilities sleeping in man. I consider the word I as the most repugnant of all words, but I can't avoid it, if I want to speak about experience; for, the inward knowledge is something one can't attain unless one becomes it, and something one can't get unless one is it. It is a thing concerning the farmer likewise as the duke and the prince: his knowledge consists therein that within the reach of his knowledge he is himself the way, and truth, and life. These three can't be held apart from each other. They are not a theory, they are reality. The eternal life is not a land beyond death, a land where the sun never sets and where the number of years does not end. Eternal life is a state of human soul, the deepest reality of life spreading one day throughout his entire being as well as before his astonished eyes. Words are not fit to describe it - and I shall have to use still many words.

It is not my intention to narrate things concerning myself and my living, things which are not directly or indirectly connected with the experience of eternity. Mr

¹⁸⁸ Blank page

¹⁸⁹ The original editor inserted "48" at the top of the page by hand.

¹⁹⁰ The paras on this page are unnumbered.

Larsen does not concern or interest us. That's what I want to accent before saying "I" in every sentence.

As far as memory reaches I discover a feeling of eternity. "Eternity," "heaven," "the kingdom of God" - all this was a reality I could not see exactly, but which surrounded me - in spite of that - in a queer way, so that I could feel it sometimes - as I felt the sun-beams on a summer-day warming my skin. The simile is clumsy, but exact. The rays of the sun of eternity were but finer, they did not warm the surface but penetrated inside the body. There was not much talk about religion at home. One explained to me that God existed, and I remember the words: "Take care, the Lord will punish you." I can't say they impressed me deeply; they were not in accordance with the manner I felt heaven, where God himself dwelt. But I did not doubt the fact he would help me as soon as I got into a scrape. That was natural, because I felt heaven as something good. In other respects my appetite concerning life did not know obstacles; there was no fruit of the garden I did not want to eat. Well, it happened here and there that the sun of the kingdom of heaven was shining so strongly and penetrating so deeply that I forgot even to eat. But there were clouded days enough for all the foolhardy enterprises boys want to execute. "Heaven" or "eternity" which surrounded me were so near that they could reach me now and then, but on the other hand not so near that there would have arisen the danger to be completely devoured by them before death. I feared to die before I had tasted all the delectable things (the right and the wrong ones) I longed for, and before having had time to "feel" heaven so well that I got ready to walk straightly into it.

That's how I remember those times. Earth was earth, but it was dipped into the light of eternity.

By and by the light disappeared. The shadows became dense and got a rougher reality. At last eternity seemed like a day which had vanished; I did not feel it any more. But I missed it and got religious.

I was young, and the earth was delightful, but I looked out for a sunrise

108¹⁹¹

AT THE OPEN DOOR
J. Anker-Larsen

109

AT THE OPEN DOOR
J. Anker-Larsen

[49]¹⁹²

(continued from the previous page) which would make everything still more vivid.

¹⁹¹ Blank page

¹⁹² The original editor inserted "49" at the top of the page by hand.

I searched in the theologian faculty. It is a desert for a thirsty soul. It reminds me of war, when I was going in a café hoping to get a cup of coffee and getting something which was called coffee but was no coffee at all.

Leaving theology I fell upon theosophy, and it took me some time before I got out again. I remember those theosophical studies without enthusiasm, but I owe them some thanks, as they called my attention to what I have called the “family documents.” Besides this I owe them my dislike to metaphysics – but also a metaphysical infection, threatening to become chronic. But I escaped the metaphysical jungle tolerably unhurt.

Years passed. They were not easy, but that isn’t significant. Some more years – and my experiences are altogether forgotten. There is but one experience left and, even as the most personal of them, I can’t consider it as my private property; I guess, at least, that it will be of some interest also for a few other people. That is my encounter with the lost paradise.

(109-1)¹⁹³ During hours of calmness and especially before falling asleep there emerged pictures from my youth, mostly landscapes, but also single persons; but there are not many faces fit for such remembrances. On such occasions I had always the sensation as if in such places there was hidden an unspeakable happiness. But when I was going there afterwards they showed a strange face to me and I felt that I was not at home there. Far from those places, the pictures returned with the same precise claim, that they were concealing my happiness, my peace, the joy of my heart. Was my happiness [included]¹⁹⁴ in the lost times of childhood itself? But meditating about them, no especially happy event was to be found, which had been able to explain the splendour at the sky of my childhood. On the contrary: there could be found plenty of those painful moments making a child’s heart shrink. I can’t complain at all; but which child remains without pains and tortures, if it is sensible? Moreover, I had left those places because I was convinced that my happiness was not to be found there.

What was it, then, which elevated the childhood to a lost paradise? The following should explain it: As I mentioned, I was religious; but there was no church I could attend, no God to whom I could say my prayers. More than once I addressed [myself]¹⁹⁵ to the “family documents.” It was evident that the whole lot of them discussed the same thing, all the same where they had their origin: in China, India, Persia, Africa or Europe. It was further evident that they were no speculations, but the expression of an experience. But of which experience? Theoretical knowledge did not satisfy me; I had to approach reality. Everything I attained was but a foreboding of it. How was I to enter into experience itself? A master spoke: “If you don’t become like the little children you won’t enter.” My remembrances of the childhood told me the same. But it is as easy for a camel to go through the eye of a needle than for a grown-up person to become a child again. These times were over once forever.

¹⁹³ The paras on this page are unnumbered.

¹⁹⁴ The original editor inserted “included” by hand.

¹⁹⁵ The original editor inserted “myself” by hand.

Over – that was the one certain thing in this life. Whatever you might desire – either the fulfilment fails to come, or it is gone before you had time to enjoy it, and you are longing for it [once]¹⁹⁶ again. Property is like seizing the sand of the Sahara: your hand fills itself, but as soon as it closes in order to hold it the sand is drizzling between the fingers and the hand is empty; you may repeat this a thousand times, – for a

110¹⁹⁷

AT THE OPEN DOOR

J. Anker-Larsen

111

AT THE OPEN DOOR

J. Anker-Larsen

[50]¹⁹⁸

(continued from the previous page) moment we have the sensation of fullness, but finally we always experience the feeling of emptiness. The one everlasting joy is the joy of oneself, and that is the most meagre and at once the most frequent of all joys in this world. And yet, in spite of its ugliness, it conceals some reality: there is no other joy which could satisfy us but this one. But that happens only the very day where there is no more difference between self-assertion and self-destruction.

(111-1)¹⁹⁹ One winter-day I was walking about the Geels-Wood. It was cold. I had been walking quickly and for a long while to get warm. I felt now each fibre of my body warmed by the central-heating of the red blood. With every breath I swallowed a torrent of fresh air. I found myself in an ecstasy of health, I could seize no more of it. The wood was breathing it into my face, I could just see health and power fill the interstices between the bare trunks. It was a jubilation to see – until I got satiated of seeing and turned off my eyes like a child which had been so long a time within the spell of glory of Christmas, that the inconceivable thing happens: it does not care any longer for looking or for owning one of the treasures. So I went home mechanically. I felt too happy to enjoy the possession of something. The usual feeling of myself had fallen asleep like a babe in its pram. I just remember the sound of the frozen foliage, rustling under my feet; in other respects my consciousness was not very active. Looking up in order to orient myself it got completely confused about space and time – for I perceived just in front of me a small wood-path – fresh and clean as in a fairy-tale – it ought to be a path in the garden of paradise. There could be no doubt, my own joy during the event belonged also to the paradise. It lasted about a second – measured by

¹⁹⁶ The original editor inserted “once” by hand.

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¹⁹⁸ The original editor inserted "50" at the top of the page by hand.

¹⁹⁹ The paras on this page are unnumbered.

the earthly clock. I was standing there, looking at the path – it was the path leading to the house where I was at home. It looked worn out, insignificant and tedious. But in the memory the picture of the path in the garden of paradise was accompanied by the feeling as if it were an old friend. And now I remembered it exactly: it was the path of a small wood in the neighbourhood of a village-school of Langeland. But it is not worthwhile to go there and to see it again; it looks surely worn out, insignificant and tedious. One winter-morning I went there with some comrades. I was seven years old. I walked there, perhaps, still once or twice later on; that's all. I had completely forgotten about the path until now; it was never among the native pictures which came to visit me; it had been concealed deeply beneath the "threshold of consciousness." I looked more closely at the path of the Geels-Wood to find out the likeness which had brought up the other one from the depth of forgetfulness. It was impossible to find another likeness except that both ways were wood-paths. I stopped walking, governed by two feelings which, simultaneously, are scarcely imaginable: by a deep happiness declaring itself as eternal, and by the condemnation of my whole life as a completely wrong one. This was the first small foot-print of the way – home, I would say. It required time and attention to go further on.

(111-2) There had been such an abundance within these short moments that I soon longed for a repetition. I looked at the path hoping to discover the likeness between it and the "path in the garden of paradise." The wood-path got a picture-puzzle concealing the path of the paradise. I had seen it once, but I could not find it again. It seemed as if a flash had lightened the wood: I could call forth the recollection, but

112²⁰⁰

AT THE OPEN DOOR
J. Anker-Larsen

113

AT THE OPEN DOOR
J. Anker-Larsen
[51]²⁰¹

(113-1)²⁰² I could not create the flash once more, and see.

One day there was the flash once again. It was on the big highway, bordered on both sides by fir-pine-wood. I perceived within a moment the contents of the picture-puzzle. It was a street in a forest near my paternal habitation. I was about six or seven years of age and walked there for the first time. I believe, the places emerging in the light of a flash were in general the old places as I saw them for the first time. I don't

²⁰⁰ Blank page

²⁰¹ The original editor inserted "51" at the top of the page by hand.

²⁰² The paras on this page are unnumbered.

remember a single case where they emerged in the light of memory about previous walks. As soon as I looked for them consciously within memory, they had always a history. These consciously warmed up things had not much nutritive quality. They were thin water-gruel.

The flashes came of their own accord when they came. They emerged out of a direct sensual perception. They came more often. It was like in the spring: the first drops are followed by more drops, and finally one may await a constantly flowing torrent in the dry channel.

During this period an observation is to be added: the providence emerged and got active. I could not help associating with these constantly returning flashes an intention, the feeling of a guidance. This was no theoretical creed at all, it was a vivid experience. I remember having told my friend: "I can't get rid of the feeling that I came to dwell in this forest because I am to return to my earliest childhood and to commence life from the very beginning!" Some higher force demanded it - I felt it like that, at least. (I don't want to decide there the question: Providence or no providence, I am simply narrating).

Since I felt the will of providence I lived accordingly - the more as it agreed exactly with my own inward longing. And I did more: I began to help providence by an eager search for the way home. Existence became a single vast picture-puzzle. Every sensual perception, every event raised the question: "Who may find the experience of the childhood?" During this search I withdraw more and more from the direct sensual perception from which the flashes emerged. The intrinsic worth of these flashes was so great that the longing after them was overwhelming, and woefulness arose, the sentimental contemplation of myself. I was not fully conscious of the danger. I believed to agree completely with providence and to be on the way home, willing to commence from the very beginning.

But something was not quite as it should be. Every day I removed one step more from the happy time. The clearer I remembered it the deeper became the longing. I had no children of my own, and some of them had within their glance the honest attention in regard to existence I never perceive in the eyes of grown-up people. They did not dye the reality with the purposes they searched in it, or with a dear theory they had formed out of it. Phantasy peopled their mind with giants, fairies and hobgoblins ready to co-operate in their plays; but as soon as they looked into the world they were looking straightforward, and they were able to accept honestly what the world was offering to them - yes, it was just that: they offered honesty and got honesty. That what entered through their thoughts and open senses into their minds without words and what became a part of them, was truth. For truth is reality. But how many people do see it really?

(continued from the previous page) One day I took a walk into the garden, without a special aim. I had worked hard and wanted to rest a bit. I was tired of my work inside the house and therefore I walked idly to and fro. I walked and walked until I stopped in front of the hoard up dam near the forest. Stopping there the flash appeared, the picture-puzzle was clearly to be seen: it was a hoard up dam limiting one of the fields belonging to the estate where I was born. I saw it actually. That will say, I made, in this moment, no distinction between this dam in front of me and the old one, between my "I" how it was to-day and the "I" of that time. Both occurrences were simultaneously and one. Yes, the place itself seemed through sorcery to be the same. Suddenly a change took place. I perceived another hoard up dam near another field at home - with the same feeling of vivid experience. Happily no reflections emerged; I was just standing and looking. The hoard up dam in front of the forest proved to be a great artist: seven fields belonged to the estate at home, and all of them were surrounded by hoard up dams and living hedges. It represented within the twinkling of an eye the whole series of them, whereupon it dropped its mask, showed its own face again and left me to my own contemplations.

It was evident that this hoard up dam was just as like or unlike as any other one. I had seen it often enough, and I had never discovered the native fields. No, the likeness was not outside myself, in the things I saw, but inside myself, in the manner how I saw. I came as far as to see the dam honestly and straightforwardly with the eyes, in the simple way just as they were born for seeing. The deep happiness of reality laid hold upon me, my own inward state widened and became one with all the similar states. There was nothing of remembrance, there was simply being. I even did not miss the old dams, they were present.

It might occur, perhaps, that one is looking at the broad couple of the marble church at Copenhagen; a mere likeness causes you to think about St. Peter, and you are seized with a longing for Rome; it might just be painful not to be able to go there, to know that, perhaps, you will never go there again. But you might also walk down the Broad Street, absorbed by your own thoughts or - often the same thing - absorbed by no thoughts whatever - and all at once, you don't know how it happens, you are inwardly within yourself exactly like in those times when you crossed the square of St. Peter. Then you are in Rome, you don't feel any longing as long as the state lasts, the distance declares itself, for a moment, as an illusion, and space and time are smiling

²⁰⁴ The original editor inserted "52" at the top of the page by hand.

cunningly unto you, like two grown-up people at a child: "Didn't you experience now that you are free - but will you still believe it, when we return like two policemen putting once again the handcuffs unto you?"

(115-2) There was no doubt any longer that I had found, so to speak, some "ground-principle," and that I could try, perhaps, cautiously and favoured by good luck, to win some more of it in my small private laboratory. The cautiousness consisted therein that I, as soon as the flashes showed themselves, stopped reflecting about my inward state of mind and just remained in this state, leaving it to itself and waiting for the result.

It was beyond doubt that something happened during the time when the inward state began to spread. I was afterwards not the same one as before. I was better. Not in that way as if, after one hour of boxing, I felt that I had made some progress, being proud therefore; on the contrary: a feeling of modesty was connected with this becoming better, I might well say: a feeling of humility. But first of all I felt happy

116²⁰⁵

AT THE OPEN DOOR
J. Anker-Larsen

117

AT THE OPEN DOOR
J. Anker-Larsen

[52]²⁰⁶

(continued from the previous page) and freed of something, I did not know yet precisely of what. These moments were blissful ones, but, it sounds rather odd, courage was required to open yourself unto them. For it seemed as if the price for them was the giving up of everything, considered until now as valuable: knowledge, gifts, consciousness. I had to descend to the level of some Mr Muller of Schulze. I had simply to face the phenomenon of life, unprevented by any anticipation of knowledge whatever. I distinctly remember the fear I underwent in renouncing the fashion of reading newspapers. I feared to see myself as naked as the late Adam when he appeared without his garment of fig-leaves.

But I took courage and learned to tarry for a long while within these moments, when they came. I never had the feeling of vasting the time or of inactivity, because it was evident that there happened something very significant. And the feeling of lust during those times is the deepest, purest and most valuable I ever experienced. The end of these moments was always the same: the feeling of lust increased to a degree that it got impossible to hold away consciousness from it; it changed than into pleasure and the moment was gone.

²⁰⁵ Blank page

²⁰⁶ The original editor inserted "53" at the top of the page by hand.

I guess that here, within this experience, the great temptation, producing ecstasy, lies hidden. Intensive concentration upon a feeling of Lust (increased, perhaps, by prayer) - or the mere remembrance of such a feeling - which is to be called bliss, is surely apt to produce an auto-hypnosis changing through ecstasy into unconsciousness and excluding thus a healthy "unconsciousness" or immediateness. The ecstatic person is fluctuating alternatively between the ecstasy of "union" and the seediness of "separation."

The feeling of lust was accompanied by something a must call clear-voyance. But I shall speak about that later on. The most significant thing of these moments was their will-determinating power. My life got a precise aim which impossibly could be changed, even if there was left the possibility for a small excursion to a by-street now and then. But I know, then, that it is an excursion.

Now, being still in the beginning of these "flashes" which many people might know, I would rather say: which come to everybody but remain unobserved, it is, perhaps, useful to cite a letter a Danish author was so kind as to write to me. He gives a report of the flashes during the time they are still flashes.

"The 'flashes of mind' of which you are speaking are good friends of mine. I remember them best from my childhood. But also at the later more reflective age they appeared constantly, often at the interval between a few days and quite independent of my outward good health - most frequently even during the dark hours. The frame of mind without words is very difficult to describe, but it seemed often to include some remembrance, something far away, but always something indifferent in the trivial sense. The exalted state of mind was unmistakable, you were elevated above every day's life, you simply enjoyed existence! You felt a curious heat within your blood; if you had had to say something you would have exclaimed: "Aah!" A distant street could appear: "Imagine, I am able to go along the street, if I want to do so!" It is certainly impossible to describe this supernatural comfort to those who don't know it. My friends didn't know about it. I greatly enjoyed the description of this experience discovering it for the first time among the books of F. Feilberg. I had heard already about ecstasies, but never about this one.

118²⁰⁷

AT THE OPEN DOOR
J. Anker-Larsen

119

AT THE OPEN DOOR
J. Anker-Larsen

[54]²⁰⁸

²⁰⁷ Blank page

²⁰⁸ The original editor inserted "54" at the top of the page by hand.

(continued from the previous page) But these welcome guests began to appear more seldom. Recalling them into the mind it seems to me, the real happiness had gone – the happiness with “nothing!” Reflective conditions prevailed since that time and governed the spiritual life without manifesting or creating something like the previous joy. Normal activity, such as travelling, reading or art may give us satisfaction; but not one of these things is really worth living – except those blissful moments.”

(119-1)²⁰⁹ The flashes ceased to be flashes; they got continuance. During this time I became conscious of the accompanying clairvoyance. It was almost perplexing at first. The two policemen, time and space, loosened their handcuffs, but I wouldn't fully believe them. And even now, trying to tell about it, I fear it must appear to one who knows anything about it, like the speech of a madman; but as mad talk seems to us everything we don't know yet, I will proceed confidently.

Walking along the street of Holte, some common chervil by the roadside could remember me of the street leading to Hemminge or Rudkobing. But this was remembrance, and it was quite another self than that of the little chap who was going to Rudkobing. It was difficult to believe that he, the little chap, was really I. I was captivated by time and space.

But I could march the same street of Holte and simply look at it, how it had its existence for itself, and suddenly I was on the road from Hemminge to Rudkobing,²¹⁰ and I was the little chap who walked there quite alone. That really happened now. But if I ventured to protest and to prove that my papers and dates were all right, the policeman time, hands in the pocket, declared smilingly: “I am just private, I am off duty.” I was likewise unsuccessful addressing [myself]²¹¹ to his colleague space; he had his vacations too. Looking at the street of Holte in order to identify it, it opened, and I saw in it the street to Rudkobing.²¹² If somebody declares this “clairvoyance” to be madness I must add, in order to exhilarate him still more, that it comes still worse.

The whole thing happened inwardly, of course. I had really returned and become a child once again. A manner of being, lying in a kind of trance until now, awoke and absorbed nourishment through my senses. And I asked myself: “What appearance will have the world, if this being – a – child is allowed to develop and will be as grown up as the rest of the I?” As I was convinced now that an inner state, unnoticed by educators and by myself until now, announced itself and claimed its right of living, I took it as a rule to give it free play if my work allowed to do so. At the worst it could be no greater waste of time than to play bridge.

(119-2) And thus it happened that the things of the world opened to me. I can't use another expression; for it seems to me always like a sensual perception, when the things

²⁰⁹ The paras on this page are unnumbered.

²¹⁰ “Rudköbing” in the original.

²¹¹ The original editor inserted "myself" by hand.

²¹² “Rudköbing” in the original.

opened and manifested their whole reality. They didn't deny their old closed shape, they only declared that this shape was not the whole reality. It was as if children had turned up their jackets, showing a dismal air and crying: "We are pirates!" But that is only a thing we tell; it does not count longer than we agree to "tell" it. In the meantime they may fight bravely, and it may happen that the fight is changing into a case of actual fact. It was like that

120²¹³

AT THE OPEN DOOR
J. Anker-Larsen

121

AT THE OPEN DOOR
J. Anker-Larsen
[55]²¹⁴

(continued from the previous page) with the closed outer aspect of the things. I beg your pardon for distinguishing like that between inside and outside; it does not denote the real relation between the two states, but we have no other marking for it.

But how is that, if things open? In one of my books a little boy is conversing with his deceased brother in the "language of heaven" under an elder-tree. That is no fairy-tale; it is a sober description of the actual event. The boy, at this moment, is not within the power of the two policemen time and space. He is in an inner state where all his experiences are present. There is no distance whatever; everything is here. There is neither past nor future, everything is now. There is no need of words, because all knowledge is existence.

Talking of the flashes I mentioned that providence emerged and that I got a vague anticipation of its guidance. I must change now the expression and call it "God." Why that? Because providence is a cool, unpersonal notion; the world "God" comprises jubilation, warmth, presence, personal relation - everything (I will assure once more, that I don't discuss the question whether a personal God exists or not. I am simply describing what happened in a man's soul). I said "God" because I felt the impulse to do so. "Forced to tell something you would have exclaimed: "Aah!" the author of the cited letter had written about the first flashes. It is just like that: the permanent bright shining forced me to say 'God', because something good and powerful was present.

What was it? It is easier to tell how it came. It is like a man, descending from a smoking-compartment into the fresh air and is getting healthy and clean by a single deep breath. The air rushes in. It was like that. It was, indeed, as if I respired in the immediate proximity of God. Yes, it was like respiration; it is scarcely possible to notice a difference. My respiration became a respiration of both: mind and body. And the

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²¹⁴ The original editor inserted "55" at the top of the page by hand.

bodily respiration got so strongly influenced by the mental one that it became slow, deep and regular. The state was always connected with a certain getting rid of the every day's interests, perhaps of all "interests" [whatever].²¹⁵ The beginning resembled the short moment before falling asleep, the happy minute when the burden of the day gets cast off, but when the state is not yet unconscious. Imagine this happy minute and a continuous intensive, conscious remaining in this state – it is then that you have the beginning of what I am calling the mental respiration, whereby a single word can be whispered: "God." Even this word is pronounced but in the depths of the heart.

I could remain like that for a long while, fully conscious and yet freed from all occupation of the outer world – like the man in the forest, doing nothing else but respiring the fresh air and being happy about the mere fact that he is standing there. My relation to the outer world was nothing more but bodily respiration, subordinated and following the mental one. That happened mostly outside, as I am staying always out of doors if I am not forced to stay in the room. The air rushed into the lungs, and a cleaning, a filling of the blood with oxygen took place, a strengthening of the health. But this bodily respiration got so "prolongued," or intensified that I respired something mental too. Still something else rushed into my mind, something I could feel as distinctly as the stream of air within my lungs. Imagine the ease and the strengthening, the breathing in the fresh air, imagine further that the breathing was entirely forgotten, feeling the

122²¹⁶

AT THE OPEN DOOR
J. Anker-Larsen

123

AT THE OPEN DOOR
J. Anker-Larsen
[56]²¹⁷

(continued from the previous page) bliss of that, what rushed into the mind still more perceptibly and which, I might say, purified and fortified the character.

If some of my good friends, acquainted with my every day's doings, would like to ask the pert question: "How did you avoid under such circumstances to get in a jiffy a saint?" I must answer: I am astonished indeed myself. I can but give the explanation that one is able, indeed, to enjoy the good air of the forest and yet to put up in an inn, although it would have been better to eat the sandwich out of doors. Dirty customs stick fast. And yet there was something within this mental respiration which destroyed the sticking dirt. But, dear friend, there was of course much dirt.

²¹⁵ The original editor inserted " whatever" by hand.

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²¹⁷ The original editor inserted "56" at the top of the page by hand.

I mentioned my relation to "God." I will try to describe it by a picture. It is an icy cold winter night. A child is walking alone in the dark. It is leaning [on]²¹⁸ a stick because the path is smooth. In spite of that it stumbles now and then and hurts itself. Suddenly it feels that a growing-up person is seizing its hand; the warmth of the big hand is imparting itself immediately to the small one. It is the warmth of the grown-up person, but at present it is also its own warmth. Besides this the hand is supporting well, one does not fall as long as one holds fast to it; there is no longer use for the stick, and the hand is leading well; there is good will in it. The child knows of this grown-up man but that he is warm, good and strong, and it trusts him that he knows the way, – even if, perhaps, it keeps its own eyes open too, in watchfulness. Warmth, force and security flows into your heart, it is grateful, saying "God," because this is the word which expresses our feeling. One could say now: "He got to know the guidance of God," or: "He is calling it God, but we knows that it was not our God; He could have said as well Allah or Brahma or the impersonal Tao." I don't care. I am talking of a practical and actual life and not of views of life which you may spread before you upon the world sitting in the arm-chair. I might as well solve a cross-word-puzzle as discuss conceptions of life.

(123-1)²¹⁹ God, then, had entered my universe, and he brought as well a remembrance of the childhood with him and the fulfilment of a child's desire – a desire I never understood until now, because its folly seemed as great as its ardour.

As a child I never looked at the wealthier people with envy; but I envied honestly and righteously those who owned nothing – if only they did not suffer want, I must add; For I never had the disposition for asceticism. But when the workmen, in the morning, set out to work, asking the peasant briskly and joyfully: "Now, Niels Madsen, what commission have you got for me to-day?" I was looking with pleasure at the workman, not at the peasant who could give him orders as it pleased him. Many years should pass before I understood this admiring envy. Likewise I envied the cottager's children which had to leave their home after confirmation to serve abroad, whilst the wealthier one's could stay at home. To my regret I was just wealthy enough that there was no need to become a servant. That looks foolish. I knew well that my friends betook themselves to a slight slavery, they were no longer masters of themselves. The first thing I did was therefore to attend a school where I could obtain the knowledge for quite another career. I was no countryman at all; but the admiring envy never vanished. I remember them well, the little fellows with the servant's manners, sitting in the evening after having left work, on the dams or on stone

²¹⁸ The original editor changed "upon" to "on" by hand.

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²²⁰ Blank page

(continued from the previous page) ramparts, free in a queer manner, resting within themselves and yet without knowledge about themselves, in peace with the whole world. It sounds strangely, but they seemed to me as owners of real freedom, of true noble birth. If somebody had asked me what freedom I meant, I had known no answer. For they had no freedom, and in this regard they were equal to the animals they tended. Yet they owned something, a rare treasure – but I did not know which one. Later on I met some of them again. Most of them had made their way. I heard them often declare: “Well, I have now a property of my own.” And this declaration either called forth my old warm admiration and was the beginning of a new friendship, or it removed me from them for ever. The manner how they said it, decided. Some of them were uttering the sentence as if they would say: “That is wonderful day for the work we are going to do.” It is natural to be pleased with the weather, which facilitated the work. No doubt, they carefully provided for their own “property,” their land and their cattle. But other voices arouse the impression of a fist knowing to snatch up. I have done with them. But my old friends! They will be dead, I guess, all of them, who were grown-up cottagers when I was a child. I left the longest time of my life behind, and I have not the wish, the end might be still far away. But there is one wish left: that some of my old friends would remember me a bit like that how I remember the old field-hands at home.

At the time when God entered powerful into my life I learned from these old friends that right relation to him. For the first thing on the way was the temptation by the heavenly lust – the desire which is making an enjoyment of the “mercy of God” and of God himself the last great excess of man. The history of religion shows examples enough of this heavenly vice. You can just as little escape the pleasure caused by the mental respiration as you can avoid the happy feelings during convalescence, but there is no need to make an aim out of it. You can be ready and willing to accept the things which are to happen to you and never forget that convalescence has as its aim health, not lust. “Thy will be done,” this word is of value also with regard to the measure of heavenly bliss, “no more for me than you want, and not for my sake, but on the behalf of what you want to be done with me.” Else one gets bound by the subtle lust of the soul just as tightly as by the gross desires of the body, and the thin wall separates eternity and man just as rigorously as the thick one. I meant sometimes, it would be better not to believe in God, because in this case one avoids to imagine him built after our own image, and one does not try to force him to serve our own purposes.

²²¹ The original editor inserted "57" at the top of the page by hand.

Therein I had found the cardinal point: I resolved to abandon my aims, I tried "to sell everything I owned" and to offer my service to the great peasant, to greet him briskly and joyfully in the morning and to ask him: "Which commission have you got for me to-day?" And I recognised the desire of my childhood, and it got fulfilled. I understood now the inconceivable charm of the cottagers and servants when they looked up from their work for a while, letting their hands rest. They were free. They troubled themselves honestly and righteously; but as soon as they put their tools aside, they did not carry their burden of the possible result of the work with themselves. They put up equally with sunshine and rain without cursing. The intonation of their words was kind if they allowed: "Yes, an ugly weather to-day!" Rain was no personal offense to them! Personal independence from the result of the work! Till the great hour of rest they will be examples for my every day's life. There is the possibility of becoming free, amidst of slavery. It depends of oneself to be the slave of the property or one's aims. "Thy will be done" - no pleasure is as great as the pleasure

126²²²

AT THE OPEN DOOR

J. Anker-Larsen

127

AT THE OPEN DOOR

J. Anker-Larsen

[58]²²³

(continued from the previous page) concealed in these words. I confess willingly that it may be painful to be forced to tell them; but as soon as they are told, one is getting the experience of the one real freedom, one has escaped the hardest fetters: those of oneself.

(127-1)²²⁴ We are coming now to face the thing most difficult to explain: to Eternity. - Still one the way I perceived already how time and space loosened their handcuffs, how longing and desire diminished. The feeling did not decrease, neither for places nor for persons, but I could not feel the Separation as acutely as in former times. There is a state, when separation ceases to exist.

Every object we know has been baptized by time and space. Every name and expression means limitation, every word is the expression for something in difference from other things. In the eternal Now there is neither time nor space, neither limitation nor difference. The language of the gods itself would not suffice to describe it, and the "language of heaven" can't be spoken or written; one is living it. Language or writing may tell a lie; the "heaven's language" is the life of true reality in man and imparts itself

²²² Blank page

²²³ The original editor inserted "58" at the top of the page by hand.

²²⁴ The paras on this page are unnumbered.

directly from soul to soul, to those who are fully and completely living and breathing in truth. I can't describe a thing without words by words. I can't even within the world of words make tricks with words.

But I will try now to speak of the object as simply and plainly as possible. I choose the experience of a sommer-day between time and eternity and I will try to describe it as far as possible. I had finished working and was sitting in the garden. In the afternoon I had to go to Copenhagen, but there were still one hour and half left till the departure of the train. The weather was beautiful, the air fresh and pure. I lit a cigar and sat down in a comfortable chair before the house. It was calm and peaceful – roundabout and within myself. Too beautiful, after all, for thinking. I was just sitting there. And then it was coming, the infinite mildness, purer and deeper than the gentleness of the lover, than the father's love to his child. It was within myself, but it was also coming to me like the air into my lungs. As usually the respiration became curiously solemn and more than bodily; I inhaled the mildness. Unnecessary to tell that the cigar went out. I didn't throw it away like sin; I had simply no use for it.

This deep mildness which I had felt at first within myself, then, still more powerful, rondabout and upon myself – it spread farther and farther, it became omnipresent. I perceived it, and it became knowledge, perfect knowledge, and at once power, it became omnipotence and drew me into the eternal Now.

It was then that I realized truth; for real life is like that: and eternal Now which is, and a Now which happens. There is neither beginning nor end. I can't tell more about it. I was sitting in my garden, but there was no place in the world where I was not. I was clearly and calmly conscious all the time during. I saw the garden and recognized it with a smile. There was something to smile at; for, time and space, peculiarities of the Now which happens, were, so to speak, "outside." But what is the Now which happens? It is the going on of creation with all its pains of birth. I saw time and space as tools or functions in creation. They appear with it and during the course of existence, and cease together with it. But the newly created one finds himself with [in]²²⁵ the eternal Now and puts these tools aside. Freedom, real being, begins.

And afterwards? I had to go to Copenhagen by train. Yes, afterwards –

128²²⁶

AT THE OPEN DOOR
J. Anker-Larsen

129

AT THE OPEN DOOR
J. Anker-Larsen
[59]²²⁷

²²⁵ The original editor inserted "in" by hand.

²²⁶ Blank page

²²⁷ The original editor inserted "59" at the top of the page by hand.

(continued from the previous page) that is a way I did not finish yet, but it leads through reality, I might say more and more into reality. For: the being blissful Now and the happening painful Now are one and the same. To realize this truth is the task following after the experience of the eternal Now. That will say: to realize within oneself the eternal and the temporal essence of existence so far that they melt into one another. All theories, all "views of life" vanish like mist in the very moment when such a practical life gets realized – reality is shining in full daylight. Existence is by no means maya, delusion, but we are dazzled until the eyes open themselves to the eternal Now, where in the temporal and the eternal melt into one another, where workday becomes holiday, life a sacrament. It gets known within the being Now, realized within the happening Now. The eternal sanctifies the temporal, the temporal realizes the eternal.

(129-1)²²⁸ What I told until now were but experiences. I have still something to add to them; but before proceeding I will stop for a moment, venturing to draw a conclusion. I can't, of course, answer for this conclusion as I am able to do it with regard to my experience. It is just a conclusion of my thoughts. What was the meaning of my remembrances of the childhood? They appeared with the assertion to conceal my happiness within themselves. They made themselves superfluous at present. I don't miss the old times. At present everything is now as it was before. Even better than before, indeed. Was the happiness of the childhood like dawn, the presence is like bright daylight. Which truth then, the old word: "Convert yourself and become as the little children" is concealing? Let us consider for a moment these dear children. Are they so marvellous indeed that "the kingdom of heaven is theirs?" Look at the boy in the pram with the babbling mouth and the fighting arms and the hands grasping uninterruptedly at something. Is not the single difference between him and ourselves, the grown-up people, that one, that our hands grasp more firmly, reach farther and that we know how little far they reach. Yes, he is a small grown-up person and often worse than the fully developed one's, because the little spoiled fellow never got yet a sound box on the ear and therefore starts from the point that the world revolves round him.

But if you pass another day by the pram the little fellow is lying calmly and happily within a peace we don't understand. His eyes look as if they did know much more as we grown-up people ever could experience. The smile appearing on his lips during those peaceful moments could be taken for an angel's smile. I believe it to be the immediate open smile of eternity.

If these both sides are to be found within the child – and who could deny it? – I guess that between them is a difference of quality. The first, temporal one gets abundantly nourished at home, at school, at the university and during the practical "fight for existence." The child learns to breathe thoroughly enough with its temporal lungs. It gets encouraged from all sides to suck in life. But the other one, the "eternal lung" – who is taking care of it? The eternal does not march, fighting for its existence, it

²²⁸ The paras on this page are unnumbered.

has to get on and to live by that what it finds by chance. In spite of that it is able to support its life for a certain time – although in a fairly undernourished state.

Who gets not touched at the view of a little boy who, absorbed in

130²²⁹

AT THE OPEN DOOR

J. Anker-Larsen

131

AT THE OPEN DOOR

J. Anker-Larsen

[60]²³⁰

(continued from the previous page) himself, the glory of innocence round his head, is standing immovably amidst of the courtyard? It is not a feeling of possible protection which is touching us; he has no need of our help; he is at his father's cottage, and the eyes of his mother are following him from the window. But he is, at the same time, standing amidst of eternity and reminds us of a paradise we lost.

It is lost, but not entirely forgotten. The eternal life is accompanying us for long years like an illness, like a tuberculosis of the soul, showing itself in different manners: as fantasies which can't be satisfied by the existing reality, because of the imagination that eternity is something of long duration and is beginning but after death; or as the imagination of the old people that they will live further on within their children; as a hectic religious delirium and restless table-legs. The claim for eternity is deeply established within our nature, and nature alone is able to satisfy it. For, there is no difference of essence between the first lustre at the Geels-Wood and the later conscious resting within the eternal Now. There is no essential difference, indeed, between the infinite mildness leading me towards the eternal Now and the mildness of a summer-Sunday at home which made me miss the company of my friends I wanted to join.

At that time I was already old enough to know the allurements of permitted and forbidden things. A radiant Sunday promised everything a boy's heart could desire. I was well disposed. But when I came out of doors into the fresh air everything appeared new as if created just a moment before – just like the path in the Geels-Wood many years later. I had unexpectedly come to look at the things honestly and in a straightforward way. They answered honestly, taking off their worn-out dress and showing to me their eternal freshness. The weather was beautiful, there was something good within the air; I was about to believe that everything – trees, bushes, cackling hens – new it was Sunday. An infinite mildness penetrated from the air into my heart. I intended to sit down a moment, before going to the comrades. I was sitting amidst of those things which were very good – I got myself mild and good – without the slightest

²²⁹ Blank page

²³⁰ The original editor inserted "60" at the top of the page by hand.

pains. Until somebody disturbed me: Dinner was ready. I could not believe it: but it was beyond doubt: time had left me to myself, had been going it's way and reached noon. And in the afternoon, when I joined my friends, I knew that, this day, I should not waste a single minute by fighting and quarrelling.

Something indefinite had proved itself stronger than the desire to enjoy life; it spread over the rest of the day and softened the mind even amidst of the joyful games.

It is exactly the same with the joy experienced within the eternal Now. I mentioned in the beginning that I enjoyed a healthy appetite for all the pleasures of life, and I can't complain even now, neither of the appetite nor the digestion – but, supposed it were that I had all the dishes of the world in one pot, all the wine of the world in one glass, all its tobacco in a cigar, all women under one apron and the honour of all the kings in one order – and in addition to that the promise that I should have all these things permanently – I should laugh heartily and throw the whole lot on the dunghill. Suppose it were I forgot a thing more, I should throw it to the rest.

(131-1)²³¹ It is therefore my belief that we are born with an eternal Now and

132²³²

AT THE OPEN DOOR

J. Anker-Larsen

133

AT THE OPEN DOOR

J. Anker-Larsen

[61]²³³

(continued from the previous page) for a series of temporal years. Both these sides of man seem to be incompatible with one another; there has been always much quarrelling between the temporal and the eternal, but it is a battle between lovers who don't find the right way towards the deeply desired union. Mutual contempt is not seldom and faithlessness frequent.

I will retourn now to that summer-day when the temporal and the eternal melted in one another and when reality was born before my astonished eyes. I am helpless to describe it, because only time has words, whilst eternity is mute. I said that the flashes were clear, disposing of the will and full of happiness. In the meantime it was now knowledge, now the feeling or the will which were predominant. But it seems that those three, appearing here separately, even if they influence each other, make a whole in eternity. One is, one knows, one will. And what does one will? Just that. Just the Now which is, and the Now which happens. One wants even one's own wretched

²³¹ The paras on this page are unnumbered.

²³² Blank page

²³³ The original editor inserted "61" at the top of the page by hand.

limitation. Were it possible to feel the necessity of repeating the “Aah” mentioned in the letter about the flashes, this “Aah” would now have the meaning: I agree with you, creator, I must be just this insignificant being – outside within time. Everything I had been able to wish in former times: to be greater, richer, more beautiful and endowed with gifts – all this turns out to be foolish. I must be just that one who’s life seems so indifferent and superfluous. That is my task- outside. I will my fate.

It is exactly that: if you enter the world again, where the two guardians of order, time and space, are governing our actions, you are voluntarily submitting to the regulations. One is obeying the policemen, but they can no longer put on handcuffs him, who had been within the free all mighty Now. What you saw there was sufficient to induce you to will your fate. And then you are with all your insignificance the same as you were before, but with a changed aim. You are meeting with misfortune as you did before; once it was an enemy to be conquered, whilst luck was a friend you wished to have incessantly near you. But now misfortune is an instrument, and with the help of it you conquer yourself. And luck is exactly the same. By agreement of the two freedom arises. That becomes clear when the sun of eternity is resolving the mist of the personal aims which cover reality. Freedom is to be found in eternity, but you are to realize it within time.

Another difference becomes clear after the realization of eternity. Death does not exist. It is of no interest. Death as the destroyer of life is not what I imagined it to be. Life and death entered existence together with myself. They are two sides constantly present together with my existence in time. Now the first, now the second prevails – both of them are acting constantly – and they disappear together with my existence in time. He who experienced the eternal Now does not see the abyss between “life” and “death.” Words are missing again. I am trying to say: the eternal Now is a being, time is existence. He who converts existence into being has nothing more to do with “life” and “death.” What happens, when I am dying? The eternal is, and to know this is enough. I am not interested in the question whether a certain Anker Larsen of Langeland will visit some years later another world, whether he will recognise there old friends and will be recognised by them. I won’t discuss the possibility – who would deny it? – But I could say rather decidedly that the descriptions given by the experiments of the okkultists and spiritists of the life after death call distinctly forth the impression of a temporal life, differing from earthly life but by more favourable conditions and longer duration. Should I enter such a life I shall take pains, as I did here, to realize the eternal

134²³⁴

AT THE OPEN DOOR
J. Anker-Larsen

135

²³⁴ Blank page

(continued from the previous page) Now. I have no interest in sitting at the table of the great peasant on the day of the harvest festival, might there be ever so much singing and dancing and fanning with palm-leaves. I am not interested in long duration, but in eternity. And eternity is now, and accessible now. Fused with the temporal it becomes reality.

(135-1)²³⁶ I am speaking incessantly of reality, underlining it; but that is only a word everybody might use. He who follows up, behind all his actions, a material aim, is occupying himself also with reality. What, then, is the meaning of the word, when I say "reality?" It is, after all, the same thing meant by him who got tipsy by his aim, in so far as I am also keeping to that what is, to the events of this day and to the visible world – may be even more than he does. But what is the conception of the day and the visible world of him who is without aim?

For some time I liked talking of the "open" and of the "closed." A lady who declared herself as decidedly "closed" told me: "After many discussions with you I am understanding now the difference you make between the open and the closed, but it is quite a dry, intellectual understanding, a theoretical one. I have no vivid apprehension of the "open." One day, during an unimportant conversation she looked by chance out of the window; just in front of it was standing a beech-tree, its top glowing red in the setting sun. All at once she felt a deep happiness that the tree was growing there, and a deep gratitude that she was allowed to see it. She turned round, overwhelmed, and tried to express her feelings. When she looked again at the tree, it was standing still there, its top still glowing in the setting sun – it was the same tree, yet quite a different one. The tree she was looking at now was beautiful and called forth an aesthetical ease. It was, moreover, her tree, she could do with it what she pleased. She could cut it down or not, she could be good and give the wood to the poor – a very ethical utilization of the tree. But in the short and happy moment the tree did not belong to her and was neither beautiful nor ugly; it was just a tree standing and growing there and filling her heart with the feeling of gratitude, that it was there – without mental reservation. In this very moment she caught a glimpse of reality. Had she been able to dwell on it, the moment would have spread before her astonished eyes, she would not have seen but this definite tree of a definite species, growing in this geographically fixed place – she would have seen "the tree itself, standing amidst of the garden," the tree of life – and death would have changed itself from a horror within her heart into a smile round her lips.

²³⁵ The original editor inserted "62" at the top of the page by hand.

²³⁶ The paras on this page are unnumbered.

Happiness and gratitude for the mere fact that the things are there, not because of their aesthetical ease they call forth, not because of their usefulness, but because of their simple existing together with ourselves, that is a sign that you are seeing reality itself. If we forget that the things which are our's, and if the joy to own them is drowned by enjoying their simple existence, the lungs of eternity have begun to respire. In this very moment arises an unintentional mildness emanating from the heart, without respect of persons. That is the sun of eternity shining on the just and the unjust.

Aesthetics and ethics belong to the temporal, although they might make the mind susceptible to the eternal. One never will succeed to climb up to the sky by the ladder of morality. The sun of eternity has no moral purpose. It calls forth moral action, indeed, but this doesn't awake personal joy within the actor, these acts are, in the contrary, the natural

136²³⁷

AT THE OPEN DOOR

J. Anker-Larsen

137

AT THE OPEN DOOR

J. Anker-Larsen

[63]²³⁸

(continued from the previous page) consequences of an inward involuntary joy. The little boy with the glory of innocence round his head, standing in his father's courtyard, absorbed within himself and by somewhat more, is not morally charitable, but he makes us inwardly good. He is a blessing by his mere standing there, and we, passing by, are growing better just seeing him.

This unintentional goodness, being the single real goodness, has been homeless in the world for a long time. Man has been proud, purposeful in his goodness, the goodness of everybody has trampled upon that one of his fellow-creatures, and the result are clenched fists and smashed noses. There is scarcely something which causes so much annoyance than "goodness," intentional goodness, dogmatic goodness, arrogant goodness, the goodness which is going to be forced on the neighbour. Nice words have been wasted abundantly in Europe about this goodness. Don't we know at present that each of it had been a lie? And yet Europe is saying its prayers to him who spoke: "Love your enemies." But this is a lie too, this worship. Why does one confess honestly that it is madness and suicide to love one's enemies? Then at last there would exist a connection between the practical and theory. But the love for the enemies is the simple consequence of the unintentional goodness, the sun of eternity, flowing to all

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²³⁸ The original editor inserted "63" at the top of the page by hand.

sides and at all times immediately out of the eternal Now. In eternal life love to the enemies is a natural truth, outside the eternal life it is just as much as a lie.

Why do we exclude eternity from our life? The one side of the child which says fervently: "me!," which is grasping at everything it sees, even at the moon and the stars it never will reach, this side is nourished carefully, but to the other one, the eternal one, one does not pay attention. And that is the reason why we must look out for a land Utopia, why we must dream of it and write poetry about it, for it is far away. We are exploring the earth and find that there is no place for Utopia. We place it above the celestial globe and discover that there is no celestial globe at all. At last we transform it into a state of the future, and it does not seem of no consequence that the first step to its realization is - to remove and to murder men. One ought to be consistent and to take care that nobody remains. Ah, Utopia is in front of our door. No more is necessary than everybody's transformation into an Utopian. That has been said since the days of Lao-Tzu already, but man contents himself with fantasies - ethereal or material one's. The best expression of human culture I know has been given by the old peasant who asked his son to make a single promise: to sit every day for half an hour in the fine room. The son did so and got an example for the whole neighbourhood.

(137-1)²³⁹ I had to make a long roundabout way here on earth until I discovered that I was gone astray. It took me some time to find home again. And now I am doing my work "at home in the cottage." It is not a distinguished one, but that does not matter. I have much to fight against my obstinate I,²⁴⁰ marked by old habits. "That is stony ground," say the old workmen, if the ground is hard and obstinate - very often for want of care. Sometimes I am throwing a glance at the family documents which I now understand by degrees. But that happens seldom; why study, when reality is surrounding me and every minute is offering me the help I might desire.

I am aware that I mentioned at first the providence, then God, then

138²⁴¹

AT THE OPEN DOOR
J. Anker-Larsen

139

AT THE OPEN DOOR
J. Anker-Larsen

[64]²⁴²

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²⁴² The original editor inserted "64" at the top of the page by hand.

(continued from the previous page) the Now and at last the reality. Where is God now? Did this secure guide disappear into the eternal Now showing himself no more? What shall I say? When the hour of worship comes, the beduine of the Sahara turns to the east; for there is Mekka, there is God's face. If you experience the eternal Now, east is everywhere. Mekka is just the spot where you are standing. There is no hour of worship more; There is no place where you could look for God; for he is nowhere – and everywhere. One could gladly say now: "In reality this is atheism, he does not believe in a personal God," and so on. I don't care for it. I am speaking here of a reality which is experienced, not of metaphysical speculations or blasphemic definitions of God. Is it so difficult to comprehend that every human idea of God must be a *crimen laesae majestatis*? God is this or that, that is blasphemy. God is not, or God is everything – the first and the second is a prove of the helplessness of human power of expression. Do find the strong and warm hand – the possibility is given to everybody; look for it in- or outside the church, let it guide yourself and call it on the way as you please: Jesus, Buddha, Lord, Allah – in the very moment when it leads you into the reality of existence you are silent, there is no more name for it. Your grateful heart may whisper afterwards: "God," because this is the name above all names, and because you – yourself still a name – feel a weekly desire to address yourself to somebody and to forget your name within a greater one, to realize the liberation of yourself.

For, liberation, I tried to show, is liberation from the obstinate I. It is the freedom you get within the eternal Now and which you are going to realize by degree during the seconds, minutes, hours, days and years. But I know as much already: if the eternal Now manifests itself every second of the day, then you are perfectly free. Does this signify, then, that one is free of oneself and, at the same time, free of God? Don't ask me. Ask those who "achieved the course," the perfected one's. Ask the infinite love of Christ, the omniscient smile of Buddha or the unassuming mind of Lao-Tzu who gained through the infinite small the infinite great.

I am now addressing myself to these perfected one's with love and gratitude. And first of all to him whose word I followed – without knowing it – finding it true: "Convert yourself and become as the little children"; that is no commandment, no sentimental moral summons, but the short and clear expression for the simple truth that he, who may become as a child and unfold both the possibilities of his nature to real life, wanders straightaway into the eternal life, experiencing simultaneously the temporal.

And as I see this I am seeing his other words too, unconcerned about history and theological explanations; from the eternal Now which makes him and myself to contemporaries, I perceive all his other words, and their truth is shining as life itself. They are no moral claims for the temporal man – as such one's they can't be followed, a fact which christendom has proved uninterruptedly during nineteen hundred years – they are the expression for the laws of the eternal life; and for him, to whom this is completely vivid, they are natural unfolding of life.

Natural unfolding of life – that was His essence. The eternal life flowed without restraint out of him throughout the world. And therefore – because he lived, not

because he died, he is the redeemer of the world. He is the way, he is truth and life. For life's sake we need him eternally. Death comes aright. But life, the life of men! People, living in flocks as sociable animals, are murdering each other industriously,

140²⁴³

AT THE OPEN DOOR

J. Anker-Larsen

141

AT THE OPEN DOOR

J. Anker-Larsen

[65]²⁴⁴

(continued from the previous page) and if they don't murder in public, they rob cunningly and secretly, and if they can't rob, they leer and stab with the danger hidden in the sleeve. Do I forget the radiant humanity and the eternally rattling charity? O Lord, the first one is nothing but a sentimental lie and the other one a powder against the feminine sick headache of mankind.

But amidst of us the way, the truth and the life was wandering so offensively clearly that it had been to be removed. They killed him at first - there is no need of quarrelling whether the Jews or the Romans did it, everybody would have done the same - but afterwards we raised him to a god and knelt before him, not in worship, but in fear. In fear of death. Therefore we worship his death; for "he died for us." Let us be honest and confess: he died through us. He lived for us and will continue to live for our sake.

He spoke to his disciples in parables of the eternal life, it flowed to them directly from his person. After his death word and person fused and he became a parable himself: the great reconciliation of the temporal and the eternal. Thus he became a myth, religiousness got aroused by it, he got wreathed by legends, a religion came into existence

The master had vanished, so did the disciples, but church had come, the religion was pushed forward and got the primary, religiousness the secondary. The more one withdraw from the way, the truth and the life the more important got the opinions thereabout, and theology gained the power over religion. The theology went the way of all temporal culture, until it became the thing it is to-day. Its successor appeared already: the seven meagre cows, the views of life, are running against each other in the open field, whilst the guardians bind themselves to grey theories.

It is not my intention to interfere in the company. It was my wish to relate of my experiences, and I told nothing new. It is not new that somebody experiences the eternal life, but it must be seldom to-day. For people is dealing badly with reality.

²⁴³ Blank page

²⁴⁴ The original editor inserted "65" at the top of the page by hand.

They befog it with their own aims and mistake it for these, they hang veils of fantasies roundabout and read from the pattern of the veil their dreams; they are dealing badly with the way, the truth and the life, if these assume a bodily shape amidst of their own. The Jews murdered him because they hated him honestly, the Christians often betrayed him by a disgraceful kiss. But he is invincible, he is always rising anew, and his corpse will never be found, his grove will be empty for ever, although they are building churches upon it. One may draugh his figure incorrectly, adulterate the expression of his face by sweetish paints, his own healthy red force will always break through. One may try to eliminate him from history as a superfluous X - immediately he rises vividly in the foreground, the hope of man for his own future, the right sum total of existence.

He is still standing, as he did at Gethsemane, in the crowd among a band of theologians and priests. But there will, perhaps, come a day, when a band of sturdy men will snatch him away from the choking grasp of theology and give the world's redeemptor back to life, whilst the rest will continue to worship his death.

One day a master-skater discussed with a band of boys the art of skating. "How do you make it?" the boys asked. He tried to explain it to them, and they went to the lake putting on the skates. No sooner

142²⁴⁵

AT THE OPEN DOOR
J. Anker-Larsen

143

AT THE OPEN DOOR
J. Anker-Larsen
[66]²⁴⁶

(continued from the previous page) they had started, than the first one of the boys fell on the ice. "You didn't start correctly," said one of them, "the master's words were clear enough, he meant it like that." "No," said another one, "the master's words were clear, the meaning was like that." They quarrelled, they fought, and at last they were lying on the ice with bloody noses, and not one of them had moved from the place. That is the story of all theology.

But some of the boys were standing cautiously on both their legs. And suddenly - came it from a movement within themselves or from a blast of wind outside - they slid a small piece ahead along the ice. They yielded cautiously to an inward feeling how it should be, found slowly the balance and began gradually to skate correctly. They looked at each other in happy surprise and cried: "Yes - the master explained it this way!" And with every newly won freedom, proceeding this way, they verified the words of the master, for they experienced them. When, at last, they flew across the ice,

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²⁴⁶ The original editor inserted "66" at the top of the page by hand.

they loved him so much the better, because he had shown to them that it was possible; without his example they had never ventured to believe it. The more they came up to him, the less they needed to reflect about his teachings, the more they learned to love him. - This is the course of life experienced by the adventurers of eternity.

(143-1)²⁴⁷ "Did you notice the pebbles in the street clean and glittering after rain? Real works of art. And the flowers? No word is able to describe them. You can but exclaim an admiring "Ah!" A Japanese writer and priest suggested one should grasp the "Ah!" of the things. The "Ah" of the things is Zen."

(Words of a Zen-master, cited in Christmas Humphrey's "Zen-Buddhism")

Joshu asked the master Nansen:

"What is Tao?"

"Everyday's life," answered Nansen.

"How can I live in harmony with it?"

"If you are searching harmony, you will lose it."

Master and disciple climbed up the mountain. The wild Laurel was covered with blossoms and the air full of fragrance. "Do you smell it?" The disciple nodded. - "I withheld nothing from you!"

144²⁴⁸

AT THE OPEN DOOR

J. Anker-Larsen

Claire Delancy: Our Lives in Cosmic Purpose OR Out of Chaos

145

OUR LIVES IN COSMIC PURPOSE

Claire Delancy

[67]²⁴⁹

146²⁵⁰

OUR LIVES IN COSMIC PURPOSE

Claire Delancy

147

OUR LIVES IN COSMIC PURPOSE

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Claire Delancy
[68]²⁵¹

(147-1)²⁵² [Preface]²⁵³ Any thinking person must be distressed by the chaos and lack of unity in the world today

It seems we have devastated and killed, in these last years, only to decrease the fair advantages of our earth. We are no nearer to a united earthly purpose.

The old passions of nationalism, with its attendant separatist aims, are still driving wedges between the nations; while in the homelands of each nation the old bud bears of strife and unrest dis-unify the internal life of the people.

Is there any solution for answer? Can we as individuals do anything to assist in averting the gathering storm which is of such nature as may well destroy the most part of human civilization.

where did the rot set in? Why is everything so confused? These, and questions of similar nature, are what most people must be asking.

In the following pages the author advances that which she believes to be the only answer and solution.

C.D.

148²⁵⁴

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

149

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

[69]²⁵⁵

(continued from the previous page) We find ourselves in a world flooded with Ideas. Pellmell they present themselves, from out of the past and present, in the shape of facts, surmises, suppositions, theories, and scientific data. The average person, finding himself in this welter of ideas, is quite at a loss to decide which of these he shall appropriate, to equip himself for Life. It is quite obvious that only an infinitesimal part of this ever-accumulating knowledge can be his.

To some extent the question will be decided by his choice of occupation, which will demand specialized knowledge within the range of his subject. But beyond his

²⁵¹ The original editor inserted "68" at the top of the page by hand.

²⁵² The paras on this page are unnumbered.

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professional knowledge there will be need of that concerning the wider issues of life, namely: Essential Belief, Politics, and Ethics.

In these last matters there is so much diversity of opinion and such mountainous piles of literature for and against each opinion, that even if every waking hour of a whole lifetime were devoted to its accomplishment, it is yet doubtful if the whole could be assimilated and passed through the necessary processes of thought, from which finally it would be possible to build a sound foundation of judgement to which all the problems of living might be referred and handled with safety.

In the wide educational sweep of today there is a stumbling block which passes generally unobserved. Standardization of education places a given number of facts in each brain and makes every brain but a repetition of every other brain which passes through the same process. As the knowledge imparted is still a mere fraction of the whole of World Knowledge, those issuing forth into the world with the diplomas of these societies of learning are not necessarily better equipped for life, if as well, as those who have learnt by living and deducting. For while the ability to recite at random academic facts is an ornament to a fully developed human being, attached to him who is in a state of mental confusion and unbalance, they are quite redundant.

150²⁵⁶

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

151

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[70]²⁵⁷

(continued from the previous page) It is evident then that this is not the way through to enlightenment. The average man has not the necessary time, outside his professional occupation, to make the experiment. Nor would it lead him there.

The foregoing does not suggest that we should ignore FACTS of life: it is a warning that we should not assume them to be the sum of earthly existence. This would be missing the very essence of life.

The world of facts is the one with which we are most immediately concerned and with which we come to grips in every-day life. The world unfolds day by day into a vast and ever-growing panorama of facts and those which concern our immediate purpose are all the result of Human Energy. i.e. human activity. They are the crystallized result of an impetus that issued, somewhere earlier, out of mans creative energy. (this statement will be clarified a little later)

²⁵⁶ Blank page

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If we accept the experience of our daily lives without understanding the creative vein running through and contained in all that make our daily lives we shall not be entering into the Wonder of living. Letting diamonds pass without rapture because they appeared to be bits of glass.

The essence of the world is energy, when we say a thing is alive we mean that it has Energy. Whether it be life as appearing in the creatures, or that reflected by plants, minerals, fire, air, gravity, or another demonstration on earth, Life. in the cosmic sense, is ENERGY.

Energy has one final quality about it: it is never still. It may have an outward appearance of stillness, but this when investigated is found to be but dormancy, and despite the appearance, is still activity.

152²⁵⁸

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

153

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[71]²⁵⁹

(continued from the previous page) A plant, which seems so dead in winter, is most busy at this time when we see least evidence; and it is thus with most of creation. Seeing and not seeing is used too unwarily by humans as a safe and final judgement of world experience, yet under the light of examination it turns out to be mischievously misleading. Did not St. John tell us that world experience was but an appearance of things unseen. And seen evidence is but a small portion of the whole function of earthly things.

In all activity there are the two processes: intake and output of Life-energy, the processes being less obvious in some manifestations, but nevertheless still applicable. We ourselves are most obvious examples of the rule: in rest and sleep we intake of life-energy in action or waking we out-put this energy. In these resting periods, far from being inactive, we are doing the greater part: we are gathering the power to which we shall act from on the morrow. We may say that the process is an unconscious one, but it is far from being an inactive one.

Intake of energy is always a passive process to the individual; In the bustle of our daily lives we only applaud activity: we do very little about attending to the far more important factor of how best to encourage supply of that which we use so extravagantly use. But this is a study in itself.

²⁵⁸ Blank page

²⁵⁹ The original editor inserted "71" at the top of the page by hand.

While the intake is unconscious the output of the energy is done with full consciousness. We draw the energy first into thought and from there transmit it to action. We are moulds of this energy and turn it out according to the shapes of our thoughts. The shapes we construct become sign posts; they represent the sort of person we are, they also direct or misdirect those on whose path they appear; our children and those who have any close contact with us. And again we see the echo of life's quality: Flow. these shapes pass on as influences and pass into results, which in their turn become influences again. So we see what is called Cause and Effect at work in the human realm.

The whole of Apparent Creation is but vessels; vessels for the transmission of life. We must learn to accept that our function in life is Transmission. Unless this is clearly understood we miss the whole meaning of life. The only real and enduring stuff is this life- energy; the rest is but vessels which it Uses.

154²⁶⁰

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

155

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[72]²⁶¹

(continued from the previous page) Life-Energy is never still, its nature is FLUX. Life, in flowing streams of energy, pushes its way through all that appears on earth; if trans-flow is impeded within the vessel then that particular manifestation never reaches its predestined maturity. The natural development in all on earth depends on non-stagnancy of the life-current.

If only men would let life flow through them with the trust of the creatures and the flowers they would reach to far more beautiful results. Present man is but a dwarf; the possibility of full manhood only half attained. Unless we can learn the lesson-immanent of living, so plainly displayed by the rest of the Natural Universe, we must experience more and more disaster, for Life is not mocked.

We live against the mighty tide of Nature; we oppose ourselves to our true mechanisms. The brain, the ornament of our species and the bright lamp which should have clarified and lit our way, has made of us strutting peacocks with discordant voices who trail their adornment in the mire.

The appeal to let life flow through us will not make sense without explanation. We must begin by sifting the every-day experiences of ourselves and our environment.

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²⁶¹ The original editor inserted "72" at the top of the page by hand.

Our first and clearest affirmation is; that we have life and are alive today. If we one step back we will acknowledge that our lives proceed from, and are a direct result of, the lives of our parents. Again, with our parents, their lives, in turn, were the result of the lives of their parents, and so on ad infinitum, and stretching way back into an ever receding past we perceive clearly a chain of life in which each individual was both a result and a cause. Just as earlier we discovered that our doings became influences in a series of cause and effect, so we discover our bodies to be under the rule of cause and effect.

156²⁶²

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

157

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[73]²⁶³

(continued from the previous page) Everything we know in life is representative of Cause and Effect; transmission is the way of its happening and Life -Energy is the force behind it all. If we can grasp in some faint sense the essential point of Life-energy being the power from which all proceeds and by which all is motivated. If we can place ourselves and the rest of Creation as vessels for the receiving and outpouring of this energy, then we are in a position from which to do some clear thinking.

Human existence, on the surface, appears to have no more importance than the rest of Creation, since it functions under precisely the same rules; but, all is not said. Human life, unlimited and glorious advantage, has the power of self-determination; whereas the rest of Creation transmits without Mind of its own. Mind, if properly used, brings enlightenment and endows man with God-like qualities; hence the claim that man is made in God's image.

Since the word God has been used here, let it be clarified By it is meant: that from which life-energy proceeds, the First Cause of Universal Life and all that we know. We fee and know Its energy throughout every moment of our lives. It is that which under a billion guises, all men seek to know. Moses, in inspiration called it 'I AM'. The old Egyptians expressed it 'IT IS'.

We live in a Universe pervaded by Energy out of this Life-Giving Source. To it our lives are correlated. Giving name to it immediately confines it, for in reality there is no human sound that can conjour an image of that which no human mind can comprehend. What is outside and beyond our comprehension must always remain so., it is most most necessary that we should get no limited imaged of that which is

²⁶² Blank page

²⁶³ The original editor inserted "73" at the top of the page by hand.

unlimited. The infinite cannot be brought into any finite term. IT IS and that is all we may say.

158²⁶⁴

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

159

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

[74]²⁶⁵

(continued from the previous page) We are all too engrossed and tied up in the close happenings of our every-day lives to look beyond them for the universal values. Yet, if we are to understand life and our position and purpose within it, we must sometimes stop this preoccupation with the near things, and examine the source of our being. Every good ambassador must, again and again, return for guidance to his accredited country. This is no less true of man on his mission in life. If he is to function properly and take his proper place in the scheme of things, he must return again and again in thought, to the source from which he came. It is because we have forgotten to keep in touch for guidance that we are in the grievous troubles of today.

We have seen that we receive the life-force in our periods of rest, and transmit it in our daily activities: thought, speech and action. Our bodies too we discovered to be links in a chain of cause and effect. The transmission of body from one generation to another being, as with the rest of creation, an automatic function in which we cannot control, or have any determining in, results. Here we see what is known as Predestination. We can no more make the appearance of our children to order than bring down the moon. We are the Clay but not the Potter.

The predestined functions we accept accordingly; but even they, commonplace occurrences as they seem, are matters of awe and mystery, which should inspire us to wonder and reverence. We have miracles about us each day but our hearts are in bondage.

We have dealt with the predestined handing on of bodies; now we come to that handing-on in which we are the arbitrators, and over which we have the liveliest control. That of our daily expenditure of the life-energy in thought, speech and action. Perhaps at first glance this seems insignificant; yet, it turns out to be the one and only important significant fact of human existence,

160²⁶⁶

²⁶⁴ Blank page

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(continued from the previous page) How many people realise, that this busy teeming world of human affairs in which we find ourselves, is the direct result of human thinking; the direct and indirect result of your and my thought, and the billions of others who preceded us or are contemporary. Is it difficult to see that each and every object, all constitutional bodies and groups, every habit and practical expression of man, everything and anything relating to human affairs whether object or dogma, first arose as a thought in a human mind and from thence was converted into action or opinion: a world effect of some nature, to be incorporated into world affairs; that is what we are facing in the expressed 'world Civilization'. World Civilization is nothing but a collection of human thought brought into effect.

If this can be grasped it becomes plain as a pikestaff that we are, by our every thought and action, making our world day by day. Understanding that, we begin to see why it becomes imperative to pay the closest attention to our thoughts. If we [were]²⁶⁸ transmitting rightly, and in tune with the inspiration from our Source, our lives, and those about us, would unroll in sweet felicity, as delightfully and simply as the unfolding of a flower.

Let us enquire how in effect we do use our thoughts. Are not our minds always full of the little superficial happenings; always dealing in the limited circle of our immediate wants and personal affairs? Are not our thoughts but an elaboration of those of our domestic animals: concerned with comfort, meals, and the getting of admiration and attention? Do we ever close down on this stream of self-centred of family-centred thoughts; do we ever stop our incessant fussing with the ephemeral little causes that we [are,]²⁶⁹ to consider the great wide meaning of our being alive,²⁷⁰ and the cause and significance of Life.

²⁶⁷ The original editor inserted "75" at the top of the page by hand.

²⁶⁸ The original editor changed "are" to "were" by hand.

²⁶⁹ The original editor changed "are and stop" to "are," by hand.

²⁷⁰ The original editor inserted a comma by hand.

²⁷¹ Blank page

(continued from the previous page) Should we not find, if we were honest with ourselves, that we kept our life-force eddying round in little muddy pools of egotistic concentration. Yet as we hold it up in the dark limiting confinement of egotistic thought we lose the beauty of its sparkling running nature. Unless it runs in beauty it stagnates in ugliness.

By now we know that our world is not the work of some governing deity but that it has proceeded out of the brain of man. We must stop being childish and see how fatuous it is to blame anybody but ourselves if our is ugly, cruel, and uncomfortable. Man has deliberately built this world, within the given world of nature, Unlike all other species that appear in the world together with him, he has built it with his own free-will and choice. This is salient point from which all thinking on world chaos must begin. The starting point and premises of all analysis.

The natural world, in which and from which, man built his civilization, is a world of gentle rhythm: each season in turn bring fulfilment through the governing rule of dormancy and activity; always the pendulum of energy swings between these two while purposefully driving to its results. Here then is a gentle hint of a First Principal; it is from this rule that man gets his every ingredient. Every little bit of material that man uses he drew from this magnificent rule of alternate rest and action.

There we must note that man does not in reality MAKE anything; he only transforms to his use, the materials supplied by Nature...sometimes with inspiration but generally without. So we see that the present worldly state of affairs is but the result of mans use or misuse, of the given natural things. The process was directed by his free-will. The allegory of the Garden of Eden is but a forecast of World History.

²⁷² The original editor inserted "76" at the top of the page by hand.

²⁷³ Blank page

²⁷⁴ The original editor inserted "77" at the top of the page by hand.

(continued from the previous page) People ask the meaning of life. In the very nature of things: at present there is no answer. But because we seek an answer we place our feet on the path which leads to it. (seek and ye shall find; knock and it shall be opened unto you. That is a truth within truths: it applies to the individual and it has also the fate of man in its heraldic promise). Man has come a long way through the passage of time; there was a time when his mind could not have formulated that question; there is this period when he is able to formulate it, and, there will come that in which he will answer it. As said before, we are only now at the beginning of our mental growth: we are still dwarves. Man has a long way to go. The answer to our question is always there, latent in the universe; we are not ready to read it, that is all. In our present state, were we given a peep at Cosmic Purpose, it would be as enlightening as Plato's discourses would be to a monkey.

This whining after the answer of life, written in hieroglyphics to which at present we have no key, is a stupid waste of life. To waste any of the precious essence is unforgiveable. We must be busy, each contributing what is within his power in the conditions and space of time allocated. We are the key-men. We are the parts without which there could be no whole.

Our pride and interest in ourselves as separate individuals is a useless thing, and not constructive in the Cause of Man. All that is puny and personal is buried with us, where as anything that we do to advance the general development of mankind goes on with the furtherance of his cause. Our world is muddled and backward as it is because too few people have contributed to the advancement of man. There is no good or evil but this; distorted shapes of selfishness of which we are the Satans, or progressive shapes of humanitarianism of which we are transmitting God.

166²⁷⁵

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

167

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[78]²⁷⁶

(continued from the previous page) It is most difficult, after having always looked on life from the personal point of view, to push aside this view and gaze for inspiration on the vastness of cosmic purpose. But having once looked up, and drawn the personal veil from seeing, we shall be inspired with the courage to throw off the imprisonment of the personal and come rapidly to enlist ourselves in the Cosmic Cause. Life then becomes a grand adventure instead of a mean wheedling.

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²⁷⁶ The original editor inserted "78" at the top of the page by hand.

Although the Cosmic Purpose is not of direct individual gain, the individual only becomes perfect when he enters into its Cause; this is his natural place, and once fitted into it, he feels safe and secure as no other earthly striving could make him. Naturally so, for does not al true and lasting contentment lie in doing the decent thing?.

It is hard to understand the view point of materialists of intellectual capacity. They appear to start their investigations of life in Results and pursue the whole thing within results without ever once taking a peep outside them. They become so closely bound about in facts that they cannot peep through their close packing, and come to accept them as the All; forgetting that form which they emanated.

168²⁷⁷

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

169

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[79]²⁷⁸

(continued from the previous page) Since the understanding of life is not to be arrived at by cramming dry facts into brain's cold storage, practice much followed in the world today, we must find the means whereby we may extricate from the morass of given facts the fundamentals of true living.

To find what will serve and never fail us in life we must first look to the instrument with which we do the searching, that is: the mind. When we investigate relentlessly all that we have hither to accepted as being reliable reference we shall find that in the light of our new standpoint: man and his cosmic purpose, much of what we took to be valuable is of no use whatsoever. For if we wish to be in mental condition to understand and learn, we must first discard all that governed only the narrow personal point of view with regard to its cosmic effect, and replace it with a wide cosmic outlook.

Paul Brunton, in his book *The Hidden Teaching Beyond Yoga* puts us through a very strict course of mental discipline; it is an experience of invaluable consequence. Paul Brunton has here presented to humanity in plain terms the pressing necessity of its evolution. No advance in human mental growth is possible without first undergoing this discipline. Because this work bears in its title the suggestion of an Eastern doctrine against which some have become prejudiced it should not be let pass on that score. Its teachings are of Cosmic application. It is a great contribution from a keen mind in the service and advancement of Mankind.

When we have grasped the important part that mind plays in our experience of life, we can place ourselves in proper perspective. For in mind, and the proper

²⁷⁷ Blank page

²⁷⁸ The original editor inserted "79" at the top of the page by hand.

understanding of how it functions, lies the key to most of that which seemed incomprehensible before.

170²⁷⁹

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

171

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[80]²⁸⁰

(continued from the previous page) The study of Mind is a long and arduous one and no attempt is made to deal with it here; but even without entering into detail, enough has been said for it to be seen that the mind is the core of human existence.

Its importance is becoming more accepted, and Psychology has a place among the sciences, and gradually it must come to precede them all. Here we are on the verge of the greatest discover in the human adventure. We stand on the borders of our greatest revelation. If we can but pass safely through the final discord of old ideas without jettisoning our precious knowledge we shall win through to an era of great enlightenment in human affairs.

Untold possibilities lie in this discovery of mind's propensities. It may not be an altogether new idea that mind can be moulded; we have seen it done in Germany on a large scale, in dreadful distorted purpose, from the bag of old ideas.

We have until now paid more attention to the care and development of physique; it was more apparent and next in order on our evolutionary path. The mind we have left to work and develop haphazardly, to its own will. its own will was composed of elfish desires and narrow environmental conditioning. Motivated by these factors its selection and judgment was not of the best. Its poverty of condition lead to its poverty of happiness.

All the foregoing must not be taken as meaning that we should break up our existing institutions and kick up our heels in an orgy of Jean Jacque Rousseauism. This is first and foremost an individual call to each, to put his own mental house in order. He cannot help world trouble without first doing this, by setting out, before undergoing a course of mental discipline, he will only add to the confusion.

172²⁸¹

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

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²⁸⁰ The original editor inserted "80" at the top of the page by hand.

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(continued from the previous page) Neither can there be a rapid conversion for the true adjustment of thought takes some years in practise. It entails a deep searching into motive and a careful check on our every opinion; it is a long undertaking of dissecting and analysing. The art is plainly set out by Mr Brunton, but the practice and perfecting demands concentrated application by the individual.

Once human thought has been purified all institutions will alter radically. Education especially will proceed along entirely different lines and gradually the whole face of human affairs will change from turmoil into peaceful enlightenment. Only then may we begin to think of ourselves as being civilized.

There have passed through life many men who were civilized, who thought in terms of human progress, and their contribution has been the wheels of our improvement. But why should the burden of human progress be carried by a few rare souls; why should it not be carried by all according to their capacity. With a little clarification of how to help, there are many who must long to do so. Concluded by an analysis of ourselves and our purpose.

In the following brief summaries an attempt is made to bring into Cosmic perspective the subjects which [man relies]²⁸³ upon to instruct [his]²⁸⁴ judgment and direct [his]²⁸⁵ daily behaviour. [Concluded by an analysis of ourselves and our purpose.]²⁸⁶

²⁸² The original editor inserted "81" at the top of the page by hand.

²⁸³ The original editor changed "we rely" to "he relies" and then further to "man relies" by hand.

²⁸⁴ The original editor changed "our" to "his" by hand.

²⁸⁵ The original editor changed "our" to "his" by hand.

²⁸⁶ The original editor inserted "Concluded by an analysis of ourselves and our purpose." by hand.

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²⁸⁸ The original editor inserted "82" at the top of the page by hand.

(continued from the previous page) What is man

Here we are reminded of a story told of Carlyle, the English Historian: It is said that, towards the end of his life when quite an old man, he sprang out of his bath while plucking frantically at his flesh and began to shout 'what the deuce am I! Most of us speculate on this at some time in our life; we can tie down into analytical parts the most of our composition, but the important thing: always remains elusively unanalyseable, that is Life.

Science tells us that man has a body made up of chemical components. This is exactly the same as saying that man is composed of Natural Elements. Man is indeed made of the same stuff as his universe. We are kindred and part of the same, and hold our tendency in it under the same terms as all other creatures; Man lives by the light and warmth of the sun; the breathing of Air, the nourishment of Earth and the quenching of Water. Here we have the four Elements of all Existence. The fifth and greatest remains unnamed as an element; it is yet more primal than the elements. It is universal life.

Life-force is found in all, motivating and using the elements in bodies of unpredictable mixtures. All the vessels of life, whether creature, vegetable, mineral or man, are but bound bundles of elements.

Here it may be of interest to note that even though the body die, energy continues using the dead matter and reduces it to Earth-absorbing elements, so the once compound body is separated to nourish the earth from which will be nourished the next comers on Earth. Always this wonderful natural economy: everything is used and converted in the evolutionary project. So much organization and determination in Nature for our continuance and growth. All we have to do is to further her by putting our shoulder to the wheel.

176²⁸⁹

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

177

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
83²⁹⁰

(continued from the previous page) In some ways man shows the eagerness of nature to further the cause. He searches determinedly the where-with-all to stay alive and seeks with equal determination to reproduce his race. But these are the Cosmic urges which fire him, and other creatures alike.

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²⁹⁰ The original editor inserted "83" at the top of the page by hand.

So far we have a body composed of chemical constituents and motivated by energy and with given evolutionary functions. This is also a description of any other form of life, and without specific shaping. Together with these is the species behaviour, that which is peculiar to the creature group. Man has deliberate tendencies of his own kind.

From these fundamental urges come the collection of tendencies known as behaviour. Yet they do not work in unity always and by not doing so the cause inner conflict in the individual. As an example; A mother which in fright, deserts its young in danger, has allowed the personal survival to swamp the species continuance. urge.

In our everyday values we find that that of species continuance and furtherance is naturally accepted as being the important one. It ranks much higher than personal survival. What we call nobility of action turns out to be furtherance of the species never that of preservation of the individual. So in our hearts we know guiding principles of our purpose but we imagine that it is not necessary to incorporate into everyday action.

So by natural intuition we accept our greatest good as being the purpose of man. Here in our secret understanding we know our mission. Is any clearer answer needed to the questions; 'Why was I born?' 'What is life for?'

178²⁹¹

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

179

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[84]²⁹²

(continued from the previous page) Apart from the compositional ingredients shared with other species man has as his special ingredients: a mind of his own; which means that he is not just the slave of Cosmic urge but is in reality a Junior partner. He has inherited the earth and to a large extent controls the destinies of all born along with him. He is the ing Pin on earth.

So we have Man in his true Cosmic perspective; The chosen creature of God to carry out His purpose for the Universe.

Let him do it to his best ability by bringing his given instrument of progress i.e. Mind, to its full power.

(179-2) Religion

All religions bear signs of Cosmic Cause being the underlying principal; but all the ritual and explanation has come from human brains. Some injunction bear the

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²⁹² The original editor inserted "84" at the top of the page by hand.

stamp of fine clear inspiration of First Cause, but so much of it is inspiration jumbled with human vanities and some of the last ingredient only.

Any form of action which brings us into unity to keep faith with Divine Cause is salutary, to mistake the means and ways of this practice as being in themselves the important thing is again but jumbled thought. There is only one purpose whichever regiment we are enlisted in.

(179-3) Politics

Politics, which in other words mean legislation are the fury of the hour. They are supposed to give practical answer to the question how to be happy.

180²⁹³

OUR LIVES IN COSMIC PURPOSE
Claire Delancy

181

OUR LIVES IN COSMIC PURPOSE
Claire Delancy
[85]²⁹⁴

(continued from the previous page) The direct answer to that is 'Get us out of this Mess' Nobody can assist in any progressive movement until his mental instrument is in order. To know if the minds of our members are in this state, we must first put our own into a state of clear perception, so we see that even in the conduct of our country's affairs we are the key men.

Communism, if it does provide salutary conditions for each man, is at least a proposal to put man in a physical condition from which he could consider his mental processes. Certainly while the first needs of existence are not there progress is not possible. A soul must first be kept alive and in health before it can do some thinking. This seems of elementary understanding.

But it seem that Communism barter these things for mans greatest treasure: his individuality and the freedom to develop it. So we are threatened with a period when the body shall superceed the essence. When the light in us shall be dimmed for the sake of the vessel. Perhaps an inevitable period as man is constituted but what a wasteful unnecessary one if only man would attune his mind to the Cosmic cause.

(181-2) Ethics

Ethics are but the displaying in life of our mode of thought; only those will stand that accord dignity to man and his purpose. The false external pressure of today distorts us all, if we have no rock of ages on which to cling. Our ways of thought have

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²⁹⁴ The original editor inserted "85" at the top of the page by hand.

produced the hells in which souls are caught and distorted, and minds misformed and crippled.

In the name of God man, out of Chaos!

182

OUR LIVES IN COSMIC PURPOSE

Claire Delancy

(182-1) 1949

Dr. Brunton:

I have no further use for this
if you can incorporate it or use it in any way – you are welcome.

Mrs G.A.E. Williams

("Masters," Kingston Bagpuize, Berks, England)

[Reply: Yes, I'll use it in our magazine]²⁹⁵

The Sun Center: Correspondence Course on The Inner Life

183

CORRESPONDENCE COURSE ON THE INNER LIFE

"The Kingdom"

The Sun Center, Akron Ohio

[87]²⁹⁶

(183-1)²⁹⁷ How does one become aware of one's brothers in Christ?

By a spiritual knowing.

(183-2) Why are things seen in the outer world all deceptive?

Because they are creations of mortal mind built
in a sense of separation from God, and therefore
full of selfishness and error.

(183-3) What exists in the Kingdom of Divine Mind?

Exquisite beauty of everything and everyone, perfect
as the Father conceived them. Everyone young, happy
and radiant. Abundance of all good things available

²⁹⁵ The original editor inserted "Reply: Yes, I'll use it in our magazine" at the bottom of the page by hand.

²⁹⁶ The original editor inserted "(87)" at the top of the page by hand.

²⁹⁷ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

for all. Creation of all wanted things by visualization.
Perfect justice - no evil.

(183-4) Why is man responsible for the outer world?

Because it is his mental creation - through negative thinking.

(183-5) Where is the Kingdom?

All about us, here, now - when we are all able to see through outer appearances the soul of people and things, and find God within ourselves.

(183-6) How can we contact the Kingdom?

By centring our consciousness in our Spiritual Body, formed in the image and likeness of God, for where our consciousness is, there we are. We must know ourselves as spiritual beings - actual Sons of God.

(183-7) As Sons of God why have we descended from our Divine Estate?

We descended into the human soul to redeem it and bring its consciousness into Divine Consciousness. We have now brought it up to the stage of discipleship. Where it is aware of the Son of God dwelling within, directing all activities in the soul world and in the outer world of human mind.

(183-8) What is our main work now?

The cleansing of the outer mind of all untrue thoughts and beliefs, which are the opposite of the truth found in the Kingdom, so that the minds may be used as selfless instruments.

(183-9) What is the next step?

Bringing the consciousness of the human mind back into oneness with the soul consciousness so that the two will be one, and we can then be aware of all that is manifesting on the soul plane of expression.

(183-10) As a soul what are you?

Pure consciousness, aware of all that comes to you as sensations and vibrations from without through the mediumship of the human mind, and also aware of all impressions coming from within, informing of

Spiritual things, and eventually of the will of²⁹⁸

184²⁹⁹

CORRESPONDENCE COURSE ON THE INNER LIFE
"The Kingdom"
The Sun Center, Akron Ohio

185

CORRESPONDENCE COURSE ON THE INNER LIFE
"Consciousness"
The Sun Center, Akron Ohio
[88]³⁰⁰

(185-1)³⁰¹ What is holding many back from entering the kingdom?

An intellectual knowledge which is not used in a spiritual way to overcome the material problems in one's life. The mastery of the outer problems may be the opening of the door into the spiritual kingdom.

(185-2) In order to receive your Divine Heritage what must you do?

You must see clearly the fault and weaknesses of self, and must master them, so that you may control the mind and make it understand that it is an instrument for the use of the Christ Self.

(185-3) What must you do in order to serve God and the Great White Brotherhood?

Be able to be still and stay in the Christ Consciousness as much as possible, so that you may be a clear and selfless channel for Their Use.

(185-4) What is the one way to open the door so that the Christ Consciousness may flow thru you?

Say to the mind with emphasis -"Be still" and then open your heart and send Love out in all directions, flooding your heart with love and adoration to God. When you are once absorbed in that Love, and It is possessing you, you are one with Divine Consciousness.

(185-5) From now on what must you learn to do?

To speak, think and act from that Consciousness. To know that you are a Son Of God, even as Jesus was, but He was the greatest and fullest expression of the God Spirit.

²⁹⁸ This para is continued on page 187.

²⁹⁹ Blank page

³⁰⁰ The original editor inserted "(88)" at the top of the page by hand.

³⁰¹ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(Be) To talk to your brain-consciousness, telling it that the Life Force and consciousness come from you, even as the life and sap of the branch comes from the tree.

(185-6) What is the mind now awaiting, after the many years that it has controlled you?³⁰²

186³⁰³

CORRESPONDENCE COURSE ON THE INNER LIFE
"Consciousness"
The Sun Center, Akron Ohio

187

CORRESPONDENCE COURSE ON THE INNER LIFE
"The Kingdom"
The Sun Center, Akron Ohio.

[89]³⁰⁴

(187-1)³⁰⁵ of your Higher or Divine Self – a Son of God.

(187-2) As disciples, once you know this what must you do?

Meditate on being a soul and try to throw off all that seems in the outer world, and retire into and remaining as long as possible in your soul consciousness.

(187-3) Once this soul consciousness is acquired, what next?

Then try to realize that you are a Son of God living as a soul in an ideal body in the Kingdom of God. Soon then you will be consciousness of living in two worlds at the same time.

(187-4) How can you learn to rule things and conditions in the physical world?

By means of thought, once you have risen into your soul consciousness – for in the soul world everything is formed by thought, and when being held in consciousness as being so (finished) must out manifest.

(187-5) How should disciples create?

By creating in their human minds the true and permanent

³⁰² These paras are continued on page 191.

³⁰³ Blank page

³⁰⁴ The original editor inserted "(89)" at the top of the page by hand.

³⁰⁵ The paras on this page are numbered 11 through 19; they are not consecutive with the previous page, but follow the paras on page 183.

conditions seen in the higher consciousness, and then knowing it is finished, and already exists on the outer plane.

(187-6) How should disciples use these instructions?

To help the Brothers bring the full Light of Divine Mind down into the consciousness of as many human minds as can receive it.

(187-7) Why must disciples give service?

Because as disciples they are members of the Brotherhood, and have entered Its Consciousness, and Its help is always available.

(187-8) What is the service of Christ?

The helping and blessings of others – Christ Love having become the ruling factor.

(187-9) Knowing this, what are the duties?

- a. To keep the consciousness clean of all untrue thoughts, and live in the soul consciousness.
- b. To refrain from voicing anything about conditions that is not good and perfect.
- c. To Know always the Truth – that only God’s perfect world exists – thus spreading His Light.
- d. To become thus a light, influencing all you contact and awakening them to become channels of service for the Brotherhood in pouring the Great Light of Christ Love down into the consciousness of men.

(187-10) What must we always know?

Who and what we are, and of what we form a part.
The Great Light of Love which will take care of Its own.

188³⁰⁶

CORRESPONDENCE COURSE ON THE INNER LIFE
“The Kingdom”
The Sun Center, Akron Ohio

189

CORRESPONDENCE COURSE ON THE INNER LIFE

(189-1)³⁰⁸ What is waiting to out manifest for every awakened soul?

What must come first before such a manifestation?

An abundance of spiritual, mental, physical and material riches. A realization of the Oneness with the Eternal-Life-Current – The God-Spirit in each and every one of us.

(189-2) In the second letter in this Paper what also prevented the writer from entering the garden of Truth.

The wall of self again, or the sense of separation from Divine Spirit.

(189-3) When she felt in attunement what happened?

Her arms were filled with an abundance of all the glories of Nature – which of course is symbolic.

(189-4) When you really have received your birthright, what will your expression in the outer be?

Perfect peace and harmony, poise, assurance, health, and freedom from lack or limitation of any kind.

(189-5) In order to receive the “peace that passeth understanding” what must you do?

Examine yourself carefully and see your faults clearly, lay them on the altar to be sacrificed or crucified, so that your personal self will be brought back into the oneness of your Real Self. Every truth that has been learned must be applied in the every day living of life.

(189-6) What must you always know and realize so that you may be a clear channel for the expression of Divine Life?

That you are a centre and a part of God’s Mind, you must mentally see your mind as part of the One Mind, so that everything in Mind will flow thru you, as you are a clear channel for its use.

(189-7) In order to know the cause of an effect, or the answer to a problem what must you do?

Concentrate on the thought for a while, then meditate, knowing and feeling that you are a centre of Divine Mind, and confidently knowing that the answer in due season will flash thru your mind, as you are one with Divine Mind.³⁰⁹

³⁰⁷ The original editor inserted “(90)” at the top of the page by hand.

³⁰⁸ The paras on this page are numbered 13 through 19; they are not consecutive with the previous page.

190³¹⁰
CORRESPONDENCE COURSE ON THE INNER LIFE
"The Wall of Self"
The Sun Center, Akron Ohio

191
CORRESPONDENCE COURSE ON THE INNER LIFE
"Consciousness"
The Sun Center, Akron Ohio
[91]³¹¹

(191-1)³¹² It sees the uselessness of further struggle, and now awaits your assuming complete mastery over it, compelling it to come and abide in the One or Real Consciousness.

(191-2) Explain the verses

"For the earnest expectation of the creature (when it has been taught the truth of its Divine nature) waiteth for the manifestation of the Son of God" (the entering and abiding in His Consciousness).

"Beloved, now we are the Sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear (when we get back into His Consciousness - our true consciousness) we shall be like Him, for we shall see Him as He is (shall know ourselves as we really are in our Divine natures).

(191-3) Why will this Union be made easy for you if you are earnest and sincere?

Because it has been the purpose of Your Divine Self to give you all the help necessary, as it has been His Purpose to have you come into your union with Him- so that if you "will let go" and let Him take complete charge He will do all things for you.

(191-4) What must all members of the group prepare themselves to do from now on?

To attend group meetings in their Christ Consciousness, and abide therein - doing all their speaking, acting and thinking from that Consciousness. Love must alone rule in each and everyone.

³⁰⁹ These paras continue on page 201.

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³¹¹ The original editor inserted "(91)" at the top of the page by hand.

³¹² The paras on this page are numbered 5 through 9; they are not consecutive with the previous page, but they follow the paras on page 185. There is one unnumbered para at the bottom of the page.

(191-5) CLEMENTINE HOMILIES: The reason why the demons delight in entering into men's bodies is this. Being spirits, and having desires after meats and drinks, and sexual pleasures but not being spirits and wanting organs fitted for their enjoyment, they enter into the bodies of men, in order that, getting organs to minister to them, they may obtain the things that they wish, whether it be meat, by means of men's teeth, or sexual pleasure by means of men's members. Hence, in order to the putting of demons to flight, the most useful help is abstinence, and fasting, and suffering of affliction. For if they enter into men's bodies for the sake of sharing (pleasures), it is manifest that they are put to flight by suffering. But inasmuch as some, being of more malignant kind, remain in the body that is undergoing punishment, though they are punished with it, therefore it is needful to have recourse to God by prayers and petitions, refraining from every occasion of impurity, that the hand of God may touch him for his cure, as being pure and faithful.

192³¹³

CORRESPONDENCE COURSE ON THE INNER LIFE
"Consciousness"
The Sun Center, Akron Ohio

193

CORRESPONDENCE COURSE ON THE INNER LIFE
"Brotherhood"
The Sun Center, Akron Ohio
[92]³¹⁴

(193-1)³¹⁵ What must you do in order to grasp the full spiritual meaning of the new world – the Kingdom- that you are glimpsing?

You must rid your mind of all the old ideas and beliefs and keep it simple and open as a child. All the preconceived ideas must go.

(193-2) What is the world of Reality?

It is the world of perfection and beauty. Everything there is as God meant it for those who would realize their oneness with Him. Every good thing is awaiting those who really putting the seeking and finding of The Kingdom first in their lives.

(193-3) What is it necessary to be in the Higher Consciousness?

Try to see yourself dwelling in His Consciousness so that you may speak, act and think only from that Consciousness.

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³¹⁴ The original editor inserted "(92)" at the top of the page by hand.

³¹⁵ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(193-4) What proof have you had of the miraculous power of God?

When you have been able to dwell in the Higher Consciousness for any length of time you have found that you could heal or free someone from some lack or limitation. – Or that your own outer conditions changed.

(193-5) What causes an immediate change in one's life? – or surroundings?

By lifting one's state of consciousness from any inharmonious and negative thoughts in one's self or others one can replace that condition by a harmonious and constructive state

CORRESPONDENCE COURSE ON THE INNER LIFE

“Brotherhood”

The Sun Center, Akron Ohio

194³¹⁶

CORRESPONDENCE COURSE ON THE INNER LIFE

“Brotherhood”

The Sun Center, Akron Ohio

[93]³¹⁷

(195-1)³¹⁸ Vibrations. Explain vibrations and how they work?

It is a wave length set in motion by every thought, idea, emotion or word sent out into the ether. It is ceaseless motion and can be felt or received by every sufficiently sensitized centre of consciousness that is in attunement with such an idea or thought. Vibrations really are the activity of consciousness or the aliveness of the ideas, concepts, etc. that make up the totality of the world of consciousness. Everything that is hidden is made clear to a sensitive soul by vibrations.

(195-2) How may the soul “connect up” in consciousness with another soul? (the soul of anything).

As it is a centre of consciousness it can connect up with any other centre of consciousness to which it is attuned. Whether it is a thought, idea or emotion, by lowering or raising its own vibration to the rate or length of the other vibration. You must shut out any other vibration though, so that you may focus the centre of your consciousness on the consciousness to which it is directed.

The saying is so true “Where a man's consciousness is, there is he also.” He is where his consciousness is centred.

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³¹⁷ The original editor inserted “(93)” at the top of the page by hand.

³¹⁸ The paras on this page are numbered 16 through 19; they are not consecutive with the previous page.

(195-3) Are your brain mind and your soul consciousness operating on the same wave length or vibration?

No. They are absolutely separate. Your soul is functioning at a much higher rate than your brain mind.

(195-4) How may you harmonize the two centres of consciousness?

By having the vibrations of the mind raised to the vibrations of the soul consciousness. This may be done by having the mind learn all about the soul. When the mind finally lets go the idea of separation from the soul, then it becomes one with its consciousness. – or when the mind no longer tries to operate separately from the soul then it tunes in to the soul consciousness.

196³¹⁹

CORRESPONDENCE COURSE ON THE INNER LIFE

“Brotherhood”

The Sun Center, Akron Ohio

197

CORRESPONDENCE COURSE ON THE INNER LIFE

“The Holy Breath”

The Sun Center, Akron Ohio

[94]³²⁰

(197-1)³²¹ How may you remove any seeming lack or limitation?

By going into the Silence, stilling the mind, and waiting for Inspiration to guide you. If any negative or destructive thought intrudes declare that there is only Truth, or Perfection, or that All-Good is the Only Reality.

(197-2) How may you have real health?

Keep up a perfect mental picture of yourself in perfect health, going about each day in that expression, knowing that all the elements for that true health are in the air. By breathing in the air with that idea in mind, you can fill yourself with the Life of God, so that you will be in perfect health.

(197-3) How can you direct that God-Life or healing current to the body?

By inhaling God’s perfect life, and when exhaling direct that force to every cell, atom of the body, so that all may be renewed, revitalized and strengthened. Just to the

³¹⁹ Blank page

³²⁰ The original editor inserted “(94)” at the top of the page by hand.

³²¹ The paras on this page are numbered 8, 9, and 3 through 5; they are not consecutive with the previous page.

extent that you know that you are inhaling God's Perfect Life will your body and affairs respond. Always praise God, from whom all blessings flow, before anything is made manifest to you.

That is a proof of faith.

(197-4) Explain how all lack and limitation was removed in the Woman's vision? How the invisible became the visible.

She, who had great faith and trust in God, in a vision saw the activity of God in the empty mills and lumber yards which her husband owned. No man was there but only great peace, and then the work of the mills and yards was started, although there were no visible workers. Our Lord and Master, Christ Jesus, appeared and blessed the mills, all their work workers, and very soon thereafter the activities were made manifest on the physical plane by physical workers.

(197-5) What is the Divine Law or the Great Secret?

That whatever one holds in consciousness will out-

198³²²

CORRESPONDENCE COURSE ON THE INNER LIFE
"The Holy Breath"
The Sun Center, Akron Ohio

199

CORRESPONDENCE COURSE ON THE INNER LIFE
"Who You Are and of What You Are a Part"
The Sun Center, Akron Ohio

[95]³²³

(199-1)³²⁴ How is your mind held in conflict these days?

By two types of thought - thoughts of depression, impatience and discouragement, and also a belief in the thought that you are entitled to all of God's blessings. But you cannot hold the former in your mind, and still expect or hope to be a channel through which all the needs or desires of Life are to be demonstrated.

(199-2) Why is this an especially difficult time apparently for awakened souls?

It is a great testing time to see just how strong and steadfast they will remain, and how strong they may grow so that Real work may be given them by the Brotherhood for the New Age.

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³²³ The original editor inserted "(95)" at the top of the page by hand.

³²⁴ The paras on this page are numbered 10 through 16; they are not consecutive with the previous page.

(199-3) What must we do with each test as it comes to us?

We must welcome each tribulation, knowing that if we meet each test properly we shall grow in understanding, and shall have a complete trust and love in God, which will give us a realization of our Christ Consciousness and our Union with It.

(199-4) If you fail in meeting your tests what happens?

Through such weakness and failure a greater and greater desire is awakened for God's Love – a desire to feel the sustaining power of His Love.

(199-5) Why should you read the Book of Job?

Because it is the story, in the form of an allegory, of a disciple's initiation, or testing, to prove his right to enter the Kingdom of God. All was talon away from Job, but he never lost his faith and trust in God, so everything was returned to tenfold. He went through the most supreme test that any man could endure.

(199-6) Where does the idea of depression exist?

In men's minds, in the low emotional realm, or in the darkest states of consciousness.

(199-7) What is taking place in the realm of the "enemy?"

The battle of Armageddon, between the forces of Light³²⁵

200³²⁶

CORRESPONDENCE COURSE ON THE INNER LIFE
"Who You Are and of What You Are a Part"
The Sun Center, Akron Ohio

201

CORRESPONDENCE COURSE ON THE INNER LIFE
"The Wall of Self"
The Sun Center, Akron Ohio

[96]³²⁷

(201-1)³²⁸ When you are connected thus with Mind, you are enabled to speak, think, and do all things as there is limitless power.

³²⁵ These paras continue on page 207.

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³²⁷ The original editor inserted "96" at the top of the page by hand.

³²⁸ The paras on this page are numbered 19 through 21; they are not consecutive with the previous page, but follow the paras on page 189. There is an unnumbered para at the bottom of the page.

(201-2) What must you do so that you may manifest unlimited supply of health, prosperity and every good thing?

You must connect your mind with the One Mind, go into deep meditation, realizing that there is absolute oneness. Then the attributes of God will have an unobstructed channel thru which to flow.

(201-3) How did Jesus Christ perform His miracles?

He knew His absolute Oneness with God, knew that the Divine Life-Current was flowing thru Him, so that He could bless, save and cure humanity.

(201-4) LESLIE & ADAMSKI: "FLYINGSAUCERS HAVE LANDED"

"Whoever heard of getting something for nothing – of power without loss or expenditure? Until a few months ago such a thought was against all the known laws of energy and its conservation....they have got into the higher realms of nuclear physics where certain work – particularly that concerned with the hydrogen bomb – entails the actual "creation" of matter from energy. The laws concerning the conservation of energy are now undergoing a substantial modification, but it will probably not be until about 1986 before their full significance is understood."

202³²⁹

CORRESPONDENCE COURSE ON THE INNER LIFE
"The Wall of Self"
The Sun Center, Akron Ohio

203

CORRESPONDENCE COURSE ON THE INNER LIFE
"Man, the Image and Likeness of God"
The Sun Center, Akron Ohio

[97]³³⁰

(203-1)³³¹ that he lets into his consciousness. He either clogs the avenue connecting his mind with Divine Mind, or is open to it so that Divine Mind may flow through.

(203-2) What must man learn to do?

Be the guardian of his mind so that he only allows the thoughts or ideas, or vibrations in that he wishes to out manifest in his life and affairs.

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³³⁰ The original editor inserted "(97)" at the top of the page by hand.

³³¹ The paras on this page are numbered 12 and 13; they are not consecutive with the previous page.

He must learn to "let go" and turn within so that the Law of Harmony may work through him.

(203-3) What must you do when any in harmony is manifesting in body or affairs?

Try to trace the cause of the inharmonious forces operating. They are resident in your consciousness, so that you must remove the cause and cleanse the consciousness of the mind, body and thought-life.

"As a man thinketh in his heart, so is he."

"Whatever you hold in your consciousness as being so will out manifest in your body and affairs."

"As above, so below."

204³³²

CORRESPONDENCE COURSE ON THE INNER LIFE

"Man, the Image and Likeness of God"

The Sun Center, Akron Ohio

205

CORRESPONDENCE COURSE ON THE INNER LIFE

"Nearing the Goal"

The Sun Center, Akron Ohio

[98]³³³

(205-1)³³⁴ How does the Heavenly Elixir work in the soul?

It causes to rise to the surface or the outer consciousness whatever qualities of self that are causing in harmony. As you have laid the qualities of self on the altar (or should have done so at this Easter Time) or to be crucified, these qualities must be transmuted with the help given by the Heavenly Father. The Elixir will drive out everything that is unfit or imperfect for the Master's Use.

(205-2) What must you do to understand the real significance of the symbology of Christ's Life?

You must meditate, and study each phase of the ceremonies until you realize their meaning, so that you must understand each symbol, as each one has a profound meaning for the blessing of your soul.

(205-3) What is so important to be done at this Easter Time?

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³³³ The original editor inserted "(98)" at the top of the page by hand.

³³⁴ The paras on this page are numbered 9 through 15; they are not consecutive with the previous page.

To be willing to sacrifice everything of the personal self, every desire, hope and ambition to the Christ Within, so that you may be made more perfect for His use. It should be a complete rededication. In renouncing all you gain all - Eternity.

(205-4) Explain the period between Xmas and Easter in terms of soul growth.

It is the most spiritual time of the year, as it is a preparation for the renunciation of self, so that the qualities of self may be laid in the tomb (on Good Friday), and Resurrected into the Christ Consciousness on Easter Sunday. The symbology has been explained in the first part of the Lesson of the crown of thorns, the staff, etc.

(205-5) What has Christ, The Master, given to each earnest disciple?

He has given them great evidence of His loving Presence, and His desire to give each and everyone his share of Divine Love, Wisdom and Power, so that they may be used in His Service.

(205-6) What is the "Goal?"

Complete Oneness with the Christ Self, so that the idea of separation simply does not exist anymore. It is the "lifting up" of the mental, astral and physical parts of you back into the oneness of the Christ Self.

(205-7) What has every disciple of Christ come prepared to do?

They have come to be of service, or servers in the vineyard, as that is their real and only importance as souls. They have been preparing their minds and bodies so that they

206³³⁵

CORRESPONDENCE COURSE ON THE INNER LIFE
"Nearing the Goal"
The Sun Center, Akron Ohio

207

CORRESPONDENCE COURSE ON THE INNER LIFE
"Who You Are, and of What You Are a Part"
The Sun Center, Akron Ohio

[99]³³⁶

(207-1)³³⁷ and darkness which will be fought to a finish. The battle has already been won on the inner planes. Only the ones with the Light of Christ will survive on the earth plane.

³³⁵ Blank page

³³⁶ The original editor inserted "(99)" at the top of the page by hand.

(207-2) What do the workers of Light do?

They do not battle - they simply radiate Light, and disperse the forces of darkness.

(207-3) How may you help your younger brother at this time?

You will help him try to find the Light, seeing and talking only to their souls, seeing the Light deep within them, and calling it forth into expression. If you can see their Light clearly enough, a quickening will result.

(207-4) During these "seemingly" difficult times what must we always do?

Keep our consciousness raised in a high realm, so that we may not be drawn into the vortex or low realm of the earth consciousness, knowing always "who we are and of what we are a part" - keeping centred in our inner poise. That is the only way that we shall be able to help our younger brothers, as they know not the reason for the outer conditions manifesting.

(207-5) When you are once centred within (knowing that God is in you and that you are in Him) what will happen to you?

You will find that All-Wisdom, Understanding, Love will be flowing through you naturally, without your doing anything about it. Whatever you need to know or to have will seem to come in a miraculous way - as you will know how to bring forth invisible truths into manifestation by your "spoken word."

208³³⁸

CORRESPONDENCE COURSE ON THE INNER LIFE
"Who You Are, and of What You Are a Part"
The Sun Center, Akron Ohio

209

CORRESPONDENCE COURSE ON THE INNER LIFE
"Nearing the Goal"
The Sun Center, Akron Ohio
[100]³³⁹

(209-1)³⁴⁰ may be fit instruments for His use - and so that they may hear and know His voice at all times.

³³⁷ The paras on this page are numbered 16 through 19; they are not consecutive with the previous page, but follow the paras on page 199.

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³³⁹ The original editor inserted "(100)" at the top of the page by hand.

(209-2) How do you “lift” your mind up into real knowing?

First, by pure reasoning and logic, so that your mind accepts the teachings.

Second, by the use and application of the teachings in every phase of your daily life.

(209-3) What does real oneness mean?

Complete Unity so that then there is only One. You will be that One, or God. and you will be looking from Within out so that you will know that everything in the outer is only illusion and imperfect, as all good and all perfection dwell Within where You are. You are part of and are the Life flowing through all expression.

210³⁴¹

CORRESPONDENCE COURSE ON THE INNER LIFE

“Nearing the Goal”

The Sun Center, Akron Ohio

211

CORRESPONDENCE COURSE ON THE INNER LIFE

“The Crucifixion”

The Sun Center, Akron Ohio

[101]³⁴²

(211-1)³⁴³ Why did Jesus Christ come to be crucified – and what was His mission?

He came to fulfil a prophecy so that He might be the Exemplar and Way-shower. His whole life is symbolic of what each disciple must undergo before he receives his release from the outer world.

(211-2) Explain the entire symbology of His Life.

The Christ Child must be borne in our hearts and must thrive and grow, must be nurtured tenderly. We must bring our outer selves into maturity represented by the “Three Wise Men of the East,” we must receive the baptism – where the Christ Consciousness is able to come forth and express from the soul out to the outer personality. The Christ then is able to really teach our human minds so that they are willing to crucify the desires of self, and to retire Within for direction and guidance. Then the self is buried in the tomb, and is resurrected into the Christ Consciousness.

³⁴⁰ The paras on this page are numbered 16 and 17 ; they are not consecutive with the previous page, but follow the paras on page 205.

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³⁴² The original editor inserted “(101)” at the top of the page by hand.

³⁴³ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(211-3) Explain the meaning of the words "It is finished."

The mind of Jesus Christ finally realized that the body was an illusion, and that not a cell or atom could any longer feel any pain - that the mind itself was absolutely one in Divine Mind, and that it was pure spirit.

(211-4) What happened to Jesus' body consciousness. He consciously transcended and entered a higher vibration - his soul - and left nothing of His Consciousness in the body, so therefore there was no life force to hold it together.

(211-5) How could Christ Jesus manifest Himself thereafter?

By transferring completely His centre of Consciousness from his physical to his soul consciousness, vice versa - he could be on whatever plane of consciousness he wished. Where His consciousness was He was.

(211-6) Explain what you mean by mastering an idea?

If you can see yourself clearly in every detail in a certain place then you are there, as everything is consciousness and you are an idea in consciousness.

(211-7) Explain how Christ Jesus talked with His disciples, and how He withdrew from them.

When He wished to be with them He entered into the consciousness of the old idea of His physical body, and when He left

212³⁴⁴

CORRESPONDENCE COURSE ON THE INNER LIFE
"The Crucifixion"
The Sun Center, Akron Ohio

213

CORRESPONDENCE COURSE ON THE INNER LIFE
The Sun Center, Akron Ohio

[102]³⁴⁵

(213-1)³⁴⁶ Cite some of the commonly accepted untruths of the world today.

a. That it is a sacrilege to claim that God is living within you.

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³⁴⁵ The original editor inserted "(102)" at the top of the page by hand.

³⁴⁶ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

- b. That God punishes men for their sins and rewards them for good deeds, instead of knowing that man, by refusing to see and know the God within has brought upon himself all the in harmonies and mistakes manifesting in his life.
- c. That man has been taught to go to priest or teacher to know God's will for him, instead of turning within for guidance.
- d. That man can find and know his immortality only after death – whereas being God he need never die until he wills to give up his body.
- e. That God and the devil are fighting for the possession of men's souls, instead of knowing that the only force opposing God is man himself, when he turns from the loving voice within to satisfy his own selfish desires.

(213-2) How can we change these false beliefs?

By changing our thoughts about them – making the mental effort of positive thinking to attain the desired results.

(213-3) What does this require?

Will power, training the mind to be a docile servant, creating the desired conditions by right thinking.

(213-4) How do we make the thought form and on what plane?

We must think of and see clearly every little detail of what we wish, believing it as being thus really built into actual being on the mental planes, then adding detail after

214³⁴⁷

CORRESPONDENCE COURSE ON THE INNER LIFE
The Sun Center, Akron Ohio

215

CORRESPONDENCE COURSE ON THE INNER LIFE
The Sun Center, Akron Ohio

[103]³⁴⁸

(continued from the previous page) detail until it seems to us a living and vital thing, which is bound to out-manifest on the physical plane, having perfect faith and trust in the Law.

³⁴⁷ Blank page

³⁴⁸ The original editor inserted "(103)" at the top of the page by hand.

(215-1)³⁴⁹ On the highest mental plane how do things appear?

In their native purity – as God originally thought them, all good and all perfect – men also appearing as thought forms, all things being thoughts in Universal Mind, in their original and perfect state.

(215-2) How do thoughts come into existence?

Through the intelligence of the one who created them, thereby becoming a part of the mind of its creator and being attached to it (as light rays are inseparable from the light which produces them).

(215-3) Which force carries these thoughts into accomplishment?

All force of whatever kind – air, fire, water, or earth – is the action of elemental beings belonging to the subhuman kingdom.

(215-4) Why do these elementals live and work close to man?

In order to feel and be influenced by his vibrations and be quickened thereby, preparing them to enter eventually into the human Kingdom.

(215-5) What are these elementals?

Forces of nature – invisible servants of man – agents used by the Higher Self to develop and unfold man's spiritual nature.

(215-6) What relation have the elementals to man's inner nature?

The elementals of the air constitute his mental body. (sprites sylphes)

The elementals of fire constitute his astral or emotional body (Salamanders).

216³⁵⁰

Aleph Fool: The Symbolism of the Tarot Cards

217

THE SYMBOLISM OF THE TAROT CARDS

Aleph Fool

[104]³⁵¹

(217-1)³⁵² us, and we identify ourselves with it. We are not the spark we finally find out. Now what is it makes us happen to bring this light into perfect play so that it finally fills

³⁴⁹ The paras on this page are numbered 4 through 9, making them consecutive with the previous page

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³⁵¹ The original editor inserted "(104)" at the top of the page by hand.

³⁵² The paras on this page are unnumbered.

our body? We must make our body an unobstructed channel for it. It will use us for a channel whether we want to be or not, but we must free that channel of all obstructions, or, if you like the figure better, as lanterns, and we must see that the panes of the lantern are kept clean and clear, not to obstruct the light as it shines forth. Now, you free your channel of obstructions by working on your three-fold body, on your physical, your emotional and your mental.

Taro is an engine for widening your channel, for increasing the possibilities of your present personality, for developing a higher personality. It is an engine for impressing your sub-conscious by the attitude of your Creative Will, so that the sub-conscious will want to do what your creative will desires. Your creative will desires that your body have its channel free; that you change your physical body as the creative will is desirous of changing it. To change your body itself. Only the sub-conscious can do that. Impress your sub-conscious with how much you desire this change, and she sets about it. That is to say, you yourself must start this process, you yourself must keep going, but the process itself is executed by the sub-conscious. By constantly looking at your vision and picturizing it to your sub-conscious. First it is necessary to formulate your vision. What is it you want most? What is the vision of the Fool? The vision is in the upper corner and it is out of sight in that card. But we have two other cards which tell us what that vision is. The card called the Wheel and the card called the Demonstrative Intelligence, the emotion card (?) show us what is in that particular corner. In that particular corner is the Superman – the angel – the angels which you and I are in process of becoming. The perfected man. How this man becomes perfected only by his own effort on himself.

In the other hand of the Fool is a rose, and that tells you how he perfects himself. With all peoples, even the most primitive, the rose has always been the symbol of desire. This is a white rose, the symbol of purified desire. How do you purify the desire? By the balanced action of the conscious and the sub-conscious. Each plays a part in it, and each a difficult part. Now this is pictured in that rose by the two leaves out of which it springs, one on one side and one on the other, in exact balance. The leaves, you notice, are three-fold. Three is the creative number. It symbolizes father, mother and child. The male principle, the female principle, and the product of the two. Three is the number of man's bodies, and in each one of these three bodies he must purify desire. In his physical body he must purify his desire. In his astral or emotional body he must purify emotion, and in his intellect, or Mental body, he must purify his ambition.

218³⁵³

THE SYMBOLISM OF THE TAROT CARDS

Aleph Fool

219

(continued from the previous page) The whole object of Taro is to tell you the mechanics of purifying desire. The mechanics of describing this balanced, reciprocal creative action of the self-conscious and the sub-conscious which constitutes purification.

(219-1)³⁵⁵ What do you want most in the world? Most people can't make up their minds as to that. They tell you vaguely, however, that they want to have something, and they want to get something. Most people have no persistent purpose; but those who do have are more likely than not to have the entirely erroneous purpose of acquisition – to get a hold of something. Why erroneous? Because most people who finally get a hold of it don't want it. They get tired of it. They feel that they wasted their time. The only real purpose is to be something – to do something. What do you wish to embody? What activity? Make up your mind what this is. And so it quickly reduces itself to a symbol. Keep looking at it all the time. Now it is very necessary that this should be definitely before us, or you will come to grief with it. Make a sharp and definite image of what you wish to be and do. You will find that interesting your body is the means for doing this, and your sub-conscious will help you to realize it.

Make a definite card picture of your desire. Exercise the entire intensity of your mind in making this image. First you must call it vividly to mind and by and by you will see this expression in etheric matter. If the wish is for something which is not acquisition, why then make it. If the wish is to get and have something, make it, because we can fulfil only by desire. No matter what the desire is, it is but the stepping stone to a higher desire. Now if the wish for acquisition which you make is really the inmost creation of your heart, remember you may grow out only by the pain it causes when you get it.

It is extremely interesting to note that most of the folk law or folk tales are concerned with inferior wishes and the pain they cause the people, or how they were wasted. Remember how the fairy godmother came to the old cotter and she said, "I will give you three wishes." So they discussed and discussed and discussed what they would do with the three wishes, and how they must be very careful. They got tired and hungry and the woman said, "Oh, I wish I had a black suet pudding," and so one wish was gone; and the man was angry and he said, "I wish it was hanging on the end of your nose," and there it was. So there was nothing to do with the third wish but to wish it was off again, and so the three wishes were gone. If you put the intensity of your mind into wishing to get something, you will probably get it, but you will get a lot of pain with it. It is said, and I believe, if you should wish intensely all your life to be

³⁵⁴ The original editor inserted "(105)" at the top of the page by hand.

³⁵⁵ The paras on this page are unnumbered.

beautiful, you will be beautiful in the next life. But let your wish be worth while. Beauty has its penalties.

If you choose badly it will mean for the time a frustration of higher things; but in the economy of the higher selves, low desires have their place as high ones. Anything that is necessary for you

220³⁵⁶

THE SYMBOLISM OF THE TAROT CARDS
Aleph Fool

221

THE SYMBOLISM OF THE TAROT CARDS
Aleph Fool
[106]³⁵⁷

(continued from the previous page) that the air we breathe scintillates with Fire. That is symbolized by this card which stands for the fiery intelligence. Whether you open your Spiritual perception or not, you know you have within you the urge for something better, and that is symbolized by your Higher Self, and that is why the card is called Cultural Intelligence. It is always urging you to cultivate yourself.

The Seven trefoils—the seven great phases of the life force, Activity, and they correspond to the seven centres of the body. To concentrate properly is the endeavour of every occultist. It is the object of studying Taro. It is the object of any form of occult concentration or meditation.

There are two more figures on the robe. One is on the chest and the other is on the thigh. Those two figures represent two great changes in the body, each being a very great change. A third great changes in the body, each being a very great change. A third great change is in the head. Now these three changes are the object of the occultist who tries to work these changes in his body. The first change is in his head, the second is in his heart and the third is—which manifests in the thigh. To work these changes is the final goal of Alchemy. They are worked automatically. You make images and when they are intense enough the sub-conscious performs the changes. They are performed very slowly, but they are performed by the sub-conscious. They are all accomplished by that balancing of the conscious and the sub-conscious portrayed by the two balanced leaves of the white rose in The Fool's hand, and that you may know as what the occultist calls, "Lifting the sex force to the head." This lifting the sex force to the head is typified by the red feather waving from the Fool's head. It is a feather of the eagle, and the eagle is said to be the only creature that can stare into the face of the Sun, and it portrays the fact that when the sex force is uplifted the human being gets perception on the White plane, and this uplifted sex force is portrayed by the eagle The

³⁵⁶ Blank page

³⁵⁷ The original editor inserted "(106)" at the top of the page by hand.

feather is red to represent action and desire. This perspective is a very active thing and it is the product of desire. It opens the wallet of the cosmic sub-conscious, and that wallet is depicted by the bag at the end of the wand. The opened eye on the flap of the wallet has also many deep occult meanings. The eye of the imagination is what unlocks the treasury house, the wallet of the sub-conscious. Notice The Fool carries the wallet on a black wand tipped with red. That means that the wallet is opened by practical occultism, and the occult practice is in the making of images. The Red Feather comes out of the crown of the headdress. Crown in the Taro always signifies the Creative Imagination. The Red feather flows out of the creative imagination. Now the image is made by the self-conscious mind. It is carried out by the sub-conscious mind.. So although the carrying out of the image is a matter of the sub-conscious mind, don't forget that the making of the image is a matter of the self-conscious.

If you will look very carefully at the opening of those leaves

222³⁵⁸

THE SYMBOLISM OF THE TAROT CARDS
Aleph Fool

A.L. Kitselman: The Time Teachers

223

THE TIME TEACHERS
A. L. Kitselman
[107]³⁵⁹

(223-1)³⁶⁰ Manuscript in N.Y.C. Library; Oriental Room. [by PBA]³⁶¹

The idea is that time is polydimensional. In other words, we live in a three-dimensional space which is part of a four-dimensional time-world which is in turn part of a five-dimensional time-world which is - etc. Thus any person who might be aware of four-dimensional phenomena would merely have an enlarged and often accurate view of things which, however, might be entirely contradicted by higher-dimensional time changes. Thus time is in itself not absolute, but relative.

(223-2) There is an old saying that those who discover the secret of the action of time are very few; the great majority of those who know the secret and can use it practically have received their understanding through personal contact with others or through

³⁵⁸ Blank page

³⁵⁹ The original editor inserted "107" at the top of the page by hand.

³⁶⁰ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

³⁶¹ This probably is a note as to the location of this manuscript—meaning it is near the PBA whatever that might have been! –TJS '20

some other form of instruction. The discoverers are divided into two classes: those who, although they may be original in many details of teaching, do not themselves evolve a primary addition to the methods already established.

(223-3) The first teacher may well be called the Teacher of Curiosity.

(223-4) He is referred to by the fourth teacher as Kakusandha, which is a compound word meaning something like "advance point," "He who crashes through first," "maker of the first track," "the pioneer," etc. Kakusandha's method was to tell dramatic stories which centred the listener's attention on some important aspect of the action of time, such as age, death, impermanence, etc.

(223-5) The second teacher may perhaps be called the Teacher of Freedom, as he paints a more positive picture of superhuman existence than any of the five. His name is Krishna and his main text is the Bhagavad Gita or the Song of God.

(223-6) Krishna's method is positive inspiration coupled with absolute universality.

(223-7) The third teacher is the Teacher of Stillness, and the name which the fourth teacher gives him is suggestive of mystery. It is Kassapa, and it means "depending on whom?" "supported by whom?" "fed how," etc. His name is hardly known except perhaps the name of Er(ear), but he is known as Lao Tzu, which means "The Old Philosopher." His text is the Tao Teh King or "Reality and Manifestation" and his method is logical, but consists chiefly of simple, unexplained statements.

(223-8) The Fourth teacher is the teacher of Reason, and he is, of the five, the most complete from the scientific point of view. His name is Gautama and he is commonly known as the "Buddha," which means "awake." The word Gautama means "going highest," and it is true that his teaching is, of the five, the most abstract and precise.

(223-9) The fifth teacher is the Teacher of Faith. He is known now as Jesus, a Latin word pronounced like the Greek Iesus which was an attempt at the correct form of Yesu. The fourth teacher referred to him as Metteyya, "he would be loving," "he would be friendly" His primary method was one of inspiring belief and faith, and although we have less record of his work than of any of the others, the few sayings that do survive have remained intact because they were carefully worded so that the sort of mind who would alter them cannot understand them. In this lies a measure of his otherwise misunderstood achievement. These are the five teachers. If one wishes to be entertained and have one's curiosity aroused, the first teacher or one like him will oblige. To be aroused, inspired, and excited is the result of time spent with Krishna or one of his kind. Those who wish to apply their understanding to a simple statement of the essential truth may seek someone like Lao Tzu. The scientific mind and the philosophic disposition will delight in and be convinced by the precise analysis of

Gautama. Those who scorn any support and seek to grow by faith alone will find their refuge in Yesu. Nowhere, apparently, can one find a teacher who does not use one or more of these five methods.

(223-10) Yesu is said to have been familiar with Essene practices and in the Toldoth Jeschu (Story of Jesus) in the Talmund, he said to have sat "staring at a brick" (a kasina exercise).

(223-11) One of the reasons why the five teachers have been such dominant forces in the development of civilization is that they were almost absolute masters of an art known today as "propaganda." Although each of the five used his knowledge in a different way, a brief discussion along the lines laid down by Gautama may serve to convey a more or less general understanding of the art. It may be said that there are four ways of penetrating a given doctrine. The first, and shallowest way is to merely understand the meaning. The second is to see the doctrine face to face as a practical fact and understand its relatedness to other practical facts. The third way is to be able to recognize the doctrine in whatever form it may appear, and to be unconfused by a change in viewpoint. The fourth penetration of a doctrine enables one to prescribe the doctrine in forms suitable to persons who have viewpoints entirely different from one's own.

(223-12) Now, states which we commonly speak of as good, such as health, happiness, security creative ability, wisdom, freedom, etc., are really extremely complicated states of balance very difficult to describe. For this reason no one formula can be given for any

224

THE TIME TEACHERS

A. L. Kitselman

(continued from the previous page) of them. Castor oil is not the secret of health, though it may be for a given man at a given time. Particular instructions can only apply to particular circumstances; to attempt to apply any one particular rule universally is a sure formula for unbalance, and unbalance is dangerous because nature will destroy it. If the patient cured with castor oil were to become an advocate of its universal use, he would soon be locked up. Yet it would be equally foolish for him to decide that since there is no universal remedy there is no point in trying to do anything, since all remedies are faulty. States of balance such as peace and happiness can be attained by applying particular remedies to particular people at particular times. All remedies are good when given to the right people under the right circumstances; no remedy will work when applied to the wrong person at the wrong time. For this reason there is no one rule for health; particular health rules for particular individuals may be prescribed by persons who have attained the four penetrations in their understanding of health.

The same is true of the other balanced states such as intelligence, creative ability, artistic attainment. There is no mass production method by means of which these things can be attained. So long as our schools rely on mechanical methods of training and instruction, as imparted by persons who seldom possess more than the first two penetrations, just so long may we expect genius and genuine ability to be inexplicable and misunderstood oddities. The same is true of peace and happiness, whether in the individual or on the international scale. No formula will work; only those who possess the four penetrations can cope with the problem. And they can cope with it. Since they advocate no one thing, they cannot be opposed, for what is there to identify them? Only those who understand them can identify them, and all such persons are naturally in full accord with their aim and methods.

(224-1)³⁶² A man of balance cannot be described in any one way; no idea can be made his label. And as Lao Tzu remarked, "That which has no substantial existence can find entrance even where there is no crevice." It is said that ten sorts of persons are qualified to attain the four penetrations. The first person is one who has an aptitude for the study. The second person is also gifted with wide learning. The third person, in addition to the first two qualities, is skilled in explanation. The fourth person has the advantage of studying with a competent teacher. The fifth person has all these qualifications plus wide experience in life. The sixth person has a skilled and analytical mind. The seventh person adds to the list the possession of creative ability (which is not unrelated to the understanding of time). The eighth person is completely absorbed in his work, as well as having the above characteristics. The ninth person is one of those who discovers the secret of the action of time but does not inaugurate a new method of instruction; the knowledge of such a man is said to be very vast. The tenth person is one of the root-teachers such as one of the five we have been discussing.

Persons who sense the inadequacy of fixed and shallow utterances usually feel an inward resentment toward doctrinal statements of any kind. At this point, therefore, let it be declared once and for all that the explanations of doctrinal points in the following pages are naturally small, finite statements and extremely inadequate, unless the reader will apply to them when he understands of the four penetrations. The author of this book is a limited individual who has neither time for argument nor talent to make foolproof statements. Already he has done more than most; he has named five men whose teachings represent a veritable mine of foolproof statements.

(224-2) In all the thousands of years that man has lived in the changing environments of our planet Earth, he has constantly striven to realize certain ideals which always remain above and beyond the varying ambitions of the day. These unchanging ideals are various forms of excellence of person and of character, such as health, happiness,

³⁶² The paras on this page are numbered 12 through 15, making them consecutive with the previous page

understanding, freedom, and wisdom. Almost every human pursuit has the search for one of these personal qualities as its true incentive.

(224-3) The five men who are master of the secret of time employed their knowledge to help mankind realize these chosen aims. In other words, these five principal divisions of their doctrine are applied sciences, each being an application of something which is pure and abstract knowledge.

(224-4) The first of the five may be called the science of health, restraint, virtue, purity, straightness, etc., since it is concerned with the promotion of personal progress and well-being by means of rules of conduct. The general formula for health, according to Gautama, (don't be alarmed at the word "formula." Gautama is not one to make a trap and then walk into it; he is sufficiently all-inclusive to maintain balance.) - the general formula may be expressed in four words: economy, moderation, purpose, and content.

225

THE TIME TEACHERS

A. L. Kitselman

[108]³⁶³

(225-1)³⁶⁴ "when one man murders another, the unimportant part of it is that a being has been deprived of life; nature has laws which take care of that. What is important is that the killer has grievously injured himself."

Do not take what is not given; this will get you in trouble socially as well as internally, and the worry and writhing which accompany unbalanced conduct will consume great amounts of your needed energy. This applies to not merely to material objects but to such things as affection, attention, advantage, etc.

Be careful as you can in all matter of sensual indulgence; one hundred percent of it is energy lost, and energy is the root of health. Do not carry your restraint too far, so as to not self-torment, but on the other hand avoiding self-indulgence.

(225-2) Don't tell deliberate lies. They involve contradiction in your own mind, and "a house divided against itself cannot stand." There are also social complications.

Don't slander. More minds than one would care to contemplate are rendered utterly useless by this unhealthy habit, which may best be characterised as "negative remarks about anyone, be they true or not."

³⁶³ The original editor inserted "108" at the top of the page by hand.

³⁶⁴ The paras on this page are numbered 16 through 27, making them consecutive with the previous page

(225-3) When a thought of self-indulgence arises in the mind, don't cooperate with it. When a thought of dislike, hatred, or annoyance arises in the mind, see that it gets no conscious attention. When a dogmatic or opinionated thought arises tear it to bits.

(225-4) The word "moderation" is used to mean "don't be too strongly attached to any one idea." If the wind always blows from the same direction, the trees will grow crooked.

If one is always mindful of every act, thinking "what has this to do with my purpose in life?," unnecessary and inefficient actions and thoughts will be eliminated. This is the application of the word "purpose."

One should be content to treat the body non-indulgently and impersonally, feeding it, clothing, and sheltering it with regard to its health and not to its pleasure.

This is the substance of the formula for health.

(225-5) Happiness in its higher forms is directly concerned with experiences in which the mind is highly concentrated, and the energy for such concentration can only be accumulated by practicing the rules of health. In fact, the cultivation of these highly concentrated experiences of concentration can properly use up the tremendous energy stored up by absolute restraint.

(225-6) These states of concentration are not abstract or vague; some of them are emotional and very intense, and they are necessary ingredient in almost every genius. As Dr Carrel has remarked, if Dante had been given his Beatrice, we would probably would have not the Divina Commedia. When the lovely Countess Gallenberg sought Beethoven's love in his later years, he spurned her saying, "No. I must save it for my music." Genius also, has its price.

(225-7) To acquire understanding one must study the causes and relative values of every element of human personality, and its aim is to bring about the complete, final, and permanent destruction of as many human failings as possible.

(225-8) Freedom is the fruit of understanding. It is the result of the complete eradication of all human tendencies which tend to destroy health and happiness.

(225-9) Wisdom is a word which refers to the abundance of powers and abilities which comes to a who, because of having first won freedom, can climb to the top of the ladder of health and happiness.

(225-10) Because many fat Buddhist monks in China know no concentration, when they dozed in the cross-legged posture (few of them ever did anything else) they seemed to be contemplating their navels. Gautama was rather tall and somewhat thin, never dozed (like Edison, he slept four hours a day), worked at his teaching twenty hours daily for fifty-five years, (died at eighty-four), taught forty different methods of

concentration and never uttered a word about the navel. There are even worse distortions about Lao-Tzu.

(225-11) The five teachers taught that the intellectual equipment of man is four-fold. They held that the relatedness (or relativity) of two ideas is always viewed by man in one or more of the following four ways:

- (a) The relation of identity, similarity, sameness, or oneness.
- (b) The relation of opposites, contrasts, distinction, or twoness.
- (c) The relation of cause and effect, time-relation, contrast involving time, or threeness.
- (d) The relation of flow, process, growth, identity in time, gradual cause and effect, or fourness.

(225-12) They are laboratory tools which are useful only in the laboratory of abstract thought; common reality is beyond their grasp.

226

THE TIME TEACHERS

A. L. Kitselman

(226-1)³⁶⁵ The teachers demonstrated something that life demonstrates every day, that an irreducible and dangerous error is involved if any one of the four relations is used in considering a real experience.

(226-2) The true understanding of actual reality consists in aloofness from the four erroneous processes of intellectual procedure. This aloofness is a kind of blank, it is true since no intellectual process disturbed it. Yet it is not an ignorant blankness, but rather a very precise and dead-centre balance between four evils, a balance which cannot be jarred when once attained. The distinction is this: the four evils are subject to the action of time; the balance, not being a measurable phenomenon, is not. Gautama has expressed this state of affairs more or less in the following way:

“there are four erroneous viewpoints which obstruct a proper understanding of relativity. The man of insight, who has won right understanding, is one in whose mind these four erroneous viewpoints have been completely destroyed, rooted out, grubbed up by the roots, made unable to rise again. He is the unshakable freedom of the mind, the spontaneous understanding; he is one who knows and sees things as they really are.”

(226-3) Concentration is really a kind of incandescence of the mind.

³⁶⁵ The paras on this page are numbered 28 through 37, making them consecutive with the previous page

(226-4) Five different methods of thinking are involved in these stages of concentration. The first is the habit of travelling from one idea to another. The second is repeated travelling back and forth between two or more ideas, which acts as it connecting them with mental wires. This is the way in which our associations are built. Now if connecting takes place between right ideas, a tremendous flow of mental energy will occur in the mental wires and they become white hot. The light they give off is experienced as ecstasy, which is akin to the little shivers of joy and excitement that are apt to run up and down the back of one's neck now and then, except that in these states of concentration shivers and waves of ecstasy are felt all over the body at the same time, without interruption. The heat given off by the mental wires is called happiness pleasantness, and the good, solid connection built up by the strong current is called concentration, or onepointedness of mind, since other thoughts are too weak to interfere with it.

(226-5) The stages of concentration are eight in number, and the first of them is a stage in which all five factors are operating. In the second stage the first two factors are eliminated and the last three remain. The third factor is transcended in the third stage, and the last two factors remain. In the fourth stage the fourth factor is transcended, and the fifth factor remains, accompanied by the quality of even-mindedness, which is merely a name to denote the absence of the first four factors.

(226-6) Whereas the first four stages may be developed in connection with picturable ideas, the fifth stage is a concentration on the idea of endless space. The sixth stage transcends the rigidity which is involved in the concept of space, and is based on the idea endless consciousness. The seventh stage transcends the substantiality of consciousness and is focussed on the idea of "absolutely nothing." The refinement of refinements is the eighth stage which transcends the fact that "nothing" is a concrete concept, and is intent upon the idea of "no idea." It has been spoken of as the stage of "neither perception nor yet non-perception."

Now it should be clearly understood that these stages of concentration are, like intellect only a means to an end. Just as intellectual training produces a seasoned mind, so does training in concentration produce seasoned emotions.

(226-7) The number of people who master even one of these concentrated states is very small indeed

(226-8) The fact that no matter how carefully we guard ourselves or bargain for security, we are never safe from physical or mental injury and consequent suffering - this is a state of affairs that is unsatisfactory.

(226-9) The fact that we are creatures of circumstance, our every plan subject to veto by forces beyond our control, our every hope a possible, if not often a probable, disappointment - this is a fourth state of affairs which is unsatisfactory.

(226-10) We are continually doing things today which tomorrow will bring us unwanted results and experiences, thus putting obstacles in our own path – this is a second cause of our suffering which is entirely traceable to our own actions. We are continually discovering that our affairs have miscarried because of personal faults and weaknesses such as: (a) Incorrect ideas as to our own nature and its relation to life in general. (b) doubts and perplexities about the exact nature of real values and purposes. (c) Putting faith in the performance of mere surface action or discipline as a source of understanding and good judgment. (d) Unbalance through excessive irritability or hatred. (6) Esthetic intoxication (7) Preoccupation with abstractions. (8) Pride, conceit. (9) Excitement, distraction. (10) Ignorance as to the root sources of one’s limitations. – this is a third cause of our suffering which is entirely traceable to our own actions (or negligences).

227

THE TIME TEACHERS

A. L. Kitzelman

[109]³⁶⁶

(227-1)³⁶⁷ Further, we often fail to realize that what appears to be the basic elements in a problem are ideas and perceptions which are faulty and unbalanced because the means of interpreting them has been built up by thoughts and actions which were themselves unbalanced. In other words, considerable house-cleaning is necessary before we can even see a situation as it really is, to say nothing of being able to act intelligently, and this is a fourth cause of our suffering which is entirely traceable to our own actions.

(227-2) A state of balance not at the beck and call of any casual relation of its own. Since it is not governed by finite causes, it has the quality of absolute flexibility, and herein lies the secret of true creative originality. fourthly, it is by reason of its uncaused nature a state not subject to time; in it there is at least a measure of immortality.

(227-3) It is, briefly, that the living essential part of us is neither physical nor mental, it is not oscillatory, in other words); it is the higher force which controls the relationship between the two; and yet cannot be described in terms of either.

Those who are ignorant of this law consider body and think “this I am”; they consider sensations and think “this is my experience”; they consider mind and think “this I do” – in each case identifying themselves with that which is not the core of their real nature, but merely the perishable outer wrappings. Since these erroneous

³⁶⁶ The original editor inserted “109” at the top of the page by hand.

³⁶⁷ The paras on this page are numbered 38 through 46, making them consecutive with the previous page

identifications lead to erroneous actions, the incredible balance of the true core is lost and suffering and conflict heralds the fact.

Now, the true core is in itself something inexpressible, but in the action of time it shows itself. In the practice of contemplating and examining all things in their relation to time – there in lies the issue.

(227-4) Another attempt: Every phenomenon perceptible to us is an oscillation, a mere relation. No ultimate is visible. Our evolution seems to be from the physical to the mental, i.e. from the very high frequencies to the very low frequencies. A person of high time-sensitivity (highly mental) perceives slow rhythms as fixed units, perceiving them directly, whereas a person devoid of such sensitivity see little more than the senses allow and has to deduce the rest. The intelligent thus see objectively.-

(227-5) Now if a man could look at all things objectively, he would need no subjective activity at all,³⁶⁸ his mind would no longer oscillate, being tuned to linear, non-oscillating time.

That it is possible and advantageous to attain such a different order of existence is the principle doctrine of the five teachers.

(227-6) Marriage: (a) a common source of complaint. (b) Troubles caused by reliance on conventions rather than on intelligence. (c) Cure is constant fresh approach to problems; habit reactions absent (d) Method is to examine carefully and discern the purely relative and non-essential nature of all conventional rules and moral principles which might possibly influence the determination and conduct of a marriage.

Science: (a) Brittleness, warped thinking, and one-sidedness are the common ailments. (b) Cause is adherence to certain basic doctrines and methods which are just as fallible as any other. (c) Cure is to earnestly seek knowledge with open minds and no preconceived notions. (d) Method is to examine the limitations of present methods and dogmas.

Healing: (a) Quacks, uncompromising pedagogues, strife and hypocritical orthodoxy are the principal problems. (b) All caused by omnipresent belief on the part of each school that its method is the universal remedy. (c) Cure is flexible, unprejudiced knowledge via the penetrations. (d) Method is to carefully examine the limited, relative nature of each and all systems.

(227-7) Personal Character: (a) There are a number of things that can be wrong with it. (b) All proceed from pinning too much upon one idea. (c) Spontaneity and balance are the remedy of this, and (d) The can be attained by considering well the futility of all unbalanced attachments.

Government: (a) The inadequacies of governmental systems are commonly known. (b) All are caused by pinning faith upon particular systems and expecting

³⁶⁸ The original editor inserted a comma by hand.

crystallized ideas to meet the problems of a changing world. (c) The cure is to make balance and penetration the standard of value in choosing the people who are to govern. (d) This can be brought about by following the advice of the most balanced person you know and requesting him to do likewise.

Religion: (a) Religions are a problem the world over. (b) The cause of this is adherence to fixed ideas of mere surface character. (c) The cure lies in non-preferment and in penetration. (d) This may be brought about by strengthening the forces and personnel devoted to common understanding which transcends arbitrary distinctions.

(227-8) The fourth superintending faculty (there are four in number), is analytic thinking, the mental house-cleaner, which tears down and destroys all false and non-essential knowledge.

(227-9) In marriage, the four are: (a) The affection which inspires marriage. (b) the mutual mental and physical health of the parties involved. (c) Mutual understanding, knowledge, sympathy. (d) The ability to resolve new problems as they arise. If the reader has

228

THE TIME TEACHERS

A. L. Kitselman

(continued from the previous page) developed even a slight grasp of the methods of penetration, it will not be difficult for him to apply the right words to the right locales. These four resources are to be regarded as causes of progress, since they are like fuses which ignite the fire cracker of action.

(228-1)³⁶⁹ There are the forces that cause to grow. Like catalyts in chemistry, like yeast in bread, they quicken processes in which they themselves may not take the principle part. They are the "leaven" mentioned by the fifth teacher; as he said, there is both the leaven of the Pharisees, and the leaven of the Kingdom.

(228-2) The function of imparting confidence and optimism is also an activity of the forces with the push. Strong desire, or will, or knowledge, or analytic ability can breed determination and iron strength of character as easily as suffering and stress can create a hero. Unshakable fidelity does not always indicate conviction; it may often mask no more than ardent vitality.

(228-3) When the water runs deep it becomes very still, and these bases of power run deep. They are also capable of facilitating the study of the action of time, because it is

³⁶⁹ The paras on this page are numbered 47 through 58, making them consecutive with the previous page

through their influence that one is likely to attentively observe the object of an aim long enough to learn how time affects it.

(228-4) When a little chicken hatches from an egg, it abandons the world it knows and takes a dive into the unknown. Now what possibly can be the cause of such an irrational action? It is no knowledge of the world outside the shell, for the chicken knows nothing of life outside of the egg until hatching takes place. There is no positive incentive for the action. The chicken finally becomes uncomfortable and dissatisfied; without any motive other than this it makes an effort to reject the world as it knows it, to push against every contact with a world that no longer satisfies. The result is hatching; birth into a new life entirely devoid of the limitations of the old.

The progress which is the subject of this book is not unlike hatching. I cannot be described positively; every term used to explain it means the absence of some negative. It is one experience into which one must grow before one can know. One must have courage to say, "This life as I know it does not completely satisfy me. Parts of it are pleasant and parts of it are not; the possibility that those parts may be equal does not concern me.

(228-5) This whole is not big enough to suit me; I will push against it, as the little chicken pushes against his shell. It is not life that I reject; I reject death also. All things limited, all limitation I reject unconditionally, without prejudice or fear.

(228-6) This is an assurance in advance, in just the same way that the sayings of the five teachers and of those who understand them are an encouragement to s to make the daring leap and declare our independence.

(228-7) The journey to freedom is long enough to necessitate supplies. And the supplies are five-fold; confidence, energy, watchfulness, calmness, and understanding. Like other supplies they are perishable, and must be guarded carefully, and perhaps at the end of the journey they will be abandoned as no longer necessary. But in the meantime they are good investments and decidedly worth the price.

There are four ways in which confidence may be acquired: associating with people who possess the qualities desired, hearing the teaching which deals with such qualities, applying the mind, and practising according to the laws which govern progress. It is also true that faith (or confidence) may appear in us as a result of suffering, or as a consequence of seeing the unstable nature of all that binds us.

(228-8) Energy is the strength and vitality that one needs of the path. It is the fuel for the journey, and without it we get nowhere, no matter how well we know the road and the car and the right direction.

(228-9) By contemplating the issue which is the base of the whole struggle, one learns what to watch and how and where to watch it.

(228-10) Any one of these five qualities, once acquired, will help to establish the other four. Though they are different in nature, they nourish one another. The first three of the five are more internal.

(228-11) Calmness and understanding partake of the power of natural forces; they are akin to the very laws which govern human character. Without any effort on the part of the possessor, these qualities can heal and enlighten others.

Since calmness is merely a result of discipline and application rather than equivalent thereto, it is not infrequently met with in persons who do not practise the outer rules of self restraint. Such persons should always be judged in the light of the degree of balance that is found in their lives and not by arbitrary standards; "by their fruits ye shall know them."

(228-12) When the five qualities discussed in the preceding chapter are made one's dominant interest they are to be thought of as investments; when they have been made solid and tranquil they become armour. The difference between the two is considerable.

229

THE TIME TEACHERS

A. L. Kitselman

[110]³⁷⁰

(229-1)³⁷¹ The confidence discussed in these pages, on the other hand, is more like the four penetrations; it is so flexible that there is no one place in which it may be attacked. To paraphrase Lao Tzu: since it sticks out no chin, no one can swing at it.

(229-2) When sufficient energy has been stored up, moments of inertia no longer occur. Everything one does is done with vitality and with a will; one's actions are healthy as well as one's physiology. Whether the action is of body speech, or mind, nothing drags. That tired feeling just doesn't happen any more. As Father Divine has said (and not without wisdom, for that matter), "It's the abundance of the fullness."

When one is armed with watchfulness all carelessness disappears. If one is constantly watching the most important factors of one's life, all other considerations seem to fall in line. At first, of course, such keen observation requires the careful attention of the mind, but when it has become an armour it is an automatic faculty.

³⁷⁰ The original editor inserted "110" at the top of the page by hand.

³⁷¹ The paras on this page are numbered 59 through 71 making them consecutive with the previous page

(229-3) The student who deliberately cultivates weariness of limited experiences (and this is an emotional discipline) is acquiring sharp understanding which will help him cut his bonds of unbalanced emotional attachment.

(229-4) Here we have discussed the seven qualities that we can see. There are other qualities of a purely transcendental nature, which will be discussed later; at present we are concerned with the worldly garb of precious wisdom, the visible benefits of understanding.

The seven qualities are watchfulness, investigation of the relatedness (relativity) of things, mental energy, ecstasy, tranquillity, concentration, and even-mindedness.

(229-5) It has been said that though these are the seven qualities of the wise, it is the second quality which leads to all the rest.

(229-6) The armour-watchfulness is an automatic activity of the reasoning mind; this watchfulness is the wise man's equivalent of self-consciousness. It is the base of all his activity, rather than of several intellectual powers. The nearest approach to the ego-consciousness that a wise man has is this intense awareness of relativity. It is his body, his bones, his home and his garment.

(229-7) The mental energy which such a man possesses is more powerful than the kinds of energy which have already been discussed because his purified nature is more frictionless, and also because the energy is now more mental than emotional. The man who has progressed thus far is capable of intense thought without conscious effort. Naturally such an ability pushes him along toward his destination at a greatly increased rate; Such a man no longer finds it difficult to attempt the various forms of concentration. His mind is strong, capable, and controlled.

Ecstasy is the emotional happiness of the wise man. Its arrival is the indication that the states of concentration are within arm's reach. It is possible for those who have developed the stages of concentration to live all day long, if they wish, in the enjoyment of ecstasy. The reader must not make the mistake of thinking that what is here called ecstasy is a mere mental state. On the contrary, it is physiological and emotional. It is the very same emotional bliss that all are seeking in dilute forms; the difference is that here it is concentrated and undiluted. It is so strong an experience that very few persons are capable of experiencing it for any length of time unless they have already developed many qualities of character herein discussed.

(229-8) Regular bathing in the waters of tranquillity will remove even the deepest emotional scars.

(229-9) Even-mindedness – this perfectly balanced judgment is the quality that is said to make the wise man precious and much-to be prized, for like a noble metal, it is incorruptible.

(229-10) The complete road to freedom can be seen, and regardless of the fact that this attainment is at present merely an intellectual one not involving any mastery of emotions as yet, there is nevertheless in this understanding a final assurance that all progress is certain.

(229-11) A state of dead-centre balance between all theories and speculations which is not fixed (to anything) and yet knows no change, since it is not subject to the action of time. Nor does this final viewpoint depend on the condition of this mind or body, because it is made neither of substance nor of thoughts.

(229-12) In this there is permanent freedom from all entangling opinions and dogmas; in this there is already a measure of liberty and independence. All doubts and perplexity over basic issues is gone forever, for doubts and perplexities can only affect structures of ideas. Nothing can touch this final view point, for there is nothing to be touched.

(229-13) It's like the chicken and the egg. Once hatched, nothing can bring things back to their former condition. There are no words to properly describe the absolute permanency of the change that has taken place.

(229-14) The method is: "on account of this, that arises; the appearance of that is relative to this." In this way can learn to see the relativity of a phenomenon. The relativity is never seen until we can answer the question, "Relative to what?"

230

THE TIME TEACHERS

A. L. Kitselman

(230-1)³⁷² "What is the freedom to which this book purports to lead? Freedom from what?" For all men, even the least reflective, come to the point of asking, as Victor Hugo asked, "free?" When is a man free?" The answer to this question has an importance outside and beyond the methods given in these pages.

(230-2) There are many beliefs that freedom is to be attained by means of some mere act of conduct or outer discipline, and not through inner understanding. Naturally, no such notions are present in the mind of a person of the "assured" class.

³⁷² The paras on this page are numbered 72 through 84, making them consecutive with the previous page

(230-3) [(a)]³⁷³ All dependence upon external appearances, art, amusements, motion pictures, drama, scenery is entirely destroyed. He of pure character can enter or leave the world of appearances as he sees fit.

(b) All dependence upon mental abstractions, dialectical indulgence, hair-splitting, analysis, etc., is completely absent.

(c) All pride, whether of person, or of mind, or of achievement, is totally eradicated.

(d) Fear, distraction, and excitement are never at any time present in the fourth man.

(e) Although the man of the fourth class may be ignorant of some phase of external knowledge there remains in him no lack of penetration as to the elements of his own personality. In this respect his ignorance is completely destroyed.

(f) All dependence upon life of any kind has been thoroughly eradicated. When the time of death approaches, the man of pure character can say with Socrates, "The hour of parting has arrived, and we each go our separate ways."

(230-4) The man of the fourth class seems to speak from beyond our evolution, as if he were taking part in a higher one. It is no matter that he seems closer and more friendly than perhaps anyone we know, he is a guest in this life, and he needs neither it nor us. What there was here for him to do is finished, and the fact that he still abides with us is our good fortune.

(230-5) The first of the five powers is a supernormal acquisition of strength and vitality. This is the characteristic that is mentioned in the texts as the source of almost all physical "miracles" such as healing, walking on water, ascending into the air, etc. The accuracy of this statement will be left to the reader's judgment, as the important consideration is that freedom exists and can be reached, regardless of whether there are "miracles" or not. In any event, it is obvious than an individual who has attained freedom will experience an improvement in his general health and vitality.

The second power is hypersensitive hearing. It is said that the man who possesses this power can attune his mind to hear any sound, whether gross or subtle, far or near. We do know that our great composers have been able to hear the sounds produced in their imaginations as clearly as if they were hearing objective sounds;

(230-6) The third power is the ability to judge character.

(230-7) The fourth power is supernormal memory.

(230-8) The fifth power is hypersensitive vision. According to the texts, this is the ability to see anything "see able," whether "real" or "imaginary," remote or nearby.

³⁷³ The original editor inserted "(a)" by hand.

(230-9) Lest the reader confuse the idea of these five powers with omnipotence, it is well that he be reminded here that no possessor of the five powers has any authority over another person's character. Even the five foot-teachers had and claimed no such authority, though in other respects they soar beyond description. As Gautama once put it, "Nay, Dhotaka, to no one upon earth who doubts is it mine to go that I may set him free. It is the ruling of the deepest law that thou thyself shall journey o'er this flood."

(230-10) At this point we will discuss five stages of objective power which begin where personal liberation leaves off. There are the powers which enable a man to teach others, and constitute an increase in his efficiency, rather than a purification of his character. No one, even the root-teachers, is purer in character than one who has attained the fourth stage of freedom.

(230-11) The first adornment of the man of pure character is the flexible method - the four penetrations. It is said that the man who possesses penetration can always gladden the heart of an earnest questioner by his explanation of the question put.

(230-12) It is obvious that the powers of character-analysis and heightened sensitivity should be a great help in giving instruction. The third power to teach is the thorough resolution to avoid all elements of digression and remain intent upon the problem of freedom. The fourth power-to-teach is that of a balanced and universal approach to all kinds of knowledge and is only attained completely by those who are great enough to discover the secret of the action of time. The fifth power-to-teach is the practical mastery of such knowledge and is only reached by the root-teachers.

(230-13) The human body is said to be a whole universe of microscopic organisms called cells. It may even be said that the physical body consists of nothing apart from cells, and yet our experience of it is not a cellular experience. It would seem that the whole has an existence unknown to the parts.

231

[111]³⁷⁴

(231-1)³⁷⁵ Differences of this sort are not physical but "combinational"; yet their existence is undeniably real.

It is such a difference that we are about to consider. In it are involved all the riddles of our existence. Does the forest have an existence apart from the trees? Does the family have an existence apart from its members.

³⁷⁴ The original editor inserted "111" at the top of the page by hand.

³⁷⁵ The paras on this page are numbered 85 through 93, making them consecutive with the previous page

(231-2) Let us imagine for a moment that we are considering the experiences of a little cell within some human body. Let us suppose that this particular cell has grown weary of life it knows, good or bad, it is "fed up" with its cellular existence. From sheer weariness and disgust it turns its mind away from the affairs of cellular life, and lo! it begins to become aware of the super-cellular existence that we call "body."

(231-3) Let us suppose that, in time, the move is completed and that the life of our hero is now merged into the vaster life of the body. The "cell-house" is still maintained and used but no longer as a dwelling place. A complete change has taken place, a graduation from life in one universe to life in the next.

(231-4) Yet the two are utterly inexpressible in terms of one another. Of what importance is it to the graduated being, for example, whether the cell-personality lives or dies? For the graduated being is now existing in the body, not in the cell. So long as it survives the cell is a tool and no longer a cage; at the time of death it will be laid down calmly as no longer necessary. Such is the allegory of the cell.

(231-5) In a certain section of the Bhagavad Gita, Krishna answers a question as to the true nature of the self by saying, "I am time. I bring all things, and I devour all things. Space is my play-ground; no life would exist were it not for me. Time is the mover of all creatures; apart from time there is no life."

Time, time - how difficult to convey the fact that time is the string upon which all experiences are strung, that life and time are really synonymous, and that time is the only living self there is! Time is what we can see of the self; what we can see of the self is time. All other things are merely its working on the inert materials of space. Even the logic we use is secondary to it; all our descriptions are contradictory.

(231-6) The logical difficulties which beset this subject even require that we exercise great care in our use of the word "time." Time is the action of the reality that is the self as it can be seen in space, not as it is seen in the greater universe which lies beyond.

(231-7) Our experience as we know it is a relation between time and space; it has no existence of its own. Just as a river is a stream of water flowing from the land into the sea, so we are a stream of life flowing from three dimensions into four. So long as there is a conflict in us between our "time" sense and our "space" sense, between the realms of four and three dimensions, so long will this intermediate existence continue. But to those who have completed the evolution into the vaster universe, all existence as we know it has completely vanished and been left behind, just as by travelling forward one leaves behind and out-of-sight the places one has visited. Such is the stream of our evolution.

(231-8) If we do not learn to discipline ourselves, it remains that life must do it for us.

(231-9) But the fourth ocean has a quality not possessed by any of the others; none who set sail upon it ever return, for its delights are too lovely to leave. Occasionally we hear from those who have made the journey, and their message is always one of happiness and invitation. But they never come back.

Harry McConkey: Interview

(231-10) What I call the "Fire" illumination is the stage below the highest and truest one. It is based on emotion more than knowledge. I consider Ramakrishna one of those who did not go beyond "Fire."

(231-11) I do not accept the conventional concept of rebirth, and consequently of karma I prefer [one more like]³⁷⁶ the Buddhist one given in the Milindha Questions. How do we know that the same ego has reappeared? I believe rather that there is a universal Life-force which is impersonal but manifests in countless individuals during their earthly embodiments and that their vitality and mentality returns at death to this infinite ocean of Universal Mind. The identical egos cannot be reborn since they have already been dissolved in that ocean, as a wave is. Another simile is electricity lighting millions of different bulbs. When the light one bulb goes out because the filament is 'dead' that particular light is forever extinguished but not the everywhere-present energy of Electricity. The ego is transient, its separateness is fictitious. Hence there is no need or room for the theory of reincarnation on this view, the true Buddhist view, but now deteriorated into mere atheism or anthropomorphic religion.

232

INTERVIEW

Harry McConkey

(232-1)³⁷⁷ Kitselman had enormous ego, yet had flashes of insight because he was constantly reading, translating and living with the great inspired writings. He made the mistake of believing that because he had a glimpse, he had therefore attained the goal and was a man of self-realization.

(232-2) Kitselman privately printed some pieces under pen name "PBA" meaning, "Printed by author."

(232-3) At age four I said "There is no such thing as matter."

³⁷⁶ "one more like" was typed below the line and inserted with an arrow.

³⁷⁷ The paras on this page are numbered 2 through 15, making them consecutive with the previous page

(232-4) I read Kapila's Sankhya philosophy and instead of finding him a materialist as Dr Moore in the Philosophy Dept. of University Hawaii teaches, I found him illumined.

(232-5) Krishnamurti told someone that he never reads books.

(232-6) I try to live entirely in the Present. Ordinary people live partly in the past. They always look back, to it and bring it into their present experience., with the result that they never get it completely wholly fresh Present. But for me, each is a new experience.

(232-7) Flashes of insight, ecstasies of illumination come to me at times but as soon as I think "I have got it" they vanish. This is because the ego steps in.

(232-8) I read about polynesian religion having had our philosophic conception of Deity. "Go" was the Darkness and Void, when at rest, as well as the Creator when active.

(232-9) After I left you at our previous meeting, I felt a spiritual ecstasy come on in the same way that I have felt it on past occasions - at the base of the spine and spreading to solar plexus. It does not rise higher.

(232-10) Christian Science has demonstrated many cures and comes close to Truth in parts of its teaching. But Mrs Eddy had the dictator mentality, prevented followers from studying any other teaching, and commercialized the movement. She was sick on and off throughout her life.

(232-11) I have always known certain truths, like the non-existence of matter and ego intuitively, but not through learning or logic, until I came to philosophy.

(232-12) Reverend Hunt taught English in the schools here for years and is known for his close adherence to correct grammatical English.

(232-13) It is the ego which makes us believe that a long period of time and successive grades of development are necessary before illumination of the final goal can be attained. But, if we disengaged ourselves from this illusion and sought directly for it, enlightenment could come at any time. The Zen and the Krishnamurti teaching is closer to the Truth on this point.

(232-14) Harry McConkey was a teacher for Ernest Holmes' Science of Mind. He abandoned the work and the teaching as error mixed with truth. He warned that although Goldsmith's doctrine was purer, it was still tinged with the same errors. He criticised the Holmes work as fattening the ego, feeding desires and developing greed. This was the result in practice, as he observed it, he said, whatever the theory. If followers demonstrated a Ford car, they next wanted to demonstrate a Cadillac. They

were definitely taught to hold on to personal individuality, not to surrender it to the Higher Power, and even to develop it. Thus the ego got stronger.

A. L. Kitzelman: Methods of Therapy

233

METHODS OF THERAPY

A. L. Kitzelman

[112]³⁷⁸

(233-1)³⁷⁹ We appear to have three minds. The fragmentary, the Three-Dimensional and the Four-dimensional. The first may be called - it, the second - I, and the third - he. The fragmentary mind consists of odds and ends from the past. Consider this table of names. First, under the heading Fragmentary: subconscious, downstairs, confused, instinctive, residual, inertia, feeling, illogical, sleeping, ignorant, dissipated, obstructing, feeling and primitive.

(233-2) Now under Three Dimensional consider these names: Conscious, street level, rational, intellectual, personal, resistant, thinking, logical, active, ambitious, exploiting, identifying, doing and mechanical.

(233-3) Under Four-dimensional consider the following: Superconscious, upstairs, transcendental, impersonal, insight, knowing, extra logical or paradoxical, passive, intelligent, integrating evaluating, spontaneous, sensing.

(233-4) When we say, "It upsets me to be late," we are referring to the Fragmentary mind or "it." If we say "you were in an accident five years ago" having learned this in some rational way, we are using the Three-dimensional mind or "I." If we do not know how the information has come to us and it is correct, our extra ordinary knowledge is a manifestation of the Four-dimensional mind or "he."

(233-5) It is important to know whether to tell whether or not a method of therapy is integrated, that is, productive of general and permanent benefit. Almost any therapeutic procedure is at least occasionally capable of effecting a special or temporary gain, but gains which are general and permanent are found only in the integrated therapy. The rule is this:

Therapies in which the Three-dimensional mind is dominant are not integrative. Therapies in which the Three-dimensional mind is not dominant are integrative. Now what are the signs of a Three-dimensional mind? How can we tell when a therapy has

³⁷⁸ The original editor inserted "112" at the top of the page by hand.

³⁷⁹ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

been dominated by it? The Three-dimensional mind manufactures and clings to explanations, theories, concepts and beliefs. It has definite views about the nature of reality and the purpose of life. It is active, ambitious, and assertive, and works toward definite goals. It thinks of itself as a free agent who knows and is practical and does things. Some Three-dimensional minds are wiser than this, but not many.

(233-6) Consider the man who puts forward a method of therapy which contains the assumption that man's true nature is a physical organism of cells and cellular metabolism. Such a therapy may bring to pass many special and temporary benefits but it is not an integrative therapy. Consider the man who puts forward a method of therapy which contains the assumption that man's true nature is a non-physical, spiritual being or soul. Such a therapy may bring to pass many special and temporary benefits also, but it is not an integrated therapy.

(233-7) Integration consists in abandoning assumptions. All our assumptions, explanations and theories are products of the past and just as the past has come and gone, they come and go. Has anyone ever arrived at the general and permanent explanation of things? No, for when the explainer changes, so will his explanations.

(233-8) Integration may be compared to the hatching of a baby chicken. Why does a chicken hatch? Not because it knows where it is going or has some experience of it or has a description of what will happen. A chicken hatches because it is uncomfortable where it is; being dissatisfied with its environment, the little chicken pushes against that environment and hatches.

(233-9) "Here am I, the Three-dimensional mind in an egg. I have all kinds of ideas about the world and my purpose in it, and this egg is jammed full with every idea and motive I can conceive of. I cannot imagine what is outside of this shell, but I am dissatisfied and bored with what is inside of it. I will push against everything I can conceive of even if I wind up nowhere. I want to get out of here."

(233-10) "So long as I am pre-occupied with conceivable things, things inside my shell, I won't hatch, for I am still comfortable in this egg. Nor am I being sour about it. Pleasant things are pleasant, and unpleasant things are unpleasant. It is a total arrangement of things that I reject. Here inside this shell exists a certain arrangement of pleasure and pain, love and hate, happiness and misery, knowledge and ignorance, life and death, etc. I am weary of this arrangement and want no more of it."

(233-11) Does all this sound far fetched? Then look back. Didn't you leave your childhood behind in just this way? Becoming weary of the value of that childhood and adolescence we become adults. Let us now become weary of the values of adulthood and become integrated persons.

(233-12) Consider a method of therapy called "E" therapy which consists of having the Three-dimensional mind ask the Four-dimensional mind for help and then keep out of the way. If the Three-dimensional mind really keeps out of the way "E" therapy can be an integrated therapy. But if explanations are put forth as to what he really is the therapy will not be integrative.

234

METHODS OF THERAPY

A.L. Kitselman

(234-1)³⁸⁰ A favourite trick of the Three-dimensional mind is to think of a person or a being as a unit. If there are such things as definite beings or personalities, then there must be all sorts and grades and classes and this gives rise to endless speculations about good and evil beings, saints and devils, masters and mortals, etc.

(234-2) Why all these ridiculous word games about all kinds of persons being spiritual entities? What on earth is an entity? or an individual for that matter? Since we know that the real Truth is inconceivably more complex than such fuzzy terms imply, why take them seriously at all? Let us be honest enough to realize that we do not know what a man is. Put away all immature contentions to the contrary.

(234-3) Be it understood, however that many non-integrated therapies are effective in healing specific ailments, if only because they disturb the status quo. An occultist who believes in the seven planes of being, for example, may neither understand nor achieve integration, but may consistently cure certain diseases. A doctor who is convinced that only germs can cause disease will remain outside the field of integration, but nevertheless may be 100% effective against curing pneumonia. That is credit given where credit is due. We should be on our guard, however, against therapies which are professing integration, but are not true integrative therapies. There are so many forms of exploitation in the field of psychotherapy. It is all very well to engage in free association or analytical inquiry or reverie therapy of various kinds, but integration flies out of the window when some Three-dimensional mind begins to explain that man's basic urge is the sexual drive or the will to survive or the death wish. Be wary of explanation.

(234-4) There are five kinds of integrative therapy. A,B,C,D,E.

(234-5) The therapy may or may not contain that procedure for managing the Fragmentary mind which is called suggestion. It may or may not be assisted by the use of certain physical substances; which have certain psycho-chemical effects. Thus there

³⁸⁰ The paras on this page are numbered 13 through 17, making them consecutive with the previous page

are many kinds of integrative therapy. As to non-integrative therapies there are thousands of verities which are at least occasionally therapeutic.

A.L. Kitzelman: Hubbard's Dianetics

(234-6) In my opinion Ron Hubbard as of 1950 was the greatest non-integrative therapist, surpassing Jung, Freud, Alder, and a host of others. Why? Because in Dianetics, the modern science of mental health, he told the reading public about the after effects of traumatic incidents and how to remove them. Secrets which the professional mind doctors had been keeping for themselves and because his theories about pre-natal recall appeared to be nearer to the truth than the theories of his predecessors and their contemporary representatives.

(234-7) Not long ago I saw a patronizing article which stated that whereas up till now eccentrics like Hubbard and his lunatic fringe followers believed in the possibility of pre-natal recall, now serious scientists have come forth with evidence to support such a theory. Well, good for the serious scientists. But where have the rest of the scientists been? Hundreds and thousands of people have experienced apparent pre-natal recall since 1950.

(234-8) Many dignified professional scientists are inclined to frown on Hubbard's sensationalism and radio amateur jargon, but don't throw stones. Because you have been worshipping the God called materialism, you have been deliberately suppressing as fantasies the apparent pre-natal and former life recalls of your patients. Even Dr Freud did it.

(234-9) Some of my dignified professional friends suggested that I avoid mentioning Hubbard in my writings because he is not respectable. Well, I appreciate your interest in my welfare but I will stop mentioning Hubbard only when you start mentioning pre-natal and former life recalls. Notice that I do not say whether they are real or not, I don't know and I don't care. But it is a fact that they do occur and it is time for us to be honest enough to say so.

(234-10) I am not, however, an endorser of Hubbard. I do not like the way he uses hypnotic suggestion on his followers, and then warns them not to have anything to do with hypnosis, so they cannot understand what he has done to them. I know many people who might well be labelled "Hypnotized by Hubbard." I do not consider any of his therapies to be integrative, because the Three-dimensional mind is dominant in all of them, and I think the quality of his thought has gone steadily down-hill since 1950.

A.L. Kitzelman: E-Therapy

235

E-THERAPY

A.L. Kitzelman

[113]³⁸¹

(235-1)³⁸² The problem is how to transform the potential into the actual. Greatness is in us; how can we let it out?

(235-2) Two conditions seem to be essential: a. There must be a request for action and b. The transient (the person experiencing the process of transformation) must passively watch what happens. This second condition seems to be helped in most cases by having another person present to make the request and to watch how things go, so that the transient will remain passive and attentive. This other person seems to act as an energizing observer, so to speak, and may be called the 'observer.' The experiment conducted by transient and observer is called a 'session,' and may last a few minutes or a few hours. Sessions are usually about one hour long.

(235-3) Now, that part of the mind which removes obstructions may be called by any name the transient prefers.

(235-4) Since the name to be used depends upon the transient, we shall write "E" whenever this part of the mind is meant, and the proper word is to be verbally filled in.

(235-5) He repeated a one-paragraph invitation to E (which he had just heard over the telephone) and she went into a one-hour E-session which was accompanied by a feeling of extreme physical and emotional well-being.

(235-6) If E has the power to help, why doesn't he help without being asked? If E has always dwelt within us, why aren't we perfect already?

(235-7) Suppose that your next-door neighbour was a wise man. Unless you had wisdom yourself, you wouldn't know that your neighbour was wise. He would make no effort to tell you about his wisdom, for conceit is not a part of wisdom. He would not be interested in showing you the error of your ways, for he would be free from the missionary impulse. Though he might have many wondrous powers, they would be invisible to you.

³⁸¹ The original editor inserted "113" at the top of the page by hand.

³⁸² The paras on this page are numbered 1 through 18; they are not consecutive with the previous page.

(235-8) Self-knowledge is the beginning of wisdom. Ask him about anything else and he will ask you why you want to know, thus directing you back to the task of understanding yourself. Only on rare occasions will he discuss any other subject.

(235-9) We call this wise man within us "E," and we say that E is that part of our own mind which is clear and wise.

(235-10) It is necessary to ask because E has no desire to interfere with the transient's independence. E Doesn't help without being asked, except in an emergency and secretly, because it is important for us to use such intelligence as we have. Though E has always dwelt in us, we are not thereby made perfect because it has not previously occurred to us that perfection is either possible or practicable.

(235-11) If you like, you can compare the subconscious, conscious, and superconscious to the spectrum of light - infra-red, visible, and ultra-violet.

(235-12) Yes, All we want to do is to get rid of the many mistaken identifications which exist in your mind. As we see it, each identification removed will make you feel just that much better.

(235-13) But aren't we normally unconscious of our identifications? How do you propose to get at mine?

(235-14) All I did was suddenly realize that something was silly.

(235-15) Would you like to start now, and let E go to work? I'm willing. What am I supposed to do? Lie down, close your eyes, and just watch to see what E will do.

(235-16) First is the power to recognize causes. What motives never lead to a pleasant consequence? What motives never lead to a painful consequence? What are the consequences of thinking something is permanent? What are the consequences of thinking some one thing, person or idea is happiness? What are the effects of identifying with something, of having definite ideas about the 'self'? What are the consequences of removing fixed identifications about permanence, happiness, and the 'self'? What is the effect of fixed opinion? E is equipped with a full understanding of these matters, and can make it clear to you.

(235-17) Second is the power to judge actions. What is the effect of dissipation? What follows the struggle to get rich? What is the consequence of seeking power over others? What is the result of striving for a reputation? What are the after-effects of killing, stealing, sexual misconduct, dishonesty, slandering others, and so on? E has an understanding of actions and their effects, and can communicate it to you. Third is the power to measure behaviour patterns. What is the effect of banking as a mode of life?

If a man is a preacher, what will it do to him? What is the effect of conventional domesticity?

(235-18) Fourth is the power to understand structure. What is the person? What factors compose it? What is the exact structure of the body? What are feelings? What is memory? What are motives? What is consciousness? What is matter? What is life? What is its origin? What is its goal?

236

E-THERAPY

A.L. Kitselman

(236-1)³⁸³ Fifth is the power of insight into character. How many kinds of people are there? How do they differ? What kind of person is this? Can he or she be trusted? Will this person get along with that person?

(236-2) Sixth is the power to measure tendencies. Which are the forces which change a person? How can this tendency be weakened, and that one strengthened? Is this person's character improving or degenerating?

(236-3) Seventh is the power to produce attainments. What extraordinary experiences are possible for a person? What are the various levels of understanding? What are the degrees of emotional integration? How can pure ecstatic pleasure be experienced? What is ecstatic happiness, and how can it be reached? Is there such a thing as ecstatic calmness? Can one achieve permanent freedom from perplexity, fear, conceit, and grief? E knows all about these attainments and can cause you to experience them.

(236-4) Ninth is the power of extra-sensory perception. It has been found repeatedly that one E can communicate with another - and this to so perfect a degree that it is difficult to decide whether there are many Es, or just one.

(236-5) Tenth is the power of infallibility. How well you can communicate with your E seems to depend on you, but, subject only to that one limitation, everything E does is right. No E has been known to make a mistake. E has no fear, no conceit, no ignorance, and no carelessness that we can detect.

(236-6) If some tension or activity of the mind seems to be suspended for the time being, this is what is called turn-off. After asking has been completed, the observer should wait three or four minutes. Then if nothing has been announced by the transient, the observer may ask "What seems to be happening?" If the transient's answer is like one

³⁸³ The paras on this page are numbered 19 through 30, making them consecutive with the previous page

of there: Nothing seems to be happening. I can't think of a thing. My mind is a complete blank. The worrying I've been doing has suddenly stopped. There doesn't seem to be anything going on. My, this is restful! I've never seen my mind so quiet. How peaceful it is! then E. is using turn-off.

(236-7) Most E-sessions begin with this turn-off, which normally lasts five or ten minutes or more. Turn-off is often our first evidence of the power of E, because very few people can achieve this condition without the help of E. The fact that you are experiencing it indicates that your E can communicate, and that your case is well under way, for many persons have received great benefit from turn-off alone.

(236-8) Turn-off may be momentary (as during part of a session), temporary (lasting an entire session or for a few days or weeks), or permanent (this involves E-minus attainments). In E-sessions the following processes have been turned off: pleasure-craving (for tobacco, alcohol, sex, etc.) annoyance (anger, hatred, antagonism, etc.) Mental inertia (slowness of mind, mental sluggishness, etc.) distraction (excitement, worry, fear, panic, etc.) perplexity (doubt, indecision, uncertainty, etc.) ignorance (obtuseness, stupidity, confusion, etc.) boredom (apathy, ennui, etc.) pain (physical, bodily pain is meant here.) thinking (inquiring and willing) ecstasy (physiological; see the FIRE section) happiness (mental, emotional, aesthetic, etc.) perception of appearances, resistances, diversity, awareness of space.

(236-9) Wanting something, pursuing something, taking up some pursuit, material-identifications (this is substantial, material, solid) ambition-identifications (strain and strive for this) security-identifications (this is safe, constant, reliable) object-interest (This object is interesting, curious, etc.) motivation (this is the real purpose, motive, aim, etc.) object-acceptance (this object is real, important, essential)

(236-10) Ideological fixations and effects (condition, motives and tensions which result from adopting a fixed theory of reality)

(236-11) The basic ideological fixations are over-simplified views of reality which are arrived at by disregarding whole areas of observation— speculative beliefs such as occultism, materialism, determinism, agnosticism, mentalism, theism, atheism, sectarianism, survivalism, and racism. E seems to take the position that any one of these extreme opinions will cause inflexibility of mind and obstruct the process of integration. If you are more interested in your beliefs than you are in becoming integrated, it will be best for you to stop at this point, for uncritically accepted beliefs are a bar to personal integration. It will not be possible for you to become a fully integrated communist, fascist, capitalist, or sectarian; fully integrated persons cannot be described with such labels.

(236-12) FIRE. If the transient reports, I feel a pleasant tingling accompanied by ecstatic thrills and flashes. It moves through me in waves and there are jolts of pure ecstatic energy in it. I am full of it; I feel it in every cell. Or any portion thereof, or

237
E-THERAPY
A.L. Kitzelman
[114]³⁸⁴

(continued from the previous page) I see something very beautiful, or hear, feel, perceive, sense, know etc., or I feel something very strongly. (neutral or pleasant) then the observer may conclude that I is using what is known as fire, and may say your E has the power to bring you certain intensifications of feeling which are very beneficial. These experiences are sometimes startlingly vivid but never are harmful. Relax and enjoy what you are experiencing, for it will do you much good. The word "fire" is used in this connection because it has been used for a long time to indicate strong feelings or emotional intensity.)

(237-1)³⁸⁵ Ecstatic fire involves physiological ecstasy which may appear in one or several or all of five forms: skin tingling (with 'goose bumps', body hair on end, etc.) thrills or flashes, waves, jolts or tremors (feelings of 'levitating force', etc.) saturation (a non-sexual orgasm in every cell'). Tranquil fire is not accompanied by physical ecstasy; it features a quiet sense of happiness. The pleasant feeling in tranquil fire is mental rather than physical.

(237-2) E has been observed to relieve and remove pain and unhappiness by 'turning on' ecstatic fire.

(237-3) It must be understood that fire is not always at full intensity, sometimes it is quite weak. Fire and turn-off always appear together, there is no fire without turn-off and there is no turn-off without at least some fire. This is so because turning off any one activity of the mind causes an intensification of the remaining activities, and intensification is a synonym for fire. Thus when a condition opposed to fire is turned off a complementary condition favourable to fire is turned on.

(237-4) If a transient doesn't like the word 'fire', replace it with 'intensity' or turn-on.' In order to correct certain conditions of emotional inhibition, E has been observed to turn on four fire-purified attitudes toward living beings. The first pure attitude is simple affection, which is equivalent to what is meant by the word 'love' when thoughts of as

³⁸⁴ The original editor inserted "(114)" at the top of the page by hand.

³⁸⁵ The paras on this page are numbered 31 through 36, making them consecutive with the previous page

distinct from pleasure-desire and possessiveness. The second pure attitude is compassion, which is genuine concern for those in trouble. The third pure attitude is sympathy, which is rejoicing in the accomplishments of others. The fourth pure attitude is neutrality, which is regard for the independence of others.

(237-5) E may turn them on as directed toward one, several, or many persons – even toward humanity in general. This may also apply to one, several, or many animals.

(237-6) In E-sessions the following processes have been turned on: dispassion (physical contentment) the pure attitudes, ‘lighting up’ the mind (brilliance, clarity) calmness (imperturbability) examination (study, scrutiny, evaluation) insight into unhappiness (being controlled by identifications) insights into non-identity (dis-claiming, dis-identifying) insight into weariness (of being subject to limitations) insights into dispassion (the basis of fire) insight into ending (identifications, unhappiness, pain) insight into releasing (getting free from controls) Insight into crumbling (of all supposed solid realities) insight into futility (of all specific purposes) insight into insecurity (nothing is safe, constant, or reliable) insight into no-object (objects are of secondary importance) insight into motivelessness (it is spontaneity and creativeness) insight into emptiness (no preoccupation is worth-while) insight into transcending (no doctrine is final truth) knowledge and vision of things as they are (freedom from delusions) insight into danger (no place or position is safe) insight into caution (one must be thorough) insight into removing (how to get rid of controls) four attainments of permanent freedom from ideological fixations and their various consequences (see E minus) Fortunate indeed is the transient who experiences many of these forms of fire, for they constitute all that an individual needs in order to become fully integrated.

(237-7) TREMELO Closely related to the phenomenon of fire is that type of reaction which is called ‘tremolo.’ This may appear as a violent trembling or shivering visible to the observer, or the transient may say, “I have a trembling feeling in my stomach. My eyelids seem to be twitching. I see flickering flashes of light. There is a trembling in such-and-such a joint. I just feel shaky. Every so often I feel a sudden jolt.” Sudden jolts or jerks may be quite pronounced and may affect the entire body. It is important to note that tremolo proper is not accompanied by any feeling of pain, cold, or fear; when these are present, consult the section on HISTORY. If the transient is experiencing tremolo, the observer may say, “This is what we call tremolo, one of E’s most useful tools. It appears to be literally a shaking free from controls and identifications, and sometimes it is very strong. It is our experience that tremolo is highly beneficial, so relax as much as you can and let your E set you free from everything that can be dislodged in this

(continued from the previous page) way. Certain non-dissipative religious orders actually received their names because of the frequent appearance of tremolo among them. Thus the disciples of George Fox, an English mystic and religious revolutionary, became known as "Quakers," and the name stuck because, since they were pacifists, it also suggested 'quaking' with fear. The disciples of Mary Ann Lee became known as "Shakers." Tremolo is therefore a natural equipment of those who are close to the attainments of fire, whether this condition is arrived at as a result of E's work or as a consequence of rigid avoidance of dissipation. Many persons experience tremolo during sexual intercourse, which, at its best, is a near approach to fire. If the tremolo seems excessively strong, the observer may say, "Your E has the power to protect you from any excesses." This is usually sufficient to reduce any superabundance of tremolo, but in very rare cases (sometimes when E's verbal communication is not well established), the tremolo may reach amazing extremes, so that the transient may say, "I feel as if all the energy in the universe were flowing through my hands!" (or feet, body, etc.) The observer may quiet such extreme activity by taking hold of the feet or hands of the transient.

(238-1)³⁸⁶ Just as tremolo is an agitation treatment, posturing appears to be manipulation of the body by E for therapeutic purposes. There are many forms of posturing. Screwing up the eyes or shutting them very tightly or frowning, yawning, belching, bicycle-riding motions of the legs, rhythmic poundings of the hands, pelvic writhings, head twistings, these are common forms of posturing. So are deep or rapid breathing, moving a particular limb, and changing one's position.

(238-2) Posturing proper is not accompanied by any sensation or emotion or mental expression; when these are present, consult the section on HISTORY.

(238-3) HISTORY. What you are is the result of what you did with what you were – isn't it about time you stopped? What you will be is the result of what you do with what you are – isn't it about time you started? Such maxims of causal thinking are characteristic of the view that we are the product of the past. Sometimes, however, faulty conclusions are drawn from this point of view, such as "Our troubles exist; they are the product of the past; therefore the past exists." This causes a mistaken identification to appear in the mind, for the word 'exists' refers to present time. It is more correct to say, "There is no past. There is no future. There is only now." Nevertheless, we do appear to contain in us a more-or-less complete recording of all that we have experienced in the past. Such recordings are available to us for reference purposes, but they are ordinarily mis-used because we identify ourselves with them in some way. For example, there is in you a recording of what you experienced last year.

³⁸⁶ The paras on this page are numbered 37 through 41, making them consecutive with the previous page

If you understood things correctly, you would realize that the person you were last year does not exist, is dead and gone. Not understanding this, you are apt to cling to last year's recording as being part of what you are; you identify with it. In this way you give the recording power over you, you tie yourself to last year, and thus lose your ability to live and act in present time. When circumstances resembling those you recorded last year confront you in present time, you will not face them intelligently - you will do what it is recorded that you did last year. Thus, as a result of identifying, you operate as a mechanical recording instead of as a living, intelligent person. Some people act almost entirely from recordings; almost all of us do so at times.

E has the power to play these recordings for us and to help us dis-identify. The transient may seem to re-experience a past incident, and frequently this wonder is sufficient to show the transient that the incident is not real, it is only a recording, and therefore has no intelligent bearing on the present time. In this way we are set free from our actions and reactions of yesterday. Some theorists maintain that this is the only way in which we are set free from yesterday - that is, by experiencing the recording of an incident and dis-identifying in detail. E, however, seems to feel that this is only one of several methods.

(238-4) Certain ancient authorities say that the conscious mind is simply a consequence of the subconscious mind and the superconscious mind; it is only a by-product of the two minds of which we are not conscious. The subconscious mind seems to be a mass of identifications; several thousand years ago it was known as the 'identifier'. The superconscious mind (or E) does not seem to contain any identifications; it is said to have the power to know exactly.

(238-5) Thus the observer who attempts to direct or control E-Therapy is not in touch with E at all; only the subconscious mind responds to commands. If E is treated as an equal and approached by means of reasoning and discussion, no E is reached; only the

239
E-THERAPY
A.L. Kitselman
[115]³⁸⁷

(continued from the previous page) conscious mind responds to such treatment. The observer must realize that E is very wise and knows best what to do; otherwise he is not communicating with E. The subconscious mind obeys; the conscious mind reasons; E knows.

³⁸⁷ The original editor inserted "115" at the top of the page by hand.

(239-1)³⁸⁸ The persons you formerly were do not exist, and although you have recordings of them for reference purposes, do not make the mistake of thinking that YOU are the recordings, for that is what we call insanity!

(239-2) E may play only snatches of recordings and the transient will appear to re-experience only bits of incidents, or E may remove identifications in other ways, without ever playing recordings. It is E who will decide to follow this course or that course, not the observer or the transient, and no session must be expected to resemble what has gone before. Observers who have been influenced by those who insist upon detailed playing of as a sine qua non of progress in integration must remember that E-Therapy is conducted by E and on the assumption that E knows what to do. It is our observation that E is interested in recordings only in certain cases, and that ten minutes of FIRE may accomplish more than many hours of HISTORY.

(239-3) STRATEGY. When it is impractical or inconvenient to remove an identification directly, E has recourse to Strategy. In general, E-strategy is as follows: The transient finds himself in a situation which E has constructed – that, the transient has the experience of being somewhere, and this ‘somewhere’ is not a recording; it is a scene produced by E. In this situation, E indicates that the transient is to perform some act – such as open a door, cross a bridge, climb a tree, throw a ball, etc. For some reason, the transient finds this difficult to do, and says so. Being coaxed and urged on by the observer, the transient succeeds in doing what E has requested.

(239-4) Although the situation which E produces is ‘imaginary’, it is not consciously ‘imagined’ by the transient.

(239-5) Strategy is most successful when the transient uses all available strength of will and force of imagination in doing as E directs. E seems to use the will-power the transient produces in order to effect the forceful removal of deep-seated identifications which the transient cannot conveniently or comfortably face directly.

(239-6) ARGUMENT. Any belief or opinion which questions the operation of E-Therapy may interfere with the work of E. Suppose that a session begins with ten minutes of normal consciousness and then the transient says, “I wish my E would start to work,” or “Why doesn’t something happen?” or “Why doesn’t something happen?” These statements are the equivalent of saying, “My E isn’t working. It doesn’t work.” or “Unless something happens I’m out of luck.” It is not the observer’s task to refute or defeat the objections of the transient; all that is needed is to induce the transient to suspend the objections until after the session.

³⁸⁸ The paras on this page are numbered 42 through 52, making them consecutive with the previous page

(239-7) In this outline, strategy and argument are labelled difficult work because they call for active participation on the part of the observer, participation in which skill and understanding are important factors. This skill and understanding may be acquired through patient observing of E at work and through the study of E-minus material.

(239-8) Where did you get the idea that your E is separate from you? Don't you see that if you think of your E as a separate entity, and then deny the existence of such an entity, your mind will reject automatically anything that E tries to do for you? If you seize upon reasons to reject E, are you giving him a fair trial? We Do say that E is more-or-less independent, but this is our observation, rather than a fixed theory. Many transients have found that they can experience turn-off or fire, for example, when they ask E for it, but not when they try to achieve these experiences without asking E. A few are able to experience turn-off or fire at will. Thus E appears to act independently in the majority of cases.

(239-9) There is a part of your mind which is free from motivations and which doesn't become active unless you furnish a motivation by consciously or unconsciously asking for help.

(239-10) E is an aspect of a human being, a person, a man or a woman or a child. It has been indicated by several advanced E transients that "E is what we are when there is turn-off" and that "turn-off is suspension of the identifying process."

(239-11) "I want to achieve such-and-such. (supernormal recall, clairvoyance, healing power, artistic talent, increased earning capacity, release from some trouble, position, reputation, skill, etc.)" Doesn't this amount to telling E what to do? If you tell E what to do, you aren't talking to your E - although you may indeed be talking to some part

240

E-THERAPY

A.L. Kitselman

(continued from the previous page) of your mind which will get you what you want. There are many forms of faith healing and so-called 'mental science' which will sometimes get you what you want. Which is more important, to get what you want, or to achieve permanent personal integration? Asserting or affirming or imagining something may help you get what you want, but it will not help you become integrated. Getting what you want without becoming integrated is far worse than becoming integrated without getting what you want. Becoming integrated, however, will solve all your problems, either by getting what you want or by getting rid of the want. Let us concern ourselves, then, with asking E for help - without specifying. If what we want is wise, E will give it; if not, E will cure us of wanting it. First let us become integrated, and all other things will be taken care of.

(240-1)³⁸⁹ A fixed conception of what E is (even though it may be true) is likely to hinder E from working freely. You see, your conception of E is a product of your mind, and, until you become fully integrated, a part of your mind consists of false information. Your conception of E may be partially based upon false information, no matter how clear it may seem to you now. Such a conception is perfectly acceptable as a temporary opinion of what E is, but it will obstruct your personal integration if you see it as a certainty.

Your E is here now: you need no theory about it.

(240-2) "I have been studying the modern 'operational' school of psychology." Is this the school which doubts the existence of all things which cannot be observed externally? "Yes. Terms such as 'feeling', 'mind', 'wisdom', 'happiness', etc., are all considered suspect." Then, are the views of this school realistic? Aren't they false information, and don't they obstruct personal integration rather than produce it?

(240-3) E is at least a hundred times more powerful than any other communicating entity. Also, we know that in E-strategy, E can create situations which the transient cannot tell from the real thing, and in these situations E frequently impersonates many persons. E can also produce extraordinary phenomena of many kinds such as turn-off, fire, tremolo, etc. Now the question is – since E is so powerful and so wise and so able, How can we know that all psychic phenomena are not produced by E? In short, if the spirit of your uncle George communicates with you, is it really uncle George, or is it your E impersonating your uncle George in order to help you? Can you answer this question?

(240-4) If you regard God as an intelligent transforming power within you, praying to God is equivalent to asking E. But if the God to whom you pray is a static picture of belief, you are hampering your E with fixed ideas. Most religious people pray to a God who is remote from them, an abstract product of tradition and belief. Another point: praying to God for what you want is telling God what to do, and this is against the rules. If you want God's help, ask for it, but let God decide what form it will take – unless you think you are wiser than God.

(240-5) In E-Therapy it is E who does the proving; we observers make no effort to persuade. If you are interested in E-Therapy, we will help you, but we have no desire to convert anyone. You must decide for yourself what your attitude will be. We are inclined to feel that people who are interested in E-Therapy are motivated by their own Es and do not need to be persuaded. We work for E and for the people E brings us, and those who prefer to live without E-Therapy may have very good reasons for it.

³⁸⁹ The paras on this page are numbered 53 through 61, making them consecutive with the previous page

(240-6) The sexual relationship involves turn-off of the world's irritations, and one's quality of response varies accordingly. The best sexual response is fire, and well integrated persons regard sex as a means to fire. The next best response is tremolo, which is often accompanied by some fire. The next best response is delight in the body and in its sexual posturing. Some people find pleasure in the sexual relationship because of the circumstances surrounding it (romance, intrigue, adventure, etc.) E-Therapy will help you climb this latter of responses until you are completely fulfilled in them. Your E will show you what is beyond sex when you are ready, but not before.

(240-7) You will get the power you want much more quickly if you do not specifically ask for it.

(240-8) The only technique in E-Therapy is to let E decide what technique to use, and E seems to know them all and use a good many. E-Therapy consists in calling a therapist who knows exactly what to do – and leaving all choice of method or technique up to him.

(240-9) If the transient's E does not appear to be very effective, the observer may ask, "Does E wish me to assist actively?" In an E-Therapy case the answer will be negative, and the observer may practice the virtue of patience. But if the answer is "Yes," or if there is no answer, 'E-plus' is required. 'E-plus therapy' is 'E plus active assistance' therapy. In E-plus therapy the transient's E indicates and directs what is to be done,

241
E-THERAPY
A.L. Kitzelman
[116]³⁹⁰

(continued from the previous page) leaving the observer the task of conducting the actual operation. E-plus therapy is therapy in which the observer acts as an assistant E, using his own best judgment and doing what he has seen Es do.

(241-1)³⁹¹ In some cases, the observer may, "What is obstructing the work of E?" E may then indicate in some way what the observer and transient should do in order to make suitable contact with E, and the case then becomes a regular E-case. One experienced observer (Adams) reports that many transients prevent themselves from entering into therapy by trying too hard to get phenomena and having too strong an attitude of expectancy. This tenseness and rigidity of attitude can indeed be a serious obstacle. In

³⁹⁰ The original editor inserted "116" at the top of the page by hand.

³⁹¹ The paras on this page are numbered 62 through 71, making them consecutive with the previous page

such cases, the observer may say, "Suppose nothing happens in this session – not even any turn-off. Let's even suppose that nothing happens in the next five or six sessions. Will the world come to an end? Won't you go on living just about as usual, just as you have been doing?" This tactic is sufficient in most cases to cause the transient to discard the fixed attitude as ridiculous, and E can proceed with therapy.

(241-2) There is an interesting form of E-plus therapy which may be called 'E-double-plus' or 'hyper-E'. This consists in having the observer's E tell the observer what to do to help the transient achieve contact with his own E. Doesn't this amount to indirect contact between the transient and his own E? That is hyper-E. The difficulty is that observers who have such good contact are not yet very numerous.

(241-3) A still rarer form of E-plus therapy may be called 'E-triple-plus' or 'fire transmission! This consists in transmitting fire into a transient who needs it in order to contact his E, for it has been found that persons who have fire in abundance can transmit to others who lack it.

(241-4) What of the recalcitrant husband or wife or parent or child who is hostile to the idea of therapy? A surprisingly large percentage of the people seem to feel that they are all right as they are and need no improvement, and some of these are so full of tension that they irritate others. How can one help a child who is too young to understand the idea of a 'magic friend' inside? How can E-therapy be given to a deaf person, or to a person who is otherwise prevented from entering into a session? Es have told us how. Let A observe B in an E-session, both asking their Es (and C's E) to let C's tensions and identifications be released through B. B thus acts as a proxy for C. This can be done without C's knowledge, for when C's tensions are sufficiently released, C's E may impel C to express an interest in receiving therapy. Incredible? Ask those who have tried it. It is also possible to do this without an observer; B can ask that C's tensions be transferred to B and there released.

(241-5) E-MINUS. The removal of identifications is the entire task of E. It is a subject that E knows all about. Nevertheless, the conscious mind can learn much about dis-identifying, and this is a great help. E-minus is the art of conscious dis-identifying, and it is called 'E-minus' because it does not depend upon E at all and can be done by persons in whom E does not manifest.

(241-6) Each thing, person, or idea is changeable, uncertain, subject to change without notice; even though some ideas may seem to be permanent, we who think of them do so in changing ways. This is something nobody denies. Yet we habitually identify these changeable, unpredictable factors of life with words and symbols which do not change. This causes a great deal of mischief. It causes us to expect things, people, and ideas to be more stable and reliable than they are capable of being in this changeable world; such expectations are a major cause of conflict and suffering.

(241-7) You see the suffering that appears in people because they mistakenly thought a variable was a constant. Secondly, you understand how it works. The entire mechanism of conflict begins to reveal itself to you.

(241-8) You become fully integrated, and are permanently freed from all forms of suffering caused by misinformation about variableness. All the other advantages of full integration are yours to enjoy and to use in helping others achieve their integration.

(241-9) This man, Jiddu Krishnamurti (1895-), has reached the goal that E intends for us (if this writer is any judge), and his extemporaneous talks are very useful to those who can understand them.

(241-10) It has been said that there are three kinds of teachers – worldly, unworldly, and integrative. The worldly teachers are those who accept man as he is in his normal worldly state, and endeavours to work out laws and principles which make orderly living possible – teachers such as Hammurabi, Manu, Moses, Confucius, Machiavelli, Blackstone, Marx, Freud and Emily Post. The unworldly teachers are opposed to the worldly life and

242

E-THERAPY

A.L. Kitzelman

(continued from the previous page) seek to interest us in the ‘higher’ life, favouring fire as opposed to sex, monasticism as opposed to the married state, asceticism as opposed to the pursuit of pleasure and gain, idealism as opposed to agnosticism, mentalism as opposed to materialism, faith as opposed to scepticism, etc. – teachers such as the great mystics and occultists, Mother Ann Lee, George Fox, Sri Ramakrishna, Sri Chaitanya, Manly Hall and many ministers. The integrative teachers do not take sides in this conflict between the worldly and unworldly elements; they are concerned with the integrative transformation of the individual into a condition that is more spontaneous and less mechanical, more free and less bound – teachers such as Socrates, Whitman, Emerson, Kapila, Krishna, Lao-tzu.

(242-1)³⁹² Now there are four degrees of integration which are attainable by E-minus methods, with or without the help of E. The first degree of integration is achieved when one fully understands what full integration is and how to attain it. Such a person sees the goal, and how to reach it, and thereby, becomes free from all beliefs, speculations, and opinions about the nature of personal integration. Being free from

³⁹² The paras on this page are numbered 72 through 74, making them consecutive with the previous page

theories, this person is theoretically free and has the assurance of arriving eventually at practical freedom or full integration, for the attainment is permanent and irreversible; the total amputation of speculative beliefs is no less permanent than any other amputation. This condition of assurance is achieved by an act of understanding or insight or comprehension; there is no work to do other than this. If the assured person takes up the work of dis-identifying, a second degree of freedom or integration is reached; this involves an emotional integration and lessening of dissipative factors to such an extent that some fire is experienced. If a twice-freed person proceeds to eliminate all forms of physical dissipation so that fire-experiences may be attained, the third freedom is reached, a condition devoid of physical identifications. Finally, if a thrice-freed person proceeds to remove all identifications without remainder and become one who is spontaneous and free from the re-playing of recordings, the condition achieved is full integration. Such a person never again suffers fear, hatred, or grief.

(242-2) QUALIFICATIONS. What must you do to be a good transient? 1. Recognize that your E is not interested in converting you to any fixed 'ism' or belief. If you feel inclined to identify yourself with any exclusive ideology, that is an identification – it is not the intention of your E. 2. Recognize that your E never compels you to do anything/ E has no wish to dominate. If you think you are 'commanded' to recite a prayer on a street-corner or commit adultery with a neighbour, that is not your E; E does not command. 3. Recognize that your E does not insist upon a fixed nomenclature or vocabulary; you are at liberty to call E-Therapy itself and the phenomena observed in it by any names you please. If you do not like this writer's method of presenting E-Therapy, use or write your own presentation. 4. Recognize that the process of becoming integrated involves changing; be prepared to change. Your past conditioning shows in your indulgences and irritations; make an effort to avoid both. If one of your indulgences is smoking, for example, cut down on it until you aren't getting much pleasure out of it, but not so much that you are irritated by having so few smokes. This puts you in neutral gear, so to speak, so that transformation is possible. And don't take a free ride in E-Therapy; if you aren't exchanging sessions with someone, pay your observer enough for his time so that you are not exploiting him, but not so much that he is exploiting you. In all these matters, let your motto be, "neither too much nor too little." 5. Don't try to dominate your E or your observer, and don't expect either of them to dominate you. Be neither authoritative nor subservient. Look upon your E as your companion, guide, and friend – and look upon your observer as the friend with whom you visit E. 6. Don't expect your E and your observer to do all the work of integrating you. Observe yourself, your thoughts, words, and actions – without approval or disapproval – constantly, as E does. What must you do to be a good observer?

1. Never let your pet ideologies intrude into your E-work. No matter how enthusiastic a Rosicrucian, Theosophist, semanticist, sociologist, physical culturist, spiritualist, yogi or commissar you may be, keep it to yourself when in contact with transients. If your conversation before, during and after sessions is full of your opinions

and interpretations from (for example) the point of view of a psychic, you are not competent to act as an E-observer. Either exchange your services as an observer for other services, or charge for them – neither too much nor too little.

(242-3) Don't be a leader or a follower, and avoid those persons who expect you to either. Watch yourself in your work as an observer – look at your motivations and be mindful of them. Is E-Therapy a good therapy? 1. It has no fixed or exclusive theory or system. 2. It is

243
E-THERAPY
A.L. Kitselman
[117]³⁹³

(continued from the previous page) not a therapy in which one person controls another, the observer does not endanger the transient. 3. No fixed vocabulary or nomenclature is required. 4. It is not an exploitive therapy. 5. It does not proceed from some arbitrary centre of authority and orthodoxy; no subservience is required. 6. It is spreading and growing on its merits alone; no salesmanship or propaganda is involved.

(243-1)³⁹⁴ Having accomplished the task of writing these pages, the writer refuses to be identified with E-Therapy as a movement and is going on to other things. Thus he is apparently competent enough to prepare this 'letter of introduction', but neither experienced enough nor otherwise qualified to speak on the subject in any authoritative way. In good time we may expect more thoroughgoing material from other persons more painstaking. Never-the-less, even this short 'letter of introduction' contains serious omissions: Herbert A. Werthauer, in the early days of E-work, observed (it may well be called Werthauer's principle) "let E decide when the session's to end-that is, let E end the session when E wishes to do so-and the transient will always feel at least as well as when the session started."

(243-2) How is an observer to ask that a session be ended? These words are suitable – "If it is convenient for E to end this session within the next few minutes, we ask that this be done; if it is not convenient, the session may last as long as E wishes." How often should a transient have sessions? This depends on the type of therapy. It has been found that sessions more than once in five days may prevent the appearance of Fire, as the body needs time to accumulate sufficient energy for fire manifestation. In general, sessions once a week or three times in two weeks seem to bring about integration at a rate which will not be increased by increasing the frequency of sessions.

³⁹³ The original editor inserted "117" at the top of the page by hand.

³⁹⁴ The paras on this page are numbered 75 through 96, making them consecutive with the previous page

(243-3) An observer is a person who utters prayer on behalf of the transient and then sits with the transient to see how the prayer is answered.

(243-4) Some have asked, "How can we help the insane?" Use the proxy method, (see paragraph 65.) It is not even necessary for the observer or proxy-transient to visit the confined person, although it may help in some cases.

(243-5) If you wish to learn whether or not you have achieved this first degree of integration please send to the institute your answers to the following questions: —

1. What is to be known about, generally understood?
2. What is to be scrutinized, carefully examined?
3. What is to be rejected, eradicated, abandoned?
4. What is to be attained, experienced, realized?
5. What is to be worked at, practised, developed?

Father Victorino Osende: Fruits of Contemplation Series I

(243-6) The fundamental message that resounds throughout this book is that souls should not be led astray by nonessentials and misapprehensions in the way of perfection and that they should focus their attention and efforts not so much on the means as on the goal of the spiritual life.

(243-7) A close companion relates that his first care upon arriving was to construct an oratory. There in the immense solitude of a mission post, Father Osende learned to pray. There also he learned the theme so frequently repeated in this book: men complicate the spiritual life; therefore, we must return to the simplicity which is proper to the children of God. It is the echo of the wilderness, where there is no human artifice.

(243-8) But his commendation proceeds from the conviction that such is the reality of the spiritual life and not from a desire to support any particular school of spiritual doctrine. Indeed, it is only with reluctance that Father Osende accepts such limiting terms as "school" or "party." We recall an occasion when Father Arintero used the expression, "Father Osende's school of spiritual doctrine," and he promptly received a letter of reproof from Father Osende. In writing a book, Father Osende seldom gives quotations from other authors. It is evident from his writings that Father Osende has read much, but his reading is manifested, not as the erudition of one who has read merely to quote, but as the achievement of one who has assimilated what he has read. Experience, either his own or that of others, is also evident, but perhaps without the author even thinking about it as such. Ultimately, however, his writings are the fruit of contemplation.

(243-9) Before the publication of the books of Father Arintero (died 1928) and his formidable campaign in favour of mysticism, mystical matters were relegated to the remotest corners of the monasteries of contemplative nuns. Perhaps now and then a book of a mystical flavour made its appearance, but, as a general rule, this subject occupied the last place among

(continued from the previous page) books of piety and the spiritual life, as also in the hearts of those who professed to practice it. Mysticism was considered as something recondite and obtuse, reserved only for a few privileged individuals, or it was emphatically rejected as something proper to visionaries and fools. At best, it was regarded as something so lofty and sublime that any attempt to attain it was presumptuous. This was due to an error which had imperceptibly crept into people's conception of the interior life: the division and separation of asceticism and mysticism into two totally independent spiritual lives. This division was naturally extended to the paths of perfection, so that the ascetical or "Ordinary" path and its corresponding perfection was regarded as a thing apart, having no connection whatever with the mystical or "extraordinary" path and its corresponding perfection. In short a dualism was established in the spiritual life and its consequences were bound to be very harmful in practice. Persons imbued with this doctrine reduced the entire spiritual life to its ascetical part. The mystical element they considered wholly extraordinary and beyond reach, and, therefore, not to be considered in the direction of souls nor in the ordinary practice of the spiritual life. Consequently, those who aspired to perfection had to content themselves with ordinary or ascetical perfection, that is, the perfection which they could attain by their own efforts with the help of that grace which was also called ordinary. This doctrine made the field of the spiritual life so narrow and barren that souls were stifled and the most promising flowers and fruits of sanctity perished.

(244-1)³⁹⁵ During his long experience as a director of souls, Father Arintero observed and lamented these evil effects more than anyone else. Determined to remedy them, he launched his spiritual campaign, the results of which are now palpable to all, for it has done and is still doing much good for souls. Father Arintero attacked the very root of the evil: the dualism which had been introduced in the spiritual life. In opposition to it, he took as the theme of all his works the unity of the spiritual life with all that it implies: unity of way and unity of perfection; in other words, the unity of the ascetical and

³⁹⁵ The paras on this page are numbered 5 through 11, making them consecutive with the previous page

mystical life and the necessity of the mystical life for the full and perfect practice of the ascetical life.

(244-2) No one can deny that the spiritual life comprises various phases and has various modes of manifestation, as is true also of natural life.

(244-3) Essentially, however, there are no differences; the ascetical and the mystical life are one because one is the grace or divine seed which grows and is developed in them. Moreover, their goal is the same and fundamentally their exercise is the same. Their great difference lies in their mode of operation or the role which the soul plays in them. In the ascetical phase the soul is principally active; in mysticism it is principally passive.

(244-4) Unless God touch the human heart and rid it of all its dross, man, though he work and struggle his whole life, will never subdue his rebellious nature or soften the hardness of his heart or strip it of all self-love.

(244-5) Those who combat mysticism because of a fear of illusions and deceptions either do not know it at all or have an erroneous understanding of it.

(244-6) Many who treat of these profound matters are not mystics themselves but "mysticologists," that is, men whose knowledge of the subject is derived purely from external sources. If some should have first-hand experience, such knowledge, if it is incomplete, can itself be an occasion of error, since it leads them to think that there is no other mystical knowledge than that which they possess. There is, moreover, another and higher reason for these discrepancies and controversies.

(244-7) By thus determining his own course, he would be preferring his own will and judgement to God's and would be placing himself outside the order of divine providence. No one can foretell the designs of God or the way by which He wishes to lead souls; hence our most earnest desire should be to follow wherever He may lead. If we proceed otherwise, we go completely astray. The state of one's soul, God's decree, and the circumstances of one's life must be taken into account if we are to pursue that one way which contains all others, which is to be faithful to divine grace and to follow Christ wherever He may lead us. This norm or rule is of primary importance and because of their failure to observe it, many retarded souls languish and fall away from the spiritual life. The harm is further augmented by those who insist on leading souls always in the same way and obliging them to proceed always in the same manner, as if no other way were possible. The fact that God has for some time led a soul in such-and-such a way does not justify such a procedure, for God can and does change the path of souls

(continued from the previous page) and adapts them all to their sanctification. (2) What we have said regarding the ways of the spiritual life applies also to the manner of praying. No one should practice prayer according to an exclusive and preconceived formula, but according to the gift of prayer God has bestowed upon him, whether the prayer be affective, discursive, meditative, or contemplative. To attempt to do otherwise is to usurp the function of the Holy Ghost. They err gravely, therefore, who endeavour to make their prayer conform to what they imagine or desire rather than to what God intends.

(245-1)³⁹⁷ A misconception is disappearing and is now commonly understood that the mystical life does not consist in such phenomena and can exist without them; furthermore, the ordinary mystical life is characteristic of the majority of souls who attain this degree of spirituality. Consequently, if the spiritual life of an individual is devoid of extraordinary phenomena, we should not on the account conclude that the individual also lacks that element which is fundamental to the mystical life and which is, at the same time, the most extraordinary phenomenon imaginable, although it is not perceptible to the senses and may take place without the soul itself being aware of it. This great phenomenon essential to mystical life is the transformation of the soul in God.

(245-2) Hence follow all the sufferings and “dark nights” which the soul must endure before it can reach the happy state of total transformation in God. However, although the soul cannot be perfectly united to God as long as it is not completely purified, it is undeniable that each purification brings the soul closer to Him, and as it more closely approaches Him, it is more and more transformed in Him.

(245-3) The beginning of the mystical and contemplative life at its beginning is almost imperceptible to the soul itself. God introduces the soul into it so gradually that the exact time of its beginning cannot be precisely determined. Moreover, the Holy Ghost is not subject to rule, and with each soul He proceeds so differently that there are no two whose spiritual life follows the same pattern. Thus, even the trials and purifications differ in different souls, although they all have the same sanctifying effect; and the latter is more profound as the former are more intense.

(245-4) The extraordinary phenomena which the saints experienced generally took place in the early stages and completely disappeared later on. If any remained they were

³⁹⁶ The original editor inserted “118” at the top of the page by hand.

³⁹⁷ The paras on this page are numbered 12 through 19, making them consecutive with the previous page

generally intended for the benefit of others or for the accomplishment of their mission in the Church, such as revelations, prophecies, or miracles.

(245-5) St. Teresa also was surprised to find that toward the end of her life all raptures and other extraordinary favours which she had repeatedly experienced ceased. The proper and necessary effect of this life is not ecstasies, visions, and such like, but a transformation, a renovation of the spirit and heart of a man which completely changes the orientation of his thoughts, affections, faculties, and energies.

(245-6) Such phenomena can be, and frequently are, confused with other phenomena of the natural order or of diabolical origin, especially by the worldly and those who have not the spirit or training to discern such things.

(245-7) The meditators who err in thinking that the extraordinary way is the only way, will then endeavour to follow it or else they will close the door to union with God rather than pass through it, because they will see nothing extraordinary in their lives save hardships and misery. On the other hand, if they know that the normal or ordinary characteristics of progress toward the mystical life are not sweetness and ecstasies, but trials and crosses which are sometimes so severe that the master of mysticism, St. John of the Cross, compares them to hell itself, then they will not lose heart, but will be greatly encouraged to pass through the terrible desert which leads to the promised land. Let souls, therefore, leave extraordinary favours to whomsoever God gives them. And let those who receive such favours correspond with them by endeavouring to attain great holiness of life, for more will be exacted from him to whom more is given. But those who seem to receive nothing of the kind should neither seek nor envy them.

(245-8) Contemplation is nothing other than the effect of the action by which the Holy Ghost, with the cooperation of the soul itself, purifies and sanctifies it and communicates His divine life to it. This action is so profound and secret that often the soul itself is unaware of it and perceives it only as a most painful and devastating experience which overwhelms it almost to the point of death. The other kind of contemplation, which is distinct and delightful to the soul, is much more rare and is not, as is the former, indispensable for the mystical life, nor is it in itself more efficacious for the attainment of that life. On the contrary, the more intimate and profound the operations of the Holy Ghost, the more they are concealed from the soul, lest it under them by its own activity.

(246-1)³⁹⁸ In other things there can be an infinite number of deceptions and illusions (as for instance, in believing that the most sublime sanctity consists in having other kinds of communications from God), but in the desire not to be anything in anything whatever, to seek poverty and nudity of spirit, to desire to die in order that God may live within us, there can be no illusion.

(246-2) In meditation it is principally the soul that acts; in contemplation it is principally God who acts in the soul. In the former, the soul exercises all its faculties in the consideration of holy things and makes all the acts which that consideration awakens and evokes within it. In the latter, the principal act of the soul is simply that of surrendering itself totally into the hands of God and remaining quietly and calmly in His presence in order that He may infuse into it the divine gifts and mould it into His divine image. This prayer is most beneficial and its exercise is easy, pleasant, and simple, for it requires but one act which consists in abiding with God, loving Him, and rejoicing supernaturally in Him. It is that general, loving attentiveness to God without reflections or considerations in which, according to St. John of the Cross, the fundamental act of contemplation consists.

(246-3) Likewise, when God draws one from meditation to contemplation, that is, to the quietude of that exercise of love, he must yield to its attraction and not resist the action of the Holy Ghost. For although it may seem to him that in this exercise he is accomplishing less, he derives infinitely greater benefit. There is hardly anyone who exercises himself habitually in meditation who does not from time to time experience more or less well-defined moments of contemplation. These moments will ordinarily become more and more frequent and lasting and also more intense and profound as one exercises himself in it.

(246-4) Finally, the change of orientation and of life is so profound and radical, that the soul wonders how it could have thought or felt or acted otherwise.

(246-5) The Christian life, then, is not simply the observance of a moral code, even though it be the Christian code. It does not consist in this or that mode of life, but it secular or religious. It does consist even in the practice of the means or perfection or exercises of the ascetical and mystical life. All these are dispositions and means which may be indispensable for the development of the Christian life, but they are not the life itself. The Christian life consists in our real and vital union with Christ by means of divine grace. Through this intimate union we participate in His life in such a way that it becomes the very life of our soul.

³⁹⁸ The paras on this page are numbered 20 through 27, making them consecutive with the previous page

(246-6) If today many souls are languishing in their spiritual life, it is because they do not have a clear idea of what it is; neither is there anyone to tell them. They are offered other ways of life and another kind of spirituality which is not the true one, or at least it is not exact nor complete.

(246-7) As to the effects or manifestations of the mind of Christ in the souls of those who possess it, the first is that it communicates to them the gift of discerning truth from error in the matters of faith and religion.

(246-8) Souls who do not possess the mind of Christ or possess it but imperfectly, do not recognize His voice and they confuse it with the voice of mercenary shepherds or with the promptings of their own self-love which interferes in all things, even the most spiritual. Frequently they confuse the means with the end, and they regard as sanctity something which is but a means to its attainment. Thus, they believe that they will be saints when they have carried out to the letter their idea of the spiritual life or practiced all the rules and norms that are prescribed for the attainment of perfection. If they are religious, they believe they will become saints simply by fulfilling faithfully the observances of the regular life. All this is certainly very good and holy when it is done for the purpose and in the spirit with which the rule was established, which is none other than to make us living copies and Spirit of Christ. However, if it is not done in this manner, and if the sanctity of our state and the satisfaction of believing ourselves good and perfect because we observe certain rules make us more proud, less charitable, less submissive, more stubborn in our views and opinions, and more conceited; if our heart and spirit are so far from those of Christ that we do not at all resemble Him in our sentiments, views, words, or actions; then of what use are all the religious observances and all the pious practices except to make us more responsible before God for the abuse of His grace? That is why there is nothing more pathetic or lamentable than the state of so many pious persons and even religious who, in spite of their many devotional exercises and practises, manifest no other sentiment in their words and actions than that of the children of this world.

247

FRUITS OF CONTEMPLATION SERIES I

Father Victorino Osende

[119]³⁹⁹

(continued from the previous page) Wherefore, these persons should watch with the greatest care lest the sensus Christi be perverted or extinguished within them, for that would be their greatest misfortune. Without that sense, what meaning has the religious life, or what merit can their practices and exercises have, however mortifying and painful they may be? He who has lost the sensus Christi has lost everything. But it

³⁹⁹ The original editor inserted "119" at the top of the page by hand.

is possible for a religious to lose this sense in spite of his many spiritual readings, instructions, and meditations? It is not only possible but probable, if he does not take due precaution to preserve and increase it. No one should trust in himself alone, but should be ever mindful of the force that constantly urges us to follow our own inclinations, seconded by the spirit of the world and of hell. Everything in the world conspires against the mind of Christ. We hear nothing but words and doctrines that contradict it and we so frequently see examples that destroy it. Those who allow themselves to be guided by it are taken for fools and lunatics, while those who judge everything according to worldly prudence are considered wise. To such people, humility, charity, meekness, obedience, and the other Christian virtues are a mere hypocrisy which covers and disguises a subtle egotism.

(247-1)⁴⁰⁰ Perfection does not consist in many works, but in an increasingly intimate and intense union with Christ. To attain this, external works are indeed good and necessary, but only when they are done under the motion of the Holy Ghost.

(247-2) The graces and privileges that a soul may receive are not so much the result of the soul's merit as of the pure goodness of God. Yet, to make them its own, it is necessary that the soul in some way merit them through its cooperation with divine grace. It is not enough that God give; we must receive and to some extent make our own that which He gives us. Man must cooperate with the action of God; in other words, he must be faithful to grace and second its impulse in order to be capable of enjoying the divine life in its plenitude. How does one accomplish this? By self-denial and detachment from all that is not of God. A great spiritual master (Tauler) has well said: Perfection does not consist in doing great things, but in allowing God to be great within us. That is, it consists in making room for God, in giving Him the greatest possible space in our heart. This is done precisely by fostering the action of grace without offering any resistance (for grace itself inclines and impels us to it), letting ourselves be led by this supernatural movement and cooperating with it as much as we can. It is not enough that a heart be divested of all if that "all" is of little worth. It must be a total and complete despoliation of all the goods which we esteem highly and whose surrender will wound us in the innermost depths of our soul and tear at the very roots of our heart.

(247-3) To this end God sends sicknesses, humiliations, temptations, desolations, fears, and, in short, the whole series of interior sufferings which St. John of the Cross calls the "dark night of the soul." He does this in order to give the soul a realization of the vanity of all temporal things and to inspire it to practice mortification and penance. However, it is not necessary that a soul undergo each of these sufferings in particular;

⁴⁰⁰ The paras on this page are numbered 28 through 31, making them consecutive with the previous page

all do not need the same purgation because all do not have to be purged of the same defects, vices, and attachments.

(247-4) Not a few imagine that sanctity kills or rejects human sentiments and makes the saint little less than absolutely impassive. They do not realize that in purifying the sensitivity of human feelings, sanctity also refines it. [(cont overleaf)]⁴⁰¹

248⁴⁰²

FRUITS OF CONTEMPLATION I
Father Victorino Osende

Father Victorino Osende: Fruits of Contemplation Series II

249

FRUITS OF CONTEMPLATION SERIES II
Father Victorino Osende
[120]⁴⁰³

(249-1)⁴⁰⁴ We do not mean that we should despise or ignore such gifts. To possess a thing is to be its proprietor or master, and he alone is master of a thing and can truly enjoy it who is detached from it. If he is attached to it he is not its master but its slave.

(249-2) There are few saints, few who arrive at the perfection of the love of God, because there are few who give themselves sincerely and completely to God. Fewer still are those who, after having made this consecration, this total offering of self, steadfastly hold to it for the required length of time until it will pass from a mere intention to an actual reality.

(249-3) However, for the abandonment of self, it is not enough to make a half-hearted and feeble act by which we offer ourselves to God and expect Him to do the rest and give us sanctity without any effort on our part.

(249-4) We would perhaps be willing enough if we had to give to God merely external things, but to give ourselves, to give our soul, our life, our heart with all its desires, attachments, and yearnings, to renounce absolutely all self-seeking in everything, that is very difficult for us and few resolve to do it.

⁴⁰¹ The original editor inserted "(cont overleaf)" by hand.

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⁴⁰³ The original editor inserted "120" and "(Second Series)" at the top of the page by hand.

⁴⁰⁴ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(249-5) If we have no desire for God or for things spiritual, let us ask for it; if we are blind and torpid in regard to things spiritual, let us beg God to awaken, illumine and vivify us. He who infused life and intelligence into the dust of the earth can also illumine that intelligence and give new life to the heart. All our failure and disappointment in the way of sanctity are due to the fact that God gives all to him who asks, and sanctity more readily than anything else, it follows that if there are few saints it is because few really want to be such.

(249-6) But if anyone believes that in order to become a saint one must do those things which are considered extraordinary in the lives of the canonized saints, such as their unusual penances, raptures, visions, and so forth, then he is in error. The only thing that is asked of you is to equal or even surpass them, if possible, in the ardent love of God. As for the rest, leave it to God, who traces out each one's path and mission and knows why and wherefore He inspired the saints of the altars to perform those deeds you so admire

(249-7) On the other hand, if you are a person of ill-will, that is, if your will is vitiated and distorted; if you worship other gods, other idols in your heart; if you seek yourself; if you desire your own glory, your own ambitions and satisfactions outside of God and do not wish to renounce them but prefer them to the God; if you do not even dare to ask God sincerely and whole-heartedly to deliver you from such slavery and tyranny, but on the contrary, you desire to be subject to them because their yoke seems to you sweeter than that of Christ; in short, if you do not wish to conquer and renounce yourself for His love, then the peace of Christ will never be yours and you can expect nothing but constant misery.

(249-8) God wants nothing from us but our heart. We need not be perfect in order to give ourselves totally to God; rather, we should do so in order to become perfect, even though this be the last thing to be attained, for the last thing in execution is the first thing in intention. The reason why there are so few saints is because there are few generous hearts who will give themselves totally to love, for nothing is more opposed to love than restraint and niggardliness.

(249-9) Disciple: Tell me, Master, why is it that many souls seek God all their life long and with all sincerity, making use of every available means, and despite all this, they never possess Him fully nor attain sanctity?

Master: Presenting the question as you do and assuming that they seek God with all their heart, then I can only answer that they do not find God because they seek what they already have.

Disciple: But how can that be?

Master: The same thing happens here as when a person looks for something he already has in his possession but is unaware of it. The moment he begins to look for it,

it is as if he did not have it. That is why I believe this to be one of the most subtle deceptions of the devil and a most deplorable and harmful error, for it hinders the greatest spiritual good. "How can I, unworthy as I am, aspire to such lofty things as union with God and

250

FRUITS OF CONTEMPLATION SERIES II

Father Victorino Osende

(continued from the previous page) sanctity?" say these unwary and blind souls. "How can I who am so miserable, so frail, so rebellious and ungrateful, and who find nothing good within me, occupy myself with the things of the saints and still less take myself for one?" Blind souls! What do you seek in God? Do you perchance seek figments of your imagination, great things, lofty sentiments, sublime ideas, ineffable consolations and communications? Do you perchance seek your own perfection as you have imagined it:

(250-1)⁴⁰⁵ In order to do this, believe in His love for you. Believe that He loves you infinitely in spite of what you are, and all else will be added to you. But it will come, not as you imagine, but as He knows and wishes.

(250-2) The fact of the matter is that many souls, by dint of hearing certain means or methods highly praised as infallible in the attainment of the love of God, and by reading that a particular person attained sanctity because he did some particular thing – because he was very poor, or did a great deal of penance, or prayed much, or hardly ate or slept, or lived in perpetual solitude, or practiced some specific pious exercise – become convinced that sanctity consists in such exterior works and that if they were to do the same or something similar, they also would become saints by the mere fact of having performed such works. What does the love of God have to do with all that? To love is to love and nothing else; it is to live for the sake of the beloved. If you love God with all your heart and if love asks it of you, you will do all that and much more, but you will never consider that your love consists in those acts. Your love will be yourself, your heart, your spirit living in God or God living in you. Therefore, with or without such practices, you will be loving Him always and everywhere, whether you are praying or sleeping, eating or working, suffering or rejoicing. It will make no difference whether you are rich or poor, honoured or despised, healthy or sick, occupied or unoccupied.

(250-3) It is at this stage that the means may become obstacles, for the soul no longer has need of them. As St. John of the Cross says, love has now become its sole exercise, and if the soul engages in other things they will only hinder it in that supreme exercise.

⁴⁰⁵ The paras on this page are numbered 10 through 17, making them consecutive with the previous page

(250-4) Methods, methods! How badly that word sounds to the soul united to God and who has Him in the depths of its heart! It seems that such things do nothing but estrange it from Him and put a wall between the two. Indeed, it seems as if he employs all his energy in raising mountains to separate him from God, and when there is no longer anything to impede his union with Him, he invents other means of remaining estranged from Him, placing so many conditions and requisites for union as to make it impossible of attainment.

(250-5) It is not the fault of the way itself nor of God, but of the man who obstinately tries to walk in it and enter the narrow gate that leads to life while he is still encumbered with innumerable obstacles of his own making. It is not by acquiring but by denying, not by building castles in the air, but by destroying them, that one travels the true way.

(250-6) However, it is not possible to have the one without the other. God wants us to do our part, even though it be imperfect, for He will come afterwards to perfect it. For that reason we do not absolutely condemn all methods and practices. On the contrary, they are indispensable at the proper time. How can we dedicate ourselves to God if we do not, in spirit at least, separate ourselves from the world? How can we give ourselves to prayer if we do not practice mortification? That is why I stressed the fact that we are here considering only those souls who perhaps for years and years have been doing all that and yet have not attained the end to which such practices are ordained. And even for those souls we would not prohibit such means, but simply warn them not to treat them as ends. We would have them know the purpose of such things and what to look for in them. We would have them know that the only thing necessary is love in everything. Do not underestimate your life nor yourself, for that would be slighting God and you would be doing yourself the greatest possible harm.

(250-7) The man who acts in virtue of his interior greatness elevates all things to his own greatness.

(250-8) No one can be free if he does not liberate himself from himself.

251

FRUITS OF CONTEMPLATION SERIES II

Father Victorino Osende

[121]⁴⁰⁶

(251-1)⁴⁰⁷ This reversal of values was precisely the great error of the Jews and the cause of all their other errors and misconceptions, inasmuch as it was an inversion of values

⁴⁰⁶ The original editor inserted "121" at the top of the page by hand.

which led them to give to the means the importance of the end. Perfection for them consisted in the exact observance of the smallest details of the law and of the rites and exterior exercises of worship, without concerning themselves about the interior perfection of man or the end to which such precepts and practices were ordained.

(251-2) All this is commendable as the beginning of justification, but if a man does not pass beyond that, if he considers religion as a contract by which God should give him heaven in payment for his services, if he cultivates within himself the mercenary spirit of advancing his own interests, be they spiritual or otherwise, he runs the risk of losing everything and of making himself the most abominable of men. They have gone completely astray because instead of seeking God in their religious life they seek themselves; they feed their spiritual egotism, serving God selfishly and not with the intention of loving Him sincerely. Nothing is more contrary to love than selfishness, in whatever order it may be.

(251-3) Both in the natural and supernatural order love is nothing other than a tendency of the being toward its perfection or plenitude. So manifest is this in the natural order that some materialistic or sensualistic psychologists have attempted to place the origin of all man's vital manifestations in his instinctive tendency toward procreation. This error proceeds from the fact that these psychologists have studied life from the viewpoint of their personal sentiments and sensations which, being of such an inferior order, have caused them to reverse the truth of the matter and subordinate the superior to the inferior.

(251-4) Each one will try to convince us that his method, practice, or exercise is the most excellent and the shortest and easiest way to perfection. #What are we to think of all this? Does it mean that such doctrines are false or that their authors deceive us? Not at all. These doctrines are true in themselves and if there is any falsity in them, it is in the exclusiveness and exaggeration with which they sometimes are presented.

(251-5) It would be imprudent to burden ourselves with every spiritual practice and method that is suggested, without considering whether or not it is in conformity with our particular vocation or with the actual state of our soul. # We should not, therefore, be misled or puzzled when we read or hear about saints who held a certain axiom as the norm of life, who practiced some special spiritual exercise, or taught spiritual doctrines that are not in perfect accord with those of other saints or masters of the spiritual life. Much of what the saints said and did they did, not as saints, but as aspirants to sanctity. They also, generally speaking, had to pass through a long *via crucis*, that is, a lengthy process of purification to arrive eventually at transformation in God. During that process they received spiritual lights which gradually deepened and

⁴⁰⁷ The paras on this page are numbered 18 through 24, making them consecutive with the previous page

enlightened their understanding. Indeed, even after their transformation they continued to advance in wisdom and understanding. # It is absurd, therefore, to look upon the saints as if they had always been saints or as if they had always been such in the same degree. In order to evaluate their words and deeds correctly it is necessary, with them as with everyone else, to consider the degree of the interior life to which they had attained or their spiritual state at the time. # Another consequence of this doctrine is that in the direction of souls one should never impose on them pre-conceived methods or systems of the spiritual life. To attempt to do otherwise and to impose one's own ideas of perfection or methods of attaining it, without consideration for the particular path by which God is leading the soul, is to supplant God

(251-6) Finally, a knowledge of the unity and diversity of spirits is an efficacious means of putting an end to many disagreements and controversies in the field of spiritual theology, most of which are born of an excessive individualism and the desire to impose one's own ideas as the supreme norm of perfection or to establish as an absolute truth what is merely relative. This is what happens when people unduly praise and recommend the merits of their own state or profession, their spiritual methods and practices, their prayers and devotions, giving one to understand that without such things perfection is hardly conceivable or at least very difficult to attain.

(251-7) Difficulties in prayer arise from two fundamental causes; the lack of the proper disposition or the use of an improper method. The first is usually experienced by beginners or those who are not practiced in prayer; the second, by those who are already habituated and properly disposed for prayer but practice it as if they were not so disposed. The former have difficulty in recollecting their senses, restraining their imagination and memory, and concentrating their attention, understanding and will on the object of their

252

FRUITS OF CONTEMPLATION SERIES II

Father Victorino Osende

(continued from the previous page) prayer. Since their heart is not yet completely orientated toward God, it inclines toward the earth, drawing all the senses and powers with it.

(252-1)⁴⁰⁸ They do not yet know how to pray or commune with God or remain collected.

(252-2) If they attempt prayer, it will be with such great effort as to exhaust them. # This is the greatest difficulty of beginners. However, sometimes they are also confronted by

⁴⁰⁸ The paras on this page are numbered 25 through 30, making them consecutive with the previous page

the second, that is, by the desire to pray in a manner which does not suit them. The fact that they read or hear of the benefits of a certain method of prayer greatly contributes to this difficulty, for they immediately want to put it into practice without considering their abilities and spiritual dispositions or whether it is conformity with the actual state of their soul or the gift of prayer which they have received from God. # These souls ought to bear in mind that everyone should pray according to the particular gift of prayer which God has given him. In order to do this they must first know what it is. This they will know from experience, for one's gift of prayer is that which one finds the easiest and most beneficial. All persons cannot meditate or exercise all their faculties in prayer, but they must not on that account think that they are absolutely incapable of prayer.

(252-3) Prayer is in reality the simplest thing in the world. Our mere presence before God - if we keep in mind who we are, who God is, and why we are there - is already a prayer. # As for those who are already habituated and well disposed for prayer, their difficulty arises from the attempt to pray as if they were not already well practiced. They pray in the manner of beginners and according to the rules by which they first learned that art. This is as absurd as if a finished musician never wanted to play any selections other than those which he first learned; or as if a person, after arriving at the destination where he is to perform several tasks, should want to traverse the distance anew before each task. For such souls there is no other difficulty than that which they themselves create by resisting the impulses of their heart which tends to unite itself to God. By not fighting against obstacles, they resist the action of the Holy Ghost who prays within them with unspeakable groanings. #Souls who are already proficient in prayer do not need all the preparations and precautions prescribed for beginners. It is sufficient for them to remember that He is within them, that He abides in their heart, and that He Himself teaches them to pray and tells them what to ask and what to do.

(252-4) But it may be asked: "Could there not be danger of illusion in this, so that a soul may take human inspirations as divine?" For souls who are truly in the state of perfect prayer there is no such danger, unless they wilfully blind themselves and refuse to see what is before their eyes. For these souls have more than ample light to distinguish between what comes from God and what comes from human nature, what leads to God and what separates them from Him. However, for greater security and because the Holy Ghost Himself who abides within them so inclines them, they should, whenever possible, seek the approval of a person competent in these matters. # The danger, however, is not in this, but in believing ourselves to be in a state of prayer in which we are not. In order to find out the degree of one's prayer there is no⁴⁰⁹ better rule than that of the divine Saviour: by its fruit you shall know it. One who is in the state of perfect prayer is in the state of sanctity and it will be manifested in his spiritual disposition and in his comportment with respect to God, his neighbour, and himself. Manifestly,

⁴⁰⁹ The original editor corrected "not" to "no" by hand.

sanctity and self-love are diametrically opposed and absolutely incompatible and sanctity without humility and charity is the greatest of illusions. # Let his also observe whether all this manifests itself in patience, charity, humility, joy, peace, and the other fruits of the Holy Ghost. By these fruits he will know with certitude whether or not his prayer is true, whether it is a reality or a delusion.

(252-5) Souls that have not attained the state of constant prayer find it difficult to understand how such prayer is possible, for there are so many obstacles which impede its exercise and so many occupations and cares in life which seem totally incompatible with the attention which this kind of prayer demands.

(252-6) How is it possible that many saints whose lives were examples of the most amazing activity, could at the same time practice constant prayer, with their minds and hearts always recollected in God and divine things? Did God miraculously enable them to divide their attention and fix it on many things at the same time? No. This is neither naturally possible nor does God ordinarily work miracles in order to bring it to pass. The only miracle in this matter is that incessant and constant prayer becomes as spontaneous and natural to the saints and holy souls as breathing. # In order to understand this we must observe that prayer can be of two kinds: prayer of the mind and prayer of the heart or of the spirit.

253

FRUITS OF CONTEMPLATION SERIES II

Father Victorino Osende

[122]⁴¹⁰

(253-1)⁴¹¹ Both, of course, can be practiced at the same time. Prayer of the mind is reflective and conscious and requires all our attention and care and the actual exercise of our faculties. Such prayer cannot be continuous in this life except by a miracle of God who is not wont to perform such miracles. The continuity of this kind of prayer would make sleep impossible, and even Jesus Himself had to sleep. #The prayer of the heart or of the spirit (which we shall call “unconscious” prayer because it is done without reflection and without our attention’s being actually fixed on it) can and should be continuous throughout one’s life. The reason for this distinction is that, although we cannot fix our mind on two things at the same time nor continue to think always, we can love always. Moreover, prayer, at least unconscious prayer, is nothing more than an act of love; better still, it is love in action. Wherefore, he who loves is always loving, whether awake or asleep, occupied or unoccupied; moreover, he is always praying, for when directed to God, to love is to pray and to pray is to love. # What does it matter if

⁴¹⁰ The original editor inserted “122” at the top of the page by hand.

⁴¹¹ The paras on this page are numbered 31 through 36, making them consecutive with the previous page

our mind and senses are occupied with a thousand different things? Our heart is elsewhere, fixed on God, so that everything we do and think, we do through Him, in Him and for Him, and our entire life becomes a constant act of love of Him. Who does not see that this is possible, and very possible? Do we not see that, even in the natural order, when the heart is dominated by a great love, no matter what the person does, his entire soul and life are on what he loves and not on what he does, though he may apply to his work all his mind and attention? If natural love does this, how much more should divine love which is the Holy Spirit?

(253-2) He finds it so easy to practice that no occupation or distraction can interrupt it, not even sleep. When he awakes he perceives that his heart has not been separated from God nor ceased for one moment to beat for Him, nor has God ceased to abide in him in the most intimate union of love.

(253-3) In the life of prayer the action of God and that of the soul concur and it is necessary to know their respective activities in the process of its development. As regards the divine action, the life of prayer can be divided into the same stages as the spiritual life, namely, the purgative, the illuminative, and the unitive. The first stage ordinarily has two phases: that of sweetness and consolations and that of trials, conflicts crosses, sufferings, and desolation. The object of both is to disengage the soul from earthly affections and purify it like gold in the crucible, in order to dispose it to receive the love and Spirit of God. This second phase is ordinarily of much longer duration than the first and souls suffer pains and trials beyond description. The great master of the spiritual life, St. John of the Cross, has described them in great detail in his famous "Dark Night of the Soul."

(253-4) The soul then observes that without being aware of it, it has been praying almost constantly and cannot find repose out of God. At the same time, it seems to feel a sort of rejection or coldness on God's part which hinders it from being united to Him as intimately as it would like.

(253-5) At other times, in the midst of such desolation and grief, the soul thinks that it is on the verge of death or insanity. This is a presentiment, for in truth the soul is to die mystically and will be outside itself with divine love. This occurs in the unitive stage of the life of prayer, which is the perfection of prayer. # When the soul reaches this point, a divine ray touches it and annihilates it in a mysterious manner, so that it dies of love and is raised to a new life which transforms and deifies it. This transformation places the soul in a stable and permanent passive state. It is that state of constant prayer to which we have already referred.

(253-6) We say also that each soul should know its particular gift of prayer and make use of it, for through it God will communicate the grace He wishes the soul to have. A soul will recognize its gift of prayer by the facility, pleasure, and benefit it finds in a

particular method of prayer, be it mental or vocal, or by the attraction it feels for some mystery of the life of our Lord, the consideration of some eternal truth, or a particular exercise of piety or devotion. The director, or some truly spiritual person, can also help the soul in this matter. This is extremely important, for there are some souls who disdain their own gift of prayer, judging it to be inferior and insignificant. Influenced

254

FRUITS OF CONTEMPLATION SERIES II
Father Victorino Osende

(continued from the previous page) by what they read or hear, they seek other methods of prayer which seem to them more lofty and sublime. As a result, they fail to find what they seek and they go astray or lose the way altogether and never reach their goal.

(254-1)⁴¹² They may, and in many cases should, propose to themselves the acquisition of some particular virtue or perfection. But their ultimate end should be prayer itself, or intimate conversation with God.

(254-2) He does it in a way infinitely beyond our understanding. Often by denying us what we ask, He grants us what we really desire, for He knows better than we. How admirably divine wisdom is manifested in the interpretation and fulfilment of our most secret desires! We have our ideas and plans of the spiritual life and we ask God to fulfil them just as we understand them, thinking there is no other solution nor any other way in which we can be perfect and happy. But God intervenes and destroys our plans and petty notions and solves our problems in a way befitting His infinite greatness and power.

(254-3) For souls who cannot meditate, St. John of the Cross recommends a general loving attentiveness to God in prayer. Although this recommendation refers principally to those who have practiced meditation for some time and can do so on longer because God is leading them to contemplation, nevertheless, if rightly understood, it can also be applied to all souls who for some involuntary reason are unable to meditate. There are many such, as many or even more than those who can. They complain that they do not know how or are not able to pray and because of this they grieve much and suffer great interior trials. They are even tempted to abandon prayer altogether, thinking that God will not grant them that grace. # The reason for this is that such souls, influenced by what they have read or heard or what they see in others, imagine that apart from vocal prayer there is no other method of prayer except mental prayer. They fail to realize that the very word "mental" indicates that this is only a type of prayer and not prayer itself. It is called "mental" prayer simply because in it we exercise our mental faculties in

⁴¹² The paras on this page are numbered 37 through 41, making them consecutive with the previous page

discursive reasoning and not because prayer itself consists in mental exercises. Nor should it be a purely mental act; rather, it is an affective act, although it also implies an intellectual consideration of the truths of faith. # In other words, one who prepares himself for prayer with the right dispositions is already animated by the idea, even before he starts, that he is going to perform an act which is of utmost importance to his spiritual life. He is profoundly aware of his great need and misery and ardently desires to be freed from his imperfections and sins and to be purified and sanctified by the graces which God communicates through prayer.

(254-4) Do true lovers need many words in order to declare their love to each other? The same thing is true of this kind of prayer. The soul simply directs its gaze to God without discourses or violent efforts and sees Him as He is: an infinite treasury of goodness, mercy, and love. By the same token, the soul sees itself as an abyss of all misery, poverty, and weakness. By a simple glance the soul says all there is to say and God understands what it means, for He knows even the most hidden movements of our hearts.

(254-5) We wish only to add that this attentiveness does not exclude any explicit acts which we may feel moved to make in prayer. In this, as in everything else, our attention cannot remain constant and uniform. It has its moments of intensity and relaxation. It is the same as when we fix our gaze on an external object; we cannot maintain our attention on that object for a long period of time. Therefore, we should not try to preserve this loving attention in all its intensity, but should alternate it with different acts when we feel so inclined. We should pray as our heart moves us and not according to any preconceived method. Hence, the loving attentiveness of which we here speak should rather be understood as the general attitude which the soul should assume when it cannot or should not meditate, because it is occupied with other things which are better and more beneficial. # The same doctrine is taught by those two great guides and masters, St. Teresa and St. John of the Cross. Some have thought that there was a certain discrepancy in their teachings concerning this kind of prayer. Whereas St. John of the Cross advises the rejection of all images and representations, even those of our Lord and the scenes of His holy life, as well as all discursive reasoning and the exercise of our faculties, in order to preserve this general, loving attention, St. Teresa says that the images and representations which pertain to the sacred humanity of our divine Saviour should never be rejected. # The apparent contradiction can be reconciled perfectly by distinguishing

⁴¹³ The original editor inserted "123" at the top of the page by hand.

(continued from the previous page) between the grades of prayer to which the two saints refer. St. Teresa refers to a grade of prayer in which the soul can still do something for itself, and therefore she does not wish that the representations and mysteries of the humanity of Christ be systematically rejected at that time. Through Christ's humanity all good has come to us; it is the door which leads to His divinity. But St. Teresa observes that when God wishes to elevate the soul to contemplation, wherein it can no longer do anything for itself, then it must not oppose or hinder the divine action by its own activity. In like manner, St. John of the Cross says that when the soul is able to do anything of itself it should do so.

(255-1)⁴¹⁴ The fact of the matter is that these two saints were considering the question from two different points of view which, nevertheless, are both true. St. Teresa was apprehensive lest as a general rule we exclude the humanity of Christ from our prayers, for this would be a grave error. St. John of the Cross, on the other hand, feared that souls would strive to make acts of the imagination and reasoning when unable to do so because God was already giving them whatever they could possibly accomplish by their own efforts. Much to his sorrow, St. John had seen the trials and afflictions which souls suffer without benefit and even to their great detriment when they are obliged to meditate at a time when the Lord wishes to raise them to contemplation and suspends the exercise of their faculties.

(255-2) This doctrine should serve as a light, a consolation, and an incentive to perseverance in prayer for all those who for some involuntary reason cannot meditate, especially those whom God places in a state of aridity wherein they feel that they are not accomplishing anything and that they are even offending Him because of their failure to pray. To oblige such souls to do what they cannot, is to increase the weight of their cross and to tempt them to abandon it altogether, for they will judge themselves absolutely incapable of carrying it. This is a danger that must be avoided at any cost. For the greatest evil that can befall us in the spiritual life is the abandonment of prayer and it is the source of many other evils as well. # If we forsake prayer we lose everything, but if we persevere in it, however great the trials and fluctuations of our spiritual life, we are on the right road and we may cherish the certain hope of arriving at our goal. That is why our divine Saviour exhorted of our salvation. Hence it is necessary that we persevere in prayer whatever way we are able: whether it be vocal prayer, meditation, contemplation, reading, or chanting. He who cannot do more, can pray simply by remaining in the presence of God, even if he says nothing and can only stand before God like a beggar before his benefactor or a sick person absorbing the rays of the sun whence he derives heat, health, and life. # Prayer, we repeat, is extremely simple, but by our discourses and imaginations we make it complicated. In the last analysis, if we cannot do anything more, it is enough simply to remain in the presence

⁴¹⁴ The paras on this page are numbered 42 through 46, making them consecutive with the previous page

of God. To remain in God's presence and to persevere in prayer in spite of all the weariness and repugnances that one sometimes experiences, indicates very clearly what we seek. On the other hand, God knows the movements of our hearts and even anticipates our intentions. He knows very well what we wish and what our presence before Him signifies, even though we do not utter a single word. # It would, therefore, be a most grave error to forsake prayer because we do not know how to pray.

(255-3) In other words, we should not seek ourselves in our prayers; we should not look for light and sweetnesses and consolations or sentiments of any kind or description. We should seek only how to please God more perfectly, how to sanctify ourselves with His grace, and to be finally consumed in charity.

(255-4) In reading mystical literature, it is well to keep in mind certain benefits and dangers which may be encountered in such works. This is especially true if the meaning of any passages is vague or doubtful or if there is the possibility of doing harm to one's spiritual life.

(255-5) In our opinion, the first stumbling-block souls encounter in reading mystical works is the danger of Quietism. Indeed, the author may understand and correctly explain the exercise of prayer and infused contemplation but, judging solely from the way he writes, the inexperienced reader could very easily conclude that mystical contemplation depends entirely on our own efforts. He would believe that the Holy Ghost infallibly communicates infused contemplation to anyone who practices active annihilation, that is, anyone who by his own efforts rids himself of all sensible forms and species and all discursive reasoning and exercises of the faculties in order to become

256

FRUITS OF CONTEMPLATION SERIES II

Father Victorino Osende

(continued from the previous page) empty of everything and be able to receive the Spirit of God and be perfectly docile to His motions and [impulses].⁴¹⁵

(256-1)⁴¹⁶ Wherefore, in order to avoid all danger of error in the reading of such books, one must bear in mind that in the lofty contemplative state the soul usually cannot exercise its faculties or make acts of its own initiative, and if it does so, it is with great

⁴¹⁵ The original editor deleted the para after this para by hand. It originally read: "(47) All this should be an occasion of error and a reason for denouncing the author as a Quietist, unless it can be proved that he does not make mystical contemplation the fruit."

⁴¹⁶ The paras on this page are numbered 47 through 50, making them consecutive with the previous page

effort and violence and without any efficacy whatever. The soul in this state must take the greatest possible care not to hinder the divine action by its own activity; it must refrain from making acts of its own initiative, for they will only cause needless fatigue and impede the work of God.

(256-2) But until one reaches that state, these same authors say that it is necessary to make use of our faculties, to meditate, and to perform all the acts required to foster and practice prayer. To do otherwise would be to go against the will of God and to fall into that rightly condemned Quietism, which is the greatest of errors on the question of prayer. Quietism consists essentially in the attempt to apply the norms of contemplative prayer to ordinary prayer, in the belief that by this means true contemplation can be acquired. # It is necessary to affirm once and for all, in accordance with the doctrine of the Church and the saints, that there is no method, procedure, or rule whereby one may acquire or induce mystical contemplation. All that we can do is dispose ourselves so that God will communicate it to us when it pleases Him. However, in preparing ourselves we may, with the help of grace, do much to uproot and remove the obstacles which impede it.

(256-3) In consideration of the soul's efforts to prepare and dispose itself for contemplation, we would admit the term "merited contemplation," but not "acquired contemplation." We believe that it is in this sense also that the partisans of the latter use the term; otherwise it would be impossible to reconcile the two extremes. In the supernatural order, acquired contemplation is either nothing at all or it is pure Quietism, subject to all the extravagances of the imagination and the devil. We cannot believe that authors who defend acquired contemplation in good faith understand it in such a sense. Rather, observing what generally happens to persons habituated to prayer, namely, that after a few prayers or meditations or any other active form of prayer, God elevates them, suspends their faculties, and introduces them into passive or contemplative prayer, they believe that the latter (passive prayer) is an effect of the former (active prayer). Yet, such is not always the case, for many times this does not happen, regardless of how much they may pray or meditate, while at other times God suddenly brings them to contemplation without any preparation whatever on their part. We do not mean to deny that there may be a natural contemplation produced by meditation on the truths of faith, but this is not the supernatural contemplation of which we are treating here. A natural cause cannot possibly produce a supernatural effect.

(256-4) What we have said is not out of line with our purpose of cautioning souls of the danger of going astray by reading mystical books which describe in minute detail the various methods and kinds of prayer and the phenomena which are experienced in them. Such books can be very useful in giving light and reassurance to souls who are passing or have passed through the higher states and, above all, to spiritual directors who should know the various degrees of prayer and contemplation. They will also

stimulate other souls to strive to dispose themselves to receive this grace, if the Lord wishes to grant it to them. But under no circumstances are such books suitable for impressionable souls who tend to reproduce within themselves all that they read on this subject; souls who pray with the imagination and believe they experience those effects and phenomena in prayer which are described in the lives of the saints. # Souls of this type are very solicitous in ascertaining their degree of prayer and they measure it by the sensible effects they experience in it. These are the deluded souls, inclined to deceptions and illusions, that St. Teresa referred to when she said that [their]⁴¹⁷ raptures were nothing more than gape-gazing, and in order to bring them out of them one need only feed them better, occupy them in manual labour, and not give them more time for prayer than their health and duties call for. Souls such as these

257

FRUITS OF CONTEMPLATION SERIES II

Father Victorino Osende

[124]⁴¹⁸

(continued from the previous page) must be instructed in the nature of true prayer and the kind that is more suitable for them. They need a type of prayer that will help them become more humble, more simple, more obedient, more detached and mortified; a prayer in which they will not seek themselves, but how better to serve and please God. They must be taught that any prayer that does not produce fruits of virtue and perfection is pure illusion, and all the more so as it seems the more lofty. # In conclusion, mystical literature can be divided into two classes; that which treats of perfection or any other subject of the spiritual life from a doctrinal standpoint, aiming principally at the instruction and practice of that life, and that which principally describes the phenomena of the mystical life or of contemplation. The former is neither objectionable nor dangerous to anyone and, if properly used, is always beneficial; indeed, it constitutes one of the most efficacious means of attaining perfection. The latter, on the other hand, can be a source of danger and is in fact dangerous to such souls as we have described, who are inclined to be the toy of their imagination and fantasy and of the aberrations of their sensible nature.

(257-1)⁴¹⁹ We hold it as certain that one of the greatest obstacles to virtue and the interior life in religious communities is the misuse of recreation periods whereby the interior spirit acquired in the other pious exercises is totally lost or dissipated.

⁴¹⁷ The original editor deleted "prayer" after "their" by hand.

⁴¹⁸ The original editor inserted "124" at the top of the page by hand.

⁴¹⁹ The paras on this page are numbered 51 through 56, making them consecutive with the previous page

(257-2) We must bear in mind that even in the supernatural order man seeks the full development and perfection of his being.. This is in accordance with the fundamental law of all being; to seek the plenitude of its development and perfection. Some psychologists would call it a "superiority complex." In the natural order this desire for superiority obliges man to seek his greatest possible development and perfection within himself; in the supernatural order he seeks and finds it only in God. Again, in the natural order, we say that man "finds himself" when he discovers the most suitable field for the development of his natural talents. We say, for instance, that a painter, a musician, or a writer finds himself when, aided by favourable circumstances, he discovers and cultivates his talents. Conversely, man seeks himself when he seeks the full development of his faculties and energies in the perfection of his being. # It is, therefore, by virtue of an inescapable law of his nature that man seeks his own greatness: an unlimited, infinite greatness. The truth is that he seeks divinity, for he is made in the image and likeness of God.

(257-3) Hence, when man seeks himself within himself or in other creatures, as he does when he is misled by sin and error, he never attains his end and he strays all the more as he goes farther away from God, who is man's true goal. # For the only way to find God is to renounce and abandon oneself and all things for His sake. When man does this, he finds again all that he abandoned for God's sake, but now greatly beautified and elevated. He finds light, love, liberty, peace, glory, and every good his heart ever yearned for, but all is raised to the level of the divine and the infinite.

(257-4) Many souls seek Him, but not in the right way, for they seek their perfection in themselves; they make no effort to go out of themselves and lose themselves in Him. They seek His gifts, His consolations; they desire sensible signs of His love; they do not seek Him alone, nor do they serve Him, but rather serve themselves.

(257-5) Indeed, no one is worthy of the friendship of God, for friendship implies a measure of equality, and who is equal to God? If we were to view the matter from that standpoint, realizing what God is and what we are, such an aspiration would be sheer blasphemy.

(257-6) To this end they must be admonished against a false humility which is only a mask for the most refined pride and subtle malice which greatly displeases and offends God. For it is pride to cling to one's own opinion and refuse to believe that the love and mercy of God are great enough to admit one to friendship and union with him. This unbelief implicitly supposes that such union and friendship depend more upon one's own merits than on the pure goodness and charity of God, which is a great error that goes against the very glory of God. # More greatly to be feared, however, is the possibility that beneath this pretext of humility lurks a secret infidelity to grace, a reluctance to sever the last ties that bind us to our self-love, whether natural or spiritual. In this, as in all our works, we must not consider so much the immediate reasons for

doing a thing as the deeper motives which prompt those reasons, for human nature easily finds reasons for doing or not doing what it pleases.

258

FRUITS OF CONTEMPLATION SERIES II

Father Victorino Osende

(258-1)⁴²⁰ It is also commonly known that God permits contemplative souls to be severely tempted at times so that they may feel the full weight of their misery and unworthiness and not indulge in vainglory. These trials make them realize how poor and deficient they are of themselves and that whatever good they may be able to do or experience, comes not from themselves but from God. The more advanced a soul is, the more profoundly does it feel its great misery. Then it is necessarily obligated to have recourse to devotions and to invoke the protection of the saints.

(258-2) Avoid the monstrous error of those who load themselves with innumerable devotions to the saints and all but forget God, thus giving occasion for the statement that the saints of God are His enemies because they rob Him of veneration. Let us bear in mind that devotion of this type cannot possibly please the saints themselves and, indeed, it would offend them gravely if it were to hinder the soul from glorifying God and uniting itself to Him.

(258-3) We arrive at this delectable knowledge by means of habitual and constant prayer and not through study, unless we turn our study into prayer, as happens when we seek to know God in order to love Him. In that case, both study and meditation of the divine truths are a very powerful and efficacious means of fostering and deepening our spirit of prayer. # Nevertheless, although study and meditation are suitable and profitable means, they are not absolutely necessary nor indispensable. Many souls arrive at this delectable knowledge of God by means of affective rather than by discursive prayer. As a matter of fact, discursive prayer alone is incapable of attaining that end and must eventually give way to effective prayer if we are to enjoy that delectable knowledge. # We ourselves know from long experience that simple and humble souls who are generous and anxious to love God succeed in knowing Him more profoundly than most theologians.

(258-4) Their soul necessarily demands to be purified as divine grace moves them to clear away the obstacles that hinder its expansion and growth.

(258-5) When our impotence in affective prayer or in meditation is due to that state which St. John of the Cross describes in the "Dark Night of the Soul" and is

⁴²⁰ The paras on this page are numbered 57 through 64, making them consecutive with the previous page

accompanied by the signs which he indicates as proof that one should leave meditation, then it will be useless and even harmful to endeavour by violent efforts to exercise our faculties. In such circumstances we should follow the interior impulse and practice prayer in a passive manner, being careful not to hinder the divine action.

(258-6) It is important to observe and emphasize this point, because very often those who hear or read such descriptions are prompted to imitate them. Consequently, if they dedicate themselves to prayer, they concentrate all their efforts on evoking within themselves tender affections and ardent sentiments of devotion. If they fail in this and find nothing but aridity and repugnance, they believe their prayer fruitless and the time lost that is spent in it. Likewise, when they consider how poor and insignificant their works are by comparison with those described in the lives of the saints, they lose heart and even condemn their own spiritual lives. They conclude from all this that since their affections and works, or their interior and exterior lives, are so far from resembling those of the saints, surely sanctity is not for them and God is not leading them by that path. # This is indeed a very great evil, for it estranges souls from God instead of leading them to Him.

(258-7) Indeed, the principle affection or disposition aroused by the true love of God and the surest sign whereby we may discern it, is death to self, a total detachment from all that is not love. This affection (let us call it so, for although it is supernatural, it is somewhat perceptible) is not the passion of love, even in the most noble sense of the term, but a feeling of death, annihilation, alienation, and transformation. # It is, therefore, a most certain and unmistakable sign of the true love of God, because it implies the destruction of the old man and the emergence of the new.

(258-8) In reading descriptions of the state of union or transformation in works on mysticism, we should guard against the false notion that those who have attained this state have been completely freed from the miseries of this life and from the frailties of human nature. They are subject to physical miseries the same as every other mortal, although they experience them as something totally exterior to themselves which cannot destroy their interior peace and happiness. These miseries may indeed eclipse their peace, making it temporarily imperceptible to them, but they cannot destroy it altogether.

⁴²¹ The original editor inserted "125" at the top of the page by hand.

(259-1)⁴²² Without fear of exaggeration we could say that no other element is considered of such great moment or is so highly recommended for the spiritual life as interior peace. Experience has amply demonstrated that interior peace is an indispensable condition to progress in the way of perfection; without it, all perfection is exposed to grave danger of shipwreck or, at least, of losing much of its vigour and beauty by reason of the many imperfections and defects which proceed from a lack of interior poise and equilibrium. # Every fault and imperfection is possible in the midst of turmoil and confusion. That is why Satan invariably employs the tactics of disquieting souls or taking advantage of their perturbed state as a previous disposition for his assaults.

(259-2) There will be times when we shall be disquieted and upset through no fault of our own. On such occasions, if the matter can be possibly deferred, do not make any resolutions when in this condition. If no delay is possible, then do not let your decision extend beyond the present necessity. Every day we see the fatal consequences of imprudent steps taken under such circumstance.

(259-3) The term "poverty of spirit" has primary and direct reference to temporal goods, inasmuch as these goods, or rather our attachment to them, is our first and greatest obstacle to entrance into the kingdom of Christ; however, it also has reference to spiritual goods. Do not doubt, therefore, that detachment extends even to spiritual goods, so far as these may become the object of selfish ambition; so far as we may covet them as our own possessions. Moreover, poverty of spirit is a work of love, a love which despoils us of all that is not pure love; that is to say, it despoils us of all self-interest, of all egoism. If the Lord wills that they live in the greatest spiritual desolation, deprived of all sensible light and consolation and the pleasure which generally accompanies the practice of the interior life, they do not on that account become discouraged and abandon the struggle. Rather, they persevere, hoping against all hope.

(259-4) The whole matter, therefore, is reduced to this; what the saints love is God, and if they love poverty of spirit and even their own misery, it is only because these destroy their self-love, which is the great enemy of the love of God.

(259-5) They say you think chastity impossible, and certainly, your environment and the way in which you live make it impossible. If you want to win, never carry the battle to your enemy's territory.

(259-6) That sinners should sin is not surprising; but that the just should fail in charity and sin, and so under the appearance of good, that is something which demands sad and serious reflection. More than all the disorders and scandals of the world, this fact

⁴²² The paras on this page are numbered 65 through 73, making them consecutive with the previous page

gives us some notion of the immense evil which original sin has caused in human nature.

(259-7) The devil is too clever to present himself to holy souls under his true colours. He knows that they would reject him immediately. Consequently, he assumes the appearance which is most agreeable to them, for he knows that the tree always falls on the side toward which it is inclined. The person much given to penance he incites to self-destruction; the one inclined to obedience he makes a slave to the human judgment of his superiors; the soul given to humility he fills with shyness and cowardice; the one inclined to works of zeal and charity he incites to give itself to such works inordinately so that it will become distracted and dissipated, lose the religious spirit, and become totally worldly.

(259-8) What shall we say of the murmurings, contentions, conflicts, and strife which certain persons incite when, under the guise of religion, they unduly emphasize and promote the excellence and importance of some particular pious exercise, of a certain religious institute or association, or even the cult of some saint? Can there possibly be a more deplorable evil than that of fomenting strife and discord among the just in the name of religion?

(259-9) Every extreme and exaggeration vitiates and destroys virtue and, in our case, it is all the more vitiated and deformed as it deals with more elevated objects. What greater deformity than to violate charity in the name of charity, to violate justice in the name of justice, or to offend against religion in the name of religion? Wherefore, let us be on guard and remember that self-love feeds on everything, the good as well as the bad. There is no remedy against it other than to let it die of hunger by not letting it feed on anything. # The spiritual life is a labyrinth of illusions and dangers for those who do not know how to abandon self and take refuge in God. He who wishes to avoid these illusions and dangers will do so only by way of holy detachment and simplicity of spirit. If you wish to escape error and deceit, flee from self. If you wish to live in truth, take refuge in God.

260

FRUITS OF CONTEMPLATION SERIES II

Father Victorino Osende

(260-1)⁴²³ "He that hath not been tried, what manner of things doth he know?" The peace which has not been attacked is a most precarious kind of security. That peace alone is secure which has been won through war. Such a peace is the fruit of abandonment to the divine will. # Our peace hardly enjoys a moment of stability and is

⁴²³ The paras on this page are numbered 74 through 79, making them consecutive with the previous page

continually exposed to disturbance by every interior and exterior event of life, but the peace of God is as unchanging as God Himself. The more detached we are from ourselves and the more united to God, the more clearly shall we see the difference between our personal peace and the peace of God and how independent the latter is from the former. The stability of the peace of God is proved in the midst of all the waves and tempests that can agitate our heart. This stability is absolutely constant and constitutes one of the greatest joys of souls in divine union. In this stage souls understand that this peace is absolutely impregnable, for neither the world nor all hell nor they themselves, with all their frailties and miseries, can destroy it. The soul united to God is like a rock in the midst of the ocean before which the storms and tempests which would assail it disappear as foam. He who unites himself to God enjoys the immutability of God. The peace of God is a participation in His changeless, divine repose and is the effect of the detachment of the heart and of its union with God.

(260-2) To launch upon the apostolate without due preparation and without the necessary spiritual provisions and, above all, with but a smattering of the interior life, is to tempt God to risk becoming (and) apostle of Satan rather than of Christ. For we cannot give what we do not have, and when we give, we have to give of what we have. If we possess the spirit of God, we shall communicate that spirit to others, but if we have the spirit of the world, we cannot but communicate a worldly spirit to others. That is why the saints did not want their disciples to go forth to preach and teach others what they themselves had not learned and practiced in the ascetical and contemplative life. They wanted them to be apostles of truth; not of abstract truth which is acquired through pure speculation, but of the truth actually lived and made incarnate within their hearts. # This does not mean that there are no inferior grades of apostleship.

(260-3) Further, in order to bear fruit among souls, the apostle must be filled of the spirit of God, and this he will attain only through an intensive life of prayer. This does not mean that he must spend all his time, or even the greater part of it, in this holy exercise, to the extent that it requires special attention in a determined time and place, but regardless of time or place, he ought never lose sight of God.

(260-4) Many cannot reconcile the notions of contemplation and action because they imagine the former to consist solely in an act of ecstatic rapture before the divinity wherein all the faculties and senses are suspended. But this is not essential to the contemplative life, at least as refers to the suspension of the faculties and senses. Indeed, the saints consider this suspension as an imperfection resulting from the frailty of our nature, indicating that the latter is not yet strong enough to receive the divine communication. However, once the soul is given the disposition and necessary strength, it generally no longer experiences such things. We observe this in the lives of the saints: their ecstasies and other extraordinary supernatural phenomena gradually disappear once they have attained constant and effective union with God. The phenomena of contemplation, then, do not constitute the contemplative life in its intimate reality.

They are extraordinary effects of certain divine communications which God could produce without such phenomena. # The contemplative life consists in an intimate communication with God, or in the soul's stable union with God.

(260-5) This love and esteem for the representative of Christ should be such as to elevate the faithful to God and not attach them to the human person. Those who by reason of their ministry are obliged to deal frequently with subjects, such as superiors, missionaries, and spiritual directors, should be especially aware of this. Therein lies a great danger, and it is there that the devil more easily lays his traps and snares. For there is no very marked distinction between human and divine love whereby they can easily be distinguished at the beginning. Both reside in one and the same heart and they are not distinguished so much on the basis of sensible feeling as by reason of their elevation and the dissimilar effect they produce. Wherefore, in order to distinguish between these two kinds of love, it is necessary to exercise great vigilance and to examine profoundly all the movements of the heart to discover where they lead.

(260-6) When the ego reigns supreme within a man, all his care and solicitude are spent in procuring for himself everything that he judges personally useful or advantageous. That is the law of self-love. Thus, all personal interests of whatever order are evil if they are not totally subordinated to the glory of God, for they tend to make us our own gods.

Jeanette Price: On Psychoanalysis and the Quest

261

ON PSYCHOANALYSIS AND THE QUEST

Jeanette Price

[126]⁴²⁴

(261-1)⁴²⁵ I. How Analysis Can Serve to Develop Spirituality or Mystical Experience.

Analysis can serve an individual on the Quest of the Overself by clearing out superficial material lying in the unconscious and superconscious. If this "storehouse" of unconscious material is first cleared out, i.e., by verbalization of emotional repressed material, whatever lies beyond these areas can be made more accessible and more easily recognized for what it is. If there is a great deal of clutter frustration tensions, anxieties and repressions of all sorts - it will make itself known to the meditating Quester by colouring whatever psychical experiences he may have. There may even be a misinterpretation of the mystical experience. For instance: a disturbed or neurotic personality while in meditation may contact his Overself, but as the message comes down through different layers of consciousness, it will be interpreted and coloured by

⁴²⁴ The original editor inserted "126" and "by Jeanette Price on Psychoanalysis and the Quest" by hand.

⁴²⁵ The paras on this page are unnumbered.

them. One could then easily misinterpret the message of the Overself in terms only of one's own unconscious material. However, if the "charged" unconscious material is first discharged outwardly, the charged emotional particles of the unconscious will be less likely to affect whatever comes through it to consciousness and

262⁴²⁶

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price

263

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price
[127]⁴²⁷

(continued from the previous page) a clearer more objective interpretation can be made. The average person who knows nothing about the unconscious will interpret everything he feels during meditation as material direct from the Overself, not having the discrimination to know whether it is his own unconscious speaking or that truly of the Overself.

A neurotic Quester may have a pain in the stomach and interpret that to mean that it is through the solar plexus that he is making contact with a distant Adept. Analysis or medicine would probably find that the stomach ache was caused by something the individual ate or more than likely an unconscious discharge of force in an area which has meaning to that individual's unconscious or superconscious. It may be a physical working out of guilt which in the form of a pain in the stomach is expiation or punishment for an act which is lying heavily charged in the unconscious.

(263-1)⁴²⁸ We are always the interpreters of the Overself, and we interpret only in terms of our learned conscious or unconscious patterns, and still further our Karmic patterns.

264⁴²⁹

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price

265

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price
[128]⁴³⁰

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⁴²⁷ The original editor inserted "(127)" at the top of the page by hand.

⁴²⁸ The paras on this page are unnumbered.

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(265-1)⁴³¹ There is no good or evil in the Overself – we interpret good or evil depending on our own associations from the unconscious which lie waiting to be called upon. We associate by comparing what we are feeling or knowing now to what we felt or knew similarly yesterday, a year ago or when we were children. When we are experiencing love or hate, it is the same Overself speaking through both – we are interpreting according to our mood of the moment what is happening in our immediate environment through association from the unconscious (past learned experiences) and by what we think an appropriate reaction from our Social Conscience.

266⁴³²

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price

267

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price
[129]⁴³³

(267-1)⁴³⁴ Jung

Paragraph 1

Greek Mysteries: “Give up what thou hast and then thou wilt receive.” Page 40,
Mod. Man.

Paragraph 2

The ways of the east are not for the west. Mod. Man., Page 249-250, Paragraph 2
– 250

Parallels between Psychoanalysis and Yoga, Oskar Schmitz, page 250 Mod. Man
Page 207, Psychology and Philosophy, Similarities of

268⁴³⁵

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price

269

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price

⁴³⁰ The original editor inserted “(128)” at the top of the page by hand.

⁴³¹ The paras on this page are unnumbered.

⁴³² Blank Page

⁴³³ The original editor inserted “(129)” at the top of the page by hand.

⁴³⁴ The paras on this page are unnumbered.

⁴³⁵ Blank page

(269-1)⁴³⁷ I. Suppressed Material Will Become Available-Meditation.

If one does not allow his physical nature to assert itself, there will be repressions and a force will be generated by the repression in the unconscious so that while on the surface an individual may seem mild and inoffensive, inwardly he will be a generator of force held in check. Any situation in his environment which touches off any of the repressions (which have gathered and stored energy) will automatically let out some of this force – in anger, irrational behaviour, etc. If one is able to release this energy in various socially acceptable ways, this force or “storehouse” of the energy or power which holds the idea together in the unconscious, can be dissipated. There is always a sense of release and freedom from pressure when this force is released. However if no release is given to the force holding the unconscious ideas together, the pressure rises until the “powerhouse” is charged and begins to explode in one or several different areas. This may result in illness, anti-social behaviour in certain areas (persecution complexes, non-participation in life, antagonism to opposite sex, etc.)

270⁴³⁸

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price

271

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price
[131]⁴³⁹

(271-1)⁴⁴⁰ If the environment is calm, peaceful, without conflict or “triggers,” the force of the “powerhouse” lies dormant and does not become too activated. However even here there are bound to be minor explosions occurring from time to time. One may have good days and bad days. Usually when one says he is having a bad day, when things do not go right, the repressions are fighting through, exploding as it were in [to]⁴⁴¹ the outside world. It takes a great deal of physical and psychical energy to hold these repressions back and the very forcing may cause moodiness, withdrawal, fear of participation because of what might happen if in participation in life, the trigger mechanism will go off.

⁴³⁶ The original editor inserted “(130)” at the top of the page by hand.

⁴³⁷ The paras on this page are unnumbered.

⁴³⁸ Blank page

⁴³⁹ The original editor inserted “(131)” at the top of the page by hand.

⁴⁴⁰ The paras on this page are unnumbered.

⁴⁴¹ "to" was typed below the line and inserted with an arrow.

Usually a series of bad days will be the forerunners of a group of good days. Having found the release in the bad days, one can go about relatively peaceful for a short time or until the unconscious energy is built up again. If on bad days one's repressions or "powerhouse" has exploded into the environment with great force in anti-social acts one after the other, though there is a release of emotion and feeling, there can be built up an equal amount of pressure and tension because of the guilt which follows in its wake. One may set irrational

272⁴⁴²

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price

273

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price
[132]⁴⁴³

(continued from the previous page) goals for oneself which no amount of righteous living and controls can ever satisfy.

274⁴⁴⁴

ON PSYCHOANALYSIS AND THE QUEST
Jeanette Price

Interview Between the Late Karen Horney and PB

275

INTERVIEW WITH PB
Karen Horney⁴⁴⁵
[133]⁴⁴⁶

(275-1)⁴⁴⁷ I do not agree with Kunkel or Jung because they have gone into religion instead of confessing humbly, "Here I do not know."

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⁴⁴³ The original editor inserted "(132)" at the top of the page by hand.

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⁴⁴⁵ PB knew Karen, who was a Swiss psychologist; she apparently studied with him to some extent. — TJS '20

⁴⁴⁶ The original editor inserted "133" at the top of the page by hand.

⁴⁴⁷ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(275-2) Adler is [much less deep than Freud or Jung];⁴⁴⁸ does not count as being more than third rate.

(275-3) [Contrary to the claim of N.H.],⁴⁴⁹ I do not think that Freud had any further revelation to give out than what he actually published. His viewpoint was narrow.

(275-4) I was present on one occasion when Jung and Freud arrived at a disagreement about psychoanalysis and this was the beginning of Jung's departure (?) from Freud.

(275-5) Horney raised the point that she thought Jung's analytical technique had not expanded in certain respects, the gist of which was that this was the result of or related to his interest in religion and other subjects. For example, in instances when the patient presented difficulties which did not yield readily to the analytical technique then employed by Jung, the patient and the analyst were likely to remain trapped by the technique then employed Jung which would not yield any beneficial result.

276⁴⁵⁰

INTERVIEW WITH PB
Karen Horney

277

INTERVIEW WITH PB
Karen Horney
[134]⁴⁵¹

(277-1)⁴⁵² I very definitely do accept the validity of mystical experiences.

(277-2) The mystical state must come without any label attached to it as such.

(277-3) Both the mystical and psychoanalytical paths appear to be converging on the same goal, that is, knowledge of the Real Self.

(277-4) Dr Horney expressed herself as being greatly impressed by the treatment given by Yogi Ramaya to PB as expressed in the volume Search in Secret India. PB's

⁴⁴⁸ The original editor inserted "much less deep than Freud or Jung" by hand.

⁴⁴⁹ The original editor inserted "Contrary to the claim of N.H.," by hand.

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⁴⁵¹ The original editor inserted "134" at the top of the page by hand.

⁴⁵² The paras on this page are numbered 6 through 11, making them consecutive with the previous page.

treatment as the book reflects was followed by a mystical experience. It is quite clear Dr Horney was equally impressed with this [result.]⁴⁵³

(277-5) Dr Horney also expressed herself as being in accord with the balanced approach as reflected in PB's disagreement with Indian mystics whose discipline leads them increasingly into a complete escape from the world.

278⁴⁵⁴

INTERVIEW WITH PB
Karen Horney

279

INTERVIEW WITH PB
Karen Horney
[135]⁴⁵⁵

(279-1)⁴⁵⁶ With reference to Zen Buddhism, Dr Horney believes it suffers from the defects of short cuts, likely to be dangerous with respect to this or any other form of mystical technique.

(279-2) Dr Horney expressed herself as being concerned by the tendency of Americans to employ short cuts in this as well as the analytic field and deplored the consequences of this seeking for immediate results. In this connection she made the comment that any governmental sponsored project for psychiatric prophylaxis would unhappily be limited by this tendency.

(279-3) "I agree with you, PB, that no other method than the education of the young will be so effective or do so much for so many people to bring them nearer to the common goal that we seek for them."

(279-4) "I am by nature an optimist and therefore personally I feel no distress about the future of our modern civilization. But when I examine the situation rationally I become pessimistic and see no basis for hope."⁴⁵⁷

⁴⁵³ The original editor deleted the para after this para by hand. It originally read: "X. Dr Horney also expressed herself as being"

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⁴⁵⁵ The original editor inserted "135" at the top of the page by hand.

⁴⁵⁶ The paras on this page are numbered 12 through 14, making them consecutive with the previous page

⁴⁵⁷ The original editor inserted quotation marks by hand.

(279-5) "I agree that it is not enough to verbalize repressed complexes to gain liberation from them; further work on oneself is still needed."⁴⁵⁸

280⁴⁵⁹

INTERVIEW WITH PB
Karen Horney

281

INTERVIEW WITH PB
Karen Horney
[136]⁴⁶⁰

(281-1)⁴⁶¹ The theoreticians of psychosomatic medicine don't see the glaring contradiction in their teaching. They say that mind is the cause of the body's sickness and then proceed to give mind an equal importance with body, instead of a greater as they should. For mind is thereby shown to be creative, hence, on a higher and different level from body.

(281-2) The Freudians are materialistic. They can not rise to your and my position – which stands for the primacy of mind or spirit.

(281-3) After writing the first draft of a book, I notice what it lacks and add that.

(281-4) Hubbard, author of "Dianetics" makes such extravagant promises and exaggerated claims almost from the beginning of his book, that I threw it aside and couldn't go on reading it. The 10,000 people who flocked to his lectures in L.A. are just what one would expect from Los Angeles – uncritical judgement.

(281-5) Hubbard's system may be a form of hypnosis. Anyway, in offering an easy short-cut to the goal it falls into the category of all such methods; they are false and delusive or escapist. They try to avoid facing squarely up to the need of working rigorously on oneself by promising the goal without such labour.

(281-6) I give less importance to sexuality than Freud did. This is one of the specific differences which separates my teaching from his.

⁴⁵⁸ The original editor inserted quotation marks by hand.

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⁴⁶⁰ The original editor inserted "136" at the top of the page by hand.

⁴⁶¹ The paras on this page are numbered 17 through 22, making them consecutive with the previous page

Joel Goldsmith: The Master Speaks

283
THE MASTER SPEAKS⁴⁶³
Joel Goldsmith⁴⁶⁴
[137]⁴⁶⁵

(283-1)⁴⁶⁶ In the old teachings a patient is held responsible by “wrong thinking” for his disease. But that is not true. The error is an impersonal one; the universal belief which has long been on the human scene.

(283-2) We do not need money in the bank or inheritance of bonds. This truth becomes our bank, our source of supply.

(283-3) All that is true of God, is true of individual being.

(283-4) As a metaphysical healer, teacher, all that can ever be accepted in my consciousness, in response to the people who call on me for help, is god

(283-5) Your thinking will not help anybody. Only consciousness of God will help.

(283-6) Whether it is money or food always acknowledge God as the source consciously. Supply is not in the realm out here of form or effect. It is consciousness of being, soul, life, God; –inner, invisible money, health body, opportunity, home as the form necessary to unfoldment.

(283-7) Consciousness is God

⁴⁶² Blank page

⁴⁶³ PB interacted with Goldsmith when they were both in Hawaii in 1956 or thereabouts. They stayed in touch for some time thereafter, though PB did not refer to him (positively or negatively) much after 1960. –TJS '20

⁴⁶⁴ PB himself inserted “As I now have printed copy, this may remain here” in the top margin by hand.

⁴⁶⁵ The original editor inserted “137” at the top of the page by hand.

⁴⁶⁶ The paras on this page are numbered 1 through 4, 4 through 7, and 7 through 19, and 19; they are not consecutive with the previous page. The first nineteen paras are handwritten.

(283-8) The metaphysical world has made a great blunder in believing that the mere recitation of truths is a power, the mere statement "I and my Father are One" is of value. It is not human mind-activity that has power; it is consciousness imbued with knowledge of Truth, of the meaning of these statements, that is power

(283-9) You are not in your body. Then where do you exist? Since you are conscious of your body, what are you but conscious?

(283-10) The Spirit is always here but only your conscious awareness of its presence does the work of healing, supplying, etc

(283-11) In the old healing work the belief is that you have a physical existence, for which it lives to do something. But in true spiritual healing you are not physical, not even there at all, neither in nor as the body. The practitioner becomes aware of infinite divine consciousness. That presence meets the needs of healing etc.

(283-12) Never be guilty of trying to find out what is erroneous in you. By abiding in Spiritual Harmony, it is dissolved. Forget the form, find the centre of being, and help or healing is quick. Consciousness of the Presence is the one element that does the correction in mind or body.

(283-13) Through threefold method you develop this conscious awareness:- Reading coming together with those on the path, and meditation.

(283-14) Your consciousness of realization comes all of a sudden.

(283-15) You do not need to form the thought of what is needed outwardly. Get into your inner being: feel your Centre. Do not direct it to any place. Maintain yourself in the Centre. Then your consciousness of it appears outwardly as form – money, clients, and so forth.

(283-16) Wrong thinking can never produce sin or disease, [lack or limitation].⁴⁶⁷ There are no such things – there is only the illusory picture of them, the mesmeric belief -in them, acceptance of the mere appearance of them. The only way to get rid of them is to awaken out of the hypnosis that makes you believe you are seeing them when you are not really. God alone is the Real recognize these others as a state of hypnosis.

(283-17) I have never had any foreboding that the word is going to be wiped out with atomic bombs. A spiritual work is moving in the world, the minds of men are being awakened, worldly evil will fade. The true has come for a greater awareness of this

⁴⁶⁷ The original writer wrote "lack or limitation" two lines down in the text, and inserted them with an arrow.

universal power. This is the age in which the public is receptive. Do this message, formerly kept in convents and monasteries and not handed out generously.

(283-18) When we act as practitioners for ourselves or others, it is the Christ that operates as healer, reformer supplier.

(283-19) What is the Christ? It is your individual. Consciousness when released from fear hate or error.

(283-20) There are many who are able to grasp this work for a while until a real problem comes along, a problem of health or loss, or limitation, and then they fall away. This becomes evident when the message has not taken deep enough root and the consciousness has not responded to it. The first thing they do is to either rush to the pawnshop or to the drugstore.

(283-21) What appears to us in the form of sin, disease, or limitation represents the universal self which is always around us. The world is entertaining false beliefs which are so universal that they constitute a universal malpractice. Everyone, the moment he is born comes under this belief, unless one can self consciously realize that all power is in divine intelligence and in divine consciousness, then the false beliefs will act upon one. Nothing can affect you except your reaction to it. But if you learn to be governed by the divine consciousness of your being, you will not react to anything in the external. Therefore, you will not react to the universal fears and beliefs.

(283-22) Some people object to the use of the term "error" and the stress I place upon knowing its nature. They say "well, if it is not real, why bother about it?" But take my word for it. You had better bother about it, or it will be bothering you. Because it is only the degree, not of your neglect of it, but of your understanding of it as nothingness, that you are set free from it. It will not do any good to neglect it, but look it right in the eye and say, "I know you; you are shadow." Merely to say that sin and disease are not real does not do

284

THE MASTER SPEAKS

Joel Goldsmith

(continued from the previous page) do anything for us. What really helps is to come into the actual awareness of reality.

(284-1)⁴⁶⁸ In the presence of any phase of error, be quiet and wait for the unfoldment or the revelation of Truth to come, to replace the erroneous appearance. In the presence of any such situation try not to think, but be receptive in attitude.

(284-2) It is not the Christ that produces my needs, but the degree of my conscious awareness of the Christ. That degree will appear whenever it is necessary in experience. Mere statements are of no value. The conscious awareness of those statements is what is needed.

(284-3) Because of the hypnotic influence of the universal beliefs, it is necessary that we establish and re-establish the conscious awareness of the presence of God. Go back and get it again, and again. Do not retire without it at night. No one on this _____ should ever go to sleep in total unconsciousness, but should first establish a conscious awareness of the presence. It will not then make any difference if you sleep or do not sleep. But the sleep that you do have will not really be unconscious. It will be a lying back in bed, resting the body. The consciousness will be functioning just the same. Sometimes your greatest illuminations will come during this sleep. Never leave your home in the morning without establishing the presence, too/

(284-4) You will be tempted a thousand times to belief in the selfhood apart from the "I Am that Am." Part of this work is beautiful as inspiration pours through, it is almost like living in a dream, but the trouble is that when you have to come down to earth because of your body, or of your pocketbook, you are then responsible for re-establishing the thought of your true identity. Everytime the false beliefs of the world comes through work until the "I" has been consciously established as the reality of your being. The problem will then disappear since the "I" can have no problems. The "I" is God and not man. The "I" is consciousness and not body. The "I" is eternal. It was never born and it will never die. Establish this in your consciousness. The Truth will eliminate from beliefs anything unlike itself. Thus we have work to do in the training of our consciousness as well as in inspired moments of sitting in the clouds. All of us have traits of character built up by environment, education and experience which do not fit in with the "I Am, that I Am." It then becomes necessary to take ourselves in hand and to learn to control ourselves, so as to come into an enlightenment with the "I." If by nature, we are jealous or fearful we are not to try humanly to make ourselves over as a psychologist would do and say, "I have this evil trait. I must replace it by a good trait. I do not mean that. I mean, recognize what seems to be the human weakness in the constant out of the "I Am That I Am" and permit those traits to disappear and fade out of the picture. We do not substitute a good human quality for the bad one but we realize the "I" and learn to let the erroneous traits fade out. Do not make an effort to get rid of them, but make an effort to live in the "I." That will take care of everything. Do

⁴⁶⁸ The paras on this page are numbered 20 through 29, making them consecutive with the previous page

not try to overcome sensuality or false appetite, just try to get rid of the false human trait by constant awareness of the "I that I am." Do not condemn yourself, or plague yourself about any negative trait. Be satisfied to see it evaporate of its own nothingness while you abide in the secret place of the most high.

(284-5) Do not succumb to the temptation that wealth or income is supply. It is consciousness of the Truth of the fact that God is your supply. This is the true wealth and true income. If having an income means your reliance on it instead of on God, it becomes a detriment.

(284-6) A practitioner does not have to love his patients humanly in order to help them. The love should be universal and come out of God, and be impersonal. It is the divine love that lifts and helps them, not the human love.

(284-7) Once you have made the statement that "I" is God you have to bring your life into conformity with it. Begin living as if you were God.

(284-8) Human evil is not power. Therefore, the teaching of some metaphysical movements that there is mental cause for physical deformities, such as resentment, causing rheumatism or hate causing cancer is erroneous. Do not get caught in this teaching.

(284-9) Many people are held in bondage to their belief in the law of karma. A belief that past human experience is acting to prevent further development. Do not believe that your human thinking has any power or that your human past experience has any expression in your spiritual life or demonstration. Just meditate to realize the presence of God Just get quiet within and the power of the spirit will come through and transform your world.

285

THE MASTER SPEAKS

Joel Goldsmith

[138]⁴⁶⁹

(285-1)⁴⁷⁰ There must be such a degree of spiritual unfoldment that when a call for help comes, the realization of inner peace comes at the same moment without conscious effort. But this means that from arising in the morning until retiring at night you must train yourself not to accept suggestions coming from the universal or carnal mind. The universal, mortal beliefs.

⁴⁶⁹ The original editor inserted "138" at the top of the page by hand.

⁴⁷⁰ The paras on this page are numbered 30 through 38, making them consecutive with the previous page

(285-2) When you realize that the body is a manifestation of all that "I AM" you will know the truth, but when you include in your statements your belief that your body manifests your thinking, that is not truth. For your body is a God made body, and therefore perfect. You cannot change that perfection, even with your thinking. What you have been speaking of as your body is not your body at all, but the mortal concept of body. That is a universal belief, not belonging to you.

(285-3) Read only a little, merely to give impulse to your thought. Then meditate, be still. Practice this only for short periods like five, six or seven minutes. But return to it several times during the day. Turn within each time, and ask the father to reveal itself to you. Do not think thoughts, but merely get quiet and feel.

(285-4) I said to a student, "I am working with you, I take you into my work as I meditate. This is because unfolding has my consciousness and at the same time unfolds to you who are receptive and responsive to this work. I do not actually treat you in the sense that I send thoughts to you. My work is not a transference of thought to any one. Nor do I send out good thoughts to them, or even thoughts of Truth. As consciousness unfolds itself to me as truth, those who have reached out to me for help receive the truth. They may receive it as a message or a word or his health restored or as a disappearance of problems. When you go into meditation, be still until you feel the response within you, either as a sense of God's presence or as a still, small voice. That is what has the healing power. That actual contact or realization of God's presence. It makes no difference what problem we take into the silence."

(285-5) Never use the word "you" in a treatment. Never say "you are spiritual," or "God is with you"; Never in any way do anything in anyway that would tend to act as a treatment, going from one person to another. For that is to fall into the realm of mental treatment. This work is not a transference of thoughts.

(285-6) In meditation, prayer, or treatment, simply keep your contact with your outerself and the inner being, that is, yourself and God. It is not necessary to project any thoughts to students or patients. You do not have to know that they are sick or ill or even when. They will be healed merely by thinking of you. Merely by reaching out to your consciousness. Their contact with you will be the healing agency, since you will be living and moving and having your being in the "I" consciousness. You will not be accepting the suggestions of a selfhood apart from God and thus you will be maintaining constant, conscious oneness with God. It is the quietness and stillness of the inner being that does the healing and teaching work. The teacher does not have to go out and reach the student's thought.

(285-7) When the practitioner feels the sense of uplift and freedom the patient will respond. The healing takes place when the practitioner has this sense of peace and oneness and divine being.

(285-8) Do not let yourself be tempted to reach out towards the patients or students. It is not the patient's understanding of Truth that heals, it is the practitioner's divine state of consciousness that heals.

(285-9) The first step to attain conscious oneness with God is through gratitude. Through acknowledgement of God as source and power. Through conscious recognition of God as law and being. The second step is to meditate, reflect, cogitate the subject or idea in a spiritual statement, and pondering it for five or seven minutes. The third step is to know the nature of error. Do not believe that there is a power of evil to be overcome by truth, or a condition to be healed. The only power is Christ power which is the recognition of infinite instant perfection here and now. To know the nature of error is to know the absolute nothingness of that which appears as error. It does not mean finding out what causes disease. We do not have to battle it, it is nothingness. The fourth step is to understand that the visible world is the result of the invisible world. God is its source and substance, including our daily experience,

286

THE MASTER SPEAKS

Joel Goldsmith

(continued from the previous page) appearing to us as what we need.

(286-1)⁴⁷¹ When you simply say, "I am God" that is not the truth. But when you hear those words within you, as the reality of your being, then this is the truth.

(286-2) You can begin to tell when you are setting aside your humanhood and living in your Christhood, when the degree when you are not planning, worrying, fearing about things. That is, in the degree that your mind is more active in the state of awareness than as a thinking apparatus. The more you have to plan your weeks or years and take hold of your life, the more of the humanhood is in existence and the less there is of spirituality. When you find your work given you to do each day, and your supply provided, you are living in your Christhood. The "I" which becomes the lord of your being; the "I AM" is not the conscious thinking, planning, preparing me. When you have overcome the temptation to be overcome and concerned by and for the little "i" and no longer take thought for the little self, then you can say "I Am God."

⁴⁷¹ The paras on this page are numbered 39 through 51, making them consecutive with the previous page

(286-3) Heretofore, our attention has been on personal things, our thoughts were centred on them. A complete about face is now necessary, where thought becomes centred on one's consciousness. It does not mean that we get rid of things. If a ring comes to me, I enjoy it and were it but that is all there is to it. There is no sense of possession; of its being mine, nor of desiring it.

(286-4) There is a metaphysical teaching which says that divine mind is a formless substance, that we have to impress our desire upon it and then it comes forth. But that makes God a vehicle for that which we want. My teaching is the reversal divine mind. We do not take thought for what we need, because we do not know what we need. We do not take thought for what we need, because we do not know what we need. We do not know what we shall need tomorrow. We have no idea of what places we shall fill in the scheme of existence. Therefore, our attitude is the reverse of the previous teaching. The divine mind knows our needs. This teaching is not fatalism of the kind which says, "I will take whatever God sends me" for that is duality.

(286-5) Give your children a sense of God's presence and power. Build it into their consciousness from morning till night. I do not believe that you can give children morals through human codes, the strain would prove too much. But once they catch the consciousness of the presence there will not be any reason to violate the principles of existence.

(286-6) Things and persons in your outer world are your own state of consciousness appearing to you.

(286-7) It is only the belief that someone has a life of his own that causes a person to kill, Even in self-defence.

(286-8) Consciousness is infinite. It manifests itself as individual being, your being and my being.

(286-9) God is omnipresent in your consciousness as your everything of existence. Including your external life's teacher or teaching. God may appear to you as words, thoughts or as a person, as guidance, healing, so do not limit the form in which God can appear to you individually, since God is infinite in activity, infinite in form, and in appearance.

(286-10) This relationship between practitioner and student is the most sacred of all human relationships between practitioner and student is the most sacred of all human relationships. For that reason, confidence should never be breached. We should never tell who our patients are or who our students are except when it becomes public of its own accord. Never discuss one patient's problems with another, even if it is husband

and wife. Even if it is mother and child. Never be tempted to discuss one person with another, it is not good and it can be harmful.

(286-11) Never let the telephone be occupied for more than two or three minutes.

(286-12) This is a sacred ministry and one gives up his personal life in it, his family life and his social life. But it does not mean not having them at all. But it means relegating them to their proper places which is a secondary one. The ministrings come first and then if there is any time left over for these others, they can have it.

(286-13) I use air mail on all letters that have to go over 200 miles. When a person writes for a practitioner, and if he is really waiting for an answer, it is an incomplete job until he receives an answer. He may get his healing long before he gets the answer, but it is the practitioner's duty to get the answers off as quickly as possible and let the patient know that he has been taken care of. That is part of his service.

287

THE MASTER SPEAKS

Joel Goldsmith

[137]⁴⁷²

(287-1)⁴⁷³ If a practitioner became dependent on his reputation to make a living for himself, he would lose a certain amount of power. This does not mean that he may not derive his living from that source. It means that he should not depend on it. His dependence should be only on the father. He should set the patient free as the clinging relationship would be bad for both of them. This is just as true of teacher and student. The moment a teacher becomes dependent on a student for anything in the world they are both lost. Since their only true relationship is their oneness in God.

(287-2) Health is not in body, it is an activity of the soul which the body reflects. The body is merely your consciousness formed.

(287-3) You have no obligation beyond the day. Never believe that any student that comes to you has to come back tomorrow or the next time he needs help. Set him free. If you never hear from him again he has violated nothing because you have no ties on him; you have no right to have ties. He is free in Christ. Free to come and free to go. Do not think that anybody owes you anything. If in their thoughts there is an obligation, that is their business, but in your thoughts, set them free. Do not hold them

⁴⁷² The original editor inserted "137" at the top of the page by hand.

⁴⁷³ The paras on this page are numbered 52 through 58, making them consecutive with the previous page

in bondage as “my student.” That way you can have more freedom. That way, you too have more freedom. Be free to live your own life and set everybody else free.

(287-4) On the human plane of existence, disease is real. The only place where it disappears is in the intuitive, spiritual sense which you feel when you are in the silence touched by reality. Here there is no disease and no sin.

(287-5) The only way to give a treatment is to say “I will help you right away.” And then as fast as you can get into the silence where you can feel the presence of God and reality. Do not try to find spiritual good in the human scene, but get as quickly as possible into meditation. Find your spiritual base. The centre of your being and feel its warmth, its gentle presence, then every form of error is dispelled. In the human world I have no power to do anything about a human situation. Hence, I want to close my eyes in meditation and know the “I AM.” Where God and I become one. It is that point in consciousness that I disappear and God alone becomes real. That is where healing takes place. When I say to a person, “I will help you; I will be with you. Do not worry, I am on the job,” I do not mean anything human, I can do. As Jesus said, “I can of my own self to nothing.” But in this point of contact where the human power fades out, that dissolves the error and brings a smile to your face, that closeness to God. If we have any failure in treatment, it is only because we do not get enough into that state and stay enough in it.

(287-6) God has supplied me with everything and everyone necessary to unfold. This is a universal truth. It is true about everyone, in proportion to their awareness to their spiritual identity.

(287-7) You can never help anybody, five minutes after the call for assistance has reached you. If you try to do so, you are just wasting your time. All healing work must be done at the moment the call touches your consciousness because it is your reaction to it that determines the healing. Of course, if we are not in the height of spiritual consciousness, the call will come a second and a third time, as our consciousness is not ready for it. When we are at the height we instantaneously meet it. If I sit down and some thought comes to me, some patient comes into my thought, it has to be met at once. The moment it presents itself to my thoughts. It is no use saying, I will wait. Treatment must always be at that point of contact, with the practitioner’s consciousness. This is why it is just as possible to take care of 100 patients a day as it is to take care of three. The 100 can be brought to your consciousness, and can be met at the very second that they are heard of. There is no time element in healing. All healing is instantaneous healing. It may take a week or a month for all the evidences to drop away and for the patient to find that he is completely healed, but the healing actually took place at the moment of contact when the presence of God was realized. Although the evidence of it may disappear gradually. Give every call upon you an instantaneously response. Never think in terms of: “I must give that patient a treatment tonight.” It is a waste of

time to think of it later if the healing is not done on contact with consciousness. Healing is not dependent on time or on human thinking. It is dependent on time or on human thinking. It is dependent on touching the Christ. If you are aware of any form of discord, meet it in consciousness immediately and then forget about it. If it comes back to your thought, push it out, meet it again.

288

THE MASTER SPEAKS

Joel Goldsmith

(continued from the previous page) Each time it presents itself, meet it, not by reacting to it, not by worrying about it, not by fearing error in any form, or by hating it, or by loving it, but by maintaining conscious oneness with God.

(288-1)⁴⁷⁴ The practitioner does not have to know the name of the patient or the nature of the problem or the name of the disease. It is enough to take him into the Christ consciousness. He will get the benefit of the treatment when her it is identified with a person or not. It does not have to be directed towards him.

(288-2) Meditation is very valuable, even if it lasts only one or two minutes. Hence, never begin any human effort or activity, or any health, or business activity without consciousness to the overflow from God. Do not be disturbed if you get no answer in feeling. That has nothing to do with it. Do not be discouraged, If you do not seem to feel any more spiritual after the meditation than before, or if you do not get any response.

(288-3) It is the Christ which manifests in us which carries through every matter. All that is expects of us in that we be receptive to it, to recognize it consciously.

(288-4) Meditation is the secret of this entire work. It is not only that which opens up consciousness but ultimately the means of bringing the Christ into manifestation.

(288-5) The fruition of organization is to provide the place, the teacher and the books that will lead him to the kingdom of God within themselves. They are for the period when you are in the transition stage, and early stage.

(288-6) I have never met anyone yet who has achieved the fullness of realization of God. But they are making progress.

⁴⁷⁴ The paras on this page are numbered 59 through 68, making them consecutive with the previous page

(288-7) We do not take up meditation just for the sake of sitting silent for attaining one point of attraction, or what we call God. Our meditation is for the purpose of finding inner stillness so that the presence and the power of God can be made manifested. It is not wise to spend too long a period in meditation. Do not try sitting around for an hour or two. That is not good. It may take us an hour to achieve the stillness but when we do and feel the reaction, then let us get up and end the meditation. Usually we should be able to stay in this state for two or three minutes, sometimes it may take ten or fifteen minutes if impressions from the outside are too difficult. But after we have achieved a sense of inner peace and when we take another minute or two to let the presence manifest itself, we shall then go about our business. In other words, meditation is not an end in itself. It is a means to an end. There are some who want to sit for an hour or two hours in silent meditation. Do not do that. If you have a problem whether your own or somebody else's and you sit down in meditation, do not think the problem or the person into it though you are sitting down for him. The purpose is to remind yourself of the truth of being and therefore, lift yourself to the state of receptivity. When you get the answer in response that says you have touched the Christ mind or when you feel a weight drops off your shoulder, and a sense of lightness within, this is the evidence. Once you have felt that click, then it is like a radio beam and it goes out over the whole world, so that whatever has to be achieved for you must be done so by that spirit. It is just as if you pressed a telegraph key here and the next instant it is received in London or Paris. You do what is necessary to fulfil your demonstration or to contact somebody in Asia or to bring you to a teacher or a Guru, it will do all of these things.

(288-8) The correct premise that God is the reality of your being and that all that is true of God is true of you. That is the foundation of the letter of Truth.

(288-9) When in your meditation you get the feeling of the actual presence then you have the actual healing agency. That which can go out and heal any manner of disease, or overcome any lack, or to right any kind of relationship. It goes directly to the very person you are thinking of or to the part of the body which has been affected and will correct it. It is the principle which heals and saves.

(288-10) Statements of truth and of right thinking are useful to those just coming out of an orthodox faith, but you have reached this point, and now you should seek to be touched by the Christ. Learn to keep your inner ear open. Wait until you feel it jump in, and all of a sudden it will be right here, perhaps over your heart.

(289-1)⁴⁷⁶ In this meditation you put yourself out of the picture for the moment, long enough to let the Christ mind come in, so just be still. God reveals himself not only in silence but as silence. God is the silence, just a feeling, an awareness, but it is not a mental activity. There is no use trying to bring effect with thoughts. It is a joyful state of being.

(289-2) Your treatment should never be for or against a disease, or dishonesty. The only legitimate treatment is that which leads your thoughts to the realization of God as omnipresent and alternates in your feeling that presence. Be patient for a while and let this feeling come.

(289-3) When we say that disease is an illusion it does not mean that the illusion is out there and that you are called upon to destroy it. There is no illusion out there, only in the mind of the believer, and that is where it must be destroyed.

(289-4) Learn to rely on the Truth "I AM." Nothing can hinder that. It is not a thought. It becomes an established base of consciousness.

(289-5) In the human picture, thoughts are things, and thinking can make it so. In the human picture you accept that as a belief, but in this thinking we say that thoughts are not things, because thought is not a creative principle. All you can do with your thought is to become aware of that which is. You become aware that two times two is four or of the blue sky.

(289-6) When a person asks for help it is the responsibility of the practitioner to give it regardless of what the patient reads, does, or studies. The practitioner does not look to person, place or thing for anything, but realizes his oneness with God. It does not mean that practitioner cannot say to the patient, "I don't care if you spend the night gambling, or sitting at the radio, or listening all day to the news. If the patient fills himself with all that junk no practitioner can take the responsibility of healing him; if the patient is so busy with worldly things that he does not give the spirit a chance, he should not blame the practitioner.

(289-7) The practitioner gives no guarantee of healing. This does not lie within his province.

⁴⁷⁵ The original editor inserted "140" at the top of the page by hand.

⁴⁷⁶ The paras on this page are numbered 69 through 90, making them consecutive with the previous page

(289-8) Why do some people not get healings? It may be that they have some lesson to learn rather than have the healing. If it is delayed or slowed, it may be something that is driving the patient into a higher realm and this very delay may be the means to it. Hence, we do not set ourselves up as a healing agency, our work is not that. Our work is to show forth the kingdom of God, and let other things be added.

(289-9) When we are called on to help, the basis of our response should be "I can of my own self do nothing." The first thing I say to myself is "At least I know enough to know that I cannot do anything about it. Then we turn inwards and start to listen to the father. If the father gives the treatment the healing takes place. It is not I that gives the treatment. In some cases you may become aware of thoughts or some quotations but all that I get in most cases is a feeling, a sense of release, as if a light came into my chest. That is the signal of the conscious awareness of the presence. The signal that my work is done. That God is now in the field.

(289-10) Treatment can be given to cats, gardens, plants, but they are self treatments given to yourself and not to the other.

(289-11) The difference between healing by treatment and healing by awareness is that while you are using the argument or statements, you are voicing something which is true but you do not know it is true. However, it is legitimate and it may lead to an expansion of consciousness in which it will itself become unnecessary.

(289-12) My own treatment is merely closing of the eyes and the listening attitude. Sometimes I pay no attention to what is being said. I am really listening to get this feeling of inner awareness. When I get that, the patient gets the results. It does not give me any help to impress me that any given part of the body needs help, because I do not take that within. What I am doing is that I am listening to the inner voice, the Christ. I just stop for a second and almost create a vacuum and then the Christ reveals itself.

(289-13) Begin now to practice being still. It does not mean that you have to blank your thought because you cannot do that. Think about and ponder the idea of God if you have to but do not make affirmations or denials about your patients.

(290-1)⁴⁷⁷ You can ask the Christ to reveal the truth to you about the world situation national affairs for this works on any level of human affairs.

(290-2) In our treatment we do not direct Christ consciousness to any person. We sit here and realize it and then it jumps out. It is the all knowing mind. It jumps out of the very place and person where it is necessary.

(290-3) How do you know when you have spiritual consciousness? When you can look at the person and see the Christ instead of a sinning mortal man. When you can look at a person without envy, malice, lust, greed. When you can lose everything in the world and find that it is literally true that all that the Father has of harmony, peace and joy is thine.

(290-4) Healing takes place when you the practitioner realizes that there is not an individual there to be healed. The patient is a false concept in the universal belief. The minute you know that truth, he is healed. Sometimes, when you know it the first time, he is healed, but sometimes you have to know it a hundred times before he is healed. The same is true of reforming and correcting sin. It has to be done in the thought of the beholder. That is, in you and me. Have no sense of fear for the world, or of the world needing saving, or reforming. For all that has to do with the universal concept of the world. The attempt to reform, govern and control other people's lives will not work. You were not ready and I was not ready until the time came, and then there is none who can hasten that readiness by forcing it on us, or by shoving books at us, asking us to read them. The gospel is to be preached by living, not talking. We do not have to tell anyone. They can see it in your whole being.

(290-5) We do not have to say it aloud, we do not have to mention it to anyone, you think it to yourself as you are walking or moving about. Some of the early workers in the metaphysical, Christian Science movements healed people as they walked through the streets or went in and out of stores. They did not wait to be asked to give a treatment, but as soon as they met with deformity, dishonesty, alcoholism, they looked right through to the centre of being and beheld the Christ and knew what was appearing as this mortal was but an illusion, a false concept in human belief. In that way they brought about their healing. That is the same way in pity to someone who is ill out there, not by saying "we will bring God down here to do something about it," that is not the healing state of consciousness, not the Christ state of consciousness. Christ looks right through the sinning and says, "pick up your bed and walk." He recognizes that the mirage on the desert is not a reality, and he pays no attention to it.

⁴⁷⁷ The paras on this page are numbered 91 through 102, making them consecutive with the previous page

(290-6) John had a wonderful vision of heaven and he saw it right here on earth. An incorporeal universe. God is the only creative principle of the universe. So you are not dealing with a sinful and diseased humanity, but only with the false concept, the illusion in mortal thought.

(290-7) Orthodoxy which prays to God to reform a bad man or offers up a prayer to heal him is nonsense. If God knew anything about the bad man or a sick child, He would have done something about it long before anyone got around to praying.

(290-8) The basic premise of the Infinite Way is the idea of oneness. Which means that there is not God and you, but God is actually your being, your individual life. The statement, "The Kingdom of God is Within You" does not mean that it is in you like ink in a fountain pen, it means that God is the life, the mind, the substance of your being.

(290-9) Consciousness is not something that I have but which I am.

(290-10) If you are seeking Truth, if you are seeking or praying for anything then you are off the beam. There is only one way to be on the beam and that is when you can say "I AM" "All that the father has is mine." "All that God is I AM!" Make a conscious acknowledgement of your present divine identity and your present infinity.

(290-11) There is only one error which is the human scene appearing as a mirage which is presented to our senses as entity or identity.

(290-12) The trouble with those seeking truth is that they accept the universal belief of a self which is apart from God. They have not caught the vision of oneness which every great Master has. They have to train themselves to accept themselves as the very presence of God, as God made manifest; the word made Flesh.

291

THE MASTER SPEAKS

Joel Goldsmith

[141]⁴⁷⁸

(291-1)⁴⁷⁹ All metaphysical teachings which say that error is in your thinking are wrong. The error is in the universal thought. The hypnotic suggestion and you merely accept it. One person accepts it in the form of sin, the other in the form of disease, and another in the form of limitation. It is a universal belief. All error is merely a false sense of the real.

⁴⁷⁸ The original editor inserted "141" at the top of the page by hand.

⁴⁷⁹ The paras on this page are numbered 103 through 116, making them consecutive with the previous page

(291-2) The real presence of God comes when you are not thinking of Truth at all, or of stating it or declaring it. It comes when you are silent, receptive, and responsive.

(291-3) The value of making statements of truth is that they help us to lose a great deal of the fear of conditions until we can sit quietly and meditate.

(291-4) The presence of God at the very centre of our being is felt suddenly, as a great warming glow within or as a deep breath.

(291-5) The Allness of God precludes the possibility of there being any reality to error, to sin, and to disease.

(291-6) Meditation is not a necessity. It is an avenue, a vehicle which helps us to get to the place where hear the revelations and unfoldment of Truth. What is necessary is to live in the consciousness of God's Allness, for that will act whether you are conscious or unconscious, awake or asleep, whereas meditation cannot act while you are asleep or knocked out unconscious.

(291-7) All mortal man is non-existent. It is simply a hypnotic suggestion which brings sin, disease, poverty, old age and etc.

(291-8) Nothing that you can define or name about God is God. Since the knower of the Truth is God. All that can be known about God is "I AM HE."

(291-9) Develop your consciousness by not loving, hating, fearing error of any kind. Keep within your being. Tell know one, do not speak of it to anyone, but train yourself. Work with it every time you are confronted with error, whether your own or someone else's. Do not tell them what you are doing, but take it in the silence of your own being, into a secret place of the most high.

(291-10) Meditation is our preparation for the inflow of the spirit. It also gives us the very presence of the spirit itself which we must face the day with. Without your conscious feeling and realization of God, you go out on the street merely as a human being, which means you may get sick, or you may not reach your destination. So first go into the inner sanctuary and there commune with God. This will bring protection from the so called evils of the world. It is the consciousness of the contact with the Infinite Source which does the work of protection. If there is no conscious awareness of the presence there will be no presence of God. No healing, or supply or protection. But with it all things are possible. It is this that acts as a saying presence throughout the day.

(291-11) As you go on practicing after you have made your first contact through meditation with God, you will finally come to a point where God is virtually never absent or apart from you. You are never outside of that conscious awareness.

(291-12) If you want to help someone with any problem he may have, when you sit down to meditate, immediately forget the individual. Drop the name of the person or the specific problem and in your meditation, turn within to make the contact with God. Do not think of him or it. Think only of your own contact with the infinite invisible. As soon as you have made the contact, drop the case immediately. That contact is the presence of God working upon the problem, correcting the sin and healing the patient. We do not have to direct actual thought to him. The reason is that in God we are all one, which is like a telephone switchboard thru which we can be in touch with every home, with twenty million homes, but we can do it only by contacting the central switchboard. God is the universal being. My conscious Oneness with God constitutes my oneness with you, since it is all one and the same mind. That one all knowing mind knows the "who, what, why, and wherefore" of those who are seeking help and those to whom a solution is to come.

(291-13) Whatever problem comes up, just meditate. Find your oneness and as soon as you feel that presence, release the whole thing and let it go. Tune it into the Infinite, but do not tell the infinite what it has to do or ought to do.

(291-14) Before you retire at night, sit quietly in meditation and feel the presence. If after seven minutes, you have not found it, forget it and retire. Probably you will wake up in the middle of the night when you should try it again.

292

THE MASTER SPEAKS

Joel Goldsmith

(292-1)⁴⁸⁰ When you have touched the presence of God and [felt it]⁴⁸¹ you can give up all concern, all worry for the rest of your career. You have found the loving friend. When the response comes within, whether an energy rushes in or a still small voice speaks, or in any other way. To each one there is a different response, and sometimes each day it is different. If you make contact with the presence, in the morning, before you leave home, everything to suit your unfoldment will be there, during the day. If there is a person you should meet he will be there.

⁴⁸⁰ The paras on this page are numbered 117 through 125, making them consecutive with the previous page

⁴⁸¹ "felt it" was typed above the line and inserted with an arrow.

(292-2) Success inevitably follows the consciousness imbued with the Christ. It does not make any difference what your line of business is or your work. You will begin to be successful in it.

(292-3) There is a difference between sleep after you have felt the consciousness and contact through meditation and the type when you fall into bed. The after meditation sleep is a restful time for the body, but the consciousness of the mind is functioning as if you were wide awake. Outwardly you still appear to be sleeping, your eyes are closed and you will have the sense of being asleep, but actually your consciousness will be open, and you will find that the wonderful ideas of your mind will come to you. That is how divine inspiration comes, and the great lessons of life.

(292-4) Many metaphysicians get so engrossed in their functional teaching that they forget to make the conscious recognition in meditation. I begin each day with the conscious realization, even before I am out of bed. The realization that "I AM GOD." "I" is infinite good. That God is I AM. That all that the father has is mine, and all whom I meet, I love, which includes my enemies as well as friends.

(292-5) Consciously remember that God is the activity of my work, therefore in outlining my days program bring into my desk whatever it is necessary for me to do. I do not always practice this conscious remembrance the same way.

(292-6) Nothing outside of me whether in the past or the present or the future can act upon me, but only God, the divine consciousness of my being. Therefore, regardless of the law of cause and effect, the law of karma, regardless of the stars and the planets, my good is derived from the infinity of my own being. I do not lean on the understanding of any man, nor on my own understanding. I only let the infinity of God pour through as my individual being.

(292-7) You can only bring forth a demonstration of that which you are actively conscious of. Each day actually putting Truth to work in your consciousness. Realize, remind yourself of your own identity with God, of the illusory nature of anything of a negative kind. Maintain that constantly; even after nineteen days in this work I would not miss one day of not knowing consciously the Truth, even though it is not necessary for me to take thought about it.

(292-8) Never be concerned about the things you had yesterday that you have not got today. Never be concerned about the things in the past sins. Do not regret. Today is the only day in which you can live. You cannot live yesterday, you cannot live tomorrow, which is always today, always this minute, which "I AM" - the fulfilment of God. That is all we have to be concerned with. The peace and harmony of this minute. If I live continuously and learn not this lesson, then each minute that follows is also worthless.

(292-9) The Infinite Way of life, is also an entrance to the fourth dimension of life. It is the departure from the personal sense of life. In the personal sense each individual is interested in finding some way materially, mentally, or spiritually in which that experience of his is enriched. In the Infinite Way, they realize the great Truth the God has created us in his image and likeness for his own purpose.

(292-10) The greatest thing in the world for those on the spiritual path is desire. Even the desire for good. This path is the realization of growth. This path is path of Grace. All that the Father has is mine. What should be done or moved is done, but always it is without taking thoughts and without planning it that way. This does not leave us with the life of inaction or doing nothing. On the contrary, it is quite alright for every hour of every day the spirit is moving us onward, leading us into greater work and greater activity.

(292-11) There is no power apart from God. Then why is any one ever sick. Because there is something which is operating as the law of destruction, a negative law, pulling people into limitation and war. But it is only when you detect it that

293

THE MASTER SPEAKS

Joel Goldsmith

[142]⁴⁸²

(continued from the previous page) you are able to intelligently nullify it. What is that law, that claim of a self hood apart from God. It is clearly a hypnotic suggestion, a concentrated world belief. I do not know where error began. I only know that there is operating something that results in false desires, false appetites. It is a claim of a power apart from God that is responsible, but it is a non existent snake in the road. We are not in the work of curing sickness and disease, we are in the work of understanding that what appears as human disease is nothing but an illusory picture caused by the universal belief of a self apart from God.

(293-1)⁴⁸³ The state of peace recognizes that the absolute fulfilment of God is here where I am.

(293-2) Whatever is given me to do, I do that work without desiring it to be some other work, without desiring to be in some other place. I give up all desire except the desire to realize God.

⁴⁸² The original editor inserted "142" at the top of the page by hand.

⁴⁸³ The paras on this page are numbered 126 through 139, making them consecutive with the previous page

(293-3) We may enjoy the world, but we do not enter into the intrigues or methods of the world, nor use the world's weapons, or the world's way. We are in the world, but not of it.

(293-4) There is no room for believing that one has a power that is denied another. The power is universal omnipresent. The power is our own and all it takes is our realization of that Truth. Our concentration for this purpose until it becomes evident.

(293-5) "I" in my infinite being am all that God is.

(293-6) Those who are ready for this unfoldment through you are ready and are being prepared for you. In their due time they will come to you as students and you will reveal to them that which is already established in their consciousness. You will not be able to give them anything new. You cannot give this to people who are not ready for it. I have tried many times and have never been able to do it. Only those who are prepared by the unfoldment of their own consciousness are able to say "I received something from the experience." The bonfire was prepared within them and I struck the match, that was all.

(293-7) It is up to you as an individual to bring forth the amount of harmony that you like to experience, by the degree of the activity of Truth in your consciousness and as your consciousness;

(293-8) Error being impersonal you do not have to treat it or remove it from some individual. But rather to handle it as a universal belief, suggestion, an appearance and nullify it in that way.

(293-9) Truth is infinite, and Truth is infinite in its interpretation, based on everyone's particular unfoldment. Trust your own unfoldment, that is individual demonstration. It may be entirely different from any that has been on earth before, do not be afraid of that. Do not be afraid of being original. Do not be afraid of being wrong.

(293-10) The fact that God is individual in consciousness means that God is your consciousness, therefore your individual consciousness; but unless you can realize that God is the same God as your consciousness, you cannot claim good in your experience. It becomes your duty to remind yourself of this Truth every single day. You must recognize it each day. There is no law outside of your consciousness. Nothing can act upon you for evil or good; God is the lord of your universe; the captain of your ship, your own fate. This does not mean that I of my self am anything, but through God all good is given to me.

(293-11) Your defence against the thoughts and things of this world is to keep Truth active in your own consciousness, to pray without ceasing.

(293-12) Scripture does not tell you that there are no evils in the world, but it tells you that these evils will not come near you since you live and have your being in divine consciousness.

(293-13) To each of us is given some work. As you enter this fourth dimension of consciousness open to light and guidance, ultimately there appears within you a direction, a work to be done. Circumstances will take us to whatever places is necessary for us. We need never seek anymore and we need never desire anymore.

(293-14) Give up the personal sense of existence. Stop believing "I cannot do this." or "My understanding is not sufficient for this." Or, "It is too late at my age." When you say I, speak the word as God. Then all things are possible.

294

THE MASTER SPEAKS

Joel Goldsmith

(continued from the previous page) to the God being which I am. It is up to you to keep consciousness imbued with this Truth, that you make it a sure defence against the argument of the world. Here and now, stop looking for some good that the world has to give you, and turn within and be willing to accept the Grace and Peace that God has, and then see what it will do for you out in the world.

Joel Goldsmith: The Letters

(294-1)⁴⁸⁴ Every real spiritual healing that takes place today is further proof that there is a real of consciousness in which harmony is the natural and normal state of being.

(294-2) If after all these years of study and search for God, you still have problems, you may know that the time is here for you to make the chief effort to transcend mortal experience. Do not stop because you have found some measure of relief for healing or satisfaction, but make the transition to the realization of your real spiritual identity. If you have not gained it, your present good health or wealth is subject to fluctuation, change and general condition.

⁴⁸⁴ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(294-3) Every morning establish afresh in your own consciousness the realization of your true identity and your oneness.

(294-4) The question is frequently asked, "How can I come into the conscious awareness?" The beginning is to know that God made all that was made and he found it to be good. It necessarily follows that all that is, is good. Therefore, any seemingly evil condition or disease, must be purely an illusion. Nothing appearing to be something.

(294-5) At first this is very difficult to understand and to believe. Faced with the appearance of a high fever we tend to reduce it or to destroy it. But in the pure consciousness that God made all that was made, we realize that this appearance of evil is just that, in appearance only. It may be presented to us as a wasted lung or insufficient blood, but here again we must remember the omnipresence of the Christ self. This prepares the way for the dawning of the Christ in our consciousness. The evidence in manifestation of true being. When we declare Truth, they are usually in the form of, "I am truthful" "I am rich," while all the while we are holding in thought our human identity. The thought which is conscious of ourselves. This treatment fails because we have not even declared the truth. It is not true that I, John Jones, an infinite and perfect, because the Mr Jones that we are referring to is the limited personal self. But "I" the reality of my being, is the Christ of me. Not by calling a material selfhood spiritual, but by knowing that the so called material selfhood is no part of it, and claiming only the one true I as the reality of our being, do we open the gate of heaven. It will not work to try to raise the mortal concept of human entity to the spiritual level.

(294-6) We must learn through constant effort to get close to the true "I" that I am. A hundred and one times a day the suggestion about our human selfhood will come to us, and one hundred and one times we must meet the suggestion with a conscious understanding that only that which is infinite and spiritual is the true self We must watch that we do not accept as our true identity that which is not God. Gradually We will become accustomed to thinking from the standpoint of the selfhood. In which case we cannot have the sense of "I am sick" or "I am discouraged" because the selfhood that can realize these things has been renounced, so that it is no longer a part of our consciousness, and whatever sin, sickness, or limitation has been a part of the human concept of ourselves has gone into nothingness with the material self, and that which is true, eternal, immortal of the "I" that I now recognize myself to be is the only manifestation and expression. This is not a lazy man's work. It requires many weeks of conscious effort to separate the thoughts and the self, with its belief of limitation from the real self, the only true "I" am that I am.

(294-7) Sin, disease, and death are not physical conditions to be healed or corrected, but are images and thoughts, and recognized as the product of mesmerism, they disappear from thought, and from the human sense this disappearance is called, healing.

(294-8) Even when enjoying what is known as health, the understanding is not spiritual reality. When that is understood, then we are able to rise above both the sense of health and the sense of disease. The apprehension of the divine idea of spiritual harmony which never fluctuates and never depends on material laws or conditions.

295
THE LETTERS
Joel Goldsmith
[143]⁴⁸⁵

(295-1)⁴⁸⁶ Merely to deny error or death, disease, and sin as nothingness, does very little to dissolve the problem, unless one knows that the nothingness of error is why it is nothing.

(295-2) Instead of trying to remove or overcome error or to heal disease, stand still and remember that that which appears as error is only illusion. Watch the result of the calm trust in God.

(295-3) When we seek truth earnestly the way opens. Both time and money comes to enable us to study truth. The same spirit which brings about increase in supply will bring about increase in freedom from error of any sort.

(295-4) Whenever you have a few moments to be by yourself, turn thoughts toward the divine ideal and feel its nearness. Do not think of error, sin, disease, or mental discord of any kind. Just fill your thoughts with the presence of God and this will dispel the error.

(295-5) Never should you look to anything or anyone for that which you seem to lack. Your dependence on a power outside ourselves is always the error. If You will constantly practice throughout the day what has been written so far, until it becomes a part of your consciousness, you will find that actually we embody all of our good.

(295-6) It is self evident that there is no error and that which appears to us as such is a mirage or nothingness. As we realize this truth we realize the fears we have are erroneous, and normal being is revealed to us. It is this perception of truth that gives healing.

⁴⁸⁵ The original editor inserted "143" at the top of the page by hand.

⁴⁸⁶ The paras on this page are numbered 9 through 25, making them consecutive with the previous page

(295-7) It lies within you not to see man as a human being with human problems, but to continue in the consciousness that man is the manifestation of God without the problems.

(295-8) There is actually no you. No one but God. Do not fear what flesh can do to you. There are no trials, because there are no mortals to experience them. No problems, no trials, no tribulations, no demonstrations to make. To believe that matter can make or hinder us is idolatry. To fear it is also to give it power. Another form of idol worship.

(295-9) Prayer must be directed within to that point where the universal light becomes individualized as you or as me.

(295-10) The kingdom of God, or reality, is that realm where there is nothing to be changed, healed or corrected. No problems apart from God consciousness. Mrs Eddy tells us that she has healed a cancer that was eating its way to the jugular vein when she saw clearly that God recognized no disease.

(295-11) True prayer is developing the listening attitude. Let the impartation of truth be from mind not to mind.

(295-12) After the re introduction of spiritual healing many mighty works were done. So much so that great edifices were erected in gratitude for marvellous healing and work and reformation. Today we hear that healing work is not compared with the early days in the field of metaphysic.

(295-13) It is not conscious thought that heals, the consciousness that we call Christ takes not thought. Healing consciousness is a peace, is still.

(295-14) Do not try to handle error as anything, to correct a person, or to overcome discord. But rather begin to see that your mind or consciousness is a power that reveals instant harmony as being ever present.

(295-15) We are not personal workers. We cannot work to remove or uncover error. Our work is to keep consciousness filled with all the truth we can imbibe and with this consciousness of truth do the work. Our thoughts should not dwell health or body, or home, which to our imperfect sense may seem to need improving, but they should dwell on God, on the realization of his presence. His kingdom is clearly not a mental one, because he taught that we are to take no thought. That taking thought will not add anything to ourselves or lead us into the harmony of life. His kingdom is the realm of soul, of inspiration and communion. A constant receptivity to good.

(295-16) Your mind is capable of governing you completely without the aid of words, formulas, prayers, or treatments.

(295-17) Nobody need go anywhere. Nobody need change anything. Nobody need pray for anything. Just open the eyes and behold whatever already exists on the higher level of consciousness. It is only when we cease our human thinking, planning outlining, affirming and denying and learn to rest and feel God, that we are able to live by grace.

296

THE LETTERS
Joel Goldsmith

(296-1)⁴⁸⁷ It is not through mental striving that we perceive truth. Not what we think or know, but what God reveals in us. This is the greatest secret, and the preparation for this holy experience is the patient waiting on God.

(296-2) This accounts for the fact that regardless of how much truth is known, declared or affirmed by the human mind, so little results in the way of healing are achieved, they are so eager for results, so anxious to bring about healing that they do not wait on God. That is, we do not wait for mind to reveal the answer or perfection of being within us. We rush into statements of truth, we affirm, and deny. All these are statements of truth of course, but still not the truth declaring itself. Not the mind affirming its own state of harmonious being.

(296-3) Yet here lies the secret of success. Wait on God. Be patient. Do not merely sit around in a chair with your eyes closed, waiting, but go about your business, do and study whatever is at hand for us. Let the answer come in its own time. We go to sleep, take a walk, or go to a show, and if nothing else presents itself, we may read an interesting book, but keep our thoughts off the problem. Let the answer appear to us, within us.

(296-4) Conscious thought is not God, is not creative. Conscious thought is but the tool which consciousness operates. Affirmations and denials are in the realm of human thought and do not express deity. Consciousness alone is God. However, it is made known to human sense through thought. You must realize that our existence is a continuous and harmonious expression of spirit only in the degree that we learn to be still, to take no thought. When confronted by erroneous conditions of any nature it is necessary to still your thought. Peace, be still is a solution for every care.

(296-5) The purification of sense and self is necessary. We should continually strive to overcome in ourselves the negative qualities of impatience, impurity, condemnation,

⁴⁸⁷ The paras on this page are numbered 26 through 35, making them consecutive with the previous page

criticizing, judging, moralizing, faultfinding, doubting, and interfering, fear We cannot put into vessels already filled with these qualities, the new ones, the wine of inspiration with which we rise above the physical and mental [to]⁴⁸⁸ spiritual consciousness. We should close our eyes and turn from person or situation and feel the presence of God.

(296-6) Everything exists in the universal conscious or divine mind. Sun, moon, stars, animals and plants. Divine mind is therefore forever conscious of its ideas. We must recognize that the universal consciousness is our own individual consciousness for there is but one. This should be carefully studied, because it underlies an understanding that every student of the truth recognizes and must accept before he can do the greater of works. We are not dependent on any condition or circumstance, or person, but have always within our own consciousness the fullness of the Godhead bodily.

(296-7) In human existence extortions appear, taking the form in beliefs and opposition to actual understanding or reality. These false beliefs come to us as so called natural laws and their attendants suffer in violation of them. They are however hot laws but beliefs and are made null and void by the understanding of the truth that no law of human origin, or no law of material creation is law, and therefore any and all of these are without power. Nothing that seems materially true is true. Nothing that is materially discerned is real. Nothing that is taken for matter has an basis. We may specifically apply this truth to every problem of human existence and find that it protects and governs man.

(296-8) This life which is pure consciousness embraces no hint of disease, disaster, flood or famine. It knows no accident, or change, or wealth or poverty. It recognizes no comparative good or evil, sin or goodness. Because it is conscious only of infinite and eternal perfection, in which there is no element of time, change, or belief.

(296-9) Recognize that your consciousness knows no matter and you will appreciate the impossibility of age, decay and discord. You will appreciate the essence of disease as nothing but a false belief. Thus it will have no more power to pain cause suffering, or discord, or any shadowed good. To bring about a healing, it is necessary to supplant all wrong concepts with the truth or right concepts.

(296-10) In this higher consciousness, we cannot acknowledge that there is a patient.

(296-11) In applying a material remedy, let us say medicine, to an effect such as disease, is an application of one manifested thing to another. It is done under the illusion that the greater power, medicine, can overcome an lesser power, disease. Going higher into the mental realm we find thoughts being applied to belief.

⁴⁸⁸ The original editor changed "and" to "to" by hand.

(continued from the previous page) As for instance, a thought of health as applied to a thought of disease. Moses almost attained the supreme demonstration of understanding, but he failed to reach the promised land, that is, the height of understanding, because he saw God as a great power, supreme over lesser powers. Jesus, however, attained the ultimate. He saw God as omnipotent, the all power, the one and only power. We supply neither material remedies or mental thoughts. We recognize no lesser powers to be overcome or destroyed but stand firmly in the Christ consciousness. Since there is but one universal mind, this same mind must be your mind and my mind. Would you give your treatment to this universal mind? This eternal life which is your life? In this pure consciousness of love, the erroneous beliefs and conditions disappear. From our human experience we impersonally heal all those who come within range of our consciousness without conscious effort. In the same way that a woman was healed by touching the hand of Christ's robe.

(297-1)⁴⁹⁰ How may this be done in the hustle and bustle of everyday life? The students of truth will gradually prepare themselves for the unfoldment of this state of consciousness by learning to look away from all manifested thought when confronted with any situation which needs corrected. As long as thought is on the level of manifestation we are not in the secret place of the most high, where infinite perfection is expressed. As long as thought is on the personal condition the selfhood is seen as apart from God.

(297-2) In all cases, immediately lift thought to mind, to life. In this consciousness there is no one to be healed, no person to harm or to be harmed. No condition to be overcome. The consciousness of the presence of infinite principle eliminates the belief in any material or mental law. This is Christ consciousness. It automatically blesses, and heals all those who come within its sphere.

(297-3) Frequently students are found to have worked unsuccessfully for long periods to overcome some phases of mental, physical or financial discord. Should they realize that false beliefs, thoughts, or claims are put a part of the vast mental illusion which is forever without mind to express it. Then even the most malicious or chronic condition

⁴⁸⁹ The original editor inserted "143" at the top of the page by hand.

⁴⁹⁰ The paras on this page are numbered 36 through 44, making them consecutive with the previous page

would yield. Peace comes with the realization that evil does not exist even as such a claim or belief.

(297-4) The more I watch the practice and the various forms of activity, the more convinced I become that spiritual sense alone is the answer to every problem. Not how many statements of truth we know, not how much we understand metaphysical writings but our spiritual sense is the healer, supplier and reformer.

(297-5) If here or there a human fails us or even if the whole human picture seems to fail us, our good will still be omnipresent, intangible form, though probably from an entirely different source than we anticipated.

(297-6) This takes thought away from the human sense of selfhood which seems to always be in need of someone or something, and enables us to demonstrate our divinity. "My kingdom is not of this world," said Jesus. Therefore do not busy yourself making a better or healthier or happier human, but stay in the kingdom of reality where there is neither person, place or thing. If you are successful in maintaining this position firmly then you will find everything around you manifesting the harmony and perfection of the perfect principle.

(297-7) Man is God's being expressed in all its perfection and harmony. Therefore, a sick, sinning, evil, unkind man has no existence anywhere or anytime and the belief that there is such a man must be overcome in your thoughts. It follows then that you are being called upon to receive the testimony of the senses.

(297-8) What have you in thought? Is it the desire to express more love, to be more humanly good, to be more charitable, more patient, more forgiving? As necessary as these things are, they do not constitute the true love in the spiritual sense. To love more, means to know the relationship between God and his manifestations.

(297-9) It naturally follows that man cannot have a single quality or trait which is not constituted part of God, because God's being is all in all. What of the unlovely traits we see in human conduct? From the basis of God there can be no such thing and what seems to be these evils are really merely illusions.

(298-1)⁴⁹¹ We must cease giving power to human effort and abide securely in the power of spiritual consciousness. We are not affected by the things of the world, or by external conditions. We consciously live in that spiritual consciousness. This statement gives us the assurance of the presence and power of the omnipresence and omnipotent Christ within us. Always ready and able to meet every situation, to reverse every seeming adverse circumstance and to recognize the reign of good, the government of principle in our affairs.

(298-2) God is the mind and life of man. In spirit of communion, still the human mind with still quieting statements like: "Peace be still." When you have achieved a sense of stillness, let the word "GOD" appear in your thought until revelation appears. Try it often until inspiration is brought the conscious awareness of God. Impartations of truth come from within only. Several times a day, stop whatever you are doing and admit this divine presence into your conscious awareness. This "I" is your real selfhood; for this reason we do not pray, petition, or plead or even try to deserve good in any form, because the good which we seek is the very reality.

(298-3) The divine spirit within you does not ask for favours, or waits for time or circumstances. Realize it as the divinity or reality of your being, ever with you; From the moment of this recognition you will see your life change. The infinite power of good comes with the conscious awareness, bringing with it the forces of healing, excess supply and good in all forms. Silent the action of the brain and the personal will and let your consciousness be flooded with the reality of your true being.

(298-4) As we become receptive to Divine Mind through the stilling of the senses, divine impartations do come to us. Sometimes they are in thoughts original to ourselves or sometimes as quotations from other writers. Again they may be just a feeling of uplifted consciousness or a sense of rightness. When these divine ideas come to us, we reflect on them. We see them in their relation to the immediate problem. Mental argument is of itself not a healer, but it may serve to uplift thought to a point receptive to the right idea. Also, when argument such as affirmations and denials is used, one should not consider the work complete, but be still and await the answer which never fails to come. Thus the treatment is not the declaration but the period after the declaration when one is listening to the still, small voice. The awareness of consciousness of good that follows is the true healer, the spiritual consciousness.

(298-5) It is not man of medicine, or creed, or worship that heals, but "I" the impersonal presence. It needs no human help from either matter or human thoughts.

⁴⁹¹ The paras on this page are numbered 45 through 54, making them consecutive with the previous page

(298-6) As a general rule you may forget your patient as soon as he has unburdened himself to you. Nullify his belief in disease when you find it, that is, in human consciousness.

(298-7) To sum it all up, error must be seen as appearance only, without form or being. A product of non-existing mortal mind or consciousness. Right where this appearance seems to be, there is perfect mind manifested, life unfolded, spirit imaged forth.

(298-8) Consciousness of the truth that this divine "I" is God, is liberating because it enables us to see that God, the "I AM" is not in bondage to physical organs or functions, not subject to bills or debts, but that "I AM" is spiritually fed, clothed and without problems. The secret of secrets is this: Never try to heal matter as matter. This is the password to success of healing demonstrations. Never try to remove or reduce the growth, increase blood pressure, heal burns. We are not physicians. We have nothing to do with healing bodies. We have been given the grace, been given the revelation that this is a spiritual universe and we are therefore entirely spiritual with perfect spiritual bodies, and our work is to correct the belief that man is material and mortal. We do not treat a person or a body. We never need to fight discord. Just quietly, lovingly and above all peacefully speak the word and patiently and have demonstrated that there is no matter or evil, disease and death.

(298-9) Take your anxious thoughts off the condition and release it in God. And do not look back to see how things are going. They are going in the right direction regardless of what you may see or hear. They are still going in the right direction. They always do when we let go and let God.

(298-10) The body did not create itself and it is not self-acting. The power, which we call God, spirit, soul is the creator. The consciousness of the presence of the father within does the work.

299

THE LETTERS

Joel Goldsmith

[144]⁴⁹²

(299-1)⁴⁹³ Our two important words are receptivity and reflection. Let us then become receptive to the divine idea and then let us reflect on them as they appear. We must spend several periods each day in quiet meditation and receptive reflection. This is

⁴⁹² The original editor inserted "144" at the top of the page by hand.

⁴⁹³ The paras on this page are numbered 55 through 64, making them consecutive with the previous page

very important. Not the words, the affirmations and denials that we speak have power, but the word of God which comes to us from the mind.

(299-2) Healing is not difficult when we once knew that we are not trying to heal a body or improve the man or change him, but that we are only try to establish in our consciousness the awareness of the peace that is already there awaiting our recognition. In the silence of the night when you are awake, realize the peace within you which is a great healer. Do not seek healing, seek peace. The healing is the added thing. The sense of peace that you find within your own consciousness is the great healer. We do not need words or thoughts.

(299-3) Any error in your body or health, seeming or claiming to be there, it is actually not there but exists merely as illusion, due to ignorance of the perfect being. Your body is the perfect manifestation of your mind which is God. Therefore, it expresses all the qualities and activities of perfection. Any other appearance is illusion. Nothing that exists in the realm of illusion can affect you health, body or being. Food, weather, bullets are inert and powerless.

(299-4) The body cannot contact a disease or manifest one. The body cannot reject accept. It cannot digest or refuse to digest. All action, assimilation, and digestion are activities of the mind which the body automatically reflects. We never suffer from poisonous germs but only from the belief that they have the power to cause evil conditions. Remember, whatever appears to be in evidence has no real existence but is merely mental hypnotism. To know this will dehypnotise you.

(299-5) Behind the desire for a bigger healing practice is the belief that there are sick people or that there are those who need the light of truth to replace the darkness and ignorance. This belief must be corrected in your thoughts because the belief which you hold of other's sicknesses or spiritual needs reacts upon you only.

(299-6) The absolute truth is that there is not God and man but God expressed as man. How can God be sick or sinful? This is the reason that you never give your treatment through man but always know the truth about God.

(299-7) When desire for greater practice comes to you reverse it immediately by knowing that the only practice is the activity or understanding of Truth, God and that you are in infinite expression of that practice. All the desire must be reversed as soon as it appears. Because of the truth of omnipresence fulfilment is the law. Right where the desire appears, there the fulfilment ends. Never allow a desire to remain in thought or you will continue to demonstrate it. But if you realize immediately right where the desire claims to be there is fulfilment you will demonstrate or prove fulfilment by this truth. Mind and its manifestations is one and whatever you hold in your mind will be manifested.

(299-8) The body is not sick, matter does not pain, eyes do not see; these are mental arguments which must be refuted with the truth about God and man with the understanding of what appears as man is mind manifested. Therefore what is this discord or disease but appearance or argument?

(299-9) Remember, error is never in the other person. It comes through your thoughts or my thoughts. Put it into immediate practice without a single question, the consistent holding to Truth. Learn to de-personalize the "I."

(299-10) Learn to drop the "my" life "my" understanding, "my" supply for intelligence wisdom, power are not personal, but impersonal and universal.

(299-11) Learn to devote some part of everyday to communion, while struggling to obey the injunctions to pray without ceasing. We may find it helpful to set aside specific moments in which we silently receive the influx of divine ideas, or God's thoughts. Before retiring at night, it is well to have a sufficient time of quiet in which to realize the great sense of peace. In these moments we seek the assurance of God's presence, our at one-ment, and our sense of spiritual freedom. If we begin each new day with a short period of quiet in

300

THE LETTERS
Joel Goldsmith

(continued from the previous page) which we feel God's love permeating us, god's spirit empowering us, we can know that throughout the day his thoughts will be expressed through us.

(300-1)⁴⁹⁴ What is there in man which rights. What is there in the soul of man which pushes itself out in expression? The creative urge is the ability to listen to the still, small voice of eternal mind. It is this listening which brings forth likewise the power of literary expression.

(300-2) It is sacrilegious to claim that there is a God, an infinite power and that there is discord too. It does not make sense. Either there is God or there is no God, and chaos, confusion and lack of control are actualities. Assuming God, one must be logical and assume a universal, intelligently loving controlled and sustained power. Then where do these pictures and evidences of discord come from? They emanate from thousands of years of accumulated beliefs of a selfhood apart from God. They constitute a state of

⁴⁹⁴ The paras on this page are numbered 65 through 75, making them consecutive with the previous page

mesmerism in which we see and experience that which has no actual or externalized existence. Namely, an illusion. A hypnotized person may be made to chase a dog, not an existent dog, the one which is the mesmerized state seems real. He can never remove the dog from the scene because it is not really there. But we can convey with the hypnotized man that the dog is solely illusion, then he will awaken from his dream. In the degree that you and I see that all bodily existence even so called healthy bodily existence is but an illusion of the human senses and the belief of a selfhood apart from God.

(300-3) Either the constant affirmation or firm refusal to admit the claims of error has not been adhered to or thought has not been given way from the spiritual sense. We look upon thought as an avenue of awareness. Through thought we become aware of that which is, but we do not use thought to make it happen.

(300-4) There are not separate lists of truth for various problems such as health and supply, etc. There is only one Truth and Infinite manifestation. Only one way to handle illusion and that is to recognize it as such. Having done that you have done all. From then on stand fast, permitting no other thoughts or arguments to have room in your consciousness.

(300-5) As we get deeper into our consciousness we learn how impossible it is to fear germs, fever, bombs. And when we lose the fear of the body we have gained immortal life.

(300-6) In Christian Science we find that God is Divine Mind and therefore its creation must be in the form of ideas. That God is principle and his government must be necessarily impersonal, impartial, and universal. For in principle there is neither change or accident.

(300-7) In Divine Science we learn that there is but one universal consciousness, in which is embodied the entire universe including every idea and manifestation. This consciousness is the only creator and is infinite and eternal. It is therefore forever conscious of each and every created being and thing.

(300-8) Are we seeking health? We seek amiss. Our desire, or prayer, should be for the consciousness of perfection. To become conscious of harmony, peace and order and love. In this consciousness there is no error, or discord, in harmony or disease. We need to strive for the consciousness of ever present abundance. We must turn away from the temptation to think in terms of externals, of death, lack or limitation. Holding consistently to spiritual realities will fulfil all needs. Both of a spiritual and a material nature.

(300-9) To give thought to either the material conditions or the channels thru which good may come is to have thought on that which is not real and that which is without power or presence. It is evidence of doubtful fear that the spiritual presence may not be all power or all reality. This is doubt of God, the greatest sin.

(300-10) Consciously know the Truth every time a thought comes to you. As you keep thought away from the seeming problem in the sense of continuous self-treatment, it will be easier for you to receive the messages that mind conveys to you. Know and be conscious always that only God has presence or power.

(300-11) If you are frequently retired to a corner away from people, compose yourself, take you thought off human affairs and seek the state of peace and a whole new life will open up to you. This is a gradual process because human thought seeks the active, to declare truth, to stop pain and worry and always it seeks to do these things through some form of mental activity. Cultivate moments of silence, "Peace Be Still." It is more difficult to be silent than to declare Truth. This I have learned; we can know a constant flow of harmonious

301
THE LETTERS
Joel Goldsmith
[145]⁴⁹⁵

(continued from the previous page) human experience as an outflow of the mornings receptivity and reflection. The day's activities are the direct result of this spiritual inflow.

[301-1]⁴⁹⁶ Disease does not exist in the physical condition. It is the externalization of a thought or belief.

(301-2) You [are]⁴⁹⁷ co-exist with mind consciousness, the principle of thought. This makes you free to mould thought and its expression, in perfect harmony. Unless you see this, you will always be looking for a power or presence apart from yourself to act upon you, upon your thinking or upon your affairs.

(301-3) Manifestation of business or health, can never be separate from your thought, because they are the outward expressions of you conscious awareness.

⁴⁹⁵ The original editor inserted "145" at the top of the page by hand.

⁴⁹⁶ The paras on this page are numbered 76 through 93, making them consecutive with the previous page

⁴⁹⁷ The original editor inserted "are" by hand.

(301-4) When you have learned to live with consciousness bit by bit, you will discover that all the universe is the expression, the manifestation of this consciousness.

(301-5) Wherever discords appear they are not in the universe, but in our false concept of the universe. With the correction of this erroneous form in your mind, complete healing takes place.

(301-6) That which I am seeking, I am, meaning that as consciousness I embody, embrace, include within myself, within my consciousness the fullness of the Godhead. That as [mind]⁴⁹⁸ manifest, I include within myself every right idea of substance and reality.

(301-7) The bodily ills are driving us on until we learn that we were not seek in just health but all the time struggling to reach some measure of understanding God.

(301-8) To not give or receive treatment for the success of business, but know constantly that divine intelligence is continually expressing itself in your business. That divine love is eternally being manifested in it. See that your salvation is not dependent on man or on material conditions. Place your faith and trust in the power of the ever present law of mind.

(301-9) When you go to God, close your eyes and think of "I" or "I AM." This "I" is ever one with infinity. It cannot be instructed, healed, or employed. It is forever the standpoint of perfection, infinite being. Sometimes we try to bring the human being up to this standard, instead of knowing that the human self would fade when we know ourselves as we really are.

(301-10) Stop personalizing. There is no "my" supply or "your" supply. There is only one supply. It is universal and infinite; Impersonal and impartial. No "my" business or "your" business, only the universal activity of mind, expressed as your business and mind.

(301-11) To reach out to the one consciousness which never fails to answer is to ask for the pushing through the throng of the woman who touched Jesus' garment and was healed.

(301-12) I am the embodiment of the qualities and the abundance principle expressed as me. This is why my life and my being and supply are perfect. Only in the degree that we accept the belief that supply is impersonal or separate from mind can we suffer from the belief of separation from our supply.

⁴⁹⁸ "mind" was typed below the line and inserted with a carat.

(301-13) Having no qualities underived from Deity, you have no traits, characteristics, faults or weaknesses to overcome, destroy or change. Indeed, you are now the all inclusive activity of mind, life and love.

(301-14) Regarding civic duty we should strive for better performance in every department of human existence, but I do not think from our standpoint we are justified in directly engaging in crusades, our spiritual and financial support plus the moral help we give by attendance of meetings is enough for us to do.

(301-15) Error in any form is not reality, it was never created and therefore has no externalized existence. It expresses only in the realm of unreality or illusion.

(301-16) Whenever a need appears whether for supply or for health, instead of sitting down to work of treat it, we should refuse to entertain it in thought and hold to the consciousness of truth as existent consciousness, embodying all good.

(301-17) When error presents itself try to think quickly that it does not exist as a condition but only as appearance or argument, and that it can be corrected by knowing the truth and true nature of the infinite manifestation of mind.

(301-18) We are tempted to look at our so called human selfhood and then try to doctor it up, improve, heal, change, or save it. Whereas, our salvation lies in understanding the true nature of man in God's image and likeness. Human

302

THE LETTERS
Joel Goldsmith

(continued from the previous page) experience is our state of consciousness externalized whereas true being is Christ consciousness expressed.

(302-1)⁴⁹⁹ Sometimes we are met with the claim that night brings added pain to those suffering from disease. In such a case all you are called on to do is to stand on the Truth as you know it. Close your eyes and see if consciousness knows any difference between the day and the night.

(302-2) Mind including within itself infinite immortality and harmony is your only mind. Theology will drop you by teaching about God and man. Of man continually partition God or trying to reach him.

⁴⁹⁹ The paras on this page are numbered 94 through 103, making them consecutive with the previous page

(302-3) There are certain basic truths that must be held in your thought until they become a part of your consciousness. Then our consciousness becomes imbued with them. They reveal the fabric of our lives, morally, physically, mentally & financially. It may seem to you that you know spiritual truth but do you apply it in your material affairs, successfully? If you cannot apply it successfully the reason is because you are trying to make spiritual truth change or improve a material condition.

(302-4) Keep your vision on your true identity, you are a state of consciousness. It is consciousness which constitutes your being. There is nothing outside. This understanding of "withinness" is the truth that makes us free from the limiting senses, as we realize that we include within our being every spiritual idea, such as health, harmony, activity, home, joy, peace, companionship; We keep expecting them to come from outside sources or circumstances. As we learn that these qualities constitute our being they unfold, they manifest in our experience.

(302-5) The greatest though I know when problems seem to press, is this; "I AM." Not trying to be something, or to get something, or to heal something; but always consciously joyously knowing that "I am it, here and now." I embrace within my own consciousness, all good things. Create your world out of "I Am." Christian Science understands all evil to be illusion, and necessarily it declares human good equally without reality. It reveals that physical health is as much a belief as sickness, likewise material wealth is the opposite belief of poverty. Obviously, we cannot measure our progress spiritually in terms of days, years of physical freedom, or amount of dollars income. The measure of our progress is determined by the degree of our understanding of spiritual values. The natural result of our spiritual progress is a great degree of harmony in what appears as our human affairs, but when this harmony is a result of our spiritual realization we find no fluctuations and no vacillations.

(302-6) Until you know that these fine ideas are within your consciousness, in fact, they constitute your consciousness, you will not receive the full benefit of this truth. Your consciousness of the truth brings to you your experience of harmony and joy. In the degree that you hold steadfastly to truth will you find this allness revealing itself to you and that brought into physical expression.

(302-7) Our first step is the recognition of our true being, our relationship to God. Understanding God to be the one divine universal consciousness, man to be the individual expression of this consciousness, we find that all that the father has is mind. All that is embodied in the universal consciousness is embodied in the individual consciousness, for they are one. It follows that we are never dependent on any person, place, or position for anything. Therefore, our next step is to drop all dependence on persons or positions for our supply. Consciousness is a channel of supply and it is the supply itself.

(302-8) Drop discord from your thought as though it never existed and let Divine principle open the channels of supply. Preached in the synagogues and by the way side.

(302-9) We have left off the old conception of praying for health, wealth, etc. We have also left off the old concept of man as a mortal. Sometimes, good, sometimes bad, sometimes healthy, sometimes ill. We recognize only spiritual man.

(302-10) We must bear in mind that there can be no actual healing, because there is nothing to be healed. Spirit is infinite, so therefore spirit is all there is. There is no matter. Spirit never needs healing. This is all you need to know. Regardless of appearances, spirit is all and does not need healing. There is no you outside of mind, so you need no healing. Spirit being all, it is complete. Mind is all, and mind's work is forever complete. You do not need to work or treat about this, but you must accept the truth of the completeness of mind. You have no demonstration to make.

303
THE LETTERS
Joel Goldsmith
[146]⁵⁰⁰

[303-1])⁵⁰¹ Think less of reading, and more of receptivity and reflection. Be receptive to divine ideas and reflect on them. This is the consciousness which forms you.

(303-2) The belief that you have problems, is the reason that you have to contend with problems.

(303-3) We no longer live a life of constant denial and affirmation. But rather receive constant unfoldment of truth from Mind. Sometimes this comes through no other channel than our own thoughts. It may come from a lecture, a published article, but regardless of the channel from which it may come, it is Mind revealing itself to individual consciousness.

(303-4) There can be no sense of personal responsibility when we know that God, divine love, provides within us completely, all that is necessary to our unfoldment. As we give up personal responsibility, we receive divine strength and ability to help all those who may seem to need us. It is the divine power that fills the need of the patients. Never do they need the personal you or me.

⁵⁰⁰ The original editor inserted "146" at the top of the page by hand.

⁵⁰¹ The paras on this page are numbered 104 through 113, making them consecutive with the previous page

(303-5) If we accept the presence or power apart from God, then we will believe that evil thoughts may cause temporary illness. But the revelation of truth is that there is nothing named disease, however when mesmerism blinds us, to entertaining thoughts of hate, fear and revenge, then the we must not be surprised if it brings us a temporary penalty. Let us learn that we must not fear the thoughts of other people, but must learn to watch the thoughts that we express. DO not go to the other extreme and fear a result from every negative thought you think. This is nonsense. We would have to indulge in an awful lot of devilish thinking to produce any harmful results, for most human thinking has no power for evil or for good. This leads to the second misconception. Namely, that there is a divine love somewhere that it going to meet your human needs, just as there are no evil thoughts outside of you that will harm you, so there is no divine love outside of you that is going to bless you. Many have been fooled by misinterpreting Mrs Eddy's grand statement: "Divine love always has met and always will meet every human need." Remember that it is the divine love that you give forth that meets your human needs, if there is any harmful need or thinking it is only from the evil thoughts you permitted to go out from you, and likewise if love is to meet your human needs, it is only the divine love you show forth.

(303-6) Any seeming result from wrong thinking can be immediately dispelled through the recognition of its nothingness. The Richard Davis lecture in the Christian Science Monitor, December 3rd. 1935, gives us much to think about. He stated, "When John declared that God is Love, he was not endeavouring to formulate a concept of Deity based on sentiment or emotion." This sentence of Mr Davis needs careful study and consideration.

(303-7) To often we strive to work out our own destiny, and regarding this, he says, "The human sense struggles to work out its own destiny even while divine love waits to fulfil every aspiration soaring towards good."

(303-8) He also says, "Christian Science declares that there is nothing wrong with the real Man. His treatment is not changing a sick man into a healthy one, God's man is already well and free. It is our privilege to see and know it." On the subject of fear he writes, "Is the Almighty, the Omnipotent, confronted with another power called evil? If so, Almighty is a misnomer."

(303-9) Regardless of what you consciously fear, it cannot hurt you. It has no power. This is true in all situations. Understand that neither germs, accidents or any fear can act. Therefore they are devoid of power, and have no effects.

(303-10) Of all the errors, war is the belief which is most likely to ensnare the Christian Scientists to accepting illusion as reality. See through the snare of the right side and the wrong side. See that there is no such condition as right or wrong, there is no war, sin, disease, or death. God is All, and within this One there can be no conflict. Love,

intelligence, harmony and peace are the actual and only states of being, regardless of human testimony to the contrary. Let us be sure that we are not ensnared with the belief that there is warfare between the beliefs of good and evil, God and the Devil. The moment we accept the belief of their greed, ambition, personal will, ignorance, we put ourselves on a level with these people, in thoughts. This should not in anyway prevent those who accept war as real from having armies and navies, and even having defensive war itself. It does mean that we disciples of truth have reached the understanding of truth which does not war with error, does not argue with evil. To take up the sword in defence acknowledges the presence of an enemy, a power apart from God.

304

THE LETTERS
Joel Goldsmith

(continued from the previous page) A belief of right and wrong, of good and evil. This is a snare and is illusion. As a Christian Scientist and a member of the army in world war one, I was troubled in my daily protective work in what it seemed inconsistent. Seeking light on this point, I was led to the words of Jesus, "Neither pray I for these alone but for all." I saw that my protective work was the realization and understanding that all men are children of God, all men abide in his life. In my nearly two years of service, I was never called to fire on any man, or to be fired upon. The first commandment is, "Thou shalt have no other Gods before me." Which we understand to mean, thou shalt not believe in any thing but only in the true God, which is pure Spirit, Consciousness.

Joel Goldsmith: Spiritual Interpretation of the Scriptures

(304-1)⁵⁰² Much of our teaching about God is fruitless, because God is not found in names or statements about truth. God is found in the stillness of your being when thought is tranquil. This does not mean that we are to forsake the world but to abstain from the noise and clamour, of everyday living.

(304-2) You know that the very mind of you is God, infinite intelligence, and you can trust it to fulfil itself. When you understand this, you do not have to direct this mind, or to petition this God which is Mind to do your bidding. You do not have to outline what this course should be. God knows your needs, and the thought of petition can only come to you if you think of God as something apart from yourself. Understand that

⁵⁰² The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

you, yourself are the infinite spiritual consciousness. You are there now, but you are unfolding individually to the recognition of that point.

(304-3) Every bit of error that happens to us in our experience, happens and is directly brought on by some state of consciousness of our own.

(304-4) From the moment that Moses realized "I am that I am" he was master of every situation and leader of men. In the Book of Exodus in which he leads the Jews from the lowest state of consciousness, represents the transition from bondage ignorance, and slavery, to a higher form of humanity and a greater degree of human good.

(304-5) We go forward and backward. We go up and fall down. We progress and have backsliding/ During the forty years of desert experience. In this Egyptian darkness, there is bondage to physical sense, to bodily pain, and bodily pleasures. There is the belief of power in material forms of supply and slavery to matter as supply. This may all be likened to your own state of consciousness before you receive the first glimpse of truth. Moses is that state of thought in you which leads you out of the depths of other lands to a higher and freer sense of good. The promise given you is that you will in joy better health or more wealth, and in most instances this is fulfilled. But this is only human betterment. In turn it is outgrown as a higher state of consciousness is achieved, which is called, "the promised land," "the kingdom of God," or "Christ consciousness." As you lose faith in and dependency on things in the external, you come into this spiritual realm. The first commandment "thou shalt have no other Gods before me," is an admonition to look to one source for our Good, it indicates that me or I am, is that source. If man always headed that first commandment, the journey into the kingdom of God would be a quick one. To achieve this is requires strict mental discipline. It means that every time you attempt to place confidence in a power outside yourself, you must mentally argue with yourself until you have brought yourself back into the presence.

(304-6) You exist as infinite individuals, spiritual consciousness. You are not body, you are not limited mentality. Nothing or no one exists outside your own consciousness. There is in all the universe but one power, and I am that law and power. To fear or hate another power is to forfeit your God bestowed dominion.

(304-7) In the kingdom of heaven there are not battles, no mental powers, no opposites. Immortality without effort. The first commandment means that there is but one presence, power and law and Divine or Infinite consciousness. The consciousness of the individual is that power.

(304-8) The second commandment, "thou shalt not make unto thee any graven image," is a law which causes for you to refute mentally any suggestion of power in matter, also concepts, medical beliefs, theological ideas. It means that you must recognize what you see, touch, taste or smell are finite concepts of reality. Therefore you must not love, hate

or fear that which is physical. But realize the omnipresence of the invisible real even while this reality is not apparent to sense. It means you are not to worship any human concept appearing as a personal thing, regardless how good or noble it is.

305

SPIRITUAL INTERPRETATION OF THE SCRIPTURES

Joel Goldsmith

[147]⁵⁰³

(305-1)⁵⁰⁴ The Fourth Commandment "Remember the Sabbath day and keep it holy" has another meaning for us "In it thou shalt not do any work." In this state of Sabbath consciousness we do not do any work, no mental work. We take no thought, we give no mental treatments for healing, sin, or disease. We rest and let God work in us, through us, or more rightly speaking as us. It is a mental relaxing.

(305-2) The Fifth Commandment "Honour thy Father and thy Mother" means that there is but one creative principle and it is Father-Mother, for Jew or Gentile, white or black. That principle or consciousness of "I Am"

(305-3) WE do not recognize men as enemies or believe in ferocious beasts, harmful reptiles or poisonous plants. It require mental discipline to keep our thought in line with this Truth.

(305-4) The Sixth Commandment "Thou shalt not kill" is a law of destruction to every belief or concept unlike itself.

(305-5) The Seventh Commandment "Thou shalt not commit adultery" means that adultery is being false to a trust. To be false, to betray a trust or a truth is to betray God. It has to do solely with holding perfection as perfection. With seeing wholeness, completeness and harmony as the truth of being.

(305-6) The Ninth Commandment "Thou shalt not bear false witness" is a continuation and elaboration of the Eighth Commandment "Thou shalt not steal" which is an injunction to remember your true identity as individual infinite consciousness. Stealing is to believe in a selfhood apart from God.

(305-7) To make the transition from the law to the spirit, we must for a while dwell daily in thought on all these injunctions.

⁵⁰³ The original editor inserted "147" at the top of the page by hand.

⁵⁰⁴ The paras on this page are numbered 9 through 25, making them consecutive with the previous page

(305-8) There is a vast difference between statements of truth and truth itself. Statement _____ of truth is what you declare, statements like "God will help me, God will heal me, God is ever present and does help me," as it is to forget to make those statements. These statements themselves have no power. The human mind making such statements does not even believe in them. There must be an actual awareness of the presence of God.

(305-9) In every detail of your life turn to the One Mind, God, in order that you may be rightly governed, in the recognition that all decision is with God you have taken a step in making practical a revealed Truth.

(305-10) "Takeno thought" does not mean do nothing, for we bring into consciousness our oneness with God by taking thought, but it does mean not to take thought in the sense of making something happen, or using our thought as a power for bringing about something which we desire. Knowing the truth is declarations to bring something about, to heal someone or to improve someone's character, or to enrich someone. These are reminders of what is already true.

(305-11) When we had a problem and turned to statements, we kept up those statements until the problem was met, then we have a period of rest, but in this higher consciousness, there are no periods of rest. It is a twenty -four hour job of knowing the truth. A constant realization of that which already is.

(305-12) The statement that "I and the Father are one" does not mean that the human being is God. God is the mind, the life, the soul of me, and I am not a human being. That which the world calls a human being is a false concept that it is beholding of me. What I see of you which appears to be human represents my concept of God, the one life, the one soul. If I am beholding that I am beholding God erroneous.

(305-13) The purpose of writing is not for one person to teach another. There is only one mind and it is the sharing of the unfoldment and the coming through of that one mind. There is not one person sitting on a higher level of understanding than another. There is in Reality no such relationship in all the world as Teacher and student. Mind is revealing its truth, the reality of its being to all of us simultaneously. This writing is merely a concession to our ignorance of the fact that mind is as effective in the silence as in the written word.

(305-14) There is no place where God ends and man begins.

(305-15) You need not seek or labour for your good. You do not even have to earn or deserve it. You need only to realize that I and my Father are one.

(305-16) The first step for you is your continuous realization of your oneness with God. Your true identity, then comes the understanding of the nature of error as illusion, mirage, suggestion or nothingness.

(305-17) While it is necessary to go through the mental process of realizing your oneness with God, take a few minutes in the morning and before retiring at night, sit down without any declarations, for a moment, and listen for that voice of Truth.

306⁵⁰⁵

SPIRITUAL INTERPRETATION OF THE SCRIPTURES

Joel Goldsmith

307

SPIRITUAL INTERPRETATION OF THE SCRIPTURES

Joel Goldsmith

(307-1)⁵⁰⁶ When called on for help by another try to forsake your affirmations or denials. It is a sacred truth that God is the only healer. There is illusion to be dispelled but it is folly to believe that this can be done with the human mind or thought. Take as absolute the word of Jesus, "I can of my own self do nothing." This is the attitude to be taken when asked for help: Sit back, close your eyes, and let the word be made manifest to you. The work is done. The healing will take place because it is not dependent on human understanding.

(307-2) To the metaphysician healing of sin and disease are brought about to the degree of the realization of infinity.

(307-3) The God that controls your destiny is your consciousness. You might say that it is divine consciousness or divine mind and this would be true, but putting it that way, you are apt to think of it as something outside yourself.

(307-4) There are no evil powers to overcome to be destroyed. There is but one power, I am that individual consciousness, I am the law unto my being, I am the government of my body.

(307-5) No contact need be made with a principle or god, for you are this principle, this mind, and the realization of this truth starts the god being flowing consciously as you. The truth appears as you. This does not make a god of our human or personal

⁵⁰⁵ Blank page

⁵⁰⁶ The paras on this page are numbered 26 through 40, making them consecutive with the previous page

consciousness or live us a consciousness apart from the one universal consciousness, rather it reveals the one divine consciousness as the consciousness of you and of me.

(307-6) Many fail to realize this desire because their thought is held on getting, achieving, accomplishing, rather than the unfoldment of good from within. The basis of metaphysical healing is that neither disease or death exists as reality. They have no existence except as illusions. It would therefore be folly to use any power, material, mental or spiritual to overcome or destroy that which has no real existence.

(307-7) All that place in treatment is the practitioner's realization that all there is, is God. It is only when you give up the belief in a selfhood apart from God that you achieve the awareness of your spiritual identity, and your spiritual demonstration.

(307-8) We would have God with infinite power of good. A patient lacking some form of good and a practitioner with some mysterious power going to God on behalf of the patient for some good. If we did not know the truth, but there is no such relationship or condition in all history.

(307-9) Making declarations of truth is not sufficient. It helps. Statements are reminders of your true identity. The so called demonstrations are never made until a feeling accompanies the letter of truth. Until some inner sense of conviction comes, and some realization of peace within your own being.

(307-10) Error is never personal. You must therefore never condemn a person but see the error as impersonal, a part of the universal mesmerism and not of any individual. In this impersonalizing of error, you dispel it. Your understanding of the prayer of forgiveness is that it is the realization of oneness. To know that which is appearing as hate or enemies is really the Christ itself which in the finite sense is misinterpreted, will free you of any sense of hate, or persecution. This is the true law of forgiveness and in this way we pray for our enemies.

(307-11) The only value of the prophesy of the coming of Christ is when it is understood to be the advent of the Christ or spiritual consciousness in you and me.

(307-12) In the spiritual life, we are the light of the world. We are not concerned with who comes into our orbit, how many, or if there are none at all. We are the light, showing forth the harmony of spiritual existence, and allowing that perfection in us to attract those seeking something more than they have yet realized.

(307-13) Every evil experience that befalls you is evidence that some error has not been consciously thrown out of thought.

(307-14) From the moment that you no longer see evil in the circumstances governing you, you are seeing an intelligent God, and only good follows.

(307-15) The consciousness of the oneness of God and you we interpret as God appearing as you. Looking outside yourself as the source of grace you lose the real presence within.

308⁵⁰⁷

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith

309

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith
[148]⁵⁰⁸

(309-1)⁵⁰⁹ The first step may be termed the intellectual understanding of the truth of being. The first dawning of the thought I Am. Not, I shall be, or I shall be but that I already am. The second step is an understanding of the nature of error. As long as attempts are made to cure disease, forgive sins or reform sinners, to halt lust, anger or revenge, the emphasis is not laid at the root of evil, and evil therefore will not be destroyed. The belief of a selfhood apart from God has created a host of fears and beliefs about and for this proposed personal selfhood. These beliefs have become mesmeric in their action. The specific errors we behold or experience are mirage on nothingness. They need only be acknowledged as such to behold their impotence. There is no reality to sin or disease. No erroneous condition to be changed, healed or reformed.

(309-2) In his teaching Moses did not enter the promised land or spiritual consciousness because he never went beyond revealing human betterment, which is the second stage, not the highest. Even if you lived up to all the mosaic laws ever written you would at best be a better human only. Grace and truth or spiritual truth come only with Christ, or spiritual consciousness. How do you measure your spiritual progress? By the degree that you concern is not for gain, or multiplication, or addition, but rather that your understanding is grounded in the realization of omnipresence.

(309-3) People are always believing that they are going to find their peace, joy, health or wealth in some personal place and that is one reason for so many disappointments. No

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⁵⁰⁸ The original editor inserted "148" at the top of the page by hand.

⁵⁰⁹ The paras on this page are numbered 41 through 51, making them consecutive with the previous page

circumstance or condition can be experienced unless it can first be found within our own consciousness.

(309-4) There is no individual with more God presence than another, yet there is a greater degree of awareness of that presence in certain individuals/Therefore in our unilluminated state we may turn to another and there find the divine grace. Finding it in someone else ultimately leads to finding it in our own being.

(309-5) Sin and disease do not exist as realities but only as beliefs or false concepts.

(309-6) It is not necessary to transfer thought from one individual called a practitioner to another called a patient. The truth of being realized in individual consciousness is the law unto those who ask for help. We do not have to project our thought outward to a person, we do not have to transfer our thought to a person or try to make them understand some truth. The metaphysician has no interest in truth as an abstract theory, but only as it is proved a practical way of life. The word must become flesh, it must be embodied as our own being. We must make a joyous existence, a happy and successful one.

(309-7) There is no way whereby we can save the world. This entirely an individual experience. We cannot bring our own families into it as they can accept it only as they are ready. We can show forth through our demonstrations that which will encourage others to seek the same way. That is as far as we can go.

(309-8) It is not necessary to get the treatment across to the patient. It is necessary only to reach the depths of our own being and have a realization within our own consciousness. Healing has nothing to do with the other fellow. It has to do with our state of consciousness only.

(309-9) Spiritual sense is attained in two ways: First by reading a spiritual or inspirational literature including practicing the truth learned. Second, by contact with those whose thoughts lie in that same direction.

(309-10) Always it is to be still. Always the indication is to become receptive. Open consciousness to the inflow.

(309-11) Any further steps that have to be taken will be taken by the Christ in your being. You will not have to plan it humanly. The constant realization of the letter of truth is necessary. Do not get lost in the bypaths of superstition or of blind faith. It is much too easy to roll off into blind faith. We must achieve balance. We must have a reason for our faith. This is not contradictory to the idea that we must be spiritually illuminated but rather, having a reason for our faith, it makes it possible for us to receive greater illumination.

(309-12) To fall into a careless attitude of leaving it to God without realizing that this God we are leaving it to is the reality of our own being, would be fatal to ultimate demonstration. The "I" of us is the law unto our own being.

310⁵¹⁰

SPIRITUAL INTERPRETATION OF THE SCRIPTURES

Joel Goldsmith

311

SPIRITUAL INTERPRETATION OF THE SCRIPTURES

Joel Goldsmith

[149]⁵¹¹

(continued from the previous page) Knowing that I and the Father are one, then we can relax and even say, leave it to God. Unless we say that "I am the truth," we are missing the path.

(311-1)⁵¹² In this new land you will find yourself much alone with God. It shall become necessary to make a direct contact with infinite being. It will no longer help you to lean on God or to pray to God, to think about God. Now you must become one with God. You must consciously feel oneness and receive direct illumination.

(311-2) The early pioneers in mental healing found that they could convey the idea of health from practitioner to patient with words silently spoken and with no physical contact between the two. The method was to orally or silently address the patient by name and then orally or silently declare the truth of being through affirmation or denial. The patient who was at all receptive was healed or helped. With the passing of time and much more experience progress in this healing method continued until it arrived at the point where it was no longer necessary to address the patient at all. The practitioner could know the truth within himself and the one who has asked for help would receive it. This was called impersonal treatment. At first it was used only for those who had not specifically asked for help, but later it was found to be a more efficacious method than directly addressing the mentality of the patient. While all metaphysical practitioners have not advanced to the place where they can heal without directly addressing the patient, the best ones have learned this secret. By the time they reach the place in consciousness where they know the truth within themselves they

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⁵¹¹ The original editor inserted "149" at the top of the page by hand.

⁵¹² The paras on this page are numbered 52 through 58, making them consecutive with the previous page

have also arrived at the place where most of their healing work is no longer mental healing, but spiritual healing.

(311-3) The patient is not to be recognized, is not taken into the treatment. The practitioner has become aware of the divine presence, power or influence within his own being. Instead of his giving mental treatments, he finds this presence within himself as the divine agent in the healing work within his own being. Instead of his giving mental treatments, he finds this presence within himself as the divine agent for the healing work.

(311-4) Less and less effort is given to overcoming sin, or healing work. As this spiritual awareness becomes more and more, the mental work or treatment becomes less and less. What need is there to struggle with a mental battle with what is now so clearly seen and understood as mirage and nothingness.

(311-5) You must see and understand this world as illusion, as mesmeric suggestion and not attempt to heal it or save it.

(311-6) Live always in the consciousness of my kingdom. Your study and purpose is no longer for ending a war or changing capitalism. Do not fear to let go the things and events of this world. More and better harmonies will appear than ever you dreamed of and without planning or effort or struggle. Things will still appear in person, place and form as person, place or thing, but you will smile and know better.

(311-7) The universe returns to us as concepts as we express them. Regardless who asks for help or what is the nature of the claim, the first thing to remember is that your realization has nothing to do with the personal out there, but you are being tempted to accept the personal condition apart from God's own being. When the call comes for help immediately recognize that you are being tempted to accept a selfhood apart from God, or a condition unlike good. Therefore, you must work with yourself. You must accept yourself as a patient and you must heal yourself of the belief of a selfhood or a condition apart from God. You are to realize sin and disease are a mirage.

(311-8) Do not ask your patient to do anything for the purpose of helping to heal him. The patient is the very presence of God all the time and when we recognize that we are being presented with the illusion of sickness or sin, that we are not trying to heal or to save someone, then right from the first moment, we recognize that it is only the presence of God, and what is coming to us as suggestion is only illusion; you defeat your own realization if you go outside your own consciousness for help. You may recommend a book or lecture for the inspiration it gives or for the knowledge and truth it imparts, but never claim that any of them will help you [to heal].⁵¹³ Never

⁵¹³ The original editor inserted "to heal" by hand.

(continued from the previous page) Never encourage or discourage church attendance. He must work out his own salvation at the point of consciousness where he finds himself. Your healing work is done within your own being, and is not dependent on what the patient does or thinks.

(313-1)⁵¹⁶ How much treating should you do in any case? When you feel within you that the work is done, you will not be able to do more in any case. Be guided by your inner feeling.

(313-2) Never promise to help later or at any specific time but always immediately. The "I" of you is at present helping every situation. The "I Am." Nothing in the future is to be accomplished. Healing is not something you are going to do, healing is the realization of the perfection.. Now. The feel of the Christ within you. The demand for help is never on the personal you, but the "I am that I am" which is likewise the "I" of the so-called patient. That "I" is ever with him even as it is with you. You can entrust him with the "I" of his own being.

(313-3) Nothing goes from the practitioner to God or from God to the practitioner.

(313-4) My good, my health, harmony, wealth.. the cure is to get back to the principle of oneness. The reason we lose our sense of oneness is because of a universal sense of mesmerism.

(313-5) The only thing that that is taking place is the practioner's realization that all there is, is God. All that is power, is God. As long as there is a sense of duality the treatment is not complete.

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⁵¹⁵ The original editor inserted "150" at the top of the page by hand.

⁵¹⁶ The paras on this page are numbered 59 through 71, making them consecutive with the previous page

(313-6) My body is the manifestation of or expression of soul. But still it is always one, just as the wood and the table are one, without wood there would be no table.

(313-7) You will not be successful as long as you are living a dual existence. You must not look for a power outside yourself. You must not accept the belief that there is an evil power or look for a good power to act upon you. You are the law, the principle of your being and your body. The moment you realize that oneness you have infinity flowing through you. No power outside of you is going to act upon your business, work or demonstration.

(313-8) Treatment is realization and communion. When the realization happens within the whole outer picture changes. All affirmations are waste motion unless they come from realization. You do not have to name the disease of the person. You do not have to tell God whether the demonstration is physical, moral, or financial. You do not have to voice anything. All you have to do is to be still. Go into the secret place of your own consciousness and realize again your oneness with God until a responsive feeling comes to you, a sense of awareness.

(313-9) In meditation everyone's experience is different. Do not tell even your best friend about your meditation. It is your secret. Your relationship with God. The most sacred relationship in the world. It should not be shared with anyone. It is yours alone. No one else can really respond to it. No one has to go around saying that he is a millionaire, or that he is joyous or happy, it can be seen in his walk, his attitude, his clothes. So to refrain from voicing your experiences is wisdom

(313-10) All of the infinity of God appears as you. If it were in me it could possibly find an outlet to get out of me.

(313-11) It would be selfish if we took this for our own purposes only or did not use it at all. None of this is intended to increase the amount of truth that you know but all of this is intended as truth of revealing more of God to the whole world.

(313-12) The reason many spiritual seers and holy men have ended up in poverty or disease is that they always consider that there was a God and themselves. They were looking to God for something, instead of realizing "I Am."

(313-13) Mary B. Eddy's place in history will be based on her revelation of the nature and the character of error. We do not have to fight it, just know that it is mirage and them forget it. Treat a belief in sickness, she said, as you would sin, with sudden dismissal." Mirage is your belief that what is appearing is other than God appearing. Whatever is appearing can only be God appearing.

(continued from the previous page) The illusion is in the misinterpretation of what is out there. Illusion is the belief that it has the power to harm. It can't, because it is God appearing, and any sense that it is not, is the illusion.

(315-1)⁵¹⁹ By continuing this belief constitutes warfare between the flesh and the spirit. To continue in the belief that by some mental hocus-pocus materialization of perfection. To feel in some way a God power is going to make your human life healthier or more prosperous is a dangerous policy. Leaning on a fable which will not sustain you. Do not attempt to patch up the sense of life. Rather turn from it and with your now enlightened consciousness discern God's light. The rich and powerful in the material sense of existence, cannot understand this truth. It is too abstract. Thus there is no reality, no struggle for the inner truth, because that is but the unreal concept of external values. It is not the universe of God's creation, which is to be seen by inner vision, by spiritual soul-sense and comes in proportion and we accept this secret: that the life of man, or animal, or plant in the material sense is not the eternal life of God.

(315-2) 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 which I am. The image and likeness of me, and manifests all the light and wholeness of my spiritual consciousness which I Am.

(315-3) The only evil appears as mesmerism and is illusion and mirage. When we realize this the so called evil will disappear. 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, is not the spiritual eternal creation. Rather it is the finite shadow of God's creation. This knowledge enables us to drop the attempt to heal, correct or change or improve the material sense of life and thus enables us to set ourselves free to intuitively feel, to become conscious of God's universe. This is the great secret of Jesus' statement:

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⁵¹⁸ The original editor inserted "151" at the top of the page by hand.

⁵¹⁹ The paras on this page are numbered 72 through 79, making them consecutive with the previous page

“My kingdom is not of this world, and the secret of John’s” [world]⁵²⁰ not made with hands.”

(315-4) 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 harmonious and permanent and in-incorporeal.

(315-5) 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 become silent and receptive. The illusion or mirage fades out and the omnipresent harmony is instantly revealed. Silent receptivity makes way for the conscious realization 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 realization of Christ’s presence and power which eternally where you are,⁵²¹ awaiting only your invitation. An invitation which is expressed as silent expectancy, receptivity.

(315-6) The presence always goes before to prepare the way, to bring about those apparently human circumstances necessary to achieve them.

(315-7) Awareness of the presence is a state of grace, it accomplishes all without labour and without the struggle.⁵²² Note the ease and poise which accompanies the man of the spirit. Watch his effortless energy. The carefree attitude of one who has attained communion with spirit.

(315-8) 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 realized you need never again have concern for your outer welfare. You will know that every moment will fulfil itself grace for that moment.

316⁵²³

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith

317

SPIRITUAL INTERPRETATION OF THE SCRIPTURES

⁵²⁰ "world" was typed above the line and inserted with a carat.

⁵²¹ The original editor inserted a comma by hand.

⁵²² The original editor inserted a period by hand.

⁵²³ Blank page

(317-1)⁵²⁵ 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 realization. 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 you students or patients a step farther than they can see at the moment.

(317-2) 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.

(317-3) 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.

(317-4) 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 things 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.

(317-5) 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 out picturing. 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 is merely to attain a higher state of materiality;

⁵²⁴ The original editor inserted "152" at the top of the page by hand.

⁵²⁵ The paras on this page are numbered 80 through 90, making them consecutive with the previous page

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.

(317-6) Our next step of realization 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 human hood but you will see it as it really is, omnipresent.

(317-7) 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.

(317-8) 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.

(317-9) Spiritual discernment results or acts upon your affairs to bring out harmony, peace, and prosperity.

(317-10) 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.

(317-11) 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.

318⁵²⁶

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith

319

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith
[153]⁵²⁷

⁵²⁶ Blank page

⁵²⁷ The original editor inserted "153" at the top of the page by hand.

(319-1)⁵²⁸ When we realize our oneness with these qualities, we demonstrate them. This realization not enables us to express these qualities to others but compels others to express them to us.

(319-2) The highest state of humanhood is marked by a concern for helping and teaching, whereas in the spiritual life we go higher than that. We are the light of the world and we are no longer concerned about who comes into our orbit, how many, or if there are none at all. Our concern then is really being the light. Allowing that harmony and perfection in us to attract those who are already seeking something better than they already have. God has no faith, therefore in the spiritual sense one is not concerned with teaching the other fellow. But stands rather like the lighthouse waiting for the other fellow to awaken himself to his own identity. I am only a light of the world, in proportion as I realize this, and any appearance to the contrary is illusion.

(319-3) The amount of daily work done in meditation determines the amount of unfoldment. That in turn determines the amount of outer demonstration.

(319-4) We do not have to live on yesterdays manner. Even yesterday's money, fame or friends are not necessary because the presence within us feeds us daily with fresh manner as we learn to receive it. The Biblical law of tithing when spiritually interpreted, means giving a percentage of one's income to spiritual purposes. It is to be an act of gratitude, not as a law of expectation of some good in the future. When tithing is indulged in with any sense of a future gift, it is a form of bribery.

(319-5) What is prayer. Is it some word or message which you send to God. No, prayer is the word of God which comes to you when you silent and able to receive. This word of God which you receive in silence becomes visible as harmony, peace, joy, where all the world may see it.

(319-6) Until everyone of us can report that we have received the word of God continuously, we can almost at will feel the divine presence, there will be need of these reminders.

(319-7) You know the nature of error and how it claims to operate. To me prayer is a state of receptivity in which truth is realized without taking conscious thought. At first, prayer is that practice which is done best in peaceful surroundings. We are more apt to achieve a silence when we are away from disturbing thoughts. When we are not in the same room with people who do not understand or lean toward our thought. At once place Jesus shut all out from the room except his disciples.

⁵²⁸ The paras on this page are numbered 91 through 101, making them consecutive with the previous page

(319-8) I prefer to think of treatment as the conscious realization through argument of the realities of God: Christ, man and error. And prayer as the spiritual consciousness of Truth through silence. In other words, treatment deals with argument leading up to realization, whereas prayer is the pure silence and receptivity with the spiritual consciousness of harmony. You understand of course, that ordinarily in metaphysics treatment and prayer are synonymous but I have made this distinction for myself.

(319-9) As we continue our daily praise, setting aside three or four periods a day and extending to greater length at least in the morning and evening, the attainment of silent receptivity becomes natural. Gradually we find ourselves in prayer while at work, driving or walking. Ultimately, we achieve this even while we are at the theatre, or movies, or in the midst of a crowd. It all begins with practicing the "listening ear." Learn to keep that inner ear half cocked at all times. Never get so engrossed in what you are doing that you forget this "listening ear." Do not be concerned with results. We have no more right to think about results than the [beginning]⁵²⁹ pianist should be thinking about playing the concert. Constant receptivity to the inner self should be our aim.

(319-10) By now you should be sufficiently consciously aware of the one mind to be able to hear or read any statement of metaphysics and know for yourself whether or not it is the truth or a personal belief.

(319-11) When you open your thought to the Christ, divine presence will dispel all erroneous traits and characteristics and reveal you as the perfect spiritual temple. If you think of certain errors while inviting the Christ consciousness into the temple of your being, you set up a warfare between the spirit

320⁵³⁰

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith

321

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith
[154]⁵³¹

(continued from the previous page) 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

⁵²⁹ "beginning" was typed below the line and inserted with an arrow.

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⁵³¹ The original editor inserted "154" at the top of the page by hand.

disappear as soon as you surrender the personal or material sense existence for the spiritual consciousness, of life.

(321-1)⁵³² The teacher in living form external from 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 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.

(321-2) Assuming the troubles and burdens of others is a way to let in discord. Our path should be the realization of the freedom of everyone, even those who appear outwardly in error. We sympathize and pity them and this lets up 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.

(321-3) 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.

(321-4) 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 the efforts to

⁵³² The paras on this page are numbered 102 through 109, making them consecutive with the previous page

improve yourself humanly, but keep your vision on the spiritually real and let your so-called human life, unfold progressively.

(321-5) 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.

(321-6) As spiritual truth reveals itself to your consciousness, the harmony of Body or business appears in tangible evidence. Therefore, receptivity should be your watch bird.

(321-7) 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 acting. Well, that does no 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.

(321-8) 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 Father and therefore, it is spiritual, and that everyone of us is heir with Christ and need not labour or strive, struggle or work for that which is divinely ours.

322⁵³³

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith

323

SPIRITUAL INTERPRETATION OF THE SCRIPTURES
Joel Goldsmith
[155]⁵³⁴

(continued from the previous page) What is yours is eternally yours and only because it is your state of consciousness in expression. The realization of this truth would make us friends, living without human lust or greed or other negatives. This is the first step towards living by Grace. This is the first recognition of an invisible spiritual tie, binding us to a eternal brotherhood of love.

(323-1)⁵³⁵ 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

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⁵³⁴ The original editor inserted "155" at the top of the page by hand.

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.

(323-2) Every suggestion of discomfort or in harmony coming from the body must be met instantly with the understanding of the true nature of the body as spiritual.

(323-3) 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.

(323-4) 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 confidence placed in the treatment or in the person treating, or else faith in the supposition of God to whom the prayer is expressed.

(323-5) 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.

(323-6) Seek only contact with the divine reality of you.

(323-7) The human mind cannot be spiritualized, 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.

(323-8) 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.

⁵³⁵ The paras on this page are numbered 110 through 118, making them consecutive with the previous page

(323-9) 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.

(323-10) 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 realized.

324⁵³⁶

SPIRITUAL INTERPRETATION OF THE SCRIPTURES

Joel Goldsmith

Encyclopaedia Britannica: Ammonius Saccas

325

AMMONIUS GRAMMATICUS⁵³⁷

Encyclopaedia Britannica⁵³⁸

326⁵³⁹

AMMONIUS GRAMMATICUS

Encyclopaedia Britannica

327

AMMONIUS GRAMMATICUS

⁵³⁶ Blank page

⁵³⁷ The article PB was interested in is the one on Ammonius Saccas; there was some speculation that PB's student Anthony Damiani was connected to him if not a reincarnation of him. Certainly there are parallels in the lives of Saccas and Damiani, though the latter didn't have the august students like those drawn to Saccas! – TJS '20

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(327-2) when Nehemiah prepared to rebuild the walls of Jerusalem an Ammonite was foremost in opposition (Neh. ii. 10, 19, iv. 1-3).^A True to their antecedents, the Ammonites, with some of the neighbouring tribes, did their utmost to resist and check the revival of the Jewish power under Judas Maccabaeus (1 Macc. v. 6; cf. Jos. *Ant. Jud.* xii. 8. 1.). The last notice of them is in Justin Martyr (*Dial. cum Tryph.* § 119), where it is affirmed that they were still a numerous people. The few Ammonite names that have been preserved (Nahash, Hanun, and those mentioned above, Zelek in 2 Sam. xxiii. 37 is textually uncertain) testify, in harmony with other considerations, that their language was Semitic, closely allied to Hebrew and to the language of the Moabites. Their national deity was Molech or Milcon. (See MOLOCH.)

(327-3) **AMMONIUS GRAMMATICUS**, the supposed author of a treatise entitled *Περί ὁμοίων καὶ διαφόρων λέξεων* (*On the Differences of Synonymous Expressions*), of whom nothing is known. He was formerly identified with an Egyptian priest who, after the destruction of the pagan temple at Alexandria (389), fled to Constantinople, where he became the tutor of the ecclesiastical historian Socrates. But it seems more probable that the real author was Herennius Philo of Byblus, who was born during the reign of Nero and lived till the reign of Hadrian, and that the treatise in its present form is a revision prepared by a later Byzantine editor, whose name may have been Ammonius.

Text by Valckenaer, 1739, Schäfer, 1822; Kopp, *De Ammonii... Distinctionibus Synonymicis*, 1883.

(327-4) **AMMONIUS HERMIAE** (5th century A.D.), Greek philosopher, the son of Hermias or Hermeias, a fellow-pupil of Proclus. He taught at Alexandria, and had among his scholars Asclepius, John Philoponus, Damascius and Simplicius. His commentaries on Plato and Ptolemy are lost. Those on Aristotle are all that remain of his reputedly numerous writings. Of the commentaries we have— (1) one on the *Isagoge* of Porphyry (Venice, 1500 fol.); (2) one on the *Categories* (Venice, 1503 fol.), the authenticity of which is doubted by Brandis; (3) one on the *De Interpretatione* (Venice, 1503 fol.). They are printed in Brandis's scholia to Aristotle, forming the fourth volume of the Berlin *Aristotle*; they are also edited (1891-1899) in A. Busse's *Commentaria in Aristot, Graeca*. The special section on fate was published separately by J.C. Orelli, *Alex. Aphrod., Ammonii, et aliorum de Fato quae supersunt* (Zürich, 1824). A life of Aristotle, ascribed to Ammonius, but with more accuracy to John Philoponus, is often prefixed to editions of Aristotle. It has been printed separately, with Latin translation and scholia, at Leiden, 1621, at Helmstadt, 1666, and at Paris, 1850. Other commentaries on the *Topics* and the first six books of the *Metaphysics* still exist in manuscript. Of the value of

⁵⁴⁰ The original editor inserted "156" at the top of the page by hand.

the logical writings of Ammonius there are various opinions. K. Prantl speaks of them with great, but hardly merited, contempt.

For a list of his works see J.A. Fabricius, *Bibliotheca Graeca*, v. 704-707; C.A. Brandis, *Über d. Reihenfolge d. Bücher d. Aristot. Org.*, 283 f.; K. Prantl, *Gesch. d. Logik*, i. 642.

(327-5) **AMMONIUS SACCAS** (3rd century A.D.), Greek philosopher of Alexandria, often called the founder of the neo-Platonic school. Of humble origin, he appears to have earned a livelihood as a porter; hence his nickname of "Sack-bearer" (*Σακκῆς*, for *σακκοφόρος*). The details of his life are unknown, insomuch that he has frequently been confused with a Christian philosopher of the same name. Eusebius (*Church History*, vi. 19), who is followed by Jerome, asserts that he was born a Christian, remained faithful to Christianity throughout his life, and even produced two works called *The Harmony of Moses and Jesus* and *The Diatessaron, or Harmony of the Four Gospels*, which is said by some to exist in a Latin version by Victor, bishop of Capua. Porphyry, quoted by Eusebius. *ib.* vi. 19. 6, however, says that he apostatized in later life and left no writings behind him. There seems no reason, therefore, to doubt that Eusebius is here referring to the Christian philosopher. After long study and meditation, Ammonius opened a school of philosophy in Alexandria. His principal pupils were Herennius, the two Origenes, Cassius Longinus and Plotinus. As he designedly wrote nothing, and, with the aid of his pupils, kept his views secret, after the manner of the Pythagoreans, his philosophy must be inferred mainly from the writings of Plotinus. As Zeller points out, however, there is reason to think that his doctrines were rather those of the earlier Platonists than those of Plotinus. Hierocles, writing in the 5th century A.D., states that his fundamental doctrine was an eclecticism, derived from a critical study of Plato and Aristotle. His admirers credited him with having reconciled the quarrels of the two great schools. His death is variously given between A.D. 240 and 245. See NEO-PLATONISM, ORIGEN.

BIBLIOGRAPHY. — C. Rösler, *De commentitiis philosophiae Ammoniacae fraudibus et noxiis* (Tübingen, 1786); L.J. Dehaut, *Essai historique sur la vie et la doctrine d'Ammonius Saccas* (Brussels, 1836); E. Zeller, "Ammonius Saccas und Plotinus," *Arch. f. Gesch. d. Philos.* vii., 1894, pp. 295-312; E. Vacherot, *Hist. crit. de Vecole d' Alexandrie* (Paris, 1846); T. Whittaker, *The Neo-Platonists* (Camb., 1901); Eusebius, *Hist. Eccles.*, trans. A.C. M'Giffert (Oxford and New York, 1890), notes on passages quoted above.

(327-4) **AMMUNITION**, a military term (derived, through the French, from Lat. *munire*, to provide), for consumable stores used in attack or defence, such as rifle cartridges, cartridges, projectiles, igniting tubes and primers for ordnance, &c.

The components of ammunition intended for rifles and ordnance may be divided into (a) explosives and propellants (see EXPLOSIVES and GUNPOWDER), (b) projectiles of all kinds, and (c) cartridges. The military classification of explosives differs somewhat from that of the Explosives Act 1875, but, broadly speaking, they are divided into two groups. The first of these comprises explosives in bulk, made-up cartridges for cannon, and filled quickfiring cartridges; Group II. contains small-arm cartridges, fuses, primers,

tubes, filled shells (fused or unfused), etc... Each group is subdivided, and arrangements are made for storing certain divisions of Group I. in a magazine in separate compartments. All the divisions of Group II. are, and the remaining divisions of Group I. (comprising wet gun-cotton, picric acid and Q.F. cartridges) may be, stored in ammunition stores.

These general conditions apply to the *storage of ammunition in fortresses*. Here the positions for the magazine and ammunition stores are so chosen as to afford the best means of protection from an enemy's fire. Huge earth parapets cover these buildings, which are further strengthened, where possible, by traverses protecting the entrances. For the purpose of filling, emptying and examining cannon cartridges and shell, a laboratory is generally provided at some distance from the magazine. The various stores for explosives are classified into those under magazine conditions (viz. magazines, laboratories and cartridge stores) and those with which these restrictions need not be observed (viz. ammunition and shell stores). The interior walls of a magazine are lined and the floors laid so that there may be no exposed iron or steel. At the entrance there is a lobby or barrier, inside which persons about to enter the magazine change their clothes for a special suit, and their boots for a pair made without nails. In an ammunition or shell store these precautions need not be taken except where the shell store and the adjacent cartridge store have a common entrance; persons entering may do so in their ordinary clothes. A large work may have a main magazine and several subsidiary magazines, from which the stock of cartridges is renewed in the cartridge stores attached to each group of guns or in the expense cartridge stores and cartridge recesses. The same applies to main ammunition stores which supply the shell stores, expense stores and recesses.

The supply of ammunition may be divided roughly into (a) that

^A The allusions in Jer. xlix. 1-6; Zeph. ii. 8-11; Ezek. xxi. 28-32; Judg. xi. 12-28, have been taken to refer to an Ammonite occupation of Israelite territory after the deportation of the east Jordanic Israelites in 734, but more probably belong to a later event. The name Chephar-Ammoni (in Benjamin; Josh. xviii. 24) seems to imply that the "village" became a settlement of "Ammonites." Some light is thrown upon the obscure history of the post-exile period by the references to the mixed marriages which aroused the reforming zeal of Ezra and culminated in the exclusion of Ammon and Moab from the religious community--on the ground of incidents which were ascribed to the time of the "exodus" (Deut. xxiii. 3 sqq.; Ezr. ix. 1 sqq.; Neh. xiii. 1 sqq.).

328⁵⁴¹

AMMONIUS GRAMMATICUS
Encyclopaedia Britannica

329⁵⁴²

AMMONIUS GRAMMATICUS
Encyclopaedia Britannica

330⁵⁴³

AMMONIUS GRAMMATICUS
Encyclopaedia Britannica

Encyclopaedia Britannica: Neoplatonism

331

NEOPLATONISM

Encyclopaedia Britannica

P. 372 Neo-Caesarea, Synod of – Neoplatonism

[157]⁵⁴⁴

(331-1)⁵⁴⁵ **NEO-CAESAREA, SYNOD OF**, a synod held shortly after that of Ancyra, probably about 314 or 315 (although Hefele inclines to put it somewhat later). Its principal work was the adoption fifteen disciplinary canons, which were subsequently accepted as ecumenical by the Council of Chalcedon, 451, and of which the most important are the following: i. degrading priests who marry after ordination; vii. forbidding a priest to be present at the second marriage of any one; viii. refusing ordination to the husband of an adulteress; xi. fixing thirty years as the age below which one might not be ordained (because Christ began His public ministry at the age of thirty); xiii. according to city priests the precedence over country priests; xiv. permitting *Chorepiscopi* to celebrate the sacraments; xv. requiring that there be seven deacons in every city.

See Mansi ii. pp. 539-551: Hardouin i. pp. 282-286: Hefele (2nd ed.) i. pp. 242-251 (Eng. trans. i. pp. 222-230). (T.F.C.)

(331-2) **NEOCOMIAN**, in geology, the name given to the lowest stage of the Cretaceous system. It was introduced by J. Thurmann in 1835 on account of the development of these rocks at Neuchatel (Neocomum), Switzerland. It has been employed in more than one sense. In the type area the rocks have been divided into two sub-stages, a lower, Valanginian (from Valengin, E. Desor, 1854) and an upper, Hauterivian (from Hauterive, E. Renevier, 1874); there is also another local sub-stage, the infra-Valanginian or Berriasian (from Berrias, H. Coquand, 1876). These three sub-stages constitute the Neocomian in its restricted sense. A. von Koenen and other German geologists extend the use of the term to include the whole of the Lower Cretaceous up to the top of the

⁵⁴² Blank page

⁵⁴³ Blank page

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Gault or Albian. Renevier divided the Lower Cretaceous into the Neocomian division, embracing the three sub-stages mentioned above, and an Urgonian division, including the Barremian, Rhodanian and Aptian sub-stages. Sir A. Geikie (Text Book of Geology, 4th ed., 1903) regards "Neocomian" as synonymous with Lower Cretaceous, and he, like Renevier, closes this portion of the system at the top of the Lower Greensand (Aptian). Other British geologists (A.J. Jukes-Browne, &c.) restrict the Neocomian to the marine beds of Speeton and Tealby, and their estuarine equivalents, the Weald Clay and Hastings Sands (Wealden). Much confusion would be avoided by dropping the term Neocomian entirely and employing instead, for the type area, the sub-divisions given above. This becomes the more obvious when it is pointed out that the Berriasian type is limited to Dauphine; the Valanginian has not a much wider range; and the Hauterivian does not extend north of the Paris basin.

Characteristic fossils of the Berriasian are *Hoplites euthymi*, *H. occitanicus*; of the Valanginian, *Natica leviathan*, *Belemnites pistilliformis* and *B. dilatatus*, *Oxynoticeras Gevrii*; of the Hauterivian, *Hoplites radiatus*, *Crioceras capricornu*, *Exogyra Couloni* and *Toxaster complanatus*. The marine equivalents of these rocks in England are the lower Speeton Clays of Yorkshire and the Tealby beds of Lincolnshire. The Wealden beds of southern England represent approximately an estuarine phase of deposit of the same age. The Hils clay of Germany and Wealden of Hanover; the limestones and shales of Teschen; the *Aptychus* and *Pygope diphyoides* marls of Spain, and the Petchorian formation of Russia are equivalents of the Neocomian in its narrower sense.

See CRETACEOUS, WEALDEN, SPEETON BEDS. (J.A.H.)

(331-3) **NEOCORATE**, a rank or dignity granted by the Senate under the Roman Empire to certain cities of Asia, which had built temples for the worship of the emperors or had established cults of members of the imperial family. The Greek word *νεωκόπος* meant literally a temple-sweeper (*νεός*, temple, *κοπεῖν*, to sweep), and was thence used both of a temple attendant and of a priestly holder of high rank who was in charge of a temple.

(331-4) **NEOLITHIC**, or LATER STONE AGE (Gr. *νέος*, new, and *λίθος*, stone), a term employed first by Lord Avebury and since generally accepted, for the period of highly finished and polished stone implements, in contrast with the rude workmanship of those of the earlier Stone Age (Palaeolithic). Knowledge of Neolithic times is derived principally from four sources, Tumuli or ancient burial-mounds, the Lake-dwellings of Switzerland, the Kitchenmiddens of Denmark and the Bone-Caves. No trace of metal is found, except gold, which seems to have been sometimes used for ornaments. Agriculture, pottery, weaving, the domestication of animals, the burying of the dead in dolmens, and the rearing of megalithic monuments are the typical developments of man during this stage.

See ARCHAEOLOGY; also Lord Avebury, Prehistoric Times (1900); Sir John Evans, Ancient Stone Implements of Great Britain (1897); Sir J. Prestwich, Geology (1886-1888).

(331-5) **NEOPHYTE**(Gr. *νεόφυτος*, from *νέος*, new, *φυτόν*, a plant, “newly planted”), a word used in the Eleusinian and other mysteries to designate the newly initiated, and in the early church applied to newly baptized persons. These usually wore the white garments which they received at their admission to the church (see BAPTISM) for eight days, from Easter eve till the Sunday after Easter (hence called *Dominica in albis*), but they were subject to strict supervision for some time longer and, on the authority of 1 Tim. iii. 6, were generally held ineligible for election as bishops, a rule to which, however, history shows some notable exceptions, as in the cases of St Ambrose at Milan in 374 and Synesius of Cyrene at Ptolemais in 409, who were chosen bishops before they were even baptized. By the council of Nicaea (325) this rule was extended to the priesthood. The ancient discipline is still maintained in the Roman Church, and applies to converts from Christian sects as well as to those from heathenism. The period, however, is determined by circumstances. The term “neophyte” is also sometimes applied in the Roman Church to newly ordained priests, and even – though rarely – to novices of a religious order. In a transferred sense the word is also given to one beginning to learn any new subject.

See Bergier, *Dict. de théologie*, s.v.; Martigny, *Dict. des antiquités*, pp. 433-435; Siegel, *Christliche Alterthümer*, iii. 17 seq.; Riddle, *Christ. Antiquities*, pp. 313, 522; Walcott, *Sacred Archaeology*, s.v.

(331-6) **NEOPLATONISM**, the name given specially to the last school of pagan philosophy, which grew up mainly among the Greeks of Alexandria from the 3rd century onwards. The term has also been applied to the Italian humanists of the Renaissance, and in modern times, somewhat vaguely, to thinkers who have based their speculations on the Platonic metaphysics or on Plotinus, and incorporated with it a tendency towards a mystical explanation of ultimate phenomena.

Historical Position and Significance. –The political history of the ancient world ends with the formation, under Diocletian and Constantine, of a universal state bearing the cast of Oriental as well as Graeco-Roman civilization. The history of ancient philosophy ends in like manner with a universal philosophy which assimilated elements of almost all the earlier systems, and worked up the results of Eastern and Western culture. Just as the Later Roman empire was at once the supreme effort of the old world and the outcome of its exhaustion, so Neoplatonism is in one aspect the consummation, in another the collapse, of ancient philosophy. Never before in Greek or in Roman speculation had the consciousness of man’s dignity and superiority to nature found such adequate expression; never before had real science and pure knowledge been so undervalued and despised by the leaders of culture as they were by the Neoplatonists. Judged from the standpoint of empirical science, philosophy passed its meridian in Plato and Aristotle, declined in the post-Aristotelian systems, and set in the darkness of Neoplatonism. But, from the religious and moral point of view, it must be admitted that the ethical “mood” which Neoplatonism endeavoured to create and maintain is the highest and purest ever reached by antiquity.

It is a proof of the strength of the moral instincts of mankind that the only phase of culture which we can survey in all its stages from beginning to end culminated not in materialism, but in the boldest idealism. This idealism, however, is also in its way a mark of intellectual bankruptcy. Contempt for reason and science leads in the end to barbarism—its necessary consequence being the rudest superstition. As a matter of fact, barbarism did break out after the flower had fallen from Neoplatonism. The philosophers themselves, no doubt, still lived

332⁵⁴⁶

NEOPLATONISM
Encyclopaedia Britannica

333

NEOPLATONISM
Encyclopaedia Britannica
[158]⁵⁴⁷

(continued from the previous page) on the knowledge they repudiated; but the masses were trained to a superstition with which the Christian church, as the executor of Neoplatonism, had to reckon and contend. By a fortunate coincidence, at the very moment when this bankruptcy of the old culture must have become apparent, the stage of history was occupied by barbaric peoples. This has obscured the fact that the inner history of antiquity, ending as it did in despair of this world, must in any event have seen a recurrence of barbarism. The present world was a thing that men would neither enjoy nor master nor study. A new world was discovered, for the sake of which everything else was abandoned; to make sure of that world insight and intelligence were freely sacrificed; and, in the light that streamed from beyond, the absurdities of the present became wisdom, and its wisdom became foolishness.

Such is Neoplatonism. The pre-Socratic philosophy took its stand on natural science, to the exclusion of ethics and religion. The systems of Plato and Aristotle sought to adjust the rival claims of physics and ethics (although the supremacy of the latter was already acknowledged); but the popular religions were thrown overboard. The post - Aristotelian philosophy in all its branches makes withdrawal from the objective world its starting-point. It might seem, indeed, that Stoicism indicates a falling off from Plato and Aristotle towards materialism, but the ethical dualism, which was the ruling tendency of the Stoa, could not long endure its materialistic physics, and took refuge in the metaphysical dualism of the Platonists. But this originated no permanent philosophical creation. From one-sided Platonism issued the various forms of scepticism, the attempt to undermine the trustworthiness of empirical knowledge. Neoplatonism, coming last, borrowed something from all the schools. First, it stands in

⁵⁴⁶ Blank page

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the line of post-Aristotelian systems; it is, in fact, as a subjective philosophy, their logical completion. Secondly, it is founded on scepticism; for it has neither interest in, nor reliance upon, empirical knowledge. Thirdly, it can justly claim the honour of Plato's name, since it expressly goes back to him for its metaphysics, directly combating those of the Stoa. Yet even on this point it learned something from the Stoics; the Neoplatonic conception of the action of the Deity on the world and of the essence and origin of matter can only be explained by reference to the dynamic pantheism of the Stoa. Fourthly, the study of Aristotle also exercised an influence on Neoplatonism. This appears not only in its philosophical method, but also – though less prominently – in its metaphysic. And, fifthly, Neoplatonism adopted the ethics of Stoicism; although it was found necessary to supplement them by a still higher conception of the functions of the spirit.

Thus, with the exception of Epicureanism—which was always treated by Neoplatonism as its mortal enemy—there is no outstanding earlier system which did not contribute something to the new philosophy. And yet Neoplatonism cannot be described as an eclectic system, in the ordinary sense of the word. For, in the first place, it is dominated by one all-pervading interest—the religious; and in the second place, it introduced a new first principle into philosophy, viz. the supra-rational, that which lies beyond reason and beyond reality. This principle is not to be identified with the “idea” of Plato or with the “form” of Aristotle. Neoplatonism perceived that neither sense perception nor rational cognition is a sufficient basis or justification for religious ethics; consequently it broke away from rationalistic ethics as decidedly as from utilitarian morality. It had therefore to find out a new world and a new spiritual function, in order first to establish the existence of what it desiderated, and then to realize and describe what it had proved to exist. Man, however, cannot transcend his psychological endowment. If he will not allow his thought to be determined by experience, he falls a victim to his imagination. In other words, thought, which will not stop, takes to mythology; and in the place of reason we have superstition. Still, as we cannot allow every fancy of the subjective reason to assert itself, we require some new and potent principle to keep the imagination within bounds. This is found in the authority of a sound tradition. Such authority must be superhuman, otherwise it can have no claim on our respect; it must, therefore, be divine. The highest sphere of knowledge—the supra-rational—as well as the very possibility of knowledge, must depend on divine communications—that is, on revelations. In short, philosophy as represented by Neoplatonism, its sole interest being a religious interest, and its highest object the suprarational, must be a philosophy of revelation.

This is not a prominent feature in Plotinus or his immediate disciples, who still exhibit full confidence in the subjective presuppositions of their philosophy. But the later adherents of the school did not possess this confidence;^A they based their philosophy on revelations of the Deity, and they found these in the religious traditions and rites of all nations. The Stoics had taught them to overstep the political boundaries of states and nationalities, and rise from the Hellenic to a universal human consciousness. Through all history the spirit of God has breathed; everywhere we

discover the traces of His revelation. The older any religious tradition or mode of worship is, the more venerable is it, the richer in divine ideas. Hence the ancient religions of the East had a peculiar interest for the Neoplatonist. In the interpretation of myths Neoplatonism followed the allegorical method, as practised especially by the Stoa; but the importance it attached to the spiritualized myths was unknown to the Stoic philosophers. The latter interpreted the myths and were done with them; the later Neoplatonists treated them as the proper material and the secure foundation of philosophy. Neoplatonism claimed to be not merely the absolute philosophy, the keystone of all previous systems, but also the absolute religion, reinvigorating and transforming all previous religions. It contemplated a restoration of all the religions of antiquity, by allowing each to retain its traditional forms, and at the same time making each a vehicle for the religious attitude and the religious truth embraced in Neoplatonism; while every form of ritual was to become a stepping-stone to a high morality worthy of mankind. In short, Neoplatonism seizes on the aspiration of the human soul after a higher life, and treats this psychological fact as the key to the interpretation of the universe. Hence the existing religions, after being refined and spiritualized, were made the basis of philosophy.

Neoplatonism thus represents a stage in the history of religion; indeed this is precisely where its historical importance lies. In the progress of science and enlightenment it has no positive significance, except as a necessary transition which the race had to make in order to get rid of nature-religion, and that undervaluing of the spiritual life which formed an insuperable obstacle to the advance of human knowledge. Neoplatonism, however, failed as signally in its religious enterprise as it did in its philosophical. While seeking to perfect ancient philosophy, it really extinguished it; and in like manner its attempted reconstruction of ancient religions only resulted in their destruction. For in requiring these religions to impart certain prescribed religious truths, and to inculcate the highest moral tone, it burdened them with problems to which they were unequal. And further, by inviting them to loosen, though not exactly to dissolve, their political allegiance—the very thing that gave them stability—it removed the foundation on which they rested. But might it not then have placed them on a broader and firmer foundation? Was not the universal empire of Rome ready at hand, and might not the new religion have stood to it in the same relation of dependence which the earlier religions had held to the smaller nations and states? This was no longer possible. It is true that the political and spiritual histories of the peoples on the Mediterranean run in parallel lines, the one leading up to the universal monarchy of Rome, the other leading up to monotheism and universal human morality. But the spiritual development had shot far ahead of the political; even the Stoa occupied a height far beyond the reach of anything in the political sphere. It is also true that Neoplatonism sought to come to an understanding

^A Porphyry wrote a book, *πρὸς τὴν ἐκ λογίων φιλοσοφίας* but this was before he became a pupil of Plotinus; as a philosopher he was independent of the *λόγια*.

(continued from the previous page) with the Byzantine Roman empire; Julian perished in the pursuit of this project. But even before his day the shrewder Neoplatonists had seen that their lofty religious philosophy could not stoop to an alliance with the despotic world-empire, because it could not come in contact with the world at all. To Neoplatonism political affairs are at bottom as indifferent as all other earthly things. The idealism of the new philosophy was too heavenly to be naturalized in the Byzantine empire, which stood more in need of police officials than of philosophers. Important and instructive, therefore, as are the attempts made from time to time by the state and by individual philosophers to unite Neoplatonism and the universal monarchy, their failure was a foregone conclusion.

There is one other question which we are called upon to raise here. Why did not Neoplatonism set up an independent religious community? Why did it not provide for its mixed multitude of divinities by founding a universal church, in which all the gods of all nations might be worshipped along with the one ineffable Deity? The answer to this question involves the answer to another—Why was Neoplatonism defeated by Christianity? Three essentials of a permanent religious foundation were wanting in Neoplatonism; they are admirably indicated in Augustine's *Confessions* (vii. 18-21). First, and chiefly, it lacked a religious founder; second, it could not tell how the state of inward peace and blessedness could become permanent; third, it had no means to win those who were not endowed with the speculative faculty. The philosophical discipline which it recommended for the attainment of the highest good was beyond the reach of the masses; and the way by which the masses could attain the highest good was a secret unknown to Neoplatonism. Thus it remained a school for the "wise and prudent"; and when Julian tried to enlist the sympathies of the common rude man for the doctrines and worship of this school, he was met with scorn and ridicule.

It is not as a philosophy, then, nor as a new religion, that Neoplatonism became a decisive factor in history, but, if one may use the expression, as a "mood." The instinctive certainty that there is a supreme good, lying beyond empirical experience, and yet not an intellectual good—this feeling, and the accompanying conviction of the utter vanity of all earthly things, were produced and sustained by Neoplatonism. Only it could not describe the nature of this highest good; and therefore it had to abandon

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itself to imagination and aesthetic impressions. It changed thought into an emotional dream; it plunged into the ocean of sentiment; it treated the old world of fable as the reflection of a higher reality, and transformed reality into poetry; and after all these expedients, to borrow a phrase of Augustine's, it only saw afar off the land of its desire.

Yet the influence of Neoplatonism on the history of our ethical culture is immeasurable, above all because it begot the consciousness that the only blessedness which can satisfy the heart must be sought higher even than the sphere of reason. That man shall not live by bread alone, the world had learned before Neoplatonism; but Neoplatonism enforced the deeper truth—a truth which the older philosophy had missed—that man shall not live by knowledge alone. And, besides the propaedeutic importance which thus belongs to it, another fact has to be taken into account in estimating the influence of Neoplatonism. It is to this day the nursery of that whole type of devotion which affects renunciation of the world, which strives after an ideal, without the strength to rise above aesthetic impressions, and is never able to form a clear conception of the object of its own aspiration.

Origin.—As forerunners of Neoplatonism we may regard, on the one hand, those Stoics who accepted the Platonic distinction between the sensible world and the intelligible, and on the other hand, the so-called Neopythagoreans and religious philosophers like Plutarch of Chaeronea and especially Numenius of Apamea. But these cannot be considered the actual progenitors of Neoplatonism; their philosophic method is quite elementary as compared with the Neoplatonic, their fundamental principles are uncertain, and unbounded deference is still paid to the authority of Plato. The Jewish and Christian thinkers of the first two centuries approach considerably nearer than Numenius to the later Neoplatonism.^A Here we have Philo, to begin with. Philo, who translated the Old Testament religion into the terms of Hellenic thought, holds as an inference from his theory of revelation that the divine Supreme Being is "suprarational," that He can be reached only through "ecstasy," and that the oracles of God supply the material of moral and religious knowledge. The religious ethics of Philo—a compound of Stoic, Platonic and Neopythagorean elements—already bear the peculiar stamp which we recognize in Neoplatonism. While his system assigns the supremacy to Greek philosophy over the national religion of Israel, it exacts from the former, as a sort of tribute to the latter, the recognition of the elevation of God above the province of reason. The claim of positive religion to be something more than the intellectual apprehension of the reason in the universe is thus acknowledged. Religious syncretism is also a feature of Philo's system, but it differs essentially from what we find in later Neoplatonism. For Philo pays no respect to any cults except the Jewish; and he believed that all the fragments of truth to be found amongst Greeks and Romans had been borrowed from the books of Moses. The earliest Christian philosophers, particularly Justin and Athenagoras, likewise prepared the way for the speculations of the Neoplatonists—partly by their attempts to connect Christianity with Stoicism and Platonism, partly by their ambition to exhibit Christianity as "hyperplatonistic." In the introduction to his *Dialogue with Trypho*, Justin follows a method which bears a striking resemblance to the later method of Neoplatonism: he seeks to base the Christian

knowledge of God – that is, the knowledge of the truth – on Platonism, Scepticism and “Revelation.” A still more remarkable parallel to the later Neoplatonism is afforded by the Christian Gnostics of Alexandria, especially Valentinus and the followers of Basilides.^B Like the Neoplatonists, the Basilidians believed, not in an emanation from the Godhead, but in a dynamic manifestation of its activity. The same is true of Valentinus, who also placed an unnameable being at the apex of his system, and regarded matter, not as a second principle, but as a product of the one divine principle. It must be added that the dependence of Basilides and Valentinus on Zeno and Plato is beyond dispute. But the method observed by these Gnostics in thinking out the plan and the history of the universe is by no means thoroughgoing. Ancient myths are admitted without undergoing analysis; the most naïve realism alternates with daring efforts at spiritualizing. Philosophically considered, therefore, the Gnostic systems are very unlike the rigorous self-consistency of Neoplatonism; although they certainly contain almost all the elements which enter into the Neoplatonic theory of the universe.

But were the oldest Neoplatonists really acquainted with the speculations of Philo, or Justin, or Valentinus, or Basilides? Did they know the Oriental religions, Judaism and Christianity in particular? And, if so, did they really derive anything from these sources?

To these questions we cannot give decided, still less definite and precise, answers. Since Neoplatonism originated in Alexandria, where Oriental modes of worship were accessible to everyone, and since the Jewish philosophy had also taken its place in the literary circles of Alexandria, we may safely assume that even the earliest of the Neoplatonists possessed

^A The resemblance would probably be still more apparent if we thoroughly understood the development of Christianity at Alexandria in the 2nd century; but unfortunately we have only very meagre fragments to guide us here.

^B The dogmas of the Basilidians, as given by Hippolytus, read almost like passages from Neoplatonic works: ἐπεὶ οὐδέν ἦν, οὐκ ὕλη, οὐκ οὐσία, οὐκ ἀνούσιου, οὐκ ἀπλοῦ, οὐ σύυθητου, οὐκ ἀνόητου οὐκ ἀναισθητου, οὐκ ἀνθρωπος.... οὐκ ὦνθεός, ἀναισθητός, ἀβούλως, ἀπροαιρέτου, ἀπαθῶς, ἀνεπιθυμήτως κόσμου ἠθέλησε ποιησαι ... οὕτως οὐκ ὦν θεός ἐποίησε κόσμου οὐκ οὕτως, καταβαλόμενος καὶ ὑποστήσας σπέρμα τι ἐν ἔχου πάσαι ἐν ἑαυτῷ τῆν τοῦ κόσμου παυσπερμίου (Philos. vii. 20 seq.). See Gnosticism, Basilides, &c.

336⁵⁵⁰

NEOPLATONISM
Encyclopaedia Britannica

337

NEOPLATONISM

(continued from the previous page) an acquaintance with Judaism and Christianity. But if we search Plotinus for evidence of any actual influence of Jewish and Christian philosophy, we search in vain; and the existence of any such influence is all the more unlikely because it is only the later Neoplatonism that offers striking and deep-rooted parallels to Philo and the Gnostics. The Philonic and Gnostic philosophies thus appear to be merely an historical anticipation of the Neoplatonic, without any real connexion. Nor is there anything mysterious in such an anticipation. It simply means that a certain religious and philosophical tendency, which grew up slowly on Greek soil, was already implanted in those who occupied the vantage-ground of a revealed religion of redemption. We have to come down to Iamblichus and his school before we find complete correspondence with the Christian Gnosticism of the 2nd century; that is to say, it is only in the 4th century that Greek philosophy in its proper development reaches the stage at which certain Greek philosophers who had embraced Christianity had arrived in the 2nd century. The influence of Christianity—whether Gnostic or Catholic—on Neoplatonism was at no time very considerable, although individual Neoplatonists, after Amelius, used Christian texts as oracles, and put on record their admiration for Christ.

History and Doctrines. —The founder of the Neoplatonic school in Alexandria is supposed to have been Ammonius Saccas (*q.v.*).

Plotinus. But the *Enneads* of his pupil Plotinus are the primary and classical document of Neoplatonism. The doctrine of Plotinus is mysticism, and like all mysticism it consists of two main divisions. The first or theoretical part deals with the high origin of the human soul, and shows how it has departed from its first estate. In the second or practical part the way is pointed out by which the soul may again return to the Eternal and Supreme. Since the soul in its longings reaches forth beyond all sensible things, beyond the world of ideas even, it follows that the highest being must be something supra-rational. The system thus embraces three heads— (1) the primeval Being, (2) the ideal world and the soul, (3) the phenomenal world. We may also, however, in accordance with the views of Plotinus, divide thus: (A) the invisible world— (1) the primeval Being, (2) the ideal world, (3) the soul; (B) the phenomenal world.

The primeval Being is, as opposed to the many, the One; as opposed to the finite, the Infinite, the unlimited. It is the source of all life, and therefore absolute causality and the only real existence. It is, moreover, the Good, in so far as all finite things have their purpose in it, and ought to flow back to it. But one cannot attach moral attributes to the original Being itself, because these would imply limitation. It has no attributes of any kind; it is being without magnitude, without life, without thought; in strict propriety, indeed, we ought not to speak of it as existing; it is "above existence," "above

⁵⁵¹ The original editor inserted "160" at the top of the page by hand.

goodness." It is also active force without a substratum; as active force the primeval Being is perpetually producing something else, without alteration, or motion, or diminution of itself. This production is not a physical process, but an emission of force; and, since the product has real existence only in virtue of the original existence working in it, Neoplatonism may be described as a species of dynamic pantheism. Directly or indirectly, everything is brought forth by the "One." In it all things, so far as they have being, are divine, and God is all in all. Derived existence, however, is not like the original Being itself, but is subject to a law of diminishing completeness. It is indeed an image and reflection of the first Being; but the further the line of successive projections is prolonged the smaller is its share in the true existence. The totality of being may thus be conceived as a series of concentric circles, fading away towards the verge of non-existence, the force of the original Being in the outermost circle being a vanishing quantity. Each lower stage of being is united with the "One" by all the higher stages, and receives its share of reality only by transmission through them. All derived existence, however, has a drift towards, a longing for, the higher, and bends towards it so far as its nature will permit.

The original Being first of all throws out the *nous*, which is a perfect image of the One and the archetype of all existing things. It is at once being and thought, ideal world and idea. As image, the *nous* corresponds perfectly to the One, but as derived it is entirely different. What Plotinus understands by the *nous* is the highest sphere accessible to the human mind (*κόσμος νοητός*), and, along with that, pure thought itself.

The image and product of the motionless *nous* is the soul, which, according to Plotinus is, like the *nous*, immaterial. Its relation to the *nous* is the same as that of the *nous* to the One. It stands between the *nous* and the phenomenal world, is permeated and illuminated by the former, but is also in contact with the latter. The *nous* is indivisible: the soul *may* preserve its unity and remain in the *nous*, but at the same time it has the power of uniting with the corporeal world and thus being disintegrated. It therefore occupies an intermediate position. As a single soul (world-soul) it belongs in essence and destination to the intelligible world; but it also embraces innumerable individual souls; and these can either submit to be ruled by the *nous*, or turn aside to the sensual and lose themselves in the finite.

Then the soul, a moving essence, generates the corporeal or phenomenal world. This world ought to be so pervaded by the soul that its various parts should remain in perfect harmony. Plotinus is no dualist, like the Christian Gnostics; he admires the beauty and splendour of the world. So long as idea governs matter, or the soul governs the body, the world is fair and good. It is an image – though a shadowy image – of the upper world, and the degrees of better and worse in it are essential to the harmony of the whole. But in the actual phenomenal world unity and harmony are replaced by strife and discord; the result is a conflict, a becoming and vanishing, an illusive existence. And the reason for this state of things is that bodies rest on a substratum of matter. Matter is the base work of each (*τὸ βάθος ἐκάστου ἢ ὄλη*); it is the dark principle, the indeterminate, that which has no qualities, the *μὴ ὄν* Destitute of form and idea, it is evil; as capable of form it is neutral.

The human souls which have descended into corporeality are those which have allowed themselves to be ensnared by sensuality and overpowered by lust. They now seek to cut themselves loose from their true being; and, striving after independence, they assume a false existence. They must turn back from this; and, since they have not lost their freedom, a conversion is still possible.

Here, then, we enter upon the practical philosophy. Along the same road by which it descended the soul must retrace its steps back to the supreme Good. It must first of all return to itself. This is accomplished by the practice of virtue, which aims at likeness to God, and leads up to God. In the ethics of Plotinus all the older schemes of virtue are taken over and arranged in a graduated series. The lowest stage is that of the civil virtues, then follow the purifying, and last of all the divine virtues. The civil virtues merely adorn the life, without elevating the soul. That is the office of the purifying virtues, by which the soul is freed from sensuality and led back to itself, and thence to the nous. By means of ascetic observances the man becomes once more a spiritual and enduring being, free from all sin. But there is still a higher attainment; it is not enough to be sinless, one must become "God." This is reached through contemplation of the primeval Being, the One – in other words, through an ecstatic approach to it. Thought cannot attain to this, for thought reaches only to the nous, and is itself a kind of motion. It is only in a state of perfect passivity and repose that the soul can recognize and touch the primeval Being. Hence the soul must first pass through a spiritual curriculum. Beginning with the contemplation of corporeal things in their multiplicity and harmony, it then retires upon itself and withdraws into the depths of its own being, rising thence to the nous, the world of ideas. But even there it does not find the Highest, the One; it still hears a voice saying, "not we have made ourselves." The last stage is reached when, in the highest tension and concentration, beholding in silence and utter forgetfulness of all things, it is able as it were to lose itself. Then it may see God, the fountain of life, the source of being, the origin of all good, the root of the soul. In that moment it enjoys the highest indescribable bliss; it is as it were swallowed up of divinity, bathed in the light of eternity.^A

Such is the religious philosophy of Plotinus, and for himself personally it sufficed, without the aid of the popular religion or worship. Nevertheless he sought for points of support in these. God is certainly in the truest sense nothing but the primeval Being; but He reveals Himself in a variety of emanations and manifestations. The nous is a sort of second god, the λόγοι⁵⁵² which are wrapped up in it are gods, the stars are gods, and so on. A rigid monotheism appeared to Plotinus a miserable conception. He gave a meaning to the myths of the popular religions, and he had something to say even for magic, sooth-saying and prayer. In support of image-worship he advanced

^A Porphyry tells us that on four occasions during the six years of their intercourse Plotinus attained to this ecstatic union with God.

⁵⁵² "λόγοι" in the original.

(continued from the previous page) arguments which were afterwards adopted by the Christian image-worshippers. Still, as compared with the later Neoplatonists, he is comparatively free from crass superstition and wild fanaticism. He is not to be classed amongst the "deceived deceivers," and the restoration of the worship of the old gods was by no means his chief object.

Porphyry. Amongst his pupils, Amelius and Porphyry are the most eminent. Amelius modified the teaching of Plotinus on certain points; and he also put some value on the prologue to the Gospel of John. To Porphyry (*q.v.*) belongs the credit of having recast and popularized the system of his master Plotinus. He was not an original thinker, but a diligent student, distinguished by great learning, by a turn for historical and philological criticism, and by an earnest purpose to uproot false teaching—especially Christianity, to ennoble men and train them to goodness. The system of Porphyry is more emphatically practical and religious than that of Plotinus. The object of philosophy, according to Porphyry, is the salvation of the soul. The origin and the blame of evil are not in the body, but in the desires of the soul. Hence the strictest asceticism (abstinence from flesh, and wine, and sexual intercourse) is demanded, as well as the knowledge of God. As he advanced in life, Porphyry protested more and more earnestly against the rude faith of the common people and their immoral worships. But, outspoken as he was in his criticism of the popular religions, he had no wish to give them up. He stood up for a pure worship of the many gods, and maintained the cause of every old national religion and the ceremonial duties of its adherents. His work *Against the Christians* was directed, not against Christ, nor even against what he believed to be Christ's teaching, but against the Christians of his own day and their sacred books, which, according to Porphyry, were the work of deceivers and ignorant people. In his trenchant criticism of the origin of what passed for Christianity in his time, he spoke bitter and severe truths, which have gained for him the reputation of the most rabid and wicked of all the enemies of Christianity. His work was destroyed,^A but the copious extracts which we find in Lactantius, Augustine, Jerome, Macarius Magnus and others show how profoundly he had studied the Christian writings, and how great was his talent for real historical research.

⁵⁵³ Blank page

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Iamblichus. Porphyry marks the transition to a new phase of Neoplatonism, in which it becomes completely subservient to polytheism, and seeks before everything else to protect the Greek and Oriental religions from the formidable assault of Christianity. In the hands of Iamblichus (*q.v.*), the pupil of Porphyry, Neoplatonism is changed "from a philosophical theory to a theological doctrine." The distinctive tenets of Iamblichus cannot be accounted for from scientific but only from practical considerations. In order to justify superstition and the ancient forms of worship, philosophy becomes in his hands a theurgy, a knowledge of mysteries, a sort of spiritualism.

To this period also belongs a set of "philosophers," with regard to whom it is impossible to say whether they are dupes or impostors—the "decepti deceptores" of whom Augustine speaks. In this philosophy the mystical properties of numbers are a leading feature; absurd and mechanical notions are glossed over with the sheen of sacramental mystery; myths are explained by pious fancies and fine-sounding pietistic reflections; miracles, even the most ridiculous, are believed in, and miracles are wrought. The "philosopher" has become a priest of magic and philosophy a method of incantation. Moreover, in the unbridled exercise of speculation, the number of divine beings was increased indefinitely; and these fantastic accessions to Olympus in the system of Iamblichus show that Greek philosophy is returning to mythology, and that nature-religion is still a power in the world. And yet it is undeniable that the very noblest and choicest minds of the 4th century are to be found in the ranks of the Neoplatonists. So great was the general decline that this Neoplatonic philosophy offered a welcome shelter to many earnest and influential men, in spite of the charlatans and hypocrites who were gathered under the same roof. On certain points of doctrine, too, the dogmatic of Iamblichus indicates a real advance. Thus his emphatic assertion of the truth that the seat of evil is in the will is noteworthy; and so also is his repudiation of Plotinus's theory of the divinity of the soul.

The numerous followers of Iamblichus — Aedesius, Chrysanthius, Eusebius, Priscus, Sopater, Sallust, and, most famous of all, Maximus (*q.v.*), rendered little service to speculation. Some of them (Themistius in particular) are known as commentators on the older philosophers, and others as the missionaries of mysticism. The work *De mysteriis Aegyptiorum* is the best sample of the views and aims of these philosophers. Their hopes rose high when Julian ascended the imperial throne (361-363). But the emperor himself lived long enough to see that his romantic policy of restoration was to leave no results and after his early death all hope of extinguishing Christianity was abandoned.

Influence of Christianity. But undoubtedly the victory of Christianity in the age of Valentinian and Theodosius had a purifying influence on Neoplatonism. During the struggle for supremacy, the philosophers had been driven to make common cause with everything that was hostile to Christianity. But now Neoplatonism was thrust from the great stage of history. The church and church theology; to whose guidance the masses now surrendered themselves, took in along with them their superstition, their polytheism, their magic, their myths, and all the machinery of religious witchcraft. The

more all this settled and established itself—certainly not without opposition—in the church the purer did Neoplatonism become. While maintaining intact its religious attitude and its theory of knowledge, it returned with new zest to scientific studies, especially the study of the old philosophers. If Plato still remains the divine philosopher, yet we can perceive that after the year 400 the writings of Aristotle are increasingly read and valued. In the chief cities of the empire Neoplatonic schools flourished till the beginning of the 5th century; during this period, indeed, they were the training-schools of Christian theologians. At Alexandria the noble Hypatia (*q.v.*) taught, to whose memory her impassioned disciple Synesius, afterwards a bishop, reared a splendid monument. But after the beginning of the 5th century the fanaticism of the church could no longer endure the presence of “heathenism.” The murder of Hypatia was the death of philosophy in Alexandria, although the school there maintained a lingering existence till the middle of the 6th century. But there was one city of the East which, lying apart from the crowded highways of the world, had sunk to a mere provincial town, and yet possessed associations which the church of the 5th century felt herself powerless to eradicate. In Athens a Neoplatonic school still flourished. There, under the monuments of its glorious past, Hellenism found its last retreat. The school of Athens returned to a stricter philosophical method and the cultivation of scholarship. Still holding by a religious philosophy, it undertook to reduce the whole Greek tradition, as seen in the light of Plotinus, to a comprehensive and closely knit system. Hence the philosophy which arose at Athens was what may fairly be termed scholasticism. For every philosophy is scholastic whose subject-matter is imaginative and mystical, and which handles this subject-matter according to established rules in logical categories and distinctions. Now to these Neoplatonists, the books of Plato, along with certain divine oracles, the Orphic poems, and much more which they assigned to a remote antiquity, were documents of canonical authority; they were inspired divine writings. Out of these they drew the material of their philosophy, which they then proceeded to elaborate with the appliances of dialectic.

Proclus. The most distinguished teachers at Athens were Plutarch (*q.v.*), his disciple Syrianus (who did important work as a commentator on Plato and Aristotle, and further deserves mention for his vigorous defence of the freedom of the will), but above all Proclus (411-485). Proclus is the great schoolman of Neoplatonism. It was he who, combining religious

^A It was condemned by an edict of the emperors Theodosius II. and Valentinian in the year 448.

(continued from the previous page) ardour with formal acuteness, connected the whole mass of traditional lore into a huge system, making good defects, and smoothing away contradictions by means of distinctions and speculations. "It was reserved for Proclus," says Zeller, "to bring the Neoplatonic philosophy to its formal conclusion by the rigorous consistency of his dialectic, and, keeping in view all the modifications which it had undergone in the course of two centuries, to give it that form in which it was transferred to Christianity and Muhammadanism in the middle ages." Forty-four years after the death of Proclus the school of Athens was closed by Justinian (A.D. 529); but it had already fulfilled its mission in the work of Proclus. The works of Proclus, as the last testament of Hellenism to the church and the middle ages, exerted an incalculable influence on the next thousand years. They not only formed one of the bridges by which the medieval thinkers got back to Plato and Aristotle; they determined the scientific method of thirty generations, and they partly created and partly nourished the Christian mysticism of the middle ages.

The disciples of Proclus are not eminent (Marinus, Asclepiodotus, Ammonius, Zenodotus, Isidorus, Hegias, Damascius). The last president of the Athenian school was Damascius (*q.v.*). When Justinian issued the edict for the suppression of the school, Damascius along with Simplicius (the painstaking commentator on Aristotle) and five other Neoplatonists set out to make a home in Persia. They found the conditions were unfavourable and were allowed to return (see CHOSROES I.).

At the beginning of the 6th century Neoplatonism had ceased to exist in the East as an independent philosophy. Almost at the same time, however—and the coincidence is not accidental—it made new conquests in the church theology through the writings of the pseudo-Dionysius. It began to bear fruit in Christian mysticism, and to diffuse a new magical leaven through the worship of the church.

In the West, where philosophical efforts of any kind had been very rare since the 2nd century, and where mystical contemplation did not meet with the necessary conditions, Neoplatonism found a congenial soil only in isolated individuals. C. Marius Victorinus (*q.v.*) translated certain works of Plotinus, and thus had a decisive influence on the spiritual history of Augustine (*Confess.* vii. 9, viii. 2). It may be said that Neoplatonism influenced the West only through the medium of the church theology, or, in some instances, under that disguise. Even Boetius (it may now be considered certain) was a catholic Christian, although his whole mode of thought was certainly Neoplatonic (see BOETIUS). His violent death in the year 525 marks the end of independent philosophy in the West. But indeed this last of the Roman philosophers stood quite alone in his century, and the philosophy for which he lived was neither original, nor well-grounded, nor methodically developed.

⁵⁵⁶ The original editor inserted "162" at the top of the page by hand.

Neoplatonism and the Theology of the Church. —The question as to the influence of Neoplatonism on the development of Christianity is not easily answered, because it is scarcely possible to get a complete view of their mutual relations. The answer will depend, in the first instance, upon how much is included under the term "Neoplatonism." If Neoplatonism is understood in the widest sense, as the highest and fittest expression of the religious movements at work in the Graeco-Roman empire from the 2nd to the 5th century, then it may be regarded as the twin-sister of the church dogmatic which grew up during the same period; the younger sister was brought up by the elder, then rebelled against her and at last tyrannized over her. The Neoplatonists themselves characterized the theologians of the church as intruders, who had appropriated the Greek philosophy and spoiled it by the admixture of strange fables. Thus Porphyry says of Origen (Euseb. *H.E.* vi. 19), "The outer life of Origen was that of a Christian and contrary to law; but, as far as his views of things and of God are concerned, he thought like the Greeks, whose conceptions he overlaid with foreign myths." This verdict of Porphyry's is at all events more just and apt than that of the theologians on the Greek philosophers, when they accused them of having borrowed all their really valuable doctrines from the ancient Christian books. But the important point is that the relationship was acknowledged on both sides. Now, in so far as both Neoplatonism and the church dogmatic set out from the felt need of redemption, in so far as both sought to deliver the soul from sensuality and recognized man's inability without divine aid without a revelation to attain salvation and a sure knowledge of the truth, they are at once most intimately related and at the same time mutually independent. It must be confessed that when Christianity began to project a theology it was already deeply impregnated by Hellenic influences. But the influence is to be traced not so much to philosophy as to the general culture of the time, and the whole set of conditions under which spiritual life was manifested. When Neoplatonism appeared, the Christian church had already laid down the main positions of her theology; or if not, she worked them out alongside of Neoplatonism — *that* is not a mere accident — but still independently. It was only by identifying itself with the whole history of Greek philosophy, or by figuring as pure Platonism restored, that Neoplatonism could stigmatize the church theology of Alexandria as a plagiarism from itself. These assumptions, however, were fanciful. Although our sources are unfortunately very imperfect, the theology of the church does not appear to have learned much from Neoplatonism in the 3rd century — partly because the latter had not yet reached the form in which its doctrines could be accepted by the church dogmatic, and partly because theology was otherwise occupied. Her first business was to plant herself firmly on her own territory, to make good her position and clear away old and objectionable opinions. Origen was quite as independent a thinker as Plotinus; only, they both drew on the same tradition. From the 4th century downwards, however, the influence of Neoplatonism on the Oriental theologians was of the utmost importance. The church gradually expressed her most peculiar convictions in dogmas, which were formulated by philosophical methods, but were irreconcilable with Neoplatonism (the Christological dogmas); and the further this process went the more unrestrainedly did

theologians resign themselves to the influence of Neoplatonism on all other questions. The doctrines of the incarnation, the resurrection of the flesh and the creation of the world in time marked the boundary line between the church's dogmatic and Neoplatonism; in every other respect, theologians and Neoplatonists drew so closely together that many of them are completely at one. In fact, there were special cases, like that of Synesius, in which a speculative reconstruction of distinctively Christian doctrines by Christian men was winked at. If a book does not happen to touch on any of the above-mentioned doctrines, it may often be doubtful whether the writer is a Christian or a Neoplatonist. In ethical precepts, in directions for right living (that is, asceticism), the two systems approximate more and more closely. But it was here that Neoplatonism finally celebrated its greatest triumph. It indoctrinated the church with all its mysticism, its mystic exercises and even its magical cultus as taught by Iamblichus. The works of the pseudo Dionysius contain a gnosis in which, by means of the teaching of Iamblichus and Proclus, the church's theology is turned into a scholastic mysticism with directions on matters of practice and ritual. And as these writings were attributed to Dionysius, the disciple of the apostles, the scholastic mysticism which they unfold was regarded as an apostolic, not to say a divine, science. The influence exercised by these writings, first on the East, and then after the 9th (or 12th) century – on the West, cannot be overestimated. It is impossible to enlarge upon it here; suffice it to say that the mystical and pietistic devotion of our own day, even in the Protestant churches, is nourished on works whose ancestry can be traced, through a series of intermediate links, to the writings of the pseudo Areopagite.

In the ancient world there was only one Western theologian who came directly under the influence of Neoplatonism; but that one is Augustine, the most important of them all. It was through Neoplatonism that Augustine got rid of scepticism and the last dregs of Manichaeism. In the seventh book of his *Confessions* he has recorded how much he owed to the perusal of Neoplatonic works. On all the cardinal doctrines – God, matter, the relation of God to the world, freedom and evil – Augustine retained the impress of Neoplatonism; at the same time he is the theologian of antiquity who most clearly perceived and most fully stated where in Neoplatonism and Christianity differ. The best ever written by any church father on this subject is to be found in chaps. ix.-xxi. of the seventh book of the *Confessions*.

Why Neoplatonism succumbed in the conflict with Christianity is a question which the historians have never satisfactorily answered. As a rule, the problem is not even stated correctly. We have nothing to do here with our own private ideal of Christianity, but solely with catholic Christianity and catholic theology. These are the forces that conquered Neoplatonism, after assimilating nearly everything that it contained. Further, we must consider the arena in which the victory was won. The battlefield was the empire of Constantine and Theodosius. It is only when these and all other circumstances and Theodosius. It is only when these and all other circumstances of the case are duly realized that we have a right to inquire how much the essential doctrines of Christianity contributed to the victory, and what share must be assigned to the organization of the church.

In medieval theology and philosophy mysticism appears as the powerful opponent of rationalistic dogmatism. The empirical science of the Renaissance and the two following centuries was itself a new development of Platonism and Neoplatonism, as opposed to rationalistic dogmatism, with its contempt for experience. Magic, astrology and alchemy—all the outgrowth of Neoplatonism—gave the first effectual stimulus to the observation of nature, and consequently to natural science, and in this way finally extinguished barren

342⁵⁵⁷

NEOPLATONISM
Encyclopaedia Britannica

343

NEOPLATONISM
Encyclopaedia Britannica
Neoptolemus—Nepal
[163]⁵⁵⁸

(continued from the previous page) rationalism. Thus in the history of science Neoplatonism has played a part and rendered services of which Plotinus or Iamblichus or Proclus never dreamt. So true is it that sober history is often stranger and more capricious than all the marvels of legend and romance.

AUTHORITIES. —On the relation of Neoplatonism of Christianity, and the historical importance of Neoplatonism generally, see the leading church histories, and the *Histories of Dogma* by Baur, Nitzsch, Harnack, &c. Compare also Löffler, *Der platonismus der Kirchenväter* (1782); Huber, *Die Philosophie der Kirchenväter* (1859); Tzschirner, *Fall des Heidenthums* (1829), pp. 574-618; Burckhardt, *Die Zeit Constantin's des Grossen* (1853); Chastel, *Hist. de la destruction du Paganisme dans l'empire d'Orient* (1850); Beugnot, *Hist. de la destruction du Paganisme an Occident* (1835); E. von Lasaulx, *Der Untergang des Hellenismus* (1854); Vogt, *Neuplatonismus and Christenthum* (1836); Ullmann, "Einfluss des Christenthums auf Porphyrius," in the *Stud. u. kritiken* (1832); Jean Réville, *La Religion à Rome sous les sevères* (1886); C. Bigg, *The Christian Platonists of Alexandria* (1886) and *Neoplatonism* (1895); Rufus M. Jones, *Studies in Mystical Religion* (1909), pp. 70 foll. See further, C. Schmidt, *Gnostische Schriften in Koptischer Sprache* (1892); K.P. Hasse, *Von Plotin zu Goethe* (1909); Thomas Whittaker, *The NeoPlatonists* (1901); Petrie, *Personal Religion in Egypt before Christ* (1909); M. Heinze, "Neuplatonismus," in Herzog-Hauck, *Realencyk.* vol. xiii. (1903). On the after-effects of Neoplatonism on the church's dogmatic, see Ritschl, *Theologie and Metaphysik* (1881). On the relation of Neoplatonism to Monachism, compare Keim, *Aus dem Urchristenthum* (1878). On the history of Neoplatonism with special reference to the decline of Roman

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polytheism, see, e.g., Samuel Dill, *Roman Society in the Last century of the Western Empire* (1898), pp. 82 foll. On Plotinus, Porphyry, &c., see separate articles.(A. HA.; J.M.M.)

NEOPTOLEMUS (also called PYRRHUS), in Greek legend, the son of Achilles and Deidameia. He was brought up by his grandfather Lycomedes in the island of Scyros, and taken to Troy in the last year of the war by Odysseus, since Helenus had declared that the city could not be captured without the aid of a descendant of Aeacus. Neoptolemus was famed for his beauty, eloquence and bravery. He was one of the warriors in the wooden horse and slew Priam at the sack of Troy (*Odyssey*, xi. 508-526; *Aenoid*, ii. 527). Apart from these Trojan tales, Neoptolemus is a prominent figure in the legends of Epirus and of Delphi. He was the ancestor of the Molossian kings, who therefore claimed to be pure Hellenic stock. He was murdered at Delphi, where he was buried, and a festival was held in his honour every eight year.

(343-1)⁵⁵⁹ NEOPYTHAGOREANISM, a Graeco-Alexandrian school of philosophy, which became prominent in the 1st century A.D. Very little is known about the members of this school, and there has been much discussion as to whether the Pythagorean literature which was widely published at the time in Alexandria was the original work of 1st-century writers or merely reproductions of and commentaries on the older Pythagorean writings. The only well-known members of the school were Apollonius of Tyana and Moderatus of Gades. In the previous century Cicero's learned friend P. Nigidius Figulus (d. 45 B.C.) had made an attempt to revive Pythagorean doctrines, but he cannot be described as a member of the school. Further, it is necessary to distinguish from the Neopythagoreans a number of Eclectic Platonists, who, during the 1st century of our era, maintained views which had a similar tendency (e.g. Apuleius of Madaura, Plutarch of Chaeronea and, latter, Numenius of Apamea).

Neopythagoreanism was the first product of an age in which abstract philosophy had begun to pall. The Stoics discovered that their "perfect man" was not to be found in the luxurious, often morbid society of the Graeco-Roman world; that something more than dialectic ethics was needed to reawaken a sense of responsibility. A degenerate society cared nothing for syllogisms grown threadbare by repetition. Neopythagoreanism was an attempt to introduce a religious element into pagan philosophy in place of what had come to be regarded as an arid formalism. The founders of the school sought to invest their doctrines with the halo of tradition by ascribing them to Pythagoras and Plato, and there is no reason to accuse them of insincerity. They went back to the later period of Plato's thought, the period when Plato endeavoured to combine his doctrine of Ideas with the Pythagorean number-theory, and identified the *Good* with the *One*, the source of the duality of the Infinite and the Measured (*τὸ ἀπειρον* and *πέρας*) with the resultant scale of realities from the One down to the objects of the material world. They emphasized the fundamental distinction between the Soul and the Body. God must be worshipped spiritually by prayer and the will to be good, not in outward action. The soul must be freed from its

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material surrounding, the "muddy vesture of decay," by an ascetic habit of life. Bodily pleasures and all sensuous impulses must be abandoned as detrimental to the spiritual purity of the soul. God is the principle of good; Matter (*ὕλη*) the groundwork of Evil. In this system we distinguish not only the asceticism of Pythagoras and the later mysticism of Plato, but also the influence of the Orphic mysteries and of Oriental philosophy. The Ideas of Plato are no longer self-subsistent entities; they are the elements which constitute the content of spiritual activity. The Soul is no longer an appanage of *οὐσία*, it is *οὐσία* itself: the non-material universe is regarded as the sphere of mind or spirit.

Thus Neopythagoreanism is a link in the chain between the old and the new in pagan philosophy. It connects the teaching of Plato with the doctrines of Neoplatonism and brings it into line with the later Stoicism and with the ascetic system of the Essenes. A comparison between the Essenes and the Neo pythagoreans shows a parallel so striking as to warrant the theory that the Essenes were profoundly influenced by Neopythagoreanism. Lastly Neopythagoreanism furnished Neoplatonism with the weapons with which pagan philosophy made its last stand against Christianity.

See PYTHAGORAS, NEOPLATONISM, ESSENES; and Zeller's *Philosophie d. Griechen*. For members of the school see APOLLONIUS OF TYANA and MODERATUS OF GADES.

(343-2) NEPAL, NEPAUL or NIPAL, an independent state, situated on the north-eastern frontier of India, lying between 80 15' and 88 10' E., and 26 20' and 30 10' N.; area, 54,000 sq.m. Its extreme length is about 525 m., and its breadth varies from 90 to 140 m. It is bounded on the N. by Tibet; on the E. by Sikkim; on the S. by Bengal and the United Provinces; and on the W. by Kumaon, from which it is separated by the Kali river. Its population is estimated by the natives at about 5,200,000, the common phrase used by the rulers in speaking of popular opinion being, "but what will the Bawan (i.e. fifty two) Lakh say to this."

Nepal consists physically of two distinct territories: (1) the *tarai*, or strip of level, cultivated and forest land lying along the southern border; and (2) the great mountainous tract stretching northwards to Tibet. Along the northern frontier stand many of the highest peaks of the Himalayan range, such as Dhaulagiri (26,837 ft.), Mutsiputra, Gaurishankar and Yasa (24,000), Gosain Than (26,313), Mount Everest (29,002 according to the survey value), Kinchinjunga (28,146), and numerous peaks varying from 20,000 to 24,000 ft. In clear weather this magnificent snowy range may be seen in an almost continuous line from the top of some of the lower ranges near Kathmandu. South of these are numerous parallel lower ranges, varying from 16,000 to 6000 ft. in height, which are broken up at intervals by cross ranges, thus forming a series of glens with a few hill-girt valleys interspersed.

These mountain ranges determine the course of the rivers, which are divided by the cross ranges into four groups. The first of these extends from Kumaon eastward as far as Dhaulagiri, and consists of the affluents of the Kali (Sarda), Sarju, Kurnali, Eastern Sarju, and Rapti, all of which ultimately form the Gogra or Gogari, and flow into the Ganges. The second group, known to the Nepalese as the Sapt Gandaki, rises from the

peaks between Dhaulagiri and Gosain Than, and unite at Trebeni Ghat to form the Gandak. The third is a group of smaller rivers draining the great valley of Nepal, the valleys of Chitlong, Benepa, and Panouti, and portions of the tarai around the Churiaghati range of hills. These are the various branches of the Bara Gandak, the lesser Rapti, the Bagmati and Kumla. East of this again is the fourth group, known to the Nepalese as the Sapt Kosi, rising from the peaks between Gosain Than and Kinchinjunga, and uniting to form the Soon Kosi, which falls into the Ganges.

There is thus a natural division of the country into four portions. The most western is the country of the Baisi (or twenty-two) rajas, and contains the towns of Jumla, Doti and Sulliana. The second is the country of the Chaubisi (or twenty-four) rajas, and contains the towns of Malebum, Palpa, Gurkha and Noakote. The third is the district containing Nepal proper, with the capital and many large towns to be mentioned afterwards. The fourth is the eastern portion of Nepal, comprising the country of the Kiratis, and many small towns, such as Dhankota, Ham and Bijapur.

344⁵⁶⁰

NEOPLATONISM
Encyclopaedia Britannica

345⁵⁶¹

NEOPLATONISM
Encyclopaedia Britannica

346⁵⁶²

NEOPLATONISM
Encyclopaedia Britannica

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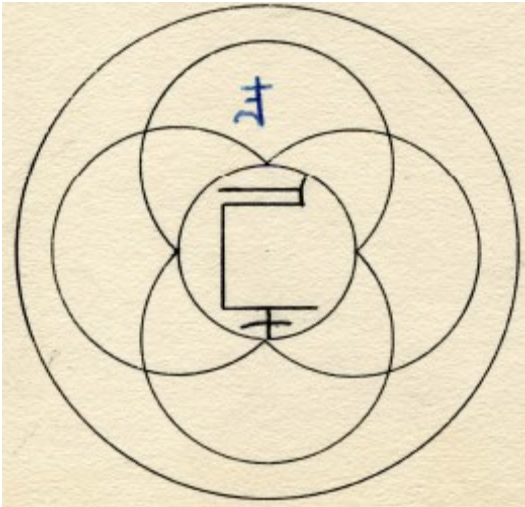
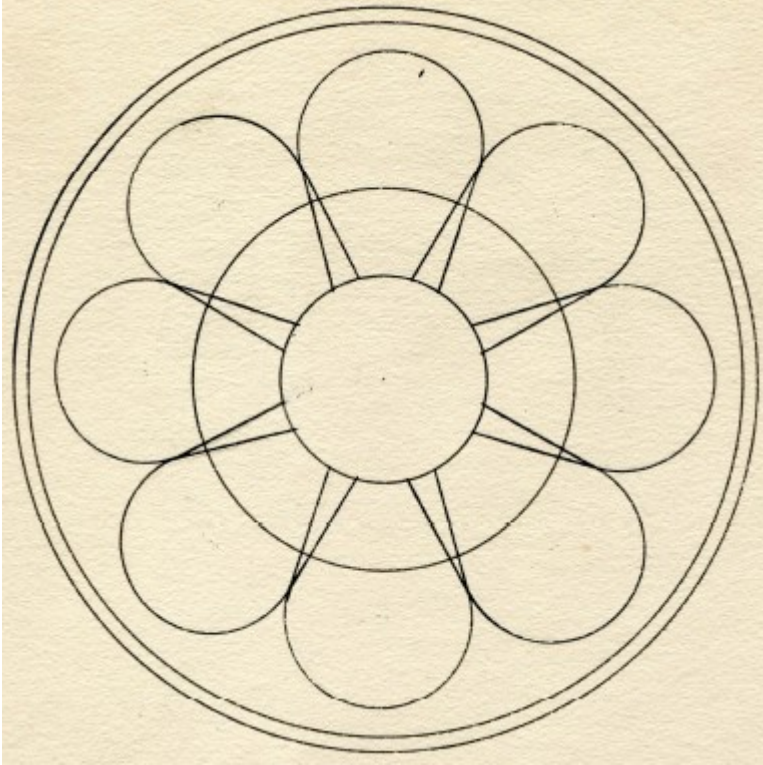
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Jain Yantras

347
JAIN YANTRAS

(347-1)⁵⁶³



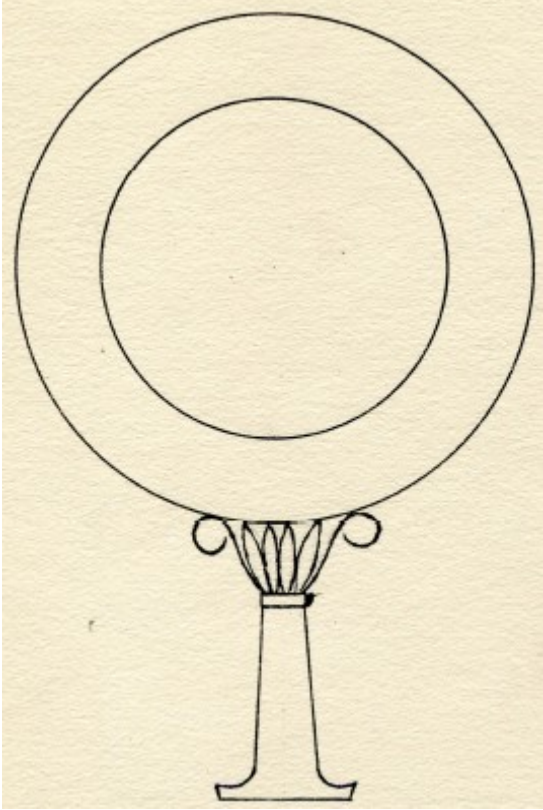
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348⁵⁶⁵
JAIN YANTRAS

349
JAIN YANTRAS

(349-1)⁵⁶⁶



350⁵⁶⁷
JAIN YANTRAS

351
JAIN YANTRAS

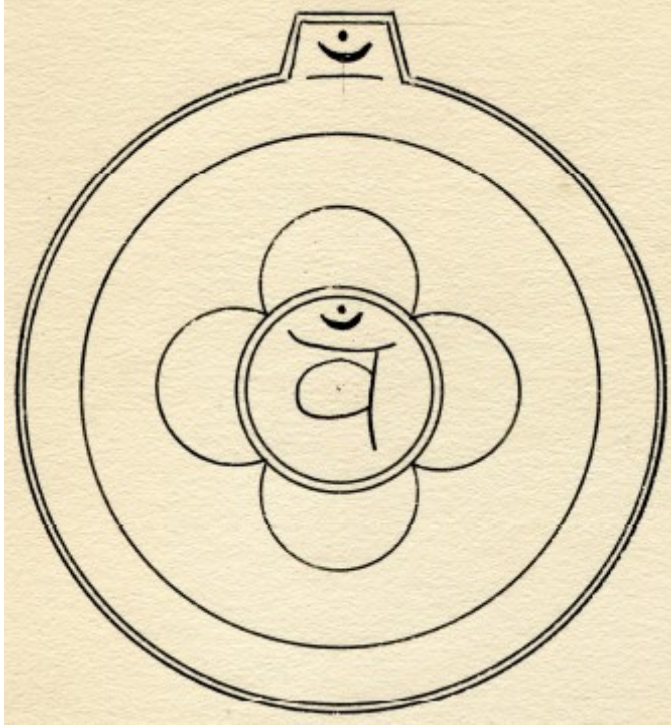
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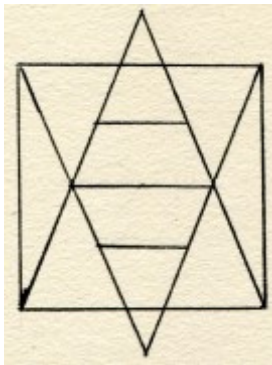
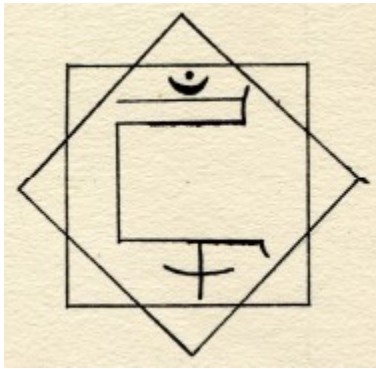
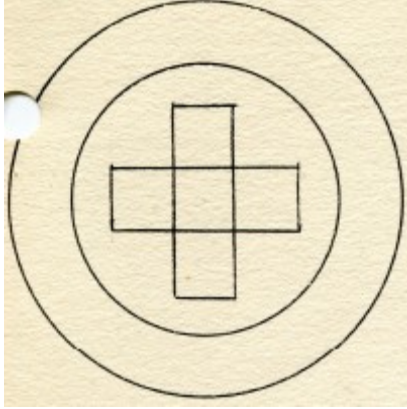


352⁵⁶⁹
JAIN YANTRAS

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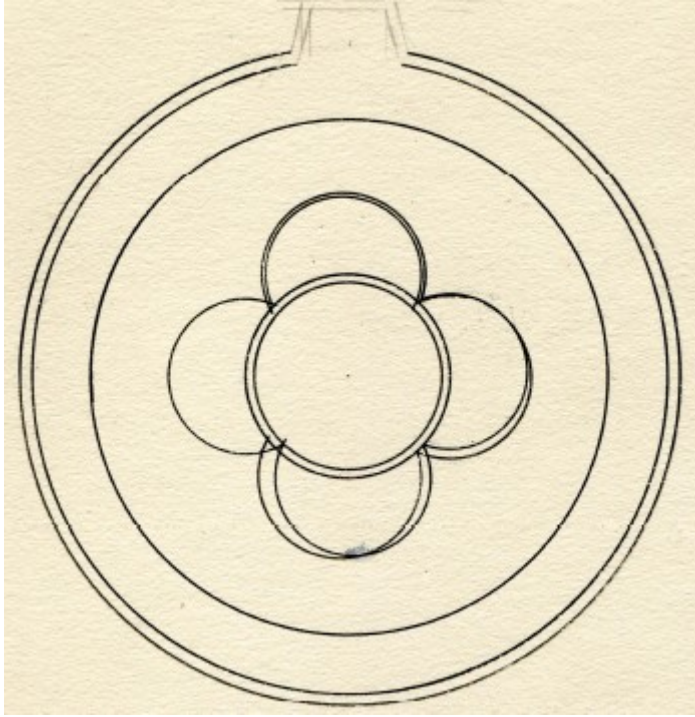
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356⁵⁷³
JAIN YANTRAS

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