

Western Thought 2

Table of Contents

Original Index.....	6
James O. Hannay: The Wisdom of the Desert	9
Augusta Kirby: The Way of Peace.....	16
Thomas C. Hall: A Definition of Mysticism.....	23
K. Nukariya: The Method of Practicing Zazen.....	26
Tasuku Harada: The Faith of Japan: On Satori.....	27
The Papers of John Pererin	27
Ananda: Spiritual Practice: Its Conditions and Preliminaries.....	46
Paschal Beverly Randolph: Seership	48
Father John (John Ilyich Sergiev): My Life in Christ.....	50
May Benzenberg Mayer: A Primary Glossary of Psychological and Philosophical Terms	52
May Benzenberg Mayer: The Descent of The Soul	55
G. Borchard: Growth of The Higher Faculties	56
Alice Green: Your Part in World Affairs	57
G. Borchard: Rebirth – A Process.....	59
Pisces and Aquarius: M. B. Mayer and E.G. Salt	60
Alice Greene: The New Training	61
May Benzenberg Mayer: The Cultivation of the Interior Life	62
Arluck: A New Experience in Education (M.B. Mayer School)	70
G. Borchard: Good Tidings (The Glad Message of Your Own Development) (M.B. Mayer School).....	71
E.G. Salt: The Winter Solstice (MBM School).....	73
The School of Applied Philosophy: Editorial	74
An Appreciation of M.B.M.	76
The Aquarian Age: E.G. Salt (M.B.M. School)	80
Alice B. Greene: Patterns.....	81
May Benzenberg Mayer: The Summer Rhythm: (A Glimpse of the Universal Wisdom Manifesting In Nature).....	83
Are These Your Questions? (Informal answers to typical questions about Life).....	85
B.B. Albisser: Dreams and Reality	89
May Benzenberg Mayer: Praxis	91
Chinese Symbol of the Five Elements	99
Clement of Alexandria	100

Rama Prasad: Nature's Finer Forces	100
May Benzenberg Mayer: Investing in the Powers of The Soul	103
May Benzenberg Mayer: A Pilgrimage into the Self.....	107
Christmas Humphreys: Zen Buddhism.....	110
May Benzenberg Mayer: Prayer	113
John Wright Buckham: Mysticism and Modern Life	116
May Benzenberg Mayer: Prayer	117
John Wright Buckham: Mysticism and Modern Life.....	123
Frederick G. Henke: The Philosophy of Wang Yang Ming	132
C.H. Levy: The Jewish Life	137
Mary H. Austin: A Small Town Man	139
Christmas Humphreys: Zen Buddhism.....	148
A Pilgrim: Splendour In The Night.....	149
T.C. Hall: The Power of an Endless Life	150
Mary H. Austin: A Small Town Man	152
A Pilgrim: Splendour In The Night.....	152
Iamblichus: The Life of Pythagoras (Translated by Thomas Taylor)	156
Sir Ronald Storrs: Orientations	156
John Mcdonald: The Message of a Master	157
Father Thurston: A Critique of Stigmata (in "The Month" magazine)	159
Walter Russell: Genero-Radiative Concept.....	160
William S. Haas: The Destiny Of The Mind	164
Anonymous: The Golden Fountain And The Prodigal Returns	166
Marianna Green: Letters	170
Mikhail Naimy: Letters	171
Eric Moller: Interview: Comments on E.M. by Harry McConkey	173
Harry McConkey: Letter to PB.....	174
Michele Wilt: Answers to Specific Questions (Student's Replies) according to Ouspensky's Teaching	176
A. Salter: On the Danger of Hearing Voices and Getting Psychic Communications....	177
Walter Russell: Philosophic Cosmogony.....	180
Walter Russell: The Universal One.....	187
Max Wardall: Mind Radio	194
Anne Bill: An English Woman's Reply to Einstein	196
Louise Morgan: Inside Yourself.....	198
Saint Gemma Galgani of Lucca.....	217
McCelland (Hardin T.): Wang Yang Ming.....	223

Walter C. Lanyon: It is Wonderful	224
Walter C. Lanyon: I Came.....	229
Wisdom of the Overself: Meditation Variation	232
Walter C. Lanyon: I Came.....	234
Walter C. Lanyon: Lamp Unto My Feet.....	236
Walter C. Lanyon: Out of the Clouds.....	243
Walter C. Lanyon: Thrust in the Sickle	251
Walter C. Lanyon: Life More Abundant.....	252
Walter C. Lanyon: Thrust In The Sickle.....	261
Walter C. Lanyon: Without The Smell Of Fire.....	274
Walter C. Lanyon: Behold the Man	286
Hadley Cantril and Muzafer Sherif: The Kingdom of Father Divine.....	295
John Hoshor: God in a Rolls Royce (Father Divine)	296
Father Divine	303
Dr Roman Ostoja: Infinite Science	309
H.P. Blavatsky: The People of the Blue Mountains.....	330
Alice A. Bailey: On New Thought in The Unfinished Autobiography.....	330
Swami Paramananda: Yogi Breathing and Health in Concentration and Illumination.....	331
Raynor C. Johnson: The Imprisoned Splendour.....	331
Madeline DeFrees: The Springs of Silence	333
Drs Roland and Viola Neal: Biometric Research Foundation (Interview)	334
A.R. Orage: The Pythagorean Daily Review.....	335
K.M. Hingeley: Retreat House Practical Arrangements for "Retreatants"	341
Neville: Class Lecture and Interview	345
PB: Critique of Neville.....	352
Hunter Mead: Types and Problems of Philosophy	354
Harry Benjamin: Do You Know How to Think?	357
Godfrey Higgins: The Anacalypsis	357
Immanuel Kant: Refutation of an Argument for the Existence Of God	359
Emmet Fox: One Mistake Should Be Enough.....	360
Miguel De Molinos: The Spiritual Guide	363
Petrucci: Christian Perfection.....	364
Stanislavski: An Actor Prepares.....	366
Ray Strachey: Religious Fanaticism.....	367
Stephen E. Whicher: Freedom and Fate (An Inner Life of Ralph Waldo Emerson).....	368
Waldo Frank: On A.R. Orage	380
A Quaker Mystic: Visions of the Christ	383

Daniel Franz: On Psychoanalysis and The Quest	386
PB: Comments on Keiffer Von Franz' Paper.....	389
Flower A. Newhouse: Here Are Your Answers.....	390
Karl Weinfurter: On Breathing Exercises	396
William J. MacMillan: The Future of my Work.....	397
A.K. Mozumdar: The Mystery of The Kingdom	399
Ramacharaka: Raja Yoga.....	401
John Cooper Powys: A Philosophy of Solitude	402
A.K. Mozumdar: The Mystery of the Kingdom	402
Kahlil Gibran: Secrets of the Heart.....	405
H.E. Wortham: Three Women (Saint Teresa, Madame de Choiseul, Mrs Eddy)	408
A.R. Orage: Exercises in Practical Psychology	411
B. Renault: Students Replies.....	418
Walter C. Lanyon: The Impatient Dawn	433
Walter C. Lanyon: 2 A.M.	443
Michael De Molinos: The Spiritual Guide (edited by Kathleen Lyttleton, intro by H Scott Holland).....	450
Translation of A 20th Century German Mystic	453
Thurman Fleet: Psychiatric Therapy	454
Translation of A 20th Century German Mystic	455
Mabel Cook Collins: On Asceticism.....	457
W. Somerset Maugham: Points Of View: Chapter on Ramana Maharshi.....	459
George and Helen Sandwith: The Miracle Hunters.....	460
Krishnamurti Lecture (Sydney 1955)	462
J. Krishnamurti: Commentaries on Living: 1 st Series.....	462
J. Krishnamurti: Commentaries on Living: 2nd Series	476
J. Krishnamurti: The First and Last Freedom.....	496
J. Krishnamurti: Talks to Benares	498
J. Krishnamurti: First and Last Freedom Prayer.....	499
John M. Watkins: The Romance of the Soul.....	504
Estelle Roberts: Forty Years a Medium.....	507
Rebecca Beard: Everymans Adventure.....	509
L. Gurney Parrott: The Mantram Method of Meditation.....	510
Stanley High: My Notes on The Billy Graham Story.....	515

Editor's Note: Despite the title, this file does not only contain "Western" thought; there are several "Eastern" authors referenced, such as Krishnamurti (although some seemingly

Indian names, like Ramacharaka, turn out to be pseudonyms of white men). The material in Western Thought 2 is, generally speaking, not PB's writing. The vast majority of the material in these files is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them – as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author's thought. He often edited these excerpts as he typed or had them typed – thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB's thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original.

This notebook contains a lot of material from New Thought writers, several of whom had somewhat tarnished reputations; others merely minor thinkers of the 20th century. Some, like Walter Russell had a significant following during their lifetime, sufficiently large to allow them create a center for their adherents. Few, however, managed to create a doctrine that continues to draw people to it, or to train a successor. PB was particularly interested in such individuals for just that – their individuality. He constantly compared the benefits of following an established spiritual path like Buddhism to following either one's own inner voice or the voice of a one-off teacher. Many of these are impossible to objectively evaluate as their cultural context is already fading into history. Most of those found in this volume are – in my opinion – worth reading only from a curiosity about the varieties of New Age writers of the mid-20th century.

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

1¹

2²

3

(3-1)³ FROM Dr P. Brunton
P. O. Box 339
Times Square Station
New York 36, U.S.A.

¹ Void page

² Void page. The original editor inserted "1959" at the top of the page by hand.

³ The paras in this document are unnumbered, unless otherwise noted.

CONTENTS:
LITERARY MANUSCRIPT COMMERCIAL PAPER RATE
REGISTERED

4

(4-1) [Several chapters at end of volume are unlisted
about ¾ filler at end
Separated from content]⁴

Original Index

5

ORIGINAL INDEX

(5-1) WESTERN THOUGHT TWO
Table of Contents

Albisser, B.B.	DREAMS AND REALITY	43
Ananda	SPIRITUAL PRACTICE	18b
Andrews,	C.F. ON SOLITUDE	21
Anon	THE GOLDEN FOUNTAIN AND PRODIGAL RETURN	83
	ROMANCE OF THE SOUL.....	239
Aristotle	THE GOLDEN MEAN.....	168
Arluck	A NEW EXPERIENCE IN EDUCATION.....	32
Austin, Mary H.	JESUS: A SMALL TOWN MAN	74
Bailey, Alice	ON NEW THOUGHT	155
Beard, Rebecca	EVERYMAN'S ADVENTURE.....	241
Bill, Anne	AN ENGLISH-WOMAN'S REPLY TO EINSTEIN	97
Blavatsky, H.P.	PEOPLE OF THE BLUE MOUNTAINS	155
Borchard, G.	GROWTH OF THE HIGHER FACULTIES.....	24
	REBIRTH - A PROCESS	26
	BREATHING EXERCISES: Swami Paramananda.....	155
Karel Weinfurter	188
Buckham, John Wright	MYSTICISM AND MODERN LIFE	59
Clement of Alexandria	48
Collins, Mable	ON ASCETICISM	222
Whicher:	EMERSON FREEDOM and FATE: AN INNER BIOGRAPHY	176
FATHER DIVINE	KINGDOM OF FATHER DIVINE: M. Sherif and Hadley, C	
	GOD IN A ROLLS ROYCE: G. Hoshor.....	140
Fleet, Thurman	PSYCHIATRIC THERAPY	220

⁴ The original editor inserted "Several chapters at end of volume are unlisted," "about ¾ filler at end" and "Separated from content" by hand

Fox, Emmet	ONE MISTAKE SHOULD BE ENOUGH.....	171
Gemma Galgani of Lucca.....		103
Gibran, Kahlil	SECRETS OF THE HEART	194
Graham, Billy	THE STORY OF BILLY GRAHAM (Stanley High)	249
Green, Alice	YOUR PART IN WORLD AFFAIRS.....	25
	THE NEW TRAINING	27
	PATTERNS.....	33
Green, Mariana	LETTERS.....	85
Gurdjieff	ALL AND EVERYTHING	104
Haas, Wm.	THE DESTINY OF MIND	83
Hall, Thomas C.	A DEFINITION OF MYSTICISM.....	10
	POWER OF AN ENDLESS LIFE.....	80
Hannay, James O.	THE WISDOM OF THE DESERT	1
Harada, T.	SATORI.....	12
Hingeley, K.M.	RETREAT HOUSE: PROCEEDURES, SCHEDULE	161
Humphreys, C.	ZEN BUDDHISM.....	55
Iamblicus	LIFE OF PYTHAGORAS	80b
John, Father	MY LIFE IN CHRIST.....	21
Johnson, R.C.	THE IMPRISONED SPLENDOUR.....	156
Kant, E.	REFUTATION FOR THE EXISTENCE OF GOD	171
Kirby, Augusta	THE WAY OF PEACE	6
Krishnamurti	COMMENTARY ON LIVING: FIRST SERIES.....	224
	COMMENTARY ON LIVING: SECOND SERIES	231
	FIRST AND LAST FREEDOM	236
Lanyon, Walter C.	IT IS WONDERFUL (107), I CAME (110), LAMP UNTO MY FEET (112), OUT OF THE CLOUDS (115), LIFE MORE ABUNDANT (119), THRUST IN THE SICKLE (123), WITHOUT THE SMELL OF FIRE (130), BEHOLD THE MAN (136), 2. A.M. (214), IMPATIENT DAWN (208)	

6⁵

ORIGINAL INDEX

7

ORIGINAL INDEX

(7-1) Levey, C.H.	THE JEWISH LIFE.....	73
Mayer, May Benzenberg	GLOSSARY OF PSYCHOLOGICAL AND PHILOSOPHICAL TERMS (22), DESCENT OF THE SOUL (24), PISCES AND AQUARIUS (26), CULTIVATION OF THE INNER LIFE (28), AN APPRECIATION OF MBM (35), THE SOUL AND THE WORLD, A LESSON IN SYMBOLOGY (37), THE SUMMER RHYTHYM (39), INFORMAL ANSWERS TO TYPICAL QUESTIONS ABOUT LIFE (40),	

⁵ Blank page

CONSCIOUS SELF EXERCISE (44), THE CHRISTMAS STAR (46), PRAYER (57), SUBJECTIVE EXERCISE (46), PRAXIS (46,48) THE THIRD EDUCATION (47), MAN IN THIS WORLD (47), INVESTING IN THE POWERS OF THE SOUL (51), A PILGRIMAGE INTO THE SELF (53)

Maughn, Sommerset	POINTS OF VIEW (On the Maharishi)	223
McConkey, Harry	LETTER (88), COMMENTS ON ERIK MOLLER	87
McDonald, John	THE MESSAGE OF A MASTER	81
McMillan, W.J.	THE FUTURE OF MY WORK	189
Molinos, Miguel	MIGUEL DE MOLINOS and QUIETISM (W.L. Hare)	172
	THE SPIRITUAL GUIDE	173,218
Morgan, Louise	INSIDE YOURSELF	97
Mozumdar, A.K.	THE MYSTERY OF THE KINGDOM	192
MYSTICS	THREE WOMEN (H.E. Wortham).....	195
	A QUAKER MYSTIC (VISIONS OF THE CHRIST).....	181
	A 20th CENTURY GERMAN MYSTIC.....	220
Naimy, Mikhail	LETTERS	85
Neville	CLASS LECTURE AND INTERVIEW	165
	CRITIQUE OF NEVILLE (by PB).....	167
Newhouse, Flower	HERE ARE YOUR ANSWERS.....	185
Nukariya, K.	METHOD OF PRACTICING ZAZEN	12
Orange, A.R.	CAN INTUITION BE ACQUIRED? (157), HOW NOT TO GIVE ONESELF AWAY (197), ON A.R. ORANGE (By Waldo Frank) (183)	
Ostoja, Dr R.	INFINITE SCIENCE, Lessons 1-10 (147).....	147
Parrott, L.G.	THE MANTRAM METHOD OF MEDITATION	242
Pererin, John	THE PAPERS OF JOHN PERERIN	13
Pilgrim, A.	SPLENDOUR IN THE NIGHT	79
Powys, John C.	A PHILOSOPHY OF SOLITUDE.....	192
Prasad, Rama	NATURE'S FINER FORCES	48
Randolph, P.B.	SEERSHIP	19
Ramacharaka	RAJA YOGA	192
Renault, B.	STUDENT'S REPLIES	201
Roberts, Estelle	40 YEARS A MEDIUM.....	241
Russell, W.	GENERO-RADIATIVE CONCEPT	82
	THE PHILOSOPHIC COSMOGONY	92
	THE UNIVERSAL ONE	95
Salt, E.G.	THE WINTER SOLSTICE (34), THE AQUARIAN AGE....	38
Salter, Helen	THE DANGER OF PSYCHIC VOICES	90
Sandwith, G. and H.	THE MIRACLE HUNTERS	223
Stanislavski	AN ACTOR PREPARES	174
Strachy, Ray	RELIGIOUS FANATICISM	175
Storrs, Sir Ronald	ORIENTATIONS.....	80b
Thurston, Father	A CRITIQUE OF STIGMATA.....	81
Von Frantz, M.D.	PSYCHOANALYSIS AND THE QUEST	183

8⁶
ORIGINAL INDEX

9
ORIGINAL INDEX

(9-1) WANG-YANG MING

THE PHILOSOPHY OF WANG-YANG MING (F.G. Henkle).....	66
WANG-YANG MING (H.T. McClland)	107
Wardall, Max MIND RADIO	96
Wilt, Michelle ANSWERS TO QUESTIONS ACCORDING TO OUSPENSKY'S TEACHING.....	89

10⁷
ORIGINAL INDEX

James O. Hannay: The Wisdom of the Desert

11
THE WISDOM OF THE DESERT
James O. Hannay
[1]⁸

(11-1) ON ANGER. The only point which is really peculiar in the hermit's teaching about anger, is that the possibility of righteous anger is altogether denied. No matter how wicked a brother might be, or how serious the consequence of his sin, it was not right to be angry with him. To try to cure another of sin by angry denunciation was the same thing as for a physician to try to cure his patient by inoculating himself with a similar fever, for to be angry even with sinfulness is to sin.

Apart from this one point, the hermit's teaching is only remarkable for the accuracy of its analysis of the source from which anger springs, and its thoroughness of the practical treatment of the fault.

Anger is traced back to the hermits' most intimate enemy - self. It is an expression of selfishness, a sign that self has not wholly and really been conquered. Thus anger may spring from avarice. It is then the protest of self against any interference with what are regarded as possessions. Where the renunciation of property is really complete, this kind of anger becomes impossible. There is a beautiful story of two hermits who determined to find out by experience what it was like to be

⁶ Blank page

⁷ Blank page

⁸ The original editor inserted "(1)" at the top of the page by hand.

angry. They planned that each of them should claim as his own an earthen pot which lay in their cell. The attempted quarrel began well enough, for the first monk said: "The pot is mine," and the second replied to him, "No, it is mine." But at this point the first man's resolution broke down, and he said, "As you said, brother, it is yours." This hermit had so entirely renounced the satisfaction of possessing anything that it was as impossible for him to grow angry in a dispute about property as it would be for a sensible man to do battle with a child for the sake of some treasure of broken glass or coloured stone. The desire of impressing his own will or opinions upon others is another sign that the old self in a man is not wholly dead. Where such a desire exists in any strength, and others thwart it, the result is anger. In the same way vainglory, when it is starve for want of praise, and pride when it proves to be indulged in foolishly, give birth to anger. Vainglory and pride are alike vices of foolishness.

The hermits distinguished various stages of anger, to each of which was attached a certain degree of guilt. There was first the feeling of anger in the heart, the sudden rush of bitter feeling consequent on suffering unjustly. This cannot be fought against. It may be avoided only by those in whom the old self is utterly dead. Next comes the expression of anger on the countenance. It is at this point that the hermits' battle with anger really begins. It is possible to choke down at once the emotions so that not even the tightened lips or frowning brow betray its presence. Then there is the vent which anger finds in words. Here is another point of defence for the hermit. He may and ought to be able to bridle his tongue. The final stage of anger is when a man so loses self-control as to strike or injure another. It is something to have stopped short of this.

There is an altogether different kind of anger, which has its origin not in the negative side of the religious life, through failure to eradicate the old selfish instincts, but in the positive side, in coming short of absorbing interest in divine things. To the hermit who fell away from his loving desire for the Lord, whose mind ceased to be dominated by visions of the King in His beauty, the life of the cell or the community became an intolerable weariness. A craving for change and excitement seized upon him. The monotony of his daily round alternately oppressed and goaded him. In this condition he was a reedy prey to

12⁹

THE WISDOM OF THE DESERT
James O. Hannay

13

THE WISDOM OF THE DESERT
James O. Hannay

(continued from the previous page) peevishness and irritability. He flew into sudden fits of unreasoning fury with brothers who had in no way offended him; or if human

⁹ Blank page

objects were absent, vented his ill-humour by cursing his pen or his knife or the stones on the road when his feet tripped on them. This kind of anger was the result of a morbid spiritual state which the hermits recognised as sinful, and called accidie. To fly from the circumstances which gave excuse for its expression was manifestly useless. It is possible to fly from men but not, as the hermit in the story found, from the demon who excites to this kind of anger. Even the attainment of sleepy apathy is not a real cure for it. The serpent is venomous still, though he lies torpid and bites no one. The true cure lies in the renewal of the broken communion with God. Then the weariness and accidie give place to active joy, and the temptation to sudden anger-fits disappears.

(13-1) ON FASTING. The strife which the monks felt to be a necessary condition of all spiritual advances took place in two regions. There was strife against the body – the struggle with physical needs, desires and passions. There was also the struggle against infirmities and failings of the soul – spiritual strife. In each region the strife is, strictly speaking, an asceticism, that is to say, an exercise undertaken with the object of attaining some further end. In the case of the physical asceticism of the hermits it is especially necessary to understand the meaning of the words we use and the real nature of the practices described. Asceticism means an exercise, and an exercise is an entirely useless and meaningless thing unless it is undertaken with a view to something to be gained by its use. When St Paul speaks of “exercising” himself he says that he does so in order to have a conscience void of reproach. In exactly the same way the monks practiced exercise, asceticism, not as if the things they did were in themselves good, but simply as a means to the attainment of that perfection which they desired.

The most striking form which the physical asceticism of the hermits assumed was fasting. There were other forms, but fasting was the most esteemed, and it is of fasting that we read most in the stories of their lives. There are in the annals of Egyptian monasticism some instances of terribly severe and prolonged fasts. There were hermits who ate only once every two or three days. A common practice was to eat nothing until after sunset. There was no attempt, at all events in Lower Egypt, to establish anything like a uniform rule on the subject of fasting. It was recognised that the capacity for fasting varied greatly in different individuals. One might eat what seemed to be a great deal, and yet truly fast. Another might eat very little, and yet be a glutton. So far as the advice of the greatest Fathers can be said to form a rule, it may be expressed in the rule, “Do not eat to satiety.” In the spirit of this advice each hermit regulated the time of his own meals and the quantity and quality of the food as seemed best to himself.

The end which the hermits hoped to attain by fasting was the subjugation of the lusts of the flesh. The hermit who disdained the exercise of fasting was compare to a horse without a bridle. How far the hermits were from regarding fasting as an end in itself, or even as invariably the best means for overcoming fleshly lusts, may be seen from the fact that young men were sometimes advised to eat more and fast less, so as to obtain more strength to resist the attacks of their spiritual enemies. Apart, however, from the practice of fasting as an asceticism, an exercise undertaken for a purpose, the

hermits fasted in simple obedience to the Lord's teaching and in sympathy with His fasting. This is part of their

14¹⁰

THE WISDOM OF THE DESERT
James O. Hannay

15

THE WISDOM OF THE DESERT
James O. Hannay

(continued from the previous page) whole conception of the religious life as a literal imitation of Christ.

Fasting, being a merely physical exercise, is regarded always by the hermits as a practice which ought to be discontinued directly it interfered in the smallest degree with the attainment of a virtue or the fulfilment of a higher kind of duty. Thus, if success in fasting led a man into danger of becoming proud or vainglorious, it was better for him to eat, even to eat flesh. A hermit, whose severe fasting led him to envy a brother whose conditions of life were pleasanter, had better eat flesh and drink wine than fall into such a sinful state. In the same way it was felt to be better for a man to break his rule of fasting than to assert himself by keeping it when others in his company wished to eat. Active charity, such as manifests itself in hospitality to strangers was always to be preferred before fasting. It might happen that a hermit, whose ordinary observance was very strict, would break his fast even seven times in one day if seven separated strangers came to his cell demanding entertainment.. In so doing he was right, for the lower duty, of fasting according to his rule, had only given place to a higher one, love showing itself in hospitality.

Sometimes it seems as if, through the exercise of fasting, the hermits actually attained to such a conquest of the flesh, that its needs and demands no longer interfered with spiritual communion with God. Thus we read of solitaries who forgot to eat amid the rapture of a bliss only to be compared to the bliss of angels. We read, too, of men whose talk on spiritual matters became so absorbingly interesting that the needs of their bodies disappeared from their consciousness, even though their meal was spread before them.

(15-1)¹¹ Yet between the ideal of the hermits and that of Epictetus there is a very real difference. The Stoic taught that a man should be dead to blame or praise. He praises an askesis which, as it were, insulted bodily desire. The strength by which a man attained this splendid apathy was pride. It was because the thief or the slanderer had

¹⁰ Blank page

¹¹ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

no real power to hurt, that the philosopher was in a position to be indifferent to their injuries. To the Stoic the wrongs done to him were not to be resented, because when properly considered they were not serious wrongs at all. They had no power to affect the inner man, - the soul - the only part of him that mattered. The view of the Christian hermit was entirely different. He made no attempt to persuade himself that injuries and wrongs were anything else than real injuries and wrongs. His soul stood in no proud isolation from their influence. To him neither praise nor blame were, or ought to be, matters of indifference. The one was a danger to be shrunk from, lest his soul should suffer; the other was a possible stepping-stone to the perfection which is in Christ Jesus.

In truth, the hermit did not strive, like the Stoic, to be himself sublimely indifferent to all except his higher self, but rather strove to lose himself altogether since self, in his view, was of the world, and to find a new self in God.

(15-2) During the fourth and fifth centuries, in the deserts of Egypt and Palestine, the craving for perfection was more painful and more narrowly exclusive than ever elsewhere. Thousands of men and women, in response to a passionate hunger after righteousness, set themselves to become perfect, as the Father in heaven is perfect.

(15-3) In the midst of our multiplied activities there is something in us which responds to this ideal of being, as well as doing, good. It is the way in which they sought to attain their end, and not the end itself, which is incomprehensible and generally repulsive to the modern mind. It is so, I think, mainly because it is so absolutely strange to us. Our imaginations refuse to aid us in the effort to realise a system of religious life based upon complete isolation from the world. To us the activities of life - the getting and spending, the learning and teaching, philanthropy, intercourse and the opportunities for influence -

16¹²

17

THE WISDOM OF THE DESERT

James O. Hannay

(continued from the previous page) constitute life itself. It is as difficult for us to form a definite conception of a life apart from the world, from business, society, and the movements of human thought, as it is to realise that life of disembodied waiting which we expect in Paradise. Yet this complete isolation was what the Egyptian Hermits strove to attain; and if we are able to appreciate the value of their teaching we must, first of all, grasp the fact that they were real men on whom the sun shone and the winds blew, men with local habitations, and not phantoms or unsubstantial figures in a dream.

¹² Blank page

(17-1)¹³ Nothing is so striking than the insistence of the greater hermits on the necessity for labour of some sort. It was from their experience and their illuminated introspection that St Benedict learnt the truth on which he built a great part of his rule – “Idleness is the enemy of the soul.”

(17-2) The attainment of unbroken monotony was a thing greatly to be desired. Perfect quietness was the monk’s opportunity for spiritual communion with God. Therefore they regarded restlessness and the wish for change as a sin to be fought against. Long periods of unbroken monotony were liable to produce in the monk a spirit of irritable peevishness and discontent with his surroundings, which was recognised as subversive of true spirituality. They called this state of mind “accidie” and held that it was the work of a special demon. The monk felt its force chiefly during the long hours of daylight when he grew weary of praying and shrank from the petty tasks which had to be performed around and within his cell. The spirit which tempted him to accidie was “the demon which walketh at noonday.” It was chiefly in order to conquer this sin that the monks worked as hard as they did at even quite useless tasks. They know that it was fatal to try to avoid the attacks of accidie by seeking change of scene and fresh interests. Their one hope lay in labour and remaining quietly in their own cells.

(17-3) The reader must try to clear his mind of certain prejudices which exist against the hermit and their way of life.

(17-4) Along such lines of thought it is perhaps impossible for our minds to move with a sense of comfortable security. Yet our imagination ought not to be wholly incapable of making such an effort to appreciate their view of life as will enable us to understand their teaching and sympathise with their efforts.

Another prejudice against the hermits and their teaching arises from our extreme dislike of their severe physical asceticism, We are disgusted by the details of their war against the flesh, and we rise in revolt against their ideal of crucifying their bodies. In our time the popular conscience has come to have an almost morbid dread of pain.

(17-5) It is therefore peculiarly difficult for us to appreciate the position of men who deliberately refused to gratify the cravings of their bodies, who joyfully sought out suffering for themselves, and did not hesitate to encourage others to “crucify” their bodies. It is not to be denied that our position with regard to physical asceticism finds a specious justification.

(17-6) The second consideration which I wish to urge in mitigation of our prejudice against the extremity of the hermits’ physical asceticism is this. They never regarded it

¹³ The paras on this page are numbered 4 through 9, making them consecutive with the previous page

as anything but a discipline, as a means to an end. They have been accused of being the slaves of a mechanical theory of virtue, of imagining that religion consisted of outward observances, of teaching that fasting and watching were righteousness. There is hardly any accusation possible which would be more decisively disproved by an appeal to the facts of the case. That it should have been made and repeated, as it has been, is a very curious instance of the confidence with which we are all inclined to dogmatise about things of which we are almost ignorant.. Probably never, except in the age of the apostles, has the purely spiritual aim of all religion been kept more steadily in view than it was by the hermits. The best of them – and

18¹⁴

THE WISDOM OF THE DESERT
James O. Hannay

19

THE WISDOM OF THE DESERT
James O. Hannay

(continued from the previous page) it is only from its best men that the true spirit of a movement can be learned,–never for one single instant let slip the truth that no practice or discipline is of any use at all except in so far as it helps towards the attainment of the perfection which is in Christ Jesus.

(19-1)¹⁵ It has been said – there is no comment on monasticism which we hear more frequently – that the hermit life was a selfish one, and therefore essentially remote from the spirit of Christ. There is a very obvious retort to this accusation which, in spite of its obviousness, is not so superficial as it seems. The charge is directed against men who gave up everything that is usually counted as desirable. Renunciation like that of the hermits is not usually a symptom of selfishness. It comes from the lips of a generation who have found the service of Christ not incompatible with the full enjoyment of all life's comforts and most of life's pleasures. Perhaps, however, this retort, like most others of its kind, misses the real true point of the charge. The hermits are called selfish because they aimed at being good and not at being useful. The charge derives its real force from the fact that philanthropy, that is, usefulness to humanity, is our chief conception of what religion is. We appeal to the fact that Christ went about doing good, and we hold that the true imitation of Him consists in doing as He did rather than in being as He was. The hermits thought differently. Philanthropy was, in their view, an incidental result, as it were, a by-product of the religious spirit. Here, no doubt, there is a great gulf fixed between us and them. There is a difference of ideal. It is possible to

¹⁴ Blank page

¹⁵ The paras on this page are numbered 10 through 12, making them consecutive with the previous page

aim at doing good, and snatch now and then, as opportunity offers, a space for the culture of spirituality, for the “making” of the soul.

(19-2) Impatience, that glorious impatience to be up and doing which we cannot but admire, rebels against delay and indirect approach. The evil around us is so clamorous for amendment that it seems like a betrayal to spend our strength any way but in the combat with it. Yet it remains, at least for the student of history, a question whether in the end there is not more good accomplished for humanity through the agency of those who, in the first instance, only aim at being good. The case of the Egyptian hermits is an illustration of what I mean. They did not aim at doing good. This is why we call them selfish. Yet certainly there was accomplished through them a great work for religion and for the Church. We can only guess at how great an incentive to piety their lives, viewed from far off, were for Christians who remained “in the world.” We know that many men, clergy and laity alike, visited the hermits, sought and, we cannot doubt it, received from them fresh spiritual strength, rekindled in the desert cells lamps that had gone out for want of oil. We can only guess, too, at what their share was in the great battle for the catholic faith.

(19-3) It seems quite possible then, that what is called selfishness in the hermits, may be in reality the loftiest altruism. If so, the gulf between their ideal and ours is not so great that the heart cannot cross it. It is only needful that we should see clearer and think deeper than we do, that we should be less sure that only we have grasped the meaning of the Master’s life. It is in the hope that the study of them may make for clearer vision, deeper thought, and most desirable humility, that I offer these fragments of the wisdom of the desert to those who sincerely desire to be the friends of Jesus Christ.

20¹⁶

THE WISDOM OF THE DESERT
James O. Hannay

Augusta Kirby: The Way of Peace

21

THE WAY OF PEACE
Augusta Kirby
[6]¹⁷

(21-1)¹⁸ “Then was Jesus led up the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights he afterwards hungered.” -St. Matt. iv, 1,2.

¹⁶ Blank page

¹⁷ The original editor inserted “(6)” at the top of the page by hand.

“Surely I have stilled and quieted my soul; Like a weaned child with his mother, My soul is with me like a weaned child.” Ps.cxxxii, 2.

Those of us who are not ascetically disposed are too apt to listen to these preachers of smooth things who tell us always and ever of the Marriage Feast at Cana, but never of the long vigil-nights of prayer, or of the forty days and nights of fasting in the wilderness. The sterner side of our Lord’s life upon earth, and of the earthly life of his followers, surely needs emphasising. The Church does her best to help us following our Lord’s example, for she provides us with days of fasting and abstinence; but some of us are so mechanical and unspiritual in our use of them that they do us little good, and even hurt us by tending to a pitiable self-satisfaction. We forget that a fast day is only an opportunity wasted unless we have made it a personal seeking of our Lord, a drawing nearer to Him and to all our brethren also.

(21-2) No doubt it is our duty, and a good thing, to keep the fasts of the Church. It is a kind of child’s play which may really (though remotely) help to prepare us for the true discipline of our life. But it is by no artificial, make-believe methods that our real training is to be accomplished. We might ruin our work and injure our health by rigorous fasting without ever even approaching to the virtue of self-denial. We cannot really train ourselves; but we can submit to the discipline of life when it comes, and that is our Father’s training.

It appears hard to us when some part of our nature is left to starve – when that which seems to us or very life is denied us – when we think that our development is being arrested, our growth stunted, for lack of that mental or spiritual food upon which alone we can live; but perhaps only so can we be brought to learn that all our life – bodily and intellectual and spiritual – is from God alone, and depends, ultimately, only upon Him, – that our true sustenance is to do His Will.

(21-3) Those of us who are mystically-minded, who long to perceive in all things the permanent and spiritual life that informs and upholds the transient material phenomena, need, of all people, to go through some such experience as this. We need to learn that not only is the material Universe a Sacrament and a Revelation of God, that not only do the glories of Art and the Splendours of holy Ritual shew Him forth to us, but that there is another, homelier mysticism, – the vital symbolism of common things, the revelation of God that comes to each of us in the daily littlenesses of common place life, in the persistent calls of ordinary trifling duties. If we are to learn that lesson we need humility, we need indeed to refrain our soul and keep it low, even as a weaned child.

Is not this that poverty of spirit that our Lord Himself has blessed? Some would teach us that poverty of spirit is all one with detachment; but “detachment” is surely but a negative discouraging word with only a fallacy at the bottom of it. It seems (at

¹⁸ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

least as it is popularly used) to countenance the selfishness of those who, living in an ideal world of individualistic devotion, lose their grip altogether of every-day life, "sitting loosely," to practical matters, whereas they should rather throw themselves heart and soul into the business of the moment and so work their way down to the spiritual truth that underlies it. We are too apt to look away from material things in our search for that which is spiritual instead of looking through the particulars of everyday life to the spiritual and universal that lives beneath and behind and within them.

(21-4) In our modern reading of the New Testament the Intellect seems to be systematically snubbed and slighted. No doubt the Intellect needed to be taught its proper place; no doubt it had become altogether arrogant and self-complacent and was taking upon itself far too much; no doubt it fully deserved all the setting down that Christianity seems to have given it. But it is a part and a great part of our humanity that human nature cannot be dealt with sectionally, but must be treated as a whole. A while ago people used to speak of our Lord as if His work were only spiritual; they used to talk of the Church as if she were a machine for saving should. We have learned better than that now; at least we know that the Church is not a machine but a vital organism, the living Body of Christ where into not our souls only but the whole of our human nature is grafted and incorporated, so that in all its many sided completeness is may be cleansed and exalted and fully developed. Surely if the Incarnation means anything at all for us it must mean that not our spirits alone but the whole of our humanity is to be purified and saved, and developed in all the fullness of its manifold faculties and powers. So it is not possible that the poor Intellect will be trampled upon forever.

22¹⁹

THE WAY OF PEACE

Augusta Kirby

23

THE WAY OF PEACE

Augusta Kirby

[7]²⁰

(23-1)²¹ Yet it is a terrible, almost an incredible fact that learning, (which, if it be truly learning at all must surely lead to the only Truth) can be so misuse as to become a barrier to the reception of truth. No one who has ever devoted himself to intellectual work can doubt or is ore its danger; and it may well be that for some of us an intellectual life is not at present safe. If is, better a thousand times that our minds

¹⁹ Blank page

²⁰ The original editor inserted "(7)" at the top of the page by hand.

²¹ The paras on this page are numbered 5 through 8, making them consecutive with the previous page

should be starved and stunted for a while, until we have so learned the highest, deepest knowledge that all learning has become but a path to lead us to Christ and a fresh revelation of Him Who is the only and the ultimate Truth. This discipline is only for a time, Some day - if not in this life, then later on - someday all learning, all intellectual life and work will be safe and helpful and holy. Some day all so-called earthly knowledge will be - not superfluous as some would have us believe, but immeasurably more precious, and more worthy of strenuous effort in the attainment, because it will be no longer the mechanical, superficial learning that so often passes for intellectual greatness, but an increasing forever in the knowledge of Him Who is the word and the wisdom of God.

(23-2) The way of peace is not all sunshine, and some of us who seek the Divine Healer have, like those two blind men, to follow Him in the dark. We cannot see him, and only now and then we catch the tone of His voice. But this is no reason for fearing that we have lost our way. The spiritual life does not consist of sensible exaltations, of glad (or sorrowful) emotions. The most profound spiritual changes are sometimes those of which we are hardly conscious; and every true process of spiritual development must, at least, go far deeper than consciousness can reach. If the "fact" of our peace be assured, "we can afford to wait for the feeling."

The very darkness is bright with hope. For the utterly blind, who have never seen at all, there is no such thing as darkness. It means that we already have a glimmering of light. We should not know ourselves to be blind were we not already on the point of seeing.

(23-3) "Repent" - that is the keynote of the Gospel, and must be always. Nothing else goes to the root of the matter; nothing else faces and meets the facts of the case; no word less stern could ever have for us, as this word has, the ring of hope. It belongs to that severity of our Lord's character and teaching which we are so apt to overlook or forget - a severity which is terrible, but restful too, for it makes us trust him as nothing else could.

(23-4) Yet we are children of the day; we need not fear the Light. It will consume all evil within us, cleansing our inmost hearts; but evil is altogether alien to our true nature, it is no part of ourselves. It is but an unnatural disease and taint, which, if taken in time, can be burned away, not indeed without suffering, but without any permanent scathe or loss. To our sins the Light is terror and destruction; to ourselves it is healing and life. Let us not fear to come to it. Let us bravely bear the pain, that so at length we may be cleansed from our self-deceptions and our pitiable hypocrisies, that so we may gain that sincerity of spirit without which we shall

(continued from the previous page) make little progress in treading the Way of peace.

(25-1)²⁴ If our joy be reticent and unselfish and full of vigorous devotion, then it will prove to be no passing exaltation, no merely emotional gladness, but a deep seated spring of energy ever upwelling and brimming over in unfailing streams that will sweep away all weariness and dullness of spirit, all burdens of faithless depression.

A shallow joy that is chiefly emotion wears itself out so soon that even in the midst of our gladness we need to be warned and fore-armed against the sin of depression.

Not that all depression is sinful, for we cannot always escape it. Most of us can remember times when we have seemed to miss foot-hold altogether, when every support has failed us, when we have felt ourselves sinking, slipping – falling into the abyss. Just so a careless child, carried in his father’s arms over dangerous places, may feel a momentary terror when the father makes as though he would relax his hold, only that the child may know a little of the danger and his own dependence, and so may cling fast to the strong embracing arm that will never let him go.

(25-2) But much of our depression and weak-hearted faintness is surely without excuse. How it shames us to remember the patient hope with which those “prophets and righteous men” of old looked and waited for the Consolation of Israel, and then to reflect how we – we who are very members incorporate in the mystical Body of Christ, and have the free access to God through Him, we who have been saved through the Washing of Regeneration, who are sealed by the Spirit, who are living in the full glory and gladness and peace of the sacramental life – how we find our lives dull and wearisome and depressing, and think it rather meritorious than otherwise so to do, and sing weak-minded Lenten hymns about being weary of earth and tired of waiting for Paradise, and generally out of sort. Surely no frame of mind can be more unspiritual than that of unresisted depression; and it is a pitiable thing that we should be self-complacently dwelling upon our own weariness and faintness of heart with no perception at all that they are just the things of which we ought most earnestly to repent.

²³ The original editor inserted “(8)” at the top of the page by hand.

²⁴ The paras on this page are numbered 9 through 11, making them consecutive with the previous page

(25-3) Most of us are very quick to resent even the slightest infringement of our liberty. And surely we do well to resent it. The knowledge of our right to freedom – to personal liberty – is one of the deepest and truest instincts of our nature. It is so truly human that it must be also divine. It shows that God made us in His own image; it goes far deeper than any unnatural taint of rebellion and perverseness which is not really human at all.

Let us by all means assert and claim our liberty. Those who weakly yield to injustice because they have not the spirit to resent it, who submit when they ought to resist, who allow any human will but that of their Lord to dominate their own – they are forfeiting one of the most precious treasures of their human birthright; they are degrading their own nature, and doing untold injury and wrong to those whom they weakly obey.

For all men – far more for all women – there is surely crying need to hate and resolutely to resist the tyranny of wills that, however affectionately and unselfishly, would subdue and rule their own.

26²⁵

THE WAY OF PEACE
Augusta Kirby

27

THE WAY OF PEACE
Augusta Kirby
[9]²⁶

(continued from the previous page) Above all let us beware of this danger in the case of those whom we specially reverence and love, lest we allow them that ascendancy over us which only our Lord should have. For such as are strong and resolute there is not so much to fear; but those whose wills are weak or dependent should see to it that they do not submit for a moment to any infringement of their freedom; unless they be very sure that such submission is, in the special circumstances, of the case, the will of God for them.

(27-1)²⁷ We all know that real penitence must lead to submission, and that the wilful and rebellious are very far indeed from the way of peace. But it is a question whether any amount of wilfulness is not better than that poor-spirited, passive, negative frame of mind which is popularly called Submission. As a merely negative repentance is no

²⁵ Blank page

²⁶ The original editor inserted "(9)" at the top of the page by hand.

²⁷ The paras on this page are numbered 12, making them consecutive with the previous page

true repentance at all, so a merely passive resignation is not worthy to be called submission.

We must indeed begin by recognising that the force of circumstances, which seems so tyrannous, is really the expression of the will of God for us, making itself known through and by means of the conditions and incidents of our daily life; and we must give up fretting against it. But to be content with that, and so to allow ourselves to drift passively on the stream of circumstance at ye mercy of environment – this is depressing, miserable work. And we are miserable not because we are too submissive, but because we are not submissive enough – because our submission is a slothful, merely negative acquiescence instead of a strenuous activity.

When we cannot use our energies and powers as we would, some of us refuse to make use of them at all. We recognise that one outlet is blocked, and so we allow our powers to stagnate, instead of turning the full stream of energy and enterprise into the channel that God has traced for it. We make indeed feeble attempts at self-denial we even accept, with dreary patience, the burden of the Cross ; but we do not arise to follow our Lord in the energy of active obedience, with the glad putting forth of all our strength in vigorous exertion for Him. We forget that the going after our Lord is nor merely self-denial, not only the embracing of that which He lays upon us, but also the strenuous, hard-working effort of moressing after Him in love and in all good works. The Christian Life no merely passive acceptance of suffering, but also an aggressive, conquering activity that goes on from strength to strength.

Yet it cannot be that we are called upon to despise or neglect ourselves; for we are not our own, and we have no more right to do that than we have to despise or neglect other people. To be unjust or cruel to ourselves must be quite as sinful as to treat others unkindly or unjustly. Least of all can the denial of self be to give up our own individuality, to repress arbitrarily and without necessity our natural development, to frustrate the will of God for us as it makes itself known in our individual temperament and aspirations.

What then is this denial of self which if we refuse we shall be denying our Lord instead? Surely it is at least the renunciation of allegiance to our own will, that tyrant force within us which would dominate when it bought to serve. It is utterly to refuse to obey that imperious master; it is to depose him by force from his usurped and unnatural sovereignty, to bring our will into captivity and subjection to the will of our rightful Lord. It means rebellion and revolt, and defiance of

PTO

28²⁸

THE WAY OF PEACE
Augusta Kirby

Thomas C. Hall: A Definition of Mysticism

29

A DEFINITION OF MYSTICISM

Thomas C. Hall

[10]²⁹

(29-1)³⁰ It would be a gain in many ways if the word mysticism were used more exactly and more narrowly defined, particularly in works dealing with the development of religious thought. Schelling says, "Mysticism can only be called that spiritual state (Geistesbeschaffenheit) which turns with contempt (verschmant) from all scientific basis, or even discussion, and regards all truth as springing from a so-called inner and not at all universal, but rather individual light; from immediate revelation; from simple ecstatic intuition or simple feeling." That this describes elements in the great classic mystics cannot be denied. But practically the immediacy of nearly all religious and aesthetic feeling defies in like manner scientific analysis, and the artist trusts to the immediate musical revelation, the poet to the rapture of poetic ecstasy, or the prophet for the profound sense of divine revelation for reaching his type of truth in thought or conduct.

(29-2) The main element in a satisfactory definition of mysticism must therefore be found in its fundamental purpose. And once this purpose is firmly grasped it may be clearly seen how a narrow stream of classic mysticism flows steadily down the history of thought, now widening out and losing itself seemingly in a general religious demand for immediacy of vision, and personal experience, but whenever it comes to self-consciousness we find it stating again its essential purpose with insistent and decisive clearness. This purpose is metaphysical union with the source of all Being, the identification of the soul with the very substance of God.

The word metaphysical is here used to sharply divide classic mysticism from simple religious longing for union with God. This longing is a common element in all religious experience, and differs in its expression according to the worshipper's idea of God. The union with him may be as loyal subject to a chief or king, submission to him as Lawgiver and Creator, or loving obedience as to a Father, etc. etc.. In such religious surrender there is no metaphysical background at all, and to make mysticism identical with this simple longing is to so widen the definition as to lose all that is really characteristic of the great classic mystics, and would result in making us all "mystics." The union mystical is indeed often thought of as such simple submission to the divine will, and as such is an element in all religious experience worth the name; but classic mysticism has never been satisfied with any such simple definition of the religious longing. Indeed such a union is generally only the means mysticism would take for

²⁹ The original editor inserted "(10)" at the top of the page by hand.

³⁰ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

reading its end. And from the Neoplatonists to Jacob Boehme that end is always the actual metaphysical swallowing up of the individual life, however defined, in the All. Wherever mysticism is true to itself and clearly conscious of its message, it insists upon the disappearance of the phenomenal individual, and the absorption of individuality into the universal source of all Being.

(29-3) The Greek mind was not prone to mysticism, not for the reason, it seems to the writer, given so often, that the Greek was naturally hopeful and took a bright and natural interest in life. For the Greek mind, whether reflected in Homer or in classic drama, does not seem especially either joyous or hopeful. But in Greece speculation was early linked with empiric observation and physical experiment, and mysticism has almost nothing in common with empiricism. It is from the Orient, with its overweening faith that one may by pure intellectual analysis without

30³¹

A DEFINITION OF MYSTICISM

Thomas C. Hall

31

A DEFINITION OF MYSTICISM

Thomas C. Hall

[11]³²

(continued from the previous page) empiric experiment reach the highest truth, that mysticism comes. And it comes weighted with the despondency bred of a political helplessness on the part of a highly gifted race. Hellenism had ceased in a large measure to be really empiric and had become oriental, and thus within Hellenism mysticism found a field, and all the more readily because the despondency of political helplessness had fallen upon the scattered Greek race. The power, moreover, of conceptual abstraction, has been so all-important a factor in enabling the human mind to organise and master the manifold in its infinite variety, that philosophy has always been prone to separate the machinery from the data, and to regard the concept, or pure mental abstraction, as having a higher type of reality than that possessed by the phenomenal manifold which it seeks to organise. Plato and Descartes have modern followers in their superstitious worship of the conceptual machinery as a means for superseding the phenomenal experience of the manifold. But mysticism goes farther, and is perhaps more logical when once the possibility of such transcendence is granted, for it would not only transcend the phenomenal manifold but even the conceptual machinery but which the manifold is organised as knowledge, and by pure abstraction gain its end apart from the phenomenal altogether.

³¹ Blank page

³² The original editor inserted "(11)" at the top of the page by hand.

(31-1)³³ True asceticism is never content with a simple subjection of the body, but has as its logical culmination the ridding of the soul of its bodily limitation altogether. It is in both these forms that mysticism has found its way into historic Christianity, and we have speculative mysticism attempting by mental abstraction to transcend the mental process or by emotional ecstasy to transcend emotion, or by exercise of the will to gain an absolute passivity, and an ascetic mysticism seeking by pain and deprivation to render the soul independent of its phenomenal environment. The clearness with which the goal is comprehended varies very greatly. Much Roman Catholic piety is only mystical in its use of a language and ascetic discipline which it has rather unintelligently accepted on the basis of authority. The valuable book of Baron von Hugel on Catherine of Genoa is greatly marred by confusions along the line of definition of both mysticism and asceticism; and by the mingling of what may be called the externals of mysticism taken over mechanically on authority, with the conscious pursuit of the mystical goal. An extremely sceptical nature often takes refuge in an abject surrender to an external authority (Cardinal Newman), or it may sometimes fling itself upon a wholehearted rejection not only of phenomenal process with its confessed empiricism and relativity, but of all phenomenal reality, and seek its type of reality in an abstraction from all bodily and mental process. The "world-weariness" of all true mysticism is due to this despair of the tentative, relative and hesitating approach to truth that is alone possible to the relative empiricist.

(31-2) This is not the place to more than indicate along what lines the present writer has sought to classify for his own use, he thinks with some success, the classic mystics of history. (a) There are those whose world-weariness has a profoundly intellectual cast. The overcoming of doubt and the realisation of the Eternal is sought by these mystics by transcending the intellectual process in speculation. Thus Neoplatonism sought its goal, and the intellectual mysticism of Dionisius the pseudo-Areopagite is of the same type. The Gnostic systems by which so much of the apparatus and the phraseology of mysticism found its way into dogmatic Christianity was intellectual and speculative in its primary interest, and by fantastic cosmological constructions sought to transcend

32³⁴

A DEFINITION OF MYSTICISM
Thomas C. Hall

33

A DEFINITION OF MYSTICISM
Thomas C. Hall

³³ The paras on this page are numbered 4 through 5, making them consecutive with the previous page

³⁴ Blank page

(continued from the previous page) the analytical process and find metaphysical unity in and with the final and highest Being. (b) There is, however, no real separation possible, save in thought, between emotional and intellectual processes. The difference is one rather of emphasis, hence all mysticism has sooner or later sought in ecstasy to transcend alike thought and feeling. Among the German mystics this emotional element has its roots in the spiritual awakening, whose origin it is still hard to trace, but whose fruits were the cathari, etc., and finally the reforming orders. The mystic elements may be a direct reimportation from the East, Such seems now the prevalent view, but although the mysticism of the movement is most certainly Oriental, there is no need to suppose much new importation, for all that is found in German mysticism may be traced directly to older sources within historical Christianity, save only that the emphasis is now rather upon feeling than upon thought. Hence dogmatic speculation is an exceedingly secondary interest. (c) And lastly, there is a ritual mysticism in which the way to abstraction from the phenomenal is by means of rite, exercise, asceticism and submission. So by acts of will the will is transcended and passivity is attained. The individual is swallowed up in God, and the essence of individuality is found not so much in thought or emotion as in will. Here again it is by the emphasis we are enabled to classify various types.

(33-1)³⁶ Neither speculation, nor ecstasy, nor yet obedience to authority, has per se any merit; all are but methods of attaining the supreme purpose, namely, absorption of the individual and finite into the infinite, and thus attainment of ultimate metaphysical union with God, which is for classic mysticism the final definition of salvation. Even the momentary vision, the temporary union with the Infinite in the rapture of ecstasy, the sense of loss for ever so short a time of the sense of Individuality in emotional excitement, are but foretastes of the final and complete absorption of all phenomenal being in the Source of Being, the definite consummation which is the final aim of all really self-conscious mysticism.

K. Nukariya: The Method of Practicing Zazen

(33-2) The practice of zazen (dhyana), or sit and meditate helped to the attainment of a calm and serene character. This practice, like the Hindu yoga, consists in quiet contemplation. It is for the intellectual and generally for monks or men of leisure. It is a practice for spiritual culture. "Sit straight and motionless, never inclining to the left hand, nor to the right, never bowing forward nor turning backward. The ears should be in the same plane with the shoulders, and nose and navel in the same straight line. The

³⁵ The original editor inserted "(12)" at the top of the page by hand.

³⁶ The paras on this page are numbered 6, making them consecutive with the previous page

tongue should stick to the upper jaw, while lip meets with lip and teeth with teeth. Open the eyes not too widely yet not too slightly, and keep breathing through the nose. After composing mind and body in this way, you may take a long, deep breath. Thus sitting motionless you may think of not-thinking. Can you think of not-thinking? That is thinking of nothing. This is the most important art of Dhyana. But it is the only way to great calm joy. This is unpolluted practice and this is an enlightenment.

Tasuku Harada: The Faith of Japan: On Satori

(33-3) Satori, as written in the Chinese ideograph, signifies ego placed upon the right side of mind: the conscious recognition of one's self, the reflective discovery of the ego. To the Japanese, Satori means an awakening to the full consciousness of the real condition of things. One who has secured it shall be blessed. Being subjective, it varies according to circumstances. The following are among the typical experiences commonly called Satori: (a) *Tongo*: an instantaneous enlightenment, in which as if struck by lightning, one beholds a light, comes to one's self, understands the cause, and sees the inevitability of the circumstance. Satori thus gives acquiescence and resignation, peace, and tranquillity. (b) *Kwai-go*: is repentance. Conscience-stricken by a vision of his own error, the enlightened one regains his normal poise. (c) *Kakugo* is resolution. Fully conscious of the circumstances, understanding the inevitable effect of the past, and present the man of *Kakugo* faces destiny "burning his bridges behind him." This possession is highly valued by men and women of the Bushi spirit.

[cont. over]³⁷

34

THE FAITH OF JAPAN: ON SATORI
Tasuku Harada

(continued from the previous page) (d) *Goniu*: is insight: penetration by enlightenment or spiritual understanding into hidden secrets. Not satisfied with apparent or superficial explanations, one possessing *goniu* looks into the inner reality or whatever he may have before his mind.

The Papers of John Pererin

35

THE PAPERS OF JOHN PERERIN
[13]³⁸

³⁷ The original editor inserted "(cont over)" at the bottom of the page by hand

³⁸ The original editor inserted "(13)" at the top of the page by hand.

(35-1)³⁹ The only time about which we can surely say that it is neither too late nor too early to make a fresh start is now. This is the accepted, or, as we should say in our modern jargon, the psychological moment.

Sentiment of a quite legitimate and healthy kind has invested the turn of the year with a peculiar fitness for this business of new beginnings. This gospel of the new beginning is a cheering and encouraging doctrine, and it is good sound biology as well. For life is full of new beginnings; it is the genius of life to make fresh starts. It makes even of death a new birth; and the history of the race is punctuated with renewals, revivals, renaissances of many kinds. Like the Phoenix, life is forever rising out of its own ashes.

It is this message that the turn of the year should bring us. We have passed through a fiery furnace; and our souls are scarred and seared. We have seen a civilisation crumbling down in ruin and sorrow before our eyes; and we have realised that, beneath the outer crust of prosperity and relative ease, the very foundation of our common life was rotten undermined. And while the war was still on, we confidently descried through the smoke and the tumult a fairer, juster, kindlier world. But the war is over; and that new world has not arrived – and it looks as far away as ever.

We are living in a fool's paradise if we suppose that this new world will come of itself, drop down upon us ready-made from the clouds. It is true that in the Apocalypse the new Jerusalem come down out of heaven from God; but it comes down to a place prepared for it.

And so before any other word can be spoken, let this word be said: Look to yourselves. It is one of pure pathetic weaknesses to have an unbounded faith in the efficacy of impersonal things, like institutions and movements and abstract ideas of all sorts. I lately read a book which told me on every page what the Church did, could do, would do, and repeated these things to a point of weariness, as though the Church were a sort of super-personal power capable of countervailing human vagaries and of carrying through a program in spite of all our delinquencies and derelictions. In modern times we have had the same kind of feeling about the State. The State, we say, should do this, or do that; and at the present moment, we are expecting the State to be up and doing about this business of reconstruction. But we are the State; and there is no other State that which is so constituted, made of men and women. The State will be and do just what we mean it to be and do, just that and nothing more.

And – in the same spirit and with the same blindness – we hail movements of various kinds as containing the sure key of salvation. We set a movement afoot; and lo (we say) the Kingdom of God is at hand! But it isn't. I am not saying that movements do not embody genuine impulses and legitimate human aims, – they do; but their story is that after a time they lose the warm human enthusiasm of their begetters, and become things of offices and bureaus and card-indexes; and in their arteries instead of red blood is black ink. There are scores of dead movements, movements which cease to move,

³⁹ The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

cumbering the earth to-day. I am not sure that it would not be wise to create a national high day for quick effectual interment. The air would at once become perceptibly clearer. Anyway, the value of any movement depends upon the amount of warm human quality that it possesses, upon how much of the very stuff of their life men and women put into it, not upon its list of presidents or the volume of subscriptions, for these may be but empty forms and an easy substitute for personal service, the only thing that really matters. It will do none of us any harm to cultivate healthy scepticism concerning the validity of mere mass-action - whether by Church or State or any movement. Not indeed that there is no value in common human action, in living co-operation; but that is a different thing. Pronouncements by the church, enactments by the State, the find declarations of this movement or that, are mere declarations of that windy rhetoric unless they are validated by the personal surrender and the patient active labour of the men and women in whose name the word is spoken.

(35-2) Now of the truth of this, we are all aware. Even in the busiest lives there are moments of quiet when we become conscious of this unfilled emptiness. Some times it takes the form of a numb unhappiness, a depression of spirit of which we can give no satisfying account, a formless longing, a malaise, a nostalgia for some unidentified home. But we are also aware that the contacts, the relations by which this unrealised life is fulfilled, are of a different sort from those by which the body and mind are satisfies. I know where to go for the things that my body needs; I know how to get the things that my intellectual and aesthetic nature craves for. But for this more radical need - why, I do not know of myself the first thing about how to establish those relations upon which its satisfaction depends. All I know is that it is not in any world that I have experience of, and I go out rather blindly into the unknown seeking what I know not.

36⁴⁰

THE PAPERS OF JOHN PERERIN

37

THE PAPERS OF JOHN PERERIN

[14]⁴¹

(37-1)⁴² Mr Ralph Adams Cram insists - in a series of books - that the very salvation of the world depends upon companies of us leaving New York and Boston and others of these wens of civilisation and going out to live lives of simplicity and devoutness in some desert plavr apart. There is no doubt that the monastic ideal as played a great and

⁴⁰ Blank page

⁴¹ The original editor inserted "(14)" and "Pererin" at the top of the page by hand.

⁴² The paras on this page are numbered 3 through 4, making them consecutive with the previous page

- in its earlier stages - a fruitful part in human affairs; but I confess to an inability to see how we can save civilisation by quitting it. We might perchance save our own souls alive; but even that I doubt. This retiring from the world seems to me to be a form of pessimism which is atheism. Nevertheless, the complications of life in the great modern city do not give much chance to the soul to find itself. Sometimes a young fellow who has gone wrong is sent to some new place to make a fresh start; and there is sound psychology in this. The breach with old associations at least makes a new start more possible, even if it does not make it sure. But merely to change one's place does not constitute a new start; and leaving Boston does not ensure the finding of one's soul. Yet the very stress of business, the countless entanglements of the day's work, the ceaseless preoccupation with affairs, the care of property - all this may leave one with neither the leisure nor the inclination to seek out those things that belong to our peace. Perhaps that was the trouble with Ur. In Ur Abraham found himself to be too busy to attend to the crying affairs of his soul and he had to leave it all - his prosperous business, his fine house, his social connections, his worthy philanthropies - in order to find himself and to find the needed provender for his hungry soul. Perhaps some of us may have to do likewise 1/2 yes, and when the hunger of the soul is gone past the point of endurance, some of us surely will - at least awhile.

And yet this first and last thing of life is not to be found in any place. "The depth said, It is not in me: and the sea saith, It is not with me." So said the writer of Job. This secret lies along a road that is to be found on no map - it is a path which even the vulture's eyes hath not seen. And it was not because he had exchanged Ur for Haran that Abraham made his great discovery by changing the direction of his search. He had been looking outward, the new light came to him because he turned and look inward. And for all of us this business of quitting Ur is a movement of the mind. Mark well, it is probably true that we can not take this inward road without disburdening ourselves of a good deal of baggage; and it is not a journey one can take at odd moments of time when the pressure of the outer world and the noise of the marketplace let up awhile. I can not be accomplished by spiritual "week-ends" out of town. We have to make a steady business of it and attend to it with the punctuality, the concentration, the patience, which we give to our temporal affairs. And I am persuaded that few of us can go out on this adventure without - as the first thing - a real simplification of life. We are carrying an overweight of impedimenta; we are all too busy, too involved, too entangled with a multitude of things, and things often enough entirely good in themselves and only evil because they are so many. And I am prepared to say - with the utmost confidence - that if any of us will unload enough of the cargo of business that we are carrying so as to be able to give a single complete hour in the day, and to spend that hour upon this inward travel with the same concentration and diligence as that with which we pursue the paths of business and of social obligation, we shall soon be discovering something what Abraham did, in his day of discovering.

(37-2) Now, when you and I begin this search, turning our eyes inward, we meet at first nothing but darkness and silence. We pray - into empty space; we cry - out into the

void. At least that is how it seems. But it seems so only because our eyes and ears and unfamiliar with this new secret world/ We are accustomed to images, to measurements of time and space to concentrate on tangible visible things; but here you have no such helps, and it is not all at once that you come to be at home in this region. But you have only to persist; and presently faint gleams begin to pierce the darkness; and unfamiliar sounds rise out of the silence. And slowly it dawns upon you that beyond this darkness and silence there is someone who understands, Some One hailing you, and whose signals carry with them to you a new sense of yourself.

For this is the thing that has happened to you. I spoke of the various levels at which we establish contacts and come into relation with those things that fill our lives; I spoke mainly of two, and suggested a third. And when out of that unknown world which you have been exploring come these signals to you, you have entered into that relation to the deepest level of all – into a relation with the Unseen, the Infinite. For the rest, your life is still bounded by time and space; you dwell among concrete and corporeal things. But now you have sent out a life line that has anchored itself and you in the Eternal; you have established communications with Ultimate Reality; and you are on the way to become the whole man you were meant to be. Let us then start on the great quest; making, taking, time to seek God, to knock until a door be opened to us, to make a grave momentous matter of our praying, resolute to jettison those encumbrances and distractions which hinder the search, to quit those preoccupations that blind the eye and dull the ear to the sights and the sounds of [god.]⁴³

[over]⁴⁴

38

THE PAPERS OF JOHN PERERIN

(continued from the previous page) God's hinterland – to go forth gaily into the inner knowing that for us as for Abraham it will be transmuted into the Light of the Perfect Life.

39

THE PAPERS OF JOHN PERERIN

[15]⁴⁵

(39-1)⁴⁶ I do not mean that we are to go out of our way to seek singularity; or to make ourselves unusual or peculiar. People who do that generally end by making themselves

⁴³ The original editor inserted "god." by hand.

⁴⁴ The original editor inserted "(over)" by hand.

⁴⁵ The original editor inserted "(15)" at the top of the page by hand.

⁴⁶ The paras on this page are numbered 5 through 12, making them consecutive with the previous page.

ridiculous. But the multitude have fallen into ruts and come to suppose there is no life or wisdom outside those ruts. They have conventionalised religion and morality.

(39-2) The good man is not necessarily an austere recluse, bent upon achieving a private virtue, not an isolated saint who withdraws from the tangled life of his brethren

(39-3) I do not like millenarians. They seem obsessed, not wholly rational. They are always so cocksure and so censorious. I am thinking of the militant millenarians. There are some of a quiet and lowly mind who cherish their great expectation with tremulous joy. But the other - are intolerant and truculent. They envisage the second coming as a display of political power!

(39-4) To this peace most of us are strangers; we are at war within ourselves. And the schism is no clear-cut alignment of conflicting forces; but a confused melee of impulses and passions that shift their dispositions. "I am more saved in some parts of me than in other parts." A great work of art can only come from a spirit at leisure from itself. So much of our strength is wasted in the attempt to preserve a respectable front which shall hide the anarchy of our spirits. This is due at bottom to the mistaken idea that self-discipline is merely an affair of suppression. It is necessary to affirm this view over against the Greek doctrine of self-expression which held that fullness of life was an affair of satisfying every natural impulse. There are some times and for some people when this narrow way of amputation, of suppressing, of truncation of life, of repression correct. But there is a better way. It is the way of unifying, gathering together, concentrating every impulse and motive to a single purpose. Our misdirected and uncoordinated feelings are redirected, transfigured, won into a single energy to the obedience of the Spirit. This inward unity is peace - a positive creative inward peace.

(39-5) There are two mistaken attitudes toward pain. There is the attitude of those who say it is an illusion and that suffer because we are in error. Now there is an element of truth here which we cannot afford to neglect. Much pain is illusory; the mind is able to exercise great influence over bodily conditions and auto-suggestion can alleviate pain, even make us insensible to it in some circumstances. But this does not form adequate foundation for a religious practice, for Christian Science is foggy about its ideas of God. The second attitude is that which regards pain as in some way good in itself. That is nonsense. It can do nothing but corrode and embody life. This school believes in the redemptive virtue of pain to the extent of practicing and advocating the self-imposed pain of hair shirts and spiked bracelets. But such asceticism intensifies our sense of the body, for we are never so self-conscious as when we are in pain. Anyone who has had toothache knows this. The truth is that the condition of body most conducive to health growth and freedom of spirit is that in which a man is unaware of it. Martyrdom is noble but when avoidable it is no virtue and of no value. The third attitude regards pain as a sacrament, a means whereby we may find God. It draws us to Him if we are so sufficient unto ourselves that we would never seek God at all if He did not allow us

to suffer. To cast our pain upon God is to turn it into a means of grace. This is one aspect of the meaning of the cross

(39-6) The short view sees only the outsides of things and that at short range. It has not yet learned that the affairs of men are finally disposed in a region beyond his sight. One glimpse of that kind would compel us to revise our estimates of ourselves. The discipline of such a vision is the first step to abiding inward peace.

(39-7) I know that there are sound historical reasons for the rise of sects. Whenever the church has overlooked some element of Christian experience, a body of people has arisen to bear witness to the omitted portion of the inheritance. Then the sect, being also human began to plume itself upon being the sole custodian of the truth and who was born that deplorable thing, sectarianism. But by this time we have boxed the compass of the necessary elements and emphases of Christianity and we should be gathering them all up into a single complete testimony. The hope of a Universal Church is unfortunately not even in sight.

(39-8) I do not understand how the sectarian, the man who hives off with his kind, supposes that he and they are the sole depositories of the truth of God and excommunicates the rest of us, can claim to rank as a Christian at all. And what effrontery, what presumption it is!

(39-9) Spirit of life, we confess before thee that we have been cowardly and faint of heart. We have shrunk from cover when thou hast bidden us flare forth into the dark. We have Loved to linger in the comfortable security of creed and legality, and have feared to face the call of life. Forgive us, we humbly beseech thee, and help us to do better, to dare more, and always to remember that it is nowise safe to refuse to take the risk of doing thy will. Amen

40⁴⁷

THE PAPERS OF JOHN PERERIN

41

THE PAPERS OF JOHN PERERIN

[16]⁴⁸

(41-1)⁴⁹ I read an article in an English paper dealing with a tendency among men of good-will to withdraw from public life in disgust and despair. While I refuse to share

⁴⁷ Blank page

⁴⁸ The original editor inserted "(16)" at the top of the page by hand.

⁴⁹ The paras on this page are numbered 13 through 16, making them consecutive with the previous page

this feeling, I think that I can understand it. Few sensitive souls can stand the daily impact of the morning paper just now without a very definite depression of spirit. The evil in the world seems so persistent, so tangled, that it is easy to decline into the deadly opinion that it is incurable. And it is no wonder that souls of more than average sensibility wonder whether it is any use to struggle to redeem it. It is just such a time as in other ages might have started a great exodus into the wilderness and the solitary place, in the desperate hope that there a man might at least save his soul alive from the spiritual and moral desolation of human society.

(41-2) I am persuaded that the main cause of this tendency to pessimism lies in fatigue. My observation leads me to think that we are all a good deal more tired just now than we think we are. The strain of the war, the anxieties of the post-war period, the difficulties of domestic and business life, the general dislocation of things, and the tangled task of readjustment – all these things have entailed a strain upon our minds that disabled us from thinking lucidly or even from presenting a normal resistance to the small contrary winds of the day's work. And as yet we have had no relief from this harassment. We have gone to bed with it and we have found it with us in the morning – a dull nagging sense of doubt and misgiving. It has invaded our vacations and largely qualified them. And deep within our souls there is a longing for a space of quiet, for a moment of respite for our tired and sagging minds.

What we need is reinforcement, a renewal of energy, a new infusion of vitality. And in this connection I would like to remark upon two matters of some importance. The first has to do with the importance of rest. Modern psychology insists that even bodily fatigue is chiefly an affair of the mind, and that our minds are in greater need of rest than our bodies. There can be no doubt that systematic rest is a condition not only of effectual resistance to depressing circumstances but also of any kind of good work. The psychologist virtually reverses our customary doctrine of rest – the time for rest is not after work but before it.

Our trouble seems to be that we have lost our capacity for rest; our main characteristic is our restlessness, and it is we who have coined the fatuous saying that the best rest is a change of work. The only real rest is in a space of quiescence, of inactivity and we are not going to be what we might or to do the best work of which we are capable until we have learned the art of doing nothing at all. Some little oasis of peace and tranquillity we must stake out for ourselves amid the clamorous business of the day if we are to resist successfully the war and tear, the weariness and exhaustion, of life in such a world as this. Yesterday, life followed the stagecoach; today the automobile sets the pace/ And we can only arrive this new velocity by pegging out a little bit of every day when our minds and bodies may relax and renew our strength.

(41-3) You are to take yourself in hand in the few minutes before you drop off to sleep at night and when you wake up in the morning, when your mind is semi-comatose and therefore abnormally impressionable, and say to yourself very deliberately and solemnly twenty times a formula like this: Every day and in every respect, I am

growing better and better. Or if you have some special frailty, a brittle temper, for instance, you modify the formula accordingly. Now for people who can do this kind of thing, I think there is a real value in it. But for myself it is, I confess, useless. I have tried it, and I found an ironic sprite up my sleeve sniggering at me. "You are trying," it seemed to say, "to bluff yourself into being a fine fellow. Come down and get to work." And seriously, I find that I am not particularly interested in becoming better and better. What I want is more spiritual strength.

(41-4) Somebody has said that the human mind backs on infinity. For myself I prefer to say the same thing in another way. The human soul reaches endlessly inward until at last it touches God. Within this uncharted region which we call the sub-conscious are laid up the unutilised reserves of which I have already spoken, strange potencies that surge and heave restlessly and obscurely within me. But these remain here unused because there is no force from behind to drive them into the daylight. At that point where my spirit touches God, the channel is clogged by my selfishness and greed, by my lack of prayer and the cares of this world, and a hundred other dark obstructions that I have unwittingly allowed to sink into the depths of my spirit. But those people stayed in their upper room until prayer and faith and expectancy had purged their souls of every hiding thing and the boundless life of God came flooding their own. And it brought out with it every latent power of perception and imagination and expression that had waited for its release in their souls. They received a reinforcement of mind and heart and will.

42⁵⁰

THE PAPERS OF JOHN PERERIN

43

THE PAPERS OF JOHN PERERIN

[17]⁵¹

(continued from the previous page) Vision and love and resolution were quickened within them. Their cup of life was running over; and they had to go out into the streets of the city to share their abundance with any man who was not unwilling to receive it.

It was the greatest experience of their life; and when it comes to us it will be the greatest experience of ours. There is awaiting us an undreamed-of exaltation of spirit, a replenishing of all our powers, and expansion of our soul, an assurance of real adequacy for the exacting task of life in a ruined and shattered world. The psychologists may call it an uprush from the subconscious; let them call it what they will. It is the divine life invading ours, and bringing with it a new scale of life, an

⁵⁰ Blank page

⁵¹ The original editor inserted "(17)" at the top of the page by hand.

enhancement of personality, a different quality and dimension of consciousness and power. The materials of it are here within us; it is the task of the Spirit to liberate these materials and make them available for the business of life. The only cure for the fatigue and pessimism and despair, the one secret of the abundant creative energy that we need to-day, is another Pentecost; and it is the mark of the wise man to expect it and to get ready for it.

(43-1)⁵² It has been said that reason is valid only in the realm of causation, that is, in the region of causes and effects; and that for the ascertainment of truth in respect of beauty, affection, and other precious things that go to make up life, other organs are required. This is the field of intuition; and the faculties that have to do with it are not yet fully understood. Yet they are in us – the sources of those swift flashes of insight, those sudden unbidden perceptions, those unexpected, unheralded assurances, those calls and constraints of duty which constitute the greater part of life. We do not know much about their working, but they are in some sort receiving instruments by which wireless information reaches the soul. And these organs of perception are so sensitised by the incoming of the spirit that we are enabled to receive direct messages from beyond the bounds of time and space which bear upon them the authentic word of God.

(43-2) We have to make common cause in the great inquiry if we are to avoid eccentricity of belief or behaviour. The solitary unattached believer becomes a religious crank.

(43-3) The universe of discourse is different. And that is why the mystics leave us dazed and bewildered; and why we understand so little even of the Fourth Gospel and the Pauline writings. These are the utterances of people who dwell in a universe of discourse other than that we habitually reside in;

(43-4) It was the most dramatic and spectacular part of the affair. But what was of greatest consequence was this: that a company of common folk had by their persistent besieging broken through and reached the burning heart of reality and had caught its fire. They were not the same men and women after that. They saw new things with new eyes, they heard new things with new ears. They had rent the veil that hides the unseen from us on the common ways of life. And this is an experience that all men share.

(43-5) I wonder whether I am speaking intelligibly – I confess that I find it to be beyond my power to say the plain convincing word about this thing that I would. But that I speak of it so lamely does not alter the truth of it. And difficult as it may be to give an account of it, there is yet no obscurity about the way of reaching it. It is an old word but

⁵² The paras on this page are numbered 17 through 22, making them consecutive with the previous page

it comes from one who had a right to say it, "Seek and ye shall find, knock and it shall be opened unto you." It may be that we seem to ask for it without understanding what it is that we ask for. But that is of no account. Pay the price of lowliness and faithfulness, and you will reach it. No knowledge, no culture, no learning, can of itself bring us into it, though he who has these has the advantage when he has gained the heavenly vision. It will be the richer and the more luminous to him whose mind is agile and well-stored.

(43-6) Prayer is a lost art; even worse, it is a lost taste. Not only do we not know how to pray, we do not even want to pray. I am not going to ask now how this has come to pass – doubtless it can be explained; but what appears to be perfectly plain is that we want to recover the art of prayer and the inclination to pray we shall have to go to school and begin beginning again. I do not propose to argue the question whether we should pray, whether it is an use praying; I shall not discuss the scientific or rationalistic objections to prayer. For me, it is enough to remember this, that the One Soul that ever walked this earth whose touch infallibly quickened life in every man who did not refuse to receive it was a man of prayer; and prayer occupied a larger place in his life than it did in his teaching.

44⁵³

THE PAPERS OF JOHN PERERIN

45

THE PAPERS OF JOHN PERERIN

[18]⁵⁴

(45-1)⁵⁵ It is tragically true of most of us that our spiritual vision suffers from inadequate use. We have it still, for we have not yet quenched it by deliberate neglect; but we have given it little practise. We have not taken pains to develop its sensitiveness, its keenness, its grasp, to put ourselves in the way of visions, intuitions, inspirations. Once, you remember, it came to you, in the quiet of night time – a fleeting vision that seemed to breathe on you and into you some deep peace, some quickening word. You had a new perception of your own soul in a transfiguring light. and away in the dim distance a flickering glimpse of that splendour of perfect life which Jesus called the Kingdom of Heaven. It went away – but only to be invited again. It has not returned because you did not will it to return; you stretched out no expectant hand, sent out no inviting thought, uttered no prayer for the return of that vivifying and revealing

⁵³ Blank page

⁵⁴ The original editor inserted "(18)" and "The Papers of John Pererin" at the top of the page by hand.

⁵⁵ The paras on this page are numbered 23 through 31, making them consecutive with the previous page

light. Yet I believe it to be possible to reach such proficiency in evoking this vision that we can set ourselves in readiness for its coming with the same assurance that it will come as that with which we expect a dark room to be flooded with light when we push the switch-button on the wall.

Truly there is little lacking to our spiritual vision except use. If we put ourselves in the way of visions and revelations they will not be denied to us; they will come at our bidding. Yet their vividness and their definition and their certainty depend on certain conditions.

(45-2) We are driven by social conventions and artificial standards of behaviour into situations in which we are beset by numberless little insincerities, and are habitually betrayed into affectations and compromises which spread a thin mist over the eye of the soul. Nothing can help us here save a resolute endeavour to recapture a genuine simplicity of life. Most of us are pursuing too many incongruous ends to be quite honest with ourselves, or with one another, or with God.

(45-3) We can neither live nor act nor speak the truth except as we see it; and we cannot see truth except in the clear air and the long distances of love. Self-regard causes low visibility so much as total eclipse. G.K. Chesterton says that Hanwell (a large lunatic asylum near London) is full "of people who believe in themselves;" which is simply an epigrammatic way of saying that men's natural light is abated and dimmed by too much concern about themselves.

(45-4) Yet McConnachie is the most important part of you, after all; and he has a secret worth more than all the inside information that is so useful on the stock exchange, or all that crusted worldly wisdom which you and I so deplorably mistake for the truth of life.

(45-5) For McConnachie is that part of you that God made on His own image. You do not see him when you look at your face in the glass. But he is there, unless indeed you have wholly strangled him, for that is unfortunately possible. If you can hear that flutter in the silence of night-time, cherish it, encourage it; for it is your one link with the world where you really belong. That tiny flutter, that faint beating of a broken wing, is a signal which your true self is sending to that invisible City of God where your true home is. You will realise that somewhere outside life there come gleams and suggestions – a kind of butterflies floating into this world from somewhere.

(45-6) It is McConnachie, not I, that understands the serious business of existence. It is not you or I who are the practical people. Perhaps you don't believe it. Then, my friend, so much the worse for you.

(45-7) That is what that tiny flutter means that you hear in the cool of the day. It is McConnachie trying to persuade you to go with him along that path that the vulture's

eye hath not seen. And thank God for McConnachie's pertinacity. If you and I pull through on the far shore at last, it will be because McConnachie would not let go of us.

(45-8) And there are other ways in which McConnachie gets at us. Not only does he rake up old memories, as he did with Jacob, but he kindles new ideas, he sends us a stave of music, or he takes us to see a golden sunset; I've no doubt too that he occasionally sends you to church. You never can tell just what he may do. But do not, as the Lord liveth, try to elbow him off. Nay, rather, you would be wise to encourage him.

(45-9) Beyond the half-lights and half-truths of controversy, beneath the action, reaction, interaction, of passion and perverseness which sow and spread sorrow and pain among men, the Kingdom of Life standeth sure; the City of God remaineth. To see the Kingdom of God is to find reality, that centre upon which, amid all this restlessness, our spirits may rest. But it is even more. It is to become part of it, to enter into it, as Jesus said, to belong to it, to become naturalised in the unseen, to gain the franchise of God's uni-And that as a present possession.

(45-10) We moderns live too much in public. We are no longer familiar with the solitudes and quiet places - being, alas! only together happy in the hum of the crowd and the clatter of the streets. We have become fearful of ourselves, too fearful to face ourselves alone. Yet God has some things to say to you by yourself, things to whisper in your ear.

46⁵⁶

THE PAPERS OF JOHN PERERIN

47

THE PAPERS OF JOHN PERERIN

[18a]⁵⁷

(47-1)⁵⁸ The President of the United States has spoken more than once of a return to normalcy; but if his standard of the normal is the world before August 1914, he is dreaming the emptiest of dreams. To that world we can never go back, for what has happened in the interval can never be undone. And the upheaval was so radical and widespread that we shall need to settle down to the expectation that, for the rest of our lives, we shall have to spend our time in a world in a state of flux. As the years go on, the pace will not relent; for the last few years we have been living in a sort of cataract,

⁵⁶ Blank page

⁵⁷ The original editor inserted "(18a)" at the top of the page by hand.

⁵⁸ The paras on this page are numbered 32 through 41, making them consecutive with the previous page

and we have yet a long time to spend in the rapids before we come to a kindlier stream. We shall spend our days in a restless, uneasy world. And if you tell me that that is the view of pessimism, my only answer is that it is the judgment of historical realism.

(47-2) No one who studies the course of history in the large is ignorant of the long range at which the great upheavals work. After the sack of Rome, the world was in confusion for four wild centuries. And it is useless to deceive ourselves into supposing that a new world is waiting for us round the next corner. There is an inveterate, apocalyptic kink in our minds which tempts us to look for the sunrise at every turn. We supposed that the Irish agreement last December meant peace in Ireland; but you cannot wipe out centuries of bitterness and rancour overnight.

(47-3) And I would say that if our peace and happiness rested upon the stability of external things, we would be in for a very miserable time. If the joy of life were contingent upon governments, markets, and other institutions, we should be in a very bad way. But thank God, it does not. There are those things, as this unknown letter-writer says, "which are not shaken." And the peace and joy of life depend upon these unchanging things - the things that stand when the earthquake is over, the great permanencies of life. I want to turn your minds to these things today. Amid the ebb and flow, the assaults and alarms, the chances and changes of our life in this uprooted world, there are certain fixed points, certain immutabilities upon which your minds can rest.

(47-4) If he had lived today Jesus would put the matter this way: that there is a distinction to be made between the truth and men's perception of the truth. He would not agree with some of us who suppose that the truth we hold is the perfect and final one.

(47-5) Yet of all possessions, the one durable, inalienable and indestructible possession is one's own soul. And every man is a pauper until he has achieved his own personality, he is the prey of every fear, and a mere item in the herd. But when he has found himself, when he has espied that pearl of great price, the immeasurable treasure of his own soul, he stands on his own feet, unafraid and unashamed. It matters not what storms may break, what clouds may gather, what wars and rumours of wars may beat upon him, what tumults and shoutings may make the day hideous, he stands, sure, confident, unmoved in the unassailable security of his own regal, unconquerable soul.

(47-6) Yet the tendency to eliminate from our scheme of life the vision of fullness and wholeness of life in the hereafter makes for poverty. Some of us - and I count myself among these - have hitherto found life so full of joy and good that we are perhaps a little slow to sympathise with those whose experience of life has been a sort to make them long for an escape from it.

(47-7) I once met George Russell, the Irish poet. He is the man who, with Sir Horace Plunkett, is chiefly responsible for the present economic prosperity of rural Ireland, the great advocate of co-operative farming. Yet when I talked to this man, it was of this inner world beyond the world of sense that he spoke, in which he lived familiarly and saw things that could scarcely be uttered.

(47-8) At least it seems ordained that we have to learn the things that belong to our peace through our broken hearts and our burnt fingers. Alas that we should be such dull scholars!

(47-9) This is not cheerful reading, you say. Well, after all, it is the part of wisdom to look facts in the face; and it is the test of faith whether it can face ugly and ominous facts without weakening – nay, even more, whether it can interpret a desperate and difficult position in terms of challenge and opportunity. If what I have written is depressing it is because I have failed to reach your faith. For these things should stiffen faith, stir it to gird up its loins and brace itself for a great task. There are many and promising signs in the sky; still we are faced with many and ominous evils; and in these we are to discover the measure of our task, the length of the road that lies before us.

(47-10) They seem to be an obsessed race; and from every point of view of the compass they always return to their idee fixe. You may argue with them until the break of day, and you will make no dent upon them. You may bring heavy documentary evidence to prove that their pet obsession is an old story, and that the expectation they cherish has been stultified time and again in history. But you move them not. There is I fear, no cure for them except the disappointment which is waiting for them. But when they have left me I have some other thoughts. I wonder whether the strange persistence of this adventist emphasis may not hide within itself some truth that the rest of us are overlooking.

(continued from the previous page) No mere illusion could survive such desperate disappointments as this has suffered in the course of the Christian ages.

(48-1)⁵⁹ The student of these things could have predicted that this same temper would make its appearance at some point during the progress of the Great War. And it did, as we all know. It first appeared in Mr H.G. Wells. When he made Mr Britling say, "God," he made articulate the feeling of many ordinary folks. The situation at that time

⁵⁹ The paras on this page are numbered 42 through 51, making them consecutive with the previous page

seemed to have gone utterly out of hand, and it seemed beyond the power of man to cope with it. Since then, it could not be doubted that God cared for His world...

(48-2) Once more, as always, the apocalyptic hope appears as the answer of faith to political despair. Now the form of the answer may be irrational and grotesque. But the essence of the answer holds a real truth that this generation has largely forgotten. We have been brought up in an age when the idea of law, that is, natural law, has coloured our thinking. We have supposed that the affairs of the world are governed by an iron system of law that never deviates from its course and brooks no interference. Everything is predestined in an unalterable sequence of cause and effect, and God Himself would not, even if he could, interrupt it. And when we came to apply this to history, we pictured human advance as a slow affair moving onward ponderously, along a fixed and unchangeable road. The mills of God were going their undevastating way ; and that was the only way.

(48-3) Within this universe everything went according to program, and it was wholly useless to suppose that there would be the slightest departure from the plan. On this showing, it was of course useless to pray, unless we frankly reduced prayer to a sort of auto-suggestion. To believe in miracles was also ruled out, for a miracle, being plainly an interference with the natural order, was unthinkable. Moreover, there could be nothing in the shape of special providence. The vast machine was so intricate and minute in its workings that there could from the nature of the case be no allowance for irregularities.

(48-4) A grim fixity of process, a kind of predestination – so that we can predict the rise and fall of the ice and a solar eclipse centuries ahead. But this iron regularity does not extend to the world of life. There is in that region a margin of indetermination, as the philosophers say, which ranges from something like caprice in the lower levels to freedom at the upper.

(48-5) And I see no reason to suppose that necessity and freedom can not exist side by side without nullifying each other in the universe. Though the margin of freedom may be narrow, it is enough to give the human spirit all the elbow-room it can use.

(48-6) You can go out to redeem the world in high hopes, because you are living in a universe in which your work tells, in which your effort is not a vain struggle against intractable and predetermined circumstance.

(48-7) Science has given us perhaps the most staggering paradox that has ever assailed the little mind of man. Its first achievement was to show us the unthinkable extent of the universe, so that we were lost in its immensity. We were little insignificant midges afloat in its vast spaces, and then Science went on to fill this universe with a number of things.

(48-8) Every idea that receives the endorsement of a considerable following must have an element of truth in it. You may not agree with the idea in the form in which it presents itself, but is a poor and futile thing to stand and condemn it. The very fact that a number of people believe it entitles it to respect from you; and it should excite your curiosity. What is it that these people see in it?

I think that we should do something about it other than be derisive or impatient.

(48-9) Now, when Jesus speaks of the “return,” or the Parousia, as the scholars call it, you will observe that he says that it is the Son of Man who is coming. He never, so far as I know, speaks of a second coming in the first coming.

(48-10) He intends by it to describe himself as the typical and representative man, the embodiment of humanity as a whole. And when he speaks of the return of the Son of Man in power, he is to be taken as speaking symbolically of any great human happening in which the spirit of man has made a great stride forward toward its inheritance of perfect light and perfect wisdom. His use of the apocalyptic idiom is quite in keeping with his general method. The people with whom he spoke were incapable of forming general notions; and they had to learn under the form of pictures. That was why Jesus spoke to them in parables, and the apocalyptic idiom is simply an expansion of the parable. Under this picture of a dramatic and spectacular parousia, Jesus was endeavouring to communicate to his hearers a truth about/a general historical process. Indeed, it is fair to infer from his teaching that he anticipated more than one parousia. For he speaks of “the days of the Son of Man And there have been many of them, and there are yet to be – great signal days when the race strides forth out of the bondage of tradition or out of the darkness of ignorance into a larger light and a more spacious liberty.

49

THE PAPERS OF JOHN PERERIN

[18f]⁶⁰

(continued from the previous page) In every deed, in every word, in every thought (no less than in great historical events), which have helped a man to be more of a man, there is a real coming of the Son of man. And if our premillenarian friends have done no more than remind us of this stimulating and reassuring truth, surely they have made us greatly their debtors.

(49-1)⁶¹ This fallacy persists because our minds are still in the toils of worldly wisdom; we think and speak in the idiom of worldliness; and we do not understand that the

⁶⁰ The original editor inserted “(18f)” at the top of the page by hand.

Gospel was Gods' contradiction of all our worldly values and ways of life. Jesus was the challenge God threw in the face of old deeply entrenched civilisations, and there was no conventional judgment which Jesus did not discard or deny. Into a world which worships greatness, he came in the weakness of a little child. In a world which is dazzled by pomp and glitter, he was laid in a manger, a neighbour to the cattle. In a world which was drunken with power, he chose to be a servant. In a world in which men paid respect to riches, he had nowhere to lay his head. And in a world which cherished respectability, he died on a criminal's gibbet. All the way and all the time, he opposed what he believed to be God's way to the world's way, the truth of God to the wisdom of the wise.

(49-2) Yet there is an element of unexpectedness in him that springs from another source, from the very genius of life itself. We have been in the habit of thinking of God in terms of law, and of supposing that His operations are governed by an iron clad routine. In the world of inanimate matter this is true, so true that we can predict the moment of high tide, or the exact second of a solar eclipse for centuries ahead. We can tell beforehand the precise result of bringing two chemical substances together, and so forth. But the moment you enter into the realm of life, you pass from the realm of the predictable into the realm of the unpredictable.

(49-3) They take to the book of Daniel and the book of Revelation not common sense and intelligence but a curious kind of mathematics; and though this sort of prediction has been made and falsified again and again, these good foolish people still keep up the old foolish game.

(49-4) He came once and men did not recognise him; I see no reason to suppose that we should do any better. He is coming all the time. He may be coming in some final way some day; but I know nothing about that. But I know that in a very real sense he comes any way, every day, to the ready soul, quietly, noiselessly, with an imperceptible footfall. Be ye therefore ready.

(49-5) You do not begin to understand the meaning of the Gospel until you realise that it does not aim at making better men. It aims at making different men. It does not propose to reform men it sets out to transform them. It does not invite us to turn over a new leaf; it bids us start a new book. Its program is not to patch up broken-down souls or dilapidated characters; it is rather to reconstruct them from the bottom up. Its policy is that of making a new world by making new men.

(49-6) Many men have supposed that in order to live Christianly, it is necessary to go somewhere else - to go out into the desert or the wilderness or the cloister away from

⁶¹ The paras on this page are numbered 52 through 61, making them consecutive with the previous page

the racket of life – but that is a mistake. For the truth is that, wherever you go, you take your own world with you, and wherever you are, you create our own environment. I have known men who have gone wrong and got into trouble being sent from home, in the fond illusion that they could make a new start if only they were sent into a new country. And occasionally a break with old associations has helped to set a man his feet. But that is the exception and not the rule. A man who can't make a new start in the place where he is, is incapable of making a new start anywhere.

(49-7) For the cobblers last becomes an altar, and the fisherman's nets a sacrament, and the doctors office an oratory. The old familiar ways are transfigured by a new light; and things that had grown stale through use and dull through habit receive a baptism of new life.

(49-8) The word has in common use lost its religious content, and at best amounts to little more than a conventional parting gesture. And, by a curious inversion, a word which was meant to breathe faith has come to be charged with sadness. The same lot has befallen the French word, "adieu;" and, though I do not know that the word "farewell" ever had a definitely religious colour, it has even more than the other two become associated with the sorrow of parting. We utter it as though some episode of life had reached its term, much as an author writes "finis" at the close of the last chapter of his book. But in point of fact, both "good-by" and "farewell" speak not of the past but of the future. They refer not to something ended but something begun.

(49-9) We may, if we will, cultivate and acquire the insensibility of the stoic but while that might arm us against sorrow, it would also blunt the edge of our sensitiveness to joy and happiness.

(49-10) His entire world was tottering around his head, and in the midst of this confusion, what that man wanted most of all was a spot of safety. I suppose "safety first" is a natural instinct, though sometimes it becomes active too late.

(50-1)⁶² But, you will ask, what does the Grace of our Lord Jesus Christ mean? Perhaps I can answer the question best in a somewhat roundabout way; When an old Roman was parting from a friend he used one or both of two words, "salve" and "vale." Now the word "vale" means "be well"; it is as literally translated as possible in our expression of "farewell." The other word means "be saved"; and you will observe that it is the same word as that which gives us the word "salvation." Now both the Greeks

⁶² The paras on this page are numbered 62 through 63, making them consecutive with the previous page

and Latins used this word in the general sense of welfare. It is so used in the New Testament.

(50-2) The less we have within, the more we want without; the more we have within, the less dependent we are upon external things. And this is why we are today so busy with the accumulation of things.

Ananda: Spiritual Practice: Its Conditions and Preliminaries

(50-3) The modern kind is so unnaturally egoistic and individualistic that it is inclined to think the necessity for a guru is illusory. Is not the truth already in us? Is not God everywhere? These are fine sayings. For it is a fact that in spite of God's omnipresence He has let us wallow in the mire of worldliness for so many lives, and that in spite of our being the possessors of truth, we continue to be as ignorant as ever. It is best to give up such meaningless babble. God has made our access to Him extremely difficult. Saints have declared that it is only rarely that a man can realise God. That is His will. He does not let Himself be known easily.

(50-4) A mere knowledge of the path is not enough. We must also have the power to walk it. The Guru infuses strength, unties knots. The self of the modern man, who cries out against the 'slavery' of discipleship, is the creator and sustainer of ignorance. For we do not submit to an ordinary erring man. The Guru is not like us. His mind is divine. He is the Ideal personified.

(50-5) The words of a man of realisation have peculiar potency. Our faith in him evokes power from him.

(50-6) All gurus are⁶³ not of such character. It is necessary before we choose one to closely examine him and watch him for a long time. If he fulfils our expectations then we may submit to him. Once accepted even if we subsequently discover defects we must not pay attention to them.

(50-7) Both the guru and the disciple must possess the necessary qualifications. The latter must be eager to realise God, convinced of the evanescence of the world, not attached to earthly things, discriminating. The guru must be realised. This is rare. Not one in a million is such. Moreover he keeps it secret.

⁶³ "are" was typed below the line and inserted with an arrow.

(50-8) Not all gurus realise God in all aspects. A worshipper of Power will have to approach one who has found Power. That make the choice still narrower.

(50-9) It is easy to be deceived by pseudo-gurus. There are plenty. Many are caught, and suffer. As a result their life is a failure. But there are signs of a true guru. If someone suddenly claims to have found out something which negatives all the experiences of Scriptures, we must mistrust him.

(50-10) A guru must be pure., both as regards lust and gold. Nowadays there are specious philosophies lauding sex intercourse as holy and sacramental. These are the self-deluded fools who consider their present condition as praiseworthy. We must not listen to them. Even the slightest sex thought is a bar to spiritual progress.

(50-11) Watch the guru by day and by night. Be sure he fulfils the prescribed conditions.

(50-12) If real gurus are rare, so are real aspirants. Most are so in name only. We are halfhearted. We do not want God sincerely. Only when the yearning flames up, shall we find the true guru/

(50-13) The idea that once initiated the disciple need do nothing further is due to inherent indolence The disciple receives the spark but must himself blow the fire and strive assiduously.

(50-14) The idea that a guru can take on himself the entire burden of the disciple's sins is true only of Divine Incarnations, not of others.

(50-15) When first the beauty of spiritual life dawns on our vision, our reaction to it is pre-eminently emotional We then lack understanding. We are moved by an impulse. But sooner or later we feel the want of clear knowledge. Doubts assail us and we yearn to know.

(50-16) It often happens that many candidates for the life of renunciation are hardly fit for it. They lack the qualifications without which religious life proves dry and barren, miserable and even harmful. For it is not merely a matter of choice. Most men are ill-equipped, yet eager to reap the blessings religion offers. The result is mental confusion and profound disappointment. They are not really fit to take it up seriously. They are still far off from the requisite condition of mind. They want the body, they are earth-bound.

(50-17) In the primary stages, when the animal is strong in him, religion can only be submission to forms and the observance of ceremonies. It is not real and vital.

Nevertheless the sincere observance is necessary and play their part in the evolution of spiritual consciousness.

(50-18) Art by itself is not enough to elevate the mind. It may debilitate also. Hence there must also be moral struggle. Morality gives strength. Through it we overcome the gross and rise to the fine.

Paschal Beverly Randolph: Seership

51

SEERSHIP

Paschal Beverly Randolph

[19]⁶⁴

(51-1) The second age of man, generally termed the Christian, has passed the limbo of time, and the third age, the Manistic, or age of Man, has set in. During this age, man's concept of his powers, duties, morality and spirituality will change completely. Man will gradually come to accept his own personal responsibility for all his activities, whether of thoughts or acts. with this will come about a change as regards his powers and potencies, and he will indeed become as one of the gods. AS he resumes the responsibilities of true, virile manhood so will flow to him the rewards accruing to the strong, the brave and the free. This will mean for him, first, manhood, ending in godhood and the Immortalisation of his being. In the past age this has been the exception: in the present age it will become general.

we are all familiar with the biblical inculcation "Seek ye first the kingdom of heaven and all things shall be added unto you." In this age of the beginning of spiritual light, another precept should become equally familiar to all: Direct your efforts towards health - a balanced mental-physical condition, and all things shall become possible to you. Ill-health is unbalance, and there cannot be true spirituality where there is not a true balance.

C. INTUITION - the highest quality of the human mind - is latent in most people, developable in nearly all; is trainable, and, when active, is the highest kind of clairvoyance. It is the effortless, instantaneous perception of facts, principles, events and things. The rule for its promotion is simply, when it tells a tale to test it at once. In a brief time the perceptions will grow clearer, stronger, more full, frequent and free.

D. The differences between clairvoyance, feeling, or psychometry and intuition, are these: the first sees, the second feels, the third knows instantly.

In our ordinary state we see through a glass darkly; in clairvoyance, we see with more or less distinctness; in psychometry, we feel with greater or less intensity, and in intuition we leap to results at a single bound. There are hundreds who imagine they possess one or all of these faculties of qualifications, and arrogate much importance,

⁶⁴ The original editor inserted "(19)" at the top of the page by hand.

merely because the ideas have made a strong impression on their minds; or perhaps they have seen one or two visions or spectral sparks or flashes. Such are what they claim to be, only in the wish. They need training. For clairvoyance is a thing of actual system, rule and law, and whoever would have it in its completeness or complexity, must conform to the science thereof, if they expect good results to ensue.

B. PSYCHOMETRY can be deepened into absolute perception by carefully noting the first and strongest impressions resulting from contact with a person, letter, or object, and afterwards ascertaining the correctness of the verdict come to. A little careful experimentation will develop good results and demonstrate that clairvoyance is an attainable qualification with proper patience and active effort.

52⁶⁵

SEERSHIP

Paschal Beverly Randolph

53

SEERSHIP

Paschal Beverly Randolph

[20]⁶⁶

(continued from the previous page) Impatience is one of the most destructive qualities of the human mind. TO become impatient will forever bar one from the spiritual or Soul realms. One should be dissatisfied with one's progress as an incentive to greater efforts, but impatience is of a quality altogether harmful. The sincere student will make every effort to be patient, and refuse, under any and all circumstances, to become discouraged even though his mental skies may appear as black as the darkest night. He who refuses to surrender is certain to succeed.

(53-1) Forty eight out of fifty mesmeric experiments fail because the operator wastes, not saves, diffuses, instead of focalises, the mesmeric force that streams from the eyes and fingers. Concentrate your attention on a single point in the subject's head; keep it there. Do not let your thoughts wander. Gaze steadily at it and it alone, gently waving your head and hands over it from right to left, left to right.

Your power depends upon your health, cleanliness, freedom from doubt, irritability and, above all, impatience. You must, if you would succeed in penetrating the dark pall which hangs between this world and the under and over realms of light, yet mystery, cultivate firmness of purpose, steadiness of will, persistency in search of the desired end, volume of lung power and clearness of mind. Mystery never opens her dark doors to the impatient seeker, has been the result of all my experience.

⁶⁵ Blank page

⁶⁶ The original editor inserted "(20)" at the top of the page by hand.

In the attempt to reach clairvoyance, most people are altogether in too great a hurry to reach grand results, and in that haste neglect the very means required, permitting the mind to wander all over creation – from the consideration of a miserable love affair of no account whatever, to the exploration of mysteries enshrouding the great nebulae of Orion or Centauri. Now that won't do. If one wants to be able to peruse the life-scroll of others, the first thing learned must be the steady fixing of mind and purpose, aim and intent, upon a single point, wholly void of other thought or object.

There are seven distinct magnetic laws, which, when obeyed and enforced, cannot possibly fail of producing given effects or results; and the first of these, and without which but little can be done, either with reference to one's self or another, is persistence of purpose to a given end aim, and purpose.

The third law is CALMNESS, quietude. Nothing can be gained by ebullition, hurry, excitement, especially in matters pertaining to seership, by any means whatever, because it destroys the direction and volume of the magnetic currents, and scatters to the winds what ought to be a steady, waving flow of power.

HIPPOLYTUS: The blessed prophets who preceded us did not choose to proclaim these things, though they knew them, openly and boldly, lest they should disquiet the souls of men, but recounted them mystically in parables and dark sayings.

54⁶⁷

SEERSHIP

Paschal Beverly Randolph

Father John (John Ilyich Sergiev): My Life in Christ

55

MY LIFE IN CHRIST

Father John

[21]⁶⁸

(55-1) When your heart inclines to evil, and the evil one begins to undermine your heart, so that it is completely removed from the rock of faith, then say to yourself inwardly: "I know of my spiritual poverty, my own nothingness without faith. I am so weak that it is only by Christ's name that I live and obtain peace, that I rejoice and my heart expands, whilst without Him I am spiritually dead, I am troubled, and my heart is oppressed.

Do not spare yourself, but pray earnestly, even if you have been toiling all day. Do not be negligent in holy prayer; say it to God unto the end from your whole heart, for it is a duty you owe to God. Having put your hand to the plough, do not look back.

⁶⁷ Blank page

⁶⁸ The original editor inserted "(21)" at the top of the page by hand.

If you allow yourself to pray carelessly, and not from your heart, you will not fall asleep (if you pray at night) until you have wiped out by tears your sin before God. This is not so with everybody, however, but only with the more perfect. Take care, then, not to put your flesh before God, and disdain, for His sake, bodily repose. If you have made a rule to read so many prayers (whether they be long or short, fulfil the reading of all of them well), read the prayers with all conscientiousness, and do not do God's work with your heart divided in two, so that only one half belongs to Him and the remaining half to your own flesh.

But for those who have not attained the capability of praying sincerely, it is necessary to pray slowly, waiting for a corresponding echo in the heart to each word of the prayer. And this is not always soon given to men unaccustomed to prayerful contemplation. Therefore, for such men, it must be laid down as an absolute rule to pronounce the words of the prayer slowly, and with pauses.

If you wish to correct anyone from his faults, do not think of correcting him solely by your own means: you would only do harm by your own passions, for instance, by pride, and by the irritability arising from it; "but cast thy burden upon the Lord" and pray to God "who triesth the hearts and reins," with all your heart, that He Himself may enlighten the mind and heart of that man. If He sees that your prayer breathes love, and that it really comes from the depth of your heart, He will infallibly fulfil the desire of your heart, and you yourself will soon tell, seeing the change that has taken place in him for whom you have prayed, that it is the work of "the right hand of God, the most High."

(55-2) C.F.ANDREWS: [On Solitude]⁶⁹ "When I first came out to India, one of the welcome and wholesome changes in my life which stuck me at once, as a newcomer, was the relief from the incessant strain of continual engagements. There was ample room for quiet and solitude because the pace of daily life was slower.....By far the greater part of the years of Jesus were spent in silent preparation with no haste and much prayer. When I looked back on my own life and thought of His, I could see with pain that there had been no true proportion in it between activity and rest. Above all, the time devoted to prayer had been much too short. Now, in India, during long periods of illness, Christ had laid His hand upon me in order to teach me that great lesson." [in "The inner Life"]⁷⁰

56⁷¹

MY LIFE IN CHRIST
Father John

⁶⁹ The original editor inserted "On Solitude" by hand

⁷⁰ The original editor inserted "in "The inner Life"" by hand

⁷¹ Blank page

May Benzenberg Mayer: A Primary Glossary of Psychological and Philosophical Terms

57

A PRIMARY GLOSSARY

May Benzenberg Mayer

[22]⁷²

(57-1)⁷³ In careless usage, spirit and soul are often given as synonymous. (See dictionaries) Also by applying it to a correspondent on a lowly level, the "breath of life" has come to be used for that element which animates the physical vehicle (cp ghost, shade, simulacrum etc) and therefore, those who have passed out of the physical body, are said to be spirits. If this word is used for this humble level, what is left in the English language for those stages to which it originally applied?

Spirit is also to be seen as the state into which the threefold nature when mature, comes to its fruitage. This process of maturing continues in states beyond that of the physical body. It is only the "Son of man" who is able to enter the spiritual plane. Thus man is only potentially spiritual; speaking accurately, he moves toward the spiritual in his progress through the earlier planes. The mind vehicle must be developed before he can experience spirit directly, Otherwise, as one allegory puts it, he sees only its reflection, distorted and reversed through the soul, a watery element.

(57-2) The soul does not grow wholesomely of itself any more than does a garden. It requires cultivation. Environmental changes, pleasure, and pain serve to aid this cultivation until the stage of mental soul consciousness is attained. Thereafter the mind becomes responsible for the soul and the ratio of progress is then in proportion to the control of conditions and steadiness of attention to those things which are its good, and aid it on its way.

(57-3) However, most persons have experienced momentary or fragmentary should-consciousness through deep sorrow or extreme happiness. External factors occasionally jolt the field of awareness into the vicinity of this node. But the consciousness is forgotten, or if it has been startling in quality, it is "reasoned away" when mundane things again claim the attention. The practical or the intellectual types will naturally repudiate the actuality of a soul, for their "familiar" are matters of the third dimension and life independent of the physical worlds is to them not conceivable.

It is not until one is able to maintain one's self on or above the seventh rung of the Psychic Ladder, that a steady and convincing realisation of the soul's existence takes place. The reason for this will be obvious to thinkers. Certain conditions are as

⁷² The original editor inserted "(22)" at the top of the page by hand.

⁷³ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

necessary for consciousness of the soul, as synchronised wavelengths are to hearing over the radio.

(57-4) I AND FIELD OF AWARENESS I: root common to many languages. The nominative case of the pronoun of the first person. For an amusing and typical illustration of looseness in the use of words, see dictionary: "this I that thinks is the soul." The student will note that this sentence contains three different constituents.

The "I" is the point of consciousness from which observation takes place. It is surrounded by the "field of awareness," an area of a lesser degree of consciousness, fading off into more or less blurred fringes. This field of awareness in turn floats in the self, which, however, is wholly unnoticed, or at best only vaguely sensed. The reader may draw on the analogy of a light with its rays focussed at a point, they are partially illumined by dispersion and reflection, and the vast surrounding darkness.

The "I" observes either objectively, or outside of the self (ex. I see a horse, etc), or subjectively, in regard to some aspect of the self ((ex. I am hungry (physical); I am sad (emotional); I am thinking (mental)).

One may also compare the "I" to the nucleolus within the nucleus of a cell. This nucleolus with its accompanying nucleus, (field of awareness), is a detached and swiftly movable constituent. It is snatched and temporarily possessed by any one of the selves which has the strength (energy) to thrust itself into notice. This, for instance, may occur through discomfort, desire, pleasure, or more rarely, through thought. The "I" is thus the hapless victim of many selves. Each snatches according to its power, the temporary dominance which the field of awareness and its nucleolus naturally provide. Until in turn (or out of turn) this "I" is seized by another wish or need.

58⁷⁴

A PRIMARY GLOSSARY
May Benzenberg Mayer

59

A PRIMARY GLOSSARY
May Benzenberg Mayer

[23]⁷⁵

(continued from the previous page) Philosophically seen, this "I" is at once the crux of dismemberment and the key to at-one-ment. Thus the greatest anguish of soul consciousness is suffered through the "field of awareness" and the "I." But when the "I" is gradually brought into the service of the higher mind, beginning at the "Philosophical rung of the ladder" the "I" becomes the courier of the loftiest elements within the household of selves, and the process of at-one-ment is well under way.

⁷⁴ Blank page

⁷⁵ The original editor inserted "(23)" at the top of the page by hand.

(59-1)⁷⁶ It is the elementary cause of dismemberment, and it is for that reason that many philosophies conceive peace of soul as possible only when men have learned how to bring about the cessation of desire. But wishes and desires have a work to accomplish, and to negate them before that intention is achieved, is to frustrate the “fulfilment” of the soul. The ideal process is to be seen as a kind of pilgrimage through many desires, ever pressing onward and constantly replacing earlier or lower desires by loftier ones in a steadily ascending series.

(59-2) The disciplined mystic knows that this faculty, like the sense organs, has its super-octave. It is deplorable, however, that so many pseudomystics mistake lesser emotional states for this octave. It is so intense that it is quiet; so fervent that its heat is white. It rises into what the mystic calls rapture, transport. Its ultimate fruit is ecstasy.

(59-3) THINKING – Thinking is man energy in action at the level of mental awareness. It is a faculty of the mind, manifesting and developing at the human stage of the soul’s evolution. Through it intelligence becomes possible, and therefore the dawn of consciously determined actions, based on observation, comparison, judgment. One who reacts to the world primarily through the thinking faculty, is classified as a thinking type.

It is the development of this capacity in its highest degree that is the object of the human evolution. It is first schooled in the objective world by learning respect for facts; then organising these facts into knowledge through first hand experience; and making order within its own little domain on the basis of these two. Then understanding slowly takes form within the mind, and with quiet power man is now able to rule the little domain. The crucial stage is when these abilities are turned in another domain, man himself, the miniature world of the microcosm. Here he likewise must move from facts to now ledge, to understanding, and through these to ruling, in mind, the household of selves. As he evolves, orders and perfects himself in obedience to the Pattern of the Macrocosm, he is doing the work of the Heroes – Hercules, Jason, Gilgamesh, Horus, etc. The realms of the gods are accessible only to those who have made themselves like. Unfortunately, many well-intentioned persons labour under the illusion that they may reach Deity or Infinite Spirit by ardour and devotion, by yielding their self-will, and practicing the virtues of kindness, service and stalwart faith. These are indeed necessary, but are only attributes of heroes, not their main fount of expression. Mind is of another category and is indispensable to knowledge of the Larger Worlds. He who has sensed what Gnosis is, would achieve gnosis.

(59-4) A practical guide to the difference between hunches, perceptions, etc., and intuition, is that the former concern people, situations, conditions, events, whereas the

⁷⁶ The paras on this page are numbered 5 through 8a, making them consecutive with the previous page

latter are super-personal and are concerned with cosmic processes. Admirable illustrations may be found in the first chapter of Ezekiel, or in the Poemandres of Hermetic tradition. Very few persons would understand or be interested in intuitions, even if they had them; nevertheless, with the egoistic contempt of which ignorance alone is capable, they have appropriated the word to perceptions of earthly concerns. It gives them the glow of possessing an unusual power and sets them apart from their neighbours. Such can know nothing of the Noumenal world, wherein Truth has her outposts, and to whose Gates intuition leads.

(59-5) Expanded consciousness, avenues of knowledge over and beyond those accessible through the five senses, open up to those “who choose to fulfil ethical and intellectual conditions upon which it is possible for them to pass to another level of being.”

60⁷⁷

A PRIMARY GLOSSARY
May Benzenberg Mayer

May Benzenberg Mayer: The Descent of The Soul

61

THE DESCENT OF THE SOUL
May Benzenberg Mayer
[24]⁷⁸

(61-1) Yet esoteric Teachings continually affirm that all of the Light-spark does not become absorbed into spirit, – nor all of spirit become soul. Part remains at each stage, as it were, and is the means by which man in earth (or the soul enfleshed) is able to establish a rapport with the higher stages of life. These esoteric Teachings naturally conflict with the much simpler lessons taught in the world generally. A sincere student will soon be able to discriminate which contain the more accurate presentation of the Mystical Facts.

This stage leads directly to “dismemberment,” for the soul’s energies are now forced into different channels (needs, interests, desires, hopes, etc.), out this is so that the soul may gain a variety of lessons and become sturdy and enlightened. When man becomes soul-conscious he begins the ascent, which necessitates the indrawing and integration of his interests. This is at-one-ment (atonement sic!), the opposite to dismemberment.

⁷⁷ Blank page

⁷⁸ The original editor inserted “24” at the top of the page by hand.

(61-2) EDITORIAL: With still greater penetration have Wisdom-teachers everywhere read the vernal equinox as the sign in the heavens of the transformation to be accomplished in the soul of man – the turning from his bondage to earth toward freedom through his transcendental nature. Completion of this great process is the re-birth, Resurrection, into noumenal worlds. That is the true Easter awaiting the evolving soul, just as its true Christmas is the first birth, or birth of its higher consciousness.

G. Borchard: Growth of The Higher Faculties

(61-3) G. BORCHARD: These are legitimate questions, asked in the spirit of a scientific age, and those interested in the possibilities of the transcendental nature in man must be prepared to meet them. When the mystic of the heart speaks with emotional transports of the life and contacts of his soul, the critical mind is not impressed, because it can perceive behind them no background of ordered, progressive development.

Not that the critical mind should set itself up to judge that on which it may unwittingly have closed the door, but that people of this kind want the rationale of a thing, by what means it was arrived at, etc. This desire should be honoured, if it is genuine, for behind it there may well be the humanitarian impulse to help make accessible to many, that which seems so beneficial to the few.

There are of course also those who accept without question the reality of mystic and noetic power, perhaps because of brief, but moving glimpses they have caught of conditions beyond the world of practical affairs and affectional interests.

A method of the present age which stimulates the consciousness of the soul combines a number of scientifically valid techniques making for a balanced development of the whole being, and with it the growth of the higher faculties. This method includes work with the subconscious and metaphysical exercises, and has not only the advantages of the earlier methods but in addition the constant supervision of the mind and a critical testing of results.

(61-4) EDITORIAL: The first blast of impending autumn has driven yellow leaves in flight down the road. As September begins, you and I and all the denizens of the northern hemisphere know that another year is past the full flood of natural energy and is entering its recession.

A shiver may pass through the spine, for we anticipate the cold of winter knowing this is the moment of pause when the outgoing physical energy of this half of the world is beginning to move in the opposite direction. The great tide of nature is set towards its ebb-rhythm; Men may regret the shortened days and the lengthening slant of the beloved sun shine yet, there is another side of the rhythm, and with it a challenge that rings recurrently out of the deeps of man's being. There the awakening force of mental and creative faculties hear the summons to renewed effort. A new cycle has begun for all of us.

Nature has her incentive to growth at the vernal equinox, but man's incentive or vernal equinox comes as nature approaches the autumnal equinox. This change in rhythm sends a signal to all men, – let man grow, – let man's activity be on the increase! And if men, instead of turning this new vigour to the uses of daily life merely to better material conditions, go a step further and enter into a higher cycle of development they will be richly rewarded.

The more we know of this impulse and of the meaning of the opportunity recurrently brought forth by the signal of the autumnal equinox, the more we can consciously use the force of that summons for the development of man himself and for making progress toward the nobler ideals which stir in every one's heart. Of course mankind has invariably used this impulse for progress in outer ways but one who has, through study or training, become sensitised to this rhythm, knows it is time to act and for what goals he is aiming.

If this period of waxing is used to the full, if past ignorings are redeemed, if the individual seizes this moment with enthusiasm and insight, then the long-obscured and forgotten meanings of the Door of the Equinox will gradually open and some of the mysteries be known again! This number of the publication carries you into this dawning rhythm. We hope you are becoming conscious and sensitised to its greater call.

62

GROWTH OF THE HIGHER FACULTIES

G. Borchard

(62-1) To live consciously, so that you may know yourself. To take inventory of the behaviour of all your selves. To be heedful of the use of your energies. To develop true imagination.

The Code for a trainee is to live according to a purpose and a pattern and order, by labouring and with endurance. To such a code of living he must bring sincerity and the quality of steadfastness. This is to be undertaken under the leadership of a teacher, and development under it can be greatly aided by following the precepts of "Conscious Living."

Both the philosopher and the trainee have the same goal. Illustration of trainee understanding some of the difficulties of the self:

My belligerence and critical attitude, were really directed at myself, because of an inner conflict...by working for Right Comprehension both of myself and of the results of my faulty behaviour I have succeeded in touching the fringes of that comprehension and have willed that I show and have less critical attitudes both of myself and others in the future.

Alice Green: Your Part in World Affairs

(62-2) In the unclesed, "natural state, people tend to see events through glassed coloured by their own personalities. They often react to events and situations in terms of the particular coloured glasses of their "type." They likely will meet life in terms of their likes and dislikes, their passions and prejudices. Their predilections all too often govern their opinions, however unconsciously. Yet they could learn to pass judgment in objective terms, instead of cluttered with personal reactions.

In order to think objectively, the individual first has to learn what are his personal slants, and then he has to learn how to modify them. He must want to become aware of his biases. He has to examine into the question of how he came to them and why he clings to them, before he can change them.

When the individual realises the part played by personal colorations, he is challenged to fulfil the oracular command, "Man, know thyself."

True, it is difficult to slacken the hold of both attachments and prejudices, but it can be done. It all depends upon how much one want to.

Merely to become aware of one's tendencies - springing usually from subconscious roots - is to have moved appreciably forward. There is then greater readiness to withhold judgment, and the forbearance that guards against the suction of crowd influence. All these steps in learning how to participate intelligently in world affairs are processes, not acts.

How much easier and more tempting it is to undertake a crusade for objective attitudes in others than in oneself! Yet mature minds must come to prefer even a tiny measure of transformation of the self to the attempted reformation of the world. The first is beneficial to the individual and society; the second futile.

In short, the individual has no right to ask more of theirs than of himself. When he chooses to take on the responsibility for his attitude and behaviour, he will be playing an important part in improving world conditions and international relations.

(62-3) EDITORIAL: The days continue to shorten as the solar year comes to a close. Millions sheltered in the mass life of cities, miss the significance of the sun's sinking in the South. Nevertheless they cannot but sense the immemorial pulse of the Solstice.

But how do they react to the long night? What is their consciousness of this frame? There is still the race of a mystical element, although we pride ourselves on our practical genius, and repudiate all influence not visible to the three-dimensional world. The reaction of the ancients to the Solstice festival was avowedly mystical.

Why do these find at this time a very special response? It seems impossible to evade the conclusion that even in this age of outward interests, something of the innate glory and splendour of the Solstice is dimly realised. Man knows the way is yet open, however opaquely visioned, to a vista of higher life. The rhythms of our world at this time reveal a pattern which is one of the great motifs of Things As They Are - they key to immortal life, the sacred mystery of Birth and Death.

The solstice of the Winter season, when the sun is at its furthest South, is a recurrent glyph of Death. Death of the old, of the year, of the body - and Rebirth of the new life. In it we can read the death of old thoughts and civilisations as well as

personal death; deaths of worlds and of aeons – but also their arising to life in new and other forms.

Defeated by his intellectualisms and his limited concept of science, modern man know these ancient facts in some corner of his being. The eternal verities of birth and death are but partially hidden. A clearer perspective is emerging to view. Through the New Physics, in the growing knowledge of psychic phenomena, through interest in telepathy and other avenues, the twentieth century moves to freedom from barriers and comes closer to harmony with that ancient mystery which emerges from the mists as part of the immemorial framework of the Universe.

G. Borchard: Rebirth – A Process

63

REBIRTH – A PROCESS

G. Borchard

(26)⁷⁹

(63-1) Doubtless you are one of those who have yearning toward reaching the spirit within yourself. And you know that spirit is far beyond psyche – even beyond soul. You appreciate that it is Nous, the peak of intelligent mind.

Or you may be a long distance from this yearning and realisation. You may be bringing up the rear in the army of the Quest – almost sure that the world of matter is all there is; that you have no concerns other than those of ordinary waking consciousness.

Your personality and your conscious mind are not conclusive evidence of your actual present rank or your possibilities of promotion. These are stamped down below, in subconscious areas of your being, which manifest more easily when the physical and its stimuli are silenced in sleep.

But the first vistas that open may not be roseate. Often indeed they are clothed in the vestments of death – the destruction of the old to make way for the new. Must not the seed disintegrate in the ground before the plant can unfold in air? The human plant is to grow the fruit of mind, through which alone is admission to Nous.

There are many deaths on the way to this rebirth. Or rather, there are transformation, for there really is no death. The old self and its attachments give way to their next – and succeeding – generations. Life reappears in newer and higher forms.

A series of such victories is necessary. And changes in the personality and objective life must be made, in line with the challenges of the transliminal. Otherwise, the higher states will not be maintained. Then comes the danger of grasping at the psuedo. But if your yearning is genuine, – toward the star in the heaven of spirit, you will never be satisfied with its shining reflection in the water of sentiment.

⁷⁹ The original editor inserted “(26)” at the top of the page by hand.

Pisces and Aquarius: M. B. Mayer and E.G. Salt

(63-2) Aquarian: The philosophical element: Air Characterised by motivation through observation: thought, reflection, cognition. Critical resistance to old ideas, habits, interpretations. Hard boiled. Crowd Parlance: "Well, what do you know? "Show me." Attitudes: Investigation, experimentation, regard for scientific fact, are the attitudes toward the unknown. These involve honesty, loyalty to verities. Ideals: Candour, research, precision, accuracy are new ideals. Faiths to be measured by evidence. Emphasis on fidelity and care in specifics. Disregard of old personal patience and charities. God intentions not enough. Knowledge and work together must deliver results. Outlook on life: Mental consciousness. Intensive research. Understanding of the laws of nature. Cultivation of the sciences. Building of order, health enterprise, education, etc., on discovered laws of development. Guessing and superstition replaced by knowledge.

Strong reaction against customs in all spheres of life - personal, home, social, industrial, economic, international.

The individual stands on his own feet. Open mindedness and fearless advance toward the new and the untried.

(63-3) PISCAN - Religion: Deep emotionalism in religious customs, involving intense mystical experience. Religion a swaying influence until recent decades. Vicarious atonement. Welt-Anschauungen accepted without examination because faiths must not be challenged. God is a Person. Mind, as a possession of independent power by each individual is barely exercised. Therefore ignorance of fundamentals is typical. Mysticism: of the heart. Intense personal experiences of the heart and psyche - often indiscriminately called "spiritual." Penology: Violent punishment for small crimes. Ignorance of psychological causation. Labour Conditions: Employer-labour relationship one of benevolent paternalism (at best). Monopoly, cutthroat competition. Big Business dictated to government. Love: in the emotional sense was the measure. Personal affection, often misdirected, blind or possessive, was the basis for human relationships. Knowledge: Fears, superstitions, credulities of all kinds were possible. Science (whose are of influence extends back into the Piscean period for about 400 years) had its modern birth meeting the resistance of old faiths and shibboleths. Consciousness: of the self hardly existed. Undifferentiated from patterns of the past or of the environment. Projection of compensatory feeling-reactions upon the environment, believing them to be objective facts.

(63-4) AQUARIAN: Religion: Old religious orthodoxies severely challenged. Habits deliberately broken. Emotions replaced by reason. New evidence for the continuity of life rising outside of the churches. Esoteric understanding gaining ground. Redemptive efforts considered rationally instead of via faith and vicarious atonement. Welt-Anschauungen extremely critical and quite undogmatic. God, if he is, is gradually

conceived as a Cosmic Force or Universal Mind; ever increasing appreciation for the order and of laws everywhere present in the Universe, and creation.

64

PISCES AND AQUARIUS

M.B. Mayer and E.G. Salt

(continued from the previous page) Mysticism of the mind. Experiences of the Higher Mind include and transcend those of the heart and psyche. Veridical ex-stasis. Penology: Understanding (leading to insight) of the other factors which have produced the criminal. "Punishment" yields to reconstruction of the personality. Labour Conditions: The rise of the union. Intelligent cooperation helps lift the standard of living for the many. Paternalism replaced by human rights. First crude concepts of "brotherhood." Standards of production. "Fair trade practices." Government regulation of industry in favour of the masses. Love: New estimation of nature and man based on research. Increasing tendency to use this knowledge for the welfare of man. Intelligent service to this welfare is a new version of love. Understanding (not sympathy) becomes slowly a basis for human relationships. Knowledge: increasingly at the disposal of all humanity - regarded as ideal. Bigotry in disrepute. Credulity replaced by healthy scepticism. Mechanics and engineering develop material civilisation. Education beyond 3-space. Consciousness of the self increasing. Modern psychology the first pointer in that direction. Man becomes more and more a wonder to himself. He perceives that he has powers by which he can know and mould circumstances and himself. Is awed before possibilities opening up.

Alice Greene: The New Training

(64-1) The need for training has become so fully accepted in the industrial field that we can no longer conceive of efficiency without it. And efficiency is one of the gods of the modern age. Training is the most economic approach to effectiveness in any field of human endeavour. Only the highly disciplined athlete wins the laurel. Only the musician and painter who have given point and direction to their feelings convey the profound meaning of their works to others. Only the scientist trained in obedience to facts above predilections makes a significant contribution.

But so far we have "seen the light" only in regard to production and achievement in the physical world. The most admired qualities of effectiveness, directness, economy and power must be fostered also in man himself. In the age we are entering many will learn that the advantages of control and organisation - that is, of training - are as applicable to the development of their higher psychic and mental faculties as they are to the conquest of matter.

The techniques of self-cultivation will be Aquarian too. They will not be of that puritanical order in which control meant repression, negation. That was Piscean, - the

tyranny of one desire over others. It invited rebellion from the repressed life. The Aquarian attitude is more just, balanced, understanding.

More and more men will realise that spiritual development is the main goal, and that all elements in the self must be considered in their relationship to that goal. Trends that are progressive will be strengthened. Those that obstruct the development will be re-directed transmuted, or otherwise handled, but never blindly repressed.

Once the Aquarian realises that the growth of the transcendental man is as definitely subject to "natural laws" as the production of better crops, he will readily adopt training. The very strength of his mind will impel him to learn and obey the requirements, instead of mistakenly looking, as did the feeling age, to spiritual growth by "grace from above."

Traditions of the past make many references to the need for training by those who would transcend the limitations of ordinary living. The philosophers of the Pythagorean school assiduously trained themselves in developing the powers of the soul. The Therapeuts and Essenes did likewise, in other parts of the ancient world. Wisdom schools everywhere - Egyptian, Platonic, Buddhist, Babylonian, Chinese, Persian - implied training as essential to the progress of the higher human faculties.

From these schools comes the word ascetic - not, however, with its present connotations of hair shirts and austerity, but in its original meaning, which had to do with the training of the kind of athlete who was as aspirant in the spiritual race. In that training the positive note was the dominant one, not the negative, and it sounded the joy of high adventure in directed effort.

In a best seller of today, "The Return to Religion," we read that "No discovery of modern psychology is so important as its scientific proof of the necessity of self-sacrifice or discipline to self-realisation and happiness."

The growing Retreat movement in the Roman Catholic and Anglican churches given token of the individual's willingness to work upon himself, the living still in the midst of modern conditions. Self-discipline has for centuries formed the core of Quakerism.. The modern temper is warming up to purposeful training of the self. It is leaving behind such older reactions as the resentment of self will, on the one hand, and over-indulgence in misdirected asceticism, on the other.

Aldous Huxley, in his recent book, "Ends and Means," is among those who pay tribute to the newer, Aquarian ideas What we know, he declares, is a product of what we are. Furthermore, what we are can be profoundly modified by training.

May Benzenberg Mayer: The Cultivation of the Interior Life

65

THE CULTIVATION OF THE INTERIOR LIFE
May Benzenberg Mayer

(65-1) This page will give specific exercises, recommend various practises which assist development, and will present “Themes” for pondering and meditation, which, like some of the mantra familiar in eastern writings, accomplish especial changes within the self.

Exercise A: In the beginning any quiet place will do, but if the environment is pleasant you will be able the more readily to relax body and mind, and to detach yourself from your usual attitudes. Sit down in a comfortable chair with as little bustle and movement as possible. Some day you will be able to do it with smooth, rhythmic economy. That is an ideal, but today do the best you can. After you are seated, relax as if you were going to have a good rest. Do nothing with hands, feet, mouth, eyes. Other parts of the body usually become quiet if these four are still.

After your body has been in repose for say from three to five minutes, do your first inward act. Turn your attention inward and say “hello” very softly to this other part of you, “hello,” “hello,” as if you were becoming aware of yourself in a new way for the first time. This is actually a fact, unless you have done this exercise before, but you must come to find it out for yourself.

“Hello, hello, my other self.” This is a growing excitement at the wonder of this new sensing. Be permeated with this awareness. Remain still in body until you feel what might be described as interior warmth. It is actually the affect of consciousness working on your subtler substance. When this warmth has been diffused through you, rise to your feet with smooth energy, taking no more than a step or two, making some free gesture with both your arms, appropriate to your realisations, say (audibly or inaudibly) “This “me” is a centre of life and power.” Keep repeating it inwardly reverberate the meaning of each word. This is enough to accomplish the first few day, perhaps even for a week.

Exercise B: When you are secure in this, take the next step. Provide yourself again with seclusion, repeat the first exercise, and while standing firmly on your feet, say (audibly or inaudibly) “I invoke you, my other self; I seek your strength, your power, your knowledge. I will acknowledge you and answer your calls.” Repeat these words over and over, meaningfully and honestly; then seat yourself again and remain quiet some ten minutes. If any special impression occurs, make a note of it, but never force (or try to) this other self. Human force of will is alien to the laws of which it functions. But again let yourself be pervaded to the state of inward warmth by what you do. At this stage the warmth is your test as to whether you are accomplishing each step.

After some weeks of practise the sensing of a new kind of strength should make itself felt at other times than in the exercise period. Often it will be as though an invisible power were at your side, supporting you with new energy. Be patient with these early steps. Foundations must be laid for effective interior development.

⁸⁰ The original editor inserted “(28)” at the top of the page by hand.

(65-2) You want active relationship with this deeper self. Therefore you must call to it, and make a bridge between the two regions of your being. Repeat the exercises given last month and continue as follows with all your earnestness and desire: "The bond that binds us each to each becomes a bridge. I sense the deeper self. Its life and energies are flowing ... They are flowing across the bridge to my personality. They are enriching and supporting it. The bridge is open.... Flow outward, upward.... oh strength of my hidden life." Repeat these phrases until they mean something more than words. Speak them audibly from time to time. Do not be afraid to repeat. It is best to close the eyes. Walk a few steps or sit down, if you prefer. But do not let any consciousness of the body intrude.

I have known many persons who have deluded themselves by using affirmations, because affirmations can build what is known as scar tissue. This is a temporary protection, what in symbolical language is said to shine as gold, yet is not gold. No one should fool himself with exercises. It is bad business to pull the wool over one's eyes, because honest-mindedness and discrimination are two essential assets to evolving man.

The exercises are powerful enough to bring results to anyone who genuinely uses them. Understanding, then, the spirit in which this important exercise is to be practised, turn to it daily. Think about it occasionally while at your other pursuits. Speak it audibly, insert words and phrases out of your own heart which supplement and reinforce it. Repeat phrases which begin to have an inner resonance for you; gradually intensify the last two sentences, beginning: "The bridge is open....."⁸¹

66

THE CULTIVATION OF THE INTERIOR LIFE

May Benzenberg Mayer

(66-1)⁸² Remember regularity is important. An egg will not hatch if the robin takes a day's vacation. Be patient and constant. These are two qualities needed to raise yourself into the stream of purposive self evolution.

The region of the deeper self which you are arousing, is that wonderful well out of which arises aspiration and inspiration. It is the source of those moving intimations of high consciousness, of revelation, of spiritual symbol, of deep peace, of answer to earnest questions, of a wide expanse of mystical infinitudes. In the course of your life you have often sensed its marvellous power, then been awed by those things which have arisen from it. But these accidental touches are now to be gradually replaced by intention.

⁸¹ The original editor inserted quotation marks by hand.

⁸² The paras on this page are numbered 3 through 4, making them consecutive with the previous page

Exercise D: The next step is to go through an entire day remembering that you have an interior life and that you propose to cultivate it.

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

Do not say this will interfere with your business. It will not. On the contrary, it will be an aid; and not least of all, you will learn that it is possible to purposively carry major and a secondary motive in your mind simultaneously. The mind can do extraordinary things; you may well undertake to learn some of them.

I have been asked what the personality should be undertaking to do, to balance these lessons on the cultivation of the interior life. That is indeed a very important question, for no one moves toward spiritual stature without what is mystically known as "works." Ideally the personality (meaning the part of the self which is turned toward the world) should be learning and applying practical normal psychology. The behaviour patterns that are negative and unfriendly should be destroyed and positive constructive ones cultivated.

Exercise E: This exercise requires paper and pencil, - or better still, a pocket notebook which you can always have conveniently at hand.

In it write in brief fashion, (headings will do) all the characteristics or attributes which you believe the interior life possesses. These may be based on your own experiences, that of friends, or even what you have read, which you have good reason to believe is correctly stated. Underline, however, what is the result of your own experience. Add to the list from time to time, for remember that according to Exercise D, you are fostering a continuous secondary consciousness of the reality of your possession of an interior life. Therefore this interior life may send out responses at any time. You, the personality, should note them quickly and easily. Do not neglect this step. It is peculiarly important in the sequence of the cultivation of the interior life.

(66-2) The practise of Exercise E will have increased your regard for the variety of characteristics and powers of the "interior life." You perceive the enormous resources of energy it contains and the innumerable directions in which these may be applied. They are as countless as man's activities are.

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

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

First re-read the Theme and get a general impression of its drift. Then memorise it perfectly. If you are not used to this, it may take you several days until you have the

smooth fluency which is necessary. Do not neglect little words nor substitute others. Learn to be accurate.

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

67

THE CULTIVATION OF THE INTERIOR LIFE

May Benzenberg Mayer

[30]⁸³

(continued from the previous page) Theme: “To wait in weakness, and to walk in power; But always fronting onward to the right.”

About the fifth day begin to press in upon the meaning of words. Make yourself an oasis of undisturbed time, – say fifteen minutes. It does not matter if it be morning or evening. Do nothing else while you are doing this. Don't try to “save” time. What is worth doing at all is worth doing well. Ponder on what words such as health, work, live, mean. You make no progress if you are content with what these words imply as your first conceive them. Therefore ask yourself what are health, work, what is it to live. And so through the other leading words. The next are: grow, gain, give. Ponder!

After a week take the Theme fully to yourself. Emphasise it as your Resolve. Then use it every morning before entering upon the day's routine. By the end of the month you will be acquiring a new technique, you will have found new meanings in familiar words, your personality will be stimulated, and not least, you will have taken another important step in the development of the “interior life.”

(67-1)⁸⁴ Theme: “Gain for yourselves, ye sons of Adam, by means of these transitory things which are not yours that which is your own, and passeth not away. I shall gain for myself, I, a son of Adam, by means of these transitory things which are not mine that which is my own, and passeth not⁸⁵ away.”

The Use of Themes is one of the happiest ways of giving bent and purpose to thinking. It calls for deep and flowing thought. Realise that ordinarily you are thinking with a small portion of your mind, and desiring with only a small part of your psyche. The use of Themes as here taught, drives deep into other parts of your mind, and

⁸³ The original editor inserted “(30)” at the top of the page by hand.

⁸⁴ The paras on this page are numbered 5, making them consecutive with the previous page

⁸⁵ “not” was typed after the line and inserted with an arrow.

awakens latent sympathies and emotions. It increases the depth of your "thought-roads," penetrating into recesses of your being and linking these with your consciousness.

The second Theme will lead you into fields different from those of last month, - not in opposition but in enriching and supplementing them; You can appreciate now that the first Theme is a vigorous call to the strong courageous living. It fronts to this life and calls for immediate heroic behaviour. The new Theme annexes the other aspect of man which looks into timelessness and the immensities. This theme is one of the "lost sayings of Jesus." Not having been known when canon was formed, it is not in the Bible. As it contains a strong Gnostic flavour, it might not have been accepted even had it been known. It is given first as recorded, and then is transposed to first person as is desirable for these exercises.

Re-read the Theme, get its drift, and memorise it, as transposed to first person. This will be easy, for the Theme is short and the ideas flow logically out of each other.

Now begin to study it. Observe that the weight of the exhortation is on the contrast between the transitory and the permanent.

Then note the first three words. Digest them. "Gain" means benefits, increase, advantages, good accruing. Emphasise each word in turn. Do this with eyes closed, and when free from interruption. Add the two next words: "for myself." Ponder on this. Is this selfish, - it is ungenerous? Surely a Great Teacher like Jesus did not make a mistake. No, it is not selfish, - it is far and deep-sighted, for your best service to others is your own development, - out of which riches you serve. This is a breath of Gnostic Teaching, too strong and pure for novices.

With the next five words: ", "a son of Adam" we must search into the mystical allegory of Adam. Adam means red earth, and refers to the body of flesh which all souls wear on earth. They are red, full of the fiery life of the natural man, teeming with sensuous appetites and enormous propensities to things of the world. All men began as sons of Adam, regardless of time or race.

Next the Theme asserts that these things which "naturally" engage the man of earth are transitory, fleeting, fugitive, never two days the same. A world of phenomena, of appearance. It appears substantial, but is not. Ephemeral, gone "with Yesterdays Seven Thousand Years." Moreover these things do not belong to man, the son of Adam. They cannot be owned by him. He leaves them presently. He has never really possessed them. This is a difficult lesson to learn. Try it yourself. Meet the persuasive arguments of the man of flesh.

Now come the last two clauses. "That which is my own." Mystically you can only possess that which you have taken into your being, as a body takes and possesses food by assimilation. This alone is inbred, inherent, and cannot be taken away. It is the quality of life which advances by eating of experience and growing in stature, in favour with God and man. This cannot pass away, be lost, or vanish. It is permanent, enduring, stable. Find other riches in this splendid Theme!

THE CULTIVATION OF THE INTERIOR LIFE
May Benzenberg Mayer

(68-1)⁸⁶ For several months students of this page have been practising at the positive pole of conscious life. This means the conscious mind has directed the procedure for this interior development. But all life has two poles and it is necessary in the course of a sound progress to supplement one technique with another so that both poles contribute to life and its gradually increasing richness.

This season of the year is particularly favourable to changing poles, for there are native tendencies which incline man readily in that direction. And how good is the gain, when that which is native is understood in principle and is wisely applied.

At this time another step may be taken in clarifying what the interior life actually is, for the word "subconscious" like "interior" conveys nothing to the inquiring mind. It is well to appreciate that the use of the word "interior" resulted from the act of withdrawing from the "outer life," a common expression for the physical world, including the human body. Retreating from this, usually aided by the closing of the eyes (and the other senses!) gives rise all too easily to the idea that the other life is interior.

But to effectively close the senses which are naturally rapport with the physical world, is to be actually changing the vibrational rate of the field of consciousness, so that consciousness is capable of receiving impressions through other wave frequencies.

Theme: "The Sun ascends His Northern Course, - His Blue Mantle fills the Sky, - I pause in His Rays, And seek the goodness and power He evokes...Draw out my hidden life, O Sun...! The meaning of this Theme will unfold as you use it. By the end of the month you will be amazed. Try to get the sense of your life coming forth as does that of the earth. You must therefore be passive in your conscious state while doing the exercise. Use the sun's rays whenever you can. Give heed to any good growth that lifts itself upward toward expression; record any intimations of a larger life. Let your personality rest. With a quiet mind brood over the lines of the Theme.

In the month of May man inclines readily to change poles. His driving force is lessening. He longs to get into the country, to walk through the countryside, go fishing, pick early flowers, sit in the sun, do nothing. This is the instinctive pattern for changing poles. It should be recognised and used. But few of us can respond as our longing desires. Instead we must find ways to make this instinctive pattern advantageous, even while held to worldly routine; How may this be done?

Without forfeiting any of the essence of the ground gained in the previous months, or losing any of the stamina developed, gradually diminish the positive attitude when taking your exercises. Run back occasionally over those in which you are weak, but now also find opportunity to sit quietly without directed thought, but also without little stupid thoughts idling in. Sit alone, five,-ten minutes a day, relaxed of

⁸⁶ The paras on this page are numbered 6 through 7, making them consecutive with the previous page

body, and dreaming of great and good things. Build some beautiful castle of hopes,- hopes not too far removed from glad attainment. Reflect on the changing season. The sun is moving steadily northward. Its warmth is ever greater. The world is green and luscious, pushing up from the dark ground in glorious verdure and blossom. All in answer to the sun! What power is in that sun. It transforms the earth.

(68-2) With the month of June the summer season is in our midst. With it comes the longing to abandon the hard purposive drive of the winter activities. This is a normal tendency and as indicated in the article on The Summer Rhythm, is natural to all forms of life.

In progressive development, such as in the work outlined on these pages during the past months, it is well to understand how individually to go with this rhythm, that the gain made in the winter rhythm, be not wiped out. To merely swing back and forth as a pendulum is not progressive movement, or development. To experience the natural drives of winter and summer is not enough. One wants to hold the ground gained, during the time one is in the idling period. I am going to sketch an ideal procedure for those who have been carrying on with the subjective exercises.

The first point to appreciate is that the various steps taken in training of any kind should be understood and accepted by the conscious mind. This means that you shall enter the summer rhythm consciously, not ignorantly, naturally, unconsciously. Be aware, and say to your household of interests and desires, that your intelligence has given consent to realisation and such pleasure and play as you can contrive in your circumstances. Say that you are not neglecting previous routines heedlessly, but that you are choosing to relax, because intelligent use of rhythm adds to power. A tree does not abandon the growth it has made during a season, when it withdraws its outgoing sap during the winter. With the change of season it will re-animate all previous growth and then press on to new stature. This is the first step to learn to apply in progressive evolution.

69

THE CULTIVATION OF THE INTERIOR LIFE

May Benzenberg Mayer

[32]⁸⁷

(continued from the previous page) Factories have installed music, games and innumerable projects for the welfare of their employees. This is not kindness nor charity, but hardheaded realisation of the better spirit and more efficient results from the workers.

Professional people are increasingly alternating their rigorous routines with avocations, - such as painting, sculpturing, tinkering with machinery, inventing, writing, knitting (yes, among men too) and innumerable other diversions. These are

⁸⁷ The original editor inserted "(32)" at the top of the page by hand.

more than restful, for while the profession is labour, not necessarily enjoyed, the other remains a spontaneous pleasure-giving outlet. It soothes, for no compulsion from without hangs over it. It comforts and delights because it is a channel in which flow dreams and hopes and ideas in infinite combinations, – none of which are forced to face the demands of a material world as are the works of a profession. By all means find yourself an avocation!

In these things man is applying the patterns of nature. Summer and winter, day and night. Youth and age, joy and sorrow, vitality and exhaustion; work and rest, opportunity and frustration. Of such are the poles between which rhythm forever flows. Man experiences both, and is on the flow between them, – now toward one, now toward the other. To profit by each is the way to wisdom.

The summer rhythm lends itself admirably to the recovery of vitality, to play, to freedom from restraint. These things are obvious and sought by all. But there are other opportunities and compensations no less valuable. Some of these opportunities are strikingly illustrated by the cow who having plucked grass for many hours, is now placidly stretched in the shade of some tree, and is quietly chewing her cud. Is there more gently relaxing scene to be found anywhere? In her summer period, one of rest, after the gathering of the grass, she is “making” one of the most useful and desirable of all products, milk. This: – in the period alternating work!

During the summer try to follow the example of the cow. Find the counterpart of the shade giving tree in the meadow and there in contentment look out on the world, “hardly seeing, little caring.” Then make precious milk of what you have gathered that was good in the winter. Mull over it lovingly, leisurely, just as the cow transforms her cud. Gently review the winter.

Extract its lessons. Make them deeply and truly your own. Have no sense of haste. In these hours do not give thought to the material world. Live in another world of hopes and dreams, of precious faiths and immeasurable longings.

Arluck: A New Experience in Education (M.B. Mayer School)

Guidance at the School concerns subjects of study only incidentally and has more to do with the problems that arise in the student’s daily life. Such problems are discussed with seasoned instructors, privately or in small groups. Final answers are not usually given, for too many changing factors may be involved with a growing individual, but the student is helped to see more and more clearly the trends of his own inward nature, the pattern of his faculties as he is unfolding it, and how this pattern lines up with the ideal pattern – with the development of higher stature. Lighted from many angles, the situation becomes less tangled and “next steps” at least show up pretty distinctly.

College work looks toward the objective world and to training for a profession within the material set-up. That is useful and necessary, but limited. In the long-run it

cannot satisfy, cannot answer questions as to; the meaning and purpose of life? what is our human equipment? How can we make the most of it? and why should we?

The School offers a new type of education in that its primary concern is man himself, and the development of his three-fold nature – physical, emotional and mental. A good adjustment to the practical world is seen as desirable, but as only a small part of the life open to the individual who becomes aware of his invisible equipment, beginning with his supersensory faculties.

The very questions which college does not attempt to answer, the School helps the student to solve – and through his own experience; This leads inevitably to more enlightened living, and is one more reason why I so greatly wish that its teachings might be more widely known among young people of college age.

EDUCATION FOR LIVING:

The School of Applied Philosophy presents an education for living. It teaches the great craft of living wisely, and provides progressive instruction in the nature and meaning of life. This instruction is valuable in the smallest act, no less than in the greatest decision of your life. The esoteric knowledge which is now so seriously needed by the world in its period of transition becomes gradually accessible to you.

70

A NEW EXPERIENCE IN EDUCATION

Arluck

(continued from the previous page) Based on the concept of the continuity of life, and the gradual growth of each individual soul, the School teaches the Wisdom-philosophy of fundamentals, making this existence an intelligible part of a larger scale. Hospitable to all scientific discoveries, and antagonistic to no truth, the teachings are directed to the gain of each soul.

Some of the marks which indicate that this is a new type of school are: primary concern in the essential human being rather than the misleading externals and intellectualisms; opportunities to come to grips with great questions; search for the roots of character formation; a casual attitude about academic honours and the non-requirement of orthodox education; seminars on personal conduct in problem-situations; guidance in the study of universal Wisdom-lore; training in the development of higher faculties as the basis for “higher” experience; etc.

G. Borchard: Good Tidings (The Glad Message of Your Own Development) (M.B. Mayer School)

Frequent reference has been made in these columns to extra-sensory perception, but the faculties of ESP, as they are called, must in no way be confused with the very

different type now under discussion. Clairvoyance, telepathy, psychometry and the others of the ESP group are connected with the etheric counterpart of the physical body. The messages they convey are often striking, but they are concerned with the things of earth and matters of material interest.

The transcendental faculties, on the contrary, bring rapport with the supersensual worlds. They belong to the evolving powers of heart and mind, and they point toward the central Source of life and light, whose physical symbol is the sun. When the individual's higher awareness is born, with the emergence of these faculties that is the true Christmas for him.

Within each of us is a spark of the Great Light – a seed, as it were, and it is possible for those who seek to bring this seed into development. Not one of us can attain to some degree this birth, or re-birth, this initiation into a more dynamic, more abundant life.

That is the “gospel” or glad tidings our page would announce this first month of the new solar year. Surely if there is a logical time to speak of initiations it is when the Winter Solstice should direct our thoughts to the really great Beginnings.

At the School of Applied Philosophy all those who have carried on beyond the early stages of training have experienced initiation – the opening up of the transcendental faculties, even if only for a moment. The Director of the School rarely speaks of these signal occurrences in the lives of her trainees, for they are profound and sacred steps, not readily understood by those who are not in training. Yet she has consented to give our page a few extracts from one of her files. They are ones she drew out, not the measure or number of the records, and they are all merely first inklings of the development possible. Yet they give evidence of the reality of training toward valid mystical experience here in the western world, under the guidance of a teacher who knows how to open the doors of consciousness and perform the rites of the first initiation.

Brief excerpts only can be given. I some appear incoherent, it is because of that “ineffable quality of the genuine mystic experience to which William James and other students of mysticism offer. The very lack of articulation is eloquent tribute to the rising sun of anew awareness.

“For the first time my physical body really disappeared from my consciousness. I became a part of something infinite – and important part. Eagerness and a peace full of activity filled me. I heard sounds as of music. Some problems with which you have confronted me suddenly became clear. Nothing really matters but that I should attain.”

“I think I have been on a long journey, from which I have returned not as I was when I left. I seemed to see and experience many things – just how to describe it is hard. With it all I experienced such joyousness and splendour...”

First I felt icy and tingly – quivering. I tried to calm myself, started to pray. Suddenly there were tears in my eyes.. I feel as though my heart had received something I can't describe. I can't find words to tell you.”

"When...my body seemed to be permeated with lightness....I started to pray... I could not help crying.... I felt this presence.. I gave thanks for the lifting of "the veil" ...I had so peaceful a feeling ..."

"...quiet fell on my soul. My whole being was more deeply stirred than ever before. It seemed as if my heart were being cleansed.. not by fire but love..yet the effect was warmth. "

".there was a humming sound in my ears and a greater quiet than I have ever experienced anywhere...when I finally opened my eyes...It was strange and wonderful."

"My body seemed to loose nor tether, it seemed as though some other form could emerge from the outer existing form... I prayed for wisdom and understanding and not to have fear."

"I am still under the influence of... experience... I felt myself rising steadily, slowly... I was seized by an overwhelming longing around the heart..."

E.G. Salt: The Winter Solstice (MBM School)

71

THE WINTER SOLSTICE

E.G. Salt

[34]⁸⁸

(71-1) The real festival of Christmas is the festival of the winter solstice, and it has to do, not with the birth of Jesus, but with the Birth of the Light. It is perhaps not yet widely known that the early Christian church, which celebrated the birth of its founder on January 6, gradually felt the competitive pull of this greater and older festival in the Mithraic and other religions so that, at the end of the 3rd. century A.D. it changed the date of its celebration of the Nativity to December 25th. For those religions only followed in the footsteps of still earlier religions, so that it enters Universal patterns.

What is the solstice – that it should be celebrated by all the great races of ancient days? The word is derived from "sol" (sun) plus "sistere" (to cause to stand); and the solstice is that point in the ecliptic at which the sun is farthest from the celestial equator, north or south. Hence, at the solstices (about Dec. 21st. and June 21) the days are shortest or longest of the year.

Let us look at the chart. Because of the bending of the earth's axis toward the unknown Pole, half of the ecliptic circle (or apparent path of the sun) is above the equator during half of the year, and below the equator during the other half.

Notice therefore, that the ecliptic circle (together with the belt of the Zodiac) winds like a serpent about the rod of the celestial equator as the two intertwine. Now these matters were known and deeply understood by the old Sumerians and Babylonians, thousands of years before our era. Anu was said to be the mysterious and

⁸⁸ The original editor inserted "(34)" at the top of the page by hand.

all powerful Pole of the ecliptic, while Bel was seen as the pole star of the equator. Thus they named the celestial equator: "The Way of Bel," and the serpentine path of the ecliptic: "The Way of Anu."

At the autumnal equinox, when the days and nights are of equal length, the sun crosses the equator and, – for the peoples of the northern temperature zone – appears to gradually descend, while the days grow shorter and darker, until about Dec. 21st. when the sun is just entering the sign of Capricorn, when it reaches the lowest point.

There for about three days it appears to stand still (hence: "sol-stice") at that lowest, darkest point. Presently, about Dec.24 or 25, the sun begins to move northward on the ecliptic path, and the peoples who watch, recognise with joy the "birth of the light" as the days begin to lengthen and grow brighter, and the period of darkest days is at an end. For the true sun worshipper knew the sun, and that for which the sun stands, is the source of warmth, life and light.

This is only the outermost basis for the Festival of Winter Solstice, which is celebrated at the School, as it is among groups of the enlightened throughout the world, and eligibility to participation is greatly prized. Here too, this mighty Festival is celebrated on many levels, varying with the stage, the insight, and the experience of the participant...

Beyond their obvious level of the season's turn, there are the psychic, the mystical, and the philosophical levels. The two latter have to do with the coming to life of the higher consciousness in man, which is the true meaning of the Birth of Light. Then only can he lift up his eyes and begin to comprehend something of the mighty Drama outside him and beyond him...

The School of Applied Philosophy: Editorial

Ever since the first issue of LIVING appeared, some of you have been asking the editors about The School Of Applied Philosophy and the teaching which both the School and LIVING try to present. Therefore the editors are dedicating this issue to The School of Applied Philosophy, hoping you will find many questions answered.

You, as man with a purpose and a Goal, are the concern of the School. You must not, therefore be surprised to find it dealing with as varied problems as the many aspects of your own life. It will present ideal rules for conduct, and also religion, mysticism, and occultism, though it is neither an occult nor mystic centre, nor is it a cult. It is not a psychoanalytic clinic, even though it deals with psychology in a more advanced sense than you might find it elsewhere. As you have the powers that are latent in all men, the School presents problems of telepathy, clairvoyance, the realm of metaphysics. It also emphasises that man has a still higher octave of faculties which are transcendental. The School does not teach you how to succeed in yourself, and how to live more constructively here and now. Certainly it does teach of the ultimate Goals which all seek, and how you may prepare to work out your destiny.

Who are the students at the School? Young and old, – all types. Some had acute problems others were groping, not sure now what they did want. There are those who grew weary of hearing old platitudes. There are many who knew much intellectually and very little through experience. All came with one version or another of the question “is there continuity of the individual life and has life a rational purpose?” They are finding rational answers. They are also finding pleasure in the stimulus of a new kind of fellowship with others who are seeking as they are.

72

EDITORIAL

The School of Applied Philosophy

(continued from the previous page) Finally, some have sensed or already know that there are lessons which sometime all men must learn. These rapidly make their way to more advanced phases of the work.

The editors might answer that the School is open to all who seek – for it, like LIVING is “devoted to man and his transcendental nature.”

This issue will hardly answer all your questions. Ask more, and, if you are in the vicinity of New York, stop at the School and see for yourself.

The Teachings: These are based on the universal Truths found in the Wisdom Lore of the ages. Wisdom-lore is the repository of the Teachings of those illumined Minds who have instructed men in the “Things of God.” In oral, written or pictorial symbol this lore relates (1) to the history of creation, (2) to the origin and nature of man, (3) to the path toward his cosmic destiny.

The director of the School is presenting the esoteric content of Wisdom-lore in ways suited to the temper of this age. The code and symbolism which make it unintelligible reading for the unenlightened, are translated, into the idiom of present minds, and uncover the essential harmony, consistency, and logic of all Wisdom Teachings. Oannes, Zoroaster, Orpheus, Thoth, Gautama, Jesus, and some hundred others have taught in the “third grade of earth.” The invariably drew out of the mighty reservoir of ALL_WISDOM, the teachings which were most needed by the era they served. None of them can present Wisdom in fullness.

All men were brothers in the sense that they have the same origin and destiny. Every man is a soul in some stage of development. Each reveals his soul-age by his conduct and his knowledge. In the course of development every man comes to the stage known as consciousness of the self, that is awareness of his own nature as a soul. He then orients his conduct to that knowledge. If he seeks a teacher trained in the Kingly science, he accelerates his growth. His transcendental self unfolds, and he begins to partake in consciousness of the profound Mysteries of Life. This has been and will always be the purpose of Wisdom-lore, – to speed man on his way toward the consummation of his destiny and equip him with the gnosis of the true nature of the cosmos.

An Appreciation of M.B.M.

The Director: M. Benzenberg Mayer (MBM) is such a potent figure that is not easy to characterise her. She is broadly experienced in life, conversant with the principles of modern science, art and psychology, and steeped in the knowledge of ancient philosophies and religions. Those who have studied with her over a period of years have recognised in her the signs of an authority not explainable in terms of here and now. She can trace a long history of experience in periods other than the present. She has the power of extending her consciousness to function in larger worlds, and her devotion to larger goals is unquestioned.

MBM has a calm certainty regarding the profound mysteries of life which must ring true to the most casual listener. With sure touch, she presents modern problems in the light of cosmic perspective. Her penetrative understanding enables her with equal ease to disclose the meaning of an old symbol, the significance hidden in allegory and myth, or the momentous import of ancient scripture for life today.

Her students find in MBM an unusual dynamic, at once tranquil and vivid. In private tutoring and group training, she uses her delicate sensitivities to apprehend the needs of all types of souls and leads them in ways that work for their good. Her guidance has led hundreds to experience and cultivate their own soul consciousness. In the laboratory of the School, she has proved that confirmation of man's spiritual ancestry may be found in the higher reaches of the subconscious and that it is capable of being reanimated and of transforming the lower man.

An important part of her work has been the training of a staff of assistants, who are already active in the training and study departments of the School.

HIStory: In 1924 a number of her older students associated themselves with Mrs Mayer in an unusual field of research, – namely, to explore the deeper regions of the subconscious. On the basis of extraordinary findings, Pojodag House was founded. The evidence of the continuity of life, and of the possibility of awakening soul consciousness, now made it possible to apply Wisdom-lore and esoteric teachings directly to living.

As it is impossible to introduce new students to this advanced work, classes were gradually set up to assist beginners. They learn of own inward anatomy and the energies with which they are naturally equipped. They undertake self organisation and the discipline of imagination They practise the teachings and techniques for self-observation and the overcoming of emotional and mental fixations. They study many subjects to acquire the background and the knowledge which are necessary to higher conscious evolution.

Increasingly new opportunities were made available and in 1934 the work was set up as a School. Classes were graded and made accessible to many more than under the old system. The School is now dedicated to the service of those who inquire for its aid.

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

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

(73-1)⁹⁰ With the turning of the season, – the cool crisp days of October, we turn naturally to a new season of achievement. The flaming glory of the dying foliage is a torch to light the zest of new endeavour. How wonderful this rhythmic interchange of Nature and man! Man idles during the forward thrust of Nature. Nature idles during the forward thrust of man. This rhythm is one of the drum-beats in the planetary orchestration, – a part of the music of the spheres. It is not heard with ears, but is felt by subtler parts of our being. And like all great patterns, the music tends to harmonise those who feel it and draw them closer to the universal pattern.

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

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

⁸⁹ The original editor inserted "36" at the top of the page by hand.

⁹⁰ The paras on this page are numbered 8, making them consecutive with the previous page

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

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

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

Theme: "I am the master of my fate, I am the captain of my soul.

I thank whatever gods there be for my unconquerable soul!

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

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

74

AN APPRECIATION OF M.B.M.

(continued from the previous page) After memorising, consider the important words. What is a master? How does he differ from Captain? Realise the wonder of being a soul, not just a human being. Become humble – be awed by it. Lift your head to the skies, be unafraid. Dare to conceive greatly of this magnificent universe of which you are a part. Love men and women because they are like yourself, – indestructible souls. Seek to become a knower of the fundamentals of life so that you may guide your ship of life heroically and wisely. Above all give thanks to the Gods and seek the Light which in turn guides them to have charge over you.

(74-1)⁹¹ At first reading the Theme for this month appears out of fashion and permeated with a religious note. But with the second reading it joins the biblica of timeless sayings, words of wisdom of all ages. It is good during these steps of interior development to break through the barriers of tradition and become catholic and world-wide in one's response to the good and true, and above all to find the inherent likeness in the counsel of seekers of all times.

Use a new technique this month. After accurate memorising learn to sound the Theme within yourself as though someone else were cautioning you. Why not think of it as Thomas Vaugan himself? Hear it often each day, silently gently breathing the words in the ear of your mind.

Then think earnestly of the important words. Glean their meaning. Picture what settling means. Sinking into idleness! However much noise the personal self may be making to throw off a sound-screen.

Remember that lees are dregs, sediment, grounds, dross. Puddles are pools of dirty water, stagnant, muddy water. You know of what these are analogies, you know what Vaugn means. The heart is the core of being, the central desire, hope, wish. "Where your treasure is, there will your heart also be."

Hands imply action, doing, accomplishment, work, attainment. If your heart is in heaven, your hands will strive quite differently than if your heart were in earth. This is the secret of all upward transformation. It is the necessary ingredient of mystical alchemy which grows as it transmuted the baser substance into gold. Piety is respect, reverence, homage. Charity signifies kindness, forbearance, love. To light we ascend in reverence; to men we descend in good-will.

Theme: "Settle not in the lees and puddles of the world. Have thy heart in heaven and thy hands in earth. Ascend in piety and descend in charity. For this is the Nature of Light and the way of the children of it." — Thomas Vaughan.

(74-2) COURSE IN MINIATURE: MBM (The Soul and This World Plus A Lesson In Symbology)

Man, as an expression of the soul in course of development, verifies that soul precedes body in the order of existence. Originally each soul was a seedling of highly potential embryonic life, related to its own future as a seed is related to a plant, an acorn to an oak. through the ages the moon has been used as a symbol of the soul. Beginning as a crescent, it grows to full stature as does the soul. Varying attitudes toward life may be indicated by the position of the crescents.

When souls were influenced to undertake the human evolution, their interest in earth was aroused, and they remain bound by it until they have completed what they originally undertook. Because the moon is also bound to earth, a satellite revolving around it, the symbol continues effectively. It carries still further, in that though close by, only its rays reach the earth. So likewise only energies from the soul, never the soul

⁹¹ The paras on this page are numbered 9, making them consecutive with the previous page

itself manifest through the human being. Man is greater than he appears, for like the moon, he is an entity of higher space.

It is from the soul that intimations of higher realities may press through into consciousness, yet ordinary consciousness is so cluttered with desires and thoughts directed to material ends, that these intimations are much refracted, shockingly distorted. Again the symbolist will say the moon is hidden by thick clouds.

The question arises why, since these conditions appear undesirable and often painful in the extreme, these things were permitted to come to pass. Remember the soul is originally no more than a seed, not a mature spiritual reality. It was influenced to undertake the human evolution for its own good, its richer future, for the same reason that you plant a seed, preferring the flowering and fruit-bearing tree to the tiny embryo. You planted the seed in the earth, crowding out the light, and you left it alone to face the darkness and pressure, - to disappear as a seed, and gradually emerge in a new form, green and promising. Consider the struggle of any seed alone in the dark, and why it was put there. Then remember your soul and all souls.

The Aquarian Age: E.G. Salt (M.B.M. School)

75

THE AQUARIAN AGE

E.G. Salt⁹²

[38]⁹³

(continued from the previous page) The world is in a period of transition – between two great epochs. The old is passing and we are entering upon the new epoch of roughly 2,000 years. Each new epoch brings its own invisible influences which leave their hallmark on all departments of life. These become recognisable in trends and currents. The old order was led through faith, hope, and deep feeling. In the new order man will move by understanding, insight, and self-government. The leadership of the heart gives way to the leadership of the mind – whose symbol is air. So on all sides we may note a new emphasis on knowing, on clarity, accuracy, organisation, (regimentation even) intelligent relationship, planned living, etc., and it's the purpose of this column to present samplings of ideas or activates from current news which are indicative of the new trend.

WHAT IS PHILOSOPHY?

Many have inquired why the word Philosophy is used so frequently in this publication. What does it mean? It is a pleasure to answer this question for it is certainly a leading one.

⁹² The original editor inserted "M.B.M School" by hand.

⁹³ The original editor inserted "(38)" at the top of the page by hand.

In general usage philosophy implies an interpretation of the nature of life, and a consistent attitude and behaviour based on that interpretation. In this sense everyone who has come to any conclusion about life may be said to have a philosophy of life, regardless of whether it be optimistic or pessimistic, - whether the exponent of that interpretation be a Plato, a Schopenhauer, or a simple-minded should walking along a country road.

This is not the way the word philosophy is employed in this publication. We have discarded these innumerable personal versions of life, and begun again with the original meaning of the word. It is well to do this with important words from time to time, for down the centuries they become loaded with excess baggage. And like barnacles on a boat, they impede real progress.

The original meaning of philosophy is philo: love; Sophio: Wisdom. i.e., love of Wisdom. This love of Wisdom is the seeking for the ways of God with man and the universe. It is the search for those satisfying Ultimates which made a famous singer of old say: "Happy is the man that findeth Wisdom, And the man that getteth understanding." (Pro. 3, 13)

Alice B. Greene: Patterns

Is this a lawful universe? Is there such a thing as a pattern to living? And if there is, how cognise it? These and related questions persistently present themselves to one who reflects. Deep concerns of mankind, they have been brought into expression chiefly by the philosophers, but where is the thinking man or who has not felt their challenge?

In everything that man investigates he comes upon a pattern of inherent law. He learns for instance that everything in nature conforms to the inexorable cycle of birth, growth decay, and earth. That the structure of the snowflake is consistently true to a basic six-ness although endless variety of shapes form within the basic law. That water seeks its lowest level, that frozen water expands, that cocoons develop into butterflies, that pictures can only be developed in a dark room, - and so on ad infinitum. The more facts science makes accessible the clearer we see law at work in everything about us. The effort is to trace causes behind effect, and from the knowledge gained to improve the effects. So is light shed increasingly upon the dark recesses of the invisible. It is equally clear that when we experience the orderly progression of the seasons and tides, we are in the midst of larger laws than our laboratory inspections can reveal. We echo the conclusion of Prof Millikan that we inhabit "a universe that knows no caprice; a universe that behaves in a knowable and predictable way; a universe that can be counted upon."

It is likely then, we ponder, that everything in the universe, large and small, operates according to law, but that man himself fall out side of law? Is it possible for one part of the universe, humanity, not to be subject to inherent pattern? Is it logical that there be only one anarchic element in a lawful universe?

The true philosopher has always emphasised the eternal and permanent in the universe, the invisible skeletal structure on which depends the visible, the temporary, the shifting. He regards the findings of science as supplementary evidence of that which is permanent. These findings themselves, to be sure, are constantly shifting, but the laws behind the phenomena do not shift. They ARE.

The laws governing human nature are above the material plane and require more observation on the part of those who would verify them than is demanded by research in chemistry. The laws by which human energies function are more subtle than those of the chemical laboratory, but they are no less operative because of that, or because of our ignorance.

76

PATTERNS
Alice B. Green

(continued from the previous page) Their investigation also requires a development of faculties on the part of the investigator himself, not only a refinement of the tools with which he works.

It is these underlying, invisible patterns which the great teachers have emphasised down the ages. They have been tireless in their efforts to draw mankind's attention to the basic order behind outer, apparent chaos, both in nature and in man. Now have these Knowers been distracted when physical science cried, Lo here! Lo here! Their wisdom is derived from that which is immutable, unchanging - above the flux of opinion as to its nature. Surely stability of such an order should be a powerful call to the "hunter of big game."

Man has nothing to do with the creation of patterns. An infinitely higher intelligence than his is at work in the world. It matters little what name is given to this directing force, or forces, - be it Creative Intelligence, God, Deity.

Since man did not create, but finds himself in the midst of an orderly process, it remains for him only to find out as much as he can about that process. He cannot interfere with it. All he can do is gradually to coordinate his living with it. If, as and when man chooses for himself such a course, he lifts his life out of mediocrity, sterility and futility into dynamic fruitful living.

With this growth comes a new insight into the forces influencing all areas of his being, - visible and invisible, conscious and unconscious, physical, emotional and mental. He becomes a conscious cooperator in a tremendous, well ordered schemology. His life has plan, purpose, and direction. His well-being is strikingly increased. He can utilise new forces, both within himself to discover, as well as without. When will he bestir himself to discover, as he assuredly can, and at first hand, through the immediately accessible laboratory of the self, the real, as against merely the material, worlds in which he has his being? The quest awaits his choice.

"If, then, thou dost not make thyself like unto God, thou canst not know Him, For like is knowable to like (alone)." - G.R.S. Mead (Thrice Greatest Hermes)

May Benzenberg Mayer: The Summer Rhythm: (A Glimpse of the Universal Wisdom Manifesting In Nature)

The secrets of nature are hidden or revealed in proportion to men's ability to read her rightly. This is almost invariably a cultivated ability. For example, that which is a mere rock to one man, will to a geologist, reveal its composition, its proportionate value to modern industry. It will disclose its approximate age, the stress and turmoil of the period which saw its formation, and through these give a glimpse into the prodigious history of the earth's formation. Who would not rather be a geologist with his eyes of knowledge and his trained imagination! But let us not forget that he worked hard to attain those eyes and that imagination.

The geologist and a thousand other "lists" are specialists. You may or may not become a specialist, and gain the ability to read deeply into some of the secrets of nature. There are however certain universally applicable secrets which everyone who seeks to promote his own development ought to learn to observe and read correctly and deeply. One of these secrets which are hidden or revealed according to our ability to read, is the manifestation of a Rhythm, a wide undulating movement running like a vivid living wave through all things, - an alternating of up and down, or in and out, of action and assimilation, or storm and peace.

These mutations are the modus operandi of all life in manifestation. They are the established but constantly changing order of the phenomenal world. In Rhythm is recurrence, yet always transition. Everyone experiences such mutations continuously and in innumerable ways every year of his life. But to most persons these experiences are like the piece of rock to ordinary eyes. Rhythms are facts of no special consequence unless they have uncomfortable elements, when the practical leaps to the rescue, - and the matter seemed to be closed.

Are you a geologist to these rhythms, seeing the threads of a pattern which passes into the very structure of all things? Can you see how the mystery of your own life is sustained in this pattern? Can you draw close enough to its design to see the wonderful lesson it reveals, and how to begin to practise it?

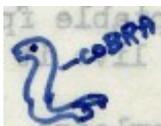
The essence of this lesson is that alternating changes are essential to the maintenance of livingness. This is a principle by which nature continues her productive existence, maintains her splendid cycles, by which she spreads the shining garment of living forms into the substance we call earth.

The general cognition of this principle is gradually being applied in the professions and in industry. Periods of work are broken up by five or ten minutes of rest. Winter vacations are being granted by many business houses, because it seems to "work better" for the entire organisation.

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

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

Requisites: in the practise of Wisdome-lore harmonising three traditions: Christian Hermetic, Buddhistic.

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

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

⁹⁴ The original editor inserted "(40)" at the top of the page by hand.

Are These Your Questions? (Informal answers to typical questions about Life)

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

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

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

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

Why is humanity so helpless in the face of circumstances? Because with few exceptions, the bulk of humanity and its leaders are dominated by greed and fear, and believe material problems must be solved first. Acute rebellion at circumstances does not make them any the less the logical consequences of previous causes. Knowledge and action must be combined over a long period in order to serve the masses. No real solution for social ills can come about until there is some degree of understanding about the meaning of life.

78

ARE THESE YOUR QUESTIONS?

(continued from the previous page) Why then is life so important? Because when a voice reaches you to arouse you to a conscious understanding of life, it is your hour to be born to a new state of being. The birth of a new consciousness, like the last hours of a pregnancy, are not to be ignored. More your present life is only a chapter out of the middle of a book. You have written previous chapters and you will write later one. When you begin to understand the meaning of life, you will write them very

differently. You are your own author. What have you written that is shining and splendid in this chapter or life?

Is not such pursuit of my own gain selfish? Never. If it were so, then every real effort to acquire a vocation, or a technical education would be selfish too. On the contrary, to learn the fundamentals of lie is to be equipped to aid, encourage and guide others at home and abroad in their hours of perplexity and stress. What the world really needs is the continuously multiplying example of enlightened continuously richer, deeper living. Selfish? Kindly, rather, and beneficent beyond description.

How can I find for such work time when I am already under pressure? Have you never done anything intensively for the purpose of a later lightening of the burden? studying new systems or techniques, for example? Everyone who is looking for improvement knows the cost of that improvement will affect daily schedules, personal energy, and the private gains. Should they be less acceptable for the gaining of first-hand knowledge of the meaning of life and of the techniques to live it effectively? and how to write this chapter of the book wisely?

You said first-hand knowledge. Do you mean that I can know for and through myself? Yes, certainly I do. Knowledge concerning life is not very powerful until you know for yourself through your own unfolding faculties. The other kind of knowledge, - intellectual, we may call it, - is only preliminary knowledge. It precedes another type of knowing - of certain basic transcendental facts of life which become yours experimentally during training.

Will you tell me what you mean by training? Training is the personally or privately directed application of methods, exercises, techniques and study to your own specific development. During the last three years a considerable number of successful steps have been taken in organising the school's training department and in making it more accessible than in the past. The introduction to training is now known as "pre-training" and has proven delightfully effective for the first class of nineteen who have passed through it.

Why is this higher development which is obtained through training so important?⁹⁵ Because through it, each trainee may know for himself whether the basic assertions of all esoteric teachings are true. If they are true, they are more important than all the material facts combined.

Isn't it enough to attend lecture and read books? Dear questioner, your life is more wonderfully equipped than a violin. Did Fritz Kreisler learn to play his wonderful fiddle by reading about it or attending lectures?

But do I not live and is that not in itself the practise of which you speak? It is true that everything that exists possesses life of some sort. But life also has colossal potentialities. The natural world is just the beginning. Even an ordinary school education is an example of those potentials and reveals how far we are from "just living." What if in addition to practising the formation of letters you also practised

⁹⁵ The original editor inserted a question mark after "important?" by hand

techniques for living? No one just lives. Like Crusoe, you work upon nature. Why not then upon yourself?

Aren't such questions as the transcendental self to be answered by psychology or science? The transcendental self is neither a psychological nor a physical entity, hence these two admirable fields of inquiry are not of much use here. Everyone knows that the modes of research must correspond to the nature of that which is to be investigated. This is another good reason to develop the latent corresponding faculties. And those faculties, once developed, can report as scientifically as the present range of faculties. Probably this is what the old teacher, Paul, meant when he said that spiritual things must be spiritually perceived. Now it is known that there actually are spiritual faculties (not meaning psychic.)

Why should I believe that this school has the meaning of life when so many philosophers disagree? Philosophies are the searchings of men's reason into origins and relations, – things of God, they may be called simply. Here there are bound to be differences because at best men's minds have peculiarities. In Wisdom-lore, on the contrary, whether it is spoken in China, Persia, India, Babylonia, Egypt, Syria, or ancient Britain, there is agreement and philosophic clarity. It is this Wisdom-lore which is taught at the school as the framework on which all else rest. Interestingly, modern science is coming into excellent accord with Wisdom-lore.

79

ARE THESE YOUR QUESTIONS?

[42]⁹⁶

(continued from the previous page) IF this training of the human being is so astonishing and valuable, why do not people of lock to obtain it? (1) Because people do not know it is available. (2) Because of the tendency to hold on to old habit paths, including scepticism, and to follow the way of least resistance. (3) Because people do not know the importance of their own lives, nor the extraordinary stature and power which may become theirs through training.

What of larger gains? Every human being is a soul in some stage of development. Like trees in a forest, they are not of the same age. But ideally each tree, each soul should live so that what it does contributes to permanent stature. Such gains are neither fictitious, sentimental nor religious. They are substantial facts of primary importance to those who have developed the faculties to recognise these gains. Men are making an appealing mistake when they deny the soul and worlds invisible to the limited physical eye. They are not figments of a deranged imagination. Proof? The answer is training.

Will you please say more about pre-training? Gladly. Pre-training introduces the student to the knowledge he seeks in an orderly sequence, so that he himself begins to see the patten for living. He is given special opportunities to ask questions. He is

⁹⁶ The original editor inserted "42" at the top of the page by hand.

taught various techniques to overcome his handicaps. He is shown how to begin the cultivation of his hidden powers. He is given special lessons in relation to group living, and how to express his own being more constructively. All the while his sense of the meaning of life is growing. At the close of the first year he is astounded at what he has achieved.

I hear there is also advanced work? Is this true? Yes. Just as in any important field of life, there are those spheres which are intelligible only to matured insight and experience This is a universal fact, not a special peculiarity here.

Can you put in simple language some of the truths upon which Wisdom-lore and this school rest? Here are five truths which relate to all men. (1) the continuity of individual life. (2) responsibility for one's own stature (measured by Wisdom standards) (3) The Reality of Divine Worlds. (4) the aid of advanced Beings in the human evolution (5) The slow or speedy advance of humans toward higher Orders of Life. Wonderfully enough, these five become known facts in the course of training.

Editorial: That a civilisation is waning and that another is in process of formation many men believe today. Surrounded by swiftly changing ideas and caught in the first struggling phases of a new order, they are naturally bewildered as to what direction this civilisation will take.

Seeking the cause, we find ourselves in the clear fresh air of a new era of thought and feeling. Aquarius provides the key. Aquarius, that constellation in the heavens from which proceeds⁹⁷ a peculiar energy and power which is to be dominant over earth in the coming period. In the language of Astrology, it is "Air Fixed." And "air" is symbol for the mind, in the words of our director, will become pure equable, strong.

The call is for leaders sensitive to the significance of this great surge of energy and able to direct it constructively; for teachers free to challenge old ideals, informed, adventurous; for individuals in every department of life trained in the knowledge of their psychic nature, its control and the way of its growth; for more men and women moving with the new life currents intelligently and courageously.

Another key-word of this crucial time is "Synthesis." For the understanding born of the linking of old and new sciences there is immediate and great need. Each one of us may work toward this.

We need not doubt our role. Aquarius, clean cut and penetrating, subtle, keen, is raying down to earth. Ours is to turn receptive minds to meet its inflow, to pledge our energies to carry through its vital challenge. Ours is to build the calibre of mind attuned to its beneficence.

Adventure During Sleep: Now and then we are able to penetrate into deeper areas, and such adventures, if carried back into waking consciousness, may have a profound influence upon our living. It was so with me, I found that after this experience I had changed, and not only for those days after the dream, when the poignancy and wonder of it were still upon me. There was an integral difference in breadth and understanding, in my attitude toward people and circumstances, that

⁹⁷ The original editor inserted hyphen "proceeds" by hand

simplified for me many problems. And I believe, as one result, that certain pettinesses will not trap me again.

For in this experience I had gone into lower levels of my being, and having cleaned them, had been empowered to rise and glimpse my treasures. Yet had I? For one eluded me entirely, the while the other hid itself in symbol and only lured me on. It seems we are permitted only enough of the gleam to lure us on to greater heights. I had, for an instant looked out into fathomless space, and could never again be quite the same.

80

ARE THESE YOUR QUESTIONS?

(continued from the previous page) This experience, and others, hold for me a greater sense of vividness and enduring reality than any I have had in the three-dimensional world, yet far from being an escape from that world, they have helped me to live in it more fully and wisely, and with a greater purpose.

B.B. Alvisser: Dreams and Reality

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

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

Sustained experiment and concentrated attention to the many phases of the dream state over a long period are necessary for understanding the extraordinarily diverse nature of dreams.⁹⁸ For they are of many types and kinds, and the so-called dream state, when cultivated may come to reveal a quality of emotion, and a depth of insight far beyond that of daily life.

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

⁹⁸ The original editor inserted hyphen "dreams." by hand

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

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

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

Many such experiences have been reported in all ages. It is the privilege of this scientific age to organise them, making full use of new metaphysical and psychological knowledge; to recognise them as the inevitable accompaniment to extended senses and extended consciousness as inherent in the process of growth toward larger consciousness.

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

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

(continued from the previous page) Use a new technique this month. After accurate memorising learn to sound the

Man has been planted likewise, but he is more than a plant. He has many more things to accomplish than the plant and he has intelligence, choice and opportunity to accomplish them. The soul, and in addition spirit, slowly constrain the human plant to its higher steps. Scattered energies are again in drawn, manifold desires are assimilated into the one hunger of the soul for its Homeland. Evolution is then well under way, and the object of the involutions is being accomplished. In symbology it would be said that the moon had waxed to its full stature.

May Benzenberg Mayer: Praxis

(81-1)¹⁰⁰ PRAXIS (Conscious Self-Exercise) MBM

The central idea of Christmas is the birth of joy with the coming of Christ. But Jesus was not born in December. This is the ancient Fete of the Winter Solstice, the planetary celebration of the Returning Sun, the symbol of Light and Goodness, the awakening in man of his higher consciousness, the seed of the later Christ grade or stature.

Do not put aside any genuine and beneficent beauty of the Christmas story, for it is a symbolically true story. But do tow other things; take its meaning home, close to the hearth of your own soul, knowing that it is to your own birth of higher stature that it would point not to the worship of a Teacher. It is frustration and sorrow to the Teacher Jesus that men look to him for salvation, instead of understanding and following on the way. Christmas has no real value to you, unless you try at that time to awaken your higher consciousness.

And secondly, realise that the Winter Solstice celebrations have, as far back as men can read history, been observed and venerated both exoterically by the multitude, and esoterically by the enlightened. Try to get into the spirit of it, for there is, at this time, a momentum in the ethers. This is why millions experience a kind of inner excitement, – yet do not know why. They think it is the shops, the bustle, – alas!

We will use a Theme this month which is in keeping with the season. It expresses the emerging from darkness to the promise of a greater day. Darkness means ignorance, misunderstanding, spiritual blindness, – and birth means a coming into

⁹⁹ The original editor inserted "(44)" at the top of the page by hand.

¹⁰⁰ The paras on this page are numbered 10 through 11, making them consecutive with the previous page

knowledge, understanding, and these are accompanied by joy and the peace of a spiritual waking.

Theme: "Born an earthling my way was lost in trails of clay; Night is passing, Reborn into another day. Waking out of ignorance into sight, A Soul and I, keeping the Fete of Light. I know the Star called East, And turn from self and sloth, Partaking of the Golden Feast."

The earthling is everyman. He is at first lost in the ways of earth, forgetting what went before. He knows nothing but the present, and does not care to inquire further. Then come the experiences which are like an annunciation. They may be books, lectures, words which plant the germ which is to be born at the winter solstice. And then, at this great Fete, comes the light of the mind, like the sun, making a new day. That is waking, that is birth. It is the seed of the realisation that each is more than flesh, that a higher consciousness in turn awaits its growth.

Deeply joyous is he who has come to this state. It is his christ-mas. He knows that the star of his own spirit is symbolically in the East, the place of beginnings. He turns from joy; power self, his personality and its fixations... he has set his compass to a great Port!

(81-2) The February Theme is an important contribution to the helping to direct the wave-frequencies of the mind so that they bring about changes in the metaphysical part of your being. It calls out and exercise faculties of the mind which are of paramount consequence to the higher evolution. The Gita, from which the Theme is taken, is packed with matters important to the development of the mind. Attention is now drawn from the world of physical phenomena to a world as yet invisible, - invisible for the one and only reason that the faculties and stature of the individual have not developed sufficiently to receive the wave-frequencies from this world and so make it perceptible.

Theme: "The Self is the friend of the self of him in whom the self by the Self is vanquished; but to the unsubdued self the Self verily becometh hostile as an enemy."

After you have memorised the Theme, begin to assign your action, feelings, and thoughts as on the side of the Self, or for the little personal self. So not be discouraged if the larger part of interest and conduct are for the little self. That is natural. All mankind begins with the material world. But as you become conscious of the nature of life and its purpose, there is a gradual shift in the direction and object of conduct. Hasten and increase this by your understanding and your determination. This brings the higher self into a beneficent and active relation with the self acting in the body of flesh.

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

(82-1)¹⁰¹ MBM: PRAXIS:

Theme: Now answer to my dancing! Understand, by dancing, what I do. (Acts of John, Apocryphal New Test.) If you have not read the Apocryphal New Testament, put it on your list for summer reading. Not to read it is to miss some of the finest mystic teaching concerning Jesus. Not to read because the church labels this collection of writings "apocryphal" is to be under the influence of a dictatorship.

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

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

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

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

¹⁰¹ The paras on this page are numbered 12, making them consecutive with the previous page

whole beings, - which is what holiness actually mean, - completely and harmoniously functioning with the Composition of God.

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

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

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

83

PRAXIS

May Benzenberger Mayer

[46]¹⁰²

(83-1)¹⁰³ MBM: THE CHRISTMAS STAR: The Christmas Star is the Five Pointed Star with one ray pointing upward. Stars differ in symbolic meaning according to (a) the number of the rays to each other, (c) whether the odd numbered ray be turned up or down.

¹⁰² The original editor inserted "(46)" at the top of the page by hand.

¹⁰³ The paras on this page are numbered 13 through 15, making them consecutive with the previous page

The five-pointed star is intimately associated with Man's evolution through the lower elements and his final mastery over them, for the four rays are subordinated to the fifth which is placed so that it is upturned. This The rays symbolise ways and means by which man climbs, - battles to be fought, - dragons to be conquered, - powers to be unfolded, - concord to be achieved and maintained. As man conquers, not by evasion but by sufferance and increasing understanding and master, he rises to higher capacities in himself. So the fifth nature, the spiritual, which is the fruit of the four, rises triumphantly above them. It points upward, revealing the logical continuation of the process in a still higher evolution.

While the Star is now associated with Christ, it is a symbol applicable at all times in all races, to this conscious transcending of the solely human state.

Man, as an expression of the soul in course of development, verifies that soul preceded body in the order of existence. Originally each soul was a seedling of highly potential embryonic life, related to its own future as a seed is related to a plant.

(83-2) MBM: SUBJECTIVE EXERCISE:

Regardless of all that has been written, and the many methods proposed toward preparing one's self for what is familiarly and glibly called "raising the consciousness," "contacting the reservoir," "tapping the source," "entering the silence," etc., most persons have found there is no magic way of "raising consciousness" in the twinkling of an eye. The Eastern methods for concentration and mediation have not in general proved well adapted to Western needs.

By the understanding and practice of the technique used in the Subjective Exercises mentioned from time to time in this publication, one learns the way in which the subjective invisible or metaphysical man, is awakened, and at the same time stimulates, inspires, balances and quickens the outer or earthly man.

Posture, breath control and realisation are the first steps. Emotional control, concentration use and control of imagination are skilfully combined, fostering poise, alertness of mind, ease of manner and self-reliance. Advanced exercises come later.

Just watch the people around you! Can they keep still? Very few of them. They must be doing something to distract the mind instead of stilling it; they reach for a cigarette, turn on the radio, run out to a movie; all quite harmless in moderation, but not when used as an escape. The real corrective is the control of the psyche and mind - the man behind the man.

No one can be beautiful who is not at ease. Body, nerve and mind control make for ease, charm and general attractiveness. Practise some of these exercises for half an hour before your dinner engagement; they will be more beneficial than a beauty treatment.

You can practise some of these exercises on your way to business, - yes, even in the crowded subway or jiggly bus; in fact, these are just the places to test the concentration and alertness you have developed through the exercises.

(83-3) MBM: PRAXIS: Theme: "I am the pure Lotus Which groweth up from the divine splendour, Sown from the nostrils of Ra. I am making my way, And I follow on the Way, Seeking to become of him who is Horus. I am the lotus Who cometh forth out of the Field." (The Book of Coming Forth (Chap. LXXXI. Adapted by MBM)

Let us now see what the words mean. Lotus means soul, capable of growth as a lotus is capable. Its seed-bulbs "fall" into the soft earth at the bottom of a pool. Here it thrusts out its roots, "rooting" itself firmly, but only that it may push upward through the earth and the water, so eager it is to reach the atmosphere. So the soul must push man through material things, through the watery world, the so-called astral sphere, until it reaches pure air, the noetic sphere. Here alone can the lotus, the soul blossom, opening in due season its heart of gold (nous or spirit) to the Greater Sun above it.

That means you, You, YOU. Therefore say the Theme with the "I" resounding deeply and with conviction throughout your being. These words are yours as truly as they were any Egyptian's in the time you call past.

84

PRAXIS

May Benzenberger Mayer

(84-1)¹⁰⁴ MBM: PRAXIS

Theme: "Courage is the price that life exacts for granting peace. The soul that knows it not knows no release from little things. Courage. (Amelia Earhart)

Courage is not a gift, a boon, an endowment. It is the product of will and effort, momentarily, hourly, yearly, struggling against darkness, doubt, fear, habit, custom, superstition. It is a power shaped and wrought out of the substance of pressure and need. Those who have it now, have in previous lives won the priceless quality that serves them today. None shall seek it in vain, - but all must somehow, somewhere, bring back that treasure to the soul.

There are many kinds of courage, or better said many ways in which this high and radiant power manifests. It cannot grow until it has done away with regrets, which Emerson neatly calls "false prayers." Softness must also be put by. "Our sympathies are just as base. (as our regrets) We come to weep foolishly and sit down and cry for company, instead of imparting to them the truth and health in rough electric shocks putting them once more in communication with their own reason." Courage has a kind of spiritual audacity in the direction of the True and the Good. To betray these is more abominable than to be hurt by our fellow-men Courage is scornful of petty calculations and measures instead by the horizons of the soul. Courage invades and conquers the hidden world of personal fears and the secret haunts of selfish thoughts. Courage attacks falsehood and wrong. It is actively just, temperate, generous. Courage is

¹⁰⁴ The paras on this page are numbered 16 through 18, making them consecutive with the previous page

cheerful, optimistic, resourceful. It has tolerance and valour. Courage respects and serves life.

Shall not this Theme go with us these coming months, when little things, and soft things and casual things will reach out to possess us. Shall we not remember what courage is, and how in the deeps of being we may constantly distil the precious drops of this elixir?

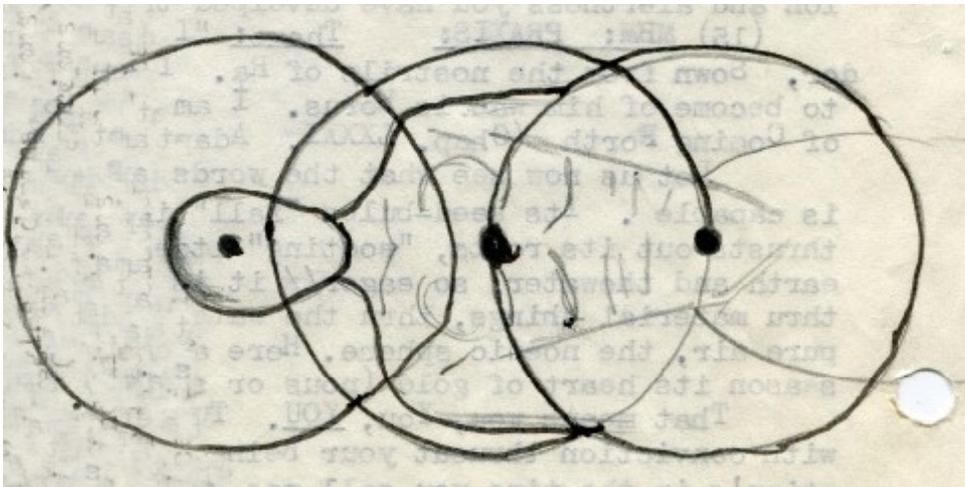
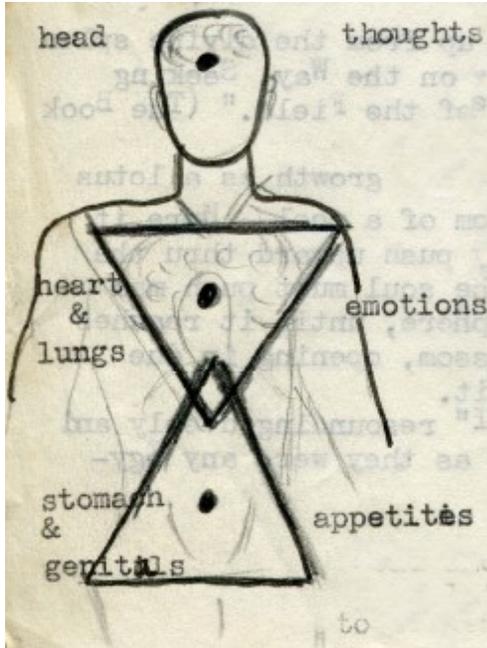
(84-2) MBM: THE THIRD EDUCATION:

Take the webs of conventional ideology from your eyes and see what it is that the adult possesses that youth cannot have. What is the asset, the readiness, the inward condition that has gradually been distilled within his being? Has not the body completed going through the disconcerting changes which made mockery of emotional stability? Has he not learned the elementary lessons of living with his body and keeping it in its place? Has he not learned with reasonable success the rudiments of dwelling amicably among people? Has he not learned through bitter hitting experience how his emotions can roar and devastate, – what hideous spectres they can shape and inhabit? In a thousand ways the adult in body is no longer a novice in the world. He is enriched by his struggles more than he can realise. He has much behind.

(84-3) MBM: COURSE IN MINIATURE: (Man in this World; miniature lessons from Wisdom-lore)

Man is a soul in the process of developing a mind. The word “man” means mind, coming from the Sanskrit root: manas. Earth-life affords valuable means to develop this mind which is the fruit and object of human evolution. Mind development implies continuity of individual life (not identical with reincarnation). An earth-life is a chapter in long book. It is normal but not necessary that earth consciousness should produce forgetfulness of previous events. Souls already well developed normally recall and profit by their past.

For earth-life the soul is equipped with a material body, which grows according to natural law; and emotional capacity which drives him into experience through desires; and the rudiments of intelligence through which he may grow mind. These three types of equipment are inter locked so that they superficially appear as one. Their interlocking is shown in the physical body thus:



This triple equipment enables the young man-soul to gradually mature and emerge again into larger worlds, no longer a seedling, but a ripening, enlightened mind, rich with the treasure of understanding and strength and symmetrical beauty. Consider well these further analogies: knowledge, direction, chauffeur: ardour, power, fuel; deeds, action, car. Each struggles to dominate over others. Check what disproportions and limitations your unawareness of these relationships has produced in you.

Head and brain correspond to mind (the latter not physical). The upper torso to the emotions, the lower to the sense world.

(85-1)¹⁰⁶ The six spaces of the floor have become the six faces of a cube, and the Son of man, whom the cube symbolises, is ready for the indescribable process called the ascension. All the symbolical descriptions of the Holy Cube in "Revelations" twenty one are now in a minute way true of this little cube, the man who has completed his evolution. The work of the "lodge" is over. This man also has become holy or whole or complete. Therefore all enlightened minds have always revered the symbol of the cube, genuinely a sign of heaven.

Chinese Symbol of the Five Elements



(85-2) The tessellated floor of the Masonic Lodge illustrated above represents the physical, mental, and spiritual planes where man is to evolve himself. When he is perfected, he is called "The son of Man" being born out of the old human creature, and pictured thus: The head pushes into the 4th. plane, spirit; the man on the cross is the Master of all.

The Moslem turns in prayer to the Black Stone in Mecca, the Christian's "length, breadth, and height are equal (Rev. 21.16). To both it is a Cube, the symbol of perfection. The man makes his way across the tessellated floor across the contrasts of light and dark squares (law of contrasts). He learns to use both the pairs of opposites for his ultimate good. Then he is ready to enter Heaven. The rectangular floor is then folded up to become a cube.

¹⁰⁵ The original editor inserted "(48)" at the top of the page by hand.

¹⁰⁶ The paras on this page are numbered 19 through 20, making them consecutive with the previous page

Clement of Alexandria

(85-3) We must therefore rescue the Gnostic and perfect man from all passions of the soul. For Knowledge produces practice and practice habit or disposition; and such a state as this produces impassibility, not moderation of passion. And the complete eradication of desire reaps as its fruits impassibility.

Nor does the kingdom of heaven belong to sleepers and sluggards, but the violent take it by force. For this alone is commendable violence, to force, God, and take life from God by force. And He, knowing those who persevere firmly, or rather violently, yields and grants. For God delights in being vanquished in such things.

Rama Prasad: Nature's Finer Forces

(85-4) The changes of Prana divide themselves into the three states. The solar current travels in a positive direction during the day; we are awake. As night approaches the positive current makes itself lord of the body. As it gains strength the sensuous and active organs lose sympathy with the external world. Perception and action cease, the waking state passes off. The positive current sets in towards midnight and begins to counteract the effect of the negative current, otherwise death would ensure. A balance of these two currents keeps body and soul together. Excess in the strength of either current causes death

(85-5) If Prana - recedes from any part of the body that part loses its powers of action. This is local death. In this way we become deaf, blind, dumb, etc In this way our digestive powers suffer.

(85-6) The purpose of yoga is purification and strengthening of the mind. Patanjali's little book uses the word yoga in a double signification. The first is a state of mind, Samadhi; the second is a set of acts and observances which induce that state. The definition given by the sage is a negative one, only applicable on the plane

86

NATURE'S FINER FORCES

Rama Prasad

(continued from the previous page) of the mind. Positive power lies in the higher principle, the soul. Yoga, he says, is keeping in check the (five) manifestations of mind. In the very wording of this definition is supposition of the existence of a power which can control them. This is freedom of will. Although by egoism the soul is deluded into regarding herself a slave of the lower nature, as soon as the egoism is slackened to some

extent, awakening takes place. She discovers she is separate from mind. This assumption of lordship is freedom of will. This obedience of mind to soul is yoga.

(86-1)¹⁰⁷ The impulse to philosophical curiosity comes directly from the soul; the impulse to desire from the external world.

(86-2) When the mind is sufficiently polished by the first stage, curiosity, the second stage, reflection, the third one is arrived at and it can receive the clear image of the higher principle. This presents itself as bliss. It is a reflection of the soul.

(86-3) Some of the means for strengthening yoga removes those influences and forces which are antagonistic to progress; others, such as contemplation of the divine principle, accelerate it.

(86-4) That state in which bliss only appeared in the moment of triumph is a step towards absorption of the mind in the soul.

(86-5) By constant exercise of samadhi the mind inclines towards those influences which are antagonistic to the evil powers. They die out. When this state is reached, called Para Vairagya, the higher apathy, high uncommon powers begin to show themselves in the mind. Vairagya, is the highest means of attainment of bliss. It is the coming to know the real nature of things so that one is no longer eluded into false pleasures. When this is confirmed and natural, it is Para V.

(86-6) By this contemplation of the higher nature, a sympathy is established between it and the human one. The latter begins to be cleansed of the dust of the world. There is daily strengthening of heavenward aspirations.

(86-7) The soul then begins to become a centre of power. The mental, the physiological, and to a certain extent, the surrounding world, become its slaves. He may will, and Nature will set in motion or wash off disease. These high powers show themselves only gradually and according to special aptitudes in special forms.

(86-8) Pranayam is the breathing of deep breaths in and out. This has to some extent the same effect as running and other hard exercise. The heat that is produced burns out elements of disease. In our attempt to draw deeper breaths, the Prthivi Tattva causes fixity of purpose and strength of attention.

(86-9) One can feel the thoughts of other men by sitting with attention centred in the heart. So far as quality is concerned this is a fact verified by common experience.

¹⁰⁷ The paras on this page are numbered 4 through 22, making them consecutive with the previous page

(86-10) The Yogi's mind attains the most perfect calm. It is open to all sorts of influences but without any sensuous disturbance. Intuition is one of the powers which show themselves in him. His mind behave like a transparent colourless crystal, readily showing the colour of every object, but retaining no particular colour. Intuition has four stages. (a) Verbal. The yogi is at once en rapport with the author of a book because his mind is free from every prejudice (b) Wordless. In this you no longer need books. You derive truths from the souls of things (c) Meditative: This has for its object forces of the subtle body which is at the root of changes in the gross world. (d) Ultra-meditative: This adds the whole history of an object from beginning to end.

THE SCIENCE OF BREATH; translated from the Sanskrit by Rama Prasad:

(86-11) This science is to be given to the clam, the pure, the virtuous, the firm, and to the single-minded devotee of the Guru.

(86-12) It is not to be given to the vicious, the impure, the angry, the untruthful, the adulterer, and him who has wasted his substance.

(86-13) It is to be known by one's own exertions, in and by the soul alone ("Know thyself by thyself" which differs from the Greek dictum)

(86-14) In the navel is the power Kundalini sleeping like a serpent.

(86-15) Let the Yogi meditate when the prana is calm, never when it is disturbed.

(86-16) RP: When two men come together their pranas exchange colour. It is on this account that one can measure from the momentary reflection in oneself the colour of the other man.

(86-17) Sitting in his own place, with measured food, and sleep, let the Yogi meditate upon the highest atman (whose reflection the breath is). Whatever he says will come to pass.

(86-18) The wordless Intuition is a state of mental lucidity in which the truths of nature shine of themselves without the interventions of words. The ultra-meditative intuition reveals the past and future of a phenomenon at once without the least effort of thought.

(86-19) Prana is the life principle of the universe, of man, and of breath.

May Benzenberg Mayer: Investing in the Powers of The Soul

87

INVESTING IN THE POWERS OF THE SOUL

May Benzenberg Mayer

[51]¹⁰⁸

(87-1) You may begin by the daily reclaiming of an hour from the material absorption of things and routine acts. At such times sit down quietly, alone, and guarded against interruption. Cease thinking of material things, or even needs, and let the vibratory paroxysms of emotions and thoughts that are shaking your being subside. You may be wholly unaware of these until you have tried to sit quietly, in company only with yourself. Many have said in these first experiences: "I never dreamed I was so noisy," or, "Why, I am twitching all over, inside and outside." Resist, then, the temptation to jump up and be "busy." Learn to be busy with yourself. This is a first step in the cultivation of the self,

Then begin intelligent speech with yourself. Ask yourself what you really desire. What is the business of life? What are you consistently doing about it? Are you balked by fears? Are you evading issues? What are your shams and tricks? What brings well-being, and what is the nature of happiness? What cause have you to honestly believe that life is merely material? Then listen - not to superficial answers floating about the habit-paths of your persona - but press further into the deeps of your being, in the yearnings that are other than physical. What do you find?

Practice this daily, until you have a "speaking acquaintance" with yourself. And remember you can only become friendly with yourself, when the "I" demonstrates by acts that it is genuinely friendly towards the desires that are thus invited to speak for themselves.

Then guide and conduct your daily life in such a manner that it takes into account those needs that begin to well up within the self.

This is not the practice of meditation, neither does it premise that "all is within" and is attainable through turning back on the self. Such procedure is out of harmony with Western civilisation, whose march towards mastery of the self must be of the same order as its magnificent charge on ignorance, disease, poverty, isolation. Herein is already achieved a high degree of objective mastery. These evils are being conquered and transformed by direct combat. This entry into, instead of escape from, is characteristic of true occidental progression. The march toward mastery of the self and the cultivation of soul powers will follow its type, and advance under its aegis, for these procedures carry the flavour of the Western spirit.

It is toward this type of conquest of the self that the new psychology of the unconscious, (doubtless unwittingly) turned our attention. Until it appeared on the

¹⁰⁸ The original editor inserted "(15)" at the top of the page by hand.

horizon of our times, the West remained almost exclusively under the influence of Eastern methods of self-study. These, sound in their own time and place, must and will be replaced by approaches to the mystery of man arising out of the welter of present-day urgencies. And these methods will be born into the metaphysical and mystical out of the sciences of our own day. Therein alone can be fostered the spirit and the consciousness compatible with the mettle of that type of being which is individuating at this time in the West.

The East has its own methods for the cultivation of the subjective or inner man. Broadly speaking, it turned as much to the subjective man as the West has turned toward the objective world. The East sold its body into captivity; the West sold its soul into slavery. Both East and West are now becoming conscious of their respective poverty. The West must move toward the subjective. The East must move toward the objective. Healing can come in no other way. Balance is healing. We may learn from the other, in that through the other we may observe something of the nature of that which we have scorned.

88¹⁰⁹

INVESTING IN THE POWERS OF THE SOUL
May Benzenberg Mayer

89

INVESTING IN THE POWERS OF THE SOUL
May Benzenberg Mayer
[52]¹¹⁰

(continued from the previous page) But our respective movements towards balance must each be accomplished according to methods arising out of our own civilisation. Therein hangs much wisdom. Both East and West must follow the call of the opposite they have both neglected and derided, yet neither may compel the other, in pride or power, to the opposite in which they have in the past excelled. The operation of the pull of the opposites is cosmic in scope. It tolerates no exception, and the penalties are ever the same. Everywhere there are constantly operating the minor or major collapses into the emptiness, into the denied opposite. "Man is a rope stretched between the animal and the superman," a rope over an abyss" (Nietzsche). That which is the beckoning finger of good for us in the West, because it draws us to the neglected side, is the reverse for our friends in the East. He who has eyes widened to such perspective can even now see these tendencies markedly in operation.

There is, however, a grave and significant admonition which should not be forgotten in these corrective movements. It is not permitted to move toward the opposite, to cultivate one's self and lose rapport with the objective world; to seek the

¹⁰⁹ Blank page

¹¹⁰ The original editor inserted "(52)" at the top of the page by hand.

secrets of one's soul and neglect the demands of the body; to become merged in the needs of one's self and indifferent to the distress of others.

The goal in the technique of living is the goal of balance, of equipoise. In other words, both opposites must be maintained - one against and with the other, as in the old-fashioned balance scale. Or, in more subtle speech, "He who sees inaction in action, and action in inaction, he is wise among men, he is harmonious even while performing all action" (fourth discourse, Bhagavad Gita). Here is meant the perfected functioning of the wise, but, as is said in the Second Discourse, "Even a little of this knowledge protects from great fear."

Wisdom teaching on the science of cultivating the soul has always contained these instructions, always encouraged the preservation of essentials, and the discarding of non-essentials.

Putting it practically, the pursuit of the movement toward the subjective world and the soul does not demand that one shall put by the world, nor its business, nor association with friends. But thought, time, energy, interest, funds shall be partially withdrawn so as to permit wiser redistribution. The superficial daily round of things has sucked us into a veritable maelstrom of lesser activities. These will become a blot on our civilisation unless we learn how to rescue the essentials from the inferiors. Can we not set the new process into movement by a wiser selection of associations, a more rational and inwardly productive leisure?

The second procedure in this investment in the powers of the soul is the watching and recording of dreams. To watch without recording is to forget the old adage "the thought is father to the act." It might be amended "thought cannot become father without act." That is, we are unproductive if thought is not brought into act. And again, it is a series of consecutive acts that constitutes life.

Remind yourself at the point of sleep, and occasionally during the day, that the activities of the night are also an expression of your "me-ness," that there are many strata of accumulated memories, that the roots of your being are far below the superficial strata, and that it is to these you would penetrate.

-O--O--O-

The great crises of life man must face alone. His limitations are projected into his outer relationships. There is no investment that brings a higher return than self-cultivation, the unfolding of the nature and powers of the soul. It is immune to loss. Ultimately we are always thrust back on the need for balance and understanding in the individual man. The ills of humanity cannot be healed until he links his personal life with soul and spirit.

90¹¹¹

INVESTING IN THE POWERS OF THE SOUL
May Benzenberg Mayer

¹¹¹ Blank page

(continued from the previous page) It is essential that fundamentals be borne in mind, else again the recurrent periodicity of social dilemmas. What has been gained in leisure which the machine age is increasingly providing is being sucked into the same vortex of externals which kept us at manual labour. Are we still to be slaves of the physical world. As the hole grows larger the more we take from it, so the emptiness within man increases the more his interests and energies are drawn into the objective world. It is necessary to turn with in reasonable redistribution of the life forces, a doctrine of equability, whose law is already understood and accepted in all material fields from physics to economics.

The roots of life are not libidinous nor its sources physical or chemical. The soul is the source of life, body heart and mind, the seed. The study of the sleep state is contributive to the powers of the soul. It is reasonable to forecast that the ancient science of sleep will again come into good repute. This time with the aid of modern sciences, whose precursor is psychoanalysis. Dreams engendered by hidden frustrations or conflicts may in time give way to other types of dreams The dream may presently become familiar with dream states and carry them into his waking consciousness. It is possible to engender and cultivate purposeful activities in this state as it has been in the objective world.

Years ago when I was first on the track of these things through psychoanalysis, I had written a manuscript based on my own experiences. DR Jung, with whom I studied for a time considered it. I indicated the independent functioning of the 'I' consciousness. Its experiences in the deeps of being were unrelated to objective life proved to be too radical a departure from the dream analysis technique of psychoanalysis. The reason I withdrew from the orthodox field with the help of a devoted student body, who have richly profited in the experiences, the evidence has accumulated. It was my purpose to put a number of trainees through the purgative and balancing processes, so as to establish a state of wholesomeness within the self, and then aid them to train their consciousness to a more deliberate search of the nature of the sleep state, and therein to cultivate the life of the soul. I believe that humanity needs to study both the science of soul culture and the art of intelligent balanced living in the world. Shall we believe that we understand the culture of ourselves just because we are born? Even the art of horticulture is worthy of thought and time. Should there not be a college of and for those whose search is taking them to larger interests? The soul ill not reveal her august nature save to strong and tender wooing. Philosophic living once meant "living in loving search of the Good." Shall we not forestall the

¹¹² The original editor inserted "(53)" at the top of the page by hand.

collapse into the abyss of our inner emptiness by seeking knowledge of the hidden being and cultivating it?

-finis-

May Benzenberg Mayer: A Pilgrimage into the Self

(91-1) The group of students and others concerned in a search for the profounder secrets of life may learn by this booklet what is even now being accomplished in a purposefully secluded manner. MBM does not desire publicity, as that interferes with real work and is inevitably misunderstood by others. To acquaint others with the far-reaching experience which may be won by a determined descent into the transliminal regions of the self, her students herein express his or her own personal experience, developing vision and new-won realisation. Letters from them are here printed.

(91-2) MBM uses the analytic method preparatory to the synthetic, the therapeutic as a precursor to the composition of the Philosophers Stone.

(91-3) Everywhere there is a searching for realities – for vivid living experience. The abandon with which the younger generations are expressing themselves is at heart likewise a movement towards life. On whatever level it expresses there is a craving for immediate experience and a sense of loss and failure when it is withheld various experience no longer satisfies.

(91-4) The “Unconscious” means that heretofore we have not been conscious of [it].¹¹³

92

A PILGRIMAGE INTO THE SELF
May Benzenberg Mayer

(continued from the previous page) It however has a consciousness of its own. However to a persevering student and trained dreamer both the terms ‘unconscious’ and ‘subconscious’ are inadequate, for consciousness in that state can become intenser than waking state. The entire area beyond waking should have a collective term – “trans (across) liminal (threshold).

(92-1)¹¹⁴ As this dual work is accomplished in the midst of a world with material demands, a singular strength and insight are unfolded. Order and poise grow out of

¹¹³ The original editor deleted the para after this para by hand. It originally read “(5) I had the willin-ness to learn a hard truth if need be rather than a soft descption. I did not come to this teaching ignorant of the many other teachings, religious, intellectual, philosophical and what not, which are offered us on every side. But they did not satisfy. Something in me”

chaos and fear, simple dignity veils the humblest task. As the rhythms of an individual life unfold, experience confirms the proverb that no soul can travel beyond its power and will to translate its insight into veridical expression.

(92-2) It is under the urge of obligation to others who are stumbling about in this modern welter of confusion that I speak. MBM's methods and their results are revelatory. Her training would prove as creative for larger numbers as it has for the few. In urging her to enlarge her scope there is no failure to respect the rightness of her insistence on limited numbers and picked material. It is a desire to see her work reach those who should know of it – especially educators, leaders and the clergy, who know the suffering and perplexities of human hearts and minds.

(92-3) The work began. Gradually problems long pondered began to appear in the pattern of the Universal Law. Life is thus like a photographic plate, the pattern coming out clearer and clearer as the negative is developed. Life has a purpose and a plan which we can learn to see if we are willing to work. With this study it takes on a meaning so vast that all sorts of anomalies are explained. As our focus changes, we learn to see it in a new perspective in which everything comes out clear and exquisite.

(92-4) I had the willingness to learn a hard truth if need be, rather than a soft deception. I did not come to this teaching ignorant of the many other teachings, religious, intellectual, philosophical and what not, which are offered us on every side. But they did not satisfy. Something in me needed to be reassured, or a note of integrity had to be sounded before my heart or my head would yield to a new guide. I had come to where I dared to suffer rather than accept an easement which carried with it some inward or outward deception, no matter how small.

(92-5) This recognition in me could never have been brought about by mere preaching, or the recital of Biblical illustrative texts and the like. Nothing but the actual experience going on in me could have convinced me. It was not an easy task for MBM to perform; the trends and habits of a lifetime take more than persuasion and kindness to change. It took many things...as well as love to bring about the gradual but radical change – the creating, or bringing to consciousness of a new self, experiencing a true zest for Life.

(92-6) I knew I was in the presence of a great scientific teacher of fundamental truths, who understood the contributions of the new psychology but did not halt with them.

(92-7) The work started then, – I being the worker and the think worked upon, the smith and the iron under the hammer, the plough and the field. The fashioning of that which will endure the light of a million suns and the frost of a thousand winters.

¹¹⁴ The paras on this page are numbered 5 through 14, making them consecutive with the previous page

(92-8) Habits of a lifetime are not to be changed in a year. I am not yet through with the long and difficult task of balancing the opposites. All I can say is, that I know what I now have to do and I have the will to remake my life according to that pattern which is hidden in my depts., which is my measure and my standard, as it slowly reveals itself – even if the work takes all of my life and more.

(92-9) As far as I have seen, she meets those who come to her, each on his own level, helping him to self-fulfilment according to his psychological age. But with the few of us who have looked deeper, she does something more.

(92-10) The very instant one opened the door and crossed the threshold into the Quiet Room...the outer seemed to be shut out. And then – after taking it in for a few minutes – a figure would appear in the doorway...a figure scientific and assuring. Outwardly a radiant figure, smiling kindly – but

[(MB Mayer)]¹¹⁵

93

A PILGRIMAGE INTO THE SELF

May Benzenberg Mayer

[55]¹¹⁶

(continued from the previous page) within containing Light (perhaps the same kind the Three Wise Men had) and a projection of quiet confidence – a figure hard, yet soft – sturdy, yet kindly. One realised it (the figure) had all the confidence of a Knower!

(93-1)¹¹⁷ Like one of them, I too had arrived at that dangerous brink where – without courage and without vision – lost in darkness and confusion, there seemed but one solution left, to flee the “Here.”

(93-2) The Path – not back – but onward! Therefore in truth was this a turning point. These realisations by no means appeared as an immediate revelation nor was the road an easy one to follow.

(93-3) This especial method of MBM was a scientific and effective way of contacting and understanding and thus bringing to a balanced whole, the entire personal self, but above all I recognise it as a scientific means of contacting that larger GREAT SELF.

¹¹⁵ The original editor inserted “(MB Mayer)” by hand

¹¹⁶ The original editor inserted “(55)” at the top of the page by hand.

¹¹⁷ The paras on this page are numbered 15 through 20, making them consecutive with the previous page

(93-4) From the beginning there has been complete confidence that she has found the Way; here is one who Knows. In here presence one touches Truth and True Greatness and by the Light which shines forth from her, the sincere seeker finds The Way.

(93-5) Very much dissatisfied with the limited, cramped little vehicle which I thought of as myself, I found a measure of solace in aspiration. But, to my sore disappointment, I was unable to make a practical application of the glories of Life on a higher plane, which I thereby glimpsed. Having made an apparently hopeless muddle of immediate personal relations and not knowing how to change an oppressive environmental condition, things seemed to go from bad to worse.

(93-6) MBM's work is that of helping the student to help himself - to develop, strengthen and bring the real self into a state of completeness by an understanding of the fundamental laws of Life. The harmonisation of the manifold sides and aspects of the individual is gradually brought about, - first by her own application of the analytical methods of the new psychology. Thereafter she uses methods of her own adapted to each individual. From a condition of dependence upon others, to find it possible to decide and act independently, becomes increasingly satisfying. Personal relations become more simple, less involved and therefore happier. In work and in study, above all in my profession ever greater accomplishment is possible. Forces, powers and talents unrealised, come to light, astonishing those who know me. In conclusion, I must add that this stretch of my work with MBM has not touched its vital, living purpose. More important and real than any personal help, is her work of orienting the individual to LIFE and the great Scheme of Forces which work in us all.

Christmas Humphreys: Zen Buddhism

(93-7) Yet, the intellect, for all its limitations, is essential, and must be developed to the full before it can be transcended.

(93-8) How often does one meet with those who wish to proceed beyond the intellect, and yet have not developed and intellect to transcend?

(93-9) Wisdom to the Chinese thinker is never an escape from worldly life. As shown in the famous Cow-herding pictures, when the pilgrim has so controlled his lower self that he has reached the final goal, he does not linger there. "To return to the Origin, to be back at the Source - already a false step this! Far better it is to stay at home; ... he comes out into the marketplace.

(93-10) Meditation Hall in a Zen monastery is the very heart of the community, but its meditation is far from the meaning of that term in India. There is no deliberate abstraction from the things of sense. Non-attachment, the cure for desire which is the

cause of suffering, is an incidental development. Nor does it analyse phenomena, as in the Southern School of Buddhism, with a view to understanding their essential evanescence, and "soul-lessness." Rather it seeks to develop the intuition, which cares not for the opposites and is neither attracted nor repelled. It is the Meditation Sect in that it uses profound meditation, with or without the Koan exercise, as a means to the awakening of Buddhi, the intuitive faculty which is the light of enlightenment. But it is by no means the Contemplative Sect which certain armchair scholars seem to believe. No one who has lived in a Zen monastery would describe the life of the monks as contemplative in the sense applied to certain Christian Orders. "No work, no food,"

94

ZEN BUDDHISM
Christmas Humphreys

(continued from the previous page) was laid down as the rule for the monks one thousand years ago, and the general impression of the daily round is one of strenuous activity. A koan may as well be solved with a spade in hand as in locked, ecstatic silence, and the humblest chores are carried out with the same efficiency and good-will as the longest session of seep meditation in the Zen _Do.

(94-1)¹¹⁸ Then Zen is not pantheism, for Zen would deny the validity of the partial conception of God. The Zen view, borrowed from Buddhist philosophy, is that behind or beyond the manifest is the absolute Void or Emptiness wherein no "thing" essentially exists. Yet there is no duality in the faintest conceivable form. The Void is a Plenum-void; Samsara, the Wheel of Becoming is Nirvana. There is no need for the interposition of an outside Reality called God. Human is divine. If there is a God, we are so much part of it and it of us that there is no difference.

(94-2) Tea Ceremony: I have attempted in, in my *Via Tokyo* to describe this exquisite lay sacrament of friends, and have no more to say. Okakura Kakuzo, in his famous *Book of Tea*, calls it the adoration of the beautiful amongst everyday facts. It is more than that. The "ceremony" is simple enough; the water is boiled, the tea is made, those present drink it and the bowls are then washed up and dried. But every movement in the entire performance is pre-ordained, rehearsed and perfectly performed. The making and drinking of tea has no objective value; all depends on the state of mind, and the state of mind is Zen. What a relief for the warriors of old to leave their swords at the entrance of the tiny, empty, and exquisitely simple tea house, and to rest their minds in the Void of pure abstraction expressed in a perfect mind-less ritual, in which they use and handle homely, simple things.

¹¹⁸ The paras on this page are numbered 5 through 10, making them consecutive with the previous page

(94-3) To this extent the Zen sect is the Meditation sect of Japanese Buddhism, but the meditation practised therein is far from the contemplation of the abstract usually implied in the term. There is no Indian Yoga, no development of the Siddhis, the spiritual powers which all possess but which are dormant in the average mind. Nor is there Bhakti Yoga, the devotion to the Beloved which purifies and lifts the motions to a higher plane, nor is there Karma Yoga as a deliberate exercise, though the outcome of even the lower stages of satori is to produce "right action," in the sense of the Bhagavad Gita, whereby "the perfect act has no result." The Zen-Do is the home of the koan exercise, the concentration of mind and heart and will on the breaking of the bonds of intellect, that the light of the intuition may illumine the mind, and the domination of the opposites be broken once and for all.

(94-4) Zen monks take no vows; they may leave their particular monastery or the monastic life at will. They marry, and the minor temples within the greater curtilage are alive with the adorable children of Japan. There are no mortifications, for Zen is an attitude to life, not disgust with it; an escape into life, not an escape from it. There is no worship in the western sense, for the Buddha, whether as a man or as the spirit of Buddha-hood, is already one with the worshipper, and all men know it. For Zen is the spirit of man, and as such it cannot be added to, nor can anyone take from it a way. The Zen monk is never, therefore, an intermediary between God and man, if only for the excellent reason that Zen knows nothing of God. Each monastery has a spiritual and secular director, sometimes the same man, often different. But even the Roshi (Zen Master) is no nearer God than a blade of grass; he is only nearer to his own enlightenment. And as each man is already, though he "knows" it not, enlightened, how should he need the services of any other man to enlighten him, or to save him for the consequences, "good" or "evil," of his acts?

All monks work. "No work, no food!" said the Master Hyakujo, and for a thousand years the monks of Zen have obeyed him. They receive an all-round training, physical as well as spiritual for in Zen the two are one. Ploughing as field or peeling potatoes is to them as divine as the daily service in the Hon-do or main temple, and whether the work be of body or mind it is done with the utmost effort. "Unless at one time perspiration has steamed down your back, you cannot see the boat sailing before the wind," said a Master of the koan exercise, and the same applies to a day in the fields. Whether working with his hands or his mind, the effort is high and continuous; "You yourself must make the effort, Buddhas do but point the way" say the Dhammapada.

(94-5) In Buddhism "meditation is an act of attention, an effort of will. It is not passive reverie but intense striving, concentration of mind in which will and thought become fused. According to Buddha's teaching each man will have to find salvation, in the last resort, alone and with his own will, and he needs all the will in the world for so formidable an effort." Mindful and self-possessed at all times, the Zen monk does each

act deliberately, or does not do it at all. His whole day is a hard day's work at the task of enlightenment, for himself and all mankind.

The Japanese love of nature is proverbial and the perfect sitting of the temples, and the gardens which surround each dwelling, feed that love. All is beautifully kept; nothing wasted. He who uses a tool must use it "livingly," as they say in Zen, that is, he must obtain the maximum result with the minimum effort and material, and nothing must be thrown away.

(94-6) The Zen way of doing things is to do them. Just like that. I tried the Zen way of diving. I just walked up, took a breath and dived. The same applies to getting up in the morning, writing a letter, or doing those exercises. Just to do them before the vast array of emotions can intervene. Now is the best time for everything, because [if]¹¹⁹ done now it is immediately done, without [like or dislike, purpose or desire.]¹²⁰

[CONTINUED PG. 79]¹²¹

May Benzenberg Mayer: Prayer

95

PRAYER

May Benzenberg Mayer

[57]¹²²

(95-1) Simple nature-folk still pray, seeking right relationship with such Forces or gods as the Thundercloud, the Fire and the Wind. They may have a rapport with Forces which the man of science, hard on the trail of material facts, has lost - at least temporarily. If and when the man of science finds his way back to this rapport, he will be enriched by his detour. But he will have had also to learn how to capitulate to a something derived from the THAT, and he will have become engaged in a kind of mystery-act derived from the enlightened use of prayer. These states may be as yet difficult to conceive, to the man (mind) schooled in facts and knowledge. So be it.

Prayer then is an inevitable expression for all mankind at certain stages and in certain conditions. It is a reaching in relationship to what is sensed as larger and more influential than the powers of the material world. It is born abortively in crises for those who have not yet grown to soul-consciousness; it is used purposively by those whose higher minds are already guiding their actions.^A

Therefore in the true sense the practice of prayer is self-conscious. It is motivated by intense feeling - and is directed by the sensitised higher mind. Consequently it accomplishes curious things - it changes bit by bit the quality of the prayer-maker.

¹¹⁹ The original editor inserted "if" by hand

¹²⁰ The original editor inserted "like or dislike, purpose or desire." by hand

¹²¹ The original editor inserted "(CONTINUED) P6. 79." These paras are continued on page 119.

¹²² The original editor inserted "(57)" at the top of the page by hand.

Prayer practice is essentially alchemical in effect. As the emotions expand in ardent devotion to the major motive of the prayer, they widen out, fanwise, taking on a character like melody and harmony to the ears of a composer, like colour and line to the eyes of a painter. In this continuous deepening and widening, the fire of the heart pours itself forth, and finds ever greater capacities, ever greater power through the pouring, even as muscles of the body become more powerful through right exercise.

Such supremacy of the mind over the heart in the practice of prayer removes the danger of that subjective excitement which leads all too readily to emotional excesses. No one shuns the distorting effects of pseudo-ecstasies more than the enlightened prayer-user. He has perhaps already known the shrivelling in his rational, three-dimensional nature by the impassioned absorption in the glories of another world. He knows its dangers, its wiles, its illusions. But the mind-user of the science of prayer does not repudiate the practical life. Instead, his effective living of it becomes a gauge of his poise, his self-possession, his moral and mental soundness.

Returning to the subjective effect of prayer, mind-led, it is an ever amazing experience when before the strange powers developing after the prolonged, intensive use of some great prayer, a curtain drops, when the familiar sound of words takes on a new quality, when the rhythm of given phrases suddenly breaks up, and there appears behind it an unsuspected, a more entrancing rhythm. The paths of thoughts and words of a given prayer along which one has travelled eagerly and reverently, perhaps for years (for the big things do not come quickly save in recapitulation), now yield in a manner incapable of description in words.

A part of its technique is to press various words forward by emphasis, and let them retreat again as others come forward in turn. Try this with some great prayer. Phrases are to be transposed or temporarily dropped. Around

^A Footnote: These pages contain no reference whatever to the use of prayer through habit, or of its place in orthodox liturgy, however helpful these may appear. It is concerned only with the function of prayer, self-born, as in crises, or in the normal evolving through the faculties of the mind and heart (first through insight on the philosophical rung of the "ladder of the mind," and of wonder in the sixth rung of the "ladder of the heart).

96¹²³

PRAYER

May Benzenberg Mayer

97

PRAYER

May Benzenberg Mayer

[58]¹²⁴

¹²³ Blank page

¹²⁴ The original editor inserted "(58)" at the top of the page by hand.

(continued from the previous page) an important idea gather all similar concepts drawn from all sources previously contacted. Subtle comparisons will then slowly unfold before the mind's eye. The heart will be suddenly enkindled by a new fairness in the thought behind the words. Content will emerge out of the forms. That which has ensouled words and even sounds, will advance from its shells.

Feeling and thinking are representatives in this dimension of forms of energy native to another state of being. The exercise of them in the direction of their habitat is thus a kind of drill in the expanding of consciousness. The effect is quite unlike the application of feeling and thinking energies to the matters of the material world. Ideally speaking, both applications should be made, but the materially oriented mind rarely suspects other properties in the mental and emotional faculties than those which should enable it to live effectively or successfully in the physical surround. Likewise the impassioned seeker of union with God (sic) forgets or ignores mundane obligations.

It is more difficult but also more excellent to live balanced, in two worlds. That is the measure of a man.

All great religions possess great prayers, some of them of such magnificent power that one almost sees the winging glory of those to whom such speech was native. But all prayers are not lofty and remote, and it is well - for lofty prayers are too far removed from daily needs to be of practical service. The prayer of Jesus to the Father, on the contrary, is one of those amazing utterances from a master-being, sufficiently flexible to lend itself to both simple and to profound needs.

-o- -o- -o- -o- -o- -o- -o-

To the man unfamiliar with soul-regions, prayer appears born abortively in distortions from the norm - out of pain, fear, desperate need, heartache. The human soul cries out in anguish and weakness for aid and comfort. How can what he does in these states be taken as a measure of what man should do in his strength, in his normality? Yet such criticism is no more an argument against the constructive, tempering, binding use of prayer than the need of a surgeon or nurse in an emergency is an argument against the practise of constructive hygiene. The same object animates both - the setting up of health and physical well-being.

In the present stage of evolution, western humanity, (The Eastern races have not yet dipped down this far into material conditions.) is largely three-dimensionally absorbed. Hence it requires some crisis to bring the individual soul now and again into a psychological condition from which it can sense (being momentarily, though abnormally, out of a dominant three-dimensional orientation) other worlds surrounding it.

The observant reader will have concluded from the preceding paras that prayer as discussed here is not a petitioning, but rather a kind of profound musing, fired by ardent longing. A part of its technique is to press various words forward by emphasis, and let them retreat again as others come forward in turn.

No mind-user of prayer is persuaded that Deity will change his plans because a soul supplicated. The exquisite ordering of the lawful procedure of all things becomes increasingly precious to him. Rather it is that through prayer used in the manner

indicated, energies are set into operation, energies not belonging to this dimension, but of psychic and mental type.

98¹²⁵

PRAYER
May Benzenberg Mayer

99

PRAYER
May Benzenberg Mayer
[59]¹²⁶

(continued from the previous page) All great religions possess great prayers, some of them of such magnificent power that one almost sees the winging glory of those to whom such speech was native. But all prayers are not lofty and remote, and it is well, – for lofty prayers are too far removed from daily needs to be of practical service. The prayer of Jesus to the Father, on the contrary, is one of those amazing utterances from a master-being, sufficiently flexible to lend itself to both simple and to profound needs.

A few words may be added about another objective in the mind-use of great prayers. It is necessary from time to time to school the human will, endeavouring to bring it into closer accord with the Great Will. An exercise of this type is the running of the mind attentively along the ideas as they proceed, one out of the other, in the prayer. Here the thoughts move linearly as compared to the several movements simultaneously practised in the preceding discussion. This is a discipline that makes for the synchronising of human purpose with Godly purpose, and has as its main object the lessening of sensual attachments by travelling of thoughts along the road of the high consciousness in the Prayer. [OVER]¹²⁷

John Wright Buckham: Mysticism and Modern Life

(99-1) In spite of its unnatural character, asceticism undoubtedly produced some admirable, terribly admirable, effects. But it quite missed a fact which the modern mind is coming thoroughly to understand, namely, that life itself, rightly outlined, and lived, offers the best and most normal means of purification. Here, right at hand, in daily living, without fleeing to the desert or retreating to the monastery, without the use of fasting or hair shirt, mortification or flagellation, in everyday duties and disciplines, lies

¹²⁵ Blank page

¹²⁶ The original editor inserted "(59)" and "M.B. MAYER on "Prayer"" at the top of the page by hand.

¹²⁷ The original editor inserted "[OVER]" by hand. These paras are continued on page 100.

the divinely ordained corrective of the flesh. Protestantism, speaking broadly, overthrew the ascetic ideal and substituted for it the conception of life as furnishing its own discipline in holiness.

(99-2) There are truants in this, as in every school – those who refuse to get its lessons, those who hate it, those who fail to see what it is for and what it can do for them. Yet the great school of life goes steadily on. It keeps every day. Its stern, relentless, yet rewarding lessons are daily shirked, despised, misunderstood by some, conned and loved by others.

(99-3) We do not need to seek occasionally of discipline of the flesh; life brings enough of them in its train. The trouble one might almost say the tragedy, is that we fail to take these things religiously, mystically, spiritually.

(99-4) Then there is the never ending discipline of learning to get on with people, adapting oneself in love to all the faults, idiosyncrasies, and notions that differ from your own, in the people about you. “The Art of Living Together” produces many a human masterpiece and many a consummate artist.

Turn from these lesser, but by no means negligible substitutes for asceticism, to the more overwhelming disciplines – the disasters and ills which sweep over us. What does anything that we can do to ourselves, to wean our sluggish wills from too close attachment to the world, amount to beside these “acts” of God?” They are acts of nature rather than of God, or his only as belonging to a world that is his.

(99-5) One would not wish in any wise to belittle the thrilling and solemn raptures of the mediaeval saints; and yet it is quite possible that they have been too far segregated and canonised. May there not be minor, as well a major, ecstasies, in which the soul receives, not all the raptures of seraphic saintliness, but enough of the breath of the Spirit to waft it for a brief moment out upon the ocean of the infinite, where it is caught away from itself into communion with the Eternal.

(99-6) Have we essayed a vain undertaking in attempting to bridge the gap between these far-away saints, mounting their high and stony way toward the Perfect and the saints of our own days treading their humbler, more prosaic pathway? Must we put down “the saints of old” as neurotics and extremists and our present-day saints as no saints at all? It is useless to attempt to ignore the wide chasm between their intrepid, other-worldly, sense-scorning, world-repressing

May Benzenberg Mayer: Prayer

(100-1) The opening of these channels and active, conscious participation in “larger experience than the world affords” is made possible at the School. It offers one reason why this is a “different type of school.”

The question has sometimes been asked whether for the growth of the transcendental man it was not sufficient to attend lectures and read books. The crucial importance of training in that growth has been indicated by the Director in this answer: “Your life is more wonderfully equipped than a violin. Did Fritz Kreisler learn to play his wonderful fiddle by reading about it or attending lectures?”

(100-2) A TECHNIQUE TO DISOLVE DILEMMAS: No problem is simple. Its component parts must be seen before work begins. Laziness: Inertia, indolence, rationalisation, old habits, Prejudice: jealousy, rationalisation, pride, unconscious trends, ignorance, cruelty, stubbornness. Irritability: Negative feelings, jealousy, inferiority, anger, tension, psychic conflict, physical difficulties, materialism (petty details), lack of philosophic view, lack of mental control, hurt pride, sensitiveness. Rationalisation: habit paths, heritage trends in subconscious, fear, distorted thoughts, ignorance.

101

MYSTICISM AND MODERN LIFE

[John Wright Buckham]¹²⁹

[60]¹³⁰

(continued from page 99) piety and that of our own time.

(101-1) He knows that body and spirit are not one and the same, but distinct. Nothing is more certain to him than that. Yet at every moment he feels how closely they are united. How to bring the two into right relations and keep them so has ever been to him a task of supreme moment. Mysticism has frequently attempted to accomplish this by means of a process of discipline (askesis). This was the idea of the hermits. Anthony and his successors looked upon asceticism as an exercise, a kind of spiritual athletics. The founders of monasticism adopted the same view. The physical life, they felt, was too assertive. It stood in the way of spiritual life; cramped it, blocked it, would not let it come to its own. “When the stomach is full of meat,” said Paul the Hermit, “forthwith the great vices bubble out.”

¹²⁸ The original editor inserted “Mayer” at the top of the page by hand.

¹²⁹ The original editor inserted “BUCKHAM” at the top of the page by hand.

¹³⁰ The original editor inserted “60” at the top of the page by hand.

(101-2) Accordingly, there has arisen a new type of mysticism, whose emphasis is upon health, the toning down of the body. The rise and rapid development of this new health mysticism is one of the most extraordinary phenomena in the religious life of our time.

(101-3) James reached the well-known conclusion that "the spread of the movement has been due to practical fruits, and the extremely practical turn of the American people has never been better shown than by the fact that this, their only decidedly original contribution to the systematic philosophy of life, should be so intimately knit up with concrete therapeutics.

Next to its "Concrete therapeutics," the most marked feature of the movement is its diluted metaphysics. This appears especially in Mrs Eddy's Science And Health. If it were mere metaphysics, it would, of course have no standing, but it is metaphysics devoted to a practical end. As such it has power, because it has seized a great truth, however crudely; and turned it to religious uses.

(101-4) And loneliness and weakness of our separate lives - this (next to concrete therapeutics) Is the main object of the new cults, as it has been of mysticism in all ages. "The great central fact in human life," says Ralph Waldo Trine in his In Tune with The Infinite, "in your life and in mine is the opening of ourselves to this Divine overflow."

Nor is it an unreasonable assumption that such unison with the Infinite normalises the physical self and brings it into accord with the spirit life. Thus Brother Ass turns Pegasus and bears the soul onward with winged ease. Psychology has given its unqualified testimony to the beneficial effects, of a religiously composed temper upon both brain and body. Thus far, at least, the new health mysticism has true *raison d'être*.

(101-5) If it has done what the church has failed to do for myriads of persons, she should be glad and ask why. If, in so many lives, trust and gentleness and kindness have taken the place of fear and selfishness and discontent, a cause should be looked for adequate to the results. Men do not gather grapes or thorns or figs of thistles. It is difficult to overestimate the blessing which this movement has brought to many lives in driving away fear and false sorrow. Yet this is nothing peculiar or new.

(101-6) We have said to suffering, hard-pressed men and women: The Infinite is real; avail yourselves of it, realise it, rest in it. Surely, this is rational, logical and thoroughly worth while. This is the way to use truth and to prove it to be truth, though not the way to make it truth. For this we may thank the new mysticism and challenge philosophy, as did William James, to come down from the heights and make itself felt in everyday life. Naturalistic and mechanistic theories will find it hard to overthrow the adherents of Christian Science and New Thought. They have found a satisfying reality and have afforded a new demonstration of the security and power of the spirit life.

(101-7) In the first place, because of its intellectual weakness and heterogeneity. It has neither the depth and earnestness of Hinduism, nor the breadth and poise of Emersonianism, nor the keenness and insight of Berkeleyanism. There have been no creative minds connected with it.

102

MYSTICISM AND MODERN LIFE

[John Wright Buckham]¹³¹

(continued from the previous page) Science and Health is too crude a piece of metaphysical mechanics to impress any but the neophyte. A faith to satisfy the heart must not offend the head. Mysticism is first of all an experience; but unless the experience produces an interpretation that commands the intellect, it argues a limitation in the experience. Either let the new faith be silent, so far as interpretation is concerned, or else let it speak worthily and win our intellectual respect. If it will be metaphysical, let it rise to the level of genuine metaphysics. No one can enter heartily and permanently into a faith with his mind's eye winking at it. Moreover, the Christian Science-New Thought Mysticism is deficient because of its moral incompetence and one-sidedness. It deliberately chooses to see but side of life. "To see life steadily and see it whole" is not part of its desire. It closes its eyes to the dark side of life. This is far better than to make too much of the dark side. But Christianity is braver and broader than this, and dares to look fearlessly and deeply into life as it is, through the eyes of the Christ. Its deceptive rose-colouring of life gives to this entire movement an atmosphere of unreality and dilettantism which removes it from the stern arena of life as it is, and makes of it a parlour philosophy. Not so did the greater mystics look upon life. The optimism of Augustine and Saint Francis, Luther and Wesley, George Fox and John Tauler was of another sort than this. Human evil and sin cannot be driven from life by thinking them away. They must be lived and suffered out of existence.

(102-1)¹³² Finally, the mysticism we are discussing reveals its inherent inconsistency and shallowness by its inordinate emphasis upon physical health. A mysticism which so confuses and misinterprets values cannot be a consistent mysticism. It is not, as has already been said, that this school is wrong in holding that a mind in harmony with the Infinite may act with almost miraculous effect upon the body. That was a leading truth in early Christianity, and the church has been guilty of unfaith, as of folly, in losing it. But to make health an end, instead of a means, in the life of the spirit, is treason to personality. Mrs Stuart Moore, though unduly severe in her criticism of this movement, is not without her grounds for saying: "A religion such as this, which frankly declares that the first and only concern of the believer is with himself, with the prevention of his

¹³¹ The original editor inserted "BUCKHAM" at the top of the page by hand.

¹³² The paras on this page are numbered 14 through 17, making them consecutive with the previous page

own ills, the increase of his income, the recognition of his own Divine Principle waiting within his own solar plexus... is sure at the present time to be popular.

(102-2) To secure and maintain the physical condition in which mind and spirit can reach their highest development and do their best and largest service, should certainly be one of the aims of a true life philosophy. But if the spirit cannot rise above physical conditions and make spiritual harvest of ill-health and infirmity, it has nothing to attest its supremacy. As Robert L. Stevenson so conclusively put it: "The truest health is to be able to get on without it."

A history of the spiritual development of humanity would show that sickness has played an inestimable part in forwarding religious experience. Loyola, St. Francis, Luther, Chalmers, John Woolman, Frederick Robertson, R.L. Stevenson, are only random instances of men to whom sickness has been the gateway to a larger life. Brother Lawrence was doubtless an extremist in holding our pains to be tokens of the divine love, but they can be made channels for the reception of the divine love, as well as means of self-development.

(102-3) Among the purest, bravest, ripest characters in every community are those victorious invalids who are making the largest draughts daily upon the divine grace and power, but who do not get well, and probably never will. For Christian Science practitioners to hold out the promise of health to such saints on the grounds of conformity to certain spiritual prescriptions of their own is crass presumption. They should themselves go to such demonstrators of the spirit life to learn what courage and patience, victory over self and invincible trust in Eternal, mean. Spiritual Health, primary, indispensable, and always attainable physical health, secondary and desirable, but not always attainable, is the only principle that conserves spiritual values.

(102-4) There certainly would seem to be a common factor in the experience of all these mystics, however varied; and¹³³

103

MYSTICISM AND MODERN LIFE

[John Wright Buckham]¹³⁴

[62]¹³⁵

(103-1)¹³⁶ As if the elixir of an immortal strength were being poured into the soul. I have tried to put myself, in imagination, in outward conditions entirely alien and

¹³³ These paras are continued on page 104.

¹³⁴ The original editor inserted "BUCKHAM" at the top of the page by hand.

¹³⁵ The original editor inserted "(62)" at the top of the page by hand.

¹³⁶ The paras on this page are numbered 22 through 26; they are not consecutive with the previous page, but follow the paras on page 104.

inhospitable, to these experiences – life in a factory, for instance and a tenement house, where I would be sunshine-starved, beauty-bereft, cut off from books, art, society, everything. Would these deprivations, even if I had been brought up under them, have shut me away from all mystical experience? Would not Beauty have some way taught me its mystic secret? Would not the vision of the Perfect have arisen through all the dust and dreariness? Would not the Presence that besets us behind and before have found me? I cannot tell, but it seems to me so. Is it only one's "disposition" that opens to him these influences?

(103-1) While not always directly religious, these experiences have always been to me, at least, associated with a pervading sense of Supreme Love because of which and by means of which they came. Whether they would disappear and fade into the light of common day, if I should come to believe them merely subjective I do not know; certainly, they would lose the heart of their meaning. I am not saying that these individual experiences are the basis and foundation of my faith.

(103-2) It should be added that while these experiences in their indescribable individuality of meaning and significance often come unexpectedly, like perfume wafted, though not by chance, from an invisible garden, still the mystical mood, the sense of the Presence, the calm of spirit which puts one in touch with the larger life, can be induced by prayer though not always at the moment. Prayer comes to mean, more and more, this mystical opening of the heart to the Divine, including an out reach to the sacred souls in the circle of one's affection, as all embraced within the Eternal Love.

(103-3) But is not this intrusting too much to what appears to be a mere feeling? Do not such experiences vary greatly in intensity and reach their maximum of convincing power only at certain rare and fleeting moments? Yes, the mystical experience is intermittent and inconstant. But must it not be so, under the conditions of our dual nature and environment? We are physical as well as spiritual beings. Our feet are in the dust, even while our heads are among the stars. We are of the earth earthy, as well as of the heavens heavenly. Therefore the vision fades. But the memory of it, the sense of its reality does not fade,

(103-4) For, with all its sincerity and purity of spirit, it cannot be claimed that mysticism is flawless. In fact, it has exhibited, in both its historic and contemporary forms, several grave errors which cannot be overlooked; and it is only as these are freely recognised that its best values can be realised.

In the first place, mysticism is chargeable with the errors and faults of individualism. By individualism I mean emphasis upon the self as isolated from others, as contrasted with personalism, which emphasises the self as related to others. Every great spiritual movement, it is true, has exalted the individual. None has seen the danger of relying upon the vagaries of purely individual revelations of truth more clearly than have some of the mystics themselves.

(103-5) As Bishop Brent has well said: "Mystic observation and experience must have the support and purification of universal mystic experience that will distinguish between the false and the true, phantasm and reality, and deliver the individual from eccentricity and extravagance."

Yet when the social nature of truth and the danger of trusting too implicitly to individual impressions have been conceded to the full, the basis of certainty remains, after all, in the conviction of a direct disclosure to one's own should to be tested, sifted, interpreted with the utmost care by comparison, with the common experience, yet, in the end, indubitable because one's own.

The individualism of mysticism has frequently led to its underestimation of, sometimes its contempt for, in institutions. As contrasted with the egregious institutionalism all about them, this has been an advanced and releasing attitude of the mystics. Institutions are for men and not men for institutions.

John Wright Buckham: Mysticism and Modern Life

104

MYSTICISM AND MODERN LIFE

John Wright Buckham

(104-1)¹³⁷ the list might be indefinitely enlarged. There is the same shift of values from the outer to the inner, from the lower self to the higher, from to Something back of them. As a result a new light, supernal, spiritual, falls upon everything. There is in all cases a sense of expansion; hope and love assert themselves; optimism rules. The recipient feels that he has passed from death unto life because he loves - whether it be the brethren, or the race, or the cosmos, or God, or the All.

The lover's tale, at its best, is not far different. In his case there is an elect person who represents all beauty, truth, and goodness, at the centre of his experience. Yet this other is more than a single individual.

(104-1) So too with that communion with one's own deeper self, of which extra-Christian forms of mysticism make so much. Such self-communion is found in wonderful wealth of introspection in Paul. It fills the literature of the Friends of God. It illumines the pages of the Imitation. It appears richly in Jacob Blehme. And yet, in all these and other committed Christian mystics, there is a recognition of the union of that inner self with a transcendent self, a consciousness of God, or of an indwelling Christ or a Divine Spirit, which is largely lacking in the cosmic mystics - whose new birth, Dr Bucke insists, must take place in the early months of the year and at the period of the maturity of the natural powers. Such a view looks downward into nature for the

¹³⁷ The paras on this page are numbered through ; they are not consecutive with the previous page, but follow the paras on page 102.

genesis of the true self, rather than upward into the realm of pure Personality, where alone its adequate Source can lie. Cosmic consciousness suffices for the sunny day, the periods of health and content; but before some cosmic catastrophe it may suddenly be shivered to atoms, leaving the soul groping for something more tangible and firm. This has been the experience of more than one possessor of the cosmic consciousness.

Thus we find in Christian mysticism not so much a repudiation of cosmic mysticism as a fulfilment, an interpretation of it, which takes up its crude, undeveloped, half-pagan insights and impulses and carries them into the larger light of personality.

(104-2) The only answer we can make, consistent with out entire treatment of the subject, is that the mystical sense, being normal and human, is potentially present in us all. There are no absolutely nonmystical persons except the abnormal and subhuman and those who have made themselves such - The trouble is that while the mystic sense is so general, so deep-seated, so human, in most persons it is hardly more than germinal. Other qualities are disproportionately developed. Shrewd selfishness, love of ease, the animal nature, is too often uppermost. There is far from enough of the mystical in our literature, our philosophy, our theology, our everyday life. This is not a fault of our day alone; it has always been so.

(104-3) These experiences are accompanied both by clearness of vision and warmth of feeling, as if there were a sudden uncovering of the world of spirit. Letting one see into the "soul of things." In these hours nature becomes not a mere assemblage of outer objects, mute, meaningless, prosaic, but symbolic, lambent with spiritual flame; and men, women, and children not the mere puppets that they often seem, engaged with nonentities, absorbed in a ceaseless round of mediocre, sordid trifles, but clothed in the dignity and grace of immortal spirits, caught and held for a little with things thrown down by obstacles, drawn aside by allurements, some of them bound hand and foot by evil, but, on the whole, moving with an almost inevitable attraction to a great and high and beautiful destiny.

(104-4) I have asked myself if these can be mere dreams, fancies, auto-suggestions, exhalations of physical happiness and fortunate environment. But they fail to conform to these explanations. Closely connected though they are with physical conditions and surroundings, they steal in sometimes with redoubled splendour of physical untowardness. In the dreariness following failure and disappointment and loss, swiftly, subtly - perhaps in the night a surge of courage and hope flows in upon one.

¹³⁸ The original editor inserted "(64)" at the top of the page by hand.

(105-1) When one considers the enslaving tyranny which institutions have exercised over the human spirit, it is difficult to exaggerate the debt which is owing to the mystics for upholding the freedom of faith and of individual access to God. It is they who have kept alive the inner spirit of religion through all the institutioned darkened centuries.

(105-2) A similar underestimate, not to say disesteem, of the Bible may doubtless be justly charged to some of the mystics. Yet, on the whole, mystics deeply love their bibles. The spiritual interpretation of the Bible characteristic of mysticism, in spite of the frequent extravagance of its allegorism, is in happy contrast with the deadening effect of literalism and has contributed richly to its highest understanding and use.

(105-3) A further defect of mysticism lies in its tendency to extravagance to excess, sometimes even to fanaticism. It often carries its truths, its practices, its pursuits, to the very verge of unreason, sometimes beyond. The mediaeval mystics not seldom fail to keep "within hailing distance of common sense." Thus Eckhart, filled with a great truth, but carrying it to an extreme, asserts: "The heavenly Father begetteth his Only Begotten Son in himself and in me. Wherefore in himself and in me? I am one with him, and he has no power to shut me out. In the self-same work, the Holy Ghost receives its being and proceeds from me, as from God. Wherefore? I am in God, and if the Holy Ghost takes not its being from me, neither does it take it from God. In no wise and I shut out."

Such statements have a deeper meaning than appears on the surface; nevertheless, they pass the bounds both of sanity and reverence and contest strongly with the sobriety in intensity of the New Testament.

So too with extravagance in self-discipline. In their supreme devotion to the life of the spirit the mystics of the past failed, as a rule, to rightly honour the body as an instrument and medium of the spirit. They did not see, as do we of today the intimacy of the relationship between soul and body.

We cannot help regretting – even while we revere them – that such extremists as Saint Teresa and Henry Suso so despised and mutilated the body in the self-tortures which they inflicted upon themselves. Saint John of the Cross, valiant bearer and lover of crosses, fails to enlist our sympathy in his prayer that no day of his life might pass in which he should not suffer something.

(105-4) The note of excess is found, too even in that which is the chief glory of mysticism – as of religion itself – love. Not that it is possible to love too much; but the form and expression of love may be too lavish; too intimate, too familiar. Pure as the mediaeval mystics were in heart and motive, and above reproach in the intensity of their religious affection, some of their writings are very much weakened by religious eroticism.

As a substitute for sexual affection and a cure for sexualism, mysticism has produced remarkable results. Indeed, human experience has proven that no power is

so great to restrain sexual appetite as that of religion. Witness, for example, Augustine's Confessions.

The line of demarcation between full and free expression and over-expression, between the adequate and the excessive, is so intangible THAT It is not to be wondered at that the mystics sometimes crossed it, viewed by a cooler and more critical judgment.

The most serious theoretical error of mysticism is its inclination to minimise evil in order to magnify God.

The strong impulse on the part of Christian mysticism to refuse to concede to evil any fundamental place or part in the original constitution of either nature or man is true to the deepest conviction of religion, as well as to philosophy and science. Ontological dualism is as unchristian as it is unphilosophical. Mysticism has done a great service in denying to evil any such eternal reality as belongs to goodness. But mysticism has often failed to take due account of the overwhelming reality of evil as an actual force in the existent order.

106

MYSTICISM AND MODERN LIFE

John Wright Buckham

(continued from the previous page) It is true - as mysticism has deeply seen and reverently made known - that evil has been the instrument of testing, the thing to be overcome, and thus the means of good, to many a soul. Yet this fact is offset by one equally undeniable - that to many more it has meant only defeat and thralldom. BECAUSE an experience has been turned into a means of good does not involve that it is itself good. Mystics do not always see clearly that evil can be explained only in the light of freedom. Upon these two fundamental facts, freedom and sin, pure Christianity has ever laid stress.

Mysticism, with its failure to see evil in its full heinousness, often fails to estimate human freedom at its full value. It is overshadowed by the all-inclusive Divine Activity. God is all and does all; man is but to be still and to receive.

If the speculative mystics had been farsighted, they might have foreseen that their mitigation of the raucousness of evil in the interest of the all-pervading goodness of God would be sure to issue in antinomianism, with all its attendant ills. Perhaps even if they had foreseen it, they might not have withheld what seemed to them truth for the sake of consequences that might be unjustly drawn from it. And yet, false and disastrous issues suggest failure in the clear apprehension of the truth. At any rate, it is impossible to blind our eyes to the fact that moral laxity has, to a limited extent, accompanied the mystical attitude toward life. The great mystics themselves were free from it. In hardly a single instance is there any lapse on the part of any of the heroes of mysticism from the highest and most strict moral standards. They have trodden upon the serpent and the adder, the young lion and the dragon have they trampled under foot. Yet their weaker fellows and successors have not always borne themselves so firmly, especially in group mysticism.

(106-1)¹³⁹ Unless the City of God comes down out of heaven and transforms life here, it will not fulfil human hopes and needs. As a Chicago preacher said, "Heaven may be our home, but Chicago is our present place of residence."

(106-2) They have come to realise that with out spiritual life – that kinship with the eternal which mysticism alone can give – the whole splendid achievement we call civilisation is an empty snow. A deep, indefinable Heimweh has made itself felt.

(106-3) In answer to the first of these objections the mystic virtually replies: "I know the truth of the spiritual world with a conclusive sense of conviction, as I know myself." This is not more emotion, it takes hold of my whole being and convinces me of its reality. "The heart has reasons which the mind knows not of." Moreover, the conviction is not mind alone; my fellow believer has the same sense of certainty and assures me of it." And in answer to the second objection he replies: "A process of reasoning of which I am unconscious reasoning is not reasoning at all. It is of the very nature of reasoning that it be conscious. Moreover, the assurance I feel in the presence of spiritual truth is far stronger than that which I reach as the result of a process of inferential reasoning. It is of a superior order and quality; I cannot go back to the testimony of consciousness, which is that this truth is directly and not inferentially know." In some such way as this mysticism may furnish a reason for its faith.

(106-4) There is ample ground or the criticism offered by Professor Coe: "What discredits the mystical theory is that it accepts as immediate intuition what is palpably an interpretation. His spiritual monism may be true or not; that question does not here concern us; the present contention imply that the mystic acquires his religious convictions precisely as his nonmystical neighbour does, namely, through tradition and instruction, auto-suggestion grown habitual, and reflective analysis. They mystic brings his theological beliefs to the mystical experience; he does not derive them from it."

(106-5) It too often ignores everything else – science, art, literature, pleasure culture, all – that it may reach the heart of truth and stay there, and rest there. It fails to realise that when one has found the Kingdom these things wait to be added to it.

¹³⁹ The paras on this page are numbered 31 through 35, making them consecutive with the previous page

¹⁴⁰ The original editor inserted "(66)" at the top of the page by hand.

(107-1)¹⁴¹ The mystic is unshakenly, convincingly, wholeheartedly positive in his spiritual attitude. It is not based upon the balance of probability, as is that of the rationalist. Nor is it merely the result of a will to believe – the apotheosis of a preference – like that of the pragmatist.

(107-2) Three interblending but distinguishable mystical currents flow through the history of religion. The first may be called instinctive mysticism, the second contemplative or reflective mysticism, and the third personal mysticism. The first, instinctive or natural mysticism, is characterised by its close association with sense experience and its comparative lack of reflection. It is uppermost in many phases of primitive religion, in certain crude social cults, and in nature worship. It may be induced by or accompany either the inhibiting or the stimulating of sensation. In the form of sense inhibition it is found in the Yoga, in various mystery cults, in the self-denial of the anchorites and certain of the monastic orders, and in the asceticisms of the mediaeval saints. In the form of sense stimulation it is present in the social phenomena of the mystery religions, in various religious enthusiasms, and in lower types of church revivals. The highest expression of this form of mysticism is in the sensitive response to nature on the part of nature lovers and poets. Contemplative or reflective mysticism finds its chief embodiment in the Platonic type of mysticism. Relying as it does upon intuition as the method of reaching truth, and thus attesting itself as essentially mystical, Platonic mysticism nevertheless puts truth somewhat at a distance, to be known by beholding rather than by communion, to be attained or verified by dialectic. In modern philosophy it has had its representatives in such thinkers as Spinoza and Emerson. Its tendency has been to pass out of the mystical into the rationalistic atmosphere, Yet it has always avoided pure rationalism. The third form of mysticism, personal mysticism, finds its centre in personal relationships and values and the inner secret of reality in personal communion with a personal God.

(107-3) Mysticism is most normal when it is anchored to the experience of God as a Personal Presence and avoids all speculations which does not flow out of and return to this experience. When speculation, as in the case of the Neoplatonic mystics, gets away from experience it is like a kite that has broken its cord. Only as it is held firmly to experience can it rise steadily to its greatest height. If it be asked, "What, then is religious experience?" care must be taken not to identify experience with mere feeling. It is, rather, as Schleiermacher held, both intuition and feeling. It is the certainty that attaches to self-consciousness and the consciousness of others.

¹⁴¹ The paras on this page are numbered 36 through 40, making them consecutive with the previous page

(107-4) But the extremes to which all these experiences were often carried in mediaeval mysticism cannot but seem to us, not unreal – for in one sense they are most real and vivid – but out of keeping with the harmony of a sane and well-balanced life.

(107-5) An arresting and significant sentence of Baron von Hugel¹⁴² may serve us here. It is this: “Our entire religious activity is but one element of our complete spiritual life.” Religion itself, that is, does not compass the entire impact of God upon human life, although it constitutes the heart of it and hallows the whole. Human life is marvellously wide and varied and absorbing in its interests and activities. It is just this fact that may be either its glory or its curse. That it has been too often its curse is the fact that many a world-fearing mystic has seen and sought to escape, even at the cost of the impoverishment and mutilation of life. Offended by his right hand, he has cut it off, and by his right eye, he has plucked it out, and thus has entered, though maimed, into life. That this is better than having both hands and eyes to be cast into the hell of materialism, sensuality, and worldliness there can be no doubt. And yet denial, impoverishment and mutilation is not the ideal life. It is, as Jesus implies, an expedient for the divided life – a resort for the beleaguered man rather than a principle for the free man. Jesus himself came eating and drinking, taking life with a generous and victorious freedom, and so in the end will it be with his disciple. The new mysticism, as we have seen, is rightly seeking simplification, not by exclusion but by unification. All of life is sacred and may mediate God to men.

108

MYSTICISM AND MODERN LIFE
John Wright Buckham

(continued from the previous page) Science, art, commerce, industry, labour, society – all may be made holy. This is what the mystics of the past could not, except in rare instances and with limited vision, see. Therefore, they sought to escape the perils of life by entering at once and as far as possible into the inner sanctuary of religion, whence they did not often enough emerge to transform life with the mystic vision. Thus they become too often priests only, and not also prophets.

(108-1)¹⁴³ Three great lessons in valuation the mystics have for us. The first is the value of true solitude. He who thinks that the mystics sought solitude as a penance makes a great mistake. Thomas a Kempis went to his cell, as Emerson went to his “sylvan home,” drawn by its unfailing attraction and power of enrichment. Solitude, to the mystics, is a state not only of sweetness but of strength. It is in solitude, they feel, that a man gets his bearings, his calm, his poise. A Kempis was wont to insist, quoting

¹⁴² The original editor changed "Hugel" to "Hügel" by hand

¹⁴³ The paras on this page are numbered 41 through 45, making them consecutive with the previous page

Seneca, that as often as he went forth into the world he returned a poorer man. It was through solitude that the mystics gained their perspective, their large outlook upon life. How can men gain their best thoughts, affections, aspirations, how can they develop personalities with which to enrich society, without solitude? When this fails, society will suffer. We may still have "company" - the simians are gregarious - but not true social life. Let the mystics teach us to recover the grace of solitude, not to overvalue it, not to undervalue simple, wholesome human intercourse, but to keep the two in right and responsive relation to each other.

(108-2) Faith in love, "the love of Love" - how it floods the mystic mind with joy, driving sorrow, defeat, doubt, dismay, afar! Love is the inner secret, the whole secret, the open secret, of mysticism. God is love, and truth is love, and life is love, was the message that came to men through the Christ. It awoke a response in many hearts. Men fled to the desert with the priceless secret. They sold all other pearls and bought this of great price; and yet they did not keep it. They gave it away, and the more they gave of it, the more they had of it. They lost it in the darkness of the world and of self, and found it again and rejoiced. To the mystic love is able to transform even the most humdrum service and make it beautiful.

(108-3) The attitude of the Roman Catholic Church toward mysticism has never been any too cordial. It has, in fact, been too often characterised either by an attitude of toleration toward a half-alien habit of mind or by favour shown to mystics, not so much on account of their piety as of their power. At times, as in the cases of Molinos and Madame Guyon, it has resorted to open hostility and suppression. The mystics on their part have either sought relief from the trammels and evils of the church by instituting or joining monastic orders, or have found themselves compelled to attack the reigning evils and dogmatisms of the church, as have Savonarola, Dante, Michael Angelo, Tyrrell, and so many others. The loyalty which, on the whole, the mystics have maintained toward the church has been a loyalty to the ideal rather than to the actual church.

(108-4) A time like our own, which is characterised at once by philosophical idealism and practical materialism, a great altruistic social awakening and a strong tide of Anarchistic syndicalism, an unprecedented advance toward world peace followed by a fearful outbreak of world war, a deep demand for social purity and a widespread mania of sexualism, a universal depending of the Christ spirit and a universal turning away from the church - such an age calls neither for wholesale condemnation nor for uncritical confidence, but for the spiritual man "who judgeth all things." Unless we turn back often, with reverence and teachableness, to the saints of the ages, we shall detach ourselves from our spiritual kind and leave unused a great fund of inspiration and refreshment. One comes from fellowship with the great mystics in somewhat of the frame of mind in which he returns from a mountain climb. We are too unaspiring, the

mystics teach us, too easily satisfied. There are splendours awaiting and heights unreached and we stay in the taverns and lounging places of life and are content.

(108-5) It would contradict much of what has gone before to say that in his world-scouring, self-repressive, self-denying devotion the mystic of the past failed entirely of realising and enjoying the best things of life. On the contrary, he entered into many of its largest and deepest satisfactions.

109

MYSTICISM AND MODERN LIFE

John Wright Buckham

[68]¹⁴⁴

(continued from the previous page) His eyes were unsealed to nature, and he often became, half unconsciously, a nature lover and a poet. Love and compassion toward his fellow man grew up in his heart, and he entered into the joy of service as well as of comradeship. The common tasks of life were lightened for him by the spirit of love and self-abnegation which filled his soul. He knew the secret of banishing meanness and drudgery from life. And along with these, the mystic banished a still greater human enemy, fear.

(109-1)¹⁴⁵ For the mystics could be gay. Did not Saint Francis and his companions call themselves God's jongleurs? Only the mind that is secure and far from fear can give itself over to unreserved playfulness. The child may romp and riot most when out of the mother's sight, but it is in the play that he has at her side and under her smile that he is freest and sunniest. The fevered chaotic mirth of hedonism - let us eat and drink, for tomorrow we die - the self-abandonment of unfaith, the mystic dreads and shuns; but of the humour that takes every misfortune lightly and finds food for jest where the stolid practicalist sees only solemn hopelessness and an end of all his schemes, of that there is much in mysticism - another evidence of its normality.

(109-2) There is a social mysticism, as well as an individual mysticism, which is carrying us on, with nameless might, into the larger human life. It is grounded in that which is the heart and soul of mysticism - love. Do despite to love as we may, it will gradually mould humanity into its own image.

- Finish -

¹⁴⁴ The original editor inserted "(68)" at the top of the page by hand.

¹⁴⁵ The paras on this page are numbered 46 through 47, making them consecutive with the previous page

Frederick G. Henke: The Philosophy of Wang Yang Ming

(109-3) Class WANG *OVR in Oriental Division, New York Library. Publisher, Open Court Publishing Co. 1916, London and Chicago. See also paper read before Royal Asiatic Society, North China branch, Shanghai, in 1911 by same author on same subject. Wang Yang Ming lived 1472-1529. (1) His thought is exercising a profound influence on the Chinese and Japanese. (1916) He was a Viceroy and administrator of a province. Also known as Wang Shou-jen. In Japan known as Oyomei. In James Tufts preface to book, he notes similarity of thought to Marcus Aurelius. The Jap name is pronounced:) h-Yoh-May

(109-4) MURDOCH "History of Japan": "Public teaching of Oyomei's doctrines was frowned upon by Yedo authorities, yet it was from Oyomei that some of the finest and greatest men in Tokugawa Japan drew their inspiration." Oyomei taught that mind covers existence, that nothing exists independent of or apart from mind. He considered the condition when there are no stirrings of feelings the natural condition of the mind.

(109-5) HENKE: Chiu-eh'uan was sick abed at Ch'ienchou. The Teacher said, "It is hard to investigate disease and realise just what it is." Chiu-ch'uan answered, "It is a difficult task The teacher said, "It is the task of always being cheerful."

(109-6) Learning Is Increased by Earnest Application to the Affairs of Life: A subordinate official having for a long time heard the expositions of the Teacher regarding learning said, "This is very good, but unfortunately I am no able to devote myself to learning, because of its difficulty and the number of my duties connected with accounts, letters, and litigation."

(109-7) When the Teacher heard this he said, "When did teach you to drop these things and devote yourself only to the exposition of learning? Since you are engaged in trying law cases, you should devote yourself to learning in connection with these law cases, for thereby you will really be engaged in the investigation of things. For instance, when you judge an accused person, you should not become angry because his replies are disorderly, nor should you be glad because his arguments are well arranged; you should not despise those to whom he has entrusted his case, and impose your own will in administering sentence; you should not, because of his beseechings, bend your will and be influenced in favour of him; you should not, because of your own annoying and scattered affairs, judge him arbitrarily and carelessly, you should not, because of the praise, slander, and scheming of others, manage the case in accordance with the ideas of others. All these ideas are selfish. You need only know yourself. You should most carefully examine yourself and control yourself, lest your mind be prejudiced and misjudge the right or wrong of anyone. Then you will be investigating things for the

purpose of extending your intuitive knowledge to the utmost. Though it is done while the duties of registering, writing, and litigation are pressing, it is real learning. If you leave your daily affairs in order to devote yourself to study, it will be in vain.

110

THE PHILOSOPHY OF WANG YANG MING

Frederick G. Henke

(110-1)¹⁴⁶ Thoughts are Incipient Acts: I asked the Teacher regarding the union of knowledge and practice. He replied: "You need to understand the purport of my sayings. Since in study and inquiry present-day men distinguish between knowledge and practice, they do not check their debased thoughts which have not been expressed in action. When I say that knowledge and practice are one, I wish others to know that at the very point at which thoughts are manifested, there is incipient action. If the inception is evil, the evil thought should be subdued. It is necessary to get at the root, to go to the bottom, and not allow evil thoughts to lurk in the breast. This is the purport of my dicta."

(110-2) The Sage Does Not Need to Know the Details of Everything: The Teacher said: The omniscience of the sage has reference to natural law only; his omnipotence has reference to natural law alone. The mind of the sage is clear and intelligent; therefore in all things he knows the place of natural law and carries it out fully in practice. It is not that after the mind in its original nature is enlightened, he needs first to acquire knowledge with reference to the things of earth, before he can act. The things of the earth - sacred utensils, measures, numbers, grasses, trees, birds, and animals without number - the sage understands by nature. Why should he be able to know them completely? That which he needs to know he is able to make inquiry.

(110-3) The Intuitive Faculty Does Not Sleep: I made inquiry with reference to understanding day and night. The Teacher said; "Intuitive knowledge of good includes knowledge of day and night." I made further inquiry saying, "When the individual is in a deep sleep, is not the intuitive faculty also unconscious? The Teacher said: "If it is unconscious, how does it come that when the individual is called he answers?" I said, "If the intuitive faculty is always unconscious, how can it at times be asleep?" The Teacher said: "Rest at night has always been a period of building up and creating. When night comes, heaven and earth are confused and hard to distinguish, form and colour are obliterated, and man's eyes see nothing and his ear hear nothing, and all the channels of the mind are closed. This is the time when the intuitive faculty is renewed. When day returns and multitudinous things are disclosed and man's eyes can see and his ears can hear and all the channels of the mind are open, the wonderful use of

¹⁴⁶ The paras on this page are numbered 6 through 10, making them consecutive with the previous page

intuition is revealed. From this you can see that man's mind is a unity with heaven and earth, for its (mind's) manifestations follow the movements of heaven and earth. The people of this generation do not know how to repose. If they do not sleep stupidly they forthwith think wildly and have bad dreams." I said, "How can one use his efforts to sleep? "The Teacher said," If you know day, you know night. In the day one's intuitive knowledge is free, graceful, and devoid of obscuration in its response to heaven-given principles; while in the night it is collected and consolidated. Before one dreams there is some omen."

(110-4) THE Contemplation of the Taoists and Buddhists Obscures the Mind: The Teacher said; "In so far as the Taoists speak of the contemplative condition of the mind, is the sage able to add anything of real value to what they say? When the Buddhists say that they are free from desire, is the sage able to add anything to this? The contemplation of which the Taoists speak comes from their attempt to preserve life, and the absence of desire of which the Buddhists speak comes from their attempt to escape bitterness and pain of life and death. But if such ideas are inflicted on the original nature, the original meaning of contemplation and lack of desire has been abandoned and thereby nature has been obscured. The Sage returns to the original condition of his intuitive knowledge, and thus the more refrains from superimposing his own ideas. The contemplation (emptiness) of intuitive knowledge is the great emptiness of heaven, and the absence of desire in intuition is the lack of form of heaven. Sun, moon, wind, thunder, mountains, rivers, men, and things - in fact, all things, that have figure and form - are manifested, used, and themselves live and move within this formless, great emptiness called heaven. How can they obstruct and hinder heaven! The Sage complies with the manifestations and use of his intuitive faculty. Heaven, earth, and all things are within the manifestation, use and activities of my intuitive knowledge and obstruct or hinder it?"

(110-5) Nourishing the Mind Does Not Include Asceticism: Some one made inquiry saying: "The Buddhists also devote themselves to preserving and nurturing the mind. But if one desires to do this he cannot act in official capacity in the state. How do you interpret this? The Teach said: "when we scholars preserve and nourish the mind, we do not leave affairs and things. We need only to comply with Heaven's mandates in order to carry out the task. In contrast to this, the Buddhists desire to cast aside and abnegate all things, and view the mind as subject to metempsychosis and as gradually entering the state of Nirvana. Since this has no relation to this earth, they cannot govern and rule the Empire."

(111-1)¹⁴⁸ Wang Objects to Mere Abstractness as Such: The devotees of stupid abstraction and empty tranquillity are unable to investigate the fundamental principles of the mind, as things and affairs are experienced. Thus what they attain is not the original intuitive knowledge of good. They lose or set aside their five human relationships. That they continually make use of vacuity and tranquillity, shows that because they desire these, they cannot govern home, state, or Empire. Does anyone say that the learning of the sages, which inculcates thorough investigation of principles and the exhausting of one's mental constitution, also has this defect? The mind is lord of the person (body). Moreover, the abstract and pure intelligence and clear realisation of the mind are the original intuitive knowledge of good. When this intuitive faculty with its abstract and pure intelligence and clear realisation is influenced and active, it is called purpose (idea).

(111-2) He Gives Advice To A Prefect: In the eleventh month he discussed the doctrines of Buddhism and Taoism with Chang Yuan-ch'ung, who held that the application of the two religions also brought merit to the Confucian scholar. "Should we not also unite with them?" he asked. The teacher replied, "You say unite?" No! If the Sage exhausts his nature in arriving at fate, there is nothing that has not been made ready for him. Why should we unite with them? Their culture and learning are also ours. If I exhaust my whole nature in arriving at the decree of Heaven and nourish my person completely, I am styled an "immortal." If I am not affected by worldly ties, I am styled a Buddha. Later generations of Confucian scholars have not recognised the perfection of the sage's knowledge, and thus emphasise the difference between it and Taoism and Buddhism. Compare it with a house which has three rooms. When a Confucian scholar sees a Buddhist coming he gives him the room to the left and when he sees a Taoist, he gives him the room to the right, while he himself lives in the middle room. All choose one and cast aside other things."

(111-3) Mental Activity Is Always Present: Chiu-ch'uan made inquiry saying, "In recent years because of a dislike for excessive study I find that when ever I try to sit perfectly tranquil and put aside troublesome thoughts, I not only am unable to do so, but am the more troubled. How can this be explained?"

The Teacher said, "How can thinking cease?" The thoughts should be correct." Chiu-ch'uan said, "Should there not be times when thoughts are absent?" The Teacher said, "Thoughts are present all the time." Chiu-ch'uan said, "In that case, how can one speak of tranquillity?" The Teacher said, "When the individual is tranquil, he does not of necessity fail to evince activity, nor is he who is in a state of motion by virtue of that

¹⁴⁷ The original editor inserted "(68a)" at the top of the page by hand.

¹⁴⁸ The paras on this page are numbered 11 through 18, making them consecutive with the previous page

of necessity not in a state of tranquillity. To be cautious and apprehensive also implies thinking. Why should you distinguish between motion and rest in this matter?" "Being without desire, the mind is tranquil. One must make the original nature of the mind the master. If the thoughts are not the product of the mind's original nature, they are selfish." (egoistic)

(111-4) The Teacher said, "Why should one wish not to hear or to see external things? Except for a person devoid of all life or a man deaf and blind, it is not possible. However, though one hears and sees, the desire should not go out after the external thing."

(111-5) Mind Can Have No Internal And External: Chiu-ch'uan made further inquiry saying, "If I try while sitting quietly, I become fully aware that my mind is concentrated; but when I meet with the affairs of life this concentration is interrupted. I then make a new resolution, to carry on my investigation in the affairs of life. When, however,¹⁴⁹ the affair under consideration has passed and I resume my effort I realise that experience has subjective and objective aspects, and that they cannot be blended into one."

The Teacher said, "You have not yet arrived at a full understanding of the principles underlying the investigation of things. How can the mind have an internal and an external?"

(111-6) Wan Yang-Ming, was an idealist of the monistic type. For him mind covered the entire game of existence: he thought that nothing exists independent of and apart from mind.

(111-7) His exposition exhibits the following doctrines: Heaven, earth, men, all things are an all-pervading unity. The universe is the macrocosm and each human mind is a microcosm. This naturally leads to the conceptions, equality of opportunity and liberty.

(111-8) The Teacher said: (a) You know how to cultivate tranquillity yet do not understand how to control yourself. For this reason you are prostrate whenever you meet with a difficulty (in events). The passions and feelings of

(continued from the previous page) men need to be brought into a state of perfect balance and harmony which, in turn, depends upon being watchful over one's self. If one wishes to drive robbers (out) one must proceed with determination to expel them.

¹⁴⁹ The original editor inserted underline by hand

When one is at leisure, lust, covetousness and like passions should be sought for one by one and their evil root pulled out, and never allowed to appear again. One must not be lenient with the passions, conceal them or give vent to them.

(112-1)¹⁵⁰ When a disciple received a letter saying his son was dangerously ill, he was filled with unendurable sorrow. The Teacher said: "At this time you should certainly apply yourself to the truth, the path. If you allow this opportunity to slip by, of what advantage will it be when you are in prosperity? Gain experience now - when the influence of sorrow and distress is excessive, it is not in accordance with the original nature of mind. It must be adjusted to reach Balance.

(112-2) The Taoists use the idea of immortality (living long) to induce men to believe their doctrines. This is not the true way of entering upon the path. The Taoists, like Confucianists and Buddhists, devote themselves to one thing only.

(112-3) People for the most part think that their little corner of experience determines the limits of truth. If they realised that they need to seek within in order to understand the nature of the mind, which is without beginning or end, in what way would there be any differences in truth? The mind is itself truth and truth is heaven. He who knows the mind therefore knows both truth and heaven. [as this book is in PB's library, make no more excerpts]¹⁵¹

C.H. Levy: The Jewish Life

113
THE JEWISH LIFE
C.H. Levy
[73]¹⁵²

(113-1)¹⁵³ Rejoice in all you do, (Deut. 12:7) is the keynote of the Jewish attitude towards life. Throughout the old Testament the urge to joy is insistent. The view that this is the best possible world, when properly understood and appreciated is the sane view of the Jew, notwithstanding his many temptations to believe otherwise

(113-2) We do face difficulties daily, but it through overcoming that we gain strength and facility. We learn by doing, we gain by effort. But we need most of all the

¹⁵⁰ The paras on this page are numbered 19 through 21, making them consecutive with the previous page

¹⁵¹ The original editor inserted "as this book is in PB's library, make no more excerpts" by hand

¹⁵² The original editor inserted "(73)" at the top of the page by hand.

¹⁵³ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

optimistic frame of mind, the real confidence in ourselves and our God that helps us to achieve.

(113-3) The stagnant, the lazy, never has time, because they never utilise time. It is surprising how much can be compressed in two 24 hours, if we work steadily, evenly, without stress, without distraction.

(113-4) We do not need to tell any one that we are leading the Godly life; it will be so apparent that all will know instinctively, because it will speak from smiling lip and shining eye.

(113-5) Can you imagine Isaiah or Ezekiel calling themselves philanthropists? But who of our time can be pointed out as doing nearly so much to help those about them as did these ragged Prophets? The deepest love of our fellow travellers on the path of life should be hardly conscious. The parent takes for granted his affection for his children, and is a poor parent indeed if he must parade that sacred emotion. The child too feels love for his parents, and manifests it by the best service he can render, without much ado. Our interest in our neighbours, and our desire to serve them should become so automatic that even we hardly need to think about what we do for them. When we reach this stage, we are growing up to the fullest realisation of the Immanence of God, for our Love for God is the most necessary basis for our love of man.

(113-6) Another question has been raised by some of the newer thinkers, as to the form of prayer, but it is altogether beside the question. These hold that the affirmation is superior to the ordinary petition to God. As a matter of fact, it is quite the same, only the expression is more forcible, and may merge into the other form. My expression of faith that "The Lord is my Shepherd" is only a stronger way of saying, "O God, be my Shepherd!" Whether it be affirmation, petition or meditation, all expressions of reliance on God and trust in His love and power are real prayers. It depends on our mood, and our aim, whether we wish, so to speak, to talk over things with God in meditation, to assert our deep convictions, as in affirmations, or to directly appeal to God, by petition for greater inspiration and spiritual power – all commune with God is real prayer.

(113-7) Possibly the greatest duty of man is joy. It is elemental in Judaism, and is one of the most convincing proofs of the sanity of our faith. Every Sabbath is a day of joy, and we have many days in all the list of our holy days which is set aside as a day of earnest self-examination, and serious thought, but even this day concludes with the joyous sentiment of reconciliation with God. The observance of the duty of joy has been most salutary to the Jew, whose history for many centuries has been marked by oppression and persecution, yet notwithstanding all of the temptation to become pessimistic, and lose the obligation of rejoicing in life, the Jew is still faithful to this great duty, which aids so greatly in the preservation of his sanity and his sense of proportion. The weekly joyousness of the Sabbath was his compensation for all trials, and through its influence

he managed to make his way through all of the tribulations to better fortunes and nobler fate. The tradition of rejoicing before God is age-long and consistent. God wants men and women to be happy, or he would not have made us yearn for joy as we do. The proper play of emotion is necessary for the well balanced life, and joy itself is one of the great essentials. Man has an infinite capacity for enjoyment, which is the bait to further progress. God wants us to move forward and upward, and thus we are stimulated for higher pleasures of the imagination and the Spirit. If we learn anything we must learn, too, that one of the supreme pleasures of human existence is the joy in attunement to God.

(113-8) Now there is a mistaken notion that Jewish Science is only for the abnormal – for people who are mentally or physically sick. Well, who is normal? Is there anyone anywhere who is perfectly normal; mentally, spiritually and physically perfect?

Mary H. Austin: A Small Town Man

114

A SMALL TOWN MAN

Mary H. Austin

(114-1)¹⁵⁴ The mystics themselves are all agreed that this is the one field of human activity in which neither race, nor privilege, nor the quality of intellectuation, can affect the findings; the field of unknowing, spiritual perception

(114-2) The same intention that led me, from the beginning, to decline the pattern of professional scholarship, all its working signs of citation and attribution, the things of the mint and the cumin of evidence. These things I have always recognised as the male ritual of truth-seeking, the castings away of the staff and the shoe of the sincere man on his way to the burning bush within which is God.

(114-3) There were at least two ascetic orders, the Nazarites and Essenes – of whom the first were as old as the time of the prophets – men dedicated to God from birth and sometimes before it, drinking no wine, celibate, cutting neither the hair nor the beard. They walked apart and sought out God in their own hearts. The Essenes lived in communities, repudiated marriage for themselves, but adopted children, prayed before and after meals, wore white, and had a sense of cast which made the touch of lower orders a defilement. They made no sacrifice except of their desires, devoted themselves to good works and practised healing. They had community houses in all the large cities. It is not unlikely that as a lad the carpenter's son had gone to school to them, a kind of friar's school where one learned to read the scriptures and be truthful, chaste,

¹⁵⁴ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

and obedient. Though they served to colour the religious thought of the time, in numbers both Nazarites and Essenes were inconsiderable. The great body of the Jews were either Pharisees or Sadducees.

(114-4) It was the custom in Oriental countries, in the absence of universities and public forums, for learned men to gather about them groups of disciples, sitting for disquisition on the housetops or at meat in the still, cool upper chambers. This was the practice of rabbis in Israel, only in Israel there was nothing recognised as learning which did not concern itself with God and human conduct.

(114-5) Jesus never ascribed healing to any other power than the uninterrupted working of the Father in him. He never thought of it as a gift peculiar to himself, but attainable by any man who let himself be utterly shone through by the spirit that was in Jesus. For its complete operation he recognised the necessity of some sort of conjunction between the healer and the patient. Ordinarily, this was accomplished by establishing belief between them – the desire to be healed accompanied by the firm conviction on both sides that healing was possible.

(114-6) In neither of the great Jewish sects did Jesus find the doctrine of man in God and God in man, Yet, in none of the gospels is it set down as a new doctrine, nor was the teacher ever called to account for it. Though there is some reason to believe that he regarded it as an important part of his mission to make known the true nature of God, Jesus himself never explained when or by what means he had come by the revelation. It was one of those truths which lie at the bottom of the deep wells of human understanding, so native to its element, so intrinsic that, once realised, it is not thought of as requiring explication. With something of the same simplicity with which it was offered, the fatherliness of God was accepted. But your true Oriental is always a mystic. It was easier for him to realise that “no man knoweth the Father save only the son” – that is to say, that only by the God-in-man is the God-beyond-man apprehended – than it was to understand how the kingdom of God could be set up in Israel without the physical overthrow of the Roman Empire. The sermon on the mount instructed those who heard it in the sort of behaviour which at the same time fitted for the approaching kingdom of heaven and provided a way of escape from destruction, but in respect to the scope and manner of that kingdom when it should come, it left them, exactly where it found them.

(114-7) Wealthy Jews had closets for personal devotions, rooms dedicated to reading and meditation, little kiosks on the housetops, looking toward Jerusalem; but in the crowded warrens of the poor there were no such privacies. Any man among them subject to visitation of the Spirit must have turned instinctively toward those places where of old God had visited Abraham, Elijah, and Isaiah.

(114-8) Although Jesus constituted chastity a matter of mind as well as body, he made no more of lapses from it than other sins, and forgave them as readily. He put the desire of the flesh on exactly the same moral footing as the greed of wealth and the lust of pride, neither condemning it more severely, as the church has done, nor more easily excusing, as is the way of the world.

115

A SMALL TOWN MAN

Mary H. Austin

[75]¹⁵⁵

(115-1)¹⁵⁶ It appears, however, not only from the circumstances such as these, but from what immediately follows, that it was not the possession of riches which Jesus discredited, but the attachment to them; for he goes on to put in the same category, brethren and sisters, parent, wife or children. Just as curt had been his rejection of one who would have been his disciple, but wished first to bury his father. The stress upon wealth, as against other distractions to the spirit, is ours, not Jesus'.

(115-2) Even in his own age Jesus was recognised as a mystic – one to whom knowledge comes not by way of reason and objective sense, but By a faculty of in knowing. That there is such an in knower at the back of beyond of the individual mind, every man has some inkling in experience. To every devout seeker come certainties on which secretly his soul rests, irrespective of all rational evidence. To be a mystic then, is to be no more than every man is, except in degree. Degrees in mysticism, as we measure them, are not so much in the nature of the thing perceived, as in the completeness with which it is clarified in the immediate mind of the percipient. For most men, truth mystically perceived, without the help of observation and ratiocination, comes drifting to the surface of the mind the long way of the subconscious self, taking colour from its content and prepossessions, until scarcely recognisable as truth. Jesus was a mystic, in whom truth, cognised by the incorruptible, knowing self, arrived uncoloured in the immediate intelligence. But he was not the only man to whom such clarification was the norm of experience. Great artists, great scientists and philosophers, have had such inner flashes as they have been willing to spend their lives in elucidating, even to die for, as Jesus died.

(115-3) But once elucidated in the immediate consciousness, it must stand the same test that is put to knowledge acquired by observation and intelligence. It must never be confounded with what is imagined or fancied. If mystical knowledge will not “work,”

¹⁵⁵ The original editor inserted “(75)” and “Mary H. Austin” at the top of the page by hand.

¹⁵⁶ The paras on this page are numbered 9 through 16, making them consecutive with the previous page

if it will not in the long run, add itself successfully to the attested sum of human knowledge, he who produces it is no mystic, but a self-deluder.

(115-4) For to the generality, the man of genius has always seemed something other than he intrinsically is – fool, eccentric, poseur, neuropath, god or possessed of devils.

(115-5) The realm of the mystic is that formless inner life in which there is neither time nor country nor Jew nor Gentile. Truth appearing there, appears divested of all but its own fire, naked ever of words. As the in knower translates such truth from level to level of his own consciousness, in its final passage to the minds of other men it crosses a streaked zone of communication, in which more or less modification takes place. Going forward on an urge toward expression, it meets an equal urgency of expectation, already shaped to receive it. That Jesus, even in the intimacy of his personal following, was aware of this perilous passage, perplexed and occasionally a little impatient over it, we can see by the multiplicity of his parables touching the Kingdom. We see the formless sense of obligation toward his message, under which all geniuses rest, take shape at the edge of the zone of communication, as a conviction of Messiahship; and, though he never lost sight of the nature of the Kingdom, he was obliged continually to discuss it in terms of the restoration of Jewish autonomy. There was something in his own mind on that subject, something in his mind as a Jew, that had to part in his mystical revelation, which added to the confusion of the disciples on this point.

(115-6) But even while the hymn was being sung, the whole direction of thinking about Jesus, what he was and what he taught, was irretrievably altered by the teaching of Paul, himself a mystic in his own fashion, which was not the fashion of Jesus. Paul was the sort whose knowledge begins at the periphery of the intelligence, conceived as an idea. When he went into the closet of the inner self he took the idea with him and made what he could of it by the help of the Inkower. What he made with his idea of Jesus was the Scheme of Christian Salvation.

(115-7) This is a concept, which, with the help of what we have learned of the constitution of the universe, we now lay hold of intelligently, understanding God as energy; ever present, all penetrating energy, forever and inalienably at harmony with all that is. The Love which Jesus saw as the prevailing trait of Goodness.

(115-8) Jesus came teaching that the mystical is the practical. All those high moods which had been the exclusive prerogatives of saints and prophets, he meant to make part of the common use and possession. Mind, Spirit, whatever it is constituting the fundamental likeness of God and man, he established as the daily instrument, accessible alike to the learned and the unlearned. God is as free as air, and heaven as close at hand in a fishing smack as in Jerusalem.

(116-1)¹⁵⁷ Jesus seemed to have realised both the subconscious engagement of the psyche of the healer with the psyche of the patient, and the part that suggestion plays in securing this engagement. By a single incident of the demoniac that the disciples could not heal, we are made to know that he realised the necessity of a sustained state of mind on the part of the healer, and briefly, that prayer and fasting were the means used to attain that state. He was aware of the irrelevance of healing to his mission, which was to inculcate a “kingdom” in which good health was to flow naturally from a right relation to God. Also, though he left us not a hint as to his technique, he showed himself acquainted with the relation of bodily health to psychic discord, and a normal, human way of dissipating one by resolving the other. Neither did he leave any technique for in knowing which he regarded also as normal for all who were willing to accept its normality. It annoyed him to be continually asked for signs and tokens. Just that this is true and act on that belief and you will see that it is so, he said. But the disciples did not want it so easily as that; they hated then, as Christians today, to take their religion straight, unclouded by mystery. They were average men to whom genius itself is a mystery, and his genius was so native to him that he failed to realise the lack of it in others.

(116-2) They were to abide in this consciousness of God within, and it was to be sufficient unto them in health and fortune, food and raiment. There was no limitation to the power of God in man, and therefore no concept of limitation was to be allowed to the sincere disciple. Likewise there was to be no limitation to the inward monitor. Persecutions, despisings, family relationships, law and convention were equally to be set aside at every point in which they impeded the free play of the divine nature in man. In his teaching, no such division of personal affairs into spiritual and practical, as distinguishes most Christians of today, had any place. In all or any of the exigencies of human life you were to ask and you would receive, knock and it should be opened unto you. Jesus made no distinction whatever as to the nature of these exigencies, whether they were of hunger, or disease, or what are called moral problems. Acts, states of mind, were good or evil only as they helped or hindered that harmonious interrelation of God and man, within and without, which is the kingdom of heaven. Greeds of money and appetites of the flesh, anger and the natural affections, were to be cut off when and because they were found to be impeding. Lust and pride and anger and hatred and envy were defiling because they defiled, clouded, the inner life in which alone God becomes knowledgeable. They were not sins, they were simply encumbrances. There was but one sin – the refusal to abide in and by the inner revelation. Jesus had no moral program. All the torturing of the Scriptures for two

¹⁵⁷ The paras on this page are numbered 17 through 21, making them consecutive with the previous page

thousand years, cannot be made to yield one that will no eventually be found hampering to the free flow of the Spirit. For his moral teaching is exigent, fragmentary. When a moral question was propounded to him he met it with reference to his mystical teaching. Or he exemplified his mystical teaching with some reference to the moral situation of his hearers.

(116-3) So far as he expressed himself at all, the family was inconsiderable beside the call of the spirit, and marriage a matter of personal disposition. For himself, he did not choose it.

(116-4) God being love, could hardly be thought of as being in that state of alienation toward man, requiring an act to overcome. The act is man's. And this act, the technique of which is modernly to find, is definitely an act of the inner self; nothing so superficial as imposing no punishments upon, or cherishing no resentment toward, the sinner. Forgiveness is an act by which the sin is made to disappear out of the sinner's consciousness, as disease is made to disappear. The words which Jesus used in this connection have been grossly distorted out of their meaning, for "repent" does not even bear the connotation with which it is commonly charged, of an emotional orgy of regret for what one has done. It means a going back to the point of starting and starting over again. This Jesus knew more surely than the modern psycho-analyst knows it, but he did not explain it so convincingly to the men of his time.

(116-5) "All these things shall be added unto you." He had come to bring Life more abundant, breeding freely all the good things of life. Jesus himself, able as he showed himself to do without them, had a simple, unaffected appreciation of good things, suppers, genial social occasions, ointments, perfumes, clothes as good as he could afford - did not the feed and overfed soldiers of the Praetorium dice for them? The important thing to keep in mind was not to allow yourself to become attached to these things, to be able to lay down this pleasant life when the call came and to drink you cup as it was offered. Finally there was the life eternal to be attained by the practice of the Presence of God, and in no other way.

117

A SMALL TOWN MAN

Mary H. Austin

[77]¹⁵⁸

(117-1)¹⁵⁹ Jesus taught a personal survival contingent on the attainment of a high level of God consciousness. There is not wanting evidence that he believed that if you

¹⁵⁸ The original editor inserted "(77)" at the top of the page by hand.

¹⁵⁹ The paras on this page are numbered 22 through 26, making them consecutive with the previous page

attained it in the last spark of life expiring, that would still be enough to get you intact past the shock of death. Jesus could hardly have thought of the God-part of man as dying. In case of failure to carry your personality across, it was reabsorbed, possibly, into its source, but if you would be you, with all your recognisable baggage of personal identity, it could be only by keeping yourself charged with the Holy Spirit, the Spirit making for wholeness. "Except ye abide in me ye shall not see the Father." To his name people it has always been a stumbling block to have survival hang upon the being of something rather than the doing. For all our tithing of mint and cumin shall this thief go in before us? But it is always so much easier to be moral than to be spiritual.

(117-2) For among the Jews the Messiah was not thought of as having a divine nature, but as divinely appointed. So, and by such means, but chiefly by Paul of Tarsus, the word was clouded. For Jesus set up no claim to divinity other than he set up on behalf of every other man. And, as for the one clear charge to Peter, on which his church was to have been founded as on a rock, it was tragically mishandled. It had come sharply enough on an occasion in which Jesus showed himself almost come to acceptance of his Messiahship, but lacking confirmation, which Peter boldly supplied; as Jesus supposed, out of that inner light in which his own convictions took their rise. "Thou art the Anointed one," said Peter, "the son of the living God." And "Blessed art thou, Simon," he cried, "for flesh and blood hath not revealed it unto thee, but my father which is in Heaven..." and so on this long-hoped for capacity which he believed he had discovered in one of his disciples, to discern truth independently of flesh and blood, he proposed to found his church, for only by such discernment may that which is on earth be brought into conformity with that which is above. So possibly Peter understood it, for when Paul came, claiming a revelation as to the death of Jesus, that it was a vicarious sacrifice, which may be only the longer way around to discovering that it was his life which was vicarious) - Peter, because he had no revelation of his own, perhaps, and perhaps because he recognised in Paul's claim to inward revelation, the preferred way of Jesus, allowed it.

(117-3) Even if the young Jew, Joshua Josephson, rapt in his personal revelation, could have avoided being touched by these things, he could not escape their effect upon the people around him, who, out of despair of their ineffectualness, had turned to an old dream, fiercely, as men sometimes turn to drink, a dream of a Kingdom of the Jews reestablished by direct action from God. The Messiah, with signs and wonders, the witness of his divine election, was to restore all Jewry to a state of static perfection such as only Orientals dream of, not by force of arms or by social science, but by supernatural Power and Glory.

(117-4) They dreamed of a society full born, permanently stabilised, in which there should be none hurt, and no more crying, the lamb lying down with the lion. Of all the things taken over from them by the Christian Church, this proved the most stultifying, this dream of a hand-made Heaven, made by the hand of Jehovah.

(117-5) Jesus, his own revelation not yet wholly delivered at the threshold of conscious intelligence, was committed to John's idea of the Kingdom and his prophecy of immediate fulfilment. Though it is more than likely that a part of the apocalyptic speech attributed to him was taken over directly from John, there is no doubt that even after he began to preach his own revelation of God-in-man as the only reality, Jesus expected the consummation of his gospel in true apocalyptic fashion. Here the nature of his revelation misled him. For in that ensphered inner self of the mystic, where truth is made manifest to intelligence, there is no time but Now. To all great mystics, and that means to the greatest among all race of men, things are known and declared, of which after two or three centuries, people say, "They were ahead of his time." By this is meant that the great man from any place where he happens to rise, sees things that cannot be seen by the generality of men until they have rounded several turns of the road. Every man who has had even a little in knowing, will have experienced the difficulty of projecting his inward certainty against the three-dimensional screen of the average perception, in such a manner that it may assume a true relation to what, for his generation, is reality. Attempting to give his own revelation of immediate indwelling, form and identity, to so place it before his disciples that they should be able to cognise it for themselves, Jesus inevitably placed it in that corner of the horizon in which they happened to be looking, in the quarter from the expected restoration of Jewish autonomy should come. Given the conditions with which Jesus was confronted, it was impossible that he should do otherwise than as, to the day of his death, we see him struggling to make his timeless truth conform in time and place to the profound expectation of his race. Humanly there might have been a hope by so doing not to cut himself off from contemporaneous comprehension.

118

A SMALL TOWN MAN

Mary H. Austin

(118-1)¹⁶⁰ At no time did they claim the primitive form of communism in which they spent the honeymoon of their expectation, had been laid upon them by Jesus. It was assumed as the expression of a community of interest, and perhaps also of uneasiness. When it had served their brief purpose they were reabsorbed into their background; for though they had a dream and a promise, they had no technique. Since they were so left, without any directive reference to the political imposition and social insufficiency under which they suffered, it must have been because Jesus himself actually believed in a specific, apocalyptic reorganisation of society - or that he found the hole social and political complex a matter of secondary importance. For it is impossible to find in the gospels any ground for believing that Jesus was ever interested in social or political

¹⁶⁰ The paras on this page are numbered 27 through 32, making them consecutive with the previous page

reorganisation for its own sake, any more than he was primarily interested in morals. He was interested in the life of God in man. He was interested in society inasmuch as it was made up of the children of God, but he failed to conceive of society as a thing in itself, having its own spiritual form and focus, a group soul, calling for a particular quality of illumination. Far from being, as he is occasionally credited with being, the author of Socialism, that modern projection of the hand-made Heaven of the Jews – did not a Jew conceive it? – he could hardly have failed to see in its meticulous fixity of mechanical adjustment the economic counterpart of that Pharisaism against which his doctrine of rebirth in the spirit was pushed out. Whatever the political frame of the Kingdom he looked for, it was at any rate something self-organised from within...seed in the ground...first the blade, then the ear, after that the full corn in the ear.

(118-2) For two thousand years we have launched ourselves on a really magnificent scale, on every conceivable experiment for repeating in terms of the whole, the Jesus pattern, without being able to achieve the indispensable condition of a society that “works,” as the spirit of the Father worketh from within outward. We are at the end of all our expedients for creating heaven on earth by legerdemain of the intelligence. Puritanism and Catholicism are alike, so many turns of the screw in a direction that turns out in the end to lead somewhere else.

(118-3) For as far as his concept went in this direction, it was certainly that the ills of society should be healed by means of the God-powers within us. Here and now, and not as the fruit of some distant, indirect political action. Thus we can only account for the lack of social discernment, and the apparent contradictoriness of such of his teachings as may be taken of social significance, by assuming that, so far as his teaching went in this direction, it was also mystical; though there is no reason to suppose that he meant it to appear mysterious. For the mystical is that which being inwardly perceived, is perceived in advance of the capacity of man to reduce it to terms of objective intelligence. This is the mark of the true mystic as distinguished from the mere mystery monger, that the mystic knows that what he now sees darkly, shall yet be seen clearly. If Jesus said love your neighbour as yourself, he meant not in a Jewish shopkeeping fashion, measure for measure, not even as one of yourselves, but in the sense of being yourself, undivided part of the Spirit made manifest as men, mankind. In this fashion we have scarcely begun to realise neighbourliness as Jesus declared it, though we move in that direction by understanding that no part of the social fabric can be diseased, underfed, illiterate, morally unregenerate, without pulling down the whole social sum

(118-4) This is the idea that Jesus’ acceptance of the idea of the Parousia did not originate wholly in the periphery of his small town intellectuation. He may have been led to accept it as a symbol of a still more profound unknowing, so profound that it would have been only by the use of symbols that he could have communicated it, even to the best minds of his age. From his use of the symbol of rebirth to describe the psychological process by which the average man enters into fruitful relation with the

indwelling Spirit, it is evident that Jesus himself understood that there must be a repatterning of the items of personality; something in the nature of what was later described as "conversion." It is also indisputable that he never abandoned his concept of the work of the Kingdom in man, as a matter of growth, an evolution. If, then, he also accepted a symbol of a revolution as a preface to the growth of the spirit, might it not be that he had had sight, from unplumbed deeps in him of the profoundest mystery of the universe, the mystery of the fundamental shift of energy which underlies all change, the perpetual spark and explosion of all substance, even the Substance of God?

(118-5) Jesus was a mystic, but a mystic whose lamp of illumination turned inward. It lit the secret places of the heart, with a glow that warms us still to remember, even as its white distinctness shining on the issues of the heart, struck a chill through all but a few of his hearers. It was beautiful and merciless and sufficient. But it was never social in the sense that it illumined or prescribed for the complex outer ring of men in nations.

(118-6) When we speak, as it is the fashion to do, of the failure of Christianity, we are either referring to the failure of an organised complex of ideas of which Jesus never heard - the Scheme of Salvation, the Redemption by His Blood, the doctrine of the Virgin Birth, the Trinity¹⁶¹ -

119
A SMALL TOWN MAN
Mary H. Austin
[79]¹⁶²

(119-1)¹⁶³ As for our obstinate hope to find in his teachings, the still more obstinate futility of our attempt to make out of them an adequate frame and technique of group relationship, it is disappointed chiefly by our refusal to accept one item of that teaching which was never absent from his own mind, the knowledge of the incompleteness of his revelation. He knew and he said, not only that there was that which, because of their human limitation could not be communicated to his disciple, but that there was more to be revealed... For two thousand years it has been overlooked that the recorded life of Jesus ended, not on the cross, but on the mountain.

Christmas Humphreys: Zen Buddhism

¹⁶¹ These paras are continued on page 121.

¹⁶² The original editor inserted "(79)" at the top of the page by hand.

¹⁶³ The paras on this page are numbered 33, making them consecutive with the previous page

(119-2)¹⁶⁴ As the Taoist, Chuang Tzu, wrote, "The perfect man employs his mind as a mirror. It grasps nothing; it refuses nothing. It receives, but does not keep." When the mind is empty of (the unreal) self, Tao or Zen or the Light of Life, or what ever one calls it, pours in.

(119-3) Laymen, accepted for teaching by the Roshi, may come for a period, and often give up their annual holiday for such a period of intensive training. They may attend the super intensive periods of session, which generally last a week per month during a summer and winter season. The strain on the Master must be enormous, for all inessential work in the fields is given up, and for hour after hour the whole of the monastery is locked in full meditation, with a queue of anxious, hopeful or even triumphant monks waiting their turn for the Roshi to confirm, reject or make further suggestions for their inward labours. At other times, as already explained, the Zen experience may come in the fields or even in the kitchen.

(119-4) There is no idea in Zen of a sacrament for the commonweal, for in the absence of a God to save or a soul to be saved how could there be? Meanwhile, the service over, the individual monk turns his whole attention and will on solving of that which cannot be solved.

(119-5) Even when control is acquired, and this "direct seeing into the heart of man" and of all situations can be turned on like a tap, the Master does not dwell in it all day. As the Master K.H. wrote to A.P. Sinnett, when explaining much of these matters, "An adept - the highest as well as the lowest - is only during the exercise of his occult powers."

(119-6) But Zen points out that the unreal and the Real are alike unreal, for both are concepts of the mind. When hot, we crave for a cooling breeze; when cold, for the sun, but neither exists except in relation to the other. Samsara, the "Wheel of Becoming," and Nirvana, the end of it all, are one.

A Pilgrim: Splendour In The Night

(119-7) One great change of my point of view came from the development of a strange sense which gripped me at the crucial moment when I faced the inner test. Before that time, I had gone contentedly on my way, believing in a world of separate entities, as divorced from one another as islands in the sea. Then suddenly, I saw with the amazement and startling clarity that I was "the only pin point of life in the entire universe." (I realised later that this was my first sense of your "I" and mind: one

¹⁶⁴ The paras on this page are numbered 11 through 15 and 1 through 5; they are not consecutive with the previous page, but follow the paras on page 94.

common life: the universal "I") When O felt that I was ending a great human relationship; when I felt that I had left those dear to me, "quenching them one by one, forcing them into oblivion," It was the sense of their inherent isolation that was passing from me.

The eight years following have brought me an expanding sense of that pin point which was "I." There is a growing conviction within me that all life is fundamentally one. Instead of many distinct entities, everything now forms a composite whole.

(119-8) There was a growing conviction within me that They (whoever or whatever "They" may be!) expected me to cast away everything, come empty handed and stand alone. I sensed vaguely that this was the road to greatness.

(119-9) The other path led upward. And there was no one there. Nothing there! It was bitter coldness. It was absolute aloofness. It was nothingness. That nothingness was God. I was expected to drop my dear world into space, let go of everything that I have ever known, and to ascend that mountain of frigid silence where no human voice could ever reach me. I cannot picture the aloneness that I faced. I quailed before it.

(119-10) I would not solicit anybody or anything. I got that far towards standing alone. But that was as far as I got. Just the negative, the refusal to ask for help, to take help had it been offered. I did nothing affirmative but suffer.

(119-11) I looked upon God's spirit before, but it has been tempered to me. There has never been more than I could bear, and always His love was about me. This is as if I were bidden to look upon God's naked face, and it was not tempered and there was no love. There was Nothing!¹⁶⁵

T.C. Hall: The Power of an Endless Life

120

THE POWER OF AN ENDLESS LIFE

T.C. Hall

(120-1)¹⁶⁶ Some would persuade us that the church of the first three centuries was a model church in every way, but even during the life of Paul very nearly all the marks of degradation and disintegration that are to be seen more clearly working later on were already before his prophetic eye. Indeed, before three centuries had passed the church had corrupted herself alike in doctrine and ritual.

¹⁶⁵ These paras are continued on page 121.

¹⁶⁶ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(120-2) The schools of Buddhism are as numerous as the schools of Protestantism. All that is outward finds the greatest variety exhibited in its development. It is, of course, an easy explanation of its power to say that it was born of the devil; that was the older Christian explanation, but the ideas and spirit of the New Testament teach us to understand more properly the influence it has had over men's lives.

(120-3) The great mistake of some of the early centuries was to identify the Church with an organisation, to make its power felt only through an organisation.

(120-4) One of the difficulties of all statement is that it may be made so abstract that having made it and written it down we close it up and put it away upon our library shelves. But if it is really true, if there is really a power of an endless life, then it is for you and me to come under its influence – to feel it ourselves, and make it a power felt in all life. Because there are so many substitutes for this power of an endless life, it is difficult for weak faith to grasp it and to translate it into life. There is a substitute found in a certain intellectual destructiveness. We are soaked with the critical spirit, we revel in pulling things to pieces to see what is inside; and in the process of our analysis we feel keenly that triumphant sense that the little child feels when she has torn her doll to pieces and finds the sawdust running out. We find ourselves exulting over the things we are analyzing. No man can take a life, or a character, or a history, or a church, or a doctrine, or a creed, and analyze it, without putting himself in a certain position of judge as over against it; and in the exalted position, even though it is assumed by himself, he is apt to find a certain satisfaction and pride, which may lead him far astray.

(120-5) Let me call it the commercial antichrist – the sense in men's hearts, that religion is a very good thing in its way, but that there are primary ends first to be reached; that there is after all a real power in the world, and that is the power of material prosperity, which has to be attended to first. Then again, this heresy tells us that men cannot conduct their business unless they do this or that, and the principal thing is to conduct our business.

(120-6) If this is your chief concern, you are not caring for them in the best possible way: "He that loveth not me more than father or mother, or sister or brother, is not worthy of me." You can care best for your family by not making it the chief concern of your life.

(120-7) I know there is no one before me, even the youngest, which has not had its woe. I know there [is]¹⁶⁷ no one to whom life has not from time to time become a weary entanglement and a maze that seems hopelessly ensnarled. Dear friends, if life were perfectly plain we should never learn; we should never know.

¹⁶⁷ The original editor deleted "there" before "is" by hand

(120-8) It was the impulsive classes in this country who heard the preaching of Finney, who accepted him with all his extravagance, with all his weaknesses, with all his want of accurate thought. They accepted him because they felt his was a message from on high, that touched men's hearts with something better than the old dogmatism on which the Church was starving herself to death.

(120-9) Christ puts his finger upon the weak spot in her life, which had been on a plane she herself knew to be poor and mean and unholy. He gave her no new ethical code, but contact with purity, holiness and peace brings out in the woman's darkened mind the question which Christ ever asks and which seems scarcely answered, because in the personal contact with Christ she found the answer.

(120-10) Where shall you come to him that you may see him? You do not require to go to seek him, he is everywhere. Some have told me where they found Christ.

(120-11) Now organised Christianity actually obscures for some the vision of the Christ. Doctrinal discussion, sectarian strife, unholy zeal, are the mountains to be moved, as well as atheism, materialism, and agnosticism.

Mary H. Austin: A Small Town Man

(continued from page 118) or we are speaking of an unwarranted expectation, unwarranted by anything he ever said, at in his teaching as it stands we should find the technique by which the God-in-man should become manifest in group relations. Jesus was an Occidental mystic whose mysticism is toward the mastery of life rather than the evasion of it. Considering the degree to which it was intellectually in advance of the time to which it was delivered, and the extraordinary way in which it was clouded by Christian mythology, the teaching of Jesus has had more success than is common to prophets of the inner illumination.

A Pilgrim: Splendour In The Night

121
SPLENDOUR IN THE NIGHT
A Pilgrim
[80a]¹⁶⁸

(121-1)¹⁶⁹ Lately, I have not tried to reach God. For me, He is just not there.

¹⁶⁸ The original editor inserted "(80a)" at the top of the page by hand.

¹⁶⁹ The paras on this page are numbered 6 through 18; they are not consecutive with the previous page, but follow the paras on page 119.

(121-2) This is well, for all initiative, even the slightest inner gesture, is absolutely paralysed. I have never been without initiative before. I do not know this strange self. I am very wretched.

(121-3) I feel now, however, that I am not expected to act. That I am in the midst of forces, dim vague, of which I know nothing.

(121-4) As I am being sucked deeper into this morass, all things personal mean less and less. I have been in the dark five weeks now. It seems an eternity.

(121-5) And yet, so stupendous are these waves of nothingness, that I am beginning to feel that they are far, far greater than anything that I have ever known. My whole being seems stupefied. I can only suffer and wait. I am in the hands of Great Powers.

(121-6) Your suggestion that I conquer it was impossible to me. Part of my suffering came from the fact that my power seemed gone, my volition paralysed. Nor could I think! I was reduced to a state of passive suffering with no power to rise above it. It was as if the solid ground of the life that I have known had given way, and I found myself in a bottomless abyss.

(121-7) There were two books to which I clung. In the old days they had brought me illumination and comfort. I even had a feeling that the author had passed through that which I was experiencing, for in her books lay the understanding I had not found elsewhere. In them, too, was an exposition of God, the only satisfying one that I have ever found. They were God-books somehow. The hours I had spent with them represented my desire to find God.

At this time I could not read them understandingly or with concentration. But I could carry them about with me. They had, I felt, given me light in days past. They therefore contained all the promise, somehow, of things to come. I clung to them.

Then came the night when I felt that these, too, were demanded of me. I recognised them, that these books represented a desire still remaining. Contain words of Him, they seemed to symbolise my desire for Him. And I went and laid my two books on the floor as if it had been an altar.

I found later that this experience does not symbolise the slaying of desire, as such. For desire is the great force of the universe, and cannot be slain. But it does mark the passing of the individual's desire for himself. After this when desire again stirred me, I felt its wings reach out more and more, in mother-like gesture, to encompass the Whole.

(121-8) The physical death is not the only death. Can it be that physical death is merely the symbol of this deeper renunciation? The next day I felt strange glimmerings of light, faint and far away. And early the following morning, January 4, 1924, the Light

came to me – shatteringly. The old consciousness had died and a new consciousness had arisen. A swift change. I had renounced everything. I was reborn!

(121-9) Giving oneself up when called upon to do so, is the condition required for the coming of the Light. One's little self candle must be extinguished before the rising of the sun. When at the call, the soul gives itself up, the work of annihilation goes on until it ceases to exist as a separate soul. Then that transpires which the pilgrims of all times and all nations have tried to express.

(121-10) Jesus came to make this visible. He also made visible that the price of light is the way of the cross. After the first radiance floods our understanding, we resume our normal living. For we must carry out to the letter our span of life on this plane. Here, the old laws of pleasure and pain, strength and weakness, joy and sorrow still hold. Here, the downward pull of the aeons of savagery from which we are just emerging. Here, the dragging weight of contemporary life that has not caught the gleam.

(121-11) And I say to you that the new consciousness does not evade the drought because it feels the abundance. On the contrary, your awareness has grown until it includes all parts that make the whole, all figures on the dial. But the darker parts no longer crush. You dimly understand. The light within goes forth to penetrate the night, and victory is your name. You ride the storm on the wings of hope, and faith grows into sight.

(121-12) Will you bear with me a little longer while I resume my narrative in the first person? I realise that the only significance that can be attached to a personal record lies in the assumption that the man or woman writing, is merely the symbol for all personality. The individual is of value mainly because he is part of the mighty whole, and anything true of one is therefore true of all. We sprang from one conception, we move towards one goal: the only things that differ are the crafts which bear us onward, and our manner of handling the sails. I am publishing these records because I am perfectly sure that everyone will, when his time is ripe, have the same experience that came to me.

(121-13) But if birth suggests the infant, it implies also a sense of growth.

(121-14) During that period of darkness, I lost all power of initiative. I could bring myself to do nothing. No action sprang from within.

(122-1)¹⁷¹ In those terrible days I surrendered mind, and passed out of the way. It seems as if a larger self now uses me.

(122-2) Now, instead of using my brain as a tool through which to test the universe, there is a greater inclination to interpret by some inner sense.

(122-3) Music reaches me now more as a interpreter of One than as an end in itself.

(122-4) In the darkness, strange forces swept me into action without my volition. This terrified my little separate self who had always acted on carefully thought out premises. A year later. The things working through me are larger and more wise than the impulses which moved me in the old life.

(122-5) There were no convent walls enclosing me, no cult threw sheltering arms about me, no isolation from things as they are. The first twenty years of my life I spent in a bustling atmosphere, foreign to the mystical inclination of my own nature.

(122-6) But with rebirth there came a difference. New knowledge was borne in upon me, changing the aspect of all that I had known before. I sensed purpose behind the phenomena which compose our world. I saw the eternal Will working through temporal wills.

(122-7) This inner illumination has come a bit at a time. A spark here, a flash there. I have not gotten beyond unrelated truths, but more and more it is becoming all-inclusive Truth.

(122-8) What happens to others is happening to me! Then, it was as if I were bidden to change that devastation into light. With my naked hands then, so to speak, each time that pain assails me, I try to turn it into light, sending this abroad as suns send forth their rays. During my most shattering moments, I have deliberately done this thing.

[80f]¹⁷²

¹⁷⁰ The original editor inserted "80b" at the top of the page by hand.

¹⁷¹ The paras on this page are numbered 19 through 26, 1 through 4 and 1, making them consecutive with the previous page. Paras 19 through 26 were typed upside down at the bottom of the page.

¹⁷² The original editor inserted "80f" at the bottom of the page by hand.

Iamblichus: The Life of Pythagoras (Translated by Thomas Taylor)

(122-9) His particular pupils he ordered to abstain all animals and certain other foods which are hostile to the reasoning power and impede its energies.

(122-10) They wore a white and pure garment and slept in white and pure beds, the coverlets of which were of thread, for they did not use woolen covers.

(122-11) As nutriment greatly contributes to the best disciplines, Pythagoras also instituted a law about this. All such food as is flatulent and the cause of perturbations was rejected, but such food as composes and compresses the habit of the body, he approved. Millet was considered a plant adapted to nutrition.

(122-12) Though everything that is eaten is the cause of a certain peculiar disposition, hence it requires great wisdom to be able to know and perceive what kind and what quantity of food ought to be used.

(122-13) There were many reasons why Pythagoras ordained abstinence from animal flesh, one being because it is productive of peace. Those who are accustomed to abominate the slaughter of animals as iniquitous thinking it much more unlawful to kill a man or to engage in war. (par.) The most contemplative of philosophers, who had arrived at the summit of philosophic attainments, were forbidden to eat anything animated or to Pythagoras himself lived after this manner.

Sir Ronald Storrs: Orientations

(122-14) After an hour the immense palms of Karbala grew in sight... Then we went through a wooden door in the hall down a few steps into what I have not seen since about three years ago – green upon green under green. A Persian garden with long vine trellises and pergola and narrow paths.

“Annihilating all that’s made

To green thoughts in a green shade”

We followed the brother of our host,Through alleys of oleanders, palms, roses, apricots and green grapes to a little pavilion and a cottage in a garden of cucumbers. I walked round and saw how “The Nectarine and curious peach Into my hands did reach” and under the trellised grasps was complete shade from the sun.

(122-15) Some knew one side of Lawrence, some another. I wondered then if any knew him at all, or could imagine what had been his purpose, what the frontiers of his being. Like plat he felt deeply that what gives life its value is the Sight however revealed of

Eternal Beauty. In this he is with the great Elisabethans—Sir Philip Sidney; with the great Victorians—Charles Gordon, whose lives, free from fear and pain, those old perverters of mankind, are a protest against the guarantee, the pension, the standardised and the safety-first existence. The vast convulsion of human nature, the war, may have thrown up greater figures than the unaccountable emanation of genius who will live in history as Lawrence of Arabia.¹⁷³

John Mcdonald: The Message of a Master

123

THE MESSAGE OF A MASTER

John Mcdonald

[81]¹⁷⁴

(123-1)¹⁷⁵ Those thoughts or desires which appeared arose at just the instant when there were no other conflicting thought present to nullify their power, and the mind, instead of being divided among many thoughts, threw its great force in with the one and it became out pictured or externalised.

You have experienced times when your mind became a complete blank for just a moment and you found yourself staring out into space. If at that instant it were possible to inject any wish, any desire, with sufficient force, nothing upon earth could prevent it from coming forth instantly.

Now, what is the cause of the confusion prevailing in mind which weakens your thought? It is the false belief that there is a power or powers outside of you greater than the power within you. If¹⁷⁶ through a system of practice, conditions within you became such that every constructive thought automatically out-pictured, you would be master of all conditions or circumstances that in any way concerned you or affected your life.

(123-2) The consciousness or fixed picture in mind of anything, any condition, any circumstance, is the actual thing itself and what you experience through the five senses is the mental picture out-pictured, or made visible or tangible identically the same as the artist who puts his mental pictures upon the canvas; the hand, in his case, being merely the instrument through which the mind expresses and which is under the guidance and direction of the mind.

(123-3) There must be a positive and negative in everything in the universe in order to complete a circuit or circle, without which there would be no activity, no motion. To

¹⁷³ The original editor marking long line by hand

¹⁷⁴ The original editor inserted "(81)" at the top of the page by hand.

¹⁷⁵ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

¹⁷⁶ The original editor changed "I" to "If" by hand

illustrate this, there would be no forward if we had no backward. There could be no up if there were no down. There never could have been such a quality as good if there were no evil, so called. How could there have been light with darkness? For us to be conscious of one thing, there must be another opposite by which to compare it or it remains non-existent to us.

(123-4) When you work in the “me” consciousness (outer mind), you are working from the personal, limited standpoint. When you work in the “I” consciousness (Inner mind), you invoke and receive the help of the impersonal, unlimited resources of the universe.

(123-5) Should I desire the presence of my servant at this moment, I would see him before me in my mind picture surrounded by what is within my vision here and shortly the picture out-pictures.

Were I to desire wealth, I would surround that picture with all of wealth’s natural accompaniments of conditions and possessions that would instinctively present themselves for inclusion. I would go about my duties as usual. It matters little what I appear to be doing in the outer. It matters much what I am doing within.

(123-6) Since all the desire in the world will get you nowhere, it becomes necessary that a definite objective be first arrived at and then firmly established within.

(123-7) What is your first step? If a banker or a merchant, is it a definite increase in volume monthly? Or, if an employee, is it a position above? There, you have your first and nearest objective in the direction of your Supreme Objective. When the first objective is reached, what then? Set another one beyond that immediately. Cling to it. And as the momentum increases, the steps

124

THE MESSAGE OF A MASTER

John McDonald

(continued from the previous page) in your progress become more rapid, until eventually it will be possible to reach an objective almost immediately, as is the practice of those in my work.

(124-1)¹⁷⁷ After the day’s activities devoted to your ordinary duties and affairs and the consequent devitalisation of your life force, more or less, it is well to set apart an hour or half hour, as your judgment might dictate, each evening when you can be alone and undisturbed. Then in the quiet stillness of your own being, take each word separately,

¹⁷⁷ The paras on this page are numbered 8 through 9, making them consecutive with the previous page

down the list, or if you feel so disposed, select such words from the list as you feel your particular needs require at the time. Firmly impress your being with each word, at the same time interpreting its meaning and its effect upon you. However, I do not advice that the declaration "I am" be used in connection with these words unless you are at the time in a positive frame of mind; unless you have a full conviction of what you are repeating. To declare, for example: "I am Power," lays the Inner mind open to attach from the Outer in the form of denial or doubt. Whereas, when the words only are repeated, they do not take upon themselves the nature of a declaration, and consequently the Outer mind has not been given the opportunity to become aroused in opposition. To simplify the explanation of your right attitude during this practice I might say that keeping your mind off the body and external affairs and things automatically places you [in the fight mood.]¹⁷⁸

[OVER]¹⁷⁹

(124-2) "I¹⁸⁰ will now give you a list of powerful words which will not only tend to keep the life force nourished, but also to bear you up sustain and carry you through whenever the strength each particular word creates, is needed: Guidance, Confidence, Resourcefulness, Persistence, Purpose, Mastery."¹⁸¹

Father Thurston: A Critique of Stigmata (in "The Month" magazine)

(124-3) Fr. Thurston discusses various possibilities of explanation, excluding conscious fraud, which seemed in that case as unlikely as in the case of Therese. "What alternative explanation is left us? he asks." Are we to say that Marie-Julie was a saint stupendously favoured by God? or a soul for the time being, at any rate held in bondage by the devil? or simply a religiously obsessed neurotic girl, so phenomenally suggestible that the ideas latent in her subconscious mind had the power to work out their own fulfilment even in her physical frame? the last solution seems to me, both in this and other similar cases, to accord best with the verifiable data. There is also reason to suspect, that her religious spirit was not such as we are accustomed to associate with the idea of high sanctity. The canonised saints in almost every known case were anxious to hid what they believed to be God's supernatural favours... Marie = Julie on the other hand, seemed distinctly to court publicity.

¹⁷⁸ The original editor inserted "in the fight mood." by hand

¹⁷⁹ The original editor inserted "(OVER)" by hand

¹⁸⁰ The original editor inserted quotation marks by hand

¹⁸¹ The original editor inserted quotation marks by hand.

Walter Russell: Genero-Radiative Concept

125

GENERO-RADIATIVE CONCEPT

Walter Russell

[82]¹⁸²

(125-1)¹⁸³ This belief of unity of force, expressed in a continuous cycle of integration following disintegration, of generation succeeding degeneration, of the visible lifting itself out of the invisible in forever repeative cyclic intervals.

(125-2) I believe that the whole of this universe of so-called matter is being put together }into relative solids and torn apart into liquids and gases by One Force divided in its pulsations so that it appears to be two opposing forces. These apparently two forces move in opposite directions against a resistance set up by each against the other, thus creating a minus equilibrium and a plus equilibrium which we know of as solids and as space surrounding solids. I believe that solids are assembled out of space by one oscillation of the force which pulls inward from within, and that space consumes the solids by the other oscillation which pushes outward from within.

I believe that the reciprocation of these two opposing and repeative effects constitutes a cycle of appearance and six disappearance which we call "Creation." I believe that each of these forces resists the action of the other and in so doing gives to the two opposing sex forces the repeative effect which makes this universe of motion a continuous cycle

(125-3) I believe, therefore, that all motion is the result of setting up an endless series of high and low pressure conditions which are forever interchanging in their constant and useless attempts to equalise. This can never be accomplished so long as the One Force is a living, pulsing force.

(125-4) [*]These¹⁸⁴ vertical centres are the gravitative centres toward which force is attracted into increasing potential. The other force thrusts outward from within to create a balancing minus equilibrium condition which we call radiation. The effect of this force is to attempt to restore the evacuated space to equilibrium by redistributing the accumulated energy back to where it Came from. Nature does not succeed in this attempt, however, for if it could do so all motion would cease.

(125-5) It will also be clearly seen that Nature's mechanics are exactly the same as man's mechanics. The thrust and pull of expansion and contraction between high pressure

¹⁸² The original editor inserted "(82)" at the top of the page by hand.

¹⁸³ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

¹⁸⁴ The original editor inserted "*" by hand

and low pressure equilibrium points if the only method by means of which man or Nature can express energy and perform work.

(125-6) There is, therefore, but One Force in the universe which expresses itself in two opposite swings of the cosmic pendulum through the medium of polarisation. It has been stated that Nature desired opposition but demanded equilibrium.

(125-7) This orderliness of nature is one of its most self-evident ones. It is regrettable that science persists in claiming that mass is charged either positively or negatively alone, for when it is ready to admit the double charge of all mass with a preponderance of one or the other in all positions save the amplitude position of the wave, it will then be ready to observe the double office of every office of every mass and the two ways of every dimension of motion.

We say of a man "you are male," and yet we know he is only preponderantly male. We say the same of woman knowing full well that male cells constitute a goodly portion of her biological composition.

To apply the above to our subject is to realise that changing things are changing two ways simultaneously in every dimension in which it is changing.

(125-8) If one can conceive of One Force dividing itself into the appearance of two opposite forces, each force departing from the other in opposite directions and running around in circles, passing each other half-way, one would get the first step of the concept of Creation. We will name these forces male and female, or positive and negative, or genero-active and radio-active, or electricity and magnetism, or gravitation and radiation, or attraction and repulsion, or life and death, or composing or decomposing, or generation and degeneration, or integrating or disintegrating, or cold and heat, or any other names of opposites one can think of.

(125-9) For the second step, one must consider that the One Force had a purpose in so dividing itself other than just to create a mechanistic universe.

(125-10) More simply still, it is the desire to bring form and the dimensions of form out of a dimensionless void by that quality of thinking that we call imagination.

126

GENERO-RADIATIVE CONCEPT

Walter Russell

(126-1)¹⁸⁵ It is impossible to conceive of so marvellous a plan coming into being automatically. There must be an Intelligence back of and within it, a Supreme

¹⁸⁵ The paras on this page are numbered 12 through 23, making them consecutive with the previous page.

Intelligence. This creating universe of form must be the concept of a MIND force, an indestructible and universal One Thing. No matter by what name one may call this Force, it is there, must be there. And it must be living, perpetually thinking, for every manifestation of its force is repeated in the images created by it. Also every part of must be a part of itself for there is nothing, can be nothing, in the universe outside of itself. Further than that every manifestation of its thinking process is repeated in every growing thing, and all things are growing things.

(126-2) The universe has not been created, it is creating by a thinking Force.

(126-3) The Universal One was written to show by this two-way plan of the One Force that the only thing created is form, and the only form created is the sphere. The sphere is the ultimate result of all action. Within the sphere all other forms are included; It also traced the fact that form is an illusion of motion which changed continually in that orderliness which we call growth and evolution. Growing things appear from invisibility, grow to a maximum of perfection in maturity, and disappear into invisibility.

(126-4) [*]This¹⁸⁶ is all that Nature does to perform work, whether to create a storm or a solar system. Whenever one equilibrium pressure is divided into two opposing pressures, each one of the two tries to destroy the other in order that they may each return to the stability of an equilibrium. It is this universal desire of all force to return to its potential state of stability in equilibrium which performs all of the work of the universe. This is a universal law applicable to everything in Nature. If a man, for example is made comfortable and thoroughly at ease he is deprived of the incentive for work. Make him uncomfortable or place him in danger and he becomes intensively active until his stability is recovered.

(126-5) All created forms are but the reflections in a mirror we call Nature of the ideas conceived by the One Thinking Force, MIND.

(126-6) We have three things: 1st, the pulling inward charging force which approaches itself because it focuses on a point; 2nd the thrusting outward discharging force which departs not only from the other force but from itself because it spreads out into a larger area; 3rd, a quality of resistance which belongs equally to both forces.

(126-7) The universe is not running down to zero but is winding up as fast as it is running down. Radio activity and genero-activity are each exactly 50% of the whole.

¹⁸⁶ The original editor inserted "*" by hand

(126-8) A repetitive [cycle of a]¹⁸⁷ series of two opposing dimensions has been perfected as a mechanistic means of bringing form of varying densities into the universe. We have positive spiral pressure and negative spiral pressure curves. All energy must travel along these two curves whether it is invisible flux or visible solid..... Nature is aiming at the true sphere in all her gyroscopic turnings.

(126-9) Science has not realised that each element contains within it all of the other elements.

(126-10) Patterns of all evolving things are recorded in wave dimensions and locked up in the inert gases until the time of their regeneration. Nature's entire simple plan is written in each individual wave.

(126-11) Magnetic poles are opposites, in effects and offices. Their function is to create and to destroy things simultaneously in orderliness of preponderance which we call growth. These polarised extensions of the universal One Force carry out the orders of the thinking Mind back of them

(126-12) Just as machines can be considered extensions of men's minds, for they do what he wills them to do, so matter is an extension or reflection of Mind Force, doing what It wills.

(126-13) All things are both male and female, being one or the other only in preponderance....Death circle passes to equilibrium, thence to Life Cycle.

(126-14) There are not two separate or independent things in the entire universe, but each is constantly interchanging with every other through invisible connecting lines of force. THE UNIVERSE IS INDISSOLUBLY UNITED. The universe is orderly and symmetrical.

(126-15) Nothing in the universe escapes the Mind Force's observation nor Its enforcement of universal laws.

127

GENERO-RADIATIVE CONCEPT

Walter Russell

[83]¹⁸⁸

¹⁸⁷ "cycle of a" was typed above the line and inserted with an arrow.

¹⁸⁸ The original editor inserted "(83)" at the top of the page by hand.

(127-1)¹⁸⁹ Always in a universe of motion all effects of motion are illusions, which will always deceive us unless we trace their causes back to the two directions of the divided One Force.

(127-2) No effect of Nature stands alone without its opposite effect. Opposition is Nature's greatest, most conspicuous attribute. Repeatableness comes next in importance. Attraction, repulsion, resistance – without this trinity the universe as we know it could not be.

[FINIS]¹⁹⁰

William S. Haas: The Destiny Of The Mind

(127-3) The basic attitude of the Yoga exercises is the cross-legged sitting posture with the spinal column straightened, whereas the starting point and preparation of all our gymnastics is standing position. The latter leads directly to all activities important for ordinary life where muscular tension of the whole body or of its parts is naturally directed to useful movements. Such are grasping, striking, all kinds of locomotions turning, walking jumping, running; further-on assault, self-defence and the overcoming of obstacles. Nearly all our gymnastics consists in a condensation of these activities, anticipating their execution in an elaborate way. Skill and muscular power, preparedness and elasticity for action lie at the core of our gymnastics, the ideal of which is action in the outside world. Its purpose is to lead us right into the physical world, to give us a good position there, to make us fit to take possession of it and there to defend our place.

The cross-legged posture of the Yoga presents the reverse picture. Not only is it opposed to the standing position but no less to our mode of sitting in which the body is quite unnaturally bent twice. The cross-legged position provides the natural condition for a free and relaxing attitude. At the same time, it brings the parts of the body close together. And thus, all in all, it symbolises what it is intended for – concentration of the mind and the accumulation of energy. One is tempted to compare this posture to a pyramid or cone. In any case, it is a pose of steadfast self-sufficiency without any orientation to the outside world. It is indeed the ideal posture since it combines the utmost relaxation with waking consciousness. Under such conditions the expenditure of muscular energy is obviously limited to a minimum. However, the stimulation of most of the proper exercises is not concerned with muscular efforts and the movements of the body and limbs. Rather do they refer to the interior of the body. Therefore, with only slight exaggeration we may speak of Hatha Yoga as an invisible technique. The basic idea, however, remains the same, namely, first to eliminate all superfluous

¹⁸⁹ The paras on this page are numbered 25 through 26, making them consecutive with the previous page

¹⁹⁰ The original editor inserted "= FINIS =" by hand.

sensations and their morbid causes - secondly, to raise to the plane of clear consciousness of the rest, the potential as well as the existing sensations. The final aim is to separate them and thereby the body from the subject

(127-4) The fundamental assumption which underlies Yoga can certainly claim a higher degree of evidence than can the presuppositions of religion, philosophy, art or science of any denomination. As with all Eastern philosophy, Yoga starts with the self-evident truth that consciousness is the primordial and unquestionable datum. At first sight this position might seem in close relationship with Descartes' "cogito ergo sum," - I think therefore I am - , as the fundamental self-evident truth. His conclusion that thinking implies the existence of the thinker or, to put it in a general form, the truth derives its validity from thought, is, to say the least, debatable. Descartes' statement is in fact a *petitio principii* - a begging of the question - which could be formulated thus. If I consider real or existent what thinking reveals to be real, then reason is the only safe source of reality. The stand taken by philosophy in general and Yoga in particular is infinitely more cautious and consistent. It avoids any involvement in the problem of whether or not thought is the only or the foremost means through which we can be assured of our own or any other reality. Yoga is satisfied with the self-evident statement - there is consciousness. And this without attaching to the word "is" any particular significance such as reality or unreality or whatever it be. Consciousness is there, and this is the only statement which is beyond any possible doubt. It would be equally erroneous to pass from the being-there of consciousness to the conclusion that some or all of the contents of consciousness are real or unreal. All such moves, however tempting, transcend the simple datum of "there is consciousness.

So if we are to avoid quick sands the only matter with which we can deal is consciousness. To express this in a more conspicuous form - consciousness can deal only with itself. This preoccupation of consciousness with itself can have but one ultimate meaning. Consciousness must rise to ever increasing clarity about itself. The clarification of consciousness or the attainment of pure consciousness is, therefore, the only task which can be undertaken without risk of moving in the realm of the uncertain and the deceitful. Placed in this

128

GENERO-RADIATIVE CONCEPT

Walter Russell

(continued from the previous page) light the task implies that all content must be eliminated from consciousness and all that is not consciousness, particularly the body, must be unhinged.

This reasoning is as sound as the basic proposition is self-evident. Likewise the Yoga technique, abstruse and unrealisable as it may seem, is in itself consistent and thoroughly adapted to that purpose. Nowhere is there a fault in theory.

(128-1)¹⁹¹ When the breath wanders the mind is unsteady and vice versa. Yet even with this state of perfect steadiness the summit has not yet been reached. There is still consciousness and content of consciousness. The aim must be to attain pure consciousness – consciousness without content. To achieve this final state – samadhi – consciousness and breath must be ever more restrained until with the suspension of breathing empirical consciousness will cease to exist. Consciousness has at last become independent and absolute. But in no way can this state be called the destruction of consciousness, that is to say, nothingness.

Anonymous: The Golden Fountain And The Prodigal Returns

(128-2) Nothing of earthly needs will lack her if she asks.

(128-3) The key to progress is a continual dressing of the will and mind and the heart towards God, best brought about by continually filling the heart and mind with beautiful, grateful, and loving thoughts of Him. At all stages of progress the thoughts persistently fly away to other things in the near and visible world and we have need quietly and perpetually to pick them up and re-centre them on Him. With the mind turned in this way, steadily towards God, we are in that state known to science as polarisation.

(128-4) Bewildered, and mystified by my own unhappiness and that of so many others all around me, I sank in my submission too much into a state of lethargic resignation, whereas on onward-driving resolution to win through, a powerful determination to seek and obtain the immediate protection and assistance of God, a standing before God, and a claiming of His help – these things are required of the soul: in fact that importunity is necessary of which Jesus spoke (Luke xi.7-9)

(128-5) She must not faint but rise up and walk towards God and clamour for help; and she will receive it.

(128-6) Can we stand still and receive it like the dew, without work? At first, no – but later it would almost seem to be yes; or else it is that the exact attitude of heart and mind necessary for the reception of Grace becomes so habitual, so natural, that eventually we come to live in a state in which the communication of this Power becomes nearly continuous – though at any time by negligence or by a wrong attitude of Spirit we fall away from it and lose it completely, and in all times of temptation or of testing we are cut off from sensible contact with it.

¹⁹¹ The paras on this page are numbered 3, making them consecutive with the previous page

(128-7) In all contacts with God we notice one fact pre-eminently – they do not take place with the mind, but with that which was previously unknown to us, and which communicates the joy and the realities of meeting God to the mind. What is this? It does not live in the heart: it lives, or feels to live, in the upper cavity of the chest, above the heart, and below the throat base;

(128-8) Although this blessed condition of Awareness of God is a gift, and at first the mind and soul are maintained in it without effort on their part, it being accomplished for them solely by the power of the Grace of God, yet later ** and somewhat to their dismay after receiving such favours – they discover that it must be worked for in order to be maintained. The heart must give: the mind must give, the soul must give: when they neither work nor give they may find themselves receiving nothing: God ceases to be present to them. Generosity on our part is required.

(128-19) She knows the terrible solitude and testing it entails, and the innumerable temptations when low-spirited and lonely to turn to interest and consolations apart from God; for God will frequently, in the later stages of progress, withhold every consolation and comfort from the soul, leaving her solitary.

(128-10) We hope for much from “#education”; but what education is it that will be of enduring value to us? Is it the education which teaches us the grammars of foreign languages, scientific facts, the dates when wars were won, when kings ascended their thrones, princes died, artists painted

129

THE GOLDEN FOUNTAIN AND THE PRODIGAL RETURNS

Anonymous

[84]¹⁹²

(continued from the previous page) Their masterpieces, that will bring us to our finest opportunities of success? To the soul there is little greater or less chance of success offered by the degree of “polish” in education we have the money to procure: the peasant who cannot read or write may achieve the purpose of life before the savant: we know it without caring to acknowledge it to ourselves: the education that we really require is the education of daily conduct, the education of character, the education by which we say to Self-will, to Pride to Lusts, “Lie down!” – and they do it!

(129-1)¹⁹³ After coming to Union with God I never lacked anything, and this during the most difficult times of the war, and under every and all circumstances. Being careful to

¹⁹² The original editor inserted “(184)” at the top of the page by hand.

try and observe how this was worked, I saw it was very naturally and simply done by everyone being given an impulse to help me, always without any request to them on my part: the porter, besieged by twenty persons, would be blind to all and, coming straight to me, would offer his service: the taxi-driver, hailed by a waiting mob, had eyes and ears for no one but myself, yet I had made him no sign except by looking at him. The same with all tradesmen, and servants. I never lacked anything for one hour, but I continually asked Christ to help me.

(129-2) Since coming to Union with God, I have had innumerable trails, some of them tortures, but have been brought safely out of every one. I afterwards thought and found that each trail was exactly what was needed for the alteration of some objectionable characteristic in myself. No trail that came was unnecessary. When its work was accomplished, the trail disappeared.

(129-3) Can it be said that Union with God in this world entails upon us increased sufferings here? Yes. But these sufferings are not owing to abnormal circumstances: nothing will happen which is not the common lot of humanity; merely we are caused to feel that which we do experience, very acutely; and after Union with God all earthly consolations must be abandoned: until we abandon these we do not know how we have depended on them, how they have protected us from depression, loneliness, boredom, and discontent. Abandon all these earthly consolations and interests, and at the same time be abandoned by God (sensible Grace is withdrawn) and immediately our sufferings become very severe, though our outward circumstances may appear, and may actually remain at the very best. If our house is a fine one, we must live in it completely detached from its attractions: the same with regard to our friends, our amusements, our wealth, and all our possessions. It is obvious that in learning to do this we shall often suffer. The soul learns to know herself - to know herself with God, to know herself without God.

(129-4) What a difference there is between the selfish and the unself sufferer: how the one makes everyone around him miserable, wears them out of body and soul; and how the other calls out all that is best in others and strengthens all that is best within himself!

(129-5) There is nothing but suffering that can cleanse us, nothing but pain and misfortune which can so thoroughly convince us of our own nothingness, and break self-pride: joy will not do it; joy can do nothing more than refresh us after our sufferings, and in almost all lives we see how joy is made to alternate with sorrow: it encourages, it stimulates to further endeavours (this is the reason that God, at a certain stage of progress, gives extraordinary blisses, ecstasies, and so on), but it does not disperse our blemishes: the dispersal of spiritual blemishes is, as we know, the main

¹⁹³ The paras on this page are numbered 11 through 16, making them consecutive with the previous page

reason of life in the flesh, it must be done, and the sooner the better: then we can finish, once and for all, with flesh existence.

(129-6) So then we find that the vicissitudes of life, the endless daily trials do not go because we find God. But His Grace comes, and when His Grace is with us wet or shine is all one, love and beauty gently sparkle everywhere.

(129-7) One of the trials that we have to endure as beginners is a joyless, flat ungracious condition; a kind of paralysis of the soul, a dreary torpor. When we would approach God - pray to Him - He is nowhere to be found: He has disappeared, and everything to do with finding Him is become hard work, such hard work that it suddenly seems to us quite unprofitable: we suddenly remember a number of outside things which we would far sooner do: we try to pray, but

130

THE GOLDEN FOUNTAIN AND THE PRODIGAL RETURNS

Anonymous

(continued from the previous page) the prayer goes nowhere-in particular; it has no enthusiasm, no force behind it: has prayer then suddenly re-become a duty? We have become, perhaps, too greedy of enjoyment of prayer: or we have come to take this joyousness of prayer for granted: or we have come to think we are uncommonly clever at knowing how to love and to pray; that we know so well how to do it that we can do it of our own power and capacity without God's assistance.

(130-1)¹⁹⁴ This is one trial, and another is that God allows us to become convinced that He has nothing more to give us, He withdraws His graciousness from our apprehension; He leaves us a tiny, unwanted, meaningless speck alone in a vast universe. It would be ideal to say that the soul does not suffer from this change; but these sufferings are just what she requires in order to develop courage, humility, endurance, love, and generosity. These two trails - the one when love is all dried up on our part, and the other when we think love must be all dried up on God's part - are the finest possible training and exercise for the soul, but they are only such if the soul tries ardently to overcome them: it is in the effort to overcome that virtue is learnt, progress made.

There is one most splendid remedy. Is it asking of God? No, it is giving to God. We give Him thanks and we bless Him, and we tell Him that we love Him, and we do it with all our heart, mind, soul and strength, and this becomes possible even though a moment ago we were so far from Him, so tepid, seemingly so estranged: it becomes

¹⁹⁴ The paras on this page are numbered 17 through 18, making them consecutive with the previous page

possible because we remember all the wonderful things that God has done for us and given us.

(130-2) Desolation and tepidity vanish. Joy returns, the trial is over; but it will come again perhaps a few hours hence, or to-morrow, or every day for weeks: the remedy when thoroughly applied never fails immediate efficacy; but it has to be constantly repeated.

Marianna Green: Letters

131
LETTERS
Marianna Green
[85]¹⁹⁵

(131-1) The one who is living in the world of sensation only is committing an error, as you no doubt well understand. If we live more with the correct idea that we are of and in The Divine using the body as our servant while experiencing life on the earthly plane, we shall make it much easier for ourselves. The main thought here is mainly this: Try to remember your Divinity, that part of you that is really you. The outer garment that cloaks your Divine Consciousness, (The Overself) is not the real you. It is only something you have put on for a while and then you will put it down again.

It is not so much extirpating the ego, or by constantly working on our defects and limitations that we become fully aware of our Overself (though this is necessary and should be accomplished with poise and balance) – but to sit quietly now and then and through stillness realise our True Selves.

Our needs are known before we think of them consciously. We are never overlooked. However, it is frequently our own impatience that puts obstacles in our own way.

Be at peace with the Overself – It is always with you. Know this and accept it. Give praise to It and ask of It the guidance for your affairs. Do not judge appearances for we often are not sufficiently wise to judge. You will know when something is right for you by a strong intuitive conviction, and you will then lead a life of satisfaction and to do this is our birthright. Anything less is not a correct expression of the Divinity we are and have in the Overself.

This does not mean that situations do not arise that require thought and effort but as we learn that Harmony and Peace are at the core of the Overself, and consequently in us, we find our affairs becoming more harmonious and to our satisfaction

Do not use force regarding any of your affairs, or I'd say it better if I used the word will-power rather than force. It is only by accepting and knowing that Infinite

¹⁹⁵ The original editor inserted "(85)" at the top of the page by hand.

Love, Wisdom, Peace, and Truth is never denied us, although some of us by rejecting this truth, deny It. Assure yourself that Infinite Love is ever caring for you and will lead you aright. I know the truth of what I have said.

Each day before you start writing sit down with yourself and establish this thought in your consciousness: God is within you and you are in God. This being so, Infinite Intelligence is within you and you are in It. This is a recognition of the truth of never being separated from the Overself. Establish this in your consciousness before falling asleep and in quiet moments of the day. Nevertheless we must beware of making a mechanical process out of this; it should only be thought of with love and tender care as you would of someone of whom you were particularly fond. By application of this, you will write better work and bring professional success closer.

Mikhail Naimy: Letters

(131-2) Even human relationships are governed by a law as inflexible as the one that governs the spheres in their orbits. If we are to meet in the flesh, – and I hope we are, – innumerable agencies shall be conscripted to bring that about. The threads of events rolled up upon the spool of Time shall all be unrolled in due course. To prod the minutes and the hours is a waste of time. Remember the words of Mirdad, “what comes to you is yours. What delays in coming is not worth waiting for. Let it do the waiting.

(131-3) We should profit by the soul-communion which is already ours through the mediumship of the ether and the written word. If the ether be admittedly a conductor of light and sound, why should it not be a conductor of thoughts and emotions as well? Do we not think and feel before we speak and act? if the human word can blaze a path for itself through the ether, so much more can the thought which is the father of the word. The word we receive with the ear the thought with something much finer than the ear. It may be called the “inner ear. Dull in some and sensitive in others, this ear is ever assailed by messages sent to us by people who think of us, whether good, or ill, in any part of the world. These messages seldom reach the level of consciousness, as in the case of telepathy. Most often they sink in the subconscious where, without our knowledge, they affect our behaviour.

132¹⁹⁶
LETTERS
Mikhail Naimy

133
LETTERS

(133-1) Yet, if unable to see Life, we are able to feel its presence, to think of it and to be moved by it. We feel it as a driving force. We think of it as Law and Order. We are moved by it to the end that with the faculties at our disposal we may learn to order all but thoughts, emotions and acts to be in conformity with its inflexible Order, and thus attain that freedom, serenity and immortality of which we are always dreaming. The faculties at our disposal are the Mind, the Conscience, the Imagination, and the Will. As we live we but experiment in the proper use of those faculties. Some are far advanced in the art of using them some are away behind. But all are on the way to perfecting their use. When able to use them in perfection, we shall discard them as a Ph.D. man discards the tricks and cubes with which he learnt the alphabet when still in kindergarten. We become master of ourselves, as Life is its own master. We become one with Life. We become the Law and the Order. Only then we shall be said to have attained Freedom which is the ultimate goal of our existence.

Viewed from that point of view Free Will becomes a matter of apprehending the Law and living the conformity therewith. We are free to navigate the high seas; but we are not free to order the seas to behave in conformity with our wishes. We are free to take a ship from the Havre to New York, but are not free in laying its course. That is the captains business. Nor are we free in choosing our fellow-passengers and in calculating the innumerable details of the voyage every inch of the way. That is preordained for us, for it is beyond our ken. In other words, we are free where we know, and not free where we do not know. Freedom, therefore, is Knowledge by another name. And the servitude is Ignorance. And since we are still far from that Knowledge which leads to Freedom, we must depend of the Power that knows to lead us to it. Before then we must remain partly free and partly dependent. My own conviction is that in depending on Life we are depending on a most benevolent power which works for our deification, our pains and sorrows notwithstanding. Part of its benevolence is to teach us through pain and sorrow. That is the lesson that sinks the deepest. That is salvation, knowledge and freedom self-earned instead of being presented to us on a silver tray, or earned for us through the efforts of others.

Yes, there is such a thing as universal good. The more we advance, the more we realise that nothing can be a good for us unless it be a good for everything in the world.

¹⁹⁷ The original editor inserted "(85 A)" at the top of the page by hand.

¹⁹⁸ Blank page

Eric Moller: Interview: Comments on E.M. by Harry McConkey

135

COMMENTS ON E.M. BY HARRY MCCONKEY

Eric Moller

[86]

(135-1)¹⁹⁹ Some dry insight not yet fully developed. Danger of seeking escape through meditation, rather than full understanding strongly present.

(135-2) Has discovered that he is more aware under the goad of suffering. Has not really found himself yet but cannot get off of the way again.

(135-3) Deterrent factor – complacency in partial achievement. Movement should be more rapid with the realisation that nothing is of ultimate importance.

(135-4) Contribution to humanity – erasure of resistance (friction) in immediate person

(135-5) Second deterrent – Sense of elation over having started, (Ego-building mechanism attempting to stay alive). Upon discovery of this by himself progress should accelerate, leading to closer examination of prakriti and fuller understanding of workings of Maya. Progress to this will occur in any case. The matter of self-starting or being helped is temporal, in total realisation not significant. Time has no significance in the ultimate loss of the tangle. Third deterrent (following unexpressed desire for ecstasy) could be wish for gratification involved in something less than the ultimate. This should be watched for and examined closely.

(135-6) 4th deterrent, the assumption that realisation only comes after years of striving. It comes with spontaneity as soon as the automatic has been ripped asunder. It can be immediate, to think of it as either a process requiring time – or not requiring time – creates a postponement. One a putting off until tomorrow, the other a frustration for action.

136²⁰⁰

COMMENTS ON E.M. BY HARRY MCCONKEY

Eric Moller

¹⁹⁹ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

²⁰⁰ Blank page

Harry McConkey: Letter to PB

137

LETTER TO PB
Harry McConkey
[87]²⁰¹

(137-1) 27 August 1949

Mr Paul Brunton

Dear Sir:

I am ready to learn. There are so many things in this universe that cannot be transmitted by logic alone. There are some things that I have the intellectual knowledge of, and some that have come through intuition. Of these the latter are the most encouraging. I find that I know so little about reality, yet the majority of humanity knows less. About a year ago I brazenly started out to help simplify the thinking of the world. I am young, therefore very naive. I actually thought that in a few short weeks my bit of knowledge would serve to open the eyes of thousands. I have since learned that the more important job is to open my own eyes.

In the period of time involved in starting a group of interested persons, I did no manual labour of any kind, using all of my spare time in research into the religions of the world. I discovered that they all taught the same principles, and that the first step to freedom was to develop an open mind toward all religions, toward all persons, toward all beliefs. Now I might be considered as an outcast in my own work, simply because I do not feel that it is the only way. In studying Buddhism I was told that I had progressed onto the first path, but as yet had not received the fruits of the first path. In Christianity therefore I have not yet attained to the Kingdom of Heaven, although I am apparently headed that way. I understand much of the subtlety of Lao Tzu, The Bhagavad-Gita, The Sankhya Karika, and some of the Upanishads. I have a very poor memory for exactness, and to some extent this has tended to hold me back. Yet if this were not so I would probably be a walking encyclopaedia of dry knowledge with no fire whatsoever.

I am not interested in acquiring the fire powers; if they come with my advancement I shall not use them needlessly. I am not interested in becoming a magician, or a faith healer, for those things are a side issue to life. I am interested in integration of the self, and a full understanding of prajna. I read everything that I can get my hands on regarding reality. I have read about everything that you have had printed, and the book "Discover Yourself" has helped many a member of my little group to do just that. I have found that some of your latest works are far too advanced for the average person, so I do not hand them out at random. They are all very fine however, and I have been able to judge my own growth by the amount of understanding I have of your work.

138²⁰²

²⁰¹ The original editor inserted "(87)" at the top of the page by hand.

LETTER TO PB
Harry McConkey

139

LETTER TO PB
Harry McConkey
[88]²⁰³

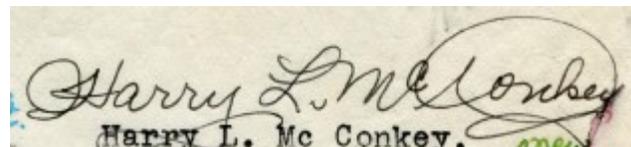
(continued from the previous page) Now I am looking for someone to give me an insight into reality, along those paths that I have not yet reached. I desire greatly to improve my own concentration so that I might become aware of those things that are not directly impressed upon man's senses. I need someone who has already achieved mukti. Mr. Savage told me to go ahead and write to you directly, and this I have done in hope that you will find some way to direct me into the right channels of thinking and acting.

There is a song of a Sage that I have been looking for quite some time. Perhaps you can tell me where to find it. You mentioned it in one of your books, and Swami Vivekananda mentioned it in one of his talks. The name of it is the "Ashtavakra Samhita." Now that I think of it Sri Ramakrishna mentioned it also. I would be very grateful for information leading to its whereabouts.

Perhaps I have been a little forward in trying to get in touch with you, for I know that there is a saying to the effect that when the student is ready the teacher appears. Yet I find myself getting a little anxious, for the years pass by rapidly, and I am not satisfied with my own progress. There is so little time for man to reach understanding according to the time limit that is put upon his earthly existence. Some persons manage to hear just one sentence and reach dry insight, others are like myself, so scattered in their thinking that it takes a period of integration before they can gain freedom. I understand freedom intellectually, yet not intuitively. I know that it is by the person that one knows the person, and that by dissembling the person one becomes free; I know the causal relationship from ignorance to consciousness to desire etc., yet I do not have that understanding that I really desire so much.

May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge -

Sincerely yours,

A photograph of a handwritten signature in cursive script, which reads "Harry L. McConkey". Below the signature, the name "Harry L. Mc Conkey." is printed in a simple, sans-serif font.

Harry L. Mc Conkey,
[new phone

²⁰² Blank page

²⁰³ The original editor inserted "(88)" at the top of the page by hand.

[1955 address
339a OLOMANA St.
KAILUA.
home after 5 pm]²⁰⁴

140²⁰⁵

Michele Wilt: Answers to Specific Questions (Student's Replies) according to Ouspensky's Teaching

141

ANSWERS TO SPECIFIC QUESTIONS

Michele Wilt

[89]²⁰⁶

(141-1)²⁰⁷ The blind cannot lead the blind. The helper must at least know the direction before he leads, even though he may not altogether know how his companion is faring on the way, and even perhaps not completely what awaits at the other end.

(141-2) This way is not for everyone. Jung writes it was for use only in special cases, first where the patient had reached a point of maturity in life, and in other cases where the conscious life of the patient had grown away from the subconscious, and must of necessity go on in a continuing direction. Patients he found were able to deal with a present difficulty best in the light of a larger experience. Once having achieved a higher level, the patients found that the present difficulty had been solved of itself.

However, just as the part is changed by its relation to the whole, so work done on any level would be changed by the enlarged knowledge of the helper,

(141-3) Differences in terminology:

Concentration—True a certain relation to ordinary use, but very few people use real concentration even in their work, and here the difference in degree and continuity,

²⁰⁴ The original editor inserted "new phone
26-5523

1955 address
339a OLOMANA St.
KAILUA." At the bottom of the page by hand.

²⁰⁵ Blank page

²⁰⁶ The original editor inserted "(89)" and "dup" at the top of the page by hand.

²⁰⁷ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

and at different times of subject matter, makes it necessary that one study and “learn” concentration, rather than assume that one has and can use it.

Meditation – Has two aspects, not one Stilling of the mind to reach the higher self (intuition) Knowledge of the subject Is culmination of concentration

Will and determination - According to [Ouspensky]²⁰⁸ not possible for ordinary mechanical man, who lives under law of accident, though as even [Gurdjeff]²⁰⁹ says in book, it is possible that individual man should find way alone. Here possibility of use of will and determination by ordinary man if motive is sufficiently intense.

Intellectualisation - No such thing as pure intellect. Intellect always carries its own variety of emotional qualities and significances with it, just as higher emotions are never devoid of intelligence.

Rising above, standing aside - Same objectivity which is necessary in any elementary scientific work, or even in analysis of ordinary kind.

PB’s teachings do not emphasise the overcoming of difficulties by intellect alone, or by concentration or determination. Intellect is for the use of intelligence in analysis, in objectifying the self, in self-study.

Control of thoughts - Mind, like everything else, subject to influence of habits and direction.

Avoidance of expression of negativisms – Necessary to face a negative feeling. But to face it is just a step in its control. Control will diminish, not augment their existence and appearance. Correction will be at source, which is a matter of understanding, both of self and of situation.

Good and Evil – Unconscious man has neither good or evil, but borrows each as the crystal assumes colours. Nothing negative can exist in a higher state. The evolved man has “conscience,” a seeing of the whole, which is an attribute of “consciousness.”

The way is not a medicine for ill people as such. [Gurdjeff]²¹⁰ says that the lowest level of the way is very far above ordinary life. Perhaps it is only in devotion and faith that there are no demands made.

142²¹¹

ANSWERS TO SPECIFIC QUESTIONS

Michele Wilt

A. Salter: On the Danger of Hearing Voices and Getting Psychic Communications

143

ON THE DANGER OF HEARING VOICES

²⁰⁸ The original editor changed “O” to “Ouspensky” by hand.

²⁰⁹ The original editor changed “G” to “Gurdjeff” by hand.

²¹⁰ The original editor inserted “Gurdjeff” by hand.

²¹¹ Blank page

(143-1) I have thought about those years and experiences [in New York]²¹⁴ and I do not feel it would serve any good purpose to go over them in detail and confess to you all that took place, try to rationalise my behaviour or make excuses for my conduct, and as I continue I believe you will understand why I feel this way.

By degrees I grew into an emotionally frustrated and neurotic woman, unhappy at heart, lost in a world I hated more and more, untrue to my husband, myself and God. In various ways I tried to escape from the prison of the flesh. Finally I came to the conclusion there was nothing to this universe but years of misery, (My husband and I had come to the point of trying to "live our own lives" but keeping the appearance of a home for the children) and then oblivion, and I might as well snatch a little emotional or sensual satisfaction and try to relieve my tortured nervous tension. If there is no God, I thought, why should I care what happens to me? I defied convention, boasted here and there of my freedom of thought and slipped a little further down the way of physical and mental degradation.

I leave out many circumstances, the knowledge of which might mitigate a too severe judgment of me. But it is not important here to excuse myself. A day came, however, when I suddenly faced myself and asked "Where are you going!" I had to find help from outside myself. There was no one but God. Perhaps he was there, somewhere, after all. So I started pacing the floor, imploring him to help me. "Help me, God - help me, God -"

And somehow, about that time, I got a Ouija board for the amusement of myself and a very dear woman friend who was spending part of that summer with me during her husband's absence from the city. After she left I began experimenting with it alone. In a very short time the dam of the subconscious had broken and I embarked upon an unforgettable and terrifying mental experience.

The period of this experience included, altogether, about four months, six weeks of which were spent in a sanatorium.²¹⁵ At first my experiences were incredibly beautiful, as if I had been lifted into a higher world, voices, music, poetry. I lived this life with part of my mind only, the other part aware and reacting to my everyday life. I realised for the first time the extent of my error in thinking; the sins I had committed; and spent long periods of passionate weeping, prayer and confession to those who came to me on this inner plane. I seemed to be communicating telepathically with different personalities far distant.

²¹² The original editor inserted "A. Salter: On the Danger of Hearing Voices, + Getting Psychic Communications" at the top of the page by hand.

²¹³ The original editor changed "(9)" to "(90)" by hand

²¹⁴ The original editor inserted "in New York" by hand

²¹⁵ The original editor inserted underline by hand

I will not go into the hundreds of ideas that presented themselves to my inner consciousness at that time. [Forgive this crossing out. False prophets should not be quoted.]²¹⁶

At first I believed all these things but gradually into this Eden of the mind, lying entities inserted themselves. I allowed myself to act upon certain suggestions which were made to me, in order to test their truthfulness and found that many things I began to hear were false.

144²¹⁷

ON THE DANGER OF HEARING VOICES

A. Salter

145

ON THE DANGER OF HEARING VOICES

A. Salter

[91]²¹⁸

(145-1) My behaviour was becoming erratic as I was continually trying to check and find out if the things I heard were true. My husband and daughter were in California, my invalid mother confined to her room, knew little of what was going on in my mind: my young son was busy with his school and playmates. Only my coloured maid, sensitive and little psychic herself, was aware that strange things were happening to me.

My daughter arrived home and began to worry about me when I insisted on driving far out into the country one day, having been told by a "voice" that a large squadron of airplanes was on the way to bomb New York. I drove out to a quiet spot, made the children get out of the car and sit down on the ground, listening for the crash of bombs which I had been told would come momentarily. No crash came. After a few moments Jackie said soothingly "You see, Mother, there's nothing to it at all. Now let's go home."

On the way back she drove. All the voices had hushed except for a faint mocking whisper. Jackie was so terribly worried that she got a psychiatrist out to see me and began planning to find a suitable sanatorium where I could go and get away from the city. One voice urged me to tell this man everything; another voice told me not to tell him anything. But I had just spent another night of anguish and repentance and I did tell him lots of things in a spirit of self-punishment, shaming and humiliating myself in the recital.

²¹⁶ The original editor deleted the rest of this para and inserted "Forgive this crossing out. False prophets should not be quoted." By hand.

²¹⁷ Blank page

²¹⁸ The original editor changed "(5)" to "(91)" by hand

I agreed to go out to the White Plains sanitorium and signed the paper committing myself, though not quite realising it was a mental sanitorium and the kind of restraint I would be subjected to.

[Select 1936]²¹⁹

In this place I underwent a frightful period of mental torture, which however, I kept to myself. I never told those doctors anything but what they already knew about my having heard "voices." My mind seemed to become a treadmill, a dynamo of energy, going over and over my past life from the beginning. being forced to confess over and over every detail I could remember. I have heard that drugs are given in some cases but I was not conscious of speaking my thoughts aloud.

I could never begin to tell you the various forms of death I accepted during this experience; the hordes of malignant astral entities that flocked around me. Yet I tried to keep my behaviour as normal as I could and only on a few occasions allowed myself to be betrayed into doing something strange. My mind appeared divided, one part being subjected to this terrible psychic pressure, the other part perfectly aware of and trying to react normally to my surroundings. I took warm baths, massages, light treatments with docility and tried to cooperate with the nurses who, I'm sure were all very curious about me.

The satiation of my earthly desires was forced upon me and I was continually mocked for dramatising myself, for my vanity and conceit. If this was not purgatory then I cannot imagine what else it was. During all this period, however, some ONE helped me, some One held me, offered me moments of comfort; pleaded with me to raise my consciousness high enough for contact and sometimes I called for Jesus and mentally threw myself at his feet, imploring him to save me.

146²²⁰

ON THE DANGER OF HEARING VOICES

A. Salter

Walter Russell: Philosophic Cosmogony

147

PHILOSOPHIC COSMOGONY

Walter Russell²²¹

[92]²²²

(147-1) Science must discard its concept of matter as being substance. Man has a mind as well as senses but he has given preference to the evidence of his senses in the

²¹⁹ The original editor inserted "Select 1936" by hand

²²⁰ Blank page

²²¹ "The Philosophic Cosmogony of W. Russel" in the original.

²²² The original editor inserted "(92)" at the top of the page by hand.

building of his cosmogony. He can reason with his senses but he cannot know with them. Reasoning is sense-thinking, not mind-knowing. It produces effects without knowing their ultimate cause.

(147-2) When each cosmic messenger gives new knowledge to the world, the human race rises one more step on the long ladder of unfolding, which reaches from the jungle unto the high heavens of complete cosmic consciousness, of awareness of unity with God.

(147-3) Science does not know if asked what electricity, light, magnetism, matter or energy really is. This is because it is impossible for the senses to penetrate any effect to ascertain its cause, since the cause of illusion is not within the effect.

(147-4) The cardinal error of science lies in shutting the creative life-power out of its creation. Out of this cardinal error comes all other misconceptions concerning light, matter, energy, electricity, and even atomic structure.

(147-5) Science does not actually know what light is. Instead it merely knows the waves and corpuscles of incandescent suns which it thinks light to be. These are merely effects of light. The cause, the true light, is the One Infinite Life-Power itself.

(147-6) This failure to recognise the true ultimate cause has led science to the erroneous conclusion that energy is something created within matter itself, or that it is a condition of matter, such as heat. This fallacy has led to the conclusion that the universe will disappear when heat-energy runs down. The first and second laws of thermo-dynamics are built upon this wrong conclusion. But the fact is that the universe is as eternal as God is eternal. It will never run down. It will only appear and disappear and reappear. It is a product of Mind just as a poem is a product of a poet. The World-Idea is never created: it is a quality of Mind; it never leaves the light of Mind; it is an extension of the World-Mind; it is projected from the World-Mind. Matter is only motion, and there is no knowledge, energy, life, truth, intelligence, substance, or thought in such motion. They are properties of Mind alone.

(147-7) Not one particle of matter which constitutes the material body of any product can move of itself. It can move only through desire and command of the mind of its creator.

(147-8) This universe is substance-less. It consists of motion only - motion which simulates substance and which deceives our senses into seeing substance. The senses do not reach beyond the illusion of motion. We live in a vast make-believe universe - a mirage of polarised light in motion. Motion, itself, is controlled by the World-Mind, who uses it to express the World-Idea. The real universe is invisible and the visible universe simulates the invisible one. The World-Mind is universal. It is all there is.

The world is its eternally renewed, renewing body, the eternally manifesting expression of the World-Idea.

148

PHILOSOPHIC COSMOGONY

Walter Russell

(148-1) God, the Infinite Light, is in an eternal state of rest. The World-Mind is the active expression of God. The divided and conditioned universe of motion rests upon the foundation of absolute balance and absolute stillness which God is in.

(148-2) In that state there is no change, no variance of condition, no form and no motion. The balanced state, which is the ultimate which is God, is unconditioned and unchanging. Out of it is projected the pairs of oppositely-conditioned units, which forever interchange with each other, seeking to return to their original balance and rest.

(148-3) The belief of science that the universe had a beginning in some past remote period and will come to an end in some future remote period is due to not knowing that waves of motion are the thought-waves of the World-Mind. The World-Mind being eternal likewise its universe is eternal.

(148-4) Electricity is an effect of strain, tension and resistance, caused by the energy of desire in the light of Mind to divide and extend the balanced unity of the one still Light, Universal Mind, into pairs of many divided units - into the opposites we see in the universe. Electricity performs the work of the universe by straining towards separateness and multiplicity of units, and also by relaxing from such resisted strains and tensions until motion ceases its vibrations by withdrawing into the universal stillness.

(148-5) The heartbeat of the universe is eternal. So long as it continues, every pair of opposites will reappear to express life as surely as it will again disappear in eternal repetitions to express death.

(148-6) The work of the universe is performed solely because the electric current which divides a motionless condition into two unbalanced conditions sets up oppositely straining tensions of unrest which must move to release those tensions.

(148-7) The only work performed in this universe is the work of recording thought-forms of the World-Mind's imaginings into positively charged bodies, and into negatively discharging bodies. The positive express the vitalising half of the life-death cycle, and the negative express the devitalising other half of that cycle. Everybody appears from invisible stillness and disappears into the same stillness of its source to reappear periodically in life-death, growth-decay cycles forever.

(148-8) Repetition in nature is due to the universal inbreathing-out breathing process, to the heartbeat which makes space and matter swallow each other in sequence.

(148-9) That which man calls life in bodies is motion only, the centripetal motion of interchanging waves of vibration between two poles which have been extended from their one source. Science has been searching for the Life-Principle in some material germ. It might as well cast nets into the sea in search for oxygen. Death is the opposite half of the whole life cycle; the centrifugal force which degenerates, decays, the bodies. Life is eternal. There is no death really. Disintegration and death are but preparations for regeneration into life.

(148-10) There are countless billions of suns, earths and moons in the heavens. It could not just happen that each of these has just the right philosophy to keep it in its orbit. That would be too great a cosmic coincidence.

149

PHILOSOPHIC COSMOGONY

Walter Russell

[93]²²³

(149-1) Not only have there been millions of generations of suns, but there have been millions of generations of living creatures.

(149-2) In order to control matter, science must know what it is, and also the various steps of its generation from zero into form and its degeneration back to zero.

(149-3) Matter unquestionably exists. The objectivity of matter is the most obvious fact of the universe to man's senses. Nevertheless, mystics have affirmed all down the ages that this universe is illusion. But the mystics lack the scientific knowledge to explain why it is illusion. It is not easy for the layman to make the transition in his thinking from a universe of real substance to a universe of substanceless thought-waves and thought-imaginings; a universe of motion which creates the make-believe of substance and form.

(149-4) Scientific observers started out with the wrong premise from the very beginning in their search for an irreducible unit of matter. It did not occur to them that the creation could not create itself; the poem could not write itself; the picture could not paint itself.

²²³ The original editor inserted "(93)"

(149-5) The universe consists of vibrating waves of motion. Every effect in Nature is included in that simple statement. All sound-effects, for instance, are caused by rapid vibrations. This can be demonstrated even to a child by plucking a harp's string so that he can see that the sound is caused by the rapid movement of the string, and that the sound ceases when the motion of the string ceases. This is not only true of the sound-effects of the universe, but also of the heat, light, magnetism, etc., effects. It is true also of the ninety-two different elements, which science lists. The materialistic idea that the substances of the universe are unalterably different must be relegated to the past. We must learn to look upon matter as a transient motion picture record of the World-Idea it is simulating. That is what it really is - a cosmic cinema thrown upon the majestic screen of space.

(149-6) The age of transmutation of the elements by man will begin when he has full knowledge of the manner in which Nature, herself, transmutes one element into another. Any form of matter becomes another form if its condition is changed. Nature is perpetually changing these conditions.

(149-7) The only energy in the universe is the two-way pulsation of Mind for the creative expression of the World-Idea.

(149-8) All cause lies ultimately within the unconditioned, balanced World-Mind. All effect lies within the two unbalanced, polarised and opposite conditions which the universe is.

(149-9) Every created body passes through periods of growth from birth to death. Whether that body lives for a hundred-millionth of a second as a high-frequency electric cycle, or whether it lives seventy years as a man, or a million billion years as a sun, the only difference is in time. All are the expression of motion. Reverting back to the illustration of the harp, the high-frequencies of the tone of a harp's string are too fast for the ear to hear the growth of that tone from its birth to maturity. The ear hears only the fully grown mature tone. For that reason we do not think of a sound as a body as we think of a man or a tree as being a body. Nevertheless, a sound is a body just as much; for all motion is material body, all matter is motion. Life and growth are thought-waves multiplied by time.

150

PHILOSOPHIC COSMOGONY

Walter Russell

(150-1) Man conceived the idea of the life and death of his body as the beginning and end of himself. This is because of his belief that his body is himself. Yet man is an idea, a part of the one whole eternal World-Idea, which is unchanging. Bodies alone change. They manifest the idea. They are the eternally repeated effects of the cause.

(150-2) Science discovers the mechanics and processes made use of by the World-Mind to create apparent matter, but we must not forget the reality of Mind nor the illusion of matter. So, in studying cosmogony, we should constantly keep this in mind and calculate the realisation that we are dealing with thought-wave patterns of idea, not with real substance nor real matter. This is of the highest importance.

(150-3) We must think of time and matter as an accumulation of thought-waves. These accumulations must also unwind. This also takes time. The tree unfolds from its seed and then refolds back into its seed.

(150-4) What we assume to be life is simply motion simulating the idea of life and then simulating the idea of death. This simulation of reality extends in the form of mental imaginings and returns from motion to rest later. All things live and die, grow and decay, breathe in and breathe out, solidify and liquefy, become cool or hot, awaken or sleep to the mighty rhythm of this universal heartbeat, this cosmic pendulum.

(150-5) Time is but the recorder of change. Remove change and time is likewise removed. If one lived in perpetual light he would be living in a timeless universe. Time lives with life and dies with death in this eternal universe of illusion. The senses record its flow, but in reality it has no existence. If there were no reversals of motion in this two-way heartbeat of the universe, time would not exist for it would have nothing to record. It is an illusion which itself deceives man into believing the further illusion that unreality is reality. So long as science includes time in its imagined shape of the universe, it deceives itself.

(150-6) The World-Idea is born and reborn forever without end. It is eternal. The bodies which manifest it are transient but their repetitions constitute an eternal process. When applied to man, this process is called reincarnation. It is, however, universal and applies to all things, not to man alone.

(150-7) With the transformation of man by the spiritual renewing of his mind through new spiritual knowledge, the age of transmutation of matter will come. With this new control of nature constructively used, man's power will make a new civilisation – but it can only be made by an uplifted man. With this new knowledge, the vast unclean smoky furnaces and treadmill worker's slum cities will disappear. But, just as man can and does use his own powers against his own welfare, so science, in its ignorance, could use the power within any mass against itself and blow bits of the planet to pieces – or, rather, of the planet's surface. With this knowledge, man could electrocute or incinerate entire armies to the last man. But so long as greed and fear exist – and man consequently seeks to kill other men for personal aggrandisement or fancied security – there is danger in such knowledge. Yet man's nature is essentially good. The evil in him springs from fear for his safety, or, rather, his body's safety; and from greed for the

satisfaction of his body's desires. When this fear and this greed are removed, he will naturally respond to the good in him. For all men seek the peace, happiness and security which proper balance within themselves and in the human relations outside themselves will give them.

151

PHILOSOPHIC COSMOGONY

Walter Russell

[94]²²⁴

(continued from the previous page) But, with the new knowledge, we shall have new and inexhaustible fuels easily gained from nature and continuously renewed in nature.

(151-1) Man must be transformed or perish. Old concepts and old material values must become as obsolete as horse and wagon transportation became obsolete when motors and planes appeared. Man is still barbarian. So long as he kills his fellows he is barbarian. He must have new concepts, new ideals and new values, which will uplift him from the barbarian desires to kill for greed, or to build empires for power, or to seek happiness through material delusions. With the possibility of the transmutation of the elements, all material values as standards of wealth would be rendered valueless. Science is moving towards this transition. Just as the transition into the machine age lessened the burdens of man and added to his wealth, so will the transition into the age of transmutation have a similar beneficial effect eventually. This is the greatest of all physical transitions and could make a peaceful and prosperous unified world. Spiritual values can replace material ones only by shearing material values of their power to nurture greed and avarice. It will be a slow process, but it must come to pass as science gains the power to shear values from physical matter.

(151-2) The human race has fallen farther in the last fifty years. Can we say that the world-thinking of today is right-thinking in face of the fact that it is threatened with another plunge into the dark ages? Have the great scientific contributions really benefitted the human race? Have not the dreadful contributions of science to war so thoroughly outweighed its contributions to peace that it might not have been better if the bow and arrow days were still here? These are tragic questions which now arise. This is why new knowledge is now being given to the world – and, especially to the cultured world of science and religion, a knowledge of the Higher Laws of the universe. Science will rise to its highest usefulness if it verifies God and validates God's inviolate Laws, and, thus, brings humanity to the realisation that he who would hurt another hurts himself. It must replace the many, ill-conceived imaginings of an impossible God of fear, and of a vengeful God of wrath, responsible for so much of a superstition and

²²⁴ The original editor inserted "(94)" at the top of the page by hand.

intolerance among men. With the discovery of the law of recompense and the other Higher Laws of the universe, science would then be able to inculcate mankind with the principle of love, upon which the universe is founded. The nations of the earth would become a harmonious whole.

(151-3) The sole purpose of man on earth is to manifest his Overself. He has no other purpose. The sole desire of man on earth is to find peace and happiness. The only way that man can find these two things is to discover his unity with his Overself.

152²²⁵

PHILOSOPHIC COSMOGONY
Walter Russell

Walter Russell: The Universal One

153

THE UNIVERSAL ONE
Walter Russell
[95]²²⁶

(153-1) That which man calls God is an ecstatic thinking substance, thinking in continuity, thinking rhythmically, thinking with orderly variation of intensity in measurable impulses throughout endless ages, in endless space.

Thinking is an action which is the cause of all motion. It is a process, a purely mechanical process, periodic in its evolution through on cycle after another without end.

(153-2) Creation is but a swing of the cosmic pendulum from inertia, through energy, and back again to inertia, forever and forever. It is but a series of opposing pulsations of action and reaction, integration and disintegration, gravitation and radiation, appearance and disappearance.

(153-3) THE LAW - Opposition is a characteristic appearance of all effects of motion. There are no opposites. The totals of any two opposing forces added together make one.

(153-4) Man is familiar with the thinking process in his own daily experiences. Consider for a moment the concentrative thinking of man in conceiving idea. Is not the idea at first nebulous? and as man concentrates electrically in this thinking is not the idea more and more distinct in form? And does not that form remain clear and distinct

²²⁵ Blank page

²²⁶ The original editor inserted "(95)" and "WALTER" at the top of the page by hand.

also long as man concentrates dynamically upon thinking that idea? When man's concentration relaxes does not the idea become more and more nebulous in form, and more distinct, until it is but a memory? Just so with the thinking of the One universal Mind.

(153-5) He must learn that he is Mind and that Mind is omnipresent, omniscient and omnipotent. Until man learns that he is Mind he will be the slave of the illusions of the Mind, instead of which he may be their master and a "creator" of these illusions.

(153-6) Man must learn to alter his concept of the reality of solidity, to the reality of Mind as the source of the illusion of that solidity.

(153-7) Man's concept of sex as beginning with organic life is a wrong concept. Sex is absolute is the elements as in the complexities and compounds of the elements. Man's concept of the beginning of sex and the beginning of life is a concept founded on conditions of temperature. Sex and life and light and intelligence are in and of all things from the beginning. The sex principle is as much a part of the granite rock or bar of iron as it is of man.

(153-8) All lines must be curved lines, and also why all curved lines must be spiral in their curvature. Man's fixed concept of the reality of time is a drag anchor holding him away from the truth. His fixed concept of intervals of time in which one effect of motion in one "part" of the universe makes its appearance in another "part" is the result of such purely objective thinking that true concepts cannot replace them as long as this method of thinking persists. There are no "parts" to Mind substance, no "place" and no position.

(153-9) Man's outer mind is so accustomed to thinking reality into the unrealities of space, time, motion, form, position and dimension of an objective universe, that it is hard for him to adjust his thinking to a subjective universe which the unrealities disappear into the reality of light.

Man's inner Mind thinks in light, freed in its thinking from the illusions of outer thinking. Einstein's error is in attaching to the substance of Mind the attributes which belong solely to dimension of the substance in its appearance as form.

(153-10) The entire ideal of thinking Mind is good. There is no evil. There is no imperfection. That which man calls the "created universe" is the idea of thinking Mind. The idea of Mind is perfect, as Mind in itself is perfect. Perfection of idea is truth.

(153-11) Idea is held in form by Mind and visible only to Mind as an illusion. Idea is held in form by Mind for countless periodic intervals of evolution and dissolution.

(153-12) The whole of creation is contained in the desire of universal Mind to express idea, form and rhythm, in accord with immutable law, in endless sequence through endless ages.

(153-13) If he could see that there is but One Mind and that Mind is thinking in the expression of but one Idea, then he would begin to comprehend the divine conception. If he could but see that the One Idea is the whole creating, evolving universe, the one great illusion of divine Mind as a passing fancy is an illusion of man's mind, he would be getting closer to the fundamental truth. Then if he could see that the illusion of the One Idea is but illusion in form, the substance of which is Mind, he would then look to illusions as dependable realities and to the One Reality as an undependable illusion.

If he could go one step rather in his comprehension and realise that God and man and the oak and the atom are just One, and that all these are thinking out the divine Idea, then would he be close to the door of the Holy of Holies. Perhaps it might assist thinking man toward the attainment of this concept by comparing the thinking human brain as an appearance to the thinking Mind of the universe as an appearance. To man, the appearance of the universe

154

THE UNIVERSAL ONE

Walter Russell

(continued from the previous page) is that of countless objects at limited distances one from the other. He regards himself as one of those objects, and individual, alone, independent, free of any bindings, free to think and act and do as he desires. His very breathing he regards as his own breathing, and his actions are, to his thinking, his alone.

(154-1)²²⁷ Genius awaits him who listens. The messages of genius are for the inner Mind alone The outer mind comprehends them not.

(154-2) All energy is caused by universal thinking. All thinking is universal thinking and all thinking is simultaneous universally. All of the energy of the universe is back of all thinking, for Mind is all that thinks and there is no variability to the constant of energy which Mind uses in its process of thinking. There is apparent variability of intensity of thinking, but that appearance of variability is due to the concentrative ability of Mind to accumulate a greater or less amount of the universal constant.

(154-3) All energy of motion expresses itself in waves. All waves are opposed spirals and limited in dimensions. All opposed spiral waves accumulate mass and simultaneously redistribute that accumulation. All accumulating mass is aiming

²²⁷ The paras on this page are numbered 14 through 20, making them consecutive with the previous page

toward gyroscopic perfection of motion and toward perfection of cubic crystallisation. All diffusing mass is aiming away from gyroscopic stability, and away from the simple cubic crystallisation toward amorphous complexity of crystallisation. All direction is the direction of opposing pressures. The direction of all pressures is spiral. All direction is therefore curved. All curves are spiral.

(154-4) The electro-positive force of attraction pulls Inward from Within. The electronegative force of repulsion pushes Outward from Within. Contraction and expansion from within are two opposing forces, on battling for the slow rotation of centripetal force and the other one for the fast rotation of centrifugal force. All masses begin their actual accumulation with generative preponderance. It is the attractive, contractive pull from within a vortex which causes mass to form because of the increasing attractive pull of charging bodies. It is the expansive thrust spirally away from a vortex which causes mass to decompose because of the increasing repulsion of discharging bodies.

(154-5) The direction of rotation of a planet gradually changes in reference to its local direction but never changes its universal direction. Its local direction of morning at birth is not its local direction of evening when it has aged. In the morning of a planet's life the sun dominates it through its north charging pole. Its local east and west are therefore those with which we are familiar on this planet. And the direction of rotation of the sun is counter-clock-wise in reference to an observer located north of the solar system. At the planet's noon of maturity the sun rises and sets in the plane of the planet's equator. Its local east and west are therefore in the plane of the sun's rising and its setting. In the planet's noon of maturity the sun rises and sets in the plane of the planet's equator. Its local east and west are therefore in the plane of the sun's rising and its setting. In the planet's evening the poles reverse their position. Its local east and west are therefore the reverse of those at birth and the direction of rotation is clockwise in reference to an observer similarly located.

(154-6) At birth the north pole of a planet is turned toward its parent. As a planet ages it turns its south pole toward its parent. [retilting of axis-PB]²²⁸

(154-7) This brief concluding chapter is written to draw from all that has heretofore been written the one lesson that all that man calls "the created universe" is but an illusion of the forms of ideas thought out by Mind. Ideas, and their expression in form have no existences whatsoever. They are unreal. They are but images conjured up by the image making faculty of Mind in the ecstasy of thinking. Their appearance of existence is due solely to motion and limited to the effects of motion. Increase motion-in-opposition and every effect of the illusion intensifies to its limitation in the simulation in non-motion-in-opposition of the universal white light of Mind. Decrease

²²⁸ The original editor inserted "retilting of axis - PB" by hand

motion-in-opposition and every effect of the illusion nebulises and eventually disappears into the white light of non-motion-in-inertia. Every idea is constantly changing. Every effect of motion is constantly changing. Changing things can have no existence. On the contrary, all that man calls the undependable unreality of the unseen universe, is in fact the only reality. Mind is the only real thing in the universe and Mind is all that is. Mind is the only substance in the universe. There is no other substance. Thinking Mind is the only living thing in the Universe. The thinking of Mind is the life principle of the One substance. Thinking Mind evolves ideas and registers them in form through motion. Man's physical universe of solids of matter is an aggregation of the forms of ideas thought out by Mind and held in suspense for a time.

155

THE UNIVERSAL ONE

Walter Russell

[96]²²⁹

(continued from the previous page) If these premises are well founded one can more intelligently answer the supreme question, "What is God" If there is but One substance, One Being, One Mind, One force, and that One is the only existing reality, must not that One be that which we term God? If all that which we know as form is but the changing illusion of the image making faculty of thinking Mind, then God must be formless and unchanging.

If there is but One Mind and man is admittedly Mind, then is not the form of man unreal and the real man formless? If the real man is formless and the image of man is but an illusion of his thinking, is not that illusion of man self creating? And is man not also God. And are not all things also God? Are not all things the One thing, thinking out the several ideas of the One real thing in the appearance of many unreal things?

(155-1)²³⁰ Man is self creative as all idea of Mind is self creative. That which we call "self" is but the changing form of idea thought out by the unchanging formless One. Individuality, therefore, is non-existent except as it appears to exist in things of changing form. If individuality is only an effect of more or less sustained motion and ceases with cessation of motion then individuality disappears with form at the passing point of absolute inertia in the cycle of motion.

If individuality and form is an idea only and sustained in the appearance of existence by the electro-magnet c force of thinking, then that which man calls God cannot have form nor can the attribute of individuality be attributed to Him. God must be, can only be universal. If God is omnipresent, omnipotent, and omniscient then all

²²⁹ The original editor inserted "(96)" at the top of the page by hand.

²³⁰ The paras on this page are numbered 21 through 25, making them consecutive with the previous page

the universe is omnipresent, omnipotent and omniscient. When man learns that God is Mind, that Mind is the One living, pulsing, thinking force, and that He is that force, then man will have arrived at another stage in his evolution. When man learns that true thinking is an equilibrium of action and reaction, and that untrue thinking is unequal and opposed action and reaction, and when he further learns that he must suffer the consequences of his unequal actions by paying the penalty through the reaction in accordance with the absolute law from which there is no appeal to God or man, he will then think true. When man learns that all his thinking is electro-chemically recorded in the heavy master-tones which constitute a record of the evolving idea of his self creating soul, and when he finds that a badly opposed record will keep him centuries behind more equally opposed ones, he will then have a thought as to the kind of a soul he is creating.

When a man learns that this universe of solid things is but a reflection of the ideas of those things, and that he is but a simulation of the idea of himself being thought out in eternity by himself, then he will know the ecstasy of inner thinking.

(155-2) Just so long as man looks for the God-force outside of nature and outside of himself, just so long as he bows in fear to the personal deity of his early inheritance, he will be the slave of his own imaginings. To know that the universal force in Mind, and that man and all else that is Mind, is to inspire man with the ecstasy of inner thinking.

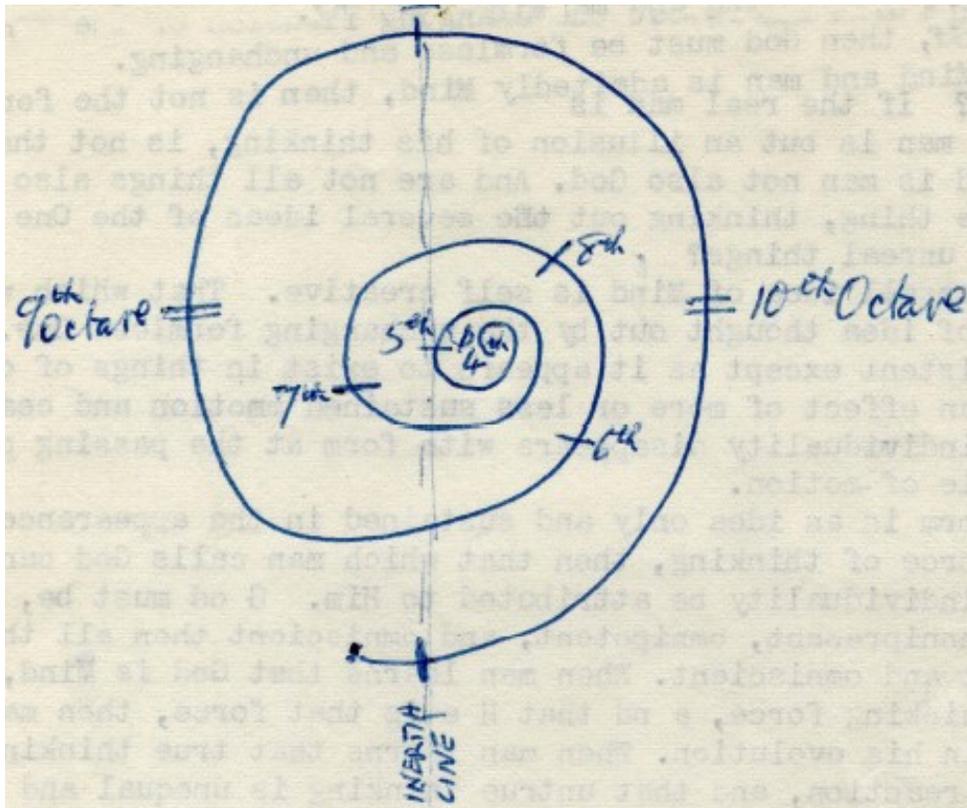
(155-3) When he acquires the stability of perfect balance in his thinking, then will he be ready for the light; and for the ecstasy of universal thinking in the knowledge of all things; and for all-power within universal limitations; and for all-presence in unity with the One.

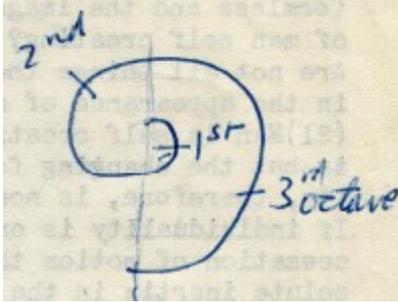
(155-4) The apparent division into apparent opposites is an absolute characteristic of all phenomena of nature. There are no opposites in fact out of any action the opposite reaction is born; and out of the reaction, the action is again regenerated. The cosmic pendulum ever swings from non-opposition through an orderly periodicity of opposition and back again forever and ever increasing opposition, or apparent separation into two, develops an increasing intensity of desire to return to the inertial state of non-opposition. This desire is all that constitutes the force which man calls energy. The opposites of energy developed by increasing desire to oppose a state of inertness are generative energy which is gravitative and attracts, and radiative energy which is separative and repels. Energy decreases as these opposites separate and increases as they amalgamate. THE LAW - Everything that is, is of everything else that it, nothing is of itself alone.

(155-5) The "created" universe of matter is the result of concentration of Mind upon the idea of form and then the generation of power., by diverting low potential into centripetal vortices in order to hold the idea of Mind into the appearance of form until form disappears through mental decentration. The universe of matter is a registration

of the energy expended by and in the effort of thinking. The exact energy of the action of thinking is registered in the electro-negative discharging systems. The discharging

(continued from the previous page) systems are electrically dominated, centripetally closing contracting systems. The discharging systems are magnetically dominated centrifugally opening, expanding systems. The low potential speed-time dimension of energy of the highest octave is gradually accumulated into the high potential power-time dimension of the fifth octave. When these two opposing dimensions equalise in the tenth octave the cycle is completed and begins again.





Max Wardall: Mind Radio

(156-1) Social surroundings are not, of course, entirely the results of our thoughts in this life. If they were, you would not see apparently noble people in painful circumstances. We have all lived before, and bring with us our legacy of friends and relatives. Parents are not accidents. Look at it from another point of view. One hundred thousand babies are born into the world every day. Where do they come from? Are they biological accidents? Are they fresh-created souls? Or are they much travelled individuals come again into a house of flesh for a new era of activity. I incline strongly to the latter view, which is the only one supported by logic. I think we may safely discard our preconceived notions that a child is a new created thing.

(156-2) Brothers and sisters and the great variety of other relatives are those who are more or less closely related to us by ties from the past. They may be sympathetic or antagonistic, for it is a strong desire and emotion that draws people together whether it be on the side of love or hate. Sometimes an individual with whom we have had bitter relations in the past comes to us, even as a brother or sister, in order that harmony may in the end be established between us. Every acquaintance, every individual who comes hurtling into our atmosphere, comes for a purpose. He needs experience with us, and we cannot get rid of him until the experience is consummated. If we run away from an enemy we are only deferring settlement. We never escape from our environment until we have learned to put the best of ourselves into it. If we try to frustrate Nature's law by running away from our natural obligations, then somewhere, sometime, we will be dragged back again by the universal law of compensation until the adjustment is made. Before the Great Palm is consummated we shall all be obliged to establish between ourselves and others the utmost harmony. We are one Soul in many bodies. There is an invisible tissue that binds us all together, and it is perpetually pulling for unity. The Creative Mind cannot successfully operate a universe where the individuals are at war with one another. The discords of social and domestic life must be worked out in accordance with the law of unity.

(156-3) Our relatives, are, of course, the most powerful and influential instruments in the working out of our destinies. They occupy the centre of the stage in our life's

drama. The manner in which they treat us during the first two decades of our existence determines to a great degree our weal or woe. These individuals are therefore usually souls with whom we have ties from the past of the most tenacious and enduring character.

157
MIND RADIO
Max Wardall
[97]²³¹

(157-1)²³² Man is the only rebel in all the wide realms of Nature, and that is because he is the only creature with free will. He is evolving, but he is still crafty, selfish and cruel, and thus he brings evil and suffering upon himself. God is just and full of love. He could have made His creatures perfect, but they would have been mere automatons. With free will we grow gradually into His likeness – choosing, comparing, analyzing, synthesising, reflecting, loving and suffering much. Through thought we have built; through thought we may change.

(157-2) If you are writing a letter to a friend, you create a mental image of him as your hand flows over the written page. That image is ensouled with your emotion, and goes straight to him in leaping waves of light. Have you not observed that often before receiving a letter from some close friend you begin to think of him, or even dream of Him? He has forecasted himself. His thought forms have already arrived. You have already received the message.

(157-3) If you have a friend who is a victim of ill health, discouragement, or some enslaving habit, could you not help him enormously? Apart from the help given through normal physical channels, there is a safe and certain way to help him through the office of your thought. You are first to dispel from your mind any sense of his limitations, casting out every thought of vice, darkness and disease. There is no self-deception here, for the soul has no vice, darkness or disease. At the centre each man is stainless and pure – an incorruptible unit of infinite strength and vitality. Now picture your friend as a radiant Christ-like figure, shining with the quality you wish him to have. After the image is clearly formed, brood deeply, seriously and confidently on that image and quality. If your thought is clear-cut and sustained it will reach him without fail.

(157-4) But if he has a single glimmer of aspiration, then the moment when his mind is upraised in hope or prayer these dynamic messengers of yours will wing their way into

²³¹ The original editor inserted “(97)” at the top of the page by hand.

²³² The paras on this page are numbered 4 through 8, making them consecutive with the previous page

his consciousness to heal and bless. This is not a super-human feat, possible only to the elect. It is an ever day performance, occurring constantly in our midst. Kindhearted and sympathetic people are doing it unconsciously every time they think of those in trouble. But the compassionate server does it consciously and deliberately, just as a wise gardener casts flower seeds where they will grow into things of joy and beauty. You will find nothing hypnotism in this art.

(157-5) With the development of this new capacity for usefulness will come an inexpressible feeling of satisfaction. At first it will not be easy to sit still and quiet the mind. Sitting still is the hardest thing we mortals do. We have lived so long in the heat and fever of action that we continue bustling about in our minds long after the time for action has ceased. But once you have felt the joy of steady control – when through these strengthening waves from this mind you are able to lift a stricken friend, to fortify a weakened resolve, to shed light upon the darkened lives of others, to heal, to bless, to save – then will your efforts seem worthwhile. After all, the ability to help others is life's greatest gift. Service yields the greatest returns from every point of view. The longer we study the strategy of the Plan, the more certain does it appear that we grow and advance by helping each other. We pray to God for light and direction, but the answer to our prayer comes through the lips of human messengers.

Anne Bill: An English Woman's Reply to Einstein

(157-6) In the metaphysical field of demonstration, the voluntary withdrawal of unenlightened thought from within the scientific covenant circle ultimates in identifying the more potent element of radiant spiritual energy which becomes more quickly applicable for the benefit of the widest possible circle, but which must, otherwise, have remained submerged, unknown, and unutilised.

(157-7*) The mistaken common conviction of a majority of mankind that a fundamental carrier exists between physics and metaphysics, has constituted a temporal decree of separation between body and mind. Mind being the original source and natural protector of the body, the age-long decree dominating the individual human thought is responsible for the physical weakness, mal for actions and moral deformities of the race. The disastrous effects of unbalanced systems of government under which individual interests are at the mercy of common consent to merely speculative opinions, unaware of the universal design, corroborate this vital metaphysical truth. It is well known that the intensification of a mother's thought by sudden shock or fear may reproduce in her unborn a precise impression of the visible object, and sometimes of its correlated mentality. No physical barrier between mental causation and its visible effects is available to prevent such phenomena.

AN ENGLISH WOMAN'S REPLY TO EINSTEIN

Anne Bill

(continued from the previous page) But the opposite corresponding fact should be recognised. The understanding that no fundamental barrier exists between physical science and metaphysics, but that both unfold from a common basis as certainly as do the printed page and the ideas thereon figuratively presented, leaved body and mind of infant and adult humanity, as also all perceptible phenomena, no other source from which to proceed but all-inclusive Mind, however wrongly grouped they may be by misconceived human limitations.

(158-1)²³³ Physics lacking its complement of applied metaphysics leaves body uncontrolled, the sport of circumstance. Metaphysics without its representative embodiments leaves God, Mind, an demonstratable on earth, and victimised humanity the witness.

(158-2) It produces a union of interests, moral, physical, civil and religious, adequate for the transmutation of the greatest possible mass of human thoughts into conformity with Life's unfolding original ideals. It brings universal humanity into closer and ever closer coincidence with the design of harmonious evolution demonstrating Mind as the First and universal Cause, named God, and explaining the visible universe as mental in nature and origin, subject in the final analysis to mental and moral control.

(158-3) The attention of the world will then be quickly won, and the unchanging order and design of harmonious evolution of mind and body, which to use the words of Einstein, "physical science has not realised," will be recognised. Such realisation could not occur until the relation of physical science to practical applied metaphysics should be understood and acknowledged, and the fatal breach that has separated the peoples and things of the earth healed by the rays of sevenfold enlightenment emitted in the meeting of physics and metaphysics on the common basis of the one Mind, the ever creative source of man and the universe.

(158-4) Goethe's inspired vision caught more than a glimpse of the heavenly order and the underlying mental basis from which the useful phenomena of symbolic physics unfold. He saw "the Deed" ever wedded, in its subconscious and conscious invisible beginnings, to the promptings of the spiritual mentor. In lines never to be forgotten he depicts the beginning of what Carlyle calls the "outward and actual" as not the primal cause but perceptible effects of an unseen creative impulsion aiding conscious thought, and unfolding "Sense" and "Power" in a divine order of contemporaneous demonstration.

²³³ The paras on this page are numbered 3 through 6, making them consecutive with the previous page

Louise Morgan: Inside Yourself

(158-5) Thus there is a sober sublimity in the writings of Spinoza and the great Stoics; but even when it brings intellectual conviction, even when it uplifts and inspires, philosophical sublimity can never liberate the reader from the systematic oppression of his bad habits, or the caprices of a disordered autonomic nervous system. In this respect religion does somewhat better than philosophy but its success has been meagre out of all proportion to the enormous efforts put forth in its name. And the same is true of education. In every Western democracy everyone goes to school.

(158-6) In some cases the new techniques work well enough; but in others they fail more or less completely, and the patient remains what he was before his treatment started – a captive at the mercy of his internal slave-drivers. The symptoms of our disease are manifest; the would-be physicians, innumerable and remarkably effective.

(158-7) In the context of the actual situation of most civilised men and women, even the indispensable prescriptions will always fail to effect a complete cure. They fail because, without knowing it, most civilised men and women make use of their organisms in ways which positively guarantee them against the perfect functioning of the mind-body and, consequently, against internal freedom.

(158-8) He found that in the endlessly repeated activities of daily life such as speaking, sitting down, getting up, bending, walking, breathing, eating and sleeping most people today were harming their health.

(158-9) He saw also in the depressed expression of faces that deterioration of brain which he knew went hand-in-hand with deterioration of body. In his walks through

(158-10) Alexander merely shows people how to look inside themselves, as he did, and find their cure there.

(158-11) He is also a great respecter of the body, not in the pagan sense of the Greeks, but as one who has discovered the infinite possibilities of the body of which the self has conscious command. Alexander has no degrees or qualifications in any profession. He likes to be known as a teacher.

159

INSIDE YOURSELF

Louise Morgan

[98]²³⁴

²³⁴ The original editor inserted “(98)” at the top of the page by hand.

(159-1)²³⁵ The head was meant to be carried forward and up to control the body muscles, but she, like so many other people, pulled the head back and down.

(159-2) Alexander keeps giving my knees a gentle tap to remind me not to stiffen them unduly and not to hold them rigid. He also taps my ribs to remind me to keep them moving. Joints must be free, says he, and ribs must constantly expand and contract for good breathing. I feel he is trying to show me how to keep my head up out of my shoulders and keep it forward and up. He is also trying to lengthen my back and my spine upward, and to raise up all the parts of me that have been pressed down.

(159-3) He tells me not to do anything about it, but just to think about it.

(159-4) I feel so confident and full of power when he puts my head right and keeps it there as if I could walk right round the block. But then I let my head go back, and the power leaves me flat. I am not depressed, but I feel I am a long way out on a very weak limb.

(159-5) It appears that what feels right may be very wrong. All the things which feel right for me to do are wrong. So I must not do the wrong thing – that is, the thing that to me feels right. Sounds fantastic, but actually I am beginning to see it's not in the least fantastic. I put my head back, naturally, because I have always done it, and so it feels right. But putting my head back is wrong because I can do nothing right when it is back. It interferes with that "primary control"!

(159-6) Several times I managed to stop before doing anything, say "No" to my feeling, and think that way to do right. And I DID right. It's really indescribably, when you stop doing a wrong thing and do a right thing instead, just by thinking. I stopped getting up wrong and got up right, and I knew I could do it. Alexander is showing me how to change a bad habit into a good one. You change it by stopping the old feeling and learning a new one.

(159-7) I can't expect to wipe out years of misuse in twelve lessons. I must hold this thought over me.

(159-8) This comes of thinking not of doing but of the means whereby one can achieve what one wants.

(159-9) It seems to loosen the joints without any effort on my part except the thinking. I can't raise the "dead" leg yet without help, but once it is up I can hold it there. When I

²³⁵ The paras on this page are numbered 8 through 22, making them consecutive with the previous page

lie on the table I have a book under my head like a Chinese lady of long ago. It helps me keep my head from going back.

(159-10) He occupied himself with breathing, sitting down, getting up, standing, walking and the other humble, in considered, and often despised small activities of the five senses which occupy the time of all human creatures. He treated them as if they really were important and had significance for all of us. He breathed new life into these commonplace things.

(159-11) He was so cheerful and his laugh so frequent that it warmed my heart. Yet all the time there was about him, like a cloak into which he could withdraw at will, an indefinable air of remoteness. Here was extreme old age with none of its disabilities and all of its potential assets. Here were none of the "normal signs of a person over fifty-obesity, sagging neck and abdomen, heavy tread, toneless voice, dimming eyes.

(159-12) I asked him "Do you consider it possible for people to learn your technique from reading your books only, without taking lessons from you or your trained teachers?" His reply was prompt. "Depends on whether they can read! And whether they are prepared to accept a practice and theory that is a revolution in thought and action." He paused for a moment, and then added "Most people today can't read." I came away from this interview overwhelmed by the thought that a man who had the gift of health and happiness for humanity in his hands should not be encouraged by every possible means to give it. It somehow did not seem to make sense.

(159-13) In the region of the head and the upper part of the neck, the vital region where the head and the body meet, there existed a mechanism which controlled the entire body and brain as a unit, much as today the central exchange controls the telephone system. He named this mechanism "the primary control."

(159-14) Years after his arrival in London, he was to receive tempting offers of study with famous academic men, but he politely refused them all when he found the so-called experts repeating doctrines which he felt that he had outgrown in his boyhood. He disliked refusing such offers, but could not with honesty and respect for himself work with men who did not share his views.

(159-15) But in spite of the voice raised on his behalf, Alexander was left out in the cold. It is a normal fate for the genius who arrived by his own private path instead of the broad and dusty highway. Sir Herbert Barker, who also depended on inherent genius instead

(continued from the previous page) of a row of letters after his name, had much the same experience. Snubbed for years as a mere "bone-setter," he won recognition only towards the end of his life, as it is hope Alexander may.

(160-1)²³⁶ Shaw's angina was the result of his habit of sitting for long periods doubled over his writing. This had crushed down his heart so that it could not beat properly, and it had naturally protested. Instantly he grasped the idea of giving his heart more room to function in, and the pain began to ease. He was also suffering from a lumbar curve of the spine and lordosis. This condition was caused by the downward pressure of his head on the bones of the spine. He was quick to remedy this also. After forty lessons, he proclaimed himself "a new man."

(160-2) Next try an experiment or two with another simple daily movement made thousands of times a day - looking with your eyes. You may challenge me at once by asking, "But what else should I look with?" Wait and see. Still in front of your mirror, look at some object on your table and not what muscles you use. The average person used both his head and his shoulders for looking. Do you?

Here too you are throwing away your energy. If the object is within eye-shot, there is usually no need for you to call on any other muscles except those of your eyes. To prove this to yourself, pick out objects in various directions by the mere turning of your eyes down, up, left and right in their sockets. Keep every other muscle in your body still. Move only your eyeballs, turning them as far as you can in each direction. You may feel you are using them in a new way. It is the efficient way for looking at objects which can be seen by turning the eyes only. This is only common sense. Why use the head, neck and body when the eyes alone can do the job? You will then be able to see from floor to ceiling with your eyes only. Watch that you do not put your head back when you look up. Unclench your jaw just before you raise your eyes, and you will find this helps to keep your head from going in back. Indeed if you use your jaw properly it is impossible for you to put your head back. Do not frown as you look up, either. Frowning never helps anybody to do anything. It merely mars the face and tires you by making extra work for the muscles. By looking in this way you can help your eyes to function properly. It gives them the kind of exercise they normally do not get but which they need for their health.

Many eye specialists suggest this kind of exercise to their patients. They would do better to help their patients use their eyes properly in their ordinary daily activities. As you type, for example, do not unnecessarily move your head to follow your script if you can see it by using your eyes only. Lift your eyes without putting your head back to glance at somebody passing by. Locate your pencil or your needle by using your eyes. Try using your eyes as much as you can in this way at your machine, sink,

²³⁶ The paras on this page are numbered 23 through 25, making them consecutive with the previous page

driving-wheel, radar maps, vegetable preparation, weeding, accounts, shaving mirror and so on. You will find it improves your sight, and that you have a greater awareness of objects around you and a greater quickness of eye movement.

If we all used our eyes fully there would be fewer accidents in the home, on the road for the eye can move faster than the head, and can gain that split-second of time which may make all the difference in an emergency. Besides, we save energy, thereby keeping ourselves fresher and in fitter condition. The eye weighs only a small fraction of the weight of the head, and little or no energy is required to move it.

(160-3) One warning! Do not “try to concentrate” on using these movements. Do not, in fact, try to concentrate on anything you do. It means stress, strain and waste, and can do your system much harm. The truth of this will be made apparent to you by still another little experiment. Tell yourself, the next time you start to make up your household accounts, to “try to concentrate” on doing them. Now observe, what you do with your muscles. You may move the muscles of your forehead unnecessarily by frowning, call on your legs to help you by crossing them, dig your elbow into the table and your jaw into your hand, raise your shoulders, clench your pencil, maybe gnaw it as well, bite your nails for a change, stare at your work hard, and so on. You practically mobilise your entire muscular system to help you do your accounts, a job which requires the effort only of your eyes, fingers and for arm.

And is the result concentration? Quite the contrary. Since you stiffen and strain your whole system, your brain, which is part of that system, is stiff and strained as well. You become one big mass of strain and stress, body and brain; and what is more, you have set up a conflict inside you which wages equally between “I must” and “I can’t.” The result is stalemate.

This state of mental and physical block is quite common among children sitting for examination. They stare at the papers doing nothing, their minds a blank, their hands clammy. What every knowledge they have is frozen in their stiff brains. They have been urged, implored and nagged to “try to concentrate” and here they are concentrating for all they are worth

161
INSIDE YOURSELF
Louise Morgan
[99]²³⁷

(continued from the previous page) and getting nowhere. No child need ever be told by parent or teacher to try to concentrate. There is only one way to lead a child to give all his attention quietly and effectively to a thing, and that is to rouse his interest in the thing, and his love of it. True concentration is a natural, not a forced, growth. It springs

²³⁷ The original editor inserted “(99)” at the top of the page by hand.

spontaneously from interest and love. Once you have gained the child's interest and love in a subject, you can turn him loose in it and you need to do no more about it.

Curious confirmation of this view of concentration came recently from Dr S.G. Soal, of London University, in connection with his mathematical researches in telepathy. He reported that when those whose thoughts were being guessed by others were asked to concentrate on what they were thinking, their minds seemed to become impenetrable, and no thought were transferred to others. But when instructed to forget all about the matter in hand and allow their minds to dwell on anything they chose, telepathic contact was once more established. The act of concentration had stopped or closed the mind. The same thing was found true of all those taking part in these experiments with telepathy. As a result nobody is now asked to concentrate in research work on this subject, though it was hitherto considered to be of the essence that they should.

So make your little experiments without a sense of pressure, hurry, determination, or any other sense of urgency which modern life has wrongly exalted into a virtue. There is no virtue in these things. Take it easy for a while. You will get on much quicker. You cannot have body strain without having brain strain, and you cannot have brain strain without having body strain. Avoid them both.

(161-1)²³⁸ But if you misuse your shoulders, one does go higher than the other. This throws them out of balance and over-tires them. They get stiff, permanently misshapen, and are liable to develop all kinds of muscular disease such as neuritis and sciatica. It is strange that so few people know these simple facts about the shoulders.

(161-2) You will find that the hanging position brings your shoulders down as far as they will go, which is their proper position. It also eases them, freeing them from stiffness and allowing them to "float." All you need to do, if you feel your shoulders are stiff or raised, is to drop your arms limply. You will notice that the shoulders when down and floating with the arms dropped are also slight forward. This is as it should be. Shoulders should be down and forward instead of up and back.

(161-3) Now raise one dangling arm very heavily and slowly at an angle about half-way between your front and side. Your hand should hang limp from the wrist as you do this. Take your arm up to just under shoulder height and keep it there until it begins to fall of its own weight. Then let it slowly drop. Now do the same with your other arm, and then raise both arms at the same time. You should have observed carefully what happens, as usual.

You may not have realised it, but the main object of my asking you to make these movements was to show you whether you raise your shoulder at the same time. Now make them again to make sure of this point. The shoulders should not rise when you

²³⁸ The paras on this page are numbered 26 through 28, making them consecutive with the previous page

lift your arms. They should remain down and slightly forward throughout all these and other movements you make. This may feel wrong to you. But actually it is right. So disregard the wrong feeling and keep your shoulders done. Once you learn good use, they will fall naturally into their place without your trying to do anything about them. I can hear you complain that this new down and forward floating position of the shoulders not only feels wrong, but is the reverse of everything you have been taught at home and in school. Surely, you may think, this is the way to acquire round shoulders and a permanent stoop. Not a bit of it. The easy, free-living shoulders brought pleasing carriage as well as saving you an enormous amount of unnecessary strain. With your new appearance of ease you will set all your friends wondering what is happening to you. Remember that the way to straighten your spine and shoulders is not to push your shoulders back and up, but lengthen your spine through good use of yourself.

(161-4) Lifting is another action which can give shoulders a lot of punishment. We grab jerkily at a motionless object as if it were trying to run away from us. We heave up a teapot as if it were a full coal-scuttle, we snatch up our umbrella as if it were our last hope of salvation. Men are just as bad at wasteful lifting as women. I know men who "take their sticks for a walk," thought they would be very cross to be told they did. They keep them clutched every step of the way, or bang them down on the ground as they go, swing them vigorously. It's carrying their sticks that tires them, not walking. Sticks properly used by eighteenth century gallants, who handled them like airy trifles. Grabbing up and clutching is a habit which can destroy all attempts to keep your shoulders at ease.

162

INSIDE YOURSELF

Louise Morgan

(continued from the previous page) Do you use your hand like a vice, with every finger stiffened like steel? Try lifting a tumbler with your hand clutched and observe how all the muscles of the arm and shoulders stiffen the moment your fingers stiffen. You should take an object into your hands with fingers at ease, and then close them about it gently but firmly, with only enough pressure to keep it from falling... Watch your fingers as you press down. and if you are exerting too much pressure and stiffening your fingers from undue pressure, and allow you to hold the object lightly. The stiff finger stiffens the arm and the shoulder. The stiff shoulder stiffens the arm and finger. The stiffness of either stiffens the whole body. The effect of the patron the whole is constant and inescapable.

(162-1)²³⁹ Or they say, “Stand up straight” which produces the same result. In his efforts to obey, the child takes on the most unnatural position. He throws his head back, stiffens his jaw, tries to clash his shoulder blades together, acquires a kink in his neck, a loop in his back and a tuck in his height, and finally adds a grim frown of concentration to prove to his mother how hard he is trying to please her. Naturally it is impossible for him to sustain this effort for more than a minute, and he collapses as soon as she is out of sight.

(162-2) Men students from the East are appalled by their first sight of Western women. Until they get used to it they gape at the strides women take, the rigidity of their figures, the way they rush and push about the shops and streets, the restlessness and want of grace and rhythm in their movements. This should give us something to think about. The East still to a degree moves slowly, quietly and rhythmically, like nature, while the West moves rapidly, noisily and jerkily, like the machine. Nobody can of course say how long the good posture of the peoples of the East will last once they reach the same peak of industrial development of the west.

(162-3) It is a good plan to use your odds and ends of time while queuing or waiting in observing yourself. Watch your jaw, neck, eyes and shoulders, and try freeing them from strain. You will end with a feeling of accomplishment instead of frustration. You need no longer lament about wasting time or being bored while you have this new and important thing to do. You could not do ordinary exercises in a queue without attracting undesirable attention. But you can experiment with these movements without anybody noticing it.

(162-4) Do you raise your shoulder? Does your head go back? Does your breastbone rise and Fall? Do you move your abdomen? Does the lower part of your chest remain still? You are not breathing right if you answer yes to any one of these questions. Your shoulders should remain still, and your abdomen still. The lower part of your chest should be expanding largely sideways, but also slightly forward and up. Abdomen breathing is as bad as top-chest breathing.

Try to exaggerating your usual breathing to see the process more clearly. Let yourself go and take the deepest breath you can. Wrap your arms around yourself and take a deep breath. You will most likely find your shoulders have risen up to your ears, with your head back, your breastbone puffed up and stiffened, your abdomen and lower ribs pulled flat and rigid. This is wrong breathing in excels is. It is the kind of thing that Alexander has tried to root out of our official systems of physical education for years. Do you sniff in the air when you take a deep breath? Let us see what this does to you. Lay your index fingers along the sides of your nostrils without pressure and sniff your breath in hard. Your nostrils will stiffen, contract and almost close. You

²³⁹ The paras on this page are numbered 29 through 34, making them consecutive with the previous page

will have to make a big effort to draw in air through them. You will see the danger of sniffing. It shuts off the air supply and it stiffens your face muscles by stiffening your nostrils. It can, if persisted in, give you deep and unbecoming wrinkles. The habitual sniffer always looks a miserable creature, one of the reasons being he suffers from air starvation. Never sniff if you can help it.

(162-5) The ribs with the free ends are known as the flying or floating ribs in contrast to the fixed ribs. Free ribs would have been a more fitting name, to denote their capacity to move. These free ribs do the major work of breathing for you. So keep them moving freely and constantly, day and night. They should move away from each other both up and sideways each time you breathe in, and approach each other each time you breathe out. They create a big contraction as well as a big expansion of the chest. Contraction and expansion are equally important. To test the sideways movement put your hand on the lower front middle of your chest, and feel the gap between the pairs of ribs widen when you breath in, and close when you breathe out.

(162-6) Take a lesson in breathing from your cat. I am not asking you to go back to nature. Far from it. Alexander's work is based on the idea of moving further and further away from the unconscious plane of the animal to the higher plane of conscious control. But one virtue the animal has preserved just because he has remained an animal. And that is the instinctive use of the primary control. You can see it to perfection in animals of all kinds.

163
INSIDE YOURSELF
Louise Morgan
[100]²⁴⁰

(163-1)²⁴¹ The cat breathes all the time, whether lying down or prowling about, in the same deep, quiet, restful, effortless and rhythmical way. It also breathes through its nose, never through its mouth. Sit down by your cat next time it stretches out on its side. Note the depth of its chest the rise and fall of its ribs. Note also how still all the rest of its body is. It asks no other part of its body to help it breathe.

(163-2) In most people the back, especially at the small of the back, has become enfeebled and lacking in tone through want of proper functioning, and as a result it is the cause of new proper functioning, and as a result it is the cause of new and disabling disease such as slipped disc. The back muscles sag, and the spine seems to curve in and almost snap in two at the small of the back instead of maintaining its straight course

²⁴⁰ The original editor inserted "(100)" at the top of the page by hand.

²⁴¹ The paras on this page are numbered 35 through 43, making them consecutive with the previous page

and full line of power. These conditions produce what has been called as “sway back,” in which the lower part of the back seems to sway from the waist as if it did not belong to the upper part. This malady (for it is such) is primarily due to putting the head back constantly before each action of any kind, thus thrusting the full weight of the head on to the spine, and crushing the spinal bones down on top of one another.

(163-3) Slipped disc would be impossible with the new use.

(163-4) What happens to these sufferers is that gradually the edges of the discs between the spinal bones become worn down by the grind of pressure. These discs are little pads of gristle which act as shock-absorbers and help keep the lightly built, sensitive and springy spine from being injured by jars and strains. The normal spine will withstand many shocks, but breaks down under the constant and unremitting pressure when the head is put back before each movement. Here is an impressive example of the tragic results of bad use. When the head is not forward and up, breathing cannot be normal, and the good effects of breathing in keeping the back strong and resilient are not felt. The whole pattern of integration with each part helping the other and all working to keep the whole self in good health is destroyed.

(163-5) Even when a disc has slipped out, it is not too late to learn good use and avoid operation. Alexander has taken on cases which were about to undergo the knife, and the slipped disc has returned to its place as the patients acquired good use of themselves. So you see how important a strong back is to you. Time spent in learning a technique of use which will give you a strong, straight back.

(163-6) When you have good use, your breathing tends to draw the buttocks in’ “tucking in the tail”) and pulls back the hips, which keeps the pelvis from taking a dangerous tilt forward or sideways. Drawing in the buttocks and drawing back the hips further straightens and strengthens the back, including of course both spine and muscles. It also makes the body more erect and shapely.

(163-7) “It leaves the critic wondering whether Alexander is (1) a quack with a true method which he keeps secret, (2) a quack with a false method which cannot be explained (3) a genius with a true method which has not the literary power to make clear, or (4) a genius with a true method which none but a like genius could understand....”

(163-8) Put your palm upwards in your lap. Move them to touch the palm and then back again. You have made these movements consciously. That is, you ordered your brain to send messages down nerve tracks telling the muscles to act in this way, and have consciously observed the action. But consider the vast number of times you make movements of all kinds without being conscious of them. Do you consciously order each foot to rise and alternately and go forward each time you take a step? Do you

consciously order your hand to go to your mouth, your mouth to open and close and your jaws to chew, each time you take a bit to eat? You would soon be brought to a standstill if you did. The vast majority of movements are unconscious. You do not know you are making them. But your brain is sending messages in precisely the same way as when you consciously sent them. Countless messages are travelling along nerve tracks from your brain to your muscles, in your sleeping as well as waking moments without your knowing it.

You can at any time if you so wish become conscious of most of them. For example, all the experiments described in earlier chapters were based on unconscious movements of which you became conscious. It is part of the wonderful efficiency of your body that as many constantly repeated messages as possible should be relegated to the unconscious, in order to save taxing the conscious brain and to leave it free to do more constructive and important work. As we all know from sad experience, “constantly repeated actions” end in habits.

(163-9) Study of yourself and the technique adds interest and pleasure to life from the first moment. One of its parts—perhaps the heart of it - is the “forward and up” position of the head which must be found if you are to be able to resuscitate your primary control. “Position” is not a good word, for it implies something fixed and possibly rigid.

164
INSIDE YOURSELF
Louise Morgan

(continued from the previous page) Alexander does not like the word either. But it must be used because there is no other. Remember then that the word “position” with regard to the head does not mean a fixed spot, but a relation of the head to the neck.

(164-1)²⁴² I made a little discovery which made it possible for me to keep my head from going back. I found that when I relaxed my jaw properly and opened my mouth by dropping the lower jaw without effort, this movement of the jaw made it impossible for my head to go back. I was letting the lower jaw fall away from the rest of my head instead of lifting the rest of my head off the jaw. This happened to be of vital importance to me, because it enabled me to contrast the comfortable, habitual feeling of putting my head back (which was wrong) with the strange new feeling of keeping my head still (which was right).

²⁴² The paras on this page are numbered 44 through 48, making them consecutive with the previous page

(164-2) Another helpful experiment I made was to keep dropping my head of its own weight, quietly and slowly, on my chest and letting it remain there for a few moments before raising it quietly and slowly again. You should, I repeat, make all your experimental movements quietly and slowly. While my head was hanging forward, I tried tracing the spinal bones from my shoulder up through my neck to the base of the head, and was able to put my finger on the "vital spot" above the hair-line where the head balanced on the topmost bone of the spinal column. It will help you find this if you move your head up and down while it is hanging, but without moving your neck.

(164-3) The "up" position puzzled me for a long time, and it was not until I found myself "walking on air" for the first time that I understood what it meant. I had been imagining all kinds of complicated upward thrusting movements, and trying the mouth with my head until I had got myself in a proper tangle. Then, suddenly, I realised that no movement at all was necessary. "Up" meant merely that the head was in a continuous upward line with the spine. It came to me that there was "my line of power" / I began to feel my spine rising lightly from its base right up through the neck to the back of the head, and lifting my head up on the tip of its flowing line of power. "You are as strong as your spine."

Both "forward" and "up" are more concerned with thought than with action. You think of your head as an extension upward of the spine You give the message to your brain to hold your head "forward and up" and in time your brain will make a nerve track for this new message. After this discovery, I had merely to stop before any action, and order my head "forward and up" to be able to execute the action as I wished.

(164-4) Let us see what happens to you when you stand with your head "forward and up." Your feet are fully on the floor, your weight evenly distributed between them. Each individual has his own way of using his feet while standing, and yours will "come to you" as you study the technique. Your head is balanced freely and lightly forward on the tip of your spine so that gravity has no downward pull on it, whether from back, front or side. One of the harmful effects of the "back and down" position of the head is that it gives gravity a hold on it from the back and it is pulled further back and down. You are freely expanding and contracting your ribs, each expansion filling your chest and pressing against the walls, widening and strengthening and them. Try to become aware of how the curve of your spine at the small of the back is straightening and lengthening, your back is widening, your hips are being drawn back, thereby straightening your pelvis, and your buttocks are being drawn in. As you breathe while standing you can become aware of all this happening to you, and you will realise it is making you taller, more erect and stream-lined.

(164-5) As you stand, your whole body should be still unless there is a reason for movement. There is nothing more destructive of poise and grace than movement without purpose or meaning. It is not only on the score of saving your energy that you

should refrain from making unnecessary movements, the fidgety person is incapable of giving the impression of poise and grace. He can be a sore trial to watch, and in the family circle can be maddening with the little habits of tie-pulling, hair patting, nail biting, blinking, pouting, pulling or scratching an ear, wringing hands, shifting from one foot to the other, and so on. This kind of thing indicated clearly a lack of integration in movement. Never forget the principle of “no movement without meaning.”

The capacity to be still, especially when standing and waiting, is one of the things you will acquire with conscious control. If you will call to mind certain people whom you may admire for their control of social situations, you will see that the outward sign of this is a capacity for stillness. Try to think of yourself as a soldier standing in the jungle while the enemy pass by, and camouflaging himself by being still. You will find that your brain, like the soldier's, comes wide awake in the stillness of your body, and you will feel in control of the situation, whatever it may be. The women in India and the East show us the charm of stillness. In the main movements are made close to the body.

165

INSIDE YOURSELF

Louise Morgan

[101]²⁴³

(165-1)²⁴⁴ They do not go through the St Trinian's period of English girlhood, all arms and legs and awkwardness. try some of the “close harmony” of movement next time you are standing a crowded party or reception. get down to the arrest core of movements, and then expand a little. try merely an inclination of the head, a gesture with the fingers only, an easy smile with relaxed smile with relaxed mouth and no help from the forehead or any other part of the face except the lips. Learn in this way the art of economy and meaning in gesture. this is an essential part of grace. Let your arms bang from your shoulders as usual, keeping slightly bent away from your body. Make your movement from the elbow, without strain, and with forearms and hands relaxed. Balinese dancers can express all their feelings by moving their forearms and hands in this relaxed [way] .²⁴⁵

(165-2) Never throw your weight on one foot. To see what happens when you do, draw your figure in this attitude, and lay a rule down the centre. The line divides you into two unequal parts, the larger being the side on which you throw your weight. Hip and

²⁴³ The original editor inserted “(101)” at the top of the page by hand.

²⁴⁴ The paras on this page are numbered 49 through 53, making them consecutive with the previous page

²⁴⁵ The original editor deleted “No element close to your body will help you avoid the pull of gravity. Test this by holding your arm out stretched from the shoulder” by hand

shoulder are up on this side, and the foot is strained by having to take the full weight. Consider also that the pull of gravity on your body is uneven instead of balanced. The pull on the heavier side of your body is greater than on the other. You are being pulled out of shape whenever you give gravity something to take hold of and draw down.

(165-3) Pupils in a poor state of integration stood as a rule with the palms of the hands facing the body, thumbs forward, and elbows backward. But as they gained the right use of themselves, they stood with palms facing backward, elbows slightly bent outward from the body and thumbs next the body. Try this test on yourself, but make sure you drop your arms wit out consciously directing the manner in which they fall, or the test will be useless. The fact that this remarkable change in posture is gradually brought about more often than not without the individual pupil being aware of it, is one more piece of evidence of the power of good use of the self to remould the body.

(165-4) People “relax” in deck hairs which put a strain on every muscle, and in addition shut off some of the blood supply to the heart by pressing against the backs of their legs. Their contortions in the effort to get into and out of these chairs are exhausting to watch. The word “relax” has become commonly associated with “collapse,” but the true meaning of “relax” is to be “free from pressure and strain.” You can sit upright in a hard chair and be perfectly relaxed in this sense—if you know how to use yourself properly. You can, with good use, learn to float effortlessly into a chair, as if you were weightless, and to float effortlessly up out of it in the same way.

(165-5) You should always sit as far back in a chair as you can, and always avoid one which has a seat too deep for you. A deep seat brings your calves in contact with the edge of the seat, and interferes with circulation by its pressure on the veins and arteries at this part of your legs. For the time being, I would advise you to avoid all soft chairs and sit only in the dining-room variety. Later, you will be able to sit in soft ones without harm. Never sit on the edge of a chair, for it jars your spine. Use your buttocks, that perfect pair of cushions provided so thoughtfully for you by nature, and use both equally. They will keep you in balance with gravity and protect your spine from strain. Let our feet rest easily and fully on the floor, either parallel or one slightly behind the other at an angle. They should be a few inches apart. The right position will come as your body re-shapes itself. It is, like everything else about the body, an individual matter for each one of us. The principle of the feet acting as pivot is the same, but bodies are so varied in shape that no rigid position of the feet can be laid down that will suit all. Move your toes about as if they were fingers feeling the texture of a new piece of cloth. But do not press them down into the floor. A firm, elastic foothold does not imply pressure with its inevitable companion, strain. The movement of the feet is essentially resilient and springy. Your feet should have a cushioning rather than a depressing effect on your body. Pressing them down shortens the legs and spine by creating pressure all the way up the back. Pressure is the root of bad use. It causes flatfoot and the heavy tread which is so unattractive in all who walk like this, and most

peculiarly unattractive in women. The footstep should and can be so light and airy that it lifts up the whole body. "Up" is your talisman," your magic word, always. Never "Down." Always leave both feet on the floor. This automatically means do not cross your legs. This habit is not only ungraceful, but twists your body out of shape. It is a mistake to think it makes you appear at ease to cross your legs. Sitting like this proclaims to the world that you are trying your best to look at ease because

166

INSIDE YOURSELF

Louise Morgan

(continued from the previous page) you are not really at ease inside yourself. Nobody go back and spine are being twisted can be or appear at ease. Sitting in this undesirable, uncomfortable and ungraceful manner throws the weight of the body on one hip, tending to give the pelvis a sideways tilt.

(166-1)²⁴⁶ Now let us get on with the actual movements. Sit down in an ordinary chair with a straight back, placing your feet lightly on the floor and a few inches apart. Your knees should be as near as possible to the edge of the seat, but without touching it. Let your back rest against the back of the chair, and your hands remain relaxed in your lap. Your hands should never be used to help you move your torso or legs. Sit quietly for a few moments, and then think to yourself, as if you were giving your brain orders, "Heel forward and up, neck relaxed, spine lengthening, back widening." These four orders, and other auxiliary ones which you will learn about later, have an actual physical effect. They do actually make new nerve-paths from the brain to muscles. But they require no physical movement on your part. These "nerve-paths" are created by your thought sending messages to the muscles to act. The first two orders are preventive. That is, they are intended to keep the head from going back. The second two you can actually observe the results of. For as you expand and contract your ribs with good use of yourself you will be able to note how the rib movement straightens out the curve in your back, thereby lengthening it and making you taller, and how it widens your back - especially just above the waistline. You will become more and more aware of these things happening to your bones and muscles in the back. Then add an auxiliary order for your hip joints to bend. Thinking only of these five orders, bend your torso forward in the chair. Most people have no notion of what a true bend is. They make the bend by allowing their torso to collapse in the middle, making a hump behind and a hollow before. The torso should be kept upright, and the line from hips to the top of the head should remain unbroken. Many also use their arms and hands to help them bend. Arms and hands were not intended for this purpose, and to use them for it is to destroy the balance of the body. Stop at the end of the forward

²⁴⁶ The paras on this page are numbered 54 through 57, making them consecutive with the previous page

bend and consider for a few moments how you have made it. Think over be various parts of head, shoulders, small of the back, chest, jaw and so on which should not have moved. Did you raise your eyes as you bent over? This is an almost sure sign that you put your head back. It is a good plan, while you are learning the use of yourself, to keep your eyes as much as possible at eye-level. Most people put their heads back when they raise their eyes. But you have learned that you can quite easily use only your eyes to see most things. There is no need to move your head back when you can merely move your eyes. If you have difficulty doing this while bending, try holding a forefinger in front of your eyes at eye-level, a foot or so say, as you begin to bend. Keeping your finger and arm still, follow the finger with your eyes as you bend. This allows your eyes to remain at eye-level, and therefore keeps your head from going back.

(166-2) Keep in mind the four orders. If you have not done so already, write them down on a piece of paper which you can whip out of your pocket or bag if you have forgotten the. But it is essential for you to occupy your mind with them, to THINK them, to let nothing else come between you and them, not even a piece of paper.

(166-3) While THINKING the four orders, add three auxiliary orders to the joints of your knees hips and ankles. The first and most important of these is to your knee joints. You should rise by using only these three sets of joints. This is the secret of the beautiful rising and sitting movements made by actors and acrobats. The joints act like hinges. Your body will be the door, and your joints the hinges on which the door moves. The knee joints move first, and the others follow suit immediately. Now THINK the four orders, and bear in mind to let your knee joints go forward and away from each other and to bend your hip and ankle-joints, and the next thing you know you are on your feet, filled with the most exhilarating lightness of body and mind. If you have made the movement properly, you will have one of the most memorable thrills of your lifetime. You will get to your feet in one poised, graceful movement, as if some invisible good spirit had lifted you up as the wind moves a cloud. And, indeed, it was the invisible but all-powerful "self" inside you that had come at your bidding to help you. Strengthen your "self" by giving the orders as often as you can, wherever you are. You cannot give them too often at first. The movement of sitting down is the reverse of getting up, but many find it a bit more difficult to avoid the "bump" of sitting down than the "jerk" or "jump" of getting up. Both movements must as smooth as silk.

(166-4) Thinking will be most your work while acquiring good use of yourself. Give yourself the four orders and note what is happening to you as you stand. It all may not happen at first, but it is count to come with good use. Your ribs will be expanding and contracting with a wide sideways and all-around movement, filling your lungs full of air. As you breathe, our hips will be drawn back and your buttocks tucked in, while the curve of your spine at the waist will be straightening out and adding to your stature. You will be a living, breathing

(continued from the previous page) column of grace, in harmony with yourself and gravity. See your spine in any kind of symbol of power you like, as a jet of water in a fountain, for example, perpetually rising in a vibrant, living, unbroken line. Your body from the soles of your feet to the top of your head is rising, not pressing down. You are being lifted up physically and mentally at the same instant. You are aware of your body and brain working together as one, and this will give you the sensation of being vitally alive.

(167-1)²⁴⁸ Now give yourself the four orders, adding the auxiliary orders to the joints, let your knees go forward and away from each other, let your hips go back and your ankles forward, and you find yourself, lightly as a feather, seated well back in the chair with your torso bent forward from the hip joints. Keep in this inclined position for a moment, give yourself the four orders once more, adding the auxiliary one for your hip-joints to bend, and you will find yourself easily resting in an upright and graceful attitude with your back against the chair.

(167-2) Lifting is another often repeated daily movement which depends on bending. To lift a heavy object, come as near it as possible, and then with your feet slightly apart bend directly and squarely over it, and raise it as close to your body as you can and in line with the centre of your body. Carry it against you, balanced at your centre. The object of making it one with you and holding it at your centre is to keep yourself in harmony with gravity.

(167-3) When typing, take the keyboard as near you as you can possibly can, and work as much from the fingers as possible, using your forearm and upper arm when necessary, but no other muscles. Repeat the four orders as you begin typing, to get you in the right erect position, with your chest filling regularly with air and your front straight. You will never get typist's elbow if you type like this, and you will not be tired.

(167-4) Most people sit at their work as Shaw did, in the usual state of collapse, with back hooped and chest hollowed. When you have learned the movement of sitting down properly and bending back to the upright attitude with your back against the chair, you should maintain this upright attitude all the while you are sitting. You can

²⁴⁷ The original editor inserted "(102)" at the top of the page by hand.

²⁴⁸ The paras on this page are numbered 58 through 64, making them consecutive with the previous page

make this a habit by “stopping” yourself (which I shall explain later), giving yourself the four orders – head forward and up, neck relax, spine lengthening, back widening – and by fully expanding and contracting your ribs. This will keep your torso upright, back and front. You will not sag in the middle of your front, contract your chest and press down your vital organs. Resistance to disease gravely reduced if you habitually sit in the collapsed position at your work, leaving your ribs idle. If your chest walls fall in, your stomach will protrude, your spine curve inward, and your heart, lungs and other organs will be pushed and drawn down from their normal position all in a shapeless, crowded heap.

(167-5) It is the crowding down of the heart through wrong sitting and bending that narrow the arteries of the heart so that eventually blood cannot any longer force its way through them, and “clots.” The clot stops the flow of the blood in the heart, and “heart attack” instantly occurs.

(167-6) Walking is one movement constantly repeated. Need I add here what I said in the last chapter, that it is only common sense to learn to do efficiently a movement which is constantly repeated? If you have a flight of six or seven steps handy, I will do my best to describe what I learned. Stand at the bottom balanced on your two feet. Repeat the four orders to yourself, and the auxiliary orders for good standing posture and good breathing. Now raise your right leg by bending knee, hip and ankle well. This puts your whole weight on the rear or left foot. If you can stand balanced in this position for a moment, do so, and repeat the orders to your brain. Next, place your right foot on the next step. There should be no pressure. The weight is still on our left foot. All of your right foot should be on the step, the heel being well within the edge. Stand like this for a moment, feeling the weight on the left foot, and the lightness of the right. Now keep your length and raise your left foot on its toes as high as you can, and move, arching the left foot, up to the second step. You have, by this, transferred the weight of your body to the right foot, and finished the simple movement of walking. You now stand with the weight on your right rear foot, and are ready to repeat the movement. Your whole weight is lifted each time by the good use of yourself and the arching of the rear foot, which carries your body to the next step. With each step you take, your body is lifted, balanced and arrived forward. It is this lengthening and arching movement which gives you the “airy step of grace” and the “springy gait of youth.”

(167-7) Note that the ankle is fully bent. This is how it should be with your feet. Feet are not for dragging you down, but for helping to lift you up. What else are they arched for? Flat feet are dangerous as well as painful. They mean the body is being constantly pulled down. Feet should rise with every step, and if they do not rise, they begin to deteriorate

(continued from the previous page) from lack of functioning in the way they were constructed for. Note also that you put the whole of your forward foot down on the ground, and put it lightly down, as lightly as your hand touches silk. You do not put your foot forward with the toes in the air, slamming down the heel and giving yourself a jar each time you do it.

(168-1)²⁴⁹ As you continue to rise on your rear foot to propel yourself forward, you will notice that you are being drawn forward instead of backward by gravity. Gravity is taking you on your way instead of pulling you back. Walking is made easier for you, and your step is still further lightened.

(168-2) Perhaps you will notice that you no longer “walk with your arms.” This bad habit is a very common one. Many people swing their arms to and fro, more or less vigorously, with each step they take. The person who swings his arms as he walks is drawing on his basic store of energy, on the capital in his health bank.

(168-3) The “stop” side of the procedure is preventive and inhibitory, as the name suggests. It comes first, because it is absolutely essential to find a way to stop a bad habit in use before building up the new use. The “means whereby” side of the procedure is constructive. The two procedures are complementary and make a single unit which, miraculously, does the two things simultaneously, or within seconds—that is, stops the old and starts the new. You will see presently how this feat is accomplished. It is one of Alexander’s most important contributions to human welfare.

How does this procedure work? Alexander applied it to the often-repeated and large movements of sitting down, getting up and walking. These are easier to deal with, easier to remember, and more obvious and satisfying in their results than smaller movements. Also, they involve the whole of the body. From now on, before you sit down, or get up or start to walk, say each time to yourself “stop.” Provided the intent to “stop” is there, you give pause to both body and brain. You are giving the order to your brain to “stop” and the brain sends it along to the musculature. Let us take the specific acting of sitting down. Each time you are about to sit down, say “stop” to yourself. This gives you a chance to refuse mental consent to the old way of sitting down. You prevent or inhibit the old and impulse from starting off on the old bad habit-track and making you sit down in the old bad way in spite of yourself/.

(168-4) When you have said “stop” and blocked the old message, you immediately think of the act of sitting down but of the “means whereby” you can sit down in the

²⁴⁹ The paras on this page are numbered 65 through 69, making them consecutive with the previous page

new way. If you think of "sitting down right," that thought will set the old message going, and even in spite of your "stop" order you will sit down by means of the old habitual use. What is the "means whereby"? It is the procedures which bring about the best conditions for the primary control to function. That is, head forward and up, neck relaxed, spine lengthening, back widening. So as soon as you have said "stop" to your brain, give it the for orders, and keeping your mind on these, give auxiliary orders like "Knees forward and apart," "hips going back," ribs moving" and others which you may find personally necessary and you will glide weightlessly into the chair, feeling very pleased with yourself. But your brain must be occupied with the orders, with no thought of the movement which you are about to make. It is only by this means that you will make a habit of sitting down right/.

As you give your brain the orders, the new habit track is being laid down. Follow this twin procedure each time before making the three movements of sitting down, getting up and walking, and all your other movements will fall into place in the new rhythm of your body. It will not take long. Don't make the mistake of concentrating. Take it easily, confidently, and it seems to come of itself. Don't take the "I must" attitude. Worry about it will only delay your progress..

(168-5) Observe how Alexander has reduced it to a simple practical twin; procedure which is a unity and acts as a unity, stopping the old habit and starting the new one in the same few moments

Saint Gemma Galgani of Lucca

169

SAINT GEMMA GALGANI

[103]²⁵⁰

(169-1) First encounter with Jesus -

She was allowed to have her first Holy Communion when she was 9 years old. She looked then no more than 6, so delicate and slender she was.

She said at that time: ""The words of the preacher for the spiritual exercises, stating that.. whoever will live on Jesus, will live of His life ... filled myself with such comfort and I considered within myself: Thus when Jesus will be within me, I will no more live within me, for, within me will live Jesus! And I longed for being able to utter these words: Jesus lives within me. Sometimes, in meditating them I spent whole nights exhausted with longing.""

And when at last the long expected day came: ""For the first time I heard Jesus promise.. Whoever will live on Me, will live on My life. What was going on between me and Jesus in that moment I cannot express. Jesus communicated powerfully to my

²⁵⁰ The original editor inserted "(103)" and "born 12.3.1878 died Holy Saturday 1903" at the top of the page by hand.

miserable soul. In that moment I understood that the delights of Heaven are not like those of the earth. I deeply felt myself taken with longing to make this union with God be a lasting one. I felt more and more detached from the world and ever more disposed to contemplation.

(169-2) Spiritual darkness - Until then the young girl had only experienced spiritual solaces, celestial charm and an ease in the perfect practice of every virtue. In her soul there was only brightness, never a turmoil; no cloud had darkened the light coming from her lively faith, no worldly blowing had disturbed the flame of the purest love for Jesus. However the day came in which darkness suddenly appeared in her soul. The prayer in which she had hitherto found so much delight, now has no taste for her: on the contrary, she feels repugnance and sadness like the fulfilling of a painful duty. The girl became aware in herself of a contrast (opposition) she never before had felt: it was the world and God disputing her heart that began to taste the allurements of vanity, while she felt indifferent towards celestial things. However she did not give way. With a miracle, wonderful will-power she resisted, she won and triumphed.

She proceeded calmly upon her, way opposing to the allurements of the world a virtuous and volonterous despite ... she went on though darkness enveloped her, though being without any fancy (taste) or comfort. The horror for the sin will become in herself deeper and she will yearn for expiation and purification more and more, in order to remove from herself the wall that in her humility she believes to have caused by herself through her sins, and that hides her Jesus.

The storm settled by and by, the dark sky turned bright. Gemma's soul grown strong through the trial (ordeal?) appeared to have gained new energy for the struggles and the victories to come.

(169-3) I want to suffer and suffer much ... - Repeatedly Gemma had said to her Jesus: ""I want to suffer and suffer much for you"". And she had plenty of suffering even in her outward life. After her parents had died, she fell sick of a spinal tabes and was declared by the physicians most difficult for being healed. However she found her comfort in prayer and in the continues meditation on the Crucifix. On the 4.1.1899 the physicians made a last trial to save her by means of a surgical operation of the kidney abscess and of an application of twelve fire buttons on the spine. Gemma did not allow to be narcotised and underwent the heartrending pains of the operation with a great spiritual force.

Although the operation was for nothing and she was about to die whilst the physicians had given her up, she had to be saved in a miraculous way through Grace: ""Grace was being done to me, I was healed..""

(169-4) The Holy Hour - She had promised to Jesus to perform the devout practice of the Holy Hour (an hour of prayer with agonising Jesus in the Getsemani) in due from every Thursday as soon as she would be recovered from her sickness. It was the Thursday in Passion Week 1899. As the hour had come to partake in Jesus agony in

Getsemani, Gemma felt as soon as she knelt in her little room a deep repentance of her sins. She found herself in the presence of Jesus Who just had been crucified and Whose blood was running.

170

SAINT GEMMA GALGANI

(continued from the previous page) ""At this sight I was so perturbed that I cast down my eyes and made the sign of cross. Soon there followed a tranquillity of mind although I kept feeling more than ever a deep sorrow for the sins. Never I lifted my eyes to look at Jesus: I had no courage to do it. I went down on the ground with my forehead and remained so for two hours... when I came again to myself I began from then on to feel a great horror of sin (the greatest Grace Jesus had done to me). Jesus wounds remained so well impressed in my mind that they never had extinguished.""

From that time forth, on every Thursday, in the high silence of the night the angelic creature prostrated with her face on the ground, a novel Margaret Alacoque, will partake with Jesus in the Agony of the Olives.

(170-1) The seal of the Christ - When the hour had come to have the seal of the Christ, the stigmata ... she says: ""I was in contemplation and after losing the feeling of my senses I found myself in the presence of my celestial Mother (the Blessed Virgin) who prepared me for the event. She opened her mantle and wrapped me in. In that instant Jesus appeared having all His wounds open, however no more blood was running out of them, but something like fire flames which at once (in a single moment) came touching my hands, feet and heart. I felt as if I was dying and was about to fall down but the celestial Mother supported me leaving me wrapped in her mantle. For several hours I must remain in that posture. Thereafter my celestial Mother kissed my forehead, all disappeared and I found myself kneeling on the ground; I still felt a sharp ache in the hands, feet and heart."" Her wounds were bleeding. After second thoughts she perceived that there was no possibility of concealing her wounds. So she pluck up her courage and with a sense of confusion and of innocent candour she showed her wounded hands to one of her aunts telling her straightforward: ""Look here aunt, what Jesus has done to me"".

(170-2) The supreme hour - When the supreme hour was to strike she - who was again sick - should recover for a short time only and then again fall sick. Some of the physicians said it was consumption, others declared her sickness mysterious. To render more painful her martyrdom the Lord allowed the sweetnesses of contemplation and every manifestation of celestial favours should come to discontinue in her. She was plunged in a deep grief and abandonment, tormented by horrible temptations through the infernal enemy, Suffering alone without any comfort was left to her, the naked cross. Nevertheless, amidst so much suffering and so hard struggles she found a way to carry on a familiar relationship with her God, with the same calm and loveliness of

spirit she would have during the times of more solace. Long weeks and entire months passed on in that condition.

On the Good Friday 1903 she said that she was to be nailed on the cross and be crucified with Jesus. "" Jesus has said to me that His sons and daughters have to die crucified."" She entered a deep ecstasy and slowly stretched her arms in form of a cross. Upon her face suffering, love, desolation and calm were reflected....

On the Holy Saturday her spirit detached itself imperceptibly from her body and took wing into the heart of Infinite Love.

[St Gemma Galgani lived solely on the Communion wafer but tried to prevent this becoming known, being careful to give the impression that she took ordinary food add to typed page]²⁵¹

171

ALL AND EVERYTHING

Gurdjieff

[104]²⁵²

(171-1)²⁵³ Orangeade and grapefruit juice exert an unfavourable action on the mucous membranes of the stomach and intestines which gradually destroys the digestive function of the stomach. and [Westerners]²⁵⁴ never eat products containing natural elements put there by Nature as an essential for normal existence, but preserve and freeze them and use them only when most of these active elements are volatised out of them. and If a product is isolated by freezing or sealing, it changes its form and decomposes by the same principle and in the same order in which it was formed. and Science has succeeded in making fruits merely a feast for the eye and not a form of nourishment. and Modern bread contains nothing useful and produces nothing but noxious gases and worms. Bakers manage to destroy all the active elements just under the husks. and An important factor in disharmonising the digestive function is the modern water closet seat. At one time man automatically by his animal instinct adopted a natural posture. But now the muscles involved in this function are becoming atrophied by these comfortable seats and consequent unnatural posture. This condition leads to constipation and piles, and in time engenders even new diseases. When the bowels are not moved for several days, gases caused by transformation of food substances and stored in the appendix, gradually seep out. This often causes an obstruction which in its turn further aggravates the situation.

²⁵¹ The original editor inserted "St Gemma Galgani lived solely on the Communion wafer but tried to prevent thus becoming known, being careful to give the impression that she took ordinary food add to typed page" by hand.

²⁵² The original editor inserted "(104)" at the top of the page by hand.

²⁵³ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

²⁵⁴ The original editor changed "They" to "Westerners" by hand

(171-2) Along with the displacement of the gravity centre movement of this solar system the centre of gravity of this planet itself was also displaced. During such years there increases everywhere on planets a remorse of conscience for one's past deeds.

(171-3) The most harmful of all food-preserving methods is poison-exuding tin cans. The metal on the inside of the can after a time gives off poisonous active elements which, remaining in hermetically sealed cans, are unable to volatilise into space.

(171-4) If the connection of water with common Nature is cut, i.e., if water is taken out of a river and kept separately in a tin vessel, after a time the water begins to decompose and smell. Cosmic substances can be preserved only in conditions of conjunction with common Nature.

(171-5) Disharmony of the second being-function, sex, is caused, in my opinion, by neglect in keeping the sex organs clean. and Bathing the sex organs after every visit to the toilet helps safeguard against many venereal diseases and sexual abnormalities. and Many venereal diseases are due to uncleanness.

(171-6) To the normal Persian, a woman-mother, whatever her religion or family, is as his own sister; while a prostitute infallibly evokes in him a feeling of aversion.

(171-7) In European family life conditions, owing to the absence of polygamy - an institution which should have been introduced if for no other reason than that women far outnumber men - there are thousands of discomforts and improprieties which need not exist at all.

(171-8) Every adherent of the Shiite sect uses a special bowl to wash his sex organs after every visit to the toilet. It is easier for them to go without washing the face than to wash the organs with cold water after the toilet. Water closets of the old type, not the new American kind, are most convenient for this purpose. Such closets are prevalent everywhere in France.

(171-9) Circumcision was at first contained in Christianity and was strictly carried out by all its followers. Subsequently it quickly and entirely disappeared from the Christian religion and Onanism is rarely found among children who have been circumcised, whereas other children are almost all subject to it. and Western clothing promotes perspiration, which is a breeding ground for bacteria and thus causes itching on the sex organs.

(171-10) Fasting is the one remaining custom contained in Christianity for preserving health and maintaining morality. But even this is fading out or is so changing that no shock is obtained from it by the fasters, though it was just for that shock that the fast was established.

(171-11) It will never happen on earth that all people will profess the same religion.

(171-12) My experiments prove that when they abstain from meat people's bodily health improves. and The psyche or character of meat eaters gradually deteriorates in positiveness and morality.

172²⁵⁵

ALL AND EVERYTHING
Gurdjieff

173

ALL AND EVERYTHING
Gurdjieff
[105]²⁵⁶

(173-1)²⁵⁷ He had often stated that when women menstruated, their character became not only intolerable but even psycho-organically harmful; and so he built isolated buildings in every district in which to confine females during this period. He said that women are, in the consecrated sense, unclean during menstruation, and that to touch or speak to them, is the highest sacrilege and crime. An unclean force enters into those who do so, and the result is misunderstandings, quarrels and enmity among men in their everyday relations. This statement of King Solomon remains true today. Indeed, it is one of the numerous causes of the nonsensical, complex existences of people today.

(173-2) The first of these World forces constantly arises from the causes which proceed in the Prime Source itself and from the pressure of the newly arisen, and issuing from it by momentum, flows out of that Prime Source. The second World force is what this first force becomes when, after having spent the momentum which it has received, it strives to reblend with the source of its arising. and As the first force arises from vivifying actions proceeding in the very foundation of the cause of everything existing and thus receives in its presence the germ of the possibility of manifesting vivifyingness, it may be considered Good, that is, as a factor for the actualising of the backward-flowing effects which in relation to this first force can and must be considered as Evil.

²⁵⁵ Blank page

²⁵⁶ The original editor inserted "(105)" at the top of the page by hand.

²⁵⁷ The paras on this page are numbered 13 through 17, making them consecutive with the previous page

(173-3) The active mentation in a being, and its useful results, are actualised only with the equal-degree functionings of all his three localisations of the results spiritualised in his presence, called thinking-centre, feeling-centre, and moving-motor-centre.

(173-4) The sensing of the flow of time is directly proportional to the quality and quantity of the flow of thoughts.

(173-5) I have set myself under oath a task to prove theoretically and practically to all my contemporaries the absurdity of their inherent ideas concerning the suppositious existences of a certain "other world" with its famous and so beautiful paradise and it's so repugnant a hell; and at the same time to prove theoretically and practically, so that even every complete victim of contemporary education should understand without shuddering and know that Hell and Paradise do indeed exist, but only not there " in that world" but here beside us on earth.

174²⁵⁸

ALL AND EVERYTHING
Gurdjieff

175²⁵⁹

ALL AND EVERYTHING
Gurdjieff

176²⁶⁰

McCelland (Hardin T.): Wang Yang Ming

177

WANG YANG MING
McCelland (Hardin T.)
[107]²⁶¹

(177-1) Does a man consider the highest goal of human endeavour to be the desire for a prolonged propinquity between himself and surrounding things? Misers are not disposed otherwise. The fact rather is this: To be is not be monopolise all the urgencies of the universe, not the materialist's defamation of divinity from a misoptic covetousness of it. But much more truly natural does it obtain when there is the

²⁵⁸ Blank page

²⁵⁹ Page 175 is a duplicate of page 171.

²⁶⁰ Blank page

²⁶¹ The original editor inserted "(107)" at the top of the page by hand.

clayless alimination of an aspiring exertion to not only be, but to become, if only to become better or more intelligent.

Pray then, observe closer and see if the man is free from the pathos of pride, the ignobility of ignorance, or the distress of dissembling. For, if he attends strictly to the beauty of being (whose better part is its constant and melioristic becoming) where may the legions of seeming sit that they may be his council?

This is the argument of the Yan Ming philosophy. This is a brief statement of its positive principle that the soul of strength is composure, that the soul of composure is spiritual enlightenment.

Walter C. Lanyon: It is Wonderful

(177-1) The endless planning and trying to arrange things suddenly ceases. The government shall be upon his shoulders, the government of your life, and all is well. Only the personal attitude can keep you out of this beautiful, restful experience. Be not afraid. "It is I" Why should you be afraid to accept your good here and now, instead of waiting for the harvest?

(177-2) If he wishes to stop the swinging between the pairs of opposites he will have to move up to the place of recognition of the All-Presence, and there abide in a state of changeless bliss. His ability, then, will not be to demonstrate the word, but to bring the living presence of the word into visibility. This is your power.

(177-3) I have many hidden things to show you when you can be still. One by one the clamouring voices of argument, revenge, and resentment will have screamed themselves lifeless.

(177-4) When you are not looking for signs, for results, it will be because you are completely satisfied that the law of God never fails, and therefore any anxiety or thought you take regarding the outcome of the inner vision is totally wasted, and in many cases acts as a mist which obscures the truth which should appear.

(177-5) You have into manifestation exactly what you have in consciousness – good, bad or indifferent. Why waste any further time trying to change the outside condition, when it is held in manifestation by the inner state of consciousness? A man with a consciousness full of troubles always gets more troubles and finds them everywhere. It is what he find it into manifestation.

(177-6) All people have in some degree the consciousness of the Presence of God. Many can speak volumes of words of and about this consciousness, without manifestation enough to sustain them. Ten thousand holy men, under ten thousand banyan-trees, are not able to do what one simple soul, without name or station, can do through the

recognition of the Spirit of the Consciousness. Thousands may sit in meditation – in a perfect state of inward bliss – while worms unfashion the very temple. They may proclaim “Lord, Lord” until the end of time, and may experience all sorts of Nirvana while their bodies are rotting with disease, yet until the Spirit becomes flesh it remains invisible; hence as far as the human manifestation is concerned, useless and unreal.

(177-7) As the Spirit of the Consciousness of the Presence of God is recognised within you the belief of poverty or limitation of any sort evaporates. It is the recognition that suddenly transforms you.

(177-8) You have always had the Consciousness, no matter how little you knew it, no matter how many spiritual busybodies have told you it had to be evolved. When you recognise the Spirit, the instantaneous manifestation of the Kingdom is revealed to you. To the human sense it must take time but the kingdom is near, for your acceptance. It is everywhere and complete. You do not grow into it except to human sense; you seem to grow more spiritual. What you are doing is becoming more and more aware of the kingdom as here and now.

(177-9) In a moment when you think now, when the thinking about how to make God do your bidding stops, at that moment the Christ comes into manifestation. The layers of human thought form an insulation about you.

(177-10) The Father’s business is self-revelation, you reveal yourself to yourself, and sit no more wishing for that which is already yours. Do you go out to see a man with a

178²⁶²

IT IS WONDERFUL
Walter C. Lanyon

179

IT IS WONDERFUL
Walter C. Lanyon
[108]²⁶³

(continued from the previous page) reputation, or run after a book that is said to contain the key? When you realise that the I AM within you is the key to every person and thing, you will release inspiration and unlock treasures in yourself. Dominion is yours through recognition of Christ within.

²⁶² Blank page

²⁶³ The original editor inserted “(108)” at the top of the page by hand.

(179-1)²⁶⁴ Many seekers think by affirmations they can call God and order him to set things right, they imagine if they say it often enough it will work. They fail

(179-2) The three planes of existence: (a) Matter plane, here matter is used to heal matter. Medicine is poured in, man earns his living by sweat of brow. You say it takes time to grow, man is creature of time. Finally having exploded one material remedy after another, he turns to the (b) Mind plane: Here man attempts to think his way out of difficulties. He believes he can prosper himself by merely thinking. He believes he can heal disease by thinking there is no disease.

(179-3) From time to time his “work” seems to have been effective, but much of it has failed utterly. There is no set formula, no way of approaching the world of thought. One system tells him to enter from one end, another tells him diametrically the opposite.

We are taught concentration; we are taught relaxation; and we are taught to speak as one having authority; but until we obey the law which says: “And I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on” and “Which of you by taking thought can add one cubit to his stature?” we will ever be fussing about trying to think ourselves out of difficulties, and finding in the last analysis that we have largely been under self-hypnosis.

If the law states clearly that nothing is to be changed by thinking, then why does man persist in trying to think himself out of difficulties. A survey of the thinking process of making success, happiness, and health shows clearly that there is more failure than success.

No matter what your opinion may be regarding the subject, you never will change anything in reality by your thought processes. If the eternal verities were to be changed by the mere thinking of man, the whole of existence would be at the mercy of man, and chaos would result. The only thing that is changed by thinking is your attitude toward a thing.

(179-4) He is unable to heal or get healed, and eventually he turns to the plane of SPIRIT: “I am of too pure eyes to behold iniquity” is the watchword. Man begins to understand that the power of the Christ consciousness, which is quicker than the thought is awareness, and not creation. For the first time he sees that his eye has been doublet; that he has been living in a world of good and evil; that he has had to accept evil before he could get rid of it; that if he could get rid of it, it of necessity must have been unreal. He sees that belief is the only thing that can be changed, and that the eternal laws of God cannot be broken. If they could, they would be worthless. What man does is to attempt to break them, and is himself broken in the attempt. Awareness

²⁶⁴ The paras on this page are numbered 11 through 19, making them consecutive with the previous page

of his God lifts him to a place of recognition. He sees clearly that all evil is ignorance (ignoring God).

(179-5) Not so long ago people believed that every true prayer should be prefaced with endless denials; this being eventually found unproductive of results, the idea was changed to intense and repeated affirmations of the truth. This too is beginning to crumble. Trying to take the Kingdom of Heaven by violence has not proved successful. Telling the Creator that he is God, and the only creator, is no revelation to God, and the only creator, is no more true than repeating a thousand times over that two times two is four, makes it any more four than it was before. In his desperation, he reaches out for the reality of the spiritual plane, the place of the changeless reality, and begins to experience the first real and enduring peace he has ever known.

(179-6) To be present with your True Self is to find yourself in possession of everything that is necessary to sustain the no-problem state of existence.

(179-7) When your thinking process is off of evil, evil ceases to function, for it is sustained only by the thought process. It has no Divine mandate for existence, and finds its substance in the ignorance of man, who thinks it is something real that he must call upon God to destroy. Just so long as he does this, he will operate on the mental plane of life and not experience the glorious freedom of Christ.

(179-8) The John Smith who does not recognise his True Self suffers with Job - he is always trying to save the world or himself, instead of standing on the heights of Reality and revealing the Kingdom of Heaven as here and now.

(179-9) No more straining to have people listen to your chatter about what is or is not, no more anything, but simply Being. Why do you by to be? A thousand eager souls have gone down in defeat trying through every possible means to be that which they already were. "They have taken my Lord away," is the cry of a personality worshipper.

180²⁶⁵

IT IS WONDERFUL
Walter C. Lanyon

181

IT IS WONDERFUL
Walter C. Lanyon
[109]²⁶⁶

²⁶⁵ Blank page

²⁶⁶ The original editor inserted "(109)" at the top of the page by hand.

(continued from the previous page) one who looks to mankind for his salvation instead of looking to the only possible source of such power – that within his own consciousness.

(181-1)²⁶⁷ You have been hypnotised into believing that long, hard study was necessary to attain the Kingdom, and that you were full of sin that some sin cleanser had to take out of you by special instruction that he could give you.

(181-2) Do you see that you will be self-sufficient, and that your giving will in reality be only the coming of your presence? On whomsoever your consciousness rests pours the infinite blessing and possibility of a perfect revelation of health, prosperity, or happiness. Should they but accept it, either consciously or unconsciously, the transformation will take place.

(181-3) You believe in the true fashion of the Word when you have accepted the Finished Kingdom as here and now, and possible of expression. Then what matter if a thousand say to you, “it is hard” – There is much work and difficulty in attainment. The Kingdom of Heaven is given to the Child, not in years, but with the capacity that can accept good as real instead of endeavouring eternally to make My Kingdom over or set things right by first believing evil.

(181-4) The pigmy personality will fade out of the pictures as the new creature moves into the plane of expression. From out the invisible will come new ideas and impressions that will cause you to know that the way of attainment is not fraught with difficulties, but is easy and beautiful, a way possible for the childlike consciousness which believes in its good and accepts it.

(181-5) Go into all the world, preach the good spell. Speak of the good spell – the wonder of goodness that is everywhere and go not out again first to point out the evil and then hunt in your mental satchel for a remedy – one for headache, one for a mortgaged house, another for an inharmonious home, another for how to find money and a job. Life eternal is not subject to disease and limitation, neither can it be made unhappy by the lack of anything.

(181-6) Can you see what “Be still and know” will do for you, instead of rushing about to find a healer or a teacher – or copying a statement down out of a book or a lecture to repeat a thousand times.

(181-7) This is just the reverse of the strange idea that by reeling off words you can get things, or than the reason Jesus came to earth was to give men a power to work magic

²⁶⁷ The paras on this page are numbered 20 through 30, making them consecutive with the previous page

and get prosperity and all sorts of things. Jesus came to reveal the Kingdom as here and now, where everything is already in manifestation and does not need to be recreated by a thinking man.

(181-8) Imagine praying for the invisible current of electricity to let you have light if it thought it was well for you to have light. If you are in total darkness and have to read, it is an obvious fact that you need light. Yet thousands are thinking to wheedle some special favour from this God while afraid, and filled with superstitious fears regarding Him, so that their humility is nothing but a robe of hypocrisy.

(181-9) It is not a matter of the power working or not; it is a question: Are you willing to let it into manifestation? Heretofore you have asked for nothing, for you have not known how to ask. You have asked for some trifling thing in order that the human self might be glorified. But now you ask in the true way, that of appropriation. Can I speak plainer than: "Ask, believing, yet receive. Before you ask, I will answer."

(181-10) When the inspiration says, "You do not need to think what you will say - open your mouth and I will supply the words, "who are you, this human intellect, to go against this magnificent truth? Even though you may have all the degrees that mankind can bestow upon you, who are you to dare to deny Me, the I AM and try to impose the foolish wisdom that you have been praying for years.

(181-11) Who will hinder you? Well, one person told me one thing and another told me something else, and I was confused. If you have been confused, but the avalanche of the teaching of the Christ, why do you not cease from the classrooms of the human mind and enter into the courts of the Lord? You and you alone will be the one to rise and to your Father. No matter what you know about it, until you believe the inspired word as possible here and now, you will never see or hear it. You may catch fleeting glimpses of it, but you will not know the joy of living, moving, and having your being in the ALL GOD - the Freedom of the Sons of God - the Joy of Eternity, the Being that does not date itself, but is and always IS.

182²⁶⁸

IT IS WONDERFUL
Walter C. Lanyon

Walter C. Lanyon: I Came

183

I CAME
Walter C. Lanyon

(183-1) The sooner you find out that you cannot control God by your thinking, by your affirmation, by your courses of lessons, the sooner you will begin to “Let.” This letting is not a supine waiting for something to happen, – it is a conscious merging with your Permanent Identity. – “I and my Father are One.”

(183-2) To try to get rid of evil, which is a part of the human thinking, is foolishness. If evil were a part of God and He destroyed it, He would be literally destroying Himself.

(183-3) You see that we have come to a place beyond all meta-physical theories, past all new thought systems and into pure Consciousness. All organisations are merely shadows of the personalities which originated them.

(183-4) When you see the difference between your personality and your individuality you are “being born again.”

(183-5) This will protect you from the ugly and apparently disastrous results of human destiny. The mask of “you” which appears so destined to perform evil, can be changed and its hateful destiny obliterated. Mary “magnified the lord within her” instead of trying to change anything about the “Mary mask.”

(183-6) Trying to demonstrate over the appearance of ten thousand beliefs in evil is a hopeless job – trying to do anything spiritual is also hopeless. You cannot control or use God-power as you would a fire hose on a burning building.

(183-7) The immortal you, or permanent identity, took of mortality in order to bring to the surface a clear manifestation of the soul. But usually, in entering into the character of the mask, the you is hypnotised by the appearances of that character to such an extent that it is finally ruled by the mask. Jesus, discovered the limitations and inability to cope with life or personality (in his case called Jesus) “I can of Myself do nothing.” Discovering His True identity, (he appropriated His heritage (made in the image and likeness of God) thereby freeing himself from the limitations of the Mask) Jesus; He became so conscious of His Permanent Identity, with its fourth dimensional power – God – that he was willing to go through all problems and beliefs of the “Mask” of Jesus before he finally stepped it up to the place of Oneness – the “Touch me not” place above all human law or contact. By this recognition He was able to cause the Mask (Jesus) to do things that it could not possibly do. His field of expression and activity was always in the direction of the impossible.

²⁶⁹ The original editor inserted “(110)” at the top of the page by hand.

(183-8) Only by discovering or recognising the Permanent Identity of you, the changeless creation of God, will you be able to assume command over the personality-mask,

(183-9) Anything you then discover in your Permanent Identity becomes a reality in the relative world; It makes itself manifest in and through you.

(183-10) If you are thinking to fight evil, sickness and lack with your "sword" you are thwarted. There is no war in God. – War is the mind of man. The coming of God into manifestation displaces the evil appearances of man. Thinking-hence –"I come not to destroy, but to fulfil." Nothing is destroyed but the congested thinking of the human mind. The wicked human thought has congealed into icebergs of sickness, sin and poverty, and in harmony, which are melted out of existence and are literally destroyed, by the presence or recognition of this God-power.

(183-11) The moment you step up, you are this Presence – evil must either disintegrate or disappear from your present life, whether the evil represents person, place or thing – nothing shall stand in the way of this on-coming through you. Evil can no longer live in your world.

(183-12) Throwing out ballast causes a balloon to enter new level of atmosphere. As the balloon ascends, outlines of people and places seem less important and less distinct, and finally only geometric patterns remain. So with you –, as you ascend – (which is not a physical movement but, a blending or liaison with the Presence) the forms and outlines of evil fade out of existence, and eventually lose all their force or power as such.

(183-13) What you have in your consciousness you have in your manifest world. As formerly you desired to heal, now (in your God-identity) you cannot withhold healing anything that touches you.

(183-14) No matter what is confronting you, you can get your immediate answer and instant assurance of "Behold I come quickly, and my reward with Me," and in a moment experience relief from whatever may be the human difficulty. The spread of human thought is slow as a paralysed man compared with the quickness with which "I" came to dissolve the pictures of evil around you.²⁷⁰

184²⁷¹

IT IS WONDERFUL
Walter C. Lanyon

²⁷⁰ The paras on this page are continued on page 189.

²⁷¹ Blank page

Wisdom of the Overself: Meditation Variation

185

MEDITATION VARIATION

Wisdom on the Overself²⁷²

[119]²⁷³

(185-1) FIRST STAGE

Fixes his gaze upon the rising sun or coloured sky. All other thoughts should be put away at first and his whole attention concentrated upon the physical phenomenon which he is witnessing.

The rays of light must enter his body through his eyes. In this way alone do they attain their utmost efficacy for the purpose of this exercise.

(185-2) SECOND STAGE

...the student tries to partake of the profound inner pause wherein the entire solar system is briefly plunged, to experience within himself what is actually occurring within the greater existence of which he is a part,

...to tranquillise all his thoughts so that personal matters are wholly absent...

...the Sun behind the sun, the mystical Light of the World-Mind illumines man's mental world at the same time penetrates it through and through provided, he is present and passive in consciousness to receive its power.

(185-3) THIRD STAGE

...Moves with the outspreading or waning light until he embraces the whole planet along with it. For this purpose he has to picture:

1. a great globe growing larger and lesser within himself as a formless consciousness mentally dissociated from the physical body, until it assumes, GIGANTIC SIZE.

Make the conception as alive as possible by permeating it with faith and conviction,

2. holding the sense of countless creatures existing everywhere.

3. Reverse process, until it finally encloses his own body along (globe gets smaller and smaller)

4. Exercise belief he is mind not matter

5.

²⁷² "TO BE USED AS A VARIATION ON THE MEDITATION ON THE RISING OR SETTING SUN (GIVEN IN WISDOM OF THE OVERSELF)" in the original.

²⁷³ The original editor inserted "119" at the top of the page by hand.

(continued from the previous page) 5. Strengthen perception of the true relationship between himself and cosmic life/.

...his physical and vital oneness with the universe

...try to realise his own existence is inter-connected by a beginningless and endless web with all the other existences around him.

6. There must be deep devotion and heartfelt feeling in his thoughts.

(187-1) GOAL

.. He reaches the goal of this stage when the physical scene vanishes, when he is no longer conscious of it, when attention is turned inward wholly on the beautiful mood or spirit thus invoked, when all form is absent and he feels in complete rapport with the universal being, so complete that he knows he is an integral part of it.

When he feels something of this relationship as a loving response-

Then, he should cease trying to absorb support... from the All, whose soul is the World-Mind, and begin to Pass it out compassionately and share its grace unselfishly with others.

He sees them in his imagination suffused with its warm light and sublime peace.

First, he directs his effort with his love towards those who are near or dear to him and to any special individuals whom he would like to help in this way.

Then, he directs his effort with his love towards mankind in the mass whom he must regard as unconsciously forming one great family.

Third, he directs it towards individuals who are hostile to him, who hate, injure or criticise him.

He must consider them as his teachers, for it is their business to pick out and make him aware of his faults.

He need not send his love, but he must send them his pity.

CLOSE EXERCISE WITH: Short, silent personal prayer to the Overself.

²⁷⁴ Blank page

²⁷⁵ "TO BE USED AS A VARIATION ON THE MEDITATION ON THE RISING OR SETTING SUN (GIVEN IN WISDOM OF THE OVERSELF)" in the original.

²⁷⁶ "TO BE USED AS A VARIATION ON THE MEDITATION ON THE RISING OR SETTING SUN (GIVEN IN WISDOM OF THE OVERSELF)" in the original.

²⁷⁷ The original editor inserted "120" at the top of the page by hand.

Walter C. Lanyon: I Came

189
I CAME
Walter C. Lanyon
[111]²⁸⁰

(189-1)²⁸¹ Visualisation will get you nowhere, but into a bog of human thought. It is merely hypnosis and foolishness. Consciousness is an entirely different thing. The moment you make yourself one with it, you manifest easily and naturally all that it has to give forth, for it is back of all manifestation.

(189-2) Sooner or later all the present-day organisations that are in the business of “selling” God – no matter how holy they may appear – will be found to have clay feet. Is a crowd of people a sign that the Truth has come to earth? It is time that you were awake.

(189-3) Assume that your desires are already fulfilled. Gradually the old doubting mind will give way before the presence of this assumption.

(189-4) No sooner are you confronted with a problem in your life than you measure it by relative findings. Everything you contact gives added proof of that which you have accepted as true. You fight it (evil) with material weapons. It is the pattern you hold in consciousness and must be made manifest. You are so hypnotised with the findings of the world that you are sceptically amused if anyone says it is possible for you to bring forth your desire. Yet, the moment you arrive at a spiritual state you know that you have always been there. In that moment you cannot even recall the time when you were under the law of disease or poverty. You have always been in the place of health and plenty in the mind of God. Do you think that you are going to graft this new revelation onto the old worn-out consciousness with which you have been working many years?

²⁷⁸ Blank page

²⁷⁹ “TO BE USED AS A VARIATION ON THE MEDITATION ON THE RISING OR SETTING SUN (GIVEN IN WISDOM OF THE OVERSELF)” in the original.

²⁸⁰ The original editor inserted “(111)” at the top of the page by hand.

²⁸¹ The paras on this page are numbered 15 through 28; they are not consecutive with the previous page, but follow the paras on page 189.

(189-5) The incurable disease, and the fear that you have about it will both be shattered by the Power which only awaits your calling it by name – the Christ consciousness.

(189-6) It is “All or nothing.” Either you are going to “follow me” or you are still carrying your burden of man-made ideas and beliefs.

(189-7) All the symbolic ways and mental systems, all the mental, emotional trying to reach God, all the strange practices will pass. It is wonderful when release has come from the metaphysical tangle and (occult) jargon in which you have become enmeshed.

(189-8) It is reached by a quick recognition of the Presence here and everywhere – in the lowest dive, the midst of a brawl.

(189-9) You have to come to the place of being alert and ready to accept the god you asked for. “He cometh” when least expected, Stand fast in the consciousness of the “It is Done,” and the thing which the world calls miracles will take place.

(189-10) All this pseudo-teaching which enters into the mental realm builds up all sorts of fantastic things to be done before God can be reached. Follow closely the simple instructions of Jesus, cast away all the human thought and doctrines. All the teaching of the mental which tries to make this difficult, or slow of acquisition, is swept away by the Master. Recognise the instantaneous quality of the Word. “This day shalt thou be with me in Paradise.” When we begin to accept this, we experience many things formerly thought impossible. It cannot happen in thought but it does happen in consciousness – and that is the place of conception. Can you spare Me one hour in contemplation? Be so conscious of the Presence that everything is lost and forgotten.

(189-11) The way of constant escape from evil lies in the Christ consciousness – the point through which God-power is released on earth.

(189-12) A sudden arising, a sudden reliance on the Power, a sudden “forgiving” of one’s self enables you to escape from the prison cell of poverty, sickness, etc. Believing that we have already received, is required.

(189-13) When you begin with the belief that “Before you ask I will answer” that it is given to you already, half the battle is over. No recommended affirmations or treatment will make this true. God is not a machine played by dropping a nickel in the slot – It is already true.

(189-14) A secret is a powerful thing – but it is no secret when it is told and has no further power.

Walter C. Lanyon: Lamp Unto My Feet

191
LAMP UNTO MY FEET
Walter C. Lanyon
[112]²⁸³

(191-1)²⁸⁴ Hence the need for silence and the deep magnifying of the Power; the turning entirely away from the appearance, and the “letting” the Impossible become the Possible, by its own way. “I have a way ye know not of.” “And Mary magnified the Lord within her.” She ceased to look to the ways and means, or to consider the almost hopeless situation that confronted her.

(191-2) Jesus counselled the taking away of the attention from appearances and centring it upon this Power which fulfils – by this very process of taking away the attention from the appearances we devitalise the problems of life, which are entirely dependent upon the thought-substance to keep them alive.

The reason your problems have not been met is due to the fact you have been trying to overcome them – you have been fighting against something and at the same time exclaiming there is nothing but God in the universe. When you awaken to the Presence you will see the process, “Ye must decrease – I must increase,” take place before your very eyes as the power is with drawn from the problem and merged into the Presence for reshaping and re-embodiment. In other words, the devitalisation of the manifestation of Evil will take place.

(191-3) If you are concerned with the past overcoming of evil, you are still believing in its reality – the ever-flowing stream of manifestation will suddenly subside. God requires of you the past. “The former things have passed away they shall not be remembered nor come into mind any more.”

In the archives of memory lie the army of beliefs which strengthen evil admissions of the present. Remembering and going over all designs of evil will eventually cause them to retrace themselves in the present expression. Many a person is suffering from the memory of an accident, not the accident itself, not from a sin by from the memory of it, with its army of condemnation.

²⁸² Blank page

²⁸³ The original editor inserted “(112)” at the top of the page by hand.

²⁸⁴ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(191-4) Whatever is in your state of consciousness when it is light by your conscious thinking will be picked up by one or a thousand mirrors of the universe. A thousand "temples" will call from the housetop what you have found to be true in the "secret" of your heart - whether this be good, bad or indifferent. Therefore, it is foolish to spend further time trying to change the mirrors, the temples, on the outside for they stand ready and willing to reflect or give back the exact reproduction of your own findings within.

Stage fright, fear, etc., is a multiplication of the idea of ear. Suddenly/ as you come before a thousand mirrors it is multiplied by a thousand, and you see an audience ready to destroy you.

(191-5) It is true then, that the only place of correction is within, and when Jesus was asking you to "take the attention away from the appearances" he was not asking you to hide your eyes, but to see the uselessness of trying to changed something on the outside which was sustained and kept into position by something on the inside.

We do not close our eyes to evil as formerly with the idea of getting rid of it, but we take our attention away from the supposed point of power or projection, and place it on the real place of power. "What thou seest, that thou beest." What you are seeing in your outward expression is the state of your consciousness made flesh. It should not be discouraging when you come face to face with this rather startling fact. It should stimulate you to know that at last you have found the place of attack.

(191-6) My thoughts will at no time change my state of consciousness; they proceed from, and issue out of, the truth or lack of truth I have in my mind regarding a certain object or situation. I cannot change any man on the outside, except superficially but I can completely make him over as far as his relations and reactions concern me. I cannot at any time control or cause another to do my bidding, neither can I meddle in any way with his private life, but I can control his reactions to me to the extent that they are harmonious and happy instead of filled with false things claimed for him by this world or another.. I know that the outside is merely the objectification of the inside. Jesus knew he could of himself do nothing, and then he knew he could, through the Divine Nature indigenous in every man, do all things. He did not try to escape Jesus, but knew that Jesus was the vehicle of expression for the Divine Nature the "he that should come." He did not escape from himself, he found himself.

(191-7) Can you stand on the instructions of Christ instead of the words of a man who has followed?

(193-1)²⁸⁷ Running to a little person, no matter however swollen with human success, to find out what God can and will do for you is the committing of the adultery which makes it impossible for you to enter.

(193-2) "Become as a little child..." Becoming a child is to suddenly possess yourself of the most powerful weapons against the relative world. Weapons - invisible, inaudible, having capacities undreamed or unmeasured by the adulterous world of fear, limitation, greed, and evil. When he becomes as a child, he unconsciously works for the Christ Mind. He does not have to see to believe. He will not try to figure it out by the limitations of the sense mind. Jesus, trying every way to make a complete differentiation between the adulterous thinking of the conscious mind and the pure Christ mind as represented by the child, used these simple illustrations for those who had eyes. The child having the capacity to accept its good, does not find it necessary to construct out of thinking, its good. The old adulterous mind immediately marshals its intellect and comes forward with doubt.

(193-3) The law of trust is the law of the child.

(193-4) There is no person with sufficient power to heal you if the "gift" within is not recognised. Until you recognise it you are stoned to death by condemnation or futility.

When you realise this truth, you materialise it. When you know "Our Father, which art in Heaven," you also begin to experience the result of the recognition, "Thy kingdom come," or the word begins to appear. Just as soon as you recognise this glorious "gift" then you begin the materialisation.

(193-5) When you remember the Presence of the Father, you stir up this "gift, and it brings into manifestation "whatsoever" you can ask for in that Nature.

(193-6) If you can forget yourself and the ceaseless "Give me - give me - give me, long enough to look into the Nature of Presence, and see of what it is composed there will be no more "give me's." They will become the recognition of the Presence in manifestation.

²⁸⁶ The original editor inserted "(113)" at the top of the page by hand.

²⁸⁷ The paras on this page are numbered 8 through 20, making them consecutive with the previous page

(193-7) No amount of trying to get in by the way of personality will accomplish anything. If you think for a moment that the finding of Christ is for the purpose of glorifying you, to set you up among men, to be known of your good works from a personal standpoint; then you are mistaken in the Word, and when you seek Me thus you cannot find Me. This may seem strange in the view of the fact that at the instant I AM in the midst of you, telling you to "seek and find Me there." The dust of human cunning gets into your eyes and you cannot find Me, when you are seeking after the things of Me and not Me But when you see the Me, then the things shall be added.

(193-8) What you can perceive as done within, will find its outer manifestation. When you recognise with Jesus, that you can do nothing of yourself, and do not try, then you will know what it is to "see" the will of God being done through you. Presently the need of secrecy comes to the awakened soul. "Tell no man - Why not tell? For the same reason you do not tear the cocoon from the caterpillar. The Word must drop into the dark and the conscious-thinking, pro and con, must rot away from it, in order that it may come to fruition. It is wonderful when you know the way of secrecy - it is the way of God. "God moves in a mysterious way His Wonders to perform" - and if you are going to "let" God move, it will have to be in a way that "Mr and Mrs Blank," however holy they may be know nothing about.

(193-9) The glorious pulsating Presence, like a heavenly symphony, enfolds you. It is here and now, and must be recognised in the present tense, or it is nothing.

(193-10) "Magnify the Lord" within yourself and let the embodiment take care of itself. You shall want nothing after this happens. "Rend the veil" of conscious thinking which keeps you from the Presence.

(193-11) The Power of the Christ existed before Jesus. Losing the personal, you find the impersonal, and it immediately personalises itself. The Presence comes to expression through you. The "I am here" will find ways and means of embodying itself and giving all that the would-be-disciple seeks.

(193-12) Be still for a little while, and you will know the Presence.

(193-13) It is utterly impossible to make anything a happens by the mere use of words. They are only alive to the degree that they convey the SPIRIT

194²⁸⁸

LAMP UNTO MY FEET
Walter C. Lanyon

(195-1)²⁹⁰ The Secret Power comes through when recognised. The untrue words or pictures painted by human belief disintegrate in the presence of the Word. We do not correct the shortcomings of the individual; his recognition of the Presence will attend to all these minor details.

(195-2) The conscious-thinking may whine and cry for another (person, master?) to carry its burden, to support its weakness; to sympathise with its negation; but in the end that soul must rise and throw off this shackle, this acceptance of its shortcomings as realities. The 'helper' in life is so often the 'hurter.'

(195-3) When you let go of the limitations of conscious thinking you will find the Universal Word present.

(195-4) Only when Jesus recognised the Presence of the Father and became one with him was he able to do that which was otherwise impossible.

(195-5) The affirmation, to be effective, must be the simple expression of what you find to be true. It never changes anything, never causes anything to happen, but is merely a statement of that which you find to be true in the Word. Other affirmations are merely the "vain repetitions" against which you are warned.

(195-6) The uninitiated can only see that the principle must be for helping him out of his difficulties. He tries to believe in God but in reality believes in evil.

(195-7) In the world of taking thought" against which Jesus warned man, it is possible to conceive of the action of Spirit without manifestation, because there is no dimension in the thought world which will permit producing substances where there is none visible. In fact the more thought that is given to it, the less possible it is of attainment.

(195-8) Yet we have been led to believe that if we think hard enough something is sure to happen. How many thousands have trudged down this road of disappointment! The thought which is productive of results emanates from an accepted state of consciousness. Human intellect is the technique which must be baptised by inspiration.

²⁸⁹ The original editor inserted "(114)" at the top of the page by hand.

²⁹⁰ The paras on this page are numbered 21 through 35, making them consecutive with the previous page

All your desires shall be given in their truest and highest interpretation if you can come to this “no thought” place of recognition.

(195-9) “If I be lifted up I will draw all men unto me.” This ‘up’ state of consciousness is the secret formula for materialising heaven; the automatic Power immediately ‘draws’ all manifestation into visibility. The Presence which is everywhere precludes the possibility of being lifted anywhere. In the poverty of language we use these words to indicate various approaches to the same idea. Lifting up is merely another word for recognising the Presence.

(195-10) The effortless nature of God shows how futile it is for a person to try to think. The more he tries to think evil out of the pictures, the more it persists in his mind....When the doubting worrying thought is eliminated and the agreement rested in the secret place, it will burst into fruition.

(195-11) He stops the silly attempting to set things right in a universe that is run by law and order.

(195-12) He knows that a word released from the centre of his being is bound to accomplish whereunto it is sent; he is not concerned or worried²⁹¹ about the outcome. There is no chance for the word to go astray or fail to find its own; all this is under divine direction.

(195-13) There happens in his life a miracle, or the working of some supernatural power, but in reality it is merely the out picturing of a natural state – God recognised, revealed.

(195-14) They recite long prayers when the true prayer is “Be Still.” This is one of the last revelations to come to man, but he will not listen. He has no time to be still. When in the stillness if tell you the promises, then they are ready for fulfilment. When you are still and you hear me say: “My grace is sufficient for thee,” you will know joy, nothing lacking, appropriating the gifts of the infinite God. All shall be changed.

(195-15) When a man makes assumption, when he recognises God, he will assume the qualities of God naturally and find them out-pictured in his life. Once conscious of this true Self his decrees will be surrounded with confidence. This assumption is not akin to the old idea of visualisation, wherein the person composed a picture to his liking and floated it in his imagination, trying to make it come into manifestation. You do not create or imagine when contemplating “The vision shown on the Mount.” It is already existent and revealed to you. One moment of this realisation and his disease has vanished into nothingness, for the perfect Self is thereby revealed and made, manifest.

²⁹¹ “or worried” was typed below the line and inserted with an arrow.

He gains the actual concrete results has failed to accomplish by processes of imagination formerly used. No matter what you have been done or left undone, when the Christ has been recognised as your true Self, all former limitations flee away. "Be still" and assume the glories of this new estate. Assume them in the secret place, easily, naturally, serenely, and hide them deep in the silence.

196²⁹²

LAMP UNTO MY FEET
Walter C. Lanyon

197

LAMP UNTO MY FEET
Walter C. Lanyon
[115]²⁹³

(197-1)²⁹⁴ The 'I' that is able to assume its God-inheritance does not need healing, prospering, being made happy. It already is these things. Identify yourself with it

(197-2) An idea does not have to be worked out in the Universal Mind. Wrapped up in it is the complete expression. The whole thing – the how, why, when and where – is in the NOW, and is done at the instant the recognition is made.²⁹⁵

(197-3) Man's interpretation, through his belief in evil, causes him to experience what is termed evil. "It is well," if conceived as a reality will set everything right in your universe.

(197-4) The sick are healed and the poor are fed and the gospel preached without any conscious effort. What is all this worry and flurry about making the world good? You can get rid only of that which is within yourself. You will not be a healer but a revelator of the Kingdom, divinely indifferent to beliefs in the judgment of appearances based on two powers – good and evil.

(197-5) Do you recognise God as present and give thanks, or do you run to some person who is supposed to be ordained to speak truth? When will you have the courage to jerk the curtain away from this hypocrisy and see that he has disease and unhappiness in his own home? When will you come to Me? Man needs no mediator. God is. Truth is

²⁹² Blank page

²⁹³ The original editor inserted "(115)" at the top of the page by hand.

²⁹⁴ The paras on this page are numbered 36 through 40, making them consecutive with the previous page

²⁹⁵ "The whole thing – the how, why, when and where – is in the NOW, and is done at the instant the recognition is made." was typed below the line and inserted with an arrow.

here and now. God is always present in spite of the harpies who insist that you must have a special training to know this. I have no name but the I AM. One system after another that you have tried has failed. I am. Return to your Father's house. When will you come?

Walter C. Lanyon: Out of the Clouds

(197-6) Something is restored that man has lost sight of, and in this thought comes the happiness that it is possible of manifestation because it has already been. Glorify Me with the same glory I had with Thee before the beginning of the world of belief - the world that I have drawn to me, by accepting the idea that I was separated from the Father consciousness, and therefore was independent, and had to function through a world of problems and difficulties, before I could attain to the PERFECTION and Glory that we find out later on was always an integral part of our Divine heritage. It is the awakening to the fact that the Man, made in the image of God, has always been perfect;

(197-7) The wearisome idea of working to change things by "taking thought" about them - especially when we are told that it will do no good - has to be uprooted.

(197-8) Within the consciousness of man is the only possible place to know God. Not a separate little God shut up in a body, as if it were a mummy in a sarcophagus, but a point of contact where the personal touches the impersonal, where the point dissolves into the circle.

(197-9) We have been hindering ourselves by the acceptance of appearances as real - and by the looking to man for our Wisdom, instead of turning to God.

(197-10) Is this He that should come?" Eternally the question is asked as a long line of teachers, preachers, so-called Messiahs, books, and systems of Truth parades across the line of vision. The answer is, many times, "Yes, this is He," only later to be turned into a bitter, "No, I was mistaken" The eyes of the Seeker again scan the horizon, looking for another who apparently never comes.

"Is this He that should come, or look we for another?" has been asked since time began, and will continue to be asked until the individual ceases his looking for a Messiah - in the old sense of the word - and becomes aware of the glorious Revelation that the search is ended and that "He that should come," has come. Until man stops looking for a Messiah who is to save the world, and turn within and gives a full and glorious recognition to the Christ, he will never find HIM.

(197-11) "Is this He that should come?" Yes, this is the He that should come. This is the "HE" that has been standing in the midst of thee, knocking on the door of your consciousness, while you have been running hither and thither, looking for a personal

teaching or system, and have denied the “He that should come.” How much longer are you going to deny Me, and get the reaction to this denial? Awake, thou that sleepest. Stop looking for a Messiah, and recognise the Presence within you.

(197-12) If you ask anything in my name (nature), that I give unto you.”

(197-13) The Christ within you is greater than any teacher, or lecturer, or preacher, who has ever claimed to be the Messiah. Greater is He that is in you, because that very He is the Point of contact between you and the Infinite God of all creation.

198²⁹⁶

OUT OF THE CLOUDS

Walter C. Lanyon

199

OUT OF THE CLOUDS

Walter C. Lanyon

[115]²⁹⁷

(199-1)²⁹⁸ Until a man has recognised the simple teaching of Jesus, and found that “He is to come” within himself, he will constantly be either building up or tearing down. He will, each year, get a new craze for another teacher or system, and each time he will turn many awry by telling them this is the “only” one.

(199-2) “I” have said many things to YOU, before you came through all the tiresome belief of being evolved through the endless incarnations, filled with terror and shame.

(199-3) The slow laborious efforts of the human thought trying to produce the perfect, or the increase, fall into the ditch before the Power says, “Before they call, I will answer.” Before they formulate a request, I will supply it from the never-ending Source of the All. What must take place in the old worn-out beliefs and their manifestations, when the Power that makes all things new comes into manifestation – instantly and without the slow process of evolution, or growing, or creeping along through the jagged channels of experience? What is experience to the Power that is of too pure eyes to behold iniquity?

(199-4) Suddenly the belief in an evolved Christ gives way to that Christ which was, and is, and ever shall be-e eternal in the heavens, filled with grace and truth, filled with

²⁹⁶ Blank page

²⁹⁷ The original editor inserted “(115)” at the top of the page by hand.

²⁹⁸ The paras on this page are numbered 9 through 23, making them consecutive with the previous page

the Power to make Himself manifest. "Christ is not the product of evolution." Christ is Here and Now a reality, to be perceived and LET into expression in the flesh.

(199-5) The Power is always active, automatically active, without hindrance or help from you, or any other person, organisation, nation, or thing.

(199-6) Being still is not telling God of all your needs, and how they should be met.

(199-7) All things are possible to God," but do not forget that you are not the little person who controls God, and makes Him do your bidding, but saying words "at" Him. The Power which says, "Before they call, I will answer," certainly must be fully aware of the whole thing, before you put it into words. This Power is ever willing and ready to be LET into manifestation.

(199-8) The Second Coming is taking place. It is the Coming of the Consciousness which Recognises the Omni-active Power of God, unchanged by the human thinking or ideas, and that has a greater mission in life than the working out of problems. Some time that problem - state must end, and the Revelation of the Power which is "of too pure eyes to behold iniquity" must be revealed. It has Recognised and accepted the Presence, and is "waiting" on the Lord," regardless of what has seemed to take place in the world of things. It is the mind that is "standing in the innermost sanctuary," unmoved, unafraid and calm; "In a moment yet think not" I"" come into expression.

*(199-9) When a man comes to the Grand Canyon in Arizona for the first time, he stands silent and almost breathless; he finds no words; he actually has no thoughts sufficiently large with which to express the beauty of it all; he is then in the state of "Behold." He is perceiving things as they are, and not as he is going to make them, nor yet as he may imagine them. They are as they are, and they are so far above anything he has ever thought or imagined that he can only look and "Behold." When you "BEHOLD" that the Presence is Here and Now, the same thing takes place in you.

(199-10) Many people make what is known as a financial demonstration, only to presently lapse again in to a worse state of poverty. That is because they have "Beheld" only the unifestation and not the Power back of it.

(199-11) Even as the man, filled with wonder at the beauty of the Canyon, stands speechless at the magnificence of it all, which so far transcends any expectations he had, so you are invited to "BEHOLD" the manner of Love - the measure of Love - the magnificence of Love, which has been bestowed upon you, and which likewise so far transcends anything you have ever planned, or thought about, or imagined. "My ways are not your ways."

(199-12) We are through with the promises that are to be fulfilled in the future. "Now is the accepted time" sounds like something worth while, something worth holding on to. And all this NOWNESS comes through when we begin to realise even in a remote way that Christ is all we need.

(199-13) "Call upon ME and I will answer you." There is no perhaps or maybe about it - if it is possible for you to CALL upon this Power it will automatically answer you, in a way and by a means that ye know not of. You can not determine the manner of its coming; you can only CALL upon Me when you have come to a full belief in this ME.

(199-14) Turning your attention from the appearances and on to the Christ within, you are getting at the very source of the ALL.

200²⁹⁹

OUT OF THE CLOUDS
Walter C. Lanyon

201

OUT OF THE CLOUDS
Walter C. Lanyon
[116]³⁰⁰

(201-1)³⁰¹ Remember, it has already been bestowed upon you, no matter what the appearances are; no matter how many argue to the contrary. It has already been BESTOWED UPON YOU, no matter who you are, or where you are. This priceless gift is your NOW? It does not have to be wonk, it has only to be accepted.

(201-2) It is of little use to "want to accept it"; there is something that "clicks" when he actually accepts and abandons himself to it, and does not build a wall in front of him.

(201-3) When from a human sense, you receive a gift, the first thing you do is to express you appreciation. More than, likely, you will say "Thank you, in one form or another. The one who does not say this, rarely is the recipient of many gifts. You have only to look into the records to note that Jesus used this same method. "I thank you, Father, W was His Word of Recognition which brought forth the manifestation. Before the slow human sight or intelligence could see the SIHN of the materialisation, He perceived the gift as HIS? and gave thanks for it; and this very, "Thank you, Father," when spoken from the standpoint of acknowledgment for Good already received, will release the

²⁹⁹ Blank page

³⁰⁰ The original editor inserted "116" by hand

³⁰¹ The paras on this page are numbered 24 through 31, making them consecutive with the previous page

invisible into the visible. It is this very spoken Recognition and thanks, which makes the Word become flesh, and dwell among you. It is this joyous thanks which opens the doors, which you could not open in any other way. It is this very lost-found Word which changes the face of the earth(your earth) for you, and makes the desert blossoms as a rose, right before your very eyes. You have only to become quiet, and give thanks for the unseen gift, and the manifestation will appear. It is a NEW day; we do not first see the gift, and the manifestation will appear. We do not first see the gift with the human eye, but we perceive it within, and give thanks for it. Neither do we imagine, because we say "thank you, Father," that will do anything. We say, "Thank you, Father," because we have fully accepted the gift, and its manner of coming into being does not concern us. You have this Word with you always; you can ASK in the name of Christ (the word made flesh) and give thanks that, "before you ask, I have answered." On the unseen side, the answer preceded the asking, and was, in reality, the reason you asked. Before they call, the thing they are calling for is moving towards them for expression, the thing they only knew it - "Oh, ye of little faith," fits pretty snugly on most of us. Do we ask, and give thanks, and then rest? The Lost Word has been found - it will work miracles for you. No matter where you are, and into what difficulties you have strayed. The Magic Word will bring it to pass.

(201-4) "Thank you, Father," spoken with abandon and joy of Recognition. Nothing matters in the sense of human beliefs "What is that to thee, follow thou ME" - and this ME is not a man, or a system. Follow the glorious Revelation of the Soul within you, the Me, the Christ of God, and be not afraid to thank the Father for everything; and especially when there is not manifestation of it - for in the very place where there seems to be nothing, there is everything, but only to the all-seeing eye. It needs Recognition and it needs thanks for the right kind.

(201-5) "Sin shall not have dominion over you; for ye are not under the law, but under grace." Of course you are not under the Law of your former beliefs, if the Word becomes flesh, through your Recognition of the Presence, for this Presence upsets all the human belief about everything, and short circuits the old laws, and makes them null and void. Grace, that thing which is above and beyond the shifting, changing, law of the human mind.

(201-6) "Go thou and do likewise." It is no more a much-longed-for state of consciousness which comes with years of study. It is a command that we are ready to fulfil the moment we rise to accept it as possible. Too much time and thought are given to "getting ready" to receive the Christ, instead of "rising" and going forth with the glorious command, "Go thou and do likewise."

(201-7) The atmosphere of Love that the Christ consciousness creates about you protects you from all the former fears and limitation, and opens a new way for you. Begin to accept the words of Jesus as if they were addressed personally to you and act upon

them, and you will suddenly find yourself going into the Inner Shrine and finding you true being. You will being to receive the promises as made directly to you, and their fulfilment shall be swift and sure.

(201-8) Are you beginning to see that it is necessary for you to “take” your good out of the universe? and that in order to do this, you have first to recognise that it is an actuality?

202³⁰²
OUT OF THE CLOUDS
Walter C. Lanyon

203
OUT OF THE CLOUDS
Walter C. Lanyon
[117]³⁰³

(203-1)³⁰⁴ Recognise God as PRESENT. The joy of ARISING(from the former beliefs and mistakes) and GOING to your Father has come to you. No matter how many mistakes you may have made. - “Arise” and accept the Glorious Truth -“thy iniquities are remembered no more.

(203-2) “Now is the day”: When the mind of a sick person is brought into contact with the NOWNESS OF SPIRIT, this renewing of the mind is accompanied by a change in the embodiment, and we say he has been healed. When the consciousness is renewed, but it’s becoming aware of the Presence as here, there and everywhere - the outpouring of this Substance makes itself manifest, in whatever manner or form is necessary at the time.

(203-3) “Be still and know that I AM God.” This command is the only way to enlarge the consciousness, or to become more aware of the God-consciousness which dwells within, constantly awaiting the coming of the Master, or the Recogniser. It is by this very process of the “being still” that the mind is renewed, and it is the renewal of the mind that the transformation takes place. “He stands in the midst of you.”

(203-6) It is given without price, but you have to be ready to receive the gift before it can be yours. The readiness is the Recognition of the Presence, and the absolute reliance on

³⁰² Blank page

³⁰³ The original editor changed “43” to “117” by hand

³⁰⁴ The paras on this page are numbered 32 through 45, making them consecutive with the previous page

the Power, as being able to accomplish; and not only able, but actually accomplish NOW., the harmonisation of the All in ONE.

(203-5) Can you ask HIM(believing that you have already received) for perfect health? Be still. Presently, and at an unexpected moment, your "Belief" in Him shall be rewarded The manifestation shall come forth and you shall stand revealed to yourself.

(203-6) "But what would you do if you were suddenly attacked by a bank of robbers? or "If you were suddenly stricken down with sickness? And the answer is, that the Consciousness which is stayed on the Power will not meet with such things, because it is immune from them, and the speculation as to what you would do if any of them things did happen shows a lack of Recognition of the Presence.

(203-7) We have too much to do in bringing out this Christ, this ME, to waste time in criticising someone else who is trying to bring out something in his own way. "What is that to thee?" - do you hear? "Follow thou ME." You cannot follow Me if your attention is eternally turned upon another, and your time is spent trying to rear him down or find out what is wrong with him. Rest assured that whatever you find WRONG in him will be exactly what is WRONG in you, when it comes to settling accounts. "yes, but Jesus saw evil in other" - yes and He did not broadcast it to a third party, but He called it to the attention of the person, with the hope that an agreement could be made, and the elimination of the belief take place.

(203-8) Gradually the Impersonal teaching of the Master is becoming personal. As soon as a man loses his personal teaching, and his personal sense of Life, then the Impersonal, or the God Life and Revelation, personalise themselves in him.

(203-9) The All-presence of God, precludes any other presence;

(203-10) Only that is possible which you BELIEVE. Again I call attention that we are not speaking about "credulity." Many people come into the study of Truth with the idea that it is a system of trickery, whereby natural laws can be set aside with impunity; or that by repeating a few words in a certain tone of voice they will be able to make God do their bidding. It is recorded that in some place Jesus did not many mighty works, and for the simple reason that His hearers had no Belief.

(203-11) You are told to "Be still and know that I AM God," for the simple reason that as you contemplate the Infinite God, you gradually increase the measure of your Belief. Your Belief is enlarged by contemplating or recognising this God. When you think of the speed of an aeroplane, and actually see it moving at a terrific rate through the heavens your belief in locomotion is enlarged.

(203-12) He will answer you, to the extent of your Belief in Him. Not one jot more can be manifested than the Belief you have in Him. It amount to almost a tragedy, the sudden realisation that God only does that for you which you Believe possible for Him to do. We seem to have gone so far afield, and to have blamed everything but ourselves.

(203-13) A lovely sense of balance and naturalness fills one. Instead of working with imaginary powers and words, suddenly the idea is resolved into a simplicity that is startling. First the Recognition of the Presence and then the belief, and the remembrance that "According to your faith be it unto you." -

(203-14) How much of this do you believe when you speak a "Word" for yourself or anyone? That is the degree of manifestation you are going to bring forth - good, bad, or indifferent.

204³⁰⁵

OUT OF THE CLOUDS

Walter C. Lanyon

205

OUT OF THE CLOUDS

Walter C. Lanyon

[118]³⁰⁶

(205-1)³⁰⁷ One of the glorious things we learn is the balance that is always there. The balance of The Presence that keeps everything in a marvellously natural state of expression. Anything strange and weird has no place in the Divine Plan. The strange and weird belong to the field of imagination. They belong to the "former heaven and earth" which are passing away at the coming of the reality of the Presence and the Power of Belief. A thousand old manifestations fall by the way as you go forth silently, secretly, and in the stillness of the Presence.

(205-2) The moment you recognise that you, being one with this Power, are the Power in essence, then you begin to see all the promises of the Bible as statements of Truth which are inescapable.

(205-3) "To be absent from the body and to be present with the Lord" does not mean a state of dreaming or unconsciousness; it means that the body becomes the willing

³⁰⁵ Blank page

³⁰⁶ The original editor inserted "118" by hand

³⁰⁷ The paras on this page are numbered 46 through 54, making them consecutive with the previous page

servant of the Lord, and functions perfectly, and expresses the Will of the Lord. You contemplate this Presence, and you manifest It automatically in the body and in your affairs.

(205-4) This double mindedness, believing in good and evil, must go – and how does it go? By fight evil or hoping to overcome it? No; it disappears in the Light of Truth, just as shadow flee because they can do nothing else. The contemplation of the Light within causes It to become more and more real to you, and this “Be still, and know that I AM God,” is the very means by which the LIGHT is released into expression. Your body is the temple of the Living God, and it is filled with Light; and naturally this Light proceeds out from it, and quite naturally healing and help take place, without the conscious effort to make these things take place.

(205-5) We begin to see this automatic functioning of the Power which operated through Jesus, and how it was that He kept calling our attention to the fact that It is impersonal and impartial and is instantly available to anyone, at any place.

(205-6) We are Recognising this, and letting go of the old mental ideas that we could assist God, or make Him do something, or that we had the power to make God operative.

(205-7) When a man accepts the Presence of God as Here and Now, if he has been under the bondage of sickness, he finds himself suddenly well.

(205-8) Recognition of the Presence will set aside suddenly, ever adverse condition or undesirable expression. Do you begin to FEEL the Presence, the sense of protection and immunity, that He gives you? “He giveth His beloved sleep.” There is a sense of Relaxation a letting go, as it were, when one cognises the Facts of Being. Everything is in the hands of God, and it is well.

(205-9) A knowledge of the Spiritual realities of life prohibits asceticism and repression, the same as it prohibits license and perverted use. To err on the one side is just as contrary to the ideal of life as to err on the other.”

Walter C. Lanyon: Thrust in the Sickle

(205-10) You shall overcome death and say” whereas before I was dead Now(the only now) I AM alive.

(205-11) Take away the condemnation from your world, bathe it in the new Light of Love and Life. When you cease to look for evil, it will cease to exist for you.³⁰⁸

206³⁰⁹

THRUST IN THE SICKLE
Walter C. Lanyon

Walter C. Lanyon: Life More Abundant

207

LIFE MORE ABUNDANT
Walter C. Lanyon
[119]³¹⁰

(207-1) The spiritual life is never serious or self-mortifying. These are only individual concepts but in reality there is nothing in any of them. Spirit is joyous and free. Yet there is in the Law of Life a balance, a poise and an unfixed fixedness.

(207-2) There is nothing tense about nature bringing forth her harvest. She literally pours herself into manifestation by the glorious unfolding of one stage after another.

(207-3) Therefore when you pray, “enter into the closet and shut the door, and the Father who seeth in secret shall reward thee openly.” This is the very thing the tree does – It retires into the very roots of itself and there remains in prayer, and soon it brings forth another glorious manifestation, proof that it has prayed aright – for it has prayed in the nature of itself. And that is what Jesus said: pray in the nature name. For when you do this, your desire takes place for you in the easy natural way.

(207-4) “Two shall agree as touching anything, and it shall be established on the earth.” (Two means – you and your soul). This law cannot be accepted by the human mind which knows that nothing is possible, and which has proved over and over that even its best prayers are put to naught. You cannot accept God with the human mind – because it is finite and cannot know the infinite. All this thought-taking process will fade away presently and you will actually “Be still and know that I AM GOD” –. There is only one voice and that is the voice of the Christ-consciousness within you. Either you listen to that voice and live, or you listen to the babble of voices and come tumbling down with the tower with which you attempted to reach Heaven.

³⁰⁸ These paras are continued on page 227.

³⁰⁹ Blank page

³¹⁰ The original editor inserted “119” by hand

(207-5) See that you consult the source of your wisdom, and not some person. All personality leads to the grave and the more you glorify it, the sooner you will tumble into it. Do not waste any more time whining over the evils that have been done to you by a personality - rejoice that you are awake. "Get ye up into a high mountain." - get up into the consciousness of the Presence.

(207-6) No healings were ever made that did not take place through a sudden elevation to the Virginal Mind. All the manifestations in the Bible were done at the point of sudden entering into the virginal consciousness. The age of your problem has nothing to do with the question. It is only as old as the last thought you have about it. There is no more age to your disease than the last thought about it, no matter what pictures it has piled up on the screen of your body. The instant the thought is broken, at that instant the pictures disappear.

Always to remember the ease with which this is accomplished is to take away all anxiety from the picture. It is easy, it is natural, it is normal on the plane of your Christ consciousness, but it is difficult and impossible on the human thought plane.

(207-7) You will be cared for, if you do not get in the way of your human thought Do you believe? Do you think this great universal Power can possibly do this impossible thing? Through the offices of your temple-being all things will be fulfilled, for your temple is the point where the New Idea is stepped down into visibility. This dimension has nothing to do with the old, outmoded thought-processes. It is pure and unadulterated inspiration which is at this instant pouring through the temple of your being, and is clearing out of the way all the manifestations of human thought.

(207-8) SILENCE: Your daily contemplation of the Power will not be through the human mind trying to "make" it stronger and stronger, but will be a magnifying of that which already is, and which is changeless and which is already moving toward the fulfilment of your agreement.

(207-9) "This is life eternal, to know Me." Man knows that somewhere there is a release but it is always thought to be outside himself. Or if inside, it is inside his personality and never within HIMSELF-He-Him*Father. This realisation cannot be brought into being by thinking about it - any more than healings can be made that way. It is true that many manifestations of will-power are brought temporarily into being - but the moment the will-power diminishes - as it must - so does the manifestation. There is nothing that can possibly be "healed" in God, and the declaration that God is All present followed by an attempt to establish even a belief in disease shows the chaos of the human mind.

(207-10) "At a moment ye think not I come" -

(207-11) "I am the Light of the World" - a light that "shineth in darkness and the darkness comprehendeth it not." So it is with the I A of you. Once discovered and identified as YOU, it brings a LIGHT unto this "world" of human thought-taking shadows.

208³¹¹

LIFE MORE ABUNDANT
Walter C. Lanyon

209

LIFE MORE ABUNDANT
Walter C. Lanyon
[120]³¹²

(continued from the previous page) The moment this is established, you will begin to experience the automatic effect of light on darkness. Until you discover and identify yourself with your I AM you will not be able to dispel much of the human-thinking darkness which you have drawn yourself. It is wonderful when the revelation of your Permanent Identity breaks over you. It is this identification with the Father, "I and My Father are One," that gave Jesus Christ the power over the shadows of His Jesus consciousness. It was this nearness and naturalness of the Father within that made Him what He was; and it is this same consciousness which will change you and cause wonders to happen - miracles to the thought-clogged mentalities about you, but to you just revelations from the standpoint of your new plane of consciousness.

(209-1)³¹³ A man may think in any language or several, but he only "feels" in ONE, the unspoken language of the heart-soul. So the universal language is the urge or sensing quality. The moment it is accepted in recognition, it is able to say, "I believe." It is not a "think-knowing" but a "feel-knowing," and this is not emotional or sentimental. It is something so well balanced and so free from any curiosity or questioning. When this feel-knowing is touched, the manifestation will follow, either instantly or later - but the precise moment when it should.

(209-2) The only reason anything can ever take place in you is because the Father consciousness within you has full capacity to accomplish it. Otherwise there would be no manifest results. We are then not trying to bring something new to you; not asking you to create a "new consciousness, or to do something. We are merely calling attention to that which actually exists in you, and has always existed in you. It was

³¹¹ Blank page

³¹² The original editor inserted "120" and "Life more Abundant" by hand

³¹³ The paras on this page are numbered 13 through 17, making them consecutive with the previous page

through this discovery that Jesus, the carpenter, was able to do things that “Jesus the Carpenter, could not do, yet did. Whatever has been accomplished, at any time above the line of human thinking, has been done through this same discovery, in s degree.

(209-3) You will never “believe” until “I AM the Light of the World,” becomes YOU. Until in a natural normal state of mind you are able to accept this revelation. Over and Over you “try” to do this – but presently you SEE what it is, and then you dare to call upon the Father as naturally as you would call upon your human father were he in the next room. It must be Easy, NATURAL, and NORMAL. You must not make an event of it. The elevation which took place when Jesus became one with the Father caused the Light to shine in the darkness, to illumine the human situation, and reveal the nothingness of the mortal or matter thinking-pictures. So powerful is this Light that no combination of laws, thoughts or opinions can or will stand against it.

(209-4) Are you afraid, or do you still want to “save your darling (personality) from the flames” of Life which will consume it in order that your Permanent Identity may be made manifest. Dare to “Call upon Me” and instantly experience the change which the Light brings to the shadowy valley of thought in which you have been living all these centuries.

(209-5) Jesus said: “I and my Father are One.” but lest you might mistake this and make yourself a High Priest or Priestess, setting your personal self up as a demi-God,” he added, “My Father is greater than I” – the Universal Father-God is greater than the point (flesh through which it expresses. Understand that the combination of you and your Father within causes you to be a perfect “stepper down” of the Universal God Power. Understand how it was that Jesus quite naturally and calmly said, “I will ask my Father” and always had the answer before He asked? “I will ask my Father” and so you will begin to do this very thing. First you will recognise that you have a Father – before this you will acknowledge there is a God universally present and then you will see the need for understanding that you can no longer glorify yourself. “I” must increase, you must decrease.” If you are out to become a great teacher or healer, you are going to be disappointed for you are still trying to 1/2 glorify the old three-dimensional man. Who are you? When do you want to be NOTHING so that you can be everything? You in your new day naturally, normally, easily, “taking possession” of your own kingdom and then being silent about it and letting your “light shine” for the glorification of God automatically. You are the light, the moment “You and Your Father are One.” and you bring the light with you and dispel many shadowy prisons that you know nothing about. You are not trying to “do good.” The never ending source of inspiration pours through you.

(211-1)³¹⁶ “Not by might nor by power, but by My spirit saith the Lord.” You must then Believe. And this “believing” has nothing to do with wishing, hoping, affirming or “knowing the truth.” It is a state of consciousness which is able to accept that which the human mind finds impossible. It can do this only when it has stopped looking for a sign. There is no way you can teach or learn “inspiration,” the quality of life that suddenly makes itself manifest in you when you come to accept the Presence here and now.

(211-2) You cannot graft holiness onto unholiness, neither can you force the fine subtle substance of Spirit through the opaque consciousness which is entirely unsuited to express or understand it. “Ye Must be born again.” You will see that the consciousness into which you are moving is not an overcomer. It is a degree above the condition and therefore has dominion over the condition. It is not at war with the condition.

(211-3) “I am the resurrection and the Life”: “Arise and shine for the light is come and the glory of the Lord is risen upon thee.” No one can help you, no one can hinder you, for you have been self-revealed; and the more natural it becomes and the more sensible and balanced it is, the quicker you will go to a “new mansion,” where things are visible where they were formerly invisible.

(211-4) As soon as you arise to a new state of consciousness, all the manifestation on that plane becomes natural and normal and quite within the grasp of this consciousness..

(211-5) The ascension is not through emotional imagination, nor does it deal with strange practices. It is a pure and simple recognition of God as here, there and everywhere.

(211-6) “Ye shall find ME when you feel(not think) after me. [“Get the “feel” of the Presence.]³¹⁷ The mistaken idea that it is something that can be made to appear by

³¹⁵ The original editor inserted “121” by hand

³¹⁶ The paras on this page are numbered 18 through 27, making them consecutive with the previous page

³¹⁷ The original editor inserted ““Get the “feel” of the Presence.” by hand

affirmations is already proven false. You will either “go in and possess the land” or you will try to create it out of thought, but since the only thing you can create from thought is illusion, a few attempts more at this game of hide and seek with Spirit ought to suffice you.

(211-7) Suddenly you see the wonder of being “still – and the moment you behold or contemplate this Light or Father within, at that instant you plunge deep into it and are lost in the Presence. No more thinking or reasoning, but pure recognition of the Presence, in which is the fullness of all things. The running to and fro in the thought world ceases and you will exclaim “My Lord and My God.” – it is wonderful! In this place of the Fatherhood degree of life you are in the inflow and outflow of the all – and when you come again to the Jesus state you bring with you the out picturing of that which you have accepted as real, and it will come through into the flesh.

(211-8) The moment you ascend unto the Father you immediately disintegrate all thought pictures about yourself. Not only do you disintegrate all this Maya or Illusion, but you are able to show forth the substance of God.

(211-9) The consciousness of “None of These things move me” is a complete blackout for all appearances. It is a sudden elevation above what “seems to be” and what “actually is.” When Jesus said “none of these things move me” he refused to enter into an emotional sense of values, hence he did not recognise the problem first and the ways and means of working it out – he immediately withdrew from the appearances into the place of consummation. Hell can be transmuted into heaven the moment the “None of these things move me” is true to you. The moment you cease the emotional reaction to appearances, at the moment you have defeated the picture before you and it will disintegrate. When you judge from appearances you are emotionally affected – You can only become emotional over a thing that appears real to you – and if the appearances are real then you can do little with them but to side in with them – magnify the evil and thereby bring endless difficulties to pass from the unreal premise. When you leave the clear stream of life for the slough of emotion – you immediately begin making the round of the slough, getting farther and farther into the much of human beliefs. Return to the changeless principle and the errors of the emotional pattern will disintegrate.

(211-10) “If Thou return to the Almighty, thou shalt be built up.” You cannot do this mentally. Thought processes cannot approach it. The nearest it come to it is through the wise auto suggestion, and the hypnotism of words and affirmations. But all this is “clouds without rain.” As long as a man tries to think his way out of his difficulties and into the kingdom of heaven, he has reversed the processes of Jesus.

(continued from the previous page) Thought radiates from a newly accepted state of consciousness, but at no time does it create that state of consciousness. Nothing is changed by thought, except the belief of a person. The most difficult part of all this equation is the complete disregard for all appearances. It is so difficult to keep the attention away from the things and laws and beliefs that swarm in the streets of life. To relax the conscious mentality and LET the new way come into being requires a complete turning to the Almighty within, and an acceptance that the Impossible can and will happen in its own way.

(213-1)³²⁰ “Thou shalt keep him in perfect peace whose mind is stayed on thee” The matter mind cannot be Stayed on Me (spirit) because it has not the capacity of this continuity of thought - so filled is it with the history of evil.

(213-2) The years of trying to create a god or trying to use the power of God through the thought are over - it is the day of entering into the consciousness of God here and now, a god not created by human thought - neither sustained by it - nor made or operated by thought. Consciousness of the Presence has come - it is the second coming of Christ in the individual; the reappearing of the permanent identity of man, which automatically lifts him into the place of the Finished Mystery at which level Jesus expressed.

(213-3) The moment you believe, the body for your new acceptance begins to appear. This is all too fantastic to be true - and of course it is not true to the level of thought in which you dwell. Nothing can happen through that level but more thought pictures of evil.

(213-4) Your body is the body of God - all living manifestation is the body of God. the place where the invisible come through into expression. Without a body there would be no God visible. Without an automobile the principle of locomotion in that respect would be invisible - nothing - yet would it be there always. The evil thought pictures which have covered your body disappear the moment you recognise that your body is

³¹⁹ The original editor inserted “122” by hand

³²⁰ The paras on this page are numbered 28 through 34, making them consecutive with the previous page

the body of God. You can carry this wonderful idea into a further place – that the Body of God is a fit place for God to Dwell. And that the Father within you has an express service and manifestation into the world. No wonder Jesus dismissed everything in favour of “Wist yet not that I must be about my Father’s business.” It is amazing how this recognition suddenly aligns you with the proper expression in LIFE. You are every whit whole. You are the Body of God, and the Lord in the midst of you is strong and mighty.

Your body and manifestation is rejoicing because now you know that your body is the body of God, and the Lord in his holy temple is filling you full of the joy of living.

Breaking the thought-stream to the past will cause the past to disintegrate. Already it is nothing but a memory to you. So much of it is important only to you, and if you could not remember it, it would lose that importance. The moment it is dropped from your consciousness it is dropped from the only place it ever existed.

(213-5) The glory of the Lord is filling the house, and is shining forth from your “temple” with such a power of illumination that everything that “touches” you at this high moment will be healed – healed without knowing the “flesh” source from which it comes.

(213-6) Keep your mind stayed on ME is not such a task when you have let “God require the past,” for there is not a lot of “unfinished business” – hate, envy, getting even, etc. to take care of. You have nothing to go back to, for the former things have already passed away, and they shall “not be remembered nor come into mind anymore.”

Yes, I know that the BOAT of manifestation or materialisation will be reached many times now that your mind is stayed on ME.

(213-7) No wonder Jesus did not stand aghast at the million and one evils that were presented to Him as real and true, when He knew the worst case of leprosy to be as unreal as the slightest cough. At no time did he sympathise with the victim of the so-called disease, but stood blandly indifferent to the greatest appearance of evil, i.e. death. It was this divine indifference which enabled Him to walk right through one thought-picture after another. At no time was He moved by the picture, but often He was surprised that His disciples and followers continued to see affliction as real, and failed always to see the Power instead of the manifestation.

Jesus touch His Father Consciousness, and then the two became One and the Deck was cleared for action. For that moment the entire power of the universe was ready and willing to pour through into the manifestation at His behest.

(215-1)³²³ But assumption is necessary, because it is above the think-process, and automatically appropriates that in which it believes. Man will finally arrive at the point where he will recognise his own Godhead. He has trusted in himself (the human ego*) so long, and failed so often, that it seems difficult to cast all his burdens on HIM. But as his mind is purified of the desire to make himself great, or to be known of his works, will he begin the lovely process call assumption.

(215-2) It is wonderful to contemplate this “touching” the Father and this touching is the agreement. Do not think in degrees of “hardness” or easiness” in God. It is all natural and normal. There are no “big” problems in the God realm – the bigness or littleness exists only in the consciousness of you, and what is a terrific problem to you is nothing to another. Do not be deceived by the appearance, but at the same time do not think, because you shut your eyes to appearances, that you have met any issue. Stand and look at it – but look through, taking your attention away from it, keeping your consciousness on your Father who can bring to pass whatsoever you desire.

(215-3) When you “touch” Me you set in motion the power of the invisible, and something takes place. Something must take place. The glory of the Lord fills the House (consciousness) of the one “touching” and, to the relative world, he is healed or prospered or changed. The only place such things can take place is in the temple body or relative world of manifestation, for nothing has to take place in the Father consciousness or Heaven. It has already happened there.

(215-4) So many beliefs pass away and so many lies dissolve into nothingness, and the vacuum left by human beliefs is filled to the brim with the Presence.

(215-5) That is why, when you hear the Voice of the Father within you as you, and are thereby connected with the Universal, no secret can be kept from you which has to do with your ongoing. Nothing can be kept from you. There is no key nor secret lesson that any man possess of which you cannot instantly avail yourself. There is no Secret or Key Lesson in God. There is no great discovery which is not your discovery.

³²² The original editor inserted “123” by hand

³²³ The paras on this page are numbered 35 through 44, making them consecutive with the previous page

(215-6) Presently you see that the use of many affirmations is accomplishing nothing, that it is the practice of the heathen and posits a consciousness which believes that God does not hear except much repetition be used – and then only rarely answers For your Father knoweth your needs before you ask. He does not have to hear sounds. It is actually strange that we should have to make so many sounds with the lips in order to convey a state of consciousness. And it is true that when two are perfectly attuned they talk less and less, yet know more and more of each other. They sense the WORD.

(215-7) You are arising and going to your Father Consciousness where there is enough and to spare.

(215-8) When you pray, make an end to it, because you actually believe – and then rest in silence and feel the fires descending upon your earth, burning out ever appearance of evil. After this cleansing of the Spirit, experience that most wonderful “glory of the Lord filling the house” – your house – your consciousness.

(215-9) Side-step the conscious personality and you are free from its limitations. The same is true of the pictures of disease and failure. All these evils and many more reside, in the conscious-thinking mind, the storehouse of memory. Memory is the only thing by which you can perpetuate evil in your life. For the moment the mental picture is blacked out, or the thought broken, the picture on the body disintegrates, the limitation is moved away, the obstacle melts and the way of the Father Within made straight.

(215-10) Many people profess to believe in the God (within) but presently you find them running hither and you because they have heard of a new teaching that might help.

Walter C. Lanyon: Thrust In The Sickle

(215-11) “Then lifted he his eyes into heaven and said, “Thank you, Father.” Father is the divinity of man – the I AM or the Christ-Mind, which Jesus discovered within his own consciousness, and in the consciousness of every man.

(215-12) The temple of which he spoke is the consciousness, the place when the universal is stepped down into visibility.

(215-13) To imagine that you can enter into the Spirit and at the same time have “your own way” is to mistake the whole creation. The “way” is not the way of the personality but of the God-Self, which is the point through which God speaks to you. “My Father

(continued from the previous page) worketh hitherto and I work." The power within performs the whole proposition and the body or personality which, is in perfect alignment with this father within carries out the mechanics. The personal consciousness is not able to handle the Infinite substance without losing its balance. You cannot introduce a fourth dimensional low into a machine which has only a three dimensional capacity. It was not built to receive it. Jesus said: "I can of myself do nothing." - knowing that it would be impossible for Jesus the carpenter to do works of God unless he was born again into that consciousness which has the integrity and capacity to handle the substance of Spirit. "When you are ready, I will do the works through you" - is a definite law.

(217-1)³²⁶ To many people Truth is merely a drug - a something that is taken to bring about an emotional uplift which lasts a short time and then leaves in its wake a sense of futility.

(217-2) We learn that its magnifying of Power is more than affirmations of words. It is a recognition of the Inspired Presence here, there and everywhere. And more especially in Hell and the Devil. There is now no condemnation to those who are in Jesus Christ, for ignorance is now knowledge and understanding.

(217-3) Metaphysics has thought to segregate Truth, branding it, trademarking it and thereby stifling every bit of inspiration and life in it.

(217-4) If you cannot find the Christ in the hovel, hell, devil and enemy, there is little for you to look into temples for it, for you will not recognise Him.

(217-5) The Impossible to you is the possible to God - that is why Jesus did not try to work out impossibilities. He discovered that by moving into the consciousness of the Presence within himself, he would then be functioning naturally. He did not try to offset the conscious belief as to reality. No good to argue with the conscious thinking, it works on an entirely different basis from the consciousness of "this temple not made

³²⁵ The original editor inserted "124" by hand

³²⁶ The paras on this page are numbered 4 through 17, making them consecutive with the previous page

with hands, eternal in the heavens." This temple is the consciousness which is YOU and which is urging upon you continually to be expressed. "Behold I (what I?) stand at the door and knock." - and so the eternal pressing of the perfect idea upon consciousness of man goes on awaiting for the one who "hears" to let the resurrected body into visibility instead of trying to patch up the old structure.

(217-6) The stone casters in life are but the reflex action of the conscious thinking and the moment they cease to exist in your consciousness, they cannot have a body or a form. So it is with the manifest actions in your life - when they are dropped out of consciousness they are dropped out of the only place in which they actually exist.

(217-7) The old adage "out of sight - out of mind" should be reversed thus -"out of mind, out of sight." Out of consciousness, out of the only place it ever existed.

(217-8) "The Power is greater than the instrument through which it expresses itself." It is futile to examine the instrument to see what it can or cannot do.

(217-9) The fearlessness with which Jesus approached the testimony of the senses and with which he waved them aside was but the governing influence of the Father within coming into expression.

(217-10) Once we glimpse this "Temple not made with hands" along any line, we will begin to see it make its appearance through the chaos of the conscious thinking world. The consciousness of any given thing will perpetuate that manifestation indefinitely and without effort on the part of the one who recognised this power.

(217-11) "Leave all and Follow Me" - means the leaving or departing from the belief vested in a thing or a power opposed to or outside of God; must be dropped in order that the One and Only Power can come through into manifestation.

(217-12) The Me that you are to follow is the Christ within - so few want to follow, they want to direct from the old human consciousness. and in spite of the fact that it has already led them into a ditch of despair and failure, they are still trying to "work it out," on the plane of manifestation.

(217-13) There is no other way into the consciousness of Heaven here and now, but by the "I AM."

(217-14) Until you can see that you are created by God, and out of the Consciousness of God, you can for the purpose of being the temple of God, you will be running about on the outside looking for Me. At last you will discover that "I AM HE" and you will not be looking for another but will find Me then in everything.

218³²⁷
THRUST IN THE SICKLE
Walter C. Lanyon

219
THRUST IN THE SICKLE
Walter C. Lanyon
[125]³²⁸

(219-1)³²⁹ "Give up" is bitter advice to the average seeker for things. He cannot see any connection between "giving up" and "getting" - despite of the law which says, "Give and it shall be given unto you." "Take not thought" means one would take the anxiety fear (judging from appearance) thereby allowing the free working of the Law.

(219-2) If this "letting go" is done on the relative plane with the thought, "Now in spite of the fact that I want this thing terribly, I shall have it with increase" it is merely a fiasco of human thought which will result in nothing but letting go of the little you have. When, however, this letting go of the desire is done from the standpoint of consciousness, the doors are opened wide for the "way ye know not of" to function into manifestation. It is wonderful what this letting go of the problem will do for you.

(219-3) If your desire is fraught with great value, it is more than likely impossible to you, but the moment all value is taken from the object you are seeking, an infinite possibility of attainment immediately comes to the foreground.

(219-4) Taking no thought does not mean a thoughtless state of existence, but it does mean that the mis-thinking which poses as a creator or an assistant to the God, Power is set aside in order that the Revelation of God can be felt and seen.

(219-5) The way of attainment is not through thought; it is through the consciousness

(219-6) The human sense is afraid. It knows that if it lets go it will lose, and so it will until you can see what you are doing by holding on to the desire for health, riches, happiness or things, you invariably will experience loss if you let them go. But the moment you grasp the why of "give up" you will see it is merely putting into practise the teachings. The result is sure to follow when you "give up" and forget in the sense of the word, because you unbind it from all the strings and bonds of human thought. "I

³²⁷ Blank page

³²⁸ The original editor inserted "125" by hand

³²⁹ The paras on this page are numbered 18 through 34, making them consecutive with the previous page

come as a thief in the night, at a moment ye think not." "I" come indicates the nature of the Power, and the hampering influence of "taking thought."

(219-7) When we surrender the thought taking process we discover the Power of God is greater than any and all instruments through which it functions

(219-8) The moment you give up, and forget the body, at that moment the Power will use the body to express Its Holy Purpose.

(219-9) It is possible for you to contact this Power and burst the bonds of your limitations.

(219-10) Taking your attention away from the appearance and breaking the conscious thinking regarding a problem, is to see that problem disintegrate and vanish.

(219-11) If you cannot see God in the lowest you cannot see Him in the Highest, and you can see Him in these places only when you have perceived Him within yourself.

(219-12) "See that ye tell no man." Part of Jesus' technique in working miracles in Silence.

(219-13) The old human desire to do and accomplish things in order that the praise of man may be called into being, drops away, and with it will go the ancient and greedy thought of "demonstrating" You are arriving at the point of giving.

(219-14) It is the most natural thing in the world for Jesus (symbolically speaking) to do the works of God and he definitely said: "The works that I do ye shall do also" - the same mind being in you, the same God in the midst of your temple; You will then supply your brother's need, not as a personal favour, not at a special request but because it is the nature of God. Whenever you are in the nature of a thing you express that nature.

(219-15) What a revelation is the discovery that your consciousness is the place where God comes into visibility; where the unseen becomes the scene. The complete surrender to "My Will" is most difficult.

(219-16) "My words are not mine, but are those of Him, who sent me into expression" - "I will walk in you and talk in you," If I am lifted up into the consciousness of the singer, I will sing and find it natural. Understand what it is to begin the recognition that your body is for the purpose of expressing God - for the purpose of bringing invisible into the visible.

(219-17) As soon as it is discovered that you are the temple of God, and your will is given over you will discover that by losing your life, you have found it, just as the apparently square shaped air in a room loses nothing when the walls are torn away, but a sense of limitation.

220³³⁰

THRUST IN THE SICKLE
Walter C. Lanyon

221

THRUST IN THE SICKLE
Walter C. Lanyon
[126]³³¹

(221-1)³³² “Ye must be born again,” born out of the wisdom of man into the understanding of your Divine Heritage. Spirit becomes the reality and matter – the shadows.

(221-2) “Jesus lifted his eyes to heaven and shows that he knew the manifestation was already in existence.

(221-3) The human mind offers all sorts of cheap and spurious metaphysical cuts to accomplish its illegitimate schemes. One of these is the belief that by repeating affirmations something will happen or that you can fool the principle of life by assuming a verbal attitude of thanksgiving. The mountain is not moved at the command “Be ye removed” unless that command emanates from a consciousness of its fulfilment.

(221-4) Jesus gave thanks for the apparently unseen thing, in joy and recognition that it was already done in the state of heaven where everything is immediately given

(221-5) Jesus constantly refused to take the personal angle and appear responsible for the works of God.

(221-6) The counsel “tell no man” does not prohibit you from speaking the Word and saying the glorious things said to you through inspiration.

³³⁰ Blank page

³³¹ The original editor inserted “126” by hand

³³² The paras on this page are numbered 35 through 53, making them consecutive with the previous page

(221-7) If you cannot find heaven within your own consciousness, you cannot establish it without. You are wasting your time trying and are only building another tower of Babel.

(221-8) You are living in the midst of your own consciousness. The moment you cease to find a thing there, it will have not counterpart reflected in your universe.

(221-9) It is the instantly leaving all appearance which are subject to change and entering into the consciousness which can give thanks for the unseen thing.

(221-10) It is true, inspiration cannot be taught but the technique of inspiration – bringing grace – is shown by Jesus when he “gave thanks.” It is not nearly so hard as it appears. Once the divinity is recognised, even though it be no larger than a mustard seed, you are on the road to seeing the statements of Jesus come into manifestation.

(221-11) Jesus knew that all evil is as directly caused by thinking and sustained by thinking. Limitation introduces itself into conscious thinking, the case seems hopeless from the start. You have no change to heal or prosper through “taking thought.” So Jesus advised “take no thought.” This is not quite as it appears. It is the power with which you invest the thought which causes it to harm or help. You function from a state of consciousness which you have accepted. Gaze steadily in the face of your divinity, you will find a surprising manifestation take place. “I go before you and prepare the way” has to be accepted, recognised and given thanks for.

(221-12) Jesus said, “My Grace is sufficient for thee, for my strength is made perfect in weakness.” If you expect this Grace (that is, the sufficiency fall things) to take place in your life it will have to be done at the weakness of your conscious thinking.

(221-13) “Leave all and follow Me,” means leave the plane of working out problems and follow Me into the new state of consciousness where the ceaseless working out is no more.

(221-14) Thousands today are going through the passion of Jesus, suffering, and believing this is what he taught – tragedy in contradiction to harmony!

(221-15) Giving attention to an evil, trying to overcome it, must be preceded by a belief in evil. The human mind wants to “try” but the revelation given by Jesus is recognition and then appropriation. Analyzing evil is a waste of time. It is that which you are presently to dismiss as unreal.

(221-16) Leaving a material will accomplish nothing. If it is in your mind you will reproduce it though you go to the ends of the world, because you are taking it with you.

But if you take ME with you on the overflowing of the Christ power., fills everything full.

(221-17) "Be still etc" has been used to glorify many a little personality.

(221-18) The moment the disbelief of curiosity, reasoning and arguing enters in, trying to find out the how, why, when and where of the Christ power there is no power. It disappears into nothingness.

(221-19) Be willing to let go of the personally conceived plans of how the Christ power should work. Submerge your personal will or you cannot be made whole.

222³³³

THRUST IN THE SICKLE
Walter C. Lanyon

223

THRUST IN THE SICKLE
Walter C. Lanyon
[127]³³⁴

(223-1)³³⁵ The real value of health is not in the well body, but that which is back of it that sustains it, and keeps a constant stream of recognition of the perfected state of loving.

(223-2) You can only see that of which you are conscious. If Jesus could not have found God in his own consciousness he would never have been conscious of Him in the manifest world. You are exactly the sum total of what your consciousness of yourself is, nothing more or less.

(223-3) Jesus spent no time in disposing of the outside manifestations. He went within and found what was true in the Nature of God - and the manifestations took on the form and outlines of these new findings.

(223-4) Whatever you find the Me of your consciousness to be, so will you be in manifestation. "Be still and know that I am God." When we contemplate God and the nature of the Presence, we begin to alter the outside of the temple - but never in visa versa. The longing for place and power in order that God may be glorified through the little personal body, is a mistaken belief. A man was once so thrilled by the fact that he

³³³ Blank page

³³⁴ The original editor inserted "127" by hand

³³⁵ The paras on this page are numbered 53 through 67, making them consecutive with the previous page

drew a crowd of people into him that he kept pushing on by every means to make this crowd the greatest in the world, not figuring on the limitations of the finite sense, his voice was used beyond its human endurance and ceased.

(223-5) Magnifying the power and letting the manifestation take care of itself, is to find a constant, eternal stream of manifestation flowing into every vicinity of the human thought. Be still and know – be still and examine into the notions of God, into the substance called God and presently you will discover therein can and will come into manifestation.

(223-6) Realising that all things are in the consciousness of God, it is easy to see and understand the short cut into manifestation. Small wonder then, that Jesus went within his consciousness and if he lacked wisdom, asked of God and not of man.

(223-7) After you have performed this inner “asking” the mechanics will take care of themselves if you have the integrity to stand still and await the answer, it will never fail.

(223-8) If you can realise it within; the “I have a way ye know not of,” becomes possible and active.

(223-9) You are one with your idea of God.

(223-10) Jesus discovered “God is Love” – but that does not make it so to you; you have to find that within yourself. He found that this understanding of God as Love “casteth out all fear. “When looking into the face of God as love, it is impossible to conceive of or experience the thing called fear.

(223-11) In a temple or Japan there are three shrines – in the outer court a golden bronze Buddha seated on a lotus. Near to him is the thousand-handed Kiuannon, the giver of all gifts. In the next room is a crystal Buddha seated on a golden lotus, a thing of infinite beauty and purity and then you are permitted, if you so desire, to enter the Holy of Holies – the inner Sanctuary to see the Great Buddha. As you step over the circular doorway and approach the shrine suddenly perceive that you are looking at yourself, caught in a mirror which is set on the altar so at last you must pray to yourself.

(223-12) There is a difference between demonstrating over fear, and looking to the face of God as Love. The Son can demonstrate protection from fear, but in the Fatherhood degree there is nothing to fear, and nothing from which to be protected.

(223-13) Examine this God power in the midst of you. This enable you to discover its nature. Suppose for a moment you discovered God as Love – and you made yourself One with God – you then could see only Love manifesting in your life and universe.

(223-14) When you begin to conceive that all matter is but the shadow of Spirit and you become one with the spirit, you can perceive how it is that matter is then movable by spirit. Jesus knew this and the moment this concept is achieved, it is lifted up above the law and is under spirit; a shadow must of necessity follow that which casts it, at no time can or does change the form and outline of itself.

(223-15) It is not difficult to understand when matter is handled as the shadow of Spirit, how it can be motivated by Spirit, instead of the reverse movement in which the unenlightened man feels and believes.

224³³⁶

THRUST IN THE SICKLE

Walter C. Lanyon

225

THRUST IN THE SICKLE

Walter C. Lanyon

[128]³³⁷

(225-1)³³⁸ Jesus kept his feet solidly on the ground and at the same time knew that Heaven was here and now.

(225-2) Looking into the face of God the initiate dies and is instantly born again to the new state of consciousness.

(225-3) So many metaphysicians use the Truth as a narcotic. They talk about it, listen to extravagant demonstrations, seek out a distorted, impossible, fantastic presentation of the Word of God, which induces reckless and imaginary well-being. At such orgies of "talking about" the truth, they experience all the joys of the drug addict, but they too, eventually awake.

(225-4) Man cannot take the kingdom of even by Storm. Beyond our conscious thinking is Heaven, but to attempt to take this by violence or by any other way than prescribed by Christ is to experience a return to the former state.

(225-5) You may awaken from the dreams in which you are merely talking of and about the Truth, and know all results from this dream are merely imaginary and never really have a body or form. You may see you are using the Truth as a mild narcotic – that it is

³³⁶ Blank page

³³⁷ The original editor inserted "128" by hand

³³⁸ The paras on this page are numbered 67 through 83, making them consecutive with the previous page

a Lotus Land – where you escape the hard and fast details of life. And this seeing is the beginning of wisdom. From then on you will begin the embodiment of this idea.

(225-6) All the conversation of Jesus in the first person, present tense. All actual power is in the present tense. All life is in the Present tense.

(225-7) Without recognition of the Presence and a complete disregard of appearances it is impossible to move into the new pattern.

(225-8) Jesus knew that unless you took the attention away from the seemingly evil pattern of life, you would continue to keep it in manifestation by feeding it with the very substance that had brought it into being – i.e. conscious thinking. The moment the attention is taken away from conscious thinking it begins to decline and weaken.

(225-9) Jesus knew this was the only way to eliminate the parasites of life – evils built up through judging from appearances. “I have come not to destroy but to fulfil.”

(225-10) The caterpillar is not destroyed when it evolved into a butterfly – “Ye must decrease, I must increase.” As the attention is taken away from the patterns or parasites of belief the power is drawn away from them and then absorbed into the new expression.

(225-11) God is not a great warrior battling with evil, but a Revelator.

(225-12) Realise that the Universe is an outpouring of your own Consciousness.

(225-13) The things that eyes have not seen nor ears heard and that have not yet entered into the heart of man, are the things that are prepared for you; those that have been seen, heard, and experienced already do not need any revelation.

A financier once said to me, “I don’t see that making money is any great demonstration; the world is full of men who are daily engaged only in making money,” yet I hear students of metaphysics all excited about having gained an extra five dollars. If they wanted to put forth the effort, they could gain the same end and perhaps more intelligently through work. There is something to consider in this cold, unemotional view of it all. Jesus wasted no time with things that were already happening, he worked wholly in the spirit of bringing forth that which was apparently impossible.

(225-14) When we “expect” in the generally accepted sense of the word, it is merely a covering for a great doubt or fear that the thing will not come to pass.

(225-15) The law of expectation which accomplishes such startling results is that which has accepted the definite possibility of its expectation being fulfilled, and acted accordingly.

(225-16) A man cannot attain substance or prosperity when he is sledding along under the most intense poverty. He has not the capacity, even though he has the right to possess it. He must “be born again” – arrive at a new state of consciousness where prosperity is natural and normal, not a “demonstrated” thing.

(225-17) It is by accepting the Promises of God as real and true, and disregarding the harangue of the senses that man begins the new birth process and enters into the new consciousness.

226³³⁹

THRUST IN THE SICKLE
Walter C. Lanyon

227

THRUST IN THE SICKLE
Walter C. Lanyon
[129]³⁴⁰

(227-1)³⁴¹ When you understand that it is quite natural for a fig tree to bear figs, you will see why Jesus (making himself as God) could not help but do the works of God. No miracles but natural.

(227-2) Your body is the out picturing of your consciousness. When consciousness changes, it will change.

(227-3) “Leave all, and follow Me” means just that, no more or less – and if you are hot ready to leave all – the all of your conscious thinking and “Follow Me” you will keep trying to do the work of Christ while yet you have the unawakened heavy body of the Consciousness which know good and evil and which has a set of laws which will eventually defeat you. If it is possible in consciousness, it is possible to the body but just as the caterpillar has to change its embodiment before it can fulfil the consciousness of flying so you will have to change before you can accomplish the desires of your heart. However, the change within you is not as drastic as the butterfly – it is a change within your consciousness.

“Believest thou that I AM able to do this”? Understand that it is the Divinity within you and when you recognise Its possibilities, no matter what the embodiment

³³⁹ Blank page

³⁴⁰ The original editor inserted “129” by hand

³⁴¹ The paras on this page are numbered 84 through 102, making them consecutive with the previous page

has been, it will change to the outline and form necessary to accommodate the new consciousness into which you have entered.

(227-4) Do not try to change the outside, nor try to prosper yourself from the relative plane.

(227-5) You are not a material separate from God, but a being of pure spirit.

(227-6) You are a king by the name of - I AM - but you fail to recognise this.

(227-7) Just as David Windsor is born to take his place as King, if he did not recognise this and take advantage of it, he would never have the power of being King.

(227-8) As the wave is one with the ocean - never for one instant separated - and rises and loses itself in the ocean, so man finds by "Losing his life," he finds it, and by saving his life he loses it. When you lose your little personal sense of life, you find the One life.

(227-9) Press your claim as child of the Living God! It means that there is no more personal effort to do or to be. It means the Father within is responsible and it means that the I AM goes before John Smith and makes the way clear.

(227-10) We have been hypnotised to the belief that we are the body; when we can awaken from this to the fact that the power is pouring through us, never the same, and always the same. It is a constant change of changeless power coming into manifestation.

(227-11) To know the Me - the I AM and to identify yourself with this is to experience the Life Eternal which needs nothing.

(227-12) All sin and problems are but ignorance of Me - it is the consciousness or unconscious ignoring of MY Presence, Me Your Inner Lord, your True Self and the Real You.

(227-13) My (your) Self - will reveal itself to you, but only after the desire for show, form and name have faded and you are on the high-way of life.

(227-14) Jesus did not use this Christ Power by thinking he was specially favoured manifestation of the creation, but by accepting the good, the joy, and the power as natural, easy and free.

(227-15) Just as a smile transforms the entire face of a person, so the recognition of the Spirit will transform with all ease, and none of the difficulties of human effort, the entire life of a person.

(227-16) Take off the sordid robes of personality, and put on the glorious shimmering robe of immortality.

(227-17) I AM, here there and everywhere. To recognise this is to understand how you can reach across the universe and touch ME in another being and cause that being to take on the splendid sense of health, happiness and prosperity that you formerly tried to make happen by beseeching special favours of ME.

(227-18) If you once glimpse the All-Presence in the All-Now, you will begin to see that I AM not only here there and everywhere, but I AM everything, and partake of the nature of everything through this great Oneness. I AM everything and everybody; I AM ALL.

(227-19) "If a man lose his life he shall find it" If you lose the personality, letting it be swallowed up in the I AM, then will you lose also all the human law pertaining to that personality; the problems of that personality will then be of no concern to you, for they will cease to exist; The personality is on the plane of cause and effect.

[continued page 118]³⁴²

228³⁴³

THRUST IN THE SICKLE

Walter C. Lanyon

Walter C. Lanyon: Without The Smell Of Fire

229

WITHOUT THE SMELL OF FIRE

Walter C. Lanyon

[130]³⁴⁴

(229-1)³⁴⁵ After you have discovered this principle you are suddenly aware of the need of Secrecy. "See that you tell no man," and if you have thought secrecy was important before, now you will be so aware of its importance that the coal of fire will be instantly clapped on your lips, for this is too precious to be cast unto dogs. Your contemplation in silence will suddenly become something so wonderful as to be too precious to mention to anyone. But the Light that will emanate from your silence will speak for

³⁴² The original editor inserted "contd p118" by hand. These paras are continued on page

³⁴³ Blank page

³⁴⁴ The original editor inserted "130" by hand

³⁴⁵ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

itself. From now on if you have anything to be performed in the physical, you will enter first into the silence and complete the recognition of its consummation there, then return unto the place of performance, and go through whatever mechanics necessary to bring it into manifestation. With this one difference, however, - you will find the physical task falling to pieces. What seemed difficult will melt into ease. In fact, by the vision you have gained within, you will see it minimised before your eyes.

(229-2) The rule is well stated by Christ - "Then went he in and shut the door" - he suddenly closes the door of human thought and begins to contemplate the Law. "Be still, and know that I am God." **and as he begins to sense in a degree the infinite nature of God - he begins to appropriate the new design, matrix or consciousness. In the language of Christ, "Whatsoever you tell the Father (within in secret, that will be called from the housetops."

(229-3) The moment the Word is released it is done - what follows is entirely outside of the power of the one speaking.

(229-4) Jesus was the doer of the impossible, and not by overcoming the impossible but by the happy faculty of believing in God - believing in something greater than human thinking and its out picturing. So he did not overcome - he entered into the consciousness of the IT IS DONE before you ask, with trying to analyse it on the three dimensional plane of thinking. "Who by taking thought, etc., Who can Understand God? No one can understand the infinite with the finite.

(229-5) "Believe and thou shalt be saved." This is not a thought taking process which is filled with all the limitations of the world, but a definite recognition and acceptance of the Presence, here, there and everywhere.

(229-6) As the revelation of this glorious freedom dawns upon the hard-pinched consciousness of man - he begins to sense an inner warmth, a secret consciousness developing.

(229-7) The moment the consciousness is taken from the idea it disappears with the same ease a picture disappears from the screen the moment the film is cut. This also applies to the film of human thought which has been projected on your body and which has seemed so real and terrible - the moment the thought is broken the manifestation is gone - in a mysterious way the body is found perfect and normal - man is found sitting at the feet of the Master in his right mind. He has suddenly arisen to his God self and the body is thereafter a willing servant and not a separate intelligence. Speak the word - and echo answers with sure and certain results "I will" and the servant is healed in the same hour.

(229-8) Any man who see the face of God dies instantly to all he formerly knew. It is all so wonderful, this revelation, and how you will see that the “nothing” you want to see is actually nothing. Out of this great nothingness comes the everything It is all so precious and so deep in its interpretation. Be still for a moment or two will you, and let some of this lovely LIGHT filter in and then you will not question, n r will you again “take thought of journey, scrip, purse, etc.” and you will find they are supplied.

(229-9) “Let there BE” comes into manifestation in the Life of the awakened ONE. He is beginning to see what true prayer is – how he relaxes the conscious mentality – the old wayward thing which was hypnotised by its own importance – begins to Let the Supernatural become the natural – presently he finds it easier and easier to LET ease come into manifestation – it becomes easier to take God that it is to TAKE a cold, which many people claim is VERY easy

(229-10) The contemplation of God is not in terms of words – but beholding of something which causes breathless adoration. In this state you perceive the permanent Father consciousness to which Jesus continually referred.

(229-11) Nothing that Jesus did could have been done through the thought taking consciousness,³⁴⁶ for who could reason out any of the so-called miracles?

230³⁴⁷

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon

231

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon
[131]³⁴⁸

(231-1)³⁴⁹ “Glorify me –” to the glory which was yours before you became lost in the human belief of race, creed, family, etc. Eventually the transfiguration will take place, for this Light is even now fast breaking in your consciousness, and the veil is being rent asunder.

(231-2) Whenever you become conscious of this changeless creation of God you cause it to come into visibility to the degree you have accepted it as possible. If your degree of

³⁴⁶ The original editor inserted comma by hand

³⁴⁷ Blank page

³⁴⁸ The original editor inserted “131” by hand

³⁴⁹ The paras on this page are numbered 12 through 22, making them consecutive with the previous page

recognition is small and slow the healing is small and slow, but if you suddenly" enter into the Father's house," then the whole thing is changed, the hopeless situation suddenly wiped out, and the picture you have conceived of the finished mystery comes to the surface of visibility.

(231-3) All the invitations of God can be accepted by you, and you alone through this recognition. They cannot be accepted by thought. "Come boldly to the throne of grace" if you expect to attain the degree of revelation which you have been seeking. In a moment that you "think not" you begin to experience dimensions of consciousness of whose existence you never before dreamed.

(231-4) It is through recognition of the Presence, here, there, everywhere, that you become conscious of an urge, a demand, a swift-moving desire, and following this through you magically make the few or many moves necessary to crystallise this desire into manifestation.

(231-5) "He shall give you the desires of YOUR heart" - that is, if you can take them. Do not grab them, do not snatch at them, just take them, accept them. The GIFT is yours, is yours; no one can take it from you. It is awaiting the acceptance only.

(231-6) What you accept comes to pass because it is possible. The barrier of impossible is dropped when you enter the God-consciousness of which Jesus speaks, for it is stated and established that "all things are possible to God" and in another place "I can do all things through Jesus Christ" - but nothing through Jesus. The combination of body and soul is so essential for the purpose of stepping-down Spirit into visibility through matter, which thus becomes "flesh" - the Flesh that has experienced God.

(231-7) That is the mistake the thought-taking consciousness has made. It is constantly looking for a gift or help from man, and is willing to ingratiate itself at the least sign of such.

(231-8) You do not believe, because you are judging the Father by human limitation.

(231-9) Make way for Spirit and all human thinking must give way, for Spirit to come into manifestation.

(231-10) So wide is the road that leads to destruction that it covers the entire mental thought-taking field. It is filled with uncertainty, and is constantly asking the question "Is this He that should come, or look we for another?" If you still have to ask this question, it is because you are looking for a man or a system of ideas to get you into Heaven, and you are on the broad highway which is filled with dissenting vices. Each group is talkily building a Tower of Babel (babble) every man, woman and child being sure that his is the only way to enter Heaven; and in this very effort to build a tower to

Heaven he shows he has failed to grasp the truth that he is already in Heaven and is going nowhere but into a new state of consciousness.

(231-11) Each workman on the tower beings to develop his own idea and puts his own words into the mouth of the leader, until the whole thing becomes such a jumble that it collapses. Then the old human thinking is off on another chase. A new Messiah has come in another person, fabulous stories of “demonstrations” are circulated, and these are greedily eaten by the seeker. He immediately magnifies them beyond all reason and starts to build a new tower to heaven. Every last living builder is working for one sole purpose: i.e. to be first into the kingdom of Heaven, and to get a pat on the head for his noble work. That is one reason why all such, building towers to heave, would fail anyway. They are out for personal aggrandisement, or for “getting” something to satisfy their greedy human selves.

Anyone still looking for a new Messiah is still on the broad highway, still building towers to heave, instead of being in the “narrow way of Infinity. Instead of recognising that the Kingdom of Heaven is within, he clings to the belief that he must make a temple to it. A temple “made with hands” which must pass away. His best judgment of the success of his work is how many people can he draw into his temple, or how large and impressive the place, from the outside. All such temples made by hands will pass away and the builder will be defeated, hurt, and turn away, until he grasps this simple teaching of Jesus, and throws into the flames of Spirit the entire bundle of junk he has taken on.

232³⁵⁰

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon

233

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon
[132]³⁵¹

(233-1)³⁵² When you have ascended to this recognition of the Presence you will know that whatsoever you perceive in consciousness, at that moment is “established on the earth” - without fail. Whatsoever you perceive in consciousness at this moment of ascension to the Father will come into being without fail. How shall it come? No man knows just what the way may be. But whatever temples or bodies or situations on the mental and physical planes necessary to cause this manifestation to take place will come

³⁵⁰ Blank page

³⁵¹ The original editor inserted “132” by hand

³⁵² The paras on this page are numbered 23 through 30, making them consecutive with the previous page

into alignment as if they were soldiers called to attention in a well trained army. You begin to see, then, why you are constantly told to take your attention away from appearances and keep it on God.

(233-2) "Come out from among them and be ye separate,." Take your place - your stand - on the Highest Teaching and begin to assume the Power. "He made Himself as God, and so must you. But the making of yourself "as God" while you are yet working on the little mental plane of things is to become an egotist.

The assumption of this power can come only when you are actually at the place of understanding why you are no longer seeking things. As long as you feel the desire for things and the love of them, you cannot ascend. Until they are relegated to their proper place in life you will be possessed by them. Things are purely and simply a means to an end. They facilitate matters and make life easier and more beautiful on the physical plane; but the moment they become "valuable" they possess you.

(233-3) All "things" are of the same value to Mind. Man places the value and then he sets up wall over which he cannot climb. Realising that a lump of coal and a diamond are of equal value to the Mind that created them, you can understand how the no-value and no importance of the relative estimate of things makes it possible for you to have a sense of selectivity.

The ascension unto the Father can be made only when you realise that while you live in the midst of things and require many of them to make your heaven complete, you are nonetheless quite detached from them. There is full appreciation and honour given where such are required, but with it all an unbinding of self from such manifestations as must and will disintegrate

(233-4) Do you begin to see that when you ascend to this Father, whatsoever you perceive there ("Whatsoever you asking my nature") you will find in the manifest realm, without a question of a doubt? But again, if the discovery of this manifestation is going to excite you or appear as a miracle or a magic display of power, nothing will happen. You have to go beyond the place of surprise, else you are not actually accepting it as a reality, but have merely been hoodwinking yourself, hoping by assuming something of this kind to bring out the results. Nothing will happen - "God is not mocked."

(233-5) "My Father worketh hitherto and I work." The WORK has already been done on the plane of spirituality, and when you ascend unto the Father and recognise and accept this without reservation or qualification, and stay on this point, then when you descend you will "work"(do the mechanics necessary) to bring out the physical manifestation. Perhaps this will be much or little, but it will be easy and natural and filled with radiant joy and peace.

(233-5) It is wonderful how we are finally making the differentiation between the mental and spiritual planes of life, and how from the Father-consciousness we perceive perfectly the place of the mental and the physical and do not destroy anything. We merely align the Power, thereby changing the evil condition to harmony.

(233-6) You cannot ask for anything in this true sense of ASKING (which is appropriating) unless you perceive it in consciousness, and once you do, there ceases to be a word-asking. It is a recognition, a wordless state of recognition, a sensing and feeling of the Presence, and a glorious praising of God from whom all blessing flow. Then you will see the joyous manifestation disregarding a thousand and one man-made laws of time and space.

(233-7) "And Now, Father, glorify thou me with Thane own self, with the glory I had with Thee before the world was." You were created in His image and likeness, and have a body a body which was not made by hands but which is eternal in the (heavens) consciousness and cannot fade away. The recognition of this indestructible body which is eternal in the heavens-consciousness is the means of bringing to pass manifestations which are indeed under the caption of "miraculous" to human thought.

234³⁵³

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon

235

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon
[133]³⁵⁴

(235-1)³⁵⁵ Do you see the difference between the new consciousness which comes into being when you have allowed God to "require the past," and the old idea that you still had some "work" to do on the hulk of the past? Up to the very moment you discover this, you work with past conditions which are with you only because you keep feeding them with the one thing they can live on - your thought. Thought is the life of all evil. It sustains and keeps it going, and the whole of your past, which is really so unimportant to another, is only kept in place by your thought. Memory of an accident, and not the accident itself, is responsible for the effects of that accident today, no matter how much your human mind may fight against this.

³⁵³ Blank page

³⁵⁴ The original editor inserted "133" by hand

³⁵⁵ The paras on this page are numbered 31 through 41, making them consecutive with the previous page

(235-2) As man begins to understand the difference between thought and consciousness he will also experience the consciousness of the permanent Identity, the claiming or assumption of his heritage. Though is the creator and sustainer of all evil manifestation, which in turn is Maya. Thought does not create consciousness but emanates from it; mis-thought and misconception is a counterfeit of the Light-thought which the Christ consciousness emanates. Consciousness is a permanent thing, changeless, the Father. Jesus came to reveal this dimension, not to heal people or help them with some temporary relief.

(235-3) When a thing is accepted in consciousness the body is able to materialise it. The consciousness is a reality; when entered into it yields manifestation, whether this be of health prosperity. The thought-created pseudo-consciousness of these things yields nothing. Accepting mentally in hope that you can demonstrate is a fallacy. Anything you 'try' to do, fails. Any anxiety, excitement or curiosity as to whether it will work or not forms an impassable barrier.

(235-4) Jesus did not try to work any miracles on the Jesus (body) plane of consciousness - he immediately ascended to the Fatherhood degree where the thing was an established fact. Acknowledging this, he was then able to bring it through the body.

(235-5) A spider goes within for the substance with which to spin his web. Presently you will believe what Christ taught and go within your consciousness and find all that you have been looking for on the outside or that you have been trying to create..

(235-6) According to Christ - every prayer is answered before it is asked. "Before you ask, I will answer and while you are speaking I will give it to thee. Either you come to the place where you believe this as a factual thing or else you are still toying with the mysterious thing called prayer - which is merely wishing or hoping that some strange thing will come into action which will change things. Once you grasp this truth even in a small way you will release all the longing and visiting. Your prayer then will become a definite speaking of the word, backed up by the "It is done consciousness."

(235-7) "Be still and know that I am God." Stop trying to get things, and be able to contemplate the deep mysterious thing called "it is done." It is an elevation of consciousness - at which you have arrived through the LIGHT emanating from pure recognition of Truth; and something which transcends thought and is at a level of Beholding.

(235-8) Do you believe? You can profess anything you like with your lips, but what about your heart? What do you feel?

(235-9) "Behold I make all things new." This is the cloud of illumination which has suddenly descend upon you, and the "It is done" is seen, heard and felt in this glorious Light. This prayer is such that it enables you to "Look again" and see for yourself. You are entering the "Alone Path" - the place where you move into expression through recognition.

(235-10) Recognise the Ease with which Jesus prayed - there is no hard work about it all. There is no straining to be Spiritual, no changing the voice to what is known as deep reverent tone, for there is nothing in all this but emotionalism. All the emotion in the world is not going to produce the fervent quality of "It is done" - it will only produce a temporary stimulation which will eventually leave you old and without hope. Emotion is merely the quickening of the human consciousness to a point of passion. You may imagine you are very Spiritual but nothing happens. A Flower blooms because it cannot do anything else, and so and so and so. Jesus moved quickly after he fed the multitudes, he did not stand in a daze and invite personal worship or personal following. He kept telling his hearers to "Follow Me." The Father within.

(235-11) What you accept comes to abide with you, "what you reject passes you by." What do you accept? Do you measure it by the findings of another - or past attainments and failures?

236³⁵⁶

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon

237

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon
[132]³⁵⁷

(237-1)³⁵⁸ Guard these words: Watch, - bestill - do - have - be - take - ask - Me - receive - believe.

(237-2) See the difference between trying to make things happen and just letting them come into place.

(237-3) "The thing I feared has come upon me." By fearing it I gave it the force and power to embody itself in something evil and hateful. The Childhood fear that

³⁵⁶ Blank page

³⁵⁷ The original editor inserted "132" by hand

³⁵⁸ The paras on this page are numbered 41 through 51, making them consecutive with the previous page

(237-4) The entire havoc that man has experienced has been through believing the body possessed intelligence and power apart from God. The body as we know it is the only thing in the universe which is capable of experiencing evil, for it has separated itself from the ONE, and has wandered into a far country of belief, opinion, history and fear. All these pseudo powers have their origin in judging from appearances. Appearances are the results of seeing, hearing, touching smelling and tasting the universe through the distorted material senses.

(237-5) As matters stand no material man "can pick it up or lay it down" - for the reverse is the truth. The body can and does become sick, aged, and can apparently pick it up (man) and lay it down; and no matter what mental protest or affirmations he makes, the body can and does take a man out of circulation by causing him to be sick, poor, unhappy, etc., all against his will, and man can do little or nothing about it. True some of the ban laws are not exactly fatal, and if the man works hard and follows all sorts of human laws he may rid of the disease, but there is nothing sure about it. What cures one may kill another. There is no assurance that anything the human mind knows will prove even halfway successful although applied with integrity. He may shut his eyes to it all and imagine he is going through "experiences that will do him good" or that God wants him to suffer, or something of the sort. Sometimes he sinks to such a level as to imagine there is "purification through suffering" - yet even while acknowledging this he is trying with all possible force to rid himself of the suffering. There is no hope in him as long as he maintains this separation and this dense ignorance of his Permanent Identity or Gather within.

(237-6) He suddenly discovers the body to be an unintelligent mass of atoms which are controlled by consciousness and which at no time control consciousness. "As a Man thinketh in his heart so is he": He has discovered the difference in heart and head thinking.

(237-7) Man has been thinking so long with the head brain that he has forgotten the "heart" brain, which does not "try" to produce strange and wonderful results or manifestations. But which announces the fact that they are about to appear. The head brain then becomes the servant of the heart and is able by this co-operation to carry the mechanics through to results undreamed of and quite impossible before. Dr Crile: "Recent advances, have shown there is another centre, a second brain, in the nerve centre in the region of the heart. This centre is even more powerful than the head brain because it controls the many miles of the circulatory system as well as respiration and digestion." "AS he thinketh in his heart, so is he.

(237-8) The body merely "reflects" what is in the consciousness and that is why the body cannot be changed by thought, any more than the reflection in the mirror can be altered, for there is nothing that can be done to change this reflection, until that which is

causing it changes. Now the mirror reflects all the human thoughts and man has set about trying to change the picture instead of the thought. When man discovers his Permanent Identity as "himself" and not something he uses, then the mirror (the body) begins to take on an entirely different aspect.

(237-9) It is pure recognition of the fact that you have a Permanent Identity within you which is your Real Self and which is your point of contact with the Universal God.

(237-10) Gradually the light will dawn upon you that the Temple of man, the entire manifestation, is nothing but a series of mirrors into which are cast the pictures of your degree of consciousness; hence what you see in the world you have conceived in mind. And therefore whatever is in your consciousness is in your universe and is caught up by all the mirrors about you. No one can come to you with any belief whatsoever that is not in your consciousness, however much you may fight against this, If it were not in your consciousness you could not see it or experience it. The hole universe is a mirror which is to reflect the consciousness of God that you have accepted as true and real. Knowing this, "Go then into all the world and take no thought about the scrip, the purse, the robe, and do not bother with the body what ye shall eat or the raiment etc

238³⁵⁹

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon

239

WITHOUT THE SMELL OF FIRE
Walter C. Lanyon
[135]³⁶⁰

(continued from the previous page) for now you see that all these things are quite naturally reflected into position by this new elevation of "I and My Father are ONE" and the recognition that the Universal Father God is great her than the individualised Father you.

(239-1)³⁶¹ Recognise once and for always the utter impossibility of body (man) to do anything of himself. Cast out of your mind the pseudo-truth that mean is a creator, a sub-creator of a helper of the Divine Power. Man (man-i-festation) is of himself entirely without power. Jesus represents man, "I can of mine own self do nothing." - (illustration: consciousness is likened to the water in a basin, manifestation, the cork

³⁵⁹ Blank page

³⁶⁰ The original editor inserted "135" by hand

³⁶¹ The paras on this page are numbered 52 through 60, making them consecutive with the previous page

floating at the level of the water) The cork cannot rise or fall without the water level being changes. The seemingly independent action of man is his erroneous belief that thought can and does do something. All the wisdom derived from thinking is foolishness in the eyes of God. Nothing except belief is changed. by thought/ All the thought in the world cannot act upon a thing and change it of its nature. Awake thou that sleepest, the Christ (consciousness) shall give the light.

(239-2) Do not reason about God. The moment you try you will have nothing but formulae. Nothing can possibly happen by thinking. When you see something beautiful you do not have to think it is beautiful in order to make it so. You become conscious of beauty and then thoughts flow freely from the new recognition that it is beautiful. Thought does not create anything – it its rightful function thought flows from consciousness.

(239-3) “Judge not from appearances” anymore, but turn the attention to the Consciousness and the magnifying of it. Why not begin the conscious recognition of the Presence in everything and everybody, here, there, and everywhere? You cannot do this through the human thinking for it is impossible and will only cause confusion and chaos. “I go before you and prepare the way” – the water rises, the cork rises with it. God goes before to prepare the way and Man functions at that point of recognition.

(239-4) God is not a man but a Principle and unless the hook-up is correct there is no chance for Him to come into visibility. This sounds very much as if God were under the control of man, but He isn't any more than the LAWS of mathematics are under the control of man. Man can only experience them as he becomes one with them. Then he is mathematics in operation, and the more he magnifies this law the more he can enter into the unanswered abstruse conditions of life and bring out astounding results.

No one thinks it odd that a man magnifying the law of mathematics can work through unsolvable problems. Without recognition and the acceptance of the Law, man could never do the impossible. The moment you begin to make the assumption of this truth, it actually becomes a part of you and is not used any more. The power of Recognition brings to light the unseen; embodies it. No matter how long the law of mathematics has existed or how perfect it may be – without man to express it, it is nothing. Man actually becomes one with the law – and thereby is the law – just as Jesus said “I and my Father are One” yet he also knew that “Father is greater than I.”

(239-5) God power is so much quicker than human motion, so much more entirely outside of any thought or human contemplation.

(239-6) Come unto ME all ye that labour and are heavy lade and I will give thee rest.” DO you hear and understand who ME is, that to which you are to go? It is found in the heart-brain, in the place of recognition, that feel which can accept it as possible even though everything in your outward world testifies to the falsity of it all.

(239-7) Sense now the strange thing which happens when you can answer in the affirmative the question, "Believest thou that I AM able to do this unto thee?"

(239-8) The secret shell of silence shall hide thee during thy labours until the child is delivered in glory and light and you proclaim from the housetops of your consciousness "I have gotten a manifestation of the Lord. "(the embodiment of your ideas)

(239-9) Throw out of your body "temple" the moneychangers, the beliefs in evil: the thief of time, writing his "one day nearer the tomb" constantly, the thief of procrastination collection unborn happiness, while you wait externally for the day of joy to arrive; the thief of anxiety, stealing away, the "peace that passeth all understanding," which is a gift to you; when these are cleansed from your temple it becomes filled with Light and Life.

"In quietness and confidence shall be your strength." An active-inactivity. A resting in action. A radiant, vibrating, pulsating Life.

240³⁶²

WITHOUT THE SMELL OF FIRE

Walter C. Lanyon

Walter C. Lanyon: Behold the Man

241

BEHOLD THE MAN

Walter C. Lanyon

[136]³⁶³

(241-1)³⁶⁴ Redemption of the Body – redeeming the body from the bondage of human belief is not accomplished by calling out to another body, or a shrine built to commemorate that body, or a book written to perpetuate that body. Calling for help from the body of another is misunderstanding the Glorious Truth of the Risen Lord.

(241-2) Just as soon as you begin to speak with the authority of the I AM you will begin to accept the answer as there before the asking, and be at peace;

³⁶² Blank page

³⁶³ The original editor inserted "136" by hand

³⁶⁴ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(241-3) When a man starts this Awakening he begins to see a transmutation take place. All the evil beliefs that he has held translate themselves eventually into their real spiritual values. For instance, the desire for stimulants becomes the expression of inspiration. Man finds he does not need this outside influence to fill him with joy and wonder; he finds that the inspiration of the Almighty is more important and potent, and more filled with "that something" which makes for success and happiness than all the false stimulus gained from drink.

(241-4) So when you at last stop trying to change the outside, and stop making Evil a god to be destroyed, then you will begin to experience this Wonderful Transformation that is going on automatically, secretly, just as the life process starts in the seed buried in the dark, wet earth.

(241-5) It is put on by the sudden Recognition of this Power as something more than a force that is actuated because you beseech it. It acts absolutely independently of any action on your part. But, until you recognise it, it does not exist so far as you are concerned.

This wonderful transmutation that Father speaks of, which begins the moment we make this Recognition, changes all the mistaken desires that are functioning as evil, and causes them to reverse themselves and bring out just the opposite. Sickness is automatically changed into health; poverty to wealth; failure to success; hatred to love; resentment to praise; sympathy to compassion.

(241-6) I AM as near to you as you recognise ME to be. This Christ-power, which is not measured by the limitations of the human intellect, uses methods and means that you have never dreamed of;

(241-7) This very Power within, which performs the wonders that transcend all the human intellect, is inviting you to "rest" from your struggles. Rest and be happy - calmness and quietness hold you fast. No matter what the condition has been, or is, this great transmutation has started, and at a moment you think not (when you are not working at it) lo, it has appeared in the flesh.

(241-8) Therefore the stillness of the conscious mentality and personal activities is essential at times for the benefit of this appearance. Therefore relax your conscious mentality and give up all preconceived ideas about yourself, and let this Christ appear in and through you. Trying to contact the Christ from the standpoint of personality defeat you. "I AM here, I AM there, I AM everywhere," when accepted as the LIVING Presence, any problem, by the process of transmutation; hence suffering will be turned into strength, and sighing to joy, and all the tears shall be wiped away from your eyes. Just turn to this power. When we recognise The Presence, we "let" and this letting is more powerful than all human will-power.

(241-9) Have you noticed in your own demonstrations, when you have gone to your wit's end and have given up in desperation, that many times something has happened and changed the whole thing? That was because you had come to a place where you were forced to "let" God come into expression. "Man's extremity is God's opportunity." You do not have to do a thing. The Expression of the Almighty is Self-operative and is always there ready to be "let" into expression.

(241-10) Be still just a moment - that subtle something is not experienced through thought-process. It is recognised.

(241-11) These ears have been suddenly stopped to the belief in Evil, no matter what the appearances for the moment may be. The eyes that have even opened to see that which "eyes have not seen" have gone blind to the double version of life. When the eye has become single, it cannot see double any more.

(241-12) It is heart-rending to live under the belief that a hateful human destiny has to be fulfilled. The time must come, and Now is, if we would but accept it, when the idea of "When he slept, another came and sowed tares, "will be impossible. We have to come to a Recognition of the Presence which is so beyond any of the beliefs of the human mind that this thing will be impossible.

242³⁶⁵

BEHOLD THE MAN
Walter C. Lanyon

243

BEHOLD THE MAN
Walter C. Lanyon
[137]³⁶⁶

(243-1)³⁶⁷ It is this ease and effortless quality of The Presence which makes the great distinction between Recognition and a constant trying to "make" things happen.

(243-2) Only make the Agreement and "virtue" proceeds out of the I AM - the invisible into visibility at the express moment, and in the express form that is necessary to set aside the human destiny which is running counter to the God-given heritage. The crucifixion of the human destiny must stop. The human destiny is nothing but one long crucifixion. Nothing is ever quite as it should be. It even tries to make the coming of

³⁶⁵ Blank page

³⁶⁶ The original editor inserted "137" by hand

³⁶⁷ The paras on this page are numbered 15 through 26, making them consecutive with the previous page

the Christ-Consciousness contingent upon growth. It makes all the evil it manifests necessary steps for the coming into expression of the God-Presence.

(243-3) Be still - when you are nothing, then you are everything - and you do not have to be known by what you say. No one shall be denied this expression who "touches" or makes his Agreement with The Presence.

(243-4) "Pray without ceasing" - begin the process of recognising the Christine everything and everybody. Do not stop at anything; presently you will perceive it in your worst enemy. The prayer that is continuous and without ceasing is the prayer of constant Recognition - within, without - above, below, - everywhere this Presence with Its instant replacement of virtue - its instant panacea for any human belief.

(243-5) There is no condemnation left - that, too, has passed away, in place thereof are the garments of praise and joy; this is only possible in this absolute sense when we recognise The Presence, instead of trying to use a separate God-power to overcome "condemnation."

(243-6) Beliefs, one by one, are "evaporated" from your consciousness by the Recognition of The Presence - they are not overcome as something having reality; they are simply "evaporated" by the warmth of God's Love. There is no getting rid of them; they are effectively translated to their proper place. Forgiveness is forgetting, and with the forgetting, all that hinges. thereon.

(243-7) The thing you fear comes upon you, either consciously or unconsciously. And why? Because you are feeding it with your belief, which is giving it all the strength it has. It is only the power of your own thought or belief reacting upon you.

(243-8) Millions of people are running about with charms, Many people believe in a talisman as much today as the so called heathens did and thousands of others believe in some mental port-bonheur. It is all the same whether I carry a horse-shoe, or whether I have a pet formula that I repeat. "Awake thou that sleepest, and Christ shall give thee light."

(243-9) The thing that you fear is the out-picturing of your own thought. The only place to change it is in your own consciousness.

(243-10) When we speak the Word we do not wonder or guess about the result. The result will always be a hundred per cent successful, whether seen or unseen. It will be seen the moment the agreement is made. When you have prayed for another, it is just as if a legion of Angels, with healing in their wings, were knocking at that consciousness for admittance. If they are let in - if the prayer is accepted - then the manifestation is through on the material plane; to the one who has said the prayer with

the full acceptance of its result it is answered. He is at rest. He does not worry, nor is he anxious, because he knows that some time, somewhere, the door will be opened and the light will come to that one for whom the prayer was said.

(243-11) This casting of yourself unreservedly on the Lord does not mean a supine waiting for God to do something for you; a lackadaisical waiting around for something to happen. It means the glorious state of expectation.

(243-12) Just as soon as we learn to "Take our attention away from appearances" and place it on the "Me" the appearances will at once begin to change; the more you contemplate this ME as Here, There, and Everywhere, the more whole and complete will the manifestation suddenly become.

(243-13) The old ideas of trying to make yourself or your movement a success by imagination or by rapidly repeating that "I am success" must give way to the glorious Revelation of the Presence of this Power which automatically draws all men to it. You do not have to force it, nor try to make it. It is the automatic outcome of the Recognition of this Presence, which to know aright is Life Eternal. To have Life Eternal and then feel bound to earn a living is a condition that no intelligent man desires, and so you may rest assured that Life Eternal brings with it that which will amply sustain itself.

(243-14) Everyone one of you have been bitten by the fiery serpent, and every one of you look upon this Principle as Real and True and accept it as such are freed from your limitations. You are freed from all depression, sickness, disease and poverty forever.

244³⁶⁸

BEHOLD THE MAN
Walter C. Lanyon

245

BEHOLD THE MAN
Walter C. Lanyon
[138]³⁶⁹

(245-1)³⁷⁰ The love of the demonstration and not the Demonstrator is the root of all evil. "Thou shalt know no God beside ME," takes our attention sharply away from appearances, the demonstrations, and turns them unto the Power.

³⁶⁸ Blank page

³⁶⁹ The original editor inserted "138" by hand

³⁷⁰ The paras on this page are numbered 27 through 37, making them consecutive with the previous page

(245-2) You give up nothing but the belief when you begin to emerge into the Impersonal Truth which says, "God is HERE" - not going to be, not will be if you pray or beg, but God IS here.

(245-3) Great and glorious things are in store for you, when you let go of the worship of personalities, teachers, books, and demonstrations, and arise and buckle on the breast-plate of Righteousness and go forth, not as a cringing, beggarly weakling, crying for a crust of bread, but as the son of the Living God, coming into his own.

(245-4) No amount of working with evil is going to destroy it. No amount of delving into ignorance is going to eliminate it. When we recognise this Truth, the ignorance from which we suffered disappears. So it is with the various evils of life; they seem to be more real than ignorance, but eventually, when you have stayed your attention on THE Presence, even though you are in the Hell of beliefs, you will see them disappear, and the Presence revealed. The chief thing to be overcome in the human mind is the idea that there is something to be overcome. Ignorance is not something to be overcome, it is merely an unenlightened state of mind. Everybody knows that it can be eliminated without pain to the individual. The same thing is true of all so-called overcoming. The reason so little is accomplished is that most people believe that they have something Real to overcome, while actually there is only an unenlightened state of mind which needs clarifying. All the outside appearances are held in place by the "accepted" state of consciousness.

(245-5) Do not set out on a conquest of evil, but on a Revelation of good. A contemplation of the Omnipresent Good: a Recognition of this Presence within and without everything and everybody. We are not trying to get rid of a thing, but a state of mind which is accepting that thing as real. That is where the whole work lies. Recognition of this Presence, and agreement with It, gives you the power to "Speak the Word" which accomplishes. Not for show, not for reward, not to satisfy the claims of conscience, but because you recognise the living, vitalising Presence of the Truth of Being and are merely "calling IT," into expression.

(245-6) You can only bring into manifestation that which you accept and know to be true of the Inner Lord. The imaginary Being whom many people beseech and beg to grant their prayers seemingly gives you nothing but misery and disillusionment. "Go within, and when thou has gone within, shut the door."

(245-7) Begin today recognising this God within, and without, and give Him the power you have heretofore given to disease and evil of all sorts.

(245-8) Sooner or later the demand comes from within to "find Him"; to find that source from which flows the magnificent manifestations of the Spirit, and yet which sees as evanescent as a will-o-the-wisp.

(245-9) There was a time when we believed that the mere reputing of words would change conditions in the manifest world, but that day ended when we began to see that things happened in spite of our best words, and sometimes we discovered that the most wonderful things happened when we had not time for words.

One prop after another being taken away, stripped of everything, as he thought, man has gone forward to find each time, that he was still bound by limitations, and so finally he comes to the Revelation that it is the personal-Impersonal Christ that “doeth the work.” Nothing very new-sounding in that phrase, and yet it is fraught with the loveliest meaning and Revelation when once put into practice.

(245-10) “Call not me good” should have made us heed the warning and the help He was giving when He attempted to turn the attention away from personal Jesus and to oblige man to “pick up” his OWN bed and “follow ME.”

(245-11) Be still. Then the confusion is ended: the wondering, the guessing, the wishing and hoping, and all the pitiful attempts to make God do our bidding – all these are swept away into oblivion: “the government is upon His shoulders” and it is suddenly well with you.

(245-12) How can you cast your burden on a man whom you have never seen and who lived in Jerusalem two thousand years ago? We have tried this and failed. The intellect is insulted by such an inane attempt. There is, in reality, not authority for even trying it, and it is founded on the most tragic hope that something strange can be accomplished by some sleight-of-hand magic. Casting our burden on this Inner Lord can only be done in imagination until there is the full Recognition that [there is such a presence.]³⁷¹

246³⁷²

BEHOLD THE MAN
Walter C. Lanyon

247

BEHOLD THE MAN
Walter C. Lanyon
[139]³⁷³

(247-1)³⁷⁴ It is only when we stop the ceaseless condemnation of others that the condemnation is lifted from ourselves. The word returns never void, even the idle word brings back its own reward, its own fulfilment.

³⁷¹ The original editor inserted “there is such a presence.” by hand

³⁷² Blank page

³⁷³ The original editor inserted “139” by hand

(247-2) He has said within himself, “what have those, who profess to know the Truth, shown forth and proven that surpasses the belief of the man in the street? and sad, as it met seem, he has to admit that they have fared very little better, and in many cases worse. The great awakening of the Soul is at last taking place – man has discovered that most of the so-called “Knowing the Truth” is merely mental gymnastics or working wholly with the effect – admitting an evil and trying to eliminate it. The eternal urge of Spirit will not let him rest.

(247-3) The claiming of your Spiritual Father – the Recognition of God as the only Father – sets aside the belief in a human destiny, in karma and in all beliefs that have to do with birth and death, and lifts man into his rightful place of expression.

(247-4) What is the point of contact between man and his substance. It is Recognition. If you do not first recognise that it is so, it will never be so to you, and for you will shut it entirely out of your life and will have plenty of material testimony to back up your conclusions.

(247-5) He takes his attention away from appearances for the simple reason he now realises that the appearances he has held in mind for so long as true and just, are merely the false impressions he has gathered by working from a wrong premise. It is wonderful to see the giving up of these old ideas, and with their release all the manifestations of their evil vanish; presently the memory of them passes away.

(247-5) Do you begin to understand how it is that a thing must first be recognised before it can come into manifestation, and how this carries right through to your recognition of evil. The way to change the manifestation is to change the recognition. When you take away your Recognition from a thing, it ceases to manifest for you.

(247-6) A habit of a lifetime melts out of the picture just the same as the terrible drama fades from the cinema screen, and when its released by this process of Recognition it is just as painless, and leaves no more trace behind than the pictures. The disease from which you are suffering is only as old as the last thought you have about it, whether this be conscious or unconscious. The way to change the manifestation is to change the Recognition. When you take away your Recognition from a thing, it ceases to manifest for you.

(247-7) You have come to the place of “Before they call, I will answer,” because you have come to the Recognition that the time element, which the human mind says is necessary has nothing to do with this timeless, ageless Principle which is ever with you.

³⁷⁴ The paras on this page are numbered 38 through 50, making them consecutive with the previous page

(247-8) "Take no thought for the purse, the journey, the scrip, the robe and ring, the upper chamber"? It checks perfectly, for if the Will of God is expressing, there will be no worry about ways and means. When the Will of God comes, It makes you more active than you have ever been before, because everything you do is certain of manifestation and success.

(247-9) Jesus asked, "who is Mt father, mother, sister, or brother? – and answered this question Himself: "Those that do the will of God." Those that are moving on the plane of consciousness, wherein God is recognised as the ONLY Power, without reservation, restriction, or limitation. "Those that do the will of God" made up the family of Jesus. Could you qualify for this family? Are you willing to do the Will of God or the will of a personality.

(247-10) Human will-power exhausts itself in its very effort to make things happen, in contradistinction to the glorious power of God. The human will, trying to remember, wears itself out with its own effort, whereas the effort less power of God calls all things to your remembrance.

(247-11) You are entitled to this Divine Heritage, but it comes only at the giving up of the limited human concept of your "self." Not until you deny the human birth and its inheritance of fear, limitation, and woe. "Deny yourself and follow ME." Deny this old human heritage and accept the God given powers, and act accordingly.

(247-12) "FOLLOW ME" seems a drastic command, but you do not necessarily have to go to any place physically when you "Follow ME" – you have to go somewhere in consciousness, and that somewhere is the point of Recognition of the Presence of the Father which will cause you to rise from the beliefs you have held about you and cause you to move off in the direction of your Father's House – the New Consciousness in which is the abundance of all things.

248³⁷⁵

BEHOLD THE MAN

Walter C. Lanyon

249

BEHOLD THE MAN

Walter C. Lanyon

[140]³⁷⁶

³⁷⁵ Blank page

³⁷⁶ The original editor inserted "140" by hand

(249-1)³⁷⁷ Soul-salvation goes on whilst the body perishes. The Word Man, or the Man Word seems to be helpless after all. Why? Because it is not spoken into Being, in the flesh. No matter how powerful a word may be, until it is SPOKEN it has no authority or at least it manifests no authority.

(249-2) When a man, suffering under his human destiny, is sick or dying, you have the power within your awakened consciousness to say to him, "Behold the Man!" - and so set aside his beliefs that were functioning as disease and evil. The whole evil lies within the belief in human fate, which can only be set aside by the Recognition of the Christ as here, there and everywhere.³⁷⁸

Hadley Cantril and Muzafer Sherif: The Kingdom of Father Divine

(249-3) "The relaxation of your conscious mentalities is but the reception of God's omniscience."

(249-4) The effect of the positive attitude - constantly thinking of another and thanking him - is to cause the thought to enter "the sub-conscious mentality so that your very subconsciousness got it, then and there, you had it. As you had it, so you have it. By this, you can speak the Words into "Tangibilisation" or outer expression "visibilated" and cause mankind to observe that which you have been thinking. This is a beautiful thought, is it not - the great Universal Brotherhood of man and the conscious recognition of the Fatherhood of God, and the realisation of the Presence of both it and them - of both Him or He and them.

To protect the "positive attitude" and to make it easier to cultivate, Father has strictly forbidden his Children to have any direct outer contact with possible negative attitudes. - those which would shift concentration from him to something else. The children are forbidden to read any newspapers or magazines except those published by Father. They must read only the books Father or his Angels recommend. They must listen to no radio programs except Father broadcasts. They are not allowed to attend moving picture shows. Their senses, as well as their services and thoughts, are Father's. The unity of the microcosm is further preserved and emphasised by the almost complete break most of the children in the kingdom have made with the outer world.

(249-5) Parents who join the kingdom are separated as man and wife. They generally leave their children behind in the outer world to fend for themselves. More frequently a single parent (usually the mother) enters the kingdom, forgetting and giving up

³⁷⁷ The paras on this page are numbered 51 through 52, making them consecutive with the previous page

³⁷⁸ The original editor inserted underline by hand

completely children and spouse. Worldly habits such as smoking and drinking are taboo. There is no co-habitation in the kingdoms. The general positive attitude is sufficiently dynamic to overcome these specific, worldly behaviour patterns. All signs of bodily afflictions such as glasses, trusses, or crutches are thrown away. Ailments are forgotten. No medical or dental attention is allowed.

The isolation achieved by the follower when he breaks thus from the outer world in his change of name, his reckoning of time, his contacts, his habits, his thoughts, and his close personal associations, makes it possible for him to form a new frame of reference very similar to that of the other children around him. The deliberate cultivation of the "positive attitude" keeps the children psychologically united.

(249-6) Father warns his children against the dangers of controversy. "God will express dissatisfaction if you reflect or manifest it. The reaction of your thoughts and actions may be manifested." He is also aware of difficulties arising because he demands all of a follower's love and thought. "Do your job conscientiously but think constantly of me. Both these tasks can be accomplished simultaneously." Those who have menial or routine jobs are able to think about one thing while doing another. The discrepancies are not seen by the more ignorant believers. But anyone in a responsible position requiring concentration and intelligence will find it almost impossible to visualise Father and at the same time perform efficiently.

(249-7) It is difficult for followers to escape, because of fear. Father is all-powerful. He has power of life and death. Several incidents strengthen this belief. This fear pervades the kingdom. This may account partially for some of the psychopaths taken from the kingdom to Bellevue Hospital. It certainly accounts for followers remaining even with rapidly growing doubts.

(249-8) Father forbids sexual relations even with husbands. His wife was generally kept in the background and died in a charity hospital, although Father will not admit that sickness and death can come to a real follower.

FINIS

250³⁷⁹

THE KINGDOM OF FATHER DIVINE
Hadley Cantril and Muzafer Sherif

John Hoshor: God in a Rolls Royce (Father Divine)

251

GOD IN A ROLLS ROYCE
John Hoshor

³⁷⁹ Blank page

(251-1)³⁸¹ “You may not have seen my flesh for weeks but I was with you just the same. I am just as operative in the mind as in the body. We had a man at our meeting who was healed of cancer even though I was not there. I need not shake hands with anyone for him to be healed. Even if this body went into oblivion it would be the same.”

(251-2) He apologised for not answering his disciples’ letters telling them it was not necessary for them to mail their letters. “Your prayers are answered without literary correspondence”

(251-3) “I have money without limit because my money comes from God.” F.D. considers it high treason for any followers to put their personal financial welfare ahead of the cult’s. All their property and profits, as members of the group, belong to the cult. They may use whatever is needed for reasonable living expenses. Most of the monetary transactions are concealed under a shadow of secrecy.

(251-4) The use of lipstick powder and beauty aids to heighten sex appeal is banned. The attitude of negroes toward sex is more animal and primitive than that of the white race. F.D.’s accomplishment in successfully banning the sex acts among his followers is astonishing. This ban worked alright when both husband and wife were disciples and willingly obeyed. But trouble started in homes where only one believed in what the other appeared a silly and unnecessary religious rule. Sex-starved wives accused husbands of refusing to perform their marital duties; irate husbands blamed F.D. for alienating the affections of their wives. Homes broke up, families were disrupted. When questioned, both men and women disciples answered that they had forgotten there was such a thing as sex. They said they had found an emotional outlet far more soothing and soul satisfying. If the intensity of a disciple’s biological desires temporarily overcome his religious emotions, he is not cast out of the fold but, confessing, is forgiven his sin by a wave of Father’s hand. F.D. said: “Why should we go on increasing and multiplying and replenishing the earth with more misery? If we cleanse those who are now living and purify them we are about a greater work than self-indulgence. Through such indulgence people multiply afflictions, sickness and diseases.” When asked why he approved of people eating and satisfying that appetite but not of satisfying the sex appetite, F.D. replies: “Because the appetite for food is not destructive. It is not only that the bad effects of carnal acts are due to overindulgence in them but also to self-indulgence. We can conserve our life-energy and use it constructively, instead of robbing ourselves of mental and physical energy.” Many are amazed that in a belief which devotes so much attention to feeding the body, sensual

³⁸⁰ The original editor inserted “141” by hand

³⁸¹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

enjoyments of the flesh are strictly tabooed....The cult leader knows well the history of past movements which had the practice of celibacy. Such a rule was the death knell of the sect. New members cannot be recruited fast enough to replace those lost through death.

(251-5) F.D. accepts this frenzied adulations of followers as if they were passing breezes His face is expressionless, inscrutable.

(251-6) His teaching at an address: "Your mental and spiritual contact is not the version of the Metaphysicians trying to concentrate on something by personally ceasing to function but the reverse. Quite active in actuality, in daily duties, even giving practical and profitable service, even taking physical exercises, yet you make your contact by living as Christ lived and being as Christ was. Contact means to contact me by harmonising with my views and doing exactly what I would have you do. I am everywhere. This truth can be universalised."

(251-7) The white followers fall into 3 groups: (a) Those who have been recruited from other cults; (b) Those who are satiated with worldly pleasures and whose physical health is wrecked yet still have the mental aspiration to continue their search for happiness through other channels (c) the down and outers. The first group were emotionally unsatisfied with their natal or adopted religion. Desiring a living pulsating religion, ever seeking, they turn from one cult to the next. The second group discover finally that dolls are stuffed with sawdust and are driven into fields other than physical Groping around, lost in the jungle of their troubles, they gratefully embrace the proffered services of a guide who is so overwhelmingly confident in himself and emphatically promises to lead them to happiness and health. The third group are beaten by the world and unwanted elsewhere.

(251-8) Names are changed to show the new faith and life. "Every old name has sickness and degradation attached to it and when we use that name we receive the evil it carried." Also the new name keeps the mind of disciples concentrated on the new selves

252³⁸²

GOD IN A ROLLS ROYCE
John Hoshor

253

GOD IN A ROLLS ROYCE
John Hoshor
[142]³⁸³

(253-1)³⁸⁴ A critic objected: “Most of his disciples lie around and eat and sing, thinking only that F.D. will take care of them somehow. “

(253-2) F.D. as a cult leader is extremely careful whom he trusts. Strangers are not allowed to make any progress into the inner circle of the group. FD realises he has had more than one spy in his midst He maintains secrecy as much as possible but it is not known whether there are certain facts which would hurt him if disclosed.

(253-3) There have been many individuals who proclaimed their divinity. Many were obviously impostors, others were undoubtedly sincere and all of them had varying numbers of fanatical followers. These Messiahs stepped forth suddenly in times of great social or economic calamities, when the spirit of the people had become so depressed that they despaired of themselves. The ground was fertile only because of their belief that help must come from outside, from above. The appearance of a Messiah is not for millionaires or kings of the worldly successful³⁸⁵ but for the downtrodden and oppressed.

(253-4) It is my belief that FD’s real intent is not primarily in bringing salvation to his own race – that is merely the cloak – but to achieve the complete intermingling of white and black races.

(253-5) He eliminates from the consciousness of his followers fear of death. They believe that he and they will live forever. The death of a disciple is explained away simply by “the wavering of the dead one’s faith and his relapse into the flesh.” It is necessary for the disciple to live the evangelic life.

(253-6) His religion has become the expression of the Positive. One may hunt through his sermons without finding a negative word. He tells disciples: “You brought undesirable conditions in your system, your physical bodies, and your affairs, by visualising the negative and materialising by your conscious thought upon it. Concentrate and visualise the Positive. You will express and exhibit it through your faith in consciousness. You will be just as you see yourselves to be. Lift your minds from the thoughts of having difficulties and failures and realise to the reverse.”

(253-7) He rejected broadcasting because “I usually speak spontaneously, not by taking thought but by the Christ within.. Custom will love its essence.”

³⁸³ The original editor inserted “142” by hand

³⁸⁴ The paras on this page are numbered 9 through 17, making them consecutive with the previous page

³⁸⁵ “kings of the worldly successful” was typed below the line and inserted with an arrow.

(253-8) Other teachings of Father Divines: “As in the case of that which is termed toothache in mortal consciousness, if you refuse to give in to it, it is compelled to leave you. Whatever man declares impossible to overcome, if you are substantiated in faith and unshaken in confidence, and refuse to allow human mortal suggestions and beliefs, the Christ in you will bring you to victory over the condition. Refuse to accept its suggestion that you might as well give up. Ignore the appearance of the condition completely, recognise the Reality”

(253-9) Father Jehovia explained that the spirit of God was like a mustard seed, almost infinitesimal, but, nourished inside, it grew and increased until it filled the entire consciousness and eliminated all sin, all sickness and all disease.

(253-10) The teacher quietly points the way to the distant goal to a handful of earnest students, while the leader gains the attention of the mob by the flourish of trumpets and the roar of his voice.

(253-11) Nor had Divine been idle all that time, for he had studied and investigated the teachings and tenets of every cult and movement of which any trace could be found. Besides the teachings of Father Jehovia, The Rev. St. Bishop, The Vine, and others, Divine steeped himself in Christian Science, Theosophy, Yogi-ism, the principles of Mahatma Gandhi, and read and studied ever verse in the Bible. Gradually the tenets of his brainchild lost their vagueness and began to take discernible shape.

(253-12) The leader’s subjects still worked and lived in the group home, each week turning all their wages over to him for the common fund, and a sound, practical plan for obtaining new members was put into operation. Like college fraternity boys “rushing” freshmen to join their frat, the puppets of the Divine cult brought prospective members to the flock’s domicile where they regaled them with food and otherwise demonstrated the attractiveness of their mode of life. As to his income that he obtains work for people who come to his place and uses their wages and that as to others who come under his spell, that they are induced to transfer property to him.

(253-13) Father Divine made it plain to both men and women visitors the first time they came that this was a house of God and that sex was strictly taboo. As for the disciples who lived in the house, the men were quartered in one wing of the building, while the women occupied the opposite side. For two weeks she tried to make herself more obvious sexually and more desirable than ever before in her life, but as far as Father Divine or any of his disciples were concerned she might just as well have been somebody’s grandmother.

[THE END]³⁸⁶

³⁸⁶ The original editor inserted “THE END” by hand

254³⁸⁷
GOD IN A ROLLS ROYCE
John Hoshor

255
GOD IN A ROLLS ROYCE
John Hoshor
[143]³⁸⁸

(continued from the previous page) She reported to the District Attorney that she had been unable to find any evidence of wrongdoing or immorality; that even the newest disciple made no advances toward her or towards any of the other women who lived there.

(255-1)³⁸⁹ An elderly negro woman disciple for years had been unable to manipulate her fingers. Told by Mother Divine, "You just have faith and just know that you can use your fingers," to the surprise of man, she was soon utilising her knife and fork as dexterously as the best of them.

(255-2) Judge Smith ignored the jury's recommendation of leniency and sentenced the defendant to the maximum penalty under the law, one year in the Suffolk County jail in Riverhead, L.I. and a \$500 fine. Three days later Judge Smith died suddenly and unexpectedly in his Hempstead home, a victim of heart disease at 55. In dying at so convenient time, Judge Smith - may his soul rest in peace - supplied the dramatic impetus necessary to advertise nationally Father Divine's movement. Thousands upon thousands all over the U.S. flocked to his standard. Ten, perhaps twenty years of difficult progress was achieved overnight.

(255-3) Many have compared death to sleep. Father Divine compares sleep with death. He himself is reputed to sleep but two or three hours a day and some days not at all, and he tells his proselytes that Edison slept only three hours a day because the inventor was seven-eighths mental and spiritual, and that "he lived in the consciousness of the greater part of the liveliness of himself. Others live in the consciousness of the greater part of the deathness of themselves... when this shall have been developed and brought to fruition in the conscious mind of men, they will be at the place where they will not have to sleep at all.

³⁸⁷ Blank page

³⁸⁸ The original editor inserted "143" by hand

³⁸⁹ The paras on this page are numbered 18 through 27, making them consecutive with the previous page

(255-4) "Mankind has striven to keep God away from the Earth plane... They have striven to keep you in the superstitious idea of God being somewhere in a mysterious Heaven decillions of decillions of miles away. God is as much in the Flesh, and on the material shall Rule and have Dominion over and in the affairs of men, the same as they had supposed in Heaven. Men have used Religion to keep you in poverty! They have used Religion to bind you in Slavery."

(255-5) I have brought down from the sky. We are not studying about a God in the Sky. We are talking about a God here and now.

(255-6) Divine declared: "They have striven to keep the Christ completely out of Politics, telling you God and Religious people would not be in politics; in the corruptibleness of the Politicians and the wickedness of the wicked; He would not function in their expression - but He came among them to convert them. For this cause I am and have as much right in Politics as I have in the Church. If necessary they would break the laws instead of taking out "insurances to mistrust God and visualise disappointments, failures, accidents and disasters."

(255-7) Father Divine is much in agreement with Gandhi, who declares that "disease is the result of our thoughts as much as our acts," and that all disease springs from the same origin, the neglect of the natural laws of health. Romain Rolland in his book, Gandhi, states, "Western medical science is concerned with giving relief to suffering bodies only. It does not strive to do away with the cause of suffering and disease, which, as a rule, is nothing but vice. In fact, western medical science may almost be said to encourage vice by making it possible for a man to satisfy his passions and appetites at the least possible risk. It contributes, therefore, to demoralise people; it weakens their willpower by helping them to cure themselves with "black magic" prescriptions instead of forcing them to strengthen their character by disciplinary rules for body and soul.

(255-8) They called for the abolishing of the conventional form of greeting, "Hello" and the substitution of the word "Peace."

(255-9) Father Divine agrees with Emerson that the exclusionist in religion shuts the door of heaven on himself when he excludes others. There are no enrollments, no lists of members, no ceremony attached to joining. One simply starts living the "evangelical life" and automatically becomes a disciple.) The Committee found that there are no official positions or formal places of leadership within the group.

(255-10) The thing that strikes me as being the worst feature of the movement is their teaching that they are going to be taken care of whether they work or not. Their doctrine is that Father Divine is going to look out for them. (b) Father Divine will protect and provide for his followers eternally, and therefore, they need not protect

themselves against the vicissitudes of old age, if they follow his teachings and live an “evangelic” life with the spirit.

256³⁹⁰

GOD IN A ROLL ROYCE

John Hoshor

Father Divine

257

FATHER DIVINE

[144]³⁹¹

(257-1)³⁹² You cannot have mothers and fathers, sisters and brothers, relatives and family etc. and have Me too. You cannot rob God. Someone else is nearer and dearer to you than I AM, then you wonder why I do not claim you. That is why you cannot get to Me. That is why you are subject to sickness and trouble, because mortals are subject to those things and you are living in mortal consciousness. Some of you claim to have been in the Truth for years, and yet you have sisters and brothers, and mothers and fathers, husbands and wives, etc; Such of you are separating you selves from the Infinite Whole and joining yourselves to the individual world.

(257-2) People have thought the seed of Christ in man is dead, it has lain so long, but it is not dead, and I have proved it is not dead, and I have come to awaken you.

(257-3) You have prayed that the Kingdom should come; how can it come when you have the imaginary heave in the way? Get out of the way, and then the new Heaven and the New Earth can come in.

(257-4) Many are sickly among you, because they do not discern the body of Christ. It is truly necessary to discern the actual materialisation of the Christ in order to be freed from mortal limitations and be saved. The Truth teachers and Truth students particularly have discerned the Spiritual Christ, but they have denied the materialised Christ. Consequently, they are subject to all kinds of sickness and trouble in their physical bodies, because they have not included them in the Christ. They say the spiritualised Christ is perfect in them, and is not dependent upon a physical body. Then why bother with the physical body? Let it go down into the grave. But Jesus came to save physical bodies. By gazing upon this perfect manifestation of the

³⁹⁰ Blank page

³⁹¹ The original editor inserted “144” by hand

³⁹² The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

materialised Christ you will reproduce the same in your own bodies in every joint, every sinew, and every bone.

(257-5) Though I should not be visible to you, I Am always with you. I have established this Truth, and with or without body, it is operative. It is even more operative when you do not see ME. If you are sick, all you need to do is to call on my name and you do not have to see anybody or anything.

(257-6) (Explaining the manner in which manifestation were concreted, or brought into visibility, Father said:) When we believe in the materialisation of the Christ, that gives you the power to materialise things, but the average person, who believes only in the spiritualisation of the Christ, cannot materialise things. When you realise the "the Word was made flesh." then you Materialise and bring out the activity of Christ in you. When you come to this relation things are actually materialised. Humanity has lost sight of the great importance of the materialised Christ. For your highest good it is necessary to realise that Christ has made been made flesh and dwells among us. Dear ones, I am sure that those who are in Truth have been taught that God is Spirit; they have misconceived the idea that the Word has been made flesh.

(257-7) How dare you separate Jesus from Christ, or Christ from Jesus. If you do, you are separating your body from the Spirit.

(257-8) Not until It was made flesh could man behold all the glory of God. Since you beheld his glory, therefore, have all we received of His fullness, grace or grace. Do you not see that step by step it came into actuality, as we grew in the knowledge of the Truth?

(257-9) Do I give absent treatments? No because God is present everywhere." In response to the question "How to go into the silence? Father answered that it was unnecessary to sit and go into the silence if you lived in the silence. By silence he meant silence of mortal opinions, and beliefs. "Beloved, now are we the sons of God - God in many individual expressions of himself." "The manifested Christ reveals what the unmanifested Christ conceals." "He will come as a thief in the night - that is, unknown to you, and masked or disguised.

(257-10) The Spirit of the Consciousness of the Presence of God is the source of all supply, and will satisfy every good desire. That is the way I get my money, and in no other way. The abundance of the fullness of the Consciousness of Good - no place is vacant from the fullness thereof. No space is vacant

(257-11) I am speaking to every cell in your body, and the Christ in every cell is responding and coming forth to the Christ." "And it is done here and now. If you will abide in Me, and let My word abide in you, you will, through constant praise and

thanksgiving, create such an atmosphere about you that your message silent or spoken, will continue to bless and heal and draw all joy and health and love and life to you.”

It is not necessary that one to come to Me as a person to be abundantly blessed, but that they form a mental and spiritual contact, raising their consciousness to contact

258³⁹³

FATHER DIVINE

259

FATHER DIVINE

[145]³⁹⁴

(continued from the previous page) the Christ-consciousness, if they would be even as I AM free, from all bonds and limitations.

(259-1)³⁹⁵ It is essential that all mortal intellect be stilled that the voice of God may be heard. A complete relaxation of the conscious mentality is absolutely necessary being still and knowing that “I AM” God within, speaking, sacrificing, and laying down every prop that tends to hurt or bind, and depending solely on God alone.

(259-2) When you have accepted the truth that you are in God’s care, you are not concerned about yourself in any way; When you try to help yourself you are taking yourself out from under God’s care, and putting yourself under the care of some person, or your human reasoning. Perhaps you think they can care for you better than God can.”

(259-3) Consciously, or humanly speaking, I need not think about you to help you. What need is there for a person to think to try to help someone spiritually (Who by taking thought” etc.) What need is there for the conscious mentality to act? If the conscious mentality could make one white hair black, then it would instantly change everything. It would change all undesirable conditions into desirable expressions. But, try as he will, man has failed to make any great changes in himself or others by conscious thinking. However, there is a Power, a Principle, that worketh through man, and that Principle is the Christ, which worked in and through Jesus. This Principle is independent of the conscious mentality - It is independent of the conscious mentality of the individual!

³⁹³ Blank page

³⁹⁴ The original editor inserted “145” by hand

³⁹⁵ The paras on this page are numbered 12 through 24, making them consecutive with the previous page

(259-4) The less a man has, the more he has. The mortal mind will limit itself to the personal consciousness of "this is mine" - this is my home - this is my business - this is my everything." He is limited to the degree of his own individual legal claims and in this he has a greater burden to bear than he has joy in the things he claims. But when he realises his "He-Is-Arisen" state of mind, he becomes one with the Universal Whole, claiming all and claiming none. The yoke of personal ownership and its responsibility falls away.

(259-5) In the Silence of the Presence of your Father indeed is the full consciousness, the realisation of perfection; the ultimate blessing, the dissolution of all worldly beliefs, for your Father and you are ONE. For heaven is here and NOW. I Am with you and within you. You are caught up in the rapture of your Father, in the Glorious White Christ Light.

(259-6) Where does he get his money from? Is a question often asked about Me. Suppose we compare money with the cows on a thousand hills. The cows belong to God, and so do the mines, and all the minerals, and precious jewels. God does not have to ask for anything or for permission to use anything. I say to this generation. "The Gold and silver and all other metals in a thousand hills are mine.

(259-7) You do not need to fear, fret, nor worry, when you know that you are on the side of Victory, you can go forth conquering and to conquer. All you need to know is that God is within you, and you have nothing to fret nor worry about.

(259-8) If you will continue to be lost in My will, living according thereto, great will be your reward, as the living virtue goes forth from your body; the Father within you healing, blessing, and saving a hungry misled humanity.

(259-9) Christ in you...and Christ in me will give you the victory....and from every adverse condition set you free.

(259-10) The Cosmic forces of Nature will stand by you, so long as you live in conformity with them. The consciousness of this will produce and reproduce, create and re-create without visible expression of the creative forces, the things that you desire.

(259-11) If you make your mental and spiritual contact with Me, you will be given the keys to all things. After the Holy Ghost is come unto you, you shall have the KEY to all things. Christ is rich, and all you need, and has equipped you with the requirements to meet any emergency.

(259-12) Hold Me uppermost in your mind, keeping your mind stayed on Me, and in perfect peace and joy and happiness, in prosperity and health, I shall keep you ever."

(259-13) Spirit, Mind, is perfect, with or without a body, but the body manifestation which you have brought into being has been made imperfect through ages of acceptance of evil as real. Coming to this conscious realisation, you will see that the Impersonal Life or the Spiritual Life, which you heretofore thought you were a part of, is in reality, YOU. You, therefore, thought you were a part, or particle, of yourself, instead of recognising your Wholeness, your Oneness.

260³⁹⁶

FATHER DIVINE

261

FATHER DIVINE

[146]³⁹⁷

(continued from the previous page) When you have recognised this dynamic fact, you will not have to look to the right or left, you will not have to look up or down, for you will have come to the consciousness that these things which you have so long thought were Spiritual and Immaterial are material and of the flesh.

(261-1)³⁹⁸ By your conscious realisation and recognition of God's Presence you will be delivered and freed from Every adverse and undesirable condition. It will not be anything that nay man must necessarily do, from a personal point of view, which will free you. It will abolish ever undesirable condition and circumstance, and deliver you from every undesirable expression of life.

(261-2) We do not need to worry about being, or going to any place in person, particularly when it is to be done from a spiritual standpoint. You do not have to lay your hands upon any to heal them, neither do they need to touch you, or see you, for God is not absent from any place. "I" can reach your condition, wheresoever you are, and not only your condition, but "I" can reach you, wheresoever you are. Then with or without a body" I" am just as operative. Just the moment you are in tune with the principle, that moment the principle is pouring out is manifestation on you.

(261-3) When you shall have elected Christ in you and in all your affairs as something practical and usable, then whatsoever concerns you in any way, in any profession, organisation, denomination, or expression, will manifest this tremendously successful power of drawing all men unto you.

³⁹⁶ Blank page

³⁹⁷ The original editor inserted "146" by hand

³⁹⁸ The paras on this page are numbered 25 through 35, making them consecutive with the previous page

(261-4) Everyone of you that look upon this Principle as Real and True and accept it as such are freed from your limitations. You are freed from all depression, all sickness all disease and poverty forever. The bites of the fiery serpent of death cannot longer affect you.

(261-5) The direct application of Truth is the only application. The time element has been evented by the human thought, but all this is put aside by the conscious knowledge that "one day is a thousand years, and a thousand years as one day. "The Presence is into manifestation the instant It is recognised. "Call upon Me in the day of trouble and I will answer" The nearness of it all is startling to the old idea which has laboured far into the night of human reasoning and thinking.

(261-6) This wonderful Christ - Mind - this Christ consciousness is going forth freeing men from all kinds of sickness, disease, doubts, fears, limitations, lack and adversities on every side, and anyone who will substantiate himself in this Christ-consciousness he can say truly, "I AM THAT I AM and no one can hinder ME, for I AM giving Grace to make men free. It is essential that everyone relax their conscious mentality, letting the mind of Christ rule in and over all their affairs.

(261-7) Now everything you see in your world is but an outer expression of the condition of the mind within. That is why your purse is always full or empty; that is why your body is always sick or well. It is the abundance of the Fullness of the Consciousness of God, of which no space is vacant, that is filling and thrilling your mind with all good things.

(261-8) Not merely abundance of Spiritual things, but abundance of all good things shall be at your disposal, for your service, at your command, and willing and ready to come forth into expression.

(261-9) I AM here, I AM, there, I AM everywhere; and, the more you contact ME mentally, and spiritually, the more will I come forth into expression in you, taking you out of all mortality, carnality, and sin, into the glorious liberty where in I stand.

(261-10) God is Health in the place of sickness, Success in the place of failure, Prosperity in the place of poverty and limitation, for, in all these expressions, God is just the opposite to those conditions. God is unconditioned. That is the Mystery of Christ, and when you accept Him in your life, these adversities are no more. The positive is real, therefore fill your whole being with Vibrant Life, and all your energy, all your forces expressed in Christ, will attract and draw the Supply, ever ready to be brought into expression as you make it real unto yourself."

(261-11) Give Me your heart. By heart I mean all that your mental world consists of, desires the suspicions, fears, limitations, and the wishes, the vain imaginings, the struggles, and the strains, everything – give them all to Me, and then when you have given them to Me, if you desire to do anything or to go to any place, or be anything, that desire will be of ME, and its fulfilment will be certain and assured.

262³⁹⁹
FATHER DIVINE

Dr Roman Ostoja: Infinite Science

263
INFINITE SCIENCE
Dr Roman Ostoja
[147]⁴⁰⁰

(263-1) INFINITE SCIENCE

The Quintessence of all Science, Scripture, Philosophy, Psychology and Religion
– By: Dr Roman Ostoja, Founder – President.

(263-2) LESSON NO. 1

During the course of these lessons, it is my intention to illustrate how we can contact God whenever we wish to do so. God is so close to us – the Divine Mind is within us – and as long as He is with us we have nothing to fear, no matter what might trouble us. God is ever present, is full of wisdom, full of love, full of health, full of riches, full of perfection, in fact the most perfect Creator, and thus His creation is perfect.

Therefore, we as the highest creation should recognise the fact that God made Himself visible in man. We cannot go away from that. Man being imperfect is not the fault of God. We should strive to tune in to God's perfection. We are made in His image, but this does not mean that we actually look like Him, but that we were made out of His imagination and endowed with all the potentialities of becoming like Him. Consequently, the inner self is perfect and beautiful, because God created only perfection and beauty. Love is beauty, and beauty is love, and thus one cannot be separated from the other. We have to cultivate everything that is beautiful within us, and then we shall recognise the beauty without.

Since we are God's greatest creation and the ultimate in perfection, it behoves us to learn all we can about this complex creation called "man," with its billions of individual cells which keep us alive indefinitely. The Masters of India realise that, since they are children of God, inasmuch as they are a part of Him, there is no limitation to

³⁹⁹ Blank page

⁴⁰⁰ The original editor changed "159" to "147" by hand

their ability to develop as gods. We should always be aware that God is with us, and we should never be afraid of the Heavenly Father. We must come closer and closer to Him, and if we do wrong, correct our wrong-doing as soon as we realise our mistake, and then go on.

Sickness is really a condition of our own creating, and the result of ignorance in breaking the physical, mental and spiritual laws of our being. We must understand and realise that we have to help Nature if we are to be the healthy men and women we should be. You hear people speak of having had a nervous breakdown. I cannot see how anyone can have a nervous breakdown. First of all, the nerves are controlled by thoughts, and if you are nervous you must be thinking wrongly. In fact, there is no such thing as a nervous breakdown.

There are two different types of cells in the human body – male and female. The first step in rejuvenation is to furnish love and harmony to these cells in order that they may reproduce new cells. As long as you have plenty of energy these cells reproduce by themselves, but as you grow older and weaker, the process of rejuvenation slows up and finally stops entirely. You must possess a smile within and without, and thus promote real harmony, for it is through harmony that you can encourage the unity of the two sex cells.

(263-3) A SMILE WITHIN AND WITHOUT

You try to advise and help your friends, yet you neglect to care for your own body through the attainment of self-mastery. You should first take care of your own empire. I studied and learned a great deal in India, and also in this country, before I acquired this smile within and without, which I had foolishly put off too long. India gave me mastery but it did not give me peace. That I had to find for myself – I had to develop the smile within and without.

The most important of all lessons is the beginning. If we are to learn to read, we have to learn a, b, c, before we learn up to z. So it is

264

INFINITE SCIENCE

Dr Roman Ostoja

(continued from the previous page) with self-mastery. We have to learn the joy within before we can express it without. Therefore, it is very important to master the smile within and without. By that I mean that the smile within won't just come to us, but we have to make it in the emotional centre, the physical soul, in its sensations. Feel that you are smiling within – Feel joyous within.

This is the first step of our first lesson that one should acquire. If we want health, success, or happiness, we cannot achieve it unless we have the first lesson. We have to acquire the joy within. It will eliminate our fears, doubts, phobias, worries, etc.

To make it easy to understand how to do, go before the mirror from time to time during the day, and check up on yourself to see whether or not you are carrying a smile on your lips. Then let us say you carry the smile to the within, and by doing so consistently, it will automatically become yours, and thus it will express by itself to the without. With practice you will find that you can create the smile within and without at will.

EXERCISE: Get the mirror and see how you look; then try to put the corners of your mouth up. Place a smile on your lips. Now carry this smile to the emotional centre within, until you feel a great joyousness. If you sincerely try to do this for two or three weeks, you will find that you can master it, thus taking a step towards self-control and self-mastery. You must practice it sincerely, and you will find that it will prove to be a great blessing always.

We spend much time in our homes, yet we are disturbed by conditions that are created therein by members of the family. We place those disturbances in the home. Even the walls absorb the vibrations of those disturbances. In old homes, where people have lived a long time, those vibrations of disturbances remain to influence in a negative way those who afterwards reside therein. One can actually feel the disturbances that have occurred in such places during the past, because vibrations live on, whether harmonious or inharmonious. We should not allow ourselves to be disturbed, but learn to create peace, and love, and harmony within and without.

(264-1) LESSON NO. 2

PRINCIPLES OF and EXERCISES FOR REJUVENATION

It is a known scientific fact that the human body should be rejuvenated within each nine months' period. If this rejuvenation does not take place, we can blame no one but ourselves, due to our ignorance. The purpose of this course of lessons is to teach these principles and exercises so that we no longer need be bound by our ignorance. The principles of this system of exercises are incorporated in the recently discovered teeter-totter method employed to restore life to seemingly dead human beings.

In India it is a known fact that a Yogi lives a long time; this is because he pays a great deal of attention to his breathing. To them, breathing is of great importance, and it is their claim that, through proper breathing and special exercises, they can live an extremely long time. How did they learn this?

The white cobra snake is held by the Hindu as the Holy Cobra. They observed that this white cobra snake lives 5,000 years, yet it does not eat anything, while other snakes that do eat, live a comparatively short time. This snake lives on cosmic energy. Some animals go into hibernating slumber, while other animals cannot do so. The white cobra inhales one breath for 24 hours, and then exhales for 90 days' rejuvenation period, at the end of the 90 days it is rejuvenated, the skin falls from its body and it emerges with a new skin. It retains its own consciousness in a new body. Such is its method of rejuvenation.

(continued from the previous page) The Yogi found that breathing has much to do with general health as well as long life. Therefore, you too should learn this to help your own body. Your breathing in should be of shorter duration than your breathing out. This does not mean that you should shorten your present breathing in – your should increase it, yet you should also increase the time consumed in breathing out, so that the latter is greater than the former function.

As you breathe out the blood rushes upward, which is a good thing for you, especially in the morning, it will refresh you for the whole day. The following exercise is a waking up exercise, not only of your conscious self, but a waking up of all the glands, plexuses, and vital organs as well. It will keep them active and in perfect motion throughout the day. It will stimulate the creative and life force in you as well as irrigate the blood stream and keep the blood in perfect circulation throughout the day.

This exercise will rejuvenate the heart and make it easy for the heart to pump the blood upward. It will stimulate the nerves and glands of the upper part of the body, and prove beneficial to those who have lung trouble, sinus, ear, or eye trouble. It is the only method of giving support to and building up flabby muscles of the cheeks, mouth, and neck, thus promoting eradication of wrinkles.

To do this exercise will take only a minute of your time in the morning, and who can't afford to give that much time? You say, "I must rush off to work!" Yet you do many other things and waste ten times that much time and think nothing of it. Those people who have high blood pressure should do this exercise only once or twice in succession. Otherwise, it should be done three to five times.

EXERCISE (See illustration No.1): Place a cigarette holder in your mouth, holding it between your teeth. Inhale quietly through the nostrils. Do not fill the lungs completely. Do not force the intaking or outgoing of the breath, you injure yourself by forcing. Take it easy and quietly. Then exhale through the holder, with cheeks filled out or inflated, as if you were blowing a horn. Do not blow forcefully through the holder. While blowing out the breath, exercise with a pumping motion of the arms, forward and back, without tension, bringing the shoulder blades together each time. Each morning upon arising, do this exercise 3 to 5 times in succession, all of your life, and you will derive great benefit.

(265-1) LESSON NO. 3
BALANCE and CO-ORDINATION

⁴⁰¹ The original editor inserted "148' by hand

The next step in achieving self-mastery is to acquire balance and co-ordination of our faculties. In India I had to study the development of balance and co-ordination plus imagination. Without balance and co-ordination of the physical and mental bodies, it is difficult to have good health, strength and energy.

Without balance and co-ordination of the physical and mental, and thus attainment of spiritual balance and co-ordination, it is difficult to be successful in life. Balance and co-ordination can be acquired through certain exercises. Anyone who wishes to have control over his body and mind must learn balance and co-ordination of the body and mind in various ways. It will give one physical, mental, emotional, and spiritual control over himself.

The only way in which one can grow mentally is through bodily activity of the muscles which are connected with the centres of the brain. You may read a lesson over and over until you have committed it to memory, and still not attain physical and mental power in accordance with the lesson's teachings. But, when you actually begin to do the exercises,

266

INFINITE SCIENCE

Dr Roman Ostoja

(continued from the previous page) to use your body, then you change, and change mightily. This is true of all study. Study in itself may give you information, but stuffing the mind does not develop brain structure, only action can do that.

You desire to become master of your body. You desire to acquire poise of the body. You desire to acquire mental poise. You desire to attain greater power to weigh problems and make correct decisions. This attainment comes only as you develop your sense of balance in the body, through bodily exercise. It is a proven fact that jugglers, acrobats, tight-rope walkers, dancers of distinction, and others who have gained the power of balancing the body, are better judges of value even than bankers and business men who are not masters of balance of their bodies. Every lack of balance in your body tells the other person that your mentality is unbalanced to just that degree.

You have two sides to your body, the positive and negative. One side belongs to the North Pole and the other side to the South Pole. In the following exercise the power lies in putting the heels together so that you may not lose energy. Just as in electricity, the positive and negative wires must be together before we can use the power.

Whenever a Hindu goes forth into the wilderness, he holds his middle fingers and thumb together, with the index fingers and little fingers extending outward, symbolising to the outer world that he is master of himself, and that he is immune to the dangers of the forest.

Practice the following exercise regularly each day, and practice walking and standing in a well-balanced posture, until that well-balanced posture becomes a habit.

EXERCISE: Stand erect, heels together, head up, spine straight (not stooped), navel in and lifted up, hands loosely at sides. The position of the fingers - the thumb

pressed lightly against the second and third fingers, and the first and little fingers extended.

While rising on your tiptoes co-ordinate your hands by raising your arms from a lowered position upward, as the body is likewise being raised, until your arms extend outward even with your shoulders. At the same time inhale gradually, evenly, and quietly through the nostrils.

Gradually bring in your navel simultaneously as you exhale through the open mouth, chanting the holy vibration of "Oh - m - (Aum)." As you begin to change "Om-(Aum)" gradually pull the arms downward, feeling that you are pulling the body up, or imagining that you are elevating the body. Gradually lower the body as the arms descend, keep pulling the navel in and up while chanting the "Om."

Take time enough to master the movements and chanting. While doing this think of yourself as a power of God, feeling God-power within. By and by you will become conscious of your union with the all-power of God, and make that feeling of indwelling power an ever-present reality.

Do this exercise several times in succession, a few times each day. One can master this in 2, 3, or 4 weeks. After you have learned to do this exercise with open eyes, follow the same procedure with eyes closed. When you can do it easily with eyes closed in perfect balance and co-ordination, then drop this particular exercise altogether, as it will be forever with you and serve you always. You will have balance, co-ordination and harmony.

(266-1) LESSON NO. 4

OPENING OF THE PHYSICAL SOLAR PLEXUS and THE CREATIVE AND LIFE DYNAMOS

By opening the physical Solar Plexus through the navel, is just the same as the beginning of new life from mother to child. It is to exercise the love

267

INFINITE SCIENCE

Dr Roman Ostoja

[149]⁴⁰²

(continued from the previous page) or emotional centre, creative and life centres and energies. There is a general opinion that we should open this centre by thinking or concentrating. This is a mistake. By opening the Solar Plexus through the navel, a great physical power will be increased.

The Coccygeal Plexus and the Sacral Plexus should also be freed and stimulated. The Coccygeal Plexus situated in the pelvis and located at the base of the spine, is sometimes called the "love brain," the "creative brain," or the "sex brain." The Sacral Plexus, or "sacred plexus," is situated within the pelvis at the lower part of the spine,

⁴⁰² The original editor inserted "149" by hand

and is located just above the Coccygeal Plexus, and is sometimes called the “sacred brain,” or the “life brain,” since it is the life energy centre. It is the organ or centre created by “Otma,” which means soul, or yourself, for use of this particular form of energy, through which to radiate life to the cells of your body, bringing about the creation of new cells and continuing the life in your body.

We are god of our body universe. Our body, springing from a single cell – the union of two cells, male and female – is composed of cells, let us say twenty billion or more of them. Every cell of our body is an individual, possessing intelligence, power to love and to respond to love, possessing life, with the life power of reproduction and increase.

The cells of our body are both male and female. These cells may reproduce themselves in either of two ways – by division or by union, with division again after the union. When cells reproduce by union a male cell unites with a female cell and the new cell is a youth cell, younger and more powerful than the parent cells.

The creative and life energy centres produce the love energy which radiates from the “love brain,” causing these cells to unite and produce the youth cells. Life or creative energy is a force which moves in a spiral form. It is symbolised in Hindu philosophy as the “serpent power.” There is but one life or creative force in the universe, and it manifests in every form of creation and birth of new cell structure in the body.

If there were no truth in the idea of the “Fountain of Youth,” no such thought would have occurred in the mind of man to cause him to set forth in search of that fountain. When you have learned how to relax yourself, you will have found that fountain. We must do more than have blind faith, we really have to help ourself.

The various centres or plexuses of the body require certain developments and stimulations. Yoga is good because it shows you, step by step, the necessary development. A Yogi does not have an old potato-face appearance. He is youthful in his appearance because he controls and helps his physical body. You must also help yourself.

EXERCISE: (See anatomical chart) Sit erect in a chair, with eyes closed for better concentration. Hands spread out over the abdomen or below the navel. Breathe deeply, filling the lobes of the lungs, pushing the abdomen out toward the hands while inhaling. At the same time tense or contract the muscles at the base of the spine, drawing the navel up and relaxing several times in succession. While inhaling through the open mouth, draw the abdomen in and up, tensing and relaxing the muscles at the base of the spine, thus awakening the Sacral Brain to greatly increased activity. Repeat seven times. You may do this several times during the day.

(268-1) BREATHING AND CONCENTRATION

Ages ago the ancient Yogi discovered by long and continued experimentation, that certain postures and breathing obviated interruptions of thought during concentration, and that the mind would not be interrupted by any sensations during activity upon any particular question or problem.

In this lesson I am trying to bring to you both the posture, and quiet, but rhythmic breathing. I wish each student to develop as much rhythm in any practice as possible. Rhythm is power. Therefore, if we develop rhythm in all our daily activities, in breathing, talking, walking, working, or playing, we can hope to secure the greatest accomplishment of success or enjoyment in life.

“Breath is life, and to get away without breath means eternal life.”

Breathing is very necessary for health, whether it be physical or mental. Without training, many people breathe improperly and in a non-co-operative way. Breath controls the heart. Many people die of heart trouble that could have been corrected through proper breathing and exercises. In my work I must be able to control my heart. During a state of trance my heart beat is as high as 240 per minute. When you acquire proper breathing you control your heart, and you will not be subject to heart disease.

The following exercise will help you to learn proper breathing, and will produce concentration, which is something we greatly need. It will help you to concentrate, for while doing it you must think of only one thing, and by practicing this, concentration will become a habit.

EXERCISE: (See illustration No.3) Sit erect, heels together. Cup the hands with fingers slightly apart. Bring the right hand over to the underside of the left arm, and bring the left hand over to the underside of the right arm, and relax. Next, with eyes closed, breathe quietly, not necessarily slowly, with an awareness of your breathing, thus impressing your sub-conscious mind as to the purpose and the method you use in carrying out this exercise. During the exercise be aware of the breath. Think “now I am breathing in and I am breathing out.” Maintain a quiet breath. If you are aware only of your breathing in and breathing out, how can you be aware of anything else?

This will rapidly develop your a, b, c, of concentration, and will charge your body with your own life force, because by interlocking your arms you are locking the avenues so this life force does not escape, thus creating a general fever which burns up the decaying cells, leaving room for new unused cells. Do this exercise several times a day indefinitely, for a few minutes each time.

(268-2) LESSON NO. 6

MENTAL RELAXATION

Penetrating the Sub-conscious Mind Tuning in to Super-consciousness This lesson will help you to develop cosmic consciousness, bringing you closer to God and in tune with the Divine Mind. We have various centres of plexuses which have certain duties to perform. They are there to work for us, and we should know what they are and how to stimulate them. I am trying to help you to know this. In this work I find that the poor man gets quicker results than the rich, or so-called “educated” man, due

to the fact that the poor man has an open mind. He is more willing to learn and to follow instructions, as well as to accept a new idea.

I was always of a serious mind in my younger days, either reading books or pondering the phenomenon of the skies. Even when I was only fourteen years

269

INFINITE SCIENCE

Dr Roman Ostoja

[150]⁴⁰³

(continued from the previous page) of age I was always meditating. I was always thinking “what is beyond the stars? What is beneath them?” Once while I was sitting on a mountainside with my eyes closed, I heard a voice gently chiding me: “Foolish dreamer, why shut your eyes before nature? Open your eyes, so you may enjoy the beauty of nature!” I still kept my eyes closed, yet I continued to hear that voice, then there was a silence. But I had found the answer to Nature’s voice and within me I answered, “How can I enjoy nature within the dark chambers of my being?” The realisation came to me from the deep mind, the super-conscious mind, and my question was answered. “See the Beauty within first, cultivate the Beauty within and thus without.”

What lies behind the ability of the composer? How does he hear the music? By continuous concentration and desire, the composer listens and finally hears the cosmic sounds of his own body. There may be many vibrations of the sounds heard, as the bumble bee sound, flute sound, harp sound, bell sound, sea roar sound, and the symphony of all plexuses (see chart of plexuses). All of them have music because they all have vibrations. When the composer does hear the sound vibrations within himself then he hears in tune the sound vibrations from the without, and that makes a great composer, and his compositions live forever.

Our subject deals with harmony, whereby we may really reach God, in unity with the Divine Mind – the Divine vibrations – which are always harmonious. I am showing you the way, but you must practice. If you will practice, each day you will find yourself entirely different. Within three months you will experience a great change.

We grow in spirituality as we learn to tune in with God and raise the vibrations of our physical and mental self to that higher plane of consciousness where we are aware of the presence of God. I know that this way is open to this spiritual realisation. I want to be with God, so I am going to Him, through physical and mental balance and co-ordination, penetrating the sub-conscious mind and thus entering, or tuning in to the Super-conscious mind.

Many teachers try to frighten you by telling you that you should not do this or that. They tell you about reincarnation, about the laws of Karma that you have to

⁴⁰³ The original editor inserted “146” by hand

suffer, etc. In my opinion God would be most unjust if He wanted us to be born again and suffer again, and yet be unaware of our past life. God would not tolerate such an unjust system. We have duties after death other than to come back to earth.

Now we come to mental development. To be with cosmic consciousness and vibrations, we have to harmonise with them; we have to know how to relax mentally as well as physically. You try to relax, but the tension is still there. You don't even relax when you are unconscious because your mental body does not relax, and you move restlessly in your bed. Because your schools do not teach you certain vital truths, does not mean there is no more knowledge. You are searching for truth. You are gaining in this endeavour, but you must give yourself and these lessons a chance.

When you have a pain you are tense, and when you have no pain you relax. Tension causes decay of the cells. I do not believe that God created illness. It is my belief that health is our Divine birthright, and it is only after we have broken God's laws, either mentally or physically, that we become ill. I do not accept the idea that a human being need remain in a diseased condition, whether it be of mind or of body. It is up to us to obey the laws of nature in order to maintain a healthy mind and a healthy body.

How can you contact God for better health, the solution to a problem that

270

INFINITE SCIENCE

Dr Roman Ostoja

(continued from the previous page) is troubling you, or if you are in search of an inspiration? You can never do so unless you know how to relax mentally. After you gain that relaxation, you will truly have no further thoughts except of the great cosmos in God. You will know peace and you will have great inspiration. Before I try to help other people, I relax mentally, make contact with the Divine Mind, and I have the answers for you. But you can receive the answer yourself, which is better than to depend upon others, many of whom are not sincere. There are times when you cannot give yourself treatments, but must obtain help through someone else. First help yourself and then you can help others. If I do not control my own health and my own success, I cannot advise others.

Many people tell you that a Yogi or a Master cannot smoke. That has nothing to do with the spiritual. According to these people's idea, you cannot even be in love or kiss those whom you love. If that were so, then why did the Divine Father give us man and woman?

Anyone can do the following exercise, but you cannot expect results in less than two weeks' time. You must be patient, and you must be filled with a sense of expectant joyousness. This exercise is done not only for the furtherance of health, but also for the purpose of contacting God.

EXERCISE: (See illustration No. 4) This exercise is done while lying on the floor with a woolen blanket beneath you to protect you from drafts. Get a fresh rose,

preferably one with a long stem. An artificial rose will do if you cannot obtain a fresh one. Place the rose on a chair so that it extends beyond the edge of the chair until it is directly over the eyes when lying on the blanket.

After the chair and rose have been thus placed, and you are lying flat on your back on the blanket, place the feet together and the hands on each side of the body (the thighs) so that the elbows do not touch the floor. Inhale deeply and quietly through the nose and exhale through the mouth three times. On the third breath sigh and completely relax the body, dropping the arms and releasing the feet.

Now, with open eyes and without blinking, look at that rose for three minutes. Then close your eyes with the image of that rose in your mind. Imagine that the rose is getting larger - growing to tremendous size - larger yet - very large - as large as the whole sky - now it is beyond the sky, reaching into the infinite. As the rose has no become infinite in size, you must naturally imagine yourself, your surroundings, in fact everything, to be within the rose.

This training will develop mental relaxation and cosmic consciousness. You will attain great peace of mind, and you will eventually have great inspirations. Do this exercise indefinitely.

(270-1) LESSON NO. 7

CHARGING YOUR BODY BATTERY

Life in any form depends upon at least three vital energies or forces. They are the creative force, life force, and cosmic force, or cosmic rays. Man creates in the likeness of God, that is, man is in the microcosm (individual world) what God is in the macrocosm (the universal world.) Man has within himself all of the elements that are in the universe, therefore, man is a universe within himself, he is at the centre of his own universe.

The Solar Plexus, or love brain, (located behind the stomach) is the organ or centre for the use of this particular form of energy. The Solar Plexus draws this love energy from the universe and radiates it through the

271

INFINITE SCIENCE

Dr Roman Ostoja

[151]⁴⁰⁴

(continued from the previous page) nerves to all parts of the body to bring about harmonious activity of the cells of the body - to bring about union of the cells, thereby continuing the life of the body. From your body you radiate love-energy to other souls, thereby bringing you into harmonious relation with them. This love-energy radiates

⁴⁰⁴ The original editor inserted "151" by hand

direct from soul to soul without physical contact, as well as being manifested through your words, tones and actions.

Man should not see anything but perfect creation within and without. For instance, as man needed batteries to run things he had to create the battery, and just as that very man-created battery has to be recharged from time to time from a dynamo, so man must also recharge or regenerate his own body battery.

Anatomy shows that the nerves run downward. We will call those nerves "live wires." As I say it I am spending the creative life force and involuntarily accumulated cosmic force through the nerves or live wires. We have the most perfect God-given hands and feet, and yet we have never been taught how to use them or what to do with them. The hands were not made only to fight with, eat with, and work with. There is a far greater purpose for which to utilise them. Now let us see how we may use the hands for the purpose of charging our own body battery.

Just as the nerves go downward in your body, so does cosmic energy come down to man in straight vertical lines, and as the battery of your car can be charged only by attaching one wire to another furnishing the electricity, so must you make contact with the cosmic energy force. Then by raising your arms above your head, with fingers extended upward, you contact the cosmic energy. The medullary plexus is the body battery, and it is charged by this procedure. This exercise will quiet you and through practice will overcome your nervousness.

EXERCISE: (See illustration No. 5) Stand erect with heels together and bring hands up to receive cosmic energy. Hold the thought of drawing new cosmic energy to your body through your hands. Inhale with the thought that you are drawing this energy also into your lungs through your breath. Then bring the hands together over the head, with fingers together, so that this energy may not escape. Follow by lowering the hands to the solar plexus, with fingers and thumb tips together. Exhale quickly with an audible sigh through the mouth. Hold this position for a short time.

Now with your eyes closed think and feel that you are creating the harmony, peace, love, and joy within yourself. After you feel this joy within, bring your hands down shaking them for sensitivity in your fingers, then repeat it again and again. Three times in succession will do. This exercise should be done at least once a day indefinitely.

(271-1) LESSON NO. 8

SCIENTIFIC TELEPATHY

This lesson covers thought transference. Scientific telepathy is to be able to receive thoughts of others as well as being able to send thoughts to others. First of all we know that we have a receiving station and a sending station. The centres act the same as a radio. Nature provides us with that. The Divine Mind is so wonderful that it has provided us with everything. The receiving station is at the base of the brain. The sending station is between the eyes, referred to as "Infinite Consciousness," "Christ

Consciousness," or the "Sixth Sense." It makes you aware of the invisible thoughts, and conscious of the dangers of life.

Whatever you build on the outside has its basis of the picture on the inside. In other words, what is in our life is only the reflection of

272

INFINITE SCIENCE

Dr Roman Ostoja

(continued from the previous page) what is in our thoughts, or our thoughts condensed into form. Remember, I told you we would live after death. You do not know how many of those of the astral life-are about you. They might still be with you, or most of them, if they did not have the understanding that would send them to higher vibrations. You do not know where the astral life of past thoughts is.

We are surrounded with vibrations which have a tendency to cause impulses for doing what we must know are bad deeds. As we are constantly inspired to do something constructive, so are we subject to follow impulses that lead to destruction. The destructive thoughts come only from the thoughts of those who, during life, harboured such thoughts. If you have constructive thoughts, you are attracting the past vibrations of good.

I do not like to "call" past thoughts, or be aware of them, not even of those of dear ones who have passed away, in the sense that I wish I had them around. One is doing wrong by attempting to draw them to the material. Earthly vibrations do them no good. You should cultivate one thing – always uplift the departed ones by saying "be quickened with God; go to the higher vibrations." As you are sending such good thoughts, you are helping them to reach the higher states of vibrations.

I wish to illustrate God to you in another way. God can never end; nor can life ever end. There is no death to the human soul, only a change. Your consciousness does not die. You will be finally drawn to God, but it may take ages. That will be only according to your own ignorance, caused by laziness and the lack of desire to place yourself in the better stages of vibration. There is constant vibration in the cells of your body – in everything – and so you must be the same way. If we would understand, then we would have everlasting life. It is not like jumping into a pool of the "Fountain of Life;" it is not that easy.

Imagine a spiral circle. When I revolve it one way, it draws you to the centre (centripetal force), but when I reverse the process, it throws you outward (centrifugal force). We will say God is in the centre and you are far away, that you have not placed yourself in connection with the good vibrations. Under such circumstances, you will not be drawn to God. You will thus keep on revolving farther and farther away from Him, unless through thought and changed vibrations, you finally bring yourself in contact with God's attractive vibrations here on this earth, while you are alive. You now have a chance to be good and to create good vibrations to start yourself on your way to Him in the manner I have outlined. If you suffer here, you suffer there. If you

think you can escape by shooting yourself, you have yet to suffer after death, because the shock you brought to your body at death lives with you.

While you are dreaming, you are not aware of the physical body, yet you can experience pain or pleasure. You should see to it that you do not suffer after death by helping nature now, so that you will suffer neither now nor hereafter. If you will look at this glass which I hold in my hand, and then close your eyes, you will find that you will see the glass in my hand, and not in your brain. If you are to remember, you must try to search for the picture. Everything is outside of the brain. The thought is outside of the brain and not inside of it. It is reciprocal.

Therefore, you have to “tune in” with such vibrations. You are sending some power so it must be thought power. There is no limit to this force, which is the reason it is so important that we learn to use it properly. We will say a broadcasting station sends electrical current to another station; the other station receives it. So it is with your mind. If you think of someone in an angry mood, you are sending angry thoughts to him. You may wish to break his neck, but you disharmonise yourself by your own

273

INFINITE SCIENCE

Dr Roman Ostoja

[152]⁴⁰⁵

(continued from the previous page) anger, and also receive another force of discordant vibrations from that person. It is not good to be angry; it is good to forgive when a wrong is done you. You can accomplish nothing by wrong thoughts regarding that person.

Telepathy is useful because you can know the thoughts of others with whom you deal, whether they be good or evil people. I would eliminate friends who have the wrong vibrations. My life is my own. I should be aware of wrong vibrations. I should fight for my life. We all must do that if we are to live. If someone comes and steps on your corn you would not like it; yet why do you not fight for the good vibrations and eliminate the bad ones? If you start on the right road, others will go their way. If you do not drink, people who do drink will not bother you, because your way is not their way. The same principle applies to gossipers.

Telepathy is useful in sending good vibrations and thoughts to your friends. I have experimented with telepathy with Upton Sinclair and his wife. I taught Mrs Sinclair this science, spending about one and a half years in doing so. She was much interested in learning telepathy and learned so well that I was sometimes afraid to go out because, wherever I went, she could describe my every step. Thoughts are pictures, and they exist outside and not inside the brain. We made arrangements with people in other places to draw pictures of whatever they had in mind. At a certain hour they

⁴⁰⁵ The original editor inserted “152” by hand

looked at their pictures. We drew the pictures and sent them to those people, and they sent theirs to us at the same time. The pictures corresponded.

I am not teaching you this for experimental purposes, but to develop your sixth sense for protection. To our five senses everything seems to be right, whatever we do. But to travel on the right road we should be more sensitive. Also, we should know when another person is trying to sell us something that is not beneficial to us or to our best interests. I will give you the method. It is very simple, and it will develop your sixth sense.

By practicing the following exercise one can build a mental wall around himself through which no evil thoughts or vibrations can penetrate to affect him or disturb him in any way. One should also develop telepathic experiences.

EXERCISE: (See Illustration No. 6) Sit in front of a square mirror 18"x 18," or 20"x20," or 22"x22," with feet together on the floor and toes against the wall, so that the mirror will be approximately two feet away from the head. Arrange a natural blue 10 watt or 12 watt electric light bulb above and in back of the head, with the light reflected in the mirror, and without any other light in the room. Sit erect in a straight chair, with hands on knees, palms upward, with the thumbs over the index fingers, which represents the power and the wisdom. Look into the mirror for five minutes without blinking at an orange paper disk the size of a nickel pasted on your forehead. Now turn out the light, and in the darkness look into the mirror for two minutes. Practice this every night for one week. Each week thereafter add two minutes to the time you look into the mirror at the blue light, but in the darkness remain only two minutes at all times. When thirty minutes time of looking at the blue light has been reached, you should have development. While you are developing there will appear some formation like clouds, or other similar formations, or faces, etc., but you should pay no attention to this. You must do this exercise systematically. If you lose several nights in two weeks, you have to start all over again. This exercise will develop your ability to know what the other person is thinking. The light will not harm your eyes. Candle light and blue light only strengthen the eyes.

274

INFINITE SCIENCE

Dr Roman Ostoja

(274-1) OPENING OF THE SOLAR PLEXUS

Many people make the mistake of trying to open the Solar Plexus through the forehead (by thinking and concentrating). This is a common mistake of Occidental teachers, "applied psychologists," etc. When you open the solar plexus through the navel, you secure greatly increased physical power. Then the plexus at the base of the spine should be freed, and finally the plexus at the base of the soul (the medulla oblongata) will open of itself.

The navel is in the middle of the body. Near it is the solar plexus or “emotional brain.” At the end of the spine is the Coxygeal and Sacral or “sacred” plexus (the life and sex brain). At the top of the spine is the mental brain. In addition to these three great centres of activity through which should expresses, every cell and every pore of the body is also a centre for receiving and radiating Atmic or soul’s energy.

EXERCISE: (Hoong Yang = I am as I am) Turn the tip of the tongue back into the roof of the mouth and sound the humming breath “Hoong, Yang, Yang, Yang,” bringing the sound up into the nose, in pady asana (posture) keeping the navel up and in. Then place the tips of the fingers of one hand over the navel, and with the other hand over that one, press in on the navel with both hands as you exhale, drinking or swallowing the saliva or nectar of life by sucking the tip of the tongue and swallowing as you hum. Hum chanting “Hoong, yang, yang, yang” as you push the navel in and try to feel the vibration under the hands. Remove the hands, pull the navel in by mental effort, as you exhale, and practice the humming breath. Keep pulling the navel in and up each time you exhale. Practice this until the vibration is felt strongly at the navel and throughout the entire abdominal region.

(274-2) SPIRITUAL BREATH FOR FURTHER TELEPATHIC DEVELOPMENT

Practice the following breathing exercise for further development of the mental solar plexus, and further telepathic development. However, this exercise should not be practiced until all the former exercises have been practiced, and your lungs have become strengthened.

EXERCISE: Practice while sitting or lying down. Inhale a quick, smooth breath, do not try to fill the lungs completely. Pull in the navel as you inhale, then quickly exhale, again pulling in the navel, as though you were trying to force it against the backbone, and trying to pull yourself up over the top of your head, as though levitating yourself. Then as you exhale make a grunting sound (pig sound) – grunt, and grunt, and grunt – pulling in the navel sharply each time the grunting sound is made. Repeat three or four times, somewhat forcibly. This tends to elevate the navel and to awaken the sacred or life brain, stimulating the flow of Life-Prana throughout the body.

(274-3) LESSON NO. 10

THE LAW OF COMPENSATION

A New Method of Obtaining Success

We have to have an understanding of Divine laws in various ways. There are so many man-made laws that we are continually breaking some of them unknowingly. But in the case of the Divine laws there are only a few, and they do not conflict with one another. Therefore, you will not break them, once you have the understanding of your physical, mental, and spiritual self. The law I am now giving you is the “Law of Compensation,” which you must obey and take advantage of if you want success. Many people think God should help them because they have not done wrong. Such an

attitude is mistaken. It will get you into trouble. You must abide by the Divine Law. You must go according to its provisions.

275

INFINITE SCIENCE

Dr Roman Ostoja

[153]⁴⁰⁶

(continued from the previous page) First: People should realise that they must give before they can receive; that if they receive, they should give. It is not necessary to give to everyone, nor to give all that you have. You should give according to the amount you receive – that is the philosophy of the law. If you give money, don't give all. Give a percentage of the amount you receive. When you give such a percentage to a good cause, be sure that whatever cause you give to is really good, and after you have given, forget about it. Do not think "because I am giving now, I will receive." When you do that you are breaking a Divine law. Once you get used to such a method and spirit of giving and forgetting, such procedure will be automatic with you. Don't think as you give, something will come to you. No matter what you give, either time, money, kindness, etc., the attitude you have when you give determines what you receive in return.

You must also be able to help yourself. You cannot tell others how to manage their homes and affairs unless you can manage your own. If I tried to help you while I was sick, I would be breaking a Divine law. I cannot give you advice unless I know it is right, I cannot give you money unless I have money. I do not just think things will come to me – I know they must come. I know the Divine Father is healthy, wealthy, and has all knowledge. I too, can be rich in health, wealth, and knowledge, because I am part of God. I have the same right that my Divine Father has, just as little children have the right to enjoy the health and wealth of an earthly father.

We should not beg God for these things, we should demand them as our right. If a child persists in crying, does not the mother say: "All right, I will give you something to help you?" Make your appeal by demanding of the Divine Father the things you want. Cry your needs to Him and He will have enough of your crying, and will give them to you. This is not begging the Divine Father, not praying to Him for something which you do not see or know. Demand as a crying child, if you would go according to Divine Law.

Why will you be His rightful child? Because you will be in harmony with Him. You will harmonise. He is God and you are you. You are meeting His harmonious vibrations. God cannot see where you are. He has no eyes or ears. He only knows and feels, and if you distort or disharmonise your vibrations, you will keep yourself away from Him. He is ever-present here, waiting within and without. When you meet Him,

⁴⁰⁶ The original editor inserted "153" by hand

he will reveal to you the hidden treasures of money, health, or anything you want to have or to know.

In the deep mind there is all knowledge. Everything is there that you will ever need. You only demand, and it will be revealed unto you. You must go the right way, not in the wrong direction. We only give pity to a beggar, and God will give you the same consideration. He does not even know of your trouble, no matter how much you may cry about them, which will only take you farther away from Him.

We should harmonise the Emotional Centre. The head is the Spiritual Centre; the Solar Plexus is the Emotional Centre, and the spine is the Power. We will say you want to sell something, or that you want to gain a bargain. Those who know the Law of Suggestion win. They profit by it. It is well that we train ourselves through the various centres. Whatever you speak should come from the heart, not from the throat. When you merely speak from the throat, the effect is drastic and invites distraction. You have to mean what you say.

I will give you a secret that is not found in books. If you want again – and why shouldn't you? – and if you are sincere and do as I say, you

276

INFINITE SCIENCE

Dr Roman Ostoja

(continued from the previous page) will not have to worry about the results. The things I teach you are to be used only for the good, so why shouldn't I tell you about them? If you use this secret for bad purposes and harm someone or cheat someone by your knowledge of it, the Divine Law will destroy you. This is the Law of Compensation, and you cannot evade it.

If you receive, always give. What is the great secret of this? All of the great forces of the Universal Mind will be back of you. If you want success in anything, first of all you must give. We will say, you have nothing to give – then promise the Divine Mind that if you receive the things you need, you will use them wisely and only for good purposes, you will give something of your own for what you receive. If you have no material possessions to give, you can always give your love, your services and help to others.

ANOTHER WAY OF OBTAINING SUCCESS – Whenever you are talking to someone, and you are trying to impress them, look at them between their eyebrows without blinking. While someone else talks to you, look at their right or left eye, preferably the left eye, and blink. This training is so easy I don't blink for hours. I have trained myself, and I do not draw tears when I practice this. My eyes remain perfectly dry. This secret will give you the ability to attract others. The person does not know it, but he feels you are superior somehow. Always stand with your head up in an erect, expectant position.

You want success but you must help yourself to succeed. We have to penetrate the sub-conscious mind. The sub-conscious mind controls your habits. How do you

erase your “bad” habits? By doing things that are good. I will tell you how to penetrate the sub-conscious mind and enter into the super-conscious quickly. It will work like magic.

EXERCISE: While you are in bed, just before you actually go to sleep, you have a feeling of drowsiness. Just before you drop off to sleep, that is the moment you should do this exercise. The sub-conscious mind at that moment accepts your demand. Relaxation is acquired in the same manner as that employed in the rose exercise. Put your feet together, with hands on the side of the thighs. Inhale deeply three times, exhaling at once with a sigh. After the third exhalation let your body go limp, drop your arms and feet and relax. Don’t think of anything, let your mind be a blank. You are first giving an offer to God by going through this exercise – you are giving before you receive. While your mind is blank, feel a smile within and without. Give yourself to Him in a childlike manner. Be without troubles. God is without trouble, and naturally you cannot reach Him with your trouble. Remain thus without thought for two minutes. Now you have a divine right as a Child Divine – you have the right to ask. Then tense your will – cry like a child within, demanding from the Divine Father your divine wealth. If you are in poor health, demand health. Demand one thing at a time – you will get it.

277

INFINITE SCIENCE

Dr Roman Ostoja

[154]⁴⁰⁷

(277-1) The more one attempts to concentrate on one object or thought, the more other thoughts will intrude. One must begin with the physical. Slowing the breath slows the heart. Polarity exists throughout nature. Sit and stand with feet together. Equivalent to Padmasana. This lights the lower self. Crossing arms lights upper half (self). Both together creates conscious, general fever. This burns up germs, destroys diseases. Concentration starts with attention upon breath, slowly, quietly entering and leaving nostrils. See that neck is free from tension. This is ABC of concentration. He has told many teachers they will not leave anything valuable behind when they die. They say “go and meditate” but cannot do it. His methods cannot fail. Concentration is automatic. Awareness of surroundings is lost. He can go consciously into suspended animation. Heart is slowed so much that doctors fail to detect its action and breath. Even metabolism is slowed. Just quiet the breath. Each individual has his own rhythm. Attention is only on the nostrils, not upon rhythm or depth. Notice only the inhalation and exhalation. It must be quiet. You control this consciously. Higher meditation comes later. Once this foundation is learned, this formal method may be dropped. Closing the circuit must be maintained forever though. Three or four months will make this exercise forever.

⁴⁰⁷ The original editor inserted “154” by hand

Next exercise: balance and co-ordination. Gives magnetic personality. Will enable you to overcome vicious dog. Thumb is will. First finger is wisdom, mind. Middle finger controls middle self to some degree through the nerves, (emotional self). First and fifth fingers radiate. One beast attacks another only because of fear. If you feel no fear, you will not be attacked. Join thumb and middle fingers, relax arms, lean forward. Raise head. Say "ready." One. Raise arms and heels. Use AUM mantram or Oh! = I m Eng-g-g- = am. Shantee = Peace. (O - Ang - Shanti) Bring in stomach upon m or eng. Bring arms down with am. As you lower yourself imagine yourself elevated. Learn with eyes open. Then closed. Have something behind you to give you assurance and make it easier. This exercise promotes rejuvenation of cells by vibrations. This is irrigation. The fingers point to 4 corners of the earth. You let the world know you are at peace and have no fear. This mudra overcomes fear. O = I = Sacral I is all positive and negative. Eng = om = solar plexus. Shantee = peace. Shan - raise, Tee - lower. Solar plexus (physical). Breathlessness is deathlessness. Breath is life. When heart is quiet, nervous system is quiet. Quiet breath induces this. Emotional centre is also quiet. Easier for heart to pump blood. Dorsal centre controls heart, lungs, emotional centre. Good for sinus disease, eyes, nose, ears, throat muscles, cheek muscles. Good blood circulation. This exercise should be done first thing in the morning. To wake up oneself. "Priming the pump." Serves you all day. Stand with heels together and inhale slowly. (He can inhale for 5 minutes exhale 15.) Hold palm up, hands relaxed. Work arms back and forth. He believes other systems of yoga are forced and create tension.

Man has three distinct bodies. Halo is a mental wall. Health of men is from the lumbar region down. Love of men is from lumber up. Mental region is around head. Ostoja was telepathic since 14. Also intuitive feelings. Sensitive in feeling centre. Was very much disturbed. Sympathy of friends can hold you in sickness. Tell only about good things. This also applies in business. He can shut himself out from all vibrations except the one he wants. Thought is not the product of the brain. Sending and receiving is simultaneous. Medulla (memory mind) receives. Pituitary sends. Heart is negative. Love is here. When you visualise an object, you see it "where it is" not in the brain. First concentration exercise must be continued because it is good for the health, it burns out disease before you get it. Lights you within. Blue symbolises wisdom, positiveness. Calmness must be acquired before one can be telepathic. This is necessary to become intuitive, to receive new ideas, from superconscious, from God. Mind -

(continued from the previous page) wandering loses energy. You leave some part of you there. The squareness means the 4 corners of the world. You are in all. The round form is for a higher meditation. Man is a miniature cosmos. (He believes he is provided for.) If you can touch the soft palate with the tongue, you shut off all

sensations (of pain) of the body. Relaxation is rejuvenation. Tension causes decay of cells. Physicians give drugs to relax patients and relieve them from pain. Pain causes tension and concentration upon the injury. Subconscious mind accepts any little thought or idea which we have. Father: wisdom, higher self. Son: love, middle self. Holy Ghost: as a foundation, creation. If relaxation exercise is done 5 minutes each day, it will become automatic. To be done before sleep. He learned to relax on a bed of nails. He lay for seven nights without sleep. After he learned not to roll around, he slept. Imagine a rose large as the room. You are in the rose. Now enlarge rose to contain building. Everyone in the building will also think of a rose and be uplifted. Enlarge to contain city. Then state, then country. Everyone enjoys its beauty and fragrance. Share what you have created with the whole world. Then to horizon, then stratosphere. You are then sharing the idea with infinite space. To be done upon the floor. The subconscious knows the bed. It must learn to relax at will. Halo is opened up by desire to know. You admit other thoughts by thinking about them. You can train to see your own image in the ether. What is in the air is in the water, etc. to earth which is condensed water, etc.

Health, wealth and happiness are outside man but he can bring it inside. Man must work in the world of men. He must also give something to God, if he wants things. If you smile you cannot be angry or swear. God is the creator, created, creation. "I have the right to know my Divine father as I have the right to know my earthly father." One should tune in on God and creation at least once a day, but also at night. If you have one loaf of bread you have no right to let the divine creation (your body) be destroyed. No one ever starves from hunger. If he refuses to make an effort, he is refusing to acknowledge the divinity within himself. Arms are between the head and heart, which stand for father and son, Father equals wisdom. Heart equals love.

Speak only good things about yourself. There are enough ill vibrations. You know the evil in your heart will change. For success, train yourself to be positive when you speak to others. If you consult yourself first you would not strike a man. Before going to sleep do relaxation exercise, create joy and tune in on God. He doesn't want troubles. Like a pebble in water contribute love to entire cosmos. If you need something you will get it without even asking. You have now contributed. If you need something urgently, imagine ripples coming back to you. A child only wants, never questions. Like a child, tense the will and demand. But you must give something. If you have nothing you can promise. Even if you have an incurable disease if you believe you will get what you ask. If you do not keep your promise, it will be taken away from you. You are centre of everything. These vibrations go everywhere. The souls who want what you promise are working for you. They will be attracted to you, giving you the opportunity to fulfil your promise.

It is good to "recharge" in A.M. after "blowing." Cells male and female, they need the harmony of the positive and negative, thought and feeling.

H.P. Blavatsky: The People of the Blue Mountains

279

THE PEOPLE OF THE BLUE MOUNTAINS

H.P. Blavatsky

[155]⁴⁰⁸

(279-1) Sick people are brought to their 'terallis'^A – and they are cured. The patient is laid with his back turned toward the 'sun': he remains in this position for several hours during which the 'teralli' healer makes passes, outlines incomprehensible figures, with his little cane, over the different parts of the body. especially the place affected, and blows upon it.....He will never touch a drunkard or a debauched person. "We heal through the 'love' flowing from the sun, and this love will have no effect upon a 'wicked' man," the Todas claim.

^AThe priests of the Todas.

Alice A. Bailey: On New Thought in The Unfinished Autobiography

(279-2) Those schools of thought which tell the public that because they are divine they should be exempt from sorrow, ill health and poverty, are misleading the public. They are in the majority, of course, quite sincere but their emphasis is wrong. They lead the public to think that material well-being and prosperity is a thing of paramount importance and that they are entitled to it and will get it if they affirm their divinity – a divinity which is there but which they are not evolved enough yet to express. Why should I be exempt from these things when all humanity is suffering from them? Who am I that I should be rich, for neither poverty nor riches really matter? Who am I that I should have perfect health when the fate of humanity at this time seems to indicate something different? I believe firmly that when I can, through the process of evolution, fully express the divinity that is in me I shall have Perfect health. I shall not care whether I am rich or poor, and having a popularity with other personalities will not matter to me at all. I am bringing this up most definitely because these misleading doctrines are sweeping the public consciousness and lead eventually to disillusionment. The time will come when we shall be liberated from all the ills of the flesh, but when it does come we shall have learned a different sense of values and will not be using our divine powers to get material good for ourselves.

(279-3) There is strong prejudice against astrology. This constitutes a safeguard for the gullible and stupid. Predictional astrology is a menace and handicap. If a person is

⁴⁰⁸ The original editor inserted "155" by hand

highly developed he will begin to rule his stars, do the unpredictable. His horoscope will prove inaccurate. If a person is undeveloped, his stars completely condition him and his horoscope will be accurate. When this is so and the person accepts the dictum of the horoscope, his free will is stultified, he works within the limit of his horoscope. The result is he fails to make any personal effort to free himself from the determining factors. He remains a mediocre person, makes no progress in life.

Swami Paramananda: Yogi Breathing and Health in Concentration and Illumination

(279-4) When the body is ill, the breath becomes disordered. It is because we have lost the rhythm, everything is thrown out of balance and the result is a disturbance in both our physical and mental health. To avoid this, the Yogis, tell us to cultivate the habit of rhythmic breathing and this will enable us to store up the vital energy we have within us. When our inhaling and exhaling become even, it affects us just like a musical rhythm, creating harmony throughout the system.

280⁴⁰⁹

YOGI BREATHING AND HEALTH
Swami Paramananda

Raynor C. Johnson: The Imprisoned Splendour

281

THE IMPRISONED SPLENDOUR
Raynor C. Johnson
[156]⁴¹⁰

(281-1)⁴¹¹ Try a simple experiment. Hold one thing, and one thing only, steadily in the focus of his mind for about half a minute. Failure is almost certain: he will have been surprised by another invading thought before he has had time to challenge it and turn it out. As an alternative experiment, let the reader decide to hold his mind free from any thought for about half a minute, and the same failure will probably result.

The command "peace, be still" is issued to his mind. The act of addressing this perhaps raises the question as to how he can ascertain if it is obeyed. Speculations follow, and suddenly realising that he is thinking, he repeats the original command.

⁴⁰⁹ Blank page

⁴¹⁰ The original editor inserted "156" by hand

⁴¹¹ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

Perhaps he keeps repeating it, and then he recognises that the repeated directions are thoughts, and once more he starts again. He now makes a determined effort to throw his mind out of action: once more he finds he is thinking, perhaps about the task of concentrating and how to do it. Then he thinks of thinking, and what it is. He suddenly realises that he is getting nowhere, and grimly starts again. He now finds he is perhaps thinking of not thinking. By this time he realises that his mind is a seething mass of concepts jostling each other to capture his attention, and wondering what to do with these unruly mental children, the gong strikes and he confesses his failure.

To be able to hold the mind free from thought for as long as desired, without strain, when this can be done, this state of mind can then be used for a further leap forward into "active contemplation." It is an active creative state which is the desirable climax. This last state, which is called by some writers meditation, and by others contemplation, is a poised state of consciousness. The mind is not active, it is still and placid. A deeper level of the self throws its searchlight of wisdom on that which it is desired to contemplate, and profound insights and intuitive knowledge become available. A greatly enhanced sense of freedom, power and knowledge is realised. When this state of achievement is attained, the student will need no instructions from others: he can find out the further way for himself. It is quite possible to acquire and develop at this stage considerable psychic powers called siddhis.

(281-2) The physicists' conclusions are that as far as the material world is concerned sense-data are the only things of which we are aware, and that the plain man's assumption (which was until recently also the physicists assumption that there was something "substantial" or "material" out there in space as the cause of these sense-data, such objects can scarcely be concrete; if they are, we can know absolutely nothing of them. If they exist, they must be mental in character. This leads us, then, in a general sense, to suggest that the relation between ourselves and the "outside world" is substantially a relation of minds to mental objects. Such a relationship is akin to that between a person's mind when it is in hypnotic rapport with another waking mind and accepts as veridical the latter's creative thoughts. The outside world of objects may thus be regarded as originating in a sustained mental field created by the Divine Mind - with which our minds are in a kind of rapport. This is substantially Berkeley's position. Creation takes place first on the level of Divine Mind, and from this is projected outward into the world of sense-data, which is the reflection on a lower significant level of the greater reality which causes it.

(281-3) A man should subject himself continuously to the discipline of self-observation, and guidance in this respect is given below. The man who does so will in the end find himself in tune with the infinite powers and perceptions of his Intuition by which he will be guided rightly through the most difficult situations of his life. Intuition is the wisdom of the pure consciousness.

(281-4) He must continuously supervise the play of his emotional experience in order to break down the habit of responding automatically to his feeling and emotions. Immediately he becomes aware of any feeling (say of anger) he must refuse to submit to it, before studying it objectively, whereupon he can deliberately choose whether to be angry or not. By so doing he will quickly realise that he(his spirit or self) and his emotions are separable, and with practice he will acquire ability to objectify and control his emotions at will.

282

THE IMPRISONED SPLENDOUR

Raynor C. Johnson

(282-1)⁴¹² The student must practise returning to the consideration of every emotion to which he has submitted and with which he has become automatically identified, after the emotional tumult has subsided. If the emotion has been of an exhausting nature(e.g. passionate anger) he will find himself eager to forget it and disinclined to review it. Examination of the cause of his reluctance to review the experience will reveal the existence of a sense of shame for having surrendered to the emotion(identified himself with it) together with a vague consciousness that he could have resisted effectually had he been sufficiently alert at the critical moment when a choice between resistance and submission might have been made.

On further research he will become fully and clearly conscious that a choice(to submit or to resist) actually was presented. It occurs at the first moment of consciousness of the call of the emotion. Every man can remember several occasions when he refused to identify himself with some emotion (i.e.) refused to submit to it) by reason of an external influencing circumstance. Many men, for example, find little difficulty in maintaining placidity under sharp provocation if another person is present whose respect they covet; yet instantly they give way to anger under less provocation if no such person is present.

Madeline DeFrees: The Springs of Silence

(582-2) People besieged me with requests to intercede in their behalf...a job, a husband, a drunk, etc. "We must ask Sister to pray!" The requests had been flattering to my vanity. I soon found myself so enmeshed in lengthy lists of persons for whom I promised to pray that there was little time to do anything but enumerate them: I typed long lists. By and by I realised the foolishness of this bookkeeper's approach and though I continued to promise a remembrance, I contented myself with forming an immediate intention. (see below 4a for definition)

⁴¹² The paras on this page are numbered 5, making them consecutive with the previous page

(282-3) In the convent Rules provides for a monthly day of recollection. Only necessary work, such as preparation of meals, is permitted on these days. Glasswork and study are suspended. Telephone calls and visits are prohibited; the time is to be free for silence and reflection.

(282-4) Besides these monthly days of recollection, every nun makes an annual retreat – eight full days in our Order. Once in her lifetimes, usually just before final vows, each Sister makes a retreat of 30 days.

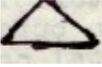
(282-5) Some nuns go for years without purchasing anything, until they lose all concepts of prices.

(282-6) An intention is the will to apply the benefit of prayers to a particular person.

Drs Roland and Viola Neal: Biometric Research Foundation (Interview)

(282-7) In the Esoteric class we make use of Symbols for concentration of a more advanced character. These include: the 5-pointed Star, an ancient form of⁴¹³ the  Cross the symbol Chi, the letter x (eks) of the Greek alphabet,⁴¹⁴ the gold-colour

Diamond and the Double Triangle  The student is instructed to concentrate on each one for 3½ minutes one after the other by turns, doing three at a single session. The same rules apply to the ordinary Symbols which are given for general use. These

are (a)  (b)  (c)  (a) represents Spirit, Intelligence, (b) represents Emotion, Matter, Love. (c) represents Harmony (note sides are equilateral), Balance. These concentrations are to be done in the correct order, which is (a) first, (b) second (c) third. The general work corrects imbalance, is practised 10-14 minutes daily and effects a cure in 6-12 weeks.

(282-8) Because emotions are regarded as being lower in life's scale of values than intellect, no scale measurement biometrically can show them as higher.

(282-9) We found cause of homosexuality to be a reversal of astral(inner) polarity.

(282-10) Once their balance is recovered, those students who had been frittering years away in metaphysical seeking, begin to make real progress from then on.

⁴¹³ "an ancient form of" was typed below the line and inserted with an arrow.

⁴¹⁴ "the symbol Chi, the letter x(eks) of the Greek alphabet" was typed below the line and inserted with an arrow.

(282-11) Psychoanalysis goes back to the past. But since we already have the past's results in us, what is the use of it? Biometrics instead goes forward into the future. Its aim is progress.

(282-12) The members of our metaphysical-esoteric class are there by our invitation only. They have been carefully screened and chosen out of the hundreds who come for personal consultations. No one is allowed to enter it before he has corrected his imbalance. Thus we have no trouble with them and all are 100% keen harmonious and progressing. We warn them not to talk about what they learn in this class to people outside it. They obey this faithfully.

(282-13) We do not discuss or encourage astral phenomena with students but instead warn them to brush it aside because it belongs to the plane of illusion which has to be crossed.

(282-14) We have even been able to cure possessed and obsessed persons by these concentrations on symbols, but this takes longer than the general corrective period.

(282-15) 97% of the 25,000 persons we examined were found suffering from imbalance.

(282-16) In additions to the symbols, we found certain mantrams or affirmations very helpful in the corrective work.

(282-17) The symbols need not be drawn on paper. But some of the students do so, look at it for a second two, and then close their eyes to concentrate.

(282-18) Exams reveal most people are emotionally too possessive and obsessive.

A.R. Orage: The Pythagorean Daily Review

283

THE PYTHAGOREAN DAILY REVIEW

A.R. Orage

[157]⁴¹⁵

(283-1)⁴¹⁶ No.11: CAN INTUITION BE ACQUIRED? It is not thought, not feeling: perhaps a compound of both.

⁴¹⁵ The original editor inserted "157" and "BY A.R. ORAGE" at the top of the page by hand.

⁴¹⁶ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(283-2) The affinity of intuition and guessing suggests one means of developing the gift. We suggest the deliberate cultivation of guessing habit.

(283-3) Another way to cultivate intuition is to do “psychological work.” For instance, you are in doubt what certain people think of you. Here is an opportunity for such deliberate work. Imagine yourself in their situation and called upon to express their candid opinion of you. Write down in words what you imagine they would say if called upon. You will be astonished to discover how different is the result from what you now expect, how closely it will approximate to the truth. Something in us is never self-deceived and such a method is a means of arriving at our own conscious self-realisation of the truth in us.

(283-4) One of the commonest experiences is to receive and that put you off your acquaintance and then imagine what he should have done to win your regard again. TRY TO THINK JUST HOW you wished to be treated. Nor is it of any importance that your friend should act on your discovery; you need not tell him what he should have done or now do. Your own understanding thus arrived at, will be of sufficient value in itself. What did my friend expect of me and what did I give him? The effort to answer these questions candidly is an exercise in intuition. Many such exercises will occur to the student, all having an immediate practical value which takes them out of the category of games. By reason and feeling alone we can never be Christians. Only by trained intuition can we arrive at truth concerning ourselves

(283-5) You have a friend with whom you have fallen out over a trifle. Compose a letter from him to yourself which would completely satisfy you of you should receive it. This effort of mind is deliberate intuition and you have the means of checking it. This is ‘psychological work’. (58)⁴¹⁷ No. 12: Before the final plunge into unconsciousness the whole of a man’s life is unrolled before him in pictures.

(283-6) THE PYTHAGORIAN DAILY REVIEW Death and sleep are alike in this, that they are states of unconsciousness into which we normally pass by a gradual process: sleeping or dying. Nothing is better calculated to keep us attentive to ourselves during the day than the prospect of seeing our day pictorially reproduced at night. The gain to the day, in point of increased attention, would be incalculable. Then too, the repetition of the day, in terms of picture would be of the utmost value in the lesson of self-knowledge. We should begin to see ourselves as we appear to others, and in consequence, to exercise all that tolerance of other people’s defects and awkwardnesses which now we usually give to ourselves alone. In recalling the day in pictures, memory, will, concentration and the power of sustained concentration are all brought into play It is impossible to practice such a review regularly without experiencing improvement in all these respects. It is invaluable in respect to mental development

⁴¹⁷ The original editor inserted “(58)” by hand

simply. It is almost a specific against mediocrity. EXERCISES: Before going to sleep, while lying in bed, begin to count slowly to yourself a series of simple numbers, backwards and forwards, such as two, four, six, eight, ten; ten, eight, six four two. Continue repetition rhythmically. Having got this rhythm moving, almost but never quite automatically, deliberately try to picture yourself as you appeared on getting up that morning. You woke, you got out of bed, you proceeded to dress, to breakfast, to read the paper, catch a bus and so on. Try to follow this sequence of yourself pictorially observed, from moment to moment, exactly as if you were unwinding a film. At first you will find this difficult for three reasons. The necessity to count continuously will appear to trouble you at this stage. Never the less, continue; for the fact is that counting occupies the thinking brain and thus naturally allows the pictorial memory to work more easily. Remember that one of our objects is precisely not to think about what we represent. Thinking not only impedes the pictorial representation but it subtly but surely falsifies the pictures. For numerous reasons, the thinking brain must be pre-occupies while the show is on; and there is no simpler means than counting.

The second difficulty is the constant interruption due to failure of memory. You begin very well; but scarcely five minutes of the day have been replicated before you are at a lose to remember what you did next. In trying to remember you almost certainly cease counting; and no sooner have you mended the film and started it again than it breaks once more. Do not be discouraged. Everybody without exception finds the same thing. It is no proof of mental weakness to fail scores of times at a new mental exercise. and the fact is that the exercise is of so novel a character that even the greatest intellectual genius would bungle it when they first began. It is impossible to practice it until the film of the day appears to unroll itself without conscious effort.

284

THE PYTHAGOREAN DAILY REVIEW

A.R. Orage

(continued from the previous page) NUMBER TWELVE (Continued)

His reward is not only reviewing the day, but the control of mind that has made such a review possible. None of the numerous schools of mind-culture would have anything to teach a pupil grounded in this method. At the best you will know what it is to die daily.

285⁴¹⁸

THE PYTHAGOREAN DAILY REVIEW

A.R. Orage

286⁴¹⁹

THE PYTHAGOREAN DAILY REVIEW

⁴¹⁸ Blank page

⁴¹⁹ Blank page

(287-1) NUMBER THIRTEEN (Doing As One Likes)

We are usually stopped from doing what we like to do because of the lack of sufficient will or power or knowledge. By heredity we may be one sort of a person; by training and education we may be quite another. We cannot say offhand which element is the stronger, since individual cases vary/

(287-2) as the first step towards discriminating our native and acquired likes and tendencies, it is best to begin with small things. By developing power in small things we may acquire the power to deal effectively with greater things. To begin with we wish merely to discover (incomplete, last pages missing)

(287-3) NUMBER FOURTEEN (Who are the best people)

Everyone of us cheerfully arranges people according to our estimate of them, without troubling to enquire whether our classification has any other basis than our accidental likes or dislikes. Those people are the highest whom we happen to like best; and though we all have different likes and thus arrive at different results - some thinking Napoleon the greatest man that ever lived others thinking the same of Plato, Shakespeare or Buddha - the confusion of results gives us no concern; we continue to think our judgment is correct. This is a childish standard and must be abandoned.

What is progress? Is man better today than he was 10,000 years ago? what are the "highest" among nations. Is the white race the highest among races? The most difficult of all is to estimate the comparative values of the different types of men in any race. The three types are; thinking, emotional and practical types. Each of these types thinks that he is the highest. The highest man is the perfect balance of the thinker, the artist and the practical man.

At the bottom we are not thinkers or artists or people of action; but human beings creatures occupying a definite place in the world scheme. We stand between Nature and God, between the created world and the Creator, between the world that is and world that maybe. Our specific function is to act as a bridge between the two and our highest attainment is to be conscious of our function. With consciousness of our function and mission, we can think or feel or act to a purpose; without such consciousness we think or feel or act unconsciously. The true measure of human value

⁴²⁰ The original editor changed "60" to "159" by hand

is, in short, quantity and quality, not of thought or feeling or action, but of consciousness of why and how and what it is right that man should think, feel and act.

The standard is applicable to everybody, for the simple reason that it is possible for each of us, with no great skill in thought or art or affairs to try to become conscious of ourselves and of the world in which we live. The highest is he who know himself best.

(287-4) NUMBER FIFTEEN (Life as Gymnastics)

What do we mean by attitude? We mean the general state of mind of the person relatively to the object; or rather, his emotional state in regard to it. If he feels suspicions of it, his attitude is one of suspicion. If he feels fear, affection trust, hope, his attitude corresponds. Whatever the emotion evoked by the object, the attitude is determined by it.

Can we change our attitude towards things? Obviously our attitude can be changed for us by circumstances. In regard to objects or persons our attitudes change from day to day. Observation of ourselves will show easily how infinitely changeable we are in our attitudes, i.e., our emotional responses to things. Can we change our attitudes voluntarily at our own discretion, without the stimulus of the change in the object? If we could do this we would be on the way to mastering our fate, since circumstances can affect us only as we are affectable. In this way, anything whatever that happens is all the same to you. You can feel about it as you please.

Such self mastery is far beyond most of us, but there is no doubt that we

288⁴²¹

THE PYTHAGOREAN DAILY REVIEW

A.R. Orage

289

THE PYTHAGOREAN DAILY REVIEW

A.R. Orage

[160]⁴²²

(continued from the previous page) do and can begin to attain it. For instance, when we find an attitude vis-a-vis some situation or person too painful to continue, we try to change the object and failing that our attitude towards it. The imagination is the means by which our attitudes can be controlled. Our emotions are evoked by our imaginations; and to the extent that our imagination is under our control, our emotions and attitudes are also.

⁴²¹ Blank page

⁴²² The original editor inserted "160" at the top of the page by hand.

The dominant attitude of our lives is our attitude or emotional response towards life itself. This colours everything. Some have a serious attitude, others are happy-go-lucky or a religious or sporting one. For instance, if your characteristic attitude towards life is gloomy, even your occasional moods of cheerfulness will be affected. Practically all preaching, whether religious or secular, and all teaching whether institutional or personal-has for its real object the inducement of a changed attitude towards life. So all important has it been found in its effects upon the organism as a whole, that practically every method aiming at betterment must begin with correcting the attitude towards life.

Attitude is conditioned by imagination. What you imagine a thing to be, you needs must feel it to be.

All religious and similar systems air at inducing in us a useful attitude towards life. An attitude in which we can act freely and usefully as regards our own ends or somebody else's.

We believe in looking upon life as a gymnasium. Try to realise what and how you actually feel. You are braced up, you have the intention of strengthening yourself, you delight in the difficulties, - provided you choose them yourself. You feel at your strongest and getting stronger.

The classic Greek conception of life was just that; and everybody knows that the gymnasium was the most popular institution of Pythagorean Greece.

For moderns the ordinary goodness - in the sense of doing what others call good - has no intelligent appeal. We have no longer the possibility of religion in the traditional sense. And after the recent wars, the belief in world progress is superstition. But the clean strong idea of life as a field of exercise for the development of all our muscles - physical, emotional and intellectual - has still the unspoiled quality of manly and womanly idealism. And life lived in that attitude would certainly be interesting as well as profitable.

(289-1) GORHAM MUNSON: "In 1925 when I was editing a popular psychology magazine, I was thrilled each time an article by A.R. Orage came in;⁴²³ he was doing a series called "fifteen Exercises In Practical Psychology" that was utterly different from all self-improvement counsel I had hitherto met because the author saw that real self improvement was a by-product of self development or the actualising of latent resources."⁴²⁴

290⁴²⁵

THE PYTHAGOREAN DAILY REVIEW
A.R. Orage

⁴²³ The original editor deleted "he was doing a series of articles by A.R. Orage came in" by hand

⁴²⁴ The original editor inserted quotation marks by hand

⁴²⁵ Blank page

K.M. Hingeley: Retreat House Practical Arrangements for "Retreatants"

291

RETREAT HOUSE PRACTICAL ARRANGEMENTS FOR "RETREATANTS"

K.M. Hingeley⁴²⁶

[161]⁴²⁷

(291-1)⁴²⁸ The absolute necessity is – one person one room.

(291-2) No one should approach any room-even for hours on end – if there were, say, a blue card hung on the door handle.

(291-3) Food.

a). I would have three meal-times a day.

b). I would cut out meat and fish, but have eggs, cheese, salads and fruit in abundance – these are all now obtainable in sufficient supply (Eggs are short in towns but can be abundant now in country places).

Breakfast – continental style breakfast cereal, toast, marmalade and jams – tea, coffee and milk – I would have this on a sideboard from 8 a.m. to 10 a.m. – everyone to come at a time that suited them and no questions asked if you did not come.

Lunch – Scandinavian sinorbrod fashion – also from the sideboard running from 12.30 to 2.

Tea and biscuits available from 4-5 p.m.

Dinner – a "proper meal" properly served and well cooked say at 6.30 p.m.

Milk and biscuits from 9 p.m. – 9.30 p.m.

This looks a lot of food to eat but the "self-service and no questions asked" as to absence from any meal allows people to fast or do a partial fast at any time – according as they found it helped {them.}⁴²⁹

Striving to meditate or to improve my depth of meditation, always made me faint and hungry towards evening – and one is not doing penance for sin, only reducing one's digestive and metabolic processes to have a body in better training as one's instrument.

(291-4) It is a gain to mix meditative practice with straightforward bodily activity and also with service to the community. I think English people of to-day could all quite well undertake house chores – or garden chores – of various kinds. But since what is so

⁴²⁶ "Retreat House Practical Arrangements for "Retreatants" (Church of England word)." In the original.

⁴²⁷ The original editor inserted "161" "2" and "By K.M. Hingeley" by hand

⁴²⁸ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

⁴²⁹ Indecipherable in the original

greatly prized by retreatants of the Secret Path kind (as opposed to R.C. and High Anglican retreats) is a clock-free day, it might be better to make "House service" compulsory on every third day though there could be voluntary duties every day. If you are in a full-tide-of development period, any fixed point (meals or chores) in a day might cost you dear, though every third day you can be usefully reminded of the working outer world: and if you long to be withdrawn in meditation when you are compelling yourself to domestic chores, so much more rapturous does the silent empty cell seem when, your duty done, you can return to it.

On the other hand, if you are in a period of dryness or difficulty, it is useless to compel yourself too long and you might then thankfully undertake voluntary extra chores.

(291-5) One further point about mealtimes. I would have one table with a Silence notice on it, and one table where conversation was normal. There are times when one is bodily hungry but so inwardly withdrawn that making neighbourly conversation is well nigh impossible. And vice versa - conversation may be helpful. Anyone to sit at whichever table they wish.

(291-6) I would give no room service at all but have on each landing a house-maid stand, a broom, dustpan

292⁴³⁰

RETREAT HOUSE PRACTICAL ARRANGEMENTS FOR "RETREATANTS"
K.M. Hingeley

293

RETREAT HOUSE PRACTICAL ARRANGEMENTS FOR "RETREATANTS"
K.M. Hingeley
[162]⁴³¹

(continued from the previous page) and brush, carpet sweeper and dusters - English people are well accustomed to tend themselves nowadays, men and women. I had at first envisaged people coming in regular weekly batches. I now think this could be avoided and people could come at all times. The retreatant would soon learn the home-and-work circumstances of the would-be retreatants - and those like me who could come for short mid-week spells would not be allowed to come at week-ends.

To help finances, I would charge a higher rate per day than for a whole week's stay.

⁴³⁰ Blank page

⁴³¹ The original editor inserted "162" "3" and "4" by hand

(293-1)⁴³² Such a Retreat House would be no “summer-pension” – everyone seeking admittance would know that very well.

Given as much time in isolation in their cell as they could use, I feel all retreatants would very cheerfully accept – and even welcome – coming “under a rule” i.e. being told they are to do this and that, provided they can trust the head or director take such rules as either make for smooth running or are of the other type and aid their meditation practice.

(293-2) Smoking. A few retreatants are likely to be smokers habitually. I would suggest the rule should be “No smoking in the house at all” – smoking allowed in the grounds and, in wet weather, in a garden shed, greenhouse or similar outbuilding. Knowing myself the craving for cigarettes, I feel retreatants should be advised to abstain altogether if they can, but allowed to do it outside if they must.

(293-3) Letters. Retreatants to be advised to have as little communication with the outside world as possible. I would forbid them to use the ‘phone, either outgoing or incoming – except through the spiritual adviser. (One must allow for life-and-death summonses to reach them). No newspapers or wireless.

(293-4) The simplest form of “screening” one could devise seems to me to be a rule that no one person may spend more than 28 days a year at the Retreat House and never for more than two weeks together.

One really must first guard against persons who want a perpetual “spiritual home,” to escape housekeeping or life on their own. The need to be met is that of people in the earliest stages who cannot possibly arrange for uninterrupted days and hours of silence in their ordinary life.

b) If anyone obviously is at a time of great spiritual crisis, I suggest such should only be allowed to stay for more than two weeks if they can be found staff duties in connection with running the house – such duties to be assigned to them without personal choice – working their passage, so to speak.

294⁴³³

RETREAT HOUSE PRACTICAL ARRANGEMENTS FOR “RETREATANTS”

K.M. Hingeley

295

RETREAT HOUSE PRACTICAL ARRANGEMENTS FOR “RETREATANTS”

K.M. Hingeley

[163]⁴³⁴

⁴³² The paras on this page are numbered 7 through 10, making them consecutive with the previous page

⁴³³ Blank page

(295-1) PRACTICAL POINTS IN CONNECTION WITH THE RETREAT HOUSE

These bedrooms have to be deducted for "staff" at least. Are there two W.C.s? Preferably two bathrooms.

(295-2) Is there room in the grounds eventually to build a small block of single rooms. Or put an Army hut suitably cubicled? Noise would be a difficulty in any such hut - wax ear-plugs (which I have found such a help to concentration) would help of course.

(295-3) Heating system.

As such a house would be in use all through the year, how are the bedrooms to be heated in winter? Holding a meditation pose needs at least a mild temperature - or many warm coverings per bed.

(295-4) Where do kitchen, scullery and yard lie with regard to the upstairs bedrooms? Noise from the kitchens is what I have in mind here.

(295-5) What domestic help is available? I have little doubt this could be obtained (once the scheme was in working order) from European countries through your contacts.

296⁴³⁵

RETREAT HOUSE PRACTICAL ARRANGEMENTS FOR "RETREATANTS"
K.M. Hingeley

297

RETREAT HOUSE PRACTICAL ARRANGEMENTS FOR "RETREATANTS"
K.M. Hingeley
164⁴³⁶

(297-1) SPIRITUAL REGIME IN RETREAT HOUSE

The essential need is a clock-free day in your own "cell."

(297-2) But a spiritual adviser (with a deputy) must be on hand and available at a certain place at certain hours for helpful discussion and advice.

(297-3) It would seem obvious that, additional to the dining room, there must be one large "Common-room" - this need not be a silence-room, since silence is for the "cell."

⁴³⁴ The original editor inserted "163" by hand

⁴³⁵ Blank page

⁴³⁶ The original editor inserted "164" by hand

I think one group-meeting a day is desirable, probably between 8-9 at night – not lengthy but used for readings from all sorts of helpful sources, short addresses and the like. Perhaps with a short period of “group-silence” (like the Quakers).

(297-4) This room could carry a library of the leading “mystical” works – preferably three and four copies of a few of the best books to begin with, so that three or four people can borrow the same book simultaneously.

In the dining room or entrance hall there could be some shelves of suitable “secular” reading – some classics, travel books, biographies and factual books about various interests and occupations. It is sometimes helpful – and even necessary – to turn right away from the Quest for an hour or two, and such books help.

298⁴³⁷

RETREAT HOUSE PRACTICAL ARRANGEMENTS FOR “RETREATANTS”

K.M. Hingeley

Neville: Class Lecture and Interview

299

CLASS LECTURE AND INTERVIEW

Neville

[165]⁴³⁸

(299-1)⁴³⁹ My master’s name was Abdulla. He was an Ethiopian, a coloured man. He was ninety years old when I met him. He gave me private lectures in his own home. A friend told me about him, but as I did not have much respect for my friend’s judgement, I delayed meeting him for a half a year. When I entered his home after his lecture, Abdulla came straight up to me and said, “you are six months late, your brothers told me you were coming. I cannot leave until you have been trained to take over my work.

(299-2) I studied with Abdulla for five years and then he disappeared.

(299-3) There was a young man who was dying of consumption. I was taken to see him. I said to him, “what would you be doing if you were well?” He replied, “I would take a long walk so as to use my legs.” I said, “now you can apply the law of assumption.” See, hear and feel yourself doing that which you described. Not as something in the future, but as if you were actually doing it now. Do that continuously as often as

⁴³⁷ Blank page

⁴³⁸ The original editor inserted “165” by hand

⁴³⁹ The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

possible during the day.” In a few months the young man was completely healed, and four years later the healing was still cured.

(299-4) Although this technique should be practiced whenever possible during the day. It should be particularly practiced before falling asleep at night. If you fall asleep while doing this there is then a unbroken period during the night when the creative imagination is being rightly employed by the sleep/ Whereas, during the days the periods are short and broken.

(299-5) The law of revision requires you to mentally devise whatever you hear or see all that is negative. That is when someone which you want to help is telling you how sick he is or how badly he feels; while he is doing so revise his statements, or see him mentally as being perfectly well. Not merely in the future but actually quite well now, in the present. In this way you revise or rather correct all statements of a negative character. Refuse to hold the thought of anything which you do not wish to see materialised or continue to exist materially, and hold the very opposite thought instead.

(299-6) This technique is very much more than the revisualisation exercise. It requires you to feel with your hands, to touch with your body the imagined state so that it seems perfectly real to you and so that you are actually in the midst of it right now. You are not merely looking at a picture of it, but actually living in that state, participating in it, acting in it.

(299-7) This technique can be applied to any level in many different ways for health, spiritual growth.

(299-8) It is the law of human beings and as such it can be used for both good and evil. To help others or to hurt them. But since we are all one, when you hurt anyone you are really hurting yourself.

(299-9) The universe is a experience within yourself and you are rooted in God. In that way God makes the universe through you, the individual. You are responsible for the world in which you find yourself. You have been creating it with imagination. Make it come forth to your desires, but you must use that gift. Ninety-nine percent of humanity does not use that gift, but respond passively. Only one percent are creators.

(299-10) Forget your body during your meditation technique.

(299-11) No man has any power over me save what I give him.

(299-12) Every attribute of man must be developed before he can enter completer in the Christ Consciousness.

(299-13) When I see everyone in myself I am giving Love in Christ Mind

(299-14) When the "I" of waking and the "I" of dream are equal and free, [(when the outer and inner are as one)]⁴⁴⁰ then there is full development.

(299-15) When man knows there is nothing but his own imagination within himself, even though it appears to be outside, he knows truly.

(299-16) Don't let anyone tell you that to want to increase your business is an unspiritual thing. What is spiritual? Everything is a state of consciousness.

(299-15) Withdraw into your brain and you will see a liquid light, mould this into the form of desired things you want to see outside. The outer experience will bring them to you.

300

CLASS LECTURE AND INTERVIEW
Neville

(300-1)⁴⁴¹ Though you now seem limited, try it, proceed on the assumption that you can transcend it and you will.

(300-2) The Bible is not a historical document. It is a parable, symbols, and expressing what happens in man.

(300-3) In your imagination go on doing what you want to see over and over until it takes on reality.

(300-4) While [reading "Light of Asia"]⁴⁴² one day I fell into trance which lasted 12 hours The [(universe)]⁴⁴³ vanished I saw only [motion] .⁴⁴⁴

⁴⁴⁰ "(when the outer and inner are as one)" from after "was typed above the line and inserted with an arrow.

⁴⁴¹ The paras on this page are numbered 16 through 42, making them consecutive with the previous page

⁴⁴² A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. The original editor later inserted "reading "Light of Asia"" by hand

⁴⁴³ The original editor changed "universe" to "(universe)" by hand

⁴⁴⁴ The original editor deleted "(a)" before "motion" by hand.

(300-5) Exercise your imagination lovingly on behalf of another person and it will bring your soul and his closer together in love, and eventually it will appear in the outer world.

(300-6) When holding a picture, let go all contradictory ideas and do not let them enter.

(300-7) Jesus means that state of consciousness which saves or rescues you from what you are.

(300-8) Try to arouse the feeling which a higher mystic experience would produce⁴⁴⁵ If you⁴⁴⁶ get the feeling by contemplating it, it becomes cause, and the experience will follow as effect.

(300-9) You are God, because you are the Consciousness "I AM."

(300-10) The outer man has slain the inner man. The⁴⁴⁷ latter is completely asleep.

(300-11) This technique is based on intensity of the inside, clothing imagination with reality. Give each idea the feeling of being a fact, giving reality to a state. It cannot be done except quite consciously, not in the unconscious. Every act in it must be done consciously otherwise a hypnotist could do it for me, but that would not lead to real growth. Transformation of the mind can only be done consciously. Not only is hypnotism useless for this purpose (even though it does produce an effect) but also suggestions given while one is asleep.

(300-12) I am a child of God, so He gave me freedom of choice. But he also gives me the results of that choice to teach me.

(300-13) You can check of inner guidance is right if it leads to loving actions. If it leads to unloving ones, it is wrong. By love = would you like it done to yourself?

(300-14) Imagination can be used to arouse others.

Neville recommends 2-books by Dr Maurice Nicoll, "Living Time" and "The Mark"

(300-15) In 1933 I met Abdulla, a negro. I was 12 years old, penniless, alone. He lived on 72nd Street, New York City.

(300-16) I wanted to go for a few months to the island of Barbados but had no money. [Abdulla taught me:]⁴⁴⁸ "Tonight when you go to sleep go there as if you were on the

⁴⁴⁵ The original editor changed "(produce)?" to "produce" by hand

⁴⁴⁶ The original editor changed "(you)" to "you" by hand

⁴⁴⁷ The original editor changed "(The)" to "The" by hand

island already. Construct a little drama which [fulfils]⁴⁴⁹ your desire. Play it in your mind's eye over and over."

(300-17) All of a sudden something happens within your mind. A liquid light appears. In it you see the scene to be created materially.

(300-18) Aim at a completely specific picture. You will get that very thing clothed in [external reality]⁴⁵⁰

(300-19) Think of [everything]⁴⁵¹ related to your desire as if it were also fulfilled in the new creation. Carry on inner conversations just as though things were as you desired them to be.

(300-20) Keep on repeating the picturisation over and over until it takes on the tones of reality.

(300-21) The other man is rooted in me, as I am rooted in and end in God. He is myself. There is no other man really.

(300-22) The instrument which does this work is the active and persistent, not passive, use of imagination.

(300-23) Do not accept appearances. They are merely effects. At the moment your picture seems completely real to you, it will happen outwardly.

(300-24) A man who could not void [water]⁴⁵² was "treated" by his wife. They were about to operate but she healed him by "seeing"⁴⁵³ him actually voiding and doing it with full reality.

(300-25) I got thousands of letters after TV but although it took days to read them, I accepted the situation. I have chosen this profession and must go through with it.

(300-26) Put yourself into the state as if it were a fact. The best time to do this is at night when you go to sleep. Assume then that you have what you wanted it. Do not fail to do it a single night. See no barriers to its fulfilment. Do not trouble as to the how of the fulfilment. Take it as [created].⁴⁵⁴ Feel and live inwardly what you want outwardly.

⁴⁴⁸ The original editor changed "Abdulla (taught)" to "Abdulla taught me:" by hand

⁴⁴⁹ The original editor inserted "fulfils" by hand

⁴⁵⁰ The original editor inserted "external reality" by hand

⁴⁵¹ The original editor inserted "everything" by hand

⁴⁵² The original editor inserted "water #10" by hand.

⁴⁵³ The original editor changed "seeing" to ""seeing"" by hand.

⁴⁵⁴ The original editor inserted "created" by hand.

(300-27) Jesus' cry, "My God why hast thou forsaken me" is wrongly translated. It should be translated as "[Now thou]⁴⁵⁵ hast glorified me."

(300-28) This technique involves constructing a psychological drama inwardly.

301

CLASS LECTURE AND INTERVIEW

Neville

[166]⁴⁵⁶

(301-1)⁴⁵⁷ If you don't know what to want catch the mood "It is wonderful" and walk as though something grand had happened. This mood or emotion is the effect and will create its own cause as an event in the outward world.

(301-2) Build into your mind's eye in advance that your manuscripts are sold and successful. It will be so.

(301-3) The mystic knows this world is a dream and he controls his dream. If you know you are dreaming, you can make it come out, happen just as you want. If you do not know it is a dream, you cannot control it but if you do you can make it happen as you want. God is dreaming that He is you. If you know that you are God, you can change the dream. So this technique is to dream in imagination what you want.

(301-4) When thinking of the past, what is life then but dreaming of a dream that happened to another who seems to be oneself?

(301-5) Everything in the Bible is written in symbolism. Jesus = your wonderful imagination. A dog = faith.

(301-6) It is necessary to persist and persist with the technique and not stop because you don't get answers quickly.

(301-7) To a woman who came for treatment for her deaf brother, I said "Imagine you are here in my consulting room telling me that your brother is recovered and hearing perfectly now." In two weeks he was cured. This is what I call constructing a drama.

⁴⁵⁵ The original editor changed "thous" to "Now thou" by hand.

⁴⁵⁶ The original editor inserted "166" by hand

⁴⁵⁷ The paras on this page are numbered 43 through 63, making them consecutive with the previous page

(301-8) We are emotional filters screening out what we do not want to hear and thus deafening ourselves.

(301-9) No person who commits suicide should be blamed for it. We do not know all the circumstances which impelled him towards it.

(301-10) "The Brothers" Abdulla explained were men awakened into truth and able to live in this inner mental world, whereas the majority of people were spiritually asleep and did not know themselves or their inner powers.

(301-11) After the disillusionment of my first marriage I vowed myself to celibacy wherein I remained for seven years and to non-eating of meat and non-smoking tobacco. But when I became a pupil of Abdulla, he told me that these restrictions were excessive and not necessary, so I abandoned them.

(301-12) One is never without a body but one does not return to the physical body. One can go upward on other planes. There is no earthly reincarnation.

(301-13) If a man needs to learn something to correct his faulty character or consciousness, the experience in the outer world which is to teach him that will sooner or later come to him. But if he gains the knowledge in advance, the experience will not be needed and will not materialise. There is no irrevocable bad karma which the change to a higher level of consciousness cannot cancel.

(301-14) The range of experience is infinite. We go from plane to plane.

(301-15) Individuality never disappears, not even on the highest level.

(301-16) The Bible is the spiritual biography of man. Every character and incident is symbolical of something in the soul's development. The grave of Moses has never been found because such a man never existed. Jesus too never lived. Jesus is the body - consciousness, Christ is the Spirit - Consciousness. Jesus Christ is the illumined man reflecting perfection in his body. The Bible is much more ancient than the few thousand years old it is supposed to be.

(301-17) Belief plus Imagination is creative on the physical plane. To hold any thought of your body (or anyone else's) being sick, ailing or imperfect in any way, is to hold a negative thought that tends to perpetuate the condition. The same applies equally to your own (or anyone else's) moral character and individual temperament and spiritual status - think them as already perfect if you want them to become so.

(301-18) [*]His⁴⁵⁸ full name is Neville Goddard. Born in Barbados. Emigrated to New York at age 17. Became theatrical dancer. At age 25, was initiated into study of this Truth by a coloured Abyssinian, Abdullah, a graduate of Oxford University, with whom he lived for some years and whom he served. Neville left school at early age of 15. Is mostly self-educated. Learnt Hebrew and Greek to study Bible better.

(301-19) His publishers are Grace and John Griffith, under name "GandJ Publishing Co." She is his close associate and disciple since 1947. She was a hospital nurse formerly. Was cured of cancer by Truth and so gave up medical work and threw away medicines.

(301-20) Neville is married, has two children. Wife and he manage work without a secretary. She smokes heavily. He met her when he was a dancer. She was a theatrical too. He takes no private pupils or patients, grants no interviews, teaches by lectures and classes only.

(301-21) Does not give students any dietary regimes or disciplinary prohibitions. He drinks occasionally himself. Holds that none of these things can harm anyone who is living in the I AM Consciousness.

302⁴⁵⁹

CLASS LECTURE AND INTERVIEW
Neville

PB: Critique of Neville

303

CRITIQUE OF NEVILLE

PB

[167]⁴⁶⁰

(303-1) After admitting that Neville's, like all New Thought teaching, is useful to a certain limited extent only to those who want to achieve outward success, the following criticisms must be made:

(a) There is grave danger of falling into hypnotism of other persons for one's own selfish benefit and even of Black Magic to influence them to do one's will. The temptation here for unpurified persons is great. There is no discipline of purification in Neville's teachings.

⁴⁵⁸ The original editor inserted "*" by hand

⁴⁵⁹ Blank page

⁴⁶⁰ The original editor inserted "167" by hand

(b) His method of meditation involves the use of the visualising faculty. It never gets beyond that but is always forming pictures in the mind. How then can it reach the Pure Spirit since that is utterly free from all images and all pictures. It is a Void.

(c) Neville claims that his technique gives perfect health, prosperity, and welfare. But he and his followers fail to see that there is a big deep trap hidden in this apparent security. The seeker is kept imprisoned by his ego all the time and never gets out of it, yet Neville claims to lead his disciples to finding the true eye. But since this is ego free how can they attain it.

(d) The attraction of Neville's methods lies in its promise of giving magical power for those who practice it - the power to get what they want. But this shows ignorance of the fact that on the plane below the highest there is always a development of occult powers as the student reaches a high degree of practicing concentration and meditation. This power fascinates and tempts, but at the same time it is still only a power of the ego and even gives the ego much greater self-importance than it had before it was developed. It is a snare and pitfall for the student who is not completely purified from the ego. Such complete purity cannot be reached without renouncing the ego completely. This renunciation is required in the last and greatest test of every seeker on the path. It was the last one that Jesus went through after his retreat into the wilderness to fast and meditate for 40 days. He was taken up to the top of hill and offered the power whereby he could make himself king of the world. Only after rejecting this was he ready to begin his work as king over himself.

(e) The method of Neville keeps its follower still enchained to the desires of the ego; whatever he develops by it is still only a quality of power of the ego. It stays within the circle of illusion. The method of philosophy leads its practiser to freedom from the ego and to transcendence of illusion. It turns him toward the real Self as the proper source of happiness and satisfaction, whereas the other way must eventually end in frustration.

(f) Even assuming that Neville's technique is infallible, there is always the danger that the desired object may hold undesired and unforeseen drawbacks which nullify its benefits. No imaging of it is likely to be able to provide for all such possibilities, and an unknown and unthought-of object may contain the correct answer to the person's need, without these drawbacks. The human ego will inevitably imagine the kind of physical situation as it believes to be best. Yet something far superior may be available and obtainable for which it would gladly exchange the pictured thing. But through not knowing of this, it limits itself and shuts out the greater benefit. The philosophic procedure is more cautious. Instead of making a rigid, concrete picture it holds the abstract idea, the general quality needed such as "solitude" "refinement" "beauty" "comfort" "Home" "marriage," - then it turns the matter over to the higher power.

Hunter Mead: Types and Problems of Philosophy

305

TYPES AND PROBLEMS OF PHILOSOPHY

Hunter Mead

[168]⁴⁶²

(305-1)

THE "GOLDEN MEAN"

"It is always refreshing relief to turn to the ethical thought of Aristotle. While his views have not been immune from attack, and the expansion of democracy has made some of them appear a bit snobbish, his ethical thinking has a clarity, a balance, and above all a common sense that makes it a delight no matter how often we review it. His NICOMACHEANETHICS is not only one of the greatest source books in this field but also one of the most unfailing foundations of philosophical refreshment.

"In contrast to both his immediate predecessor Plato and a majority of the ethical thinkers who followed him. Aristotle held that the one single realm of Reality is the visible natural world. The existent and the ideal, the natural and the spiritual, are one and inseparable. Such a rejection of dualism means that the Good Life must be described in terms of here and now, without reference to the transcendental or the supernatural. As one recent writer states it, for Aristotle 'the moral idea is found in the structure of man's own nature.' Therefore to discover the character of the Good Life or the form of the SUMMUM BONUM we must examine man's nature. To find the Good we must first answer one great preliminary question: What is it to be a man?

"...To be a man, answers Aristotle, is to perform certain functions. Some of these we perform in common with all living creatures, some in common with only the animals, while still others are peculiar to our species. Thus we share with all things that have life the purely 'vegetable' functions of metabolism, and share with the animals the processes of sensation and impulse. Our capacity for reasoning, however, is unique, and it is the exercise of this function which most clearly defines what it means to be human.

"But this uniquely human rational capacity is exercised in a variety of ways by different individuals. For men seek many things; nothing is more characteristic of our species than the number of interests men follow and the variety of goals they pursue. On this point Aristotle gives some of his famous common-sense examples: the bridle-maker seeks to make good bridle equipment, the soldier seeks victory or skill in military exercises, those engaged in medical activities seek health, and so on. But in the last analysis all these activities are only means to ends, so we are again brought to the concept of human activities as constituting a hierarchy or 'goods' or 'values'. This implies a final end which shall be truly intrinsic, the SUMMUM BONUM-or, as

⁴⁶² The original editor inserted "168" by hand

Aristotle puts it, 'the good at which all things aim.' This highest good he calls EUDAEMONIA, which is usually translated as 'well-being' or 'vital well-being.'

"...The EUDAEMONIA for each species will naturally be different. In each case, however, it will consist of the complete development of those functions which are particularly characteristic of that species. In Aristotle's thought this will normally be a single function, since he holds that each form of life has its unique typical activity. Thus our problem is to discover what it is that man does best and most characteristically, since human well-being will consist in the maximum development of this function or activity. We have seen that this cannot be found in man's metabolic processes, since all living things have this same function. Nor can it be in his sensuous, impulsive nature, since the animals share this nature with man. Therefore it must be in man's unique rational activities that the SUMMUM BONUM of humanity is to be found.

306⁴⁶³

TYPES AND PROBLEMS OF PHILOSOPHY
Hunter Mead

307

TYPES AND PROBLEMS OF PHILOSOPHY
Hunter Mead
[169]⁴⁶⁴

(307-1) "Thus we have in Aristotelian ethics the first systematic presentation of the doctrine that the realisation of hyperorganic values constitutes the ultimate good. To state Aristotle's view more precisely, man's SUMMUM BONUM is found in the development of all his functions, but particularly those which make him a rational creature and a social being. Just as the excellence of the flute-player consists in the skill with which he plays the flute, and the excellence of the sculptor in the skill with which he practices his craft, so the excellence of man lies in the skill with which he practices the art of being human. And this, we have seen, consists in living so far as possible in terms of our rational nature. Our Good Life is an expression of reason.

"...Now man's rational nature may be exercised in two directions. For the great mass of mankind its chief use is to control the sensuous and impulsive in us-our irrational nature. Aristotle emphasises moderation or the 'Golden Mean' as the chief guide for organising our life according to virtue. That conduct is truly virtuous which follows the middle path between the extremes of either excess or deficiency, as when we are 'courageous', rather than either 'rash' on one hand or 'cowardly' on the other. Furthermore a virtuous life is one in which right conduct has become a habit-that is, in which reason has become the automatic determiner of the mean between extremes and the dependable judge of what is proper to the time, place and circumstance. In realising

⁴⁶³ Blank page

⁴⁶⁴ The original editor inserted "169" by hand

all our capacities through a balanced control and integration, we will find not only our highest realisation but also our happiness. For, concludes Aristotle, happiness is essentially an accompaniment of proper functioning. It is, to use a term we have employed before, a by-product; happiness follows upon normal functioning as 'the bloom of youth does of those in the flower of their age.'

"However, the highest standard of human good is neither pleasure nor virtue attained through rational control of our irrational natures. It lies rather in THEORIA, or the activity of reflective contemplation. The highest felicity of which man is capable lies in the enjoyment of reason as an end in itself-thinking for the sake of thinking. Such activity represents the fullest development of man's unique function. Furthermore the disinterestedness of this activity renders it almost foolproof as far as satisfaction is concerned, even as its nature makes it largely independent of circumstance. Aristotle is a blood-brother of Epicurus in his enthusiasm for the pleasures of philosophy. He calls these the purest of pleasures, since there is no mixture of pain from a high cost or depressing hand-over. In speaking of the glories of THEORIA Aristotle departs from his normally calm scientific mode of presentation and soars to lyrical heights. Describing the supreme felicity of a life of contemplative reflection, he remarks,

"But such a life would be too high for man (i.e., if lived all the time); for it is not in so far as he is man that he will live so, but in so far as something divine is present in him; and by so much as this is superior to our composite nature is its activity superior to that which is the exercise of the other kind of virtue. If reason is divine, then in comparison with man, the life according to it is divine in comparison with human life.

"CRITICISMS. Aristotle's devotion to THEORIA has been criticised on two counts. One of these is the result of a misunderstanding, while the other charge is of doubtful validity. Sometimes he is misinterpreted as meaning that the highest life is that of a speculative spinner of empty metaphysical theories-the stock caricature of the philosopher. A careful reading of the ETHICS, however, reveals that Aristotle is not thinking of any such ivory tower activity. The scientist would appear to come nearer to his ideal than the traditional philosopher, although the latter will qualify if his thinking grows out of life and represents a contemplation of human experience in general terms. In some ways the mathematician comes nearer to the Aristotelian ideal than either the philosopher or the scientist, for here if anywhere may be found a thinker who appears to enjoy thinking for its own sake. However, the philosopher has one advantage over all who engage in THEORIA: his breadth of knowledge

308⁴⁶⁵

TYPES AND PROBLEMS OF PHILOSOPHY
Hunter Mead

309

TYPES AND PROBLEMS OF PHILOSOPHY

(continued from the previous page) and experience which we call 'wisdom.' For, says Aristotle, 'the philosopher can contemplate truth...the better the wiser he is.'

"The second objection that is sometimes raised against the life of contemplation accuses Aristotle of advocating an aristocratic, snobbish standard that can be attained only by the intellectual person of ample economic means. There is some validity in this charge, for certainly Aristotle would admit that only the person with some capacity for abstract and disinterested thinking can attain this felicity. He states frankly that, for most men, 'the life lived according to reason' means an existence in which reason is used primarily to control the appetitive sides of our nature. He would admit, in other words, that he is concerned with what is highest in man as a species, rather than with what is highest in each individual man. If this is aristocratic, it is an aristocracy of brains only.

"...The charge that an independent income is required for such a mode of life would have been largely true in Aristotle's own day. He explicitly denies, however, that anything more than a modest income is required-merely enough to give us a reasonable amount of leisure. In our day, technology has brought such leisure to a large part of the population, and promises-once we have radically overhauled our social and economic system-to make it available to all men. Thus, although Aristotle's ideal of human happiness may have been a 'class-conscious' standard when it was formulated, that stigma is rapidly fading. Persons now alive may see the day when all men, in so far as their ability permits and their interest beckons, will be able to realise this pattern of the Good Life.

(Source: Mead, Hunter. TYPES AND PROBLEMS OF PHILOSOPHY. N.Y., Holt, 1946. pp. 282-286.)

Harry Benjamin: Do You Know How to Think?

(309-1) We can tabulate the four phases of the "act of thinking" as follows: (1) Conscious consideration; (2) dismissal into the deep levels of mind; (3) reconsideration in consciousness; (4) final judgment. It is these four phases of thought process which constitute the complete "act of thinking," and, we reiterate, only such thinking can have real depth and fullness.

Godfrey Higgins: The Anacalypsis

⁴⁶⁶ The original editor inserted "170" by hand

(309-2) In order to find some pretext for their own nonsense, the priests, by a gross, fraudulent mistranslation, have made [Jesus]⁴⁶⁷ talk nonsense and say, if ye believe ON ME, instead of IN ME, or in my words, ye shall be saved. On this they found the necessity of faith in their dogmas. Some persons will think this is a merely trifling critical emendation; but so far is it from being trifling, that it is of the very greatest importance, and on it some most important doctrines depend.

(309-3) How can anyone doubt, that what was admitted by the fathers was true, that the Christians had an esoteric and an exoteric religion? I have nothing to do here with their pretended explanations, but only with the fact which they admitted – that there was an esoteric religion. It cannot be doubted that all the explanations pretended to be made of the esoteric religion by Jerome and the early fathers, and are mere fables to deceive the vulgar. How absurd to suppose, that when these men, who were at the head of the religion, were admitting that there was a SECRET religion for the initiated only, they should explain it to all the world! Their explanations to the vulgar are suitable to the vulgar, and were meant merely to stop their inquiries.

At the time of which I now speak, the mysteries of the Gentiles were not entirely abolished, and mankind, educated in a respect for them, felt no objection to the principle of secrets or mysteries in religion; but now, since it has become the interest of the priests, or at least since they think it has become their interest, to disallow them, persons can see the

310

THE ANACALYPSIS
Godfrey Higgins

(continued from the previous page) the absurdity of them. But I do not doubt that a secret system is yet in the conclave, guarded with as much or more care, or at least with more power, than the secrets of masonry. The priests know that one of the best modes of secreting them is to deny that they exist. Indeed, the heads of the church must now see very clearly, if they were to confess what cannot be denied, that (if the most learned and respectable of the early fathers of the church are to be believed) Christianity contained a secret religion, that the populace would not consent to be kept in the dark. But whether the secret doctrine be lost or not, it is a fact that it was the faith of the first Christian fathers, admitted by themselves, that there was such a secret doctrine, and before I have done, I will prove it clearly enough.

(310-1) Agreeably to the prevailing belief in a succession of similar worlds, over each of which presides a Buddha or Menu, the inhabitants of Ceylon suppose that, towards the end of the present” mundane system, there will be long wars, un-heard-of-crimes, and a portentous diminution of the “[length of human life”]; that a terrible rain will then

⁴⁶⁷ The original editor changed “his” to “Jesus” by hand

sweep from the face of the earth all except a]⁴⁶⁸ “small number of pious persons,”⁴⁶⁹ who will receive timely notice of the evil, and thus be enabled to “avoid it; and that the wicked will be changed into beasts, and that ultimately Maitri - Buddha - “will appear and re-establish a new order of things.”

311⁴⁷⁰
THE ANACALYPSIS
Godfrey Higgins

312⁴⁷¹
THE ANACALYPSIS
Godfrey Higgins

Immanuel Kant: Refutation of an Argument for the Existence Of God

313
REFUTATION OF AN ARGUMENT FOR THE EXISTENCE OF GOD
Immanuel Kant⁴⁷²
[171]⁴⁷³

(313-1) Regarding the physicotheological argument that the beauty and efficacy of certain phenomena points to a regulating power behind these phenomena, Kant has adopted a more tolerant attitude. He recognises that it would be a dreary, but also futile attempt to rob this argument of its prestige. When Reason casts a glance at the majesty of the world building, it gets as awakened from a dream, to lift itself up to the supreme Creator.

The world in which we live - Kant continues - displays such an endless show of abundance, order, regularity and beauty, that all words and numbers fail, so that our judgement about the whole dissolves in a speechless but eloquent astonishment. Everywhere we discover a chain of operations and causes, of ends and means and regularity in coming into being and passing away. As nothing came in the situation in which it finds itself of its own accord, it points backwards to another thing as its cause. In this way the whole universe would sink into the abyss of nothingness if one could not assume something originally existing and bearing this world outside the circle of

⁴⁶⁸ The original editor moved “length of human life”; that a terrible rain will then sweep from the face of the earth all except a” from after “”

⁴⁶⁹ The original editor inserted underline by hand

⁴⁷⁰ Blank page

⁴⁷¹ Blank page

⁴⁷² The original editor changed “Kant’s Refuting” to “Kant’s Refutation of an” by hand.

⁴⁷³ The original editor inserted “171” by hand

this endless fortuity. This supreme cause of all things in this world – Kant asks – how great may we think it? What prevents us from placing its degree of perfection above all possibilities?

Kant does not want to object to the reasonableness of such a way of thinking. He only points out that we can never arrive at scientific certainty in this way. Considered purely theoretically this evidence leaves much to be desired, for the comparison with things of human ingenuity, which leads us to the conclusion of a human maker, does not hold good in all parts. The human art is only a moulding into form. The substance to make the products from is found readymade. Analogically we could conclude at most to a builder of the cosmos, not to [a]⁴⁷⁴ creator of the world who also creates the substance. The physicotheological argument is not able to prove the creation of matter itself.

And how – Kant continues – can we ever have experience answering an idea? The peculiarity of the idea exist in the fact that no experience can ever equal it. (congruent with it). The idea of a necessary, all-sufficient being is so exceedingly great, so elevated above everything empirical, that one can never find sufficient material in experience to fill such a conception, so that one remains groping amidst the conditional and reaches in vain for the unconditional.

Moreover this evidence does not give us the insight how we can conclude from a very great power and a very great wisdom to a omnipotence and supreme wisdom. The physicotheology does not penetrate into the absolute. The crossing to the absolute totality alongside the way of experience is blocked for this evidence also.

This refuting of arguments regarding the existence of God is an example of the way in which Kant disputed the rationalism in religion.

Emmet Fox: One Mistake Should Be Enough

(313-1) Great should learn great lessons from small events. We lesser one should reflect upon this fact, and endeavour to extract from our experience the lessons that it is certain to contain. Nothing can happen to you unless it finds some kind of correspondence in your own mentality, and it follows from this that every seeming misfortune is but a signal of something wrong within. When something happens to vex or harass you, refuse to be thrown off your balance; analyze the thing dispassionately; find out where you made the mistake, and resolve never to repeat that false step. Charge the present grief to “experience” in your mental books, and consider it well worthwhile for the lesson you have received. In this way you will make continuous and rapid progress toward Peace of Mind. Foolish people make the same mistakes over and over again and are punished afresh every time, but for the intelligent student of life, one spanking is usually enough for the same mistake.

⁴⁷⁴ The original editor inserted “a” by hand

ONE MISTAKE SHOULD BE ENOUGH
Emmet Fox

MIGUEL DE MOLINOS AND QUIETISM
W. Loftus Hare
[172]⁴⁷⁶

(315-1) In the orthodox mysticism of Spain the term “quiet” appears in the writings of Santa Theresa(1515-1582) especially applied to a system of prayer, but it was not until the condemnation of Molinos that “Quietism” became a term of reproach on account of the ethical and theological peculiarities of its professors.

Inasmuch as Molinos often appealed to the authority of Teresa it may be well to refer to her received teaching about prayer, including the Prayer of Quiet. Teresa’s conventual experience had opened her eyes to the fact that vocal prayer-that is to say, the recital of prayers, however thoughtfully repeated-could not satisfy the soul. She felt that there should be greater freedom. Mental prayer was therefore early adopted by her, and-though often interrupted for long intervals-became the germ of the mystical theology of which she was destined to be so great an exponent.

She divided mental prayer into four distinct stages: the stage of recollectedness, the stage of quietude, and the stage of ecstasy or rapture. We shall see that Molinos followed⁴⁷⁷ Teresa in general, and that the term used to describe her second stage of prayer was applied to his system as a whole.

Antionetter Bourignon antagonises Faith to Religious discipline, and with considerable force, Her prohibition extended to united and systematic prayer. Some of her followers proposed to hold prayer meetings at fixed hours, but she interposed with a vehement veto. Things spiritual must on no account be arranged lest they should lose spontaneity “to kneel before God without elevation of soul is wickedness.” “Prayer consists in an elevation of the spirit unto God, which may be while we work and walk and eat and drink, and even while we rest; yea, even in sleeping our will ought to bless Him always.

Molinos, by far the greatest of the Quietism was born at Saragossa, in 1640, and settled in Rome in 1670, where the amiability of his character, his excellent education and his peculiar spiritual tendency soon gained for him the friendship of the Pope. In 1676, shortly before his patron Odeschalchi ascended the Papal throne, he published, at the instance of the Provincial of the Franciscan Order, his Guida Spirituale -“The Spiritual Guide, which Disentangles the Soul and brings it by Inward Way to the Fruition of Perfect Contemplation and the rich treasure of Internal Peace.” It made an

⁴⁷⁵ Blank page

⁴⁷⁶ The original editor inserted “172” by hand

⁴⁷⁷ “followed” was typed below the line and inserted with an arrow.

immense sensation, and at first his success was unbroken. His teaching was hailed almost as a new religion and would have led to a reformation of a very remarkable nature if it had not been checked by the Jesuits, who drew up from his writings a list of sixty-eight charges, some of which I shall now print as a rapid introduction to his doctrines and consequently his methods of prayer: - (12) After remitting our free-will to God, we must also abandon all thought and care of what concerns ourselves-even the care of doing in ourselves, without ourselves, His Divine Will. (13) He who has given his free-will to God, ought to have no further anxiety about anything, neither of Hell, nor of Paradise; he ought not to have a desire of his own perfection of virtues, of his sanctification, nor his salvation. (14) It does not become hi who is resigned to the will of God, to ask is an imperfection, being an act of the personal will and of personal choice. (17) The free-will being remitted to God with the care and the knowledge of our soul, we need have no more concern about temptations, nor trouble in resisting them, unless negatively and without any other effort. (27) He who desires and stops at sensible devotion, neither desires or seeks God, but himself; and he who walks in the "interior way" sins in desiring sensible devotion, and in exciting himself in holy places and at solemn festivals. (33) The soul that is walking in the "interior way" does wrong to awaken in itself, by any effort at solemn festivals, sentiments of devotion, because all days to the interior soul are alike, all are solemn festivals; I say the same of sacred places, for to it all places are alike. (59) The "interior way" has nothing to do with confession or confessors, theology or philosophy. (63) By the "interior way" one obtains a fixed state of imperturbable peace. (66) It is a new doctrine and a laughable one that souls in their interior should be governed by Bishops; every soul has the right to choose in these natters what seemeth to it good.(67) It is a manifest fraud to say that one is obliged to expose his interior to the exterior forums of superiors, and that it is sinful not to do so.

It will be seen at a glance that many of these affirmations cut at the root of spiritual discipline as designed by the Church, and the case of No. 14. especially at all petitionary prayer. It remains, therefore, to make clear what is the INTERIOR WAY of Molinos. It appears to me to begin at the point where all volitional effort in the religious life has been laid aside, when study, asceticism, discipline, reasoned meditation, ritual prayers and burdens of all kinds have been abandoned entirely, and in

316⁴⁷⁸

MIGUEL DE MOLINOS AND QUIETISM
W. Loftus Hare

317

MIGUEL DE MOLINOS AND QUIETISM
W. Loftus Hare

⁴⁷⁸ Blank page

(continued from the previous page) place of them all we recall to our minds the fact that the⁴⁸⁰ soul depends on God and is in His Presence always.

Miguel De Molinos: The Spiritual Guide

(317-1) There are two sorts of Spiritual Persons, External and Internal. The former seek God from without, by Reasonings, by the Imagination and by Considering; they endeavour painfully to attain Virtues by means of many Abstinences, Macerations of the Body, and Mortifications of the Senses; they give themselves to rigorous Penances, the put on Hair cloth, chastise the flesh, strive after Silence, produce with effort the sense of the presence of God, conceiving Him, in their fancy or imagination, sometimes as a Pastor, sometimes as a Father and Lord. This is the external way, and the way of Beginners, and though it be good, yet by it there is no arriving at Perfection, nay, there is not so much as one step towards it, as experience shows in the case of many, who after fifty years of this external exercise, are void of God, and full of themselves, having nothing of spiritual men, but just the name of such.(6) Those who follow the external way, take care to practice continually all the virtues, one after another in order to attain them. They endeavour to remove Imperfections through laborious efforts of destruction; they set about the eradication of their desires by means of carious opposite exercises. But though they endeavour never so much they arrive at nothing; because we cannot of ourselves do anything which is not imperfection and misery.(2) There are other truly Spiritual Men, who have passed beyond the beginning of the Inner way which leads to Perfection and Union with God. These men, withdrawn into the inner parts of their souls, resigning themselves wholly into the hands of God, do always go with an uplifted spirit into the presence of the Lord, by the means of pure Faith, without Image, Form or Figure, but with great assurance, founded in tranquillity and inner rest; in which infused Recollection and Spirit gathers itself with such force that it concentrates thereon the mind, heart, body and all the physical powers. (5) In the same way they are always quiet, serene and even-minded in Graces and in extraordinary favours, as also in the most rigorous and bitter torments. No news causes them to rejoice, no event saddens them; tribulations cannot disquiet them, nor are they made vain glorious by the constant communing of their hearts with God, by they ever remain filled with holy and filial fear, resting in wonderful peace, constancy and serenity..... (7) In the Inner Way it is the Lord who operates; virtue establishes itself, desires eradicate themselves, imperfections destroy themselves, and passions allay themselves. Wherefore the soul without thought finds herself free and detached when occasions arise without ever thinking of the good which God in His infinite mercy had prepared

⁴⁷⁹ The original editor inserted "173" by hand

⁴⁸⁰ "the" was typed below the line and inserted with an arrow.

for her. (9) It is their continual exercise to withdraw into themselves, in God, with quiet and silence, because there is His Centre, Habitation and Delight. They make a greater account of this inner withdrawal than of speaking of God; they withdraw into that inner and secret Centre of the Soul, in order to know God and to receive His Divine Influence, with fear and loving reverence..... This is the true Solitude, wherein the soul reposes with a sweet and inward serenity, in the arms of the Highest Good. (120) O what infinite room is there in a Soul that has attained. O what inward, what hidden, what secret, what spacious, what vast ranges are there within a happy soul that has once come to be truly Solitary! (121) O delightful Solitude, Symbol of Eternal Blessings! O Mirror in which the Eternal Father us always beheld!

... ..

As soon as the Jesuit Order had realised the danger of the new teaching and seen its influence in the Church they chose one of their most popular members, Father Paul Segneri, to write against it. At first he did so in friendly vein in his Concordiatra la faticae las quieta nell orazione.

There is much that is excellent in this work, and indeed in all Segneri's writings, and no doubt such a "Harmony" was necessary and legitimate. The time came, however, when the declaration of hostility was clear and determined, and Molinos was condemned and imprisoned in 1687. He died after twelve years seclusion in cloister or dungeon. His friend Petrucci, Bishop of Jesi, supported the cause in Italy by means of correspondence and I shall give a specimen of his teaching: -

Petrucci: Christian Perfection

(317-2) "But I can never say enough of the necessity of faith in mental prayer I advise you to endeavour to put yourself immediately upon the apprehension of the real Presence of God rest contented to know by Faith that you are most immediately present to God, that you are willing to love Him dearly, depend upon Him and glorify Him, and that you study not your own satisfaction; in such a condition be constant, patient, and cheerful in spirit and calm in the midst of dryness, temptations, vain imaginations,

318⁴⁸¹
CHRISTIAN PERFECTION
Petrucci

319
CHRISTIAN PERFECTION
Petrucci
[174]⁴⁸²

⁴⁸¹ Blank page

(continued from the previous page) that befall you in time of prayer.

If you cannot meditate on the point or points which you had fixed upon be at least content to stand entirely immersed in the divinity of your God, believe therefore from your heart that He is in you, and that you live and move in Him, and so adore Him in the depth of spirit, love Him, and be inwardly quiet in this state of faith, adoration, and love...

(319-1) Malaval and Lacombe - Quietism flourished in the free air of France, whose Church often showed a tolerance and independence of spirit unfamiliar to Italy and Spain. Malaval wrote voluminous works in the same strain as Molinos." Oraison de pure joy, Pratique faco;e et court pour lever l'aime a la contemplation and La Pratique de la vraye theologie mystique" are the titles of his books. He had evidently read Plotinus and uses many of his illustrations to support the Quietist view. Lacombe composed an "Analyse de l'oraison mentale," in which the familiar terms of Teresa and Molinos are reproduced. I quote a passage from his writings: - "Christian perfection consists in being untied to God, and enjoying Him. This union is gained by the submission of the soul to the will of God, and this enjoyment by prayer. The whole spiritual life is reducible to these two points, which are, as it were, the two poles, upon which the formation of sublime virtues and holy exercises turns - (1) The practice of mental prayer.(2) The love of the will of God.....

There is no solid devotion without the profound and durable prayer of the heart. How wretched, then, is the life of so many persons, who live without prayer? There are six inward exercises, which are, as it were, the arms and hands, the feet and wings of prayer, by which it reaches to all the actions of our life, to all places, times, persons and employments, as follows: Recollection, The presence of God, Intention, Attention, Aspiration, Faith. (From - "A Short Letter of Instruction" by Lacombe.)

My readers will now be sufficiently familiar with these headings, and I need not add any particulars of Lacombe's analysis. He [was]⁴⁸³ called to Paris and imprisoned in the Bastille, charged with being a follower of Molinos.

Madame Guyon - Placed herself under the direction of Lacombe, and may, therefore, be considered a lineal spiritual descendant of the great Molinos. Her teaching led to a great controversy in the Church. Bossuet called upon Fenelon, the Archbishop of Cambray, to condemn her writings. He replied by blessing them in his "Maxims of the Saints," wherein he gave a Quietist interpretation to the ancient teachings. Bossuet's "Relation sur la Quietisme" is very unjust.

⁴⁸² The original editor inserted "174" by hand

⁴⁸³ Original typist inserted "was" by hand

Stanislavski: An Actor Prepares

(319-2) Our subconscious is inaccessible to our consciousness. This is not within our control. We cannot enter into that realm. If for any reason we do penetrate into it, then the subconscious becomes conscious and dies.

The result is a predicament; we are supposed to create under inspiration; not only our subconscious gives us inspiration; yet we apparently can use this subconscious only through our consciousness, which kills it.

Fortunately there is a way out. We find the solution in an oblique instead of a direct approach. In the soul of a human being there are certain elements which are subject to consciousness and will. These accessible parts are capable in turn of acting on psychic processes that are involuntary.

To be sure, this calls for extremely complicated creative work. It is carried on in part under the control of our consciousness, but a much more significant proportion is subconscious and involuntary. To rouse your sub-consciousness to creative work there is a special technique. We must leave all that is in the fullest sense subconscious to nature, and address ourselves to what is within our reach. When the subconscious, when intuition, enters into our work we must know how not to interfere. One cannot always create subconsciously and with inspiration. No such genius exists in the world. Therefore, our art teaches us first of all to create consciously and rightly, because that will best prepare the way for the blossoming of the subconscious, which is inspiration.

(319-3) Feel your part and instantly all your inner chords will harmonise,

320⁴⁸⁴

AN ACTOR PREPARES
Stanislavski

321

AN ACTOR PREPARES
Stanislavski
[175]⁴⁸⁵

(321-1) Feel your part and instantly all your inner chords will harmonise, your whole bodily apparatus of expression will begin to function. Therefore we have found the first, and the most important master – feeling. Unfortunately it is not tractable nor willing to take orders. Since you cannot begin your work, unless your feelings happen to function of their own accord it is necessary for you to have recourse to some other master.

⁴⁸⁴ Blank page

⁴⁸⁵ The original editor inserted “175” by hand

(321-2) Then the mind (or intellect) is the second master we are seeking. It initiates and directs creativeness." "Is imagination incapable of being a master?" "You can see for yourself that it requires guidance."

(321-3)"If those longings could put your creative apparatus to work and direct it spiritually then..." "In that case we have found our third master - will. Consequently we have three impelling movers in our psychic life, three masters who play on the instrument of our souls." "How could it be otherwise? Since these three forces form a triumvirate, inextricably bound up together, what you say of the one necessarily concerns the other two."

(321-4)"I do admit that I incline toward the emotional side of creativeness and I do this purposely because we are too prone to leave out feeling. We have altogether too many calculating actors and scenic productions of intellectual origin. We see too rarely true, living, emotional creativeness.

(321-5) "Actors in whom will is the most powerful attribute, will play Macbeth, or Brand and underscore ambition or fanaticism." "It is, however, necessary not to allow any one of the three elements to crush out either of the others and thereby upset the balance and necessary harmony.

Ray Strachey: Religious Fanaticism

(321-6) The old Quakers, when I would object that certain steps appeared unreasonable and mistake, would tell me that light, divine guidance, was given for one step, and that, as I obeyed the first step, light would be given for the second: consequently the pathway looked like a series of blind steps, each one taken without any comprehension of where it would lead, but sure to lead aright, the steps following one another in a divine order, unseen by myself, but planned by God.

(321-7) An occultist who had been trained in India told me their especial secret, by means of which they accomplished all their ends. It was such a might power that, in the hands of unscrupulous or ignorant people, it would become a fearful danger. He hinted at it. "I made up my mind to have a certain thing, and thus procured it. All things come to him who knows how to will and to be silent."

322⁴⁸⁶

RELIGIOUS FANATICISM

Ray Strachey

Stephen E. Whicher: Freedom and Fate (An Inner Life of Ralph Waldo Emerson)

323

FREEDOM AND FATE

Stephen E. Whicher

[176]

(323-1)⁴⁸⁷ The deepest legacy to him of this time of doubt and drifting was his lifelong recognition of necessity. The characteristic theme of the early journals is helplessness, a helplessness which his Stoicism and trust in Providence cannot finally disguise. His destiny seemed to work itself out with little help from him. "I am the servant more than the master of my fates," he wrote in 1824; and later, in the depths of his illness, "I shape my fortunes, as it seems to me, not at all; for in all my life I obey a strong necessity." He felt himself the plaything of events and could meet their unpredictable succession with little more than a quizzical acquiescence." "It is a queer life, and the only humour proper to it seems quiet astonishment. Others laugh, weep, sell, or proselyte, I admire."

Yet his early submission to necessity bred also a longing for freedom, all the more intense for his underlying sense of its impossibility. The force of his later transcendental faith, and its almost wilful extravagance, sprang from his need to throw off, against all probability and common sense, his annihilating sense of dependence. The early record, perhaps, offers little promise of escape. Beyond a barren self-respect a Stoic obedience to duty, and a trust in the divine Providence that planned it that way, there seemed no means to mitigate his powerlessness. But beneath his surface passivity a deep revulsion against his servitude to a world he never made and did not accept was slowly gathering force, of which signs and portents are not lacking to those who examine the record after the event.

The way he would take was already clear in 1823: "I see no reason why I should bow my head to man, or cringe in my demeanour. When the soul is disembodied, he that has nothing else but a towering independence has one claim to respect: whilst genius and learning may provoke our contempt for their supple knees. When I consider my poverty and ignorance, and the positive superiority of talents, virtues and manners, which I must acknowledge in many men, I am prone to merge my dignity in a most uncomfortable sense of unworthiness. But when I reflect that I am an immortal being, born to a destiny immeasurably high, deriving my moral and intellectual attributes directly from Almighty God, and that my existence and condition as his child must be forever independent of the control and will of my fellow children, - I am elevated in my own eyes to a higher ground in life and a better self-esteem" He offset his insignificance among men with the thought of his significance before God. In the

⁴⁸⁷ The paras on this page are numbered 1 and 2; they are not consecutive with the previous page.

quest of independence and self-esteem, he swung from the world without to the world within.

(323-2) There is obviously a lurking arrogance in this belief in the divinity of the soul to which Emerson was at first particularly sensitive. "God forbid that I should one moment lose sight of his real eternal Being, of my own dependence, my nothingness whilst yet I dare hail the present deity at my heart." His new faith prompted humility as well as pride - pride as he thought of the present deity at his heart, humility as he remembered, "Our compound nature differences us from God.." No sooner, for example, does the discovery of a God at the heart of the self heal the division of God and man, than the self splits in two, and the old submission to an objective God is repeated within the sphere of the subjective. The result is his habitual recognition of the "double consciousness" of man.

324⁴⁸⁸

FREEDOM AND FATE
Stephen E. Whicher

325

FREEDOM AND FATE
Stephen E. Whicher

[177⁴⁸⁹

(continued from the previous page) "I recognise," he told his hearers in 1833, after announcing his revelation, "I recognise the distinction of the outer and the inner self - of the double consciousness...that is, there are two selves... within this erring passionate mortal self, sits a supreme calm immortal mind.

(325-1) "We walk about in a sleep. A few moments in the year, or in our lifetime, we truly live; we are at the top of our being; we are pervaded, yea, dissolved by the Mind; but we fall back again presently. We stand on the edge of all that is great, yet are restrained in inactivity and unconscious of our powers. We are always on the brink(of an ocean of thought into which we do not yet swim.

"What a benefit if a rule could be given whereby the mind, dreaming amid the gross fogs of matter, could at any moment East itself and FIND THE SUN.

(325-2) Emerson is speaking from the heart, teaching his own hard-tested secret of insulation from calamity: Live in the Soul. The sharper the hurt, the better it serves to break our worldly ties, shatter the barriers we throw up between too much and me, and whip us willy-nilly into self-sufficiency, alone with the Alone.

⁴⁸⁸ Blank page

⁴⁸⁹ The original editor inserted "177" by hand

The hardness of the saints! From this powerful and chilling idealism, before which a dearly loved and fondly remembered young wife becomes but one "dead circumstance" the more, it is only a step to the round denials of the reality of evil which we find in the Divinity School Address and elsewhere. Clearly this line of thought has a New England physiognomy; it is a chip off the block of Puritan "optimism." Its immediate ancestor is the Unitarian solution to the problem of evil, as summarised by Emerson, in 1826: "The doctrine of immortality, the grand revelation of Christianity,...solves the question concerning the existence of evil. For if man is immortal, this world is his place of discipline and the value of pain is then disclosed. "When Emerson's belief in immortality reluctantly yielded to translation into spiritual terms, he clung to his assurance that man was somehow shielded from final and irremediable evil.

The result, of course, was to deny his philosophy the tragic sense of life, to its consequent impoverishment, as well as to betray him into saying some foolish and shallow things. But this limitation was the unavoidable price of his experiment in self-reliance. Tragedy is a recognition of limitations, while the philosophy that sustained Emerson was a denial of them, a romantic emancipation of the private man that depended on his ability to believe that "the absolutely trustworthy was seated at (his) heart.) Hence, though he could and did recognise the empirical existence of evil, he could never admit its "Reality" without striking at the root of his confidence. There is plenty of this inverse recognition of evil in Emerson. His famous assertion in "Experience" of the unreality of his devastating grief for his son is the most impressive illustration of the necessity he was under to protect, at whatever human cost, his hard-won security.

We begin to live only when we have conceived life as tragedy, Yeats has said. The opposite was true of Emerson. Only as he refused to conceive life as tragedy could he find the courage to live the self-dependent life he required.

(325-3) First, by means of the Ideal Theory, he would lead us "to regard nature as phenomenon, not a substance; to attribute necessary existence to spirit, to esteem nature as a accident and an effect." Nature is brought within the sphere of the self; man is finally cut adrift from the belief in any reality external to himself. But to affirm the lack of a reality outside was only half the truth, unless reality were rediscovered inside; so Emerson moves from idealism to spiritualism. "The Idealist says, God paints the world around your soul. The spiritualist saith, Yea but lo! God is within you. The self of self creates the world through you..." Thus the final revelation, reached in the chapter "Spirit" is the oneness of man and the self of self, so that man, the self, can be considered in a certain sense not merely the pupil or the observer but the creator of nature. Here of course, the distinction springs up between the universal man and the individual; as things are, the self of self seems infinitely to transcend the capacities of the individual; But the distinction is a secondary or relative one, between possibility and actuality, and not between two separate things; the thought that stirs Emerson is

that God is essentially self, and that ideally or poetically the two should and can be identical.

(325-4) In a life lived so entirely in the mind as his, every serious engagement with the outer world had long-continued repercussions, as he gradually assimilated the implications of the brute event into the tissue of his thought. His break with his Boston church was a key event, and so to a lesser extent was the Address. It forced him to see that society did not want to renounce their opinions for the truth. In *The American Scholar* Emerson had described a new Moses; "Uriel" is the ironic allegory of such a Moses whose people preferred the desert. After this time Emerson's image of the hero-scholar, leading mankind

326⁴⁹⁰

FREEDOM AND FATE
Stephen E. Whicher

327

FREEDOM AND FATE
Stephen E. Whicher
[178]⁴⁹¹

(continued from the previous page) But the defeat of his early dreams of victory must not be overstated. The promise of the Soul remained, though all experience told against it. With the loss of his immediate expectations he appealed to the indefinite future.

(327-1) Although Emerson refused to conceive of life as tragedy, there is a sense in which his view of life can properly be called tragic, in so far as his recognition of the limits of mortal condition meant a defeat of his first romance of self-union and greatness. To be forced to recognise that men are not gods may not seem a tragic destiny and he learned to accept it cheerfully enough; but in view of man's possibilities, his exclusion from his birthright of freedom and lordship was a genuinely tragic discovery. "I wish to break all prisons," he had said, and for a while imagined he might be about to do so. Now he could see that, for all the unceasing affirmation at the bottom of the heart, man would remain, as he had always been, confined to the millround of his fate.

This peculiarly Emersonian tragic sense, the elegiac recognition that our life perpetually promises us a glory we will never realise, emerges most clearly in some of his poems.

⁴⁹⁰ Blank page

⁴⁹¹ The original editor inserted "178" by hand

(327-2) Man is promised the world – a promise perpetually renewed and never kept. Comparing the claims of faith with the observed facts, Emerson finds certain radical discrepancies. As a result, something recalling the scepticism that prompted his early doubts of “Rational Christianity” rises to question their solution in transcendentalism. His acceptance of limitations precipitates a basic adjustment of belief.

The chief testament of this newly empirical Emerson is the essay “Experience.” Here he “set his heart of honesty” and wrote down as accurately as he could a description of man’s condition. Yet there is, a reservation implicit even in his title. The Soul, he had always insisted, contradicts all experience. Hence there is a certain implication in the title that this is a lower subject, like “Prudence, or Domestic Life,” and several times during the essay, Emerson stops to point out that the limitations of experience that he is describing do not affect his faith in the Soul, which while resting as it does on a direct intuition, is its own evidence, not to be shaken by an contrary experience.

The essay might have been called “An Interim Report on a Experience in Self-Reliance” “I am not the novice I was fourteen, nor yet seven years ago,” he wrote at its conclusion; and its tone is no longer the confident exhortation of “Self-Reliance.” Now he finds that the self on which he would rely is governed by an incongruous set of conditions which he can neither reconcile nor control. Of the seven lords of life which the essay considers four are conditions which operate to thwart the power of the divine within the soul. That Reality should ever break through such barriers and surprise the soul at all is the standing miracle of mortal life, and like all miracles unpredictable, inexplicable, and rare.

Study what man is, then, not what he should be, and follow these specifications; assemble a philosophy of experience. Evidence is not lacking in other essays, as in his letters and journals, that Emerson, for all his trust in the Soul, was steadily collecting materials for such a philosophy.

(327-3) Just as Emerson had personified his revolutionary ambitions in the hero-type of the scholar, so now he put his doubts of the scholar’s faith into the mouth of the sceptic. By thus creating a fictitious alter ego to whom to attribute his more dangerous thoughts, Emerson could relieve himself of responsibility for them and yet at the same time give them expression. The doubts of the sceptic remain his own, however, though detached; his scepticism is his most considered summary of his antitranscendentalism. The name he gave it shows his continued faith; yet his concern with it equally reveals the adjustment to fact that his faith was undergoing.

(327-4) Emerson’s most vigorous condemnation is reserves, as we might expect, for the “scoffer” the unmitigated materialist. More interesting, however, is his rejection of the materialist’s opposite number, the abstractionist. Emerson here takes a common sense view of the transcendentalist, the reformer, and men of faith generally. Though this foreshortened point of view is the sceptic’s, not Emerson’s, it offers an instructive foil to the vast claims of The American Scholar.

The leading characteristic of the abstractionists is their arrogance. "It is not strange that these men, remembering what they have seen and hoped of ideas, should affirm disdainfully the superiority of ideas. Having at some time seen that the happy soul will carry all the arts in power, they say, Why cumber ourselves with superfluous realisations?"

328⁴⁹²

FREEDOM AND FATE
Stephen E. Whicher

329

FREEDOM AND FATE
Stephen E. Whicher
[179]⁴⁹³

(continued from the previous page) to the promised land, steadily gave way to that of the solitary observer, unregarded and unregarding of the multitude, quietly faithful to his inspired glimpses of worlds not realised.

(329-1) If the aim of reform for Emerson was independence, we can understand why he decided not to join the Brook Farmers, even though their aim was similar; for "At the name of a society all my repulsions play, all my quills rise and sharpen." "I do not wish to remove from my present prison to a prison a little larger," he wrote. "I wish to break all prisons." Ripley's project seemed a pretty circuitous route to the few, simple conditions he required. "I have not yet conquered my own house. It irks and repents me. Shall I raise the siege of this hencoop, and march baffled away to a pretended siege of Babylon?" The only reform that mattered to him, after all, was moral and personal. His objection to Brook Farm, he found, applied to all cooperative schemes of reform; they were all external. The Reformers affirm the inward life, but they do not trust it, but use outward and vulgar means." They were partial in their aims, exhausting their efforts on some contemptible village or dug hutch; they banded themselves together in associations or philanthropic societies, relying on numbers instead of themselves. In coming closer to such reform he did not hear the call of worth, but found himself "jostled, crowded, cramped halved, quartered, or on all sides diminished of his proportion"; and he swung back, with some violence, to the sanctuary of the heart. "I cannot find language of sufficient energy to convey my sense of the sacredness of private integrity."

(329-2) The experience of the Deity in the soul, that seems when present to "confer a sort of omnipresence and omnipotence which asks nothing of duration, but sees that the

⁴⁹² Blank page

⁴⁹³ The original editor inserted "179" by hand

energy of the mind is commensurate with the work to be done, without time," is inherently and necessarily transient and confers in the long run nothing but a tantalising promise and a glorious memory. It lifts one above circumstances, beyond all limits, out of time; yet it is itself subject to time, limits, and circumstance and obeys its own insurmountable laws of ebb and flow. Time and experience are teaching Emerson to respect their dominion. His transcendentalism is steadily giving way to a basic empiricism – one which, though it includes and stress man's peculiar experience of the Soul, nevertheless pragmatically recognises the priority of experience over "Reality." At the heart of this later empiricism is a new respect or time. Originally, part of the revolution to which he had looked forward was a release from subjection to time.

(329-3) He has come almost to concede the natural basis of inspiration. As he notes in this essay. "It seems a semi-animal heat; as if tea or wine or sea-air, or mountains, or a genial companion, or a new thought suggested in book or conversation could fire the train, wake the fancy and the clear perception."

(329-4) Here Emerson recognises that the life of the Soul must be without interval, as he does in "Circles"; but he recognises, too, the impossibility of such a life for man, subject as he is to an "old age" that must keep him from ever becoming part or parcel of God. We can see in this lecture that he has begun to notice an effect of time more inexorable than the quick end it brings to any particular moment of inspiration – the long slow ebb of his power to rise to inspiration at all. The process of growing old was a long declension from his birthright. Read autobiographically, the lecture was considerable poignancy.

With this submission to time and fate, all that Emerson called condition came to assume a reality for him that rivalled that of the Soul. From identifying his real self primarily with the divine Self within him and dismissing the rest as outer shell, temporary and apparent, he came to recognise that his real self was his whole contradictory nature divine potentiality and mortal limits together. "Then the fact that we lie open to God, and what may he not do!

F.I. Carpenter wisely remarked, "He changed his allegiance from the world of pure thought to that of experience." This change marks the end of any real belief on Emerson's part in the rationality of life. Always baffled by the problem of the Individual, he now found himself so inextricably involved in the contradictions that he made inconsistency the test of true speech. "We must reconcile the contradictions as we can, but their discord and their concord introduce wild absurdities into our thinking and speech. No sentence will hold the whole truth, and the only way in which we can be just, is by giving ourselves the lie...All the universe over, there is but one thing, this old Two-Face, creator-creature, mind-matter, right-wrong, of which any proposition may be affirmed or denied." Once he had accepted the defeat of his first hopes, he regularly took for granted the inherent absurdity of the human situation.

(continued from the previous page) AND LIKE dreaming beggars they assume to speak and act as if these values were already substantiated. "Yet how febrile all this is! The studious class are their own victims; they are thin and pale, their feet are cold, their heads are hot, the night is without sleep, the day a fear of interruption - pallor, squalor, hunger, and egotism. If you come near them and see what conceits they entertain - they are abstractionists, and spend their days and nights in dreaming some dream; in expecting the homage of society to some precious scheme, built on a truth, but destitute of proportion in its presentment, or justness in its application, and all energy of will in the schemer to embody and vitalise it." It is not hard to catch the reference to such as Alcott where, and yet this is clearly also a self-caricature.

(331-1) Man cannot live by ideas alone. Scepticism is a more than half-serious experiment in a metaphysics of empiricism prompted by the bankruptcy of transcendentalism. Caught between the everlasting Yea and the everlasting No, Emerson will try how it feels at the "centre of indifference." When the debate is closed, and the roll called, Emerson continues to cast his vote with the believers. But the failure of his initial transcendentalism to allow for all his experience impels him to work out for himself, as a counterbalancing hypothesis, what life would look like if experience and not faith should be given the last word.

(331-2) But it was not the unreality of the object that most disturbed Emerson; it was the unreality of the subject. Man himself was an illusion. "Ghost-like we glide through nature, and should not know our place again." Not the dreams, but the dreaming is the crucial check to the affirmative impulse.

The real sting of the doctrine of the illusionists is the thought that "free agency is the emptiest name." We do not control our fortunes; we cannot even act to modify our character. What growth we do experience is not our doing; perhaps all experiences leave us exactly where they found us.

(331-3) The thinker is the greatest actor, the only true master and leader of men. His solitude is not a failure or defect but a mark of his special destiny; his private thoughts

⁴⁹⁴ Blank page

⁴⁹⁵ The original editor inserted "180" by hand

are a means of divine revelation to men. More, every man, even the scholar, has in him the seeds of a greatness that will transcend all limitations; thought is an earnest of performance. But the sceptic disbelieved all this: this was the typical arrogance of the abstractionist. Through the sceptic Emerson turns against himself.

(331-4) The ethics of the sceptic are based on life, not as it ought to be, but as it is. His first injunction is. "Do not craze yourself with thinking, but go about your business anywhere." He recognised the permanent limitations of human nature. "Human life is made up of the two elements, power and form and the proportion must be invariably kept if we would have it sweet and sound. Each of these elements in excess makes a mischief as hurtful as its defect.

(331-5) He substitutes an ethics of balance, an Aristotelian quest of the mean, for the suicidal greatness or nothing ethics of transcendentalism. "I know that human strength is not in extremes, but in avoiding extremes...what is the use of pretending to powers we have not? Why exaggerate the power of virtue? Why be an angel before your time? These strings, would up too high will snap...I will try to keep the balance true." In a world governed so largely by illusion, why try to live by a superhuman reality? "We live amid surfaces, and the true art of life is to skate well on them."

So also he sets aside the impossible effort to live above time. The sceptic also would live in the present, but he would do so by foregoing the fanciful hope of an Eternal Now." "To fill the hour, - that is happiness; to fill the hour and leave no crevice for a repentance or an approval."

(331-6) Ever afterwards we suspect our instruments. We have learned that we do not see directly, but mediately, and that we have no means of correcting these coloured and distorting lenses which we are, or of computing the amount of their errors. Perhaps these subject-lenses have a creative power; perhaps there are no objects.

Emerson reiterates his saving gospel: "the individual is the world." The assertion grows only more uncompromising under pressure. There is an undertone of individualism-at-any-cost in this section. "Nature, art, persons, letters, religions, objects, successively tumble in, and God is but one of (our) ideas. Nature and literature are subjective phenomena; every evil and every good thing is a shadow which we cast." From being the vestibule of the spiritual life, idealism has become rather a final refuge. We foresee the desperate conclusion of Mark Twain's *Mysterious Stranger*: "Nothing exists; all is a dream." Illusion, fate, succession, limitation. Reality - "Tomorrow they will wear another face, The founder thou! these are thy race!

332⁴⁹⁶

FREEDOM AND FATE
Stephen E. Whicher

(continued from the previous page) The changed atmosphere of this sudden reemergence of the old arrogance is a striking and most revealing fact. His original assertion of the infinitude of the self is brought up sharply here against his recognition of the limitations of the self, and the result is to make his egoism sound less like a first fact, and more like a last resort. Though he has not denied it and will not do so, it is clearly becoming a less usable belief. He uses it here, as he had always used it, to combat his subjection to fate; but the relief it can bring him now is short. His position is such that a lasting release is no longer to be found in egoistic rebellion, but only in acquiescence.

(333-1)⁴⁹⁸ The natural believer saves his faith by transferring it from the impotent self to the all-disposing fate. Before the parsimony of the God within, he anchors his faith on the God in the universe. The folly and superficiality of society, the futility of reform, his own powerlessness, all can be accepted because they are the work of a great and beneficent tendency, which accomplishes the just cause even by evil agents. If hope is deferred and lost, it can be replaced by trust. If protest is futile, it is also needless.

This transfer of his oft-shattered hope now to larger and eternal good is the emotional basis of Emerson's later serenity. Through it he rescued his faith from the dilemma induced by its earlier egoistic formulation and turned defeat into victory. He appears to have considered this shift a larger generalisation that united the thesis of his transcendentalism and the antithesis of his scepticism in a synthesis that reconciled both. Larger it perhaps is, but it is less clearly a synthesis. It makes his earlier individualism and self-reliance meaningless; at the same time it still gives the lie direct to the hard facts of experience, and this without the supposed supporting evidence of unrealised human capacities to lend it plausibility.

(333-2) His first dreams were based on the enthusiastic assumption that "the best is true." His later thought is characteristically an affirmation of a second best. If a perfect freedom was clearly out of reach, man's fate as he found it still turned out to allow him adequate means to free himself.

(333-3) "Will you fulfil the demands of the soul or will you yield yourself to the conventions of the world? In some form the question comes to each. None can escape

⁴⁹⁷ The original editor inserted "181" by hand

⁴⁹⁸ The paras on this page are numbered 21 through 25, making them consecutive with the previous page

the challenge. But why need you sit cowering there, pale and pouting, or why with such a mock tragic air affect such a discontent and superiority? There is nothing to fear. If you would obey the soul, obey it. Do your own work, and you shall have leave to do it. The bugbear of society is only such until you have accepted you own law. Then all omens are good; all stars suspicious; all men your allies; all parts of life take order and beauty.

(333-4) We may well be disconcerted at the calm injunction, "If you would obey the soul, obey it," after all he had to say, even in this lecture, of the impossibility of doing so. An attempted reliance on the aboriginal Self had not freed him; he was forced to accept his impotency.

This from the man who had written, less than a year before, "Never was anything gained by admitting the omnipotence of limitations, but all immortal action is an overstepping of these busy rules! Emerson seems to be indulging in some most irresponsible sleight of hand, substituting a small for a capital letter as if the change made no difference and his discovery of the God within had never been. He thereby makes his early intensities seem more foolish than they deserve; more was at stake than he now admits. Yet by this equivocation he turned the flank of his defeat and saved his faith and tranquillity.

(333-5) This revealing change in the universal of faith neatly illustrates the transference of the ground of his faith from the Power within to the tendency of the whole, the transference which underlay his acquiescence.

It had been fear as much as hope that had ever made him feel that lower-case self-reliance was not enough, a vague dread of retaliation that had led him to dream of a Self-reliance that would raise him above all the chances of social hostility and practical misfortune to a mastery that would be invulnerable and free. Now, his hope chastened and his basic fear allayed, he begins to see that "I dreamed and did not know my dreams." Hence, the measure farewell to the martyrs and redeemer's office with which he concluded his lecture on "New England Reformers" in 1844. It was unphilosophical, and required a forfeiture of the claim, so central to his faith, that in union with the Soul a man shall be informed of all.

334⁴⁹⁹

FREEDOM AND FATE
Stephen E. Whicher

335

FREEDOM AND FATE
Stephen E. Whicher

[182]⁵⁰⁰

⁴⁹⁹ Blank page

(335-1)⁵⁰¹ This sort of rapt repudiation of the outer world for the Soul was a powerful recurrent movement in Emerson's spirit, in his earlier as in his later years. From the coil of anxiety and constraint and puzzlement and cross-purposes of his life with men, he repeatedly retreated with profound relief to communions with the soul within and shook the dust of the earth from his feet.

The hour of vision, in which "The soul raised over passion.. calms itself with knowing that all things go well" was the unique privilege of the thinker. Yet, as is plain, contemplation had its limitations and dangers, too, which prevented Emerson from ever turning to a steady cultivation of a mystical death to the world as a solution to his problems.

One of these was what he called in "Montaigne" the levity of intellect. The saintly rejection of the world for the Spirit blended imperceptibly into another state of mind much less visibly holy, whose attraction had much to do with his willingness to retreat to the Soul, and yet which repelled him too. For the ground of this kind of victory over the world was not, as in the imagined case of the hero, a conquering will, but a withdrawal from the field. His vision of the Soul raised him above concern with his mortal circumstances. In the security thus granted he could turn back and overlook the world, contemplating the queer tangle of mortal life, and even his own shortcomings, with the equanimity of a spectator.

(335-2) A related danger in contemplation sprang from the impermanence of his moments of vision. The obverse of such revelations, as his sceptical essays made plain, was illusion, which may be defined in this connection as idealism without the vision of the Ideal. A sense of illusion - a knowledge of the unreality of this world, and a lack of present experience of a greater reality - was the penalty he paid for the decision to sit at home with the Cause, one that recurred more and more to plague him as his capacity for enthusiastic vision dwindled with time. Then, like his sceptic, he was likely to rebel against his unreal life of thought altogether. Appropriately, illusion became one of the main grounds for the sceptic's doubts.

One could not, after all, live only by mere seeing, any more than by mere doing. Both freedom through working in one's vocation and freedom through beholding, were partial and limited. If the first was unphilosophical, the second was irresponsible. At best, some sort of working freedom could be achieved by alternating them, and this seems in fact to have been his best practical answer to the problem. As he early discovered, the active and the intellectual powers seemed to be naturally governed by a principle of undulation; his life moved with a certain regular rhythm from one to the other.

⁵⁰⁰ The original editor inserted "182" by hand

⁵⁰¹ The paras on this page are numbered 26 through 29, making them consecutive with the previous page

(335-3) In placing the poet at the centre Emerson was being no more than true to his own experience; the poet was certainly his representative man. In a vocational ideal, which was in all essential respects a giant shadow of himself, a portrait of what he would truly like to be, he restored to himself in some measure the possibility of manhood, of which in a universal and unlimited sense he had despaired. And yet we can see that the victory of the poet presupposes the earlier defeat. It is only because the poetic life is not realised, perhaps cannot be, that the poet's prophecy of such a life can make him a liberating God. If we could realise the ideal in life, it would not be such a service to realise it in words. The poet's own liberation is a liberation of the intellect. The poet's life is not a poetic life, but an ascetic service of his thought. His reward, the reward he brings others, is not self-union, but a magic flare of imagination, without means and without issue, an intoxicating glimpse of the inaccessible ideal.

(335-4) Man's freedom, like everything else in human life, is limited and partial; behind it, including it, is necessity. He could remain peaceful and satisfied enough, however, for all his limitations, because of his larger generalisation. The mystic identity of the ideal and the real, though contradicted by all experience, was still revealed to him in the hours of clear reason. During the rest of the time, when he could not disassociate himself from his mortal condition and live in the mind alone, when consequently true reporting was his only work, and a stoic fidelity to duty his only ethics, he derived his courage to live from a trust in "the eternal tendency to the good of the whole, active in every atom, every moment." In this larger whole his own mixed fortunes could be swallowed up and forgotten.

Though balanced by an emerging humanism that continues to stress man's freedom for self-improvement, it implies, as the ground of his confidence, the unconditional surrender of his first radical egoism.

336⁵⁰²

FREEDOM AND FATE
Stephen E. Whicher

Waldo Frank: On A.R. Orage

337

ON A.R. ORAGE
Waldo Frank
[183]⁵⁰³

(337-1) With a bird's-eye view of our City, you will have noticed for the past two years growing numbers of little knots of people scattered about town in comfortable places -

⁵⁰² Blank page

⁵⁰³ The original editor inserted "183" by hand

very intent, largely silent. Closer, you observed that these groups consisted of editors, wives of Wall Street, professors, novelists, shingled girls, restless business men, artistic youths. Here were true intellectuals who despise Greenwich Village. Here were socially elect who looked down on Park Avenue as a gilded slum. Here indeed were men and women dry and fresh, smart and solemn, rich or merely famous - perpendicular extremes of our extremely perpendicular New York. And now if you looked still closer, you saw that they were listening with passionate concern to a man they call Orage (pronounce it precisely like the French for storm): and that Orage was most intempestuously sitting in an upholstered armchair, smoking a cigarette and cavalierly smiling.

He seems a proverbial schoolboy, slightly damaged by the years, yet on the whole intact - as he sits enwreathed in all those seeking brains and eager eyes. He has a hard body in a tight drab suit. He has hair like a cap drawn close upon his skull. The finger tips are yellow with tobacco; the face gray with thought. And its prominent part is the nose. The nose is the pinnacle of Orage. Intense brow, wilful jaw, keen eyes, ironic mouth - they all converge upon this proboscidean symbol of pertinence and search.

Who is he? and what is he telling the good men and ladies, that they should hearken to him - leaders though they are - with humble rapture? He is propounding a simple, matter of fact psychologic method. A method too simple really, to be written down either by him or by me. So what that Method is, you'll have to find out for yourself. What it does - or claims to do - is nothing less than the whole and utter overturning of everything you live by. All your standards - ethical, religious. All your darlings - historical, artistic. From Aeschylus to Bertie Russell, he sweeps them off the table. From Pentateuch to Theosophy, he shows them up. All the world's religions are wrong. All the good intentions are bad. All the truths are lies. All self-improvement is vain. With a most humane smile, Orage blights the claims of humaneness. With valedictory sentiment, wipes sentiment off the slate. With logic swift as a machine, he discredits logic. With courteous manner, drops spiritual bombs into the laps of ladies who adore him.

Oh, ho! you say. Another fanatic? Yes - a most cool and balanced one. Another mystifier? Yes - one whose logical gifts gained him, long years ago, the name of the most dangerous debater in all England. He may be a poisoner of traditional wells; but what sweet venom he drips. He may be a revolutionist; but can you gainsay his classical, scholarly words? Perhaps this is a sect. But if the men and women whom he draws are themselves leaders of men and women?

In London they tried to keep pace with Alfred Richard Orage, and they failed. Her came to that Metropolis in 1903, from the hinterlands of Birmingham and Yorkshire. He was thirty, then, and already versed in the mysteries of Socialism, Occultism, Nietzscheanism. He had written books on such timid little subjects as *The Dionysian Spirit of the Age*. - *Consciousness: Animal, Human, Superhuman* - *An Alphabet of Economics*. Now he started a magazine with a name similarly modest (*The New Age*) and proceeded to midwife, prune, or otherwise direct a good measure of the

respectable – and some of the infamous – literary reputations of the last twenty years in England. Arnold Bennett, Katherine Mansfield, Ernses Boyd, were discoveries of Orage, and so was Michael Arlen. Between these two extremes, fill in the name of your favourite British writer and most probably you'll find, somewhere upon him, the mark of this unemphatic man. Scores and scores of volumes have been dedicated to him. London knew he was there. Philosophy, poetry, criticism, fiction, knew it. His own essays, signed with false initials, kept a running fire on the world – and made England heartily sick, and Orage heartily hated; and incidentally, gave to English literature a prose that ranks with Shaw's and that, for pure revolutionary thought, puts Shaw in his place as the quite proper Devil of old ladies.

Orage looks like a boy and his shoulders are sharp. They have a way of shrugging – shrugging off fads and facts and systems at a pace

338

ON A.R. ORAGE

Waldo Frank

(continued from the previous page) poor slow England could not hope to keep up with. Before she knew, it Orage had gone through Socialism and shrugged it off. Neitzscheanism and shrugged it off: Had become a psychoanalyst and shrugged it off. (I don't know what effect, if any, this had on Doctor Freud but the Freudians of England awoke one morning and found they had a subtle foe in their midst). Then, Ouspensky, Russian mystic-mathematician, come to England.

And that is why Orage's shoulders have ceased forevermore from shrugging, and why New York is gathering in eager knots, week after week, season and season, to learn the Method whereby New York, and Culture, and Mortal Life itself, may be successfully shrugged into the ash-heap, in exchange for a Consciousness possibly Mephistophelian, possibly God-like – but avowedly no human.

The method belongs neither to Orage nor to Ouspensky, but to their Master, Gurgieff, who visited our City several years ago, leaving Orage here ever since, like a pregnancy upon us. And Gurgieff is the Greek with a Polish wife and a Russian name, who was once Prime Minister of Tibet, who has practiced all professions from highway robbery to selling carpets, who trains his neophytes in the Sacred Eastern Dances with a brutal perfection that makes Diaghileff a tyro, and who – according to several men whom the world call great – is the greatest man in the world.

This is no place for Cosmologies. My subject is Orage. Let me say merely this unto the fond who read in the worldly brilliance of certain of Orage's groups an argument against his value: Know your history of religions. There you will learn that the followers of the Buddha were snobbish Brahmins and rich youth of Benares; and that the society ladies of that day pestered Gautama until – to be rid of them – he opened convents.

Orage believes in no convents. If you dressed him in robe and turban, he would laugh them off. He does not claim the race of Buddhas; and his one incense is the

smoke of his incessant Piedmont. He talks more of Behaviourism, Astronomy and Mechanics than of what is commonly called religion. And he believes in literally nothing. Nothing that is, I mean. This is what makes him so detached. He knows all the scriptures from the Mahabharata to Hart Crane, and he is detached from them all.

Even Buddha believed in the world enough to cry against it, to invent harsh disciplines to combat it. Not Orage. He despises the world so well that he is at peace with it wholly. See him by the hearth, smoking, sipping his liqueur, utterly charming his young hostess, and you will understand the superiority of his unworldliness over a mere Buddha's. Orage accepts the casual graces of the flesh, as doubtless Buddha accepted a springtime zephyr blowing in his face. Orage would no more refuse the pleasures of New York than a Hindu ascetic would decline a sunset.

His sensuous hospitality is the sign of his contempt. Even so, his boy face is the counterfeit of candour; and his language, which for fluent clarity has few peers in England, weaves a mist about him. Orage knows not alone the Pali Canon, but as well the Jesuits and Machiavelli. He barbs you with his words; he swathes and soothes you with his perhaps too unctuous manner – and himself glides by.

Thus he glided from England – shrugged it quite out of his life, leaving in London Town the smoke of his adventures and the sparks of his eclectic passage. The puritan Socialism of Bernard Shaw – dear Shaw who takes liquor, meat, tobacco, coffee, tea and women so seriously that he does not take them at all – was not for Orage. Shaw stayed on in England. Orage – who takes them all – has come to our wider land.

The man's life and mind is so very full of shifts that I'm justified in shifting metaphors to catch him. Thus: there is light in him, yet he has no heat. He does not push, he invades. You grow aware of him, as you might of a scentless gas when it had filled your lungs – or a knife so edged that it cut you, you endured no pain.

And here at last is the key which will unlock him. You recall the pin with which the great Jacques Loeb so wondrously pricked female sea-urchins into fecundity, without benefit of the male? Orage is such a fecundating pin. Neither creative nor intellectually profound, he is both since he has spent his life pricking men and women into fecundity.

A Quaker Mystic: Visions of the Christ

339

VISIONS OF THE CHRIST

[A Quaker Mystic]⁵⁰⁴

[184]⁵⁰⁵

(339-1)⁵⁰⁶ All they earnings for better things are the truest signs that one day our desires will be gratified.

⁵⁰⁴ The original editor inserted "Watkins 1920" by hand

⁵⁰⁵ The original editor changed "(112)" to "(184)" by hand

(339-2) People low-sunken must be roused first by great discontent before progress can be begun towards the ideal life. By pain and privation, by discontent and desire, we are led to seek the better way, and gradually are brought to attainment.

(339-3) How can you drift out of His care? Believe it and rest in the knowledge

(339-4) I saw the uselessness of becoming attracted to any person or attached to anything, to any great extent. There was no morbidity or sadness in the idea. I looked at everything as a loan that might be called in at any moment. I was attached and in love with True Life - the Eternal Being. I felt myself part of that and it was just glorious to know it.

(339-5) In the sense that 'master' so often means Teacher, and Leader, and even Helper and Inspirer, most souls need a master.

(339-6) Some people quote "The dewdrop slips into the shining sea" and appear to think we suffer annihilation. I am sure of the contrary. I have gained a larger wider consciousness by a more complete union with God. Before I was divided from my true self by the limitations of form, now I partake of the full Life, the glorious greatness of the Ocean. Long ago when I mixed with minds that were greater and nobler than my own, I was conscious of a difference in myself. I felt myself becoming greater, not less; richer. Those minds had the power to strip away some of my limitations. But I did not feel any less of an individual because of that. Now I realise in fuller measure the same expansion of being while absorbed in the Great Consciousness. At the moment of death I ardently desired to drop and lose my little personality because I knew then it was keeping me from realising the Whole.

(339-7) Before liberation came I often had glimpses of the Light. These fore-gleams made me happy. How can we make people see that Light while they are yet without eyes? And now, my consciousness of it is only the consciousness of how little I am conscious!

(339-8) Why don't you rejoice more? Surely that is enough to make you forget circumstances? It might seem heartless but how can you be cast down? Outside storms should have no power to cast you down. You are in too great a hurry and should leave the governing of the world to God.

(339-9) Most mystics were very practical, sane; they could organise plan and do business, advise and help. Think of St Ignatius Loyola, St Teresa etc

⁵⁰⁶ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(341-1)⁵⁰⁹ Such glimpses of the higher plane may make you feel out of harmony with your environment. But they ought to be a great comfort to you. They want to make you more tolerant of those who do not have such soul revivals but who trudge along in the dimness of the valley. Bear with them, when there is so much of darkness and ignorance in their lives.

(341-2) The opening of the spirit would be too overpowering for those who are not ready for it, they must go on in faith and hope as well as they can.

(341-3) In human love the glory is veiled by the material and temporary; you are bound and tied to the one creature you worship. In the Divine Love you are free. I remembered that earthly love had always been taken from me sooner or later. So really there was no room for choice. Why not give up voluntarily instead of being compelled to surrender by are outside power. The lesson had to be learnt. We must lay down our life that we may find it again. The self that desires to possess for itself must be offered up as a sacrifice to the Lord of Real Love. In the loneliness it has to be done when there is only the knowledge of the necessity to spur us on.

(341-4) I was often attracted by the lives of the saints and mystics. But even then I knew that theirs was not quite the right idea of asceticism, So many of them soon saw the evil of ill-treating the body, and believed that even that was a sacred gift of God's to be used for His purposes, and so should be cared for and kept healthy. For by those means the whole man could be of more service to humanity than if made ill by mortifications.

(341-5) FIVE MONTHS BEFORE WORLD WAR I of 1914: Prepare your friends for my coming. Terrible times are at hand. Men of good-will feel like despairing. But tell them, and take comfort yourself, that when the powers of evil are most exultant and

⁵⁰⁷ Blank page

⁵⁰⁸ The original editor changed "144" to "(182)" by hand

⁵⁰⁹ The paras on this page are numbered 10 through 18, making them consecutive with the previous page

abandoned, at the darkest hour of the night, I shall appear. – an Angelic Christlike being

(341-6) The simple who will recognise him quite naturally turn to their⁵¹⁰ divine affinity. They reflect him even now; having placed the master before themselves as an ideal they are being changed into the same image,

(341-7) The storm of war has burst. But I believe in the Christ and do not despair. As to whether God could have brought about the ultimate glorying some other way I do not trouble myself.. I rejoice to be certain of His goodness. For some sufficient reason He has chosen the hard rough road for His children to travel along to the unspeakable Bliss. For He is with us in all our afflictions. He has not forsaken the world in its present agony. Neither shall the mad passions of men separate them from His control and love. I cling to that faith now

(341-8) Try to keep poised between the different states of consciousness and then one will help the other. Your inner experiences should make you more fit for everyday life.

(341-9) The only hope for our poor struggling humanity is to cease struggling, to stop fighting for riches and power, to check and kill the desire to interfere with other people (except in the way of true loving help), and to overcome evil with good.

342⁵¹¹

VISIONS OF THE CHRIST
A Quaker Mystic

Daniel Franz: On Psychoanalysis and The Quest

343

ON PSYCHOANALYSIS AND THE QUEST
Daniel Franz
[183]⁵¹²

(343-1) I appreciate the frank exposition in your letter of November 2, of your views. It is true that some difficulty results from the ideas maladjusted readers project upon the wording of my books. It is also true that people often seek my books because of an inner urge or dissatisfaction – which reflects after all their recognition, however discerned or expressed, of some need for continuing growth. Usually this process of growth involves, as has been your observation, a very real need for the clearing away of

⁵¹⁰ “their” was typed below the line and inserted with an arrow.

⁵¹¹ Blank page

⁵¹² The original editor changed “(153)” to “(183)” and inserted “dup” by hand

grievous maladjustments or other mental irritations. Yet it is also important to recognise that some difficulty also results from the differing levels at which analytic techniques and my books are aimed - a difficulty which, unhappily is intensified for the professional observer by the apparent similarity of symptoms often manifested by both questors and subjects of analytical therapy. It is this differing level of approach which emerges in the problem of terminology, the seeming contrast in Technique and, in the end, in the real difference in objectives. The analyst, like the surgeon, is usually faced with an immediate necessity calling for remedial therapy. Yet as the surgeon does not expect to be concerned with the patient when the objective of the immed-Therapy have been achieved so do psychological therapies aim at finishing a course of remedial work and then returning the subject to his environment. In short both are intended to relieve mal-functioning - the one bodily, the other mentally - and are thus directed to the removal of limitations.

The end of spiritual achievement, however, is only incidentally the removal of limitations. These always exist and can be expected to manifest themselves in varying degrees of intensity as growth proceeds. Yet the real objective lies beyond this preliminary stage and maturity in the spiritual sense of the term does not even begin until the more gross(at least) of these limiting factors have been dealt with.

Apart from the objectives involved the underlying approach to techniques also involves more than outward similarities. While the analyst wants his subject to cooperate - and in the process of cooperation encourages, as you note, the facing of feelings, emotions and hatreds and angers, - yet in essence the process involves the accumulation of data for translation by the analyst who thus functions for the patient incapable of translating this material for himself. Again, somewhat like the surgeon operating upon his patient the remedial therapy is controlled - or at least directed - by the analyst.

While the guru may sometimes outwardly function in a manner analogous to the analyst, the questor, insofar as possible, is required to deal with his own data - provided for him not by his personal efforts but by the operation of his higher self. Only as the temporary strain may be too great, or in the instance of destructive mistranslations of his experience, is outward assistance to be given him. In a very real sense the questor is expected and moreover actually required to be his own analyst and the outer cooperating source of data is life itself.

In this process, especially in the very early years, many if not most aspirants who have not had the advantage of personal training by a competent teacher or who are not innately endowed with a balanced temperament temporarily manifest symptoms of mal-adjustment which lend themselves to diagnosis as psychopathic states - usually however, to a psychotic degree. In some infrequent instances underlying psychotic states of such severity as to require serious attention do emerge. Such instances reflect an existing latent major weakness of the individual, however, which at worst, has merely been uncovered in some degree of incipiency and thus to some extent minimised in its consequences.

ON PSYCHOANALYSIS AND THE QUEST
Daniel FranzON PSYCHOANALYSIS AND THE QUEST
Daniel Franz
[184]⁵¹⁴

(continued from the previous page) The problem of terminology as it relates to the unconscious, in any sense, partially a confusion of terms, partially a contradiction of terms (arising from the differing approach to objectives) as well as an expression of a real divergence in substantive content. This Gordian Knot of words can be cut, however, by the psychologist (as Jung has done) who perceives that he is dealing with something more than the forgotten memories and the instinctual inheritance of an immediate personality. Whether the verification of such a psychologist is made by a subjective experimentation or results from observation and keen discrimination about the data of individuals treated by him it will intimately be apparent to him that at least two major aspects of the unconscious must be reckoned with:

1.) The unconscious in the conventional psychological sense which in essence includes only the experience of the personality.

2.) The unconscious in the philosophical sense – which might better be called the over-conscious or the supra-conscious which would in essence include all that transcends the experience of the personality. This distinction is vital to full analysis of the psychological factor inherent in any individual situation.

In the nature of things the psychological analyst does not have access – nor does any amount of facing on the part of patient provide any data relating to the over-conscious yet the final key to basic personality manifestations lies there.

The apparent dichotomy in terminology and techniques will readily yield to understanding if approached from these two fundamentally different aspects of the individual mind that are not expressed in the so called conscious state. The appeal to “rising above, or standing aside, control of thoughts, the avoidance bad or hostile thoughts, etc., and the avoidance of what the psychologist tells the patient he must face are directed toward orientation of the personal consciousness with the higher over consciousness. This effort in due course will force-from the inside out so to speak – limitations, complexes, obsessions and related misconceptions of the personality to the surface of awareness.

However, this technique assumes a subject sufficiently strong to undergo the process and otherwise capable of responding to it. If the subject is in immediate need of remedial therapy – or if uncontrollable (by the person) psychiatric states are uncovered,

⁵¹³ Blank page

⁵¹⁴ The original editor changed “(154)” to “(184)” by hand

then the approach, therapy and technique of the analyst is necessary. And, of course, all other activities of maturation must be suspended while such therapy is in progress.

During therapy it is the personal sub-conscious that must be dealt with. And-, as you note-the approach to the personal sub-conscious is quite different. It does, for the period of therapy, need to yield up its buried maladjustments; and the patient then does need to concentrate on “facing his feeling, his emotions, his hatreds and his angers.” Moreover, the analyst does need for his purpose the data which then must be extracted from the “outside in” whether by hypnosis, auto-suggestion, association or memory techniques.

(345-1) DR KIEFFER FRANTZ: Psychiatry does not regard the spiritual aspirations of Peace of mind and peace of Soul, as popularly expressed in cults and books, as being more than forms of escapism. Instead of directing people to a frank recognition of their problems and a facing up to their difficulties, with the subsequent effort to cope with them, and adjust to them, these doctrines merely left their followers above them. They induce people to ignore their troubles, to hold such a thought as “God is Love” and look away from them, and do not tell people to made the needed effort to adjust in character or thinking. They fail to get acceptance of the fact that life is always accompanied by difficulties or problems, that we solve an old one only to step into the next one. By means of spiritual slogans or meditations they give emotional comfort instead, the let the problems remain ignored and the adjustments unmade.

346⁵¹⁵

ON PSYCHOANALYSIS AND THE QUEST
Daniel Franz

PB: Comments on Keiffer Von Franz' Paper

347

COMMENTS ON KEIFFER VON FRANZ' PAPER
PB
[185a]⁵¹⁶

(347-1) PB's comments on Keiffer Von Franz's paper:

p. 3 “I wanted to seek out other sources to broaden my horizons.” Excellent!
Even essential.

p. 5/6. Koestler is still trying to reconcile them. So far he's failed.

p. 6, last line – Yes, they do, but the desperation applies more to

p. 7, para 3. Jung is very right here, so are you in the following paragraph.

p. 7 – correct, but [to get]⁵¹⁷ a balanced view include its healings.

⁵¹⁵ Blank page

⁵¹⁶ The original editor inserted “185a” by hand

[p.8 para⁵¹⁸ 2 - "Timeless roaming" is this not "broadening your horizons" that you realised as necessary on p.3?

p. 8, middle. Yes, it's the inescapable yin and yang of life.

p.11 para 1. The very deepest layers of meditation dissolve all imagination. But it is very active in the penultimate ones.

p. 12, para 2. Yes [right,]⁵¹⁹ freedom from all isms is needed. [They are traps.]⁵²⁰

348⁵²¹

COMMENTS ON KEIFFER VON FRANZ' PAPER
PB

Flower A. Newhouse: Here Are Your Answers

349

HERE ARE YOUR ANSWERS

Flower A. Newhouse

[185]⁵²²

(349-1)⁵²³ **Q:** How can one protect himself from the loss of magnetism before taking massage treatments?

A: It is most important to know that the masseur we are going to is one of pure thought and pure etheric magnetism. If he is not, it is do far better not to go to him for help. Sometimes outer massage treatments do not help us as much as the practice of

⁵¹⁷ The original editor inserted "to get" by hand

⁵¹⁸ The original editor moved "p.8 para 2 - "Timeless roaming" is this not "broadening your horizons" that you realised as necessary on p.3?

p. 8, middle. Yes, its the inescapable yin and yang of life.

p.11 para 1. The very deepest layers of meditation dissolve all imagination. But it is very active in the penultimate ones.

p. 12, para 2. Yes [right,] freedom from all isms is needed. They are traps." from after "The original editor's comments on Keiffer Von Franz's paper:" to the bottom of the list by hand

⁵¹⁹ The original editor inserted "right," by hand

⁵²⁰ The original editor changed "Right" to "They are traps." by hand

⁵²¹ The original editor deleted "VI. Meditation Tom Marino 9/18/75

He talked of someone's mystical experience (this person had said he had a mystical experience many years previous in which he left at One with the World was a misinterpretation, the experience was of Oneness that Oneness with the world was a psychological reinterpretation. He also said that Ecstasy when experiencing a mystical state was from the novelty of the state- in other words from the fact that the state was new, not from the state itself. After a while one becomes accustomed to it." by hand

⁵²² The original editor inserted "162" to "(185)" by hand

⁵²³ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

sitting without back against a strong and vigorous tree, especially one that has a tree Deva. The eucalyptus, pine, and redwood trees seem to vibrate great healing power. Our etheric bodies blend with those of the trees, and we come into their impulsations and are charged by the tree as we sit with our back against its trunk.

(349-2) Q: What are the inner teachings regarding sex life?

A: The inner teachings regarding this, state that the expression of sex is primarily the desire of two individuals to experience harmony and unity. The Masters also teach that if a man and woman love each other deeply and know strong love between them, they will find little need for physical mating. The physical desire for sex in young people is due to the fact that they are needing a realisation of harmony which would be physically unnecessary if spiritual oneness were already developed. The husband and wife can raise this experience to a spiritual, creative plane by their development of selfless love and purity of thought.

(349-3) Q: What is the inner cause of liver trouble?

A: Repression, the holding in of untransmuted longings or realisations.

(349-4) Q: What is your attitude toward smoking?

A: Clairvoyantly, the things I see about tobacco addicts are almost as serious as those found about alcoholic patients. This desire to smoke is really a psychological compulsion. There must be some inner burden, some restlessness and dissatisfaction that causes one to reach out for such physical enjoyments.

(349-5) Q: When we search for the reason for ill-health, how do we go about it

A: Before asking the Father for healing, a thorough self-analytic should be made. Such questions as these should be asked: "From what plane did this illness arise? Am I guilty of passivity on the spiritual plane? Do I dwell in a mental state of disorder or fear? Is there friction and a waste of energy on the emotional plane? Is my ill-health due to physical plane reasons such as improper nourishment or the lack of intelligent body care?"

(349-6) Q: How may we best treat the eyes for strength beauty, and perfection?

A: When the consciousness is focused upon the positives of existence, one's eyesight is healthy. Worry, tension, intolerance, and scepticism not only close one's inner sight to the realities of God, but they inwardly dim the physical vision as well with their etheric poisons. Those who suffer with weak or troubled eyes should daily bless their eyes, after which their attention should be focused upon viewing this life with the foresight of peace, patience, and trust. That attitude alone will fill the eyes with Light and beauty.

(349-7) Another quality necessary to strive for is detachment from events. As the saying goes, "be a spectator, not an actor" - meaning observe, but do not react. I believe a

psychologist would say that you wear yourself out by overly-reacting to the events of life. For that reason, the quality of detachment is most essential for you to cultivate.

(349-8) Use every experience of the day as a chance to overcome, to grow in the grace of giving silent help to other and to learn from reading of the deep mines of Eternal Wisdom. # Two books you may enjoy studying slowly each day are, "The Eagle and the Dove" by V. Sackville West.

(349-9) Every definite rising above a weakness or fault brings one into a higher range of thought. It is this entrance into the next level of aspiration which brings the moment of great inspiration and rededication.

350⁵²⁴

HERE ARE YOUR ANSWERS
Flower A. Newhouse

351

HERE ARE YOUR ANSWERS
Flower A. Newhouse
[186]⁵²⁵

(continued from the previous page) Initiation is a matter of individual effort, devotion, and experience. No outer group or ceremony can bring about this change which takes place wholly in the consciousness of the individual. #According to the impulses, the vows, or revelations that follow the initiation, an individual may ascertain his degree of unfoldment. Every initiation demands certain victories, or self-conquests; and in studying what form of improvement the Inner Presence suggests.

(351-1)⁵²⁶ Q: If babies come prematurely and die, was this caused from neglect of the physical body, or was it a karmic condition which had to appear in this way?

A: It was a soul who very likely was a suicide in a previous life. "Blue babies" are also in this class. A few of them are great souls; but some of them are former suicides. When they find some couple whom they eagerly desire as parents, or when they find a certain environment which would give them the challenge they require, they are thwarted in this way, at their first attempt to be reborn, to teach them to appreciate the privilege of life on earth. Perhaps, at a later time, the very same soul will be able to come to the same parents and succeed in remaining with them. If the soul is advanced

⁵²⁴ Blank page

⁵²⁵ The original editor inserted "163" to "(186)" by hand

⁵²⁶ The paras on this page are numbered 10 through 18, making them consecutive with the previous page

in evolution, he may be able to return very soon because an attunement is already established.

(351-2) Q: In making our call in meditation do we address the Father, the Lord, or the Guardian Principle or Divinity?

A: In the beginning of every silent meditative period send forth a glad call to the Eternal. By degrees you will be included in the silence of the Infinite. Then your meditation really begins. I find it well to salute the Eternal at the start and close of silent periods.

(351-3) Q: Is it advisable to meditate on one subject daily, each day giving thought to a different phase of our living?

A: If but one theme is reflected upon, other needs will suffer for lack of attention. Meditation should cover every department of our lives. It is therefore best to have an outline to follow. The outline should give thought to the inner and outer needs of life. I would suggest meditation upon: (a) The Ideal. (b) Self-Examination (c) Awareness and Realisation of God (d) Preparation for the Day.

(351-4) Q: Why does one feel spiritually and physically depleted after shopping excursions in the city?

A: Every inhabited place is enveloped by the mantle of thought-forms that those in a home or building create. Shopping centres are just as congested with thronged thought images as they are with busy buyers. Usually a low thought current is active in these places - a current composed of the thoughts of greed, ambition, and desire. Mental emanations of this type are devitalising.

(351-5) Q: Do you approve of the cutting of living trees for Christmas ornamentation?

A: I do not believe that trees should be sacrificed for the pleasures of man. Far better to use imitation trees inside the home at Christmas, or to decorate those trees which are growing outside one's residence with lights and symbols of beauty. Simply because trees are grown for commercial sales in the holiday season is no excuse for our breaking spiritual laws.

(351-6) Q: Would it be well for a person to change his given name?

A: Indeed, it would! If a given name is unappreciated, then its user is not deriving benefit from it. Have your name become your symbol or ideal for achievement. The Bible reveals how the ancients took a new name or had one conferred upon them, when they took a step upward in consciousness

(351-7) Q: How do we know if our prayer for someone to find new work is in harmony with God's plan for him?

A: We are never allowed to use our personal will and ask for a specific change in work, but we should state our request in this way: "Thou knowest the need of John to

find right expression. May Thy Will be done in leading him into the employment which is best for him at this particular stage of his development." Keep in your heart the conviction that by loving this person and by praying for his good, the Father will find the wise way to manifest this person's good.

(351-8) Q: Are there any hints in the Bible as to the teachings of reincarnation

A: Malachi 4:5, Matthew 11:14, 16:14, 17:12: Mark 9: 11-13

(351-9) Q: What is the meaning of Divine Grace? Does this Power help individual

352⁵²⁷

HERE ARE YOUR ANSWERS

Flower A. Newhouse

353

HERE ARE YOUR ANSWERS

Flower A. Newhouse

[187]⁵²⁸

(continued from the previous page) persons, or is it primarily devoted to the masses?

A: The Spirit of Grace is the Divine Spirit of Intercession and Intervention. Its chief action is towards the enlightenment of the masses. To reach the multitudes, certain individuals are used as channels, because they have qualities which fit them for helping others. Should those chosen to assist the masses have personal karma which interferes with their usefulness to others, the Spirit of Grace meets and cancels the indebtedness in order to free the individual for service. This freedom from limitation was not given to favour the individual, but merely to enable him to care for the multitudes, unhindered by his own indebtedness to Life.

(353-1)⁵²⁹ Q: Will sitting before a candle lighted mirror be a safe method for quickening my inner perception?

A: Whoever mentioned to you the practice of sitting in front of a candle-lighted mirror may not have known what a very deceptive practice this is. There may be those who advocate this exercise, but authentic teachers all disclaim such a practice. I know of two women who became unbalanced by following this mode of awakening their inner faculties.

(353-2) Q: How can a person discover pride within himself?

⁵²⁷ Blank page

⁵²⁸ The original editor changed "(164)" to "(187)" by hand

⁵²⁹ The paras on this page are numbered 19 through 23, making them consecutive with the previous page

A: You can find the weakness that needs your attention through seeing what tries your patience. Are you tested when persons talk negatively about you? Are you hurt when you are not chosen to take a lead in events? Examine the things that try you. Everyone has pride lurking somewhere in him and, although hidden, it will show up sooner or later. It is the chief sin from which we suffer. The more its opposite, humility, is expressed, the sooner we can advance into the Kingdom.

(353-3) Q: Does spiritual development require denial or restriction of normal sexual impulses in a married couple and the discontinuance of such habits as smoking, an occasional glass of beer, and so forth?

A: As long as there is a need for sexual expression in married life, it should be realised in the marriage relationship through sincere love. Lust is harmful, but true love is creative. As one evolves, he outgrows his dependence upon this expression. It no longer is important to him, and his energies are naturally turned to other creative enjoyments. There is no inhibition, nor severe self-discipline – simply loss of interest in that particular expression of marital love. # We feel that man's body temple needs to be kept as clean and fine and healthy as possible. It should not be a smokestack – but a temple radiant with light. Smoking, as psychologists claim, is a compulsion, and therefore arises from psychological strains. # In our opinion, the matters you ask about are largely a matter of individual development.

(353-4) Q: How can we know we are really accomplishing the goal or purpose for which we are here? Should we, instead, find satisfaction in simply asking for Divine guidance in all of our affairs?

A: The most obvious way we have of knowing whether we are fulfilling our life's main purpose, is whether or not we are harmonious and happy. Restlessness and moodiness, and dissatisfaction indicate that we are not walking towards our goal. Detours induce consternation and impatience, until we treat them appreciatively – for they, too, are guiding us in the direction we must travel. Those who are doing what they came into physical existence to do, are so busy improving themselves and their services that no questioning arises. Only those who are temporarily standing still, or who have taken the wrong road to Happiness, feel troubled about their arriving.

(353-5) Q: Should all meat be abstained from if one is striving for spiritual growth?

A: We feel that as man evolves, he eats less of meat, and gradually it is removed from his diet entirely. This is not so much for the sake of health as for the purpose of not killing animals for human appetites. We feel that each one, for himself, must decide when he will cease causing animals to be slaughtered. If you could see what animals register when on their way to slaughter houses, you would not want to eat meat again.

Karl Weinfurter: On Breathing Exercises

355

ON BREATHING EXERCISES

[Karl Weinfurter]⁵³¹

(188)⁵³²

(355-1) KAREL WEINFURTER: BREATHING EXERCISES (In "Psyche" Mag Prague page 224 and 225: The object of Pranayama is to enable the student control his mind, which is in connection with the breath. It is but a preparatory exercise like the asana. In the 1st part of my 'Man's Highest Purpose' I also strongly emphasise that no breath exercise whatever should be done, and this includes also such an exercise that Mr Brunton again recommends in 'The Secret Path'. Whoever practises Pranayama without a Guru exposes himself to great danger. Serious ailments or even death threaten him. This I emphasised in my Man's Highest purpose and Mr Brunton emphasises it too. But who has a pure and great faith in God, and starts this exercise through his ignorance, nothing will happen to him, just as nothing happened to our first group of mystics in Prague, when we were practising all kinds of yogic and other practises.

But it is different with a pupil, who has been warned and did not obey. Such an one will be responsible for the ill effects, and especially in the case when he practises pranayama only because of his curiosity or with intentions that lack the highest ideal.

The breath must move slowly and quietly and only at the top of the lungs. Then it is correct. Is it possible to learn this breath? To this I can reply from my own experience and from the experience of many others as well, that this breathing must come of its own accord with the right practising of mental quiet, without any special training. Who has not got this placid breath must again and again ask and pray to get it, for it is very important. Our Divine Self will take care of it itself, without our effort. This is a better method than learning to breath more slowly, as Mr Brunton recommends in his 'The Secret Path'. The author himself writes there, that those who suffer any breathing or heart disease no matter how light it be, must not practise that exercise. From this we see that even this easy breathing exercise according to 'The Secret Path' is not fit for everybody. But what should the student, who cannot practise this exercise, do? Is he to quit the Path completely? That would be a poor consolation and for many a man a terrible shock. So far as my insignificant experience in mystics and yoga is concerned, I must say here, that I do not believe that anybody could master

⁵³¹ The original editor inserted "ON BREATHING EXERCISES by Karel WEINFURTER in "Psyche" Magazine 1939" by hand

⁵³² The original editor inserted "(188)" by hand

that placid breathing as the 'Secret Path' puts it, except after many and many years of long practising. The Rhythm of the breath cannot be changed so easily, when man has for years been used naturally to breath night and day in the manner Nature had chosen him to do.

It is a different thing with a student who has a personal Guru. Such a teacher will give each pupil a different mode of pranayama, according to the latter's temperament, tendencies and mainly his talents. Our highest Guru is our Divine Self, to whose will it is necessary to surrender ourselves unreservedly and which will itself direct everything best.

356⁵³³

ON BREATHING EXERCISES

Karl Weinfurter

William J. MacMillan: The Future of my Work

357

THE FUTURE OF MY WORK

[William J. MacMillan]⁵³⁴

[189]⁵³⁵

(357-1) During my absence, abroad, letters have accumulated to such an extent that reluctantly I am forced to use this method of response. I have felt that a short statement of my future plans and a frank description of my present position might be of interest, not only to those who have written me recently; but also to those who in the past have been in direct contact with my work or writing.

The circumstances - and my own meditations - of the past five years have brought me to the decision that I must change the emphasis of my healing from the physically curative to the teaching aspect of this work. For many years, sheer numbers of patients have prevented me from stressing the all-important teaching aspect of healing. Some understanding of the laws inherent in the Divine Nature of the healing power is essential if full benefit is to be derived from the experience of healing. I feel it to be self-evident that the greatest good could be accomplished if patients could be taught to heal themselves. This would require an understanding of themselves as units in the Divine Economy working in a co-ordinated relationship to the Divine Laws as they operate in our Universe.

The practical aspect of my work also has some bearing upon this decision. To treat on the scale which I have been doing requires a minimum of five rooms. This necessity in combination with my own living quarters and a staff essential for an

⁵³³ Blank page

⁵³⁴ The original editor inserted "The Future of my Work" by hand

⁵³⁵ The original editor inserted "(189)" by hand

establishment of this size involves a very considerable overhead. In addition, my Income Tax and patients on reduced fees – and the patients who could not pay anything (whom I have been only too glad to assist) – have made considerable inroads on my

358⁵³⁶

THE FUTURE OF MY WORK
William J. MacMillan

359

THE FUTURE OF MY WORK
William J. MacMillan
[190]⁵³⁷

(continued from the previous page) income. The net result has been that not only has my income been entirely absorbed, by the requirements of this work; but I have managed only by the assistance of large overdrafts. As the number of patients who wish to come to me increases day by day, an insolvable problem is created. The more patients I treat, the larger is the establishment needed, and the greater are my overheads. I find I cannot continue to carry this financial burden unassisted. It has been my attempt to do so which necessitated so long a recuperative period away from England.

This Spiritual Power, which uses me as a vehicle animates me no less effectively when I teach than when I use the more direct method of my hands. It is this knowledge and experience which prompts me to offer my services in a healing-teaching capacity exclusively.

For many years the verbal and written appreciation of patients and friends has sustained me in the extraordinarily arduous demands of this work. This expressed gratitude gives me the courage to state my position so openly. I have no financial resources with which to set up the mechanics of making myself available to those who might wish to be assisted, even in the smaller quarters required for teaching. If you believe this work is of sufficient value to justify your support, contributions will enable me to carry on.

It is my intention to form intimate classes of six or eight people. These classes would be devoted to a general approach to the complex art of living. I would wish to see the individual members for private consultations

360⁵³⁸

THE FUTURE OF MY WORK
William J. MacMillan

⁵³⁶ Blank page

⁵³⁷ The original editor inserted "190" by hand

⁵³⁸ Blank page

361
THE FUTURE OF MY WORK
William J. MacMillan
[191]⁵³⁹

(continued from the previous page) in which their personal difficulties could be discussed. One or two such consultations a week per pupil might prove sufficient.

In addition there would be small study groups of not more than fifteen at a time. This work would be more general in approach. Courses in comparative religions, psychology, and philosophy would be given. It would not be possible to work with individual problems in so large a group.

Finally, I should like to make myself available for private consultations which did not necessarily include lecture or class work. Working individually would enable me to heal while I taught.

I hope to devote an increasingly large proportion of my time to writing, as clearly this medium of teaching reaches the largest number of people. So, necessarily, the number of people I can see individually will have to be somewhat restricted.

I shall find your reactions to this statement of my proposed plans of great interest and assistance in formulating a pattern whereby my work can be put to its greatest possible use.

As I have stated above, I am not financially able to make arrangements which would enable me to have a fixed address. Temporarily I can be reached c/o John Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2.

362⁵⁴⁰
THE FUTURE OF MY WORK
William J. MacMillan

A.K. Mozumdar: The Mystery of The Kingdom

363
THE MYSTERY OF THE KINGDOM
A.K. Mozumdar
[192]⁵⁴¹

(363-1)⁵⁴² If this visible world is illusion, and you yourself are in illusion, how can you determine what is not illusion? Will not the result of that determination be illusion

⁵³⁹ The original editor inserted "(191)" by hand

⁵⁴⁰ Blank page

⁵⁴¹ The original editor inserted "(192)" by hand

also? Then your idea of liberation from this illusion will also be illusion. If that be the case, why all the discussion about religion, God and man and salvation? According to your philosophy they all must be the product of illusion. No, that cannot be. There is something truer than all your thought, imagination, or philosophy. It is That which conceives it. Without a conceiver or a thinker, who will say this is illusion and that is not illusion? Then illusion is just as much a conception as non-illusion. In this thinking the only thing that is true and an undeniable Truth is the Thinker. This Thinker makes and unmakes every thought true to Itself, according to Its own Inherent Divine Plan.

(363-2) Now to come back to the healing. I have had many wonderful experiences treating patients in the Kingdom's way by realising the perfect manifestation of all beings and things according to the Eternal Divine Plan. It, of course, is the simplest way to reach the average person.

(363-3) Try to grasp the idea of your eternal perfection in the Kingdom. You are not going to be well; you are well right now, because you have forever been well. Try to see yourself as you are in the Kingdom, and act and move according to that vision of yourself."

(363-4) No matter what condition you manifest externally, you do not manifest it in the Kingdom. Pay no attention to the exterior condition. Keep your mind on yourself, as you are in the Kingdom, ignoring all outward manifestations to the contrary." In a mysterious way her outer condition disappeared and she gradually regained her normal strength.

(363-5) By worrying you are not helping the matter; in fact, you are making it worse.

(363-6) A business itself is not a wrong thing, but the way the average person conduct his business is decidedly wrong. There is a Kingdom's way of doing everything. The moment a man feels friction, or undue strain, he should know that the Almighty Law is giving him warning to change his course of action into the right direction. When he follows this warning he had smooth sailing; but when he does not, the Law tries to adjust that condition for him. Now, as you have gone too far from the Kingdom's way, you must return. You say you do not know how. You need not worry about that. Someday I will tell you all about it. In the meantime, go to a mountainous country where there are lots of pines, spruce, and cedars. Where the mountain streams run day and night in their wild freedom; where chipmunks, lizards, and squirrels roam freely in their native haunts. Then walk around and get acquainted with the trees, and feel yourself in sympathetic, living touch with them. Watch the living things of that forest home and take an interest in them as you used to in your boyhood days. Get as far

⁵⁴² The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

away as you can from business thoughts and from the memory of your world's experience. This will again bring your mind in touch with ever romantic and ever youthful Nature. Your consciousness will once more be infilled with the things that God made. Your dead soul will live again. Your mental eye, instead of beholding the world and its abominable practices, will behold God's boundless expanse of creation and its wonders. This expansion of vision is life, and limitation is death. After you have sufficiently found yourself in touch with all creation, free from anxiety and care, come back to me and I will tell you something about the mystery of the Kingdom."

Three months afterwards the man returned, as though born again, with a healthy body and a healthy mind. There was a new light in his eyes. His first greeting was "Thank God, I have found myself!" Gladly clasping his hand, I replied: "Then you know what real life is. The mystery of the Kingdom is that, in God's eternal Plan and Manifestation, everything is eternally fulfilled and everything is eternally perfect. Now live in that vision and you will not die again – but have everlasting life."⁵⁴³

Ramacharaka: Raja Yoga

364

RAJA YOGA
Ramacharaka

(364-1) We are the makers, preservers, and destroyers of our personal thought-world. We may bring into it that which we desire to appear; we may keep there what we wish, cultivating, developing and unfolding the thought-forms that we desire; we may destroy that which we wish to keep out. The "I" is the master of its thought-world. Think over this great truth, O student! By Desire we call into existence – by affirmation we preserve and encourage – by Denial we destroy. The Hindus in their popular religious conceptions picture the One Being as a Trinity, composed of Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer – not three gods, as is commonly supposed, but a Trinity composed of three aspects of Deity or Being. This idea of the threefold Being is also applicable to the Individual – "as above so below." The "I" is the Being of the Individual, and the thought-world is its manifestation. It creates, preserves, and destroys – as it Will. Carry this idea with you, and realise that your individual thought-world is your own field of manifestation. In it you are constantly creating – constantly preserving – constantly destroying. And if you can destroy anything in your own thought-world, you remove it from its field of activity, so far as you are concerned. And if you create anything in your own thought-world, you bring it into active being, so far as you are concerned. And if you preserve anything, you keep it by you in effect and full operation and influence in your life. This truth belongs to the higher phases of the subject, for its explanation is inextricably bound up in the explanation of the "Thing-in-Itself" – the Absolute and Its Manifestations. But even

⁵⁴³ These paras are continued on page 365.

what we have said above, should give to the alert student sufficient notice to cause him to grasp the facts of the case, and to apply the principles in his own life.

If one lives on the plane of the race-thought, he is subject to its laws, for the law of cause and effect is in full operation on each plane of life. But when one raises himself above the race-thought, and on to the plane of the Recognition of the Real Self - the "I" - then does he extricate himself from the lower laws of cause and effect, and places himself on a higher plane of causation, in which he plays a much higher part. And so we are constantly reminding you that your tower of strength and refuge lies on the higher plane. But, nevertheless, we must deal with the things and laws of the lower plane, because very few who read these lessons are able to rest entirely upon the higher plane. The great majority of them have done no more than to lift themselves partially on to the higher plane, and they are consequently living on both planes, partly in each, the consequence being that there is a struggle between the conflicting laws of the two planes. The present stage is one of the hardest on the Path of Attainment, and resembles the birth-pains of the physical body. But you are being born into a higher plane, and the pain after becoming the most acute will begin to ease, and in the end will disappear, and then will come peace and calm. When the pain becomes the most acute, then be cheered with the certainty that you have reached the crisis of your new spiritual birth, and that you will soon gain peace. And then you will see that the peace and bliss will be worth all the pain and struggle. Be brave, fellow followers of the Path - Deliverance is nigh. Soon will come the Silence that follows the Storm. The pain that you are experiencing - ah, well do we know that you are experiencing the pain - is not punishment, but is a necessary part of your growth. All Life follows this plan - the pains of labour and birth ever precede the Deliverance. Such is Life - and Life is based upon Truth - and all is well with the World. We did not intend to speak of these things in this lesson, but as we write there comes to us a great cry for help and a word of encouragement and hope, from the Class which is taking this course of lessons, and we feel bound to respond as we have done. Peace be with you - one and all.

John Cooper Powys: A Philosophy of Solitude

(364-2) Where the great mystics fail us is that their ecstasies come by chance. They record their feelings. They make their feelings the basis of their new conception of life; but the thing falls into focus only once or twice, perhaps, in the whole history of their days.

A.K. Mozumdar: The Mystery of the Kingdom

(365-1)⁵⁴⁶ Keep on praying until your mind meets God in yourself - Until you become conscious of the presence of God in your very Power to think, act, and move. The moment you have that mental elevation or ecstasy - through feeling His presence - your prayer has been answered to your consciousness.

(365-2) We pray to lift our minds to that plane of conscious knowing where everything has been eternal done. We realise our God in ourselves, and His never-ceasing action through His Eternal Plan. Our devotional service is a real Pentecostal feast. It has no irrational excitability, but there is an orderly expression of love and devotion. We do not expect any unusual phenomena to take place, but we anticipate the sublime realisation of God, who becomes All-in-All in our lives. Such an emotional uplift is the natural means of soul expression. Every emotion in its creative sphere is Divine. It is the stream of self-conscious life flowing upward.

(365-3) When you desire to give a healing treatment to anyone by devotional means, just turn your mind to yourself and see God in yourself doing the work, by changing the mind of the afflicted one to the realisation of his eternal perfection. This will not make you conscious of the apparent imperfection that the patient may manifest. You simply behold the working of the Lord in changing this mental idea of imperfection to that of perfection, but you do not directly use your mentality to change or influence his mind.

(365-4) Your present thinking state is the result of the eternal action of God, or else you could not have this thinking state. Do not forget that only in the thinking state do you feel the necessity for the realisation of supreme bliss.

(365-5) Now suppose you are free from the illusion of the so-called visible world, will not that realisation take away all your ambition to do anything which suggests illusion? Will you not lose all your incentive to do anything for this expression-life? Hence, your liberation from illusion will have no practical value to you. Such a doctrine invariably creates mental inertia. The individual or nation which has followed such a doctrine has gone down into history as a non-entity.

(365-6) You are individual in your expression but universal Essence in your Being.

⁵⁴⁴ The original editor inserted "MOZUNDAR" by hand.

⁵⁴⁵ The original editor inserted "193" by hand

⁵⁴⁶ The paras on this page are numbered 7 through 18. They are not consecutive with the previous page, but follow the paras on page 363.

(365-7) The moment you let go your mental hold upon a wrong thing in anticipation of the right thing, the better order steps into its place. It is so difficult for the worldly-minded to understand this. They hold fast to the very thing which is causing them pain and misery. Marvellous are God's Plan and Manifestation. Why, then, go contrary to the universal and eternal order of things? When you have the right thing, it never gives you any cause for worry and care. It always brings you happiness and joy. Then you find no in harmony or friction in your mental realm.

(365-8) Your desire for conjugal love is natural at this stage of your unfoldment. Every natural desire has been eternally fulfilled in the Divine Plan.

(365-9) You, in this manifested life, live by thinking or imagining. Your joy does not come from a thing, but from the imaginary value that you attribute to that thing.

(365-10) Yes, even your unnatural dream comes true. But when it comes true, it always brings you pain and sorrow. The Law is true and good. It always gives you warning when you are in the wrong place or when you have the wrong thing.

(365-11) We are told that beyond this milky way there is another milky way containing perhaps as many suns. Our mind staggers and we are unable to form a comprehensive idea of the number of suns and the planets in this vast cosmos. In this infinite playground of life we cannot think of lifeless creation. Who will tell us what those trillions of planets contain, what form of life, what form of expression? Since this creation is going on throughout eternity, timeless and beginningless, who can tell us to what effulgent height the manifested lives have reached in consciousness and realisation? How far have they unfolded? What reason have we to believe that the highest form of human expression on this earth is the limit?

(365-12) Be alone with yourself at least at happy dawn and glowing twilight. You will realise that in yourself all promises and aspirations have been eternally fulfilled. The moment you know a thing has been done, it is done to you. That is the mystery of Self-communion. You can settle every problem in your conscious knowing. Knowing your Self in your self-communion, you set yourself free.

366⁵⁴⁷

THE MYSTERY OF THE KINGDOM
A.K. Mozumdar

367

THE MYSTERY OF THE KINGDOM
[A.K. Mozumdar]⁵⁴⁸

⁵⁴⁷ Blank page

(367-1)⁵⁵⁰ The upper stratum of human life never loses its spiritual purity, although the lower stratum may be submerged by the deluge of the world's clashing and conflicting thoughts. From this upper stratum not only comes the personal answer to a personal prayer, but also admonitions and spiritual injunctions. This has been called by some, "The Christ Eternal," and by others, "The Living, personal God in man." From the very beginning of creation, this Personal Aspect of the universal God has been gradually unfolding and revealing Itself through each individual point of creation. In the human state Its action becomes clearer and clearer. It is more than personal ego, and yet It exists together with it. Hence, we maintain that man in his totality of expression is personal God and man.

(367-2) Living the spiritual life does not mean following the conventional dictum of sanctimoniousness. It means living the life of harmony and peace by doing the right thing by yourself and others, as God has given you the understanding of right.

(367-3) When you try to save the things which you have outgrown by your natural order of unfoldment, you do not succeed.

Kahlil Gibran: Secrets of the Heart

(367-4) This ancient wisdom, set forth in the form of a simple yet profound philosophy of life, applies dynamically and with amazing timeliness to present human problems.

(367-5) It was of little surprise - or importance - to Gibran's multitude of followers that he was exiled from his country and excommunicated from his church in consequence of his fearless, knife-edged attacks.

(367-6) This seer warns ominously of the grave and unseen dangers yet to befall this world on its stony path of intrigue, maladjustment, and border consciousness. His clarity of perception is not confined to recognition and condemnation alone, but with a sincere constructive purpose motivated by his intense artist's faith in ultimate perfection, he offers strikingly logical methods for curing "the gaping wounds in the side of society." His warnings are neither crusades nor preachments, yet his thoughts are conveyed completely, clearly, powerfully. He muses over the beautiful, not the ugly and his criticisms are heavily imbued with a gentle melancholy.

⁵⁴⁸ The original editor inserted "MOZUMDAR" at the top of the page by hand.

⁵⁴⁹ The original editor inserted "194" by hand

⁵⁵⁰ The paras on this page are numbered 19 through 21 and 1 through 10, making them consecutive with the previous page.

(367-7) On the ecclesiastical side, he displays a brilliance of spiritual insight and a determination of dedication that persist and probe until they pierce the outer self. His millions of followers in dozens of languages absorb Gibran's writings practically as religious devotions, and his excommunication served to fortify and augment his literary parish. His views of the church are more denunciatory than complimentary, but his love for its teachings and his fury over its methods are sharply defined, and bespeak no ambiguity or paradox in his meaning.

(367-8) Despite the fact that "The Beloved Master" brought down the unconcealed wrath of religious and state authorities, any apology on his part was of little concern to him, for he had long since reached a spiritual plane far above petty rote, law, and doctrine. Gibran's doctrine is kindness, of brotherhood, and of charity, and he requires but few words to transmit great thoughts.

(367-9) His blending of oriental and occidental philosophy is occasionally disconcerting to the Western mind.

(367-10) But far more than local evils and the abuse of power by Eastern regimes is woven into the living fabric of Gibran's artistry. With the moving intensity that characterises truly significant utterance, his earliest - like his latest - writings project timeless, universal truths. Essentially they are the same truths that were first voiced in the Syrian land by Jesus when He spoke to the faithful.

(367-11) Any endeavour to categorise these writings, or to establish a source of influence, can result only in utter despair, for they are as strange as they are beautiful. In them are found the strength of Voltaire, the lavish beauty of Kinglake's "Eothen," the sadness of Chateaubriand's "Itineraire a Jerusalem,"⁵⁵¹ the theme and locale of Lamartine's "Voyage en Orient" and "Histoire de la Turquie," and the mysticism of a metaphysical Jefferies or Hudson. Gibran blazes forth from the summit of all that is best in genuine Sufi literature

(367-12) His works stress the generally understood, yet completely ignored fact that but few things in life have real importance. Again and again this prophet reminds us that if human relationships are wrong, no other factors of life can really matter. For what power, or wealth, or prestige can compensate for the silent agony of the heart's bereavement?

(367-13) If you place belief in your own words you should leave civilisation and its corrupt laws and traditions, and live like the birds in a place empty of all things except

⁵⁵¹ The original editor changed "Itineraire a Jerusalem" to "Itinéraire à Jérusalem" by hand

the magnificent law of heaven and earth. Believing is a fine thing, but placing those beliefs

368

SECRETS OF THE HEART

Kahlil Gibran

(continued from the previous page) into execution is a test of strength. Many are those who talk like the roar of the sea, but their lives are shallow and stagnant.”

(368-1)⁵⁵² “I could have worshipped God while living among His creatures, for worship does not require solitude. I did not leave the people in order to see God, for I had always seen Him at the home of my father and mother. I deserted the people because their natures were in conflict with mine, and their dreams did not agree with my dreams....I left man because I found that the wheel of my soul was turning one way and grinding harshly against the wheels of other souls which were turning in the opposite direction. I left civilisation because I found it to be an old and corrupt tree, strong and terrible, whose roots are locked into the obscurity of the earth and whose branches are reaching beyond the cloud; but its blossoms are of greed and evil and crime, and its fruit is of woe and misery and fear. Crusaders have undertaken to blend good into it and change its nature, but they could not succeed. They died disappointed, persecuted and torn.”

(368-2) “No, my brother, I did not seek solitude for religious purposes, but solely to avoid the people and their laws, their teachings and their traditions, their ideas and their clamour and their wailing.”

(368-3) “I deserted the world and sought solitude because I became tired of rendering courtesy to those multitudes who believe that humility is a sort of weakness, and mercy a kind of cowardice, and snobbery a form of strength.”

(368-4) “I departed from the ministers who do not live according to their sermons, and who demand of the people that which they do not solicit of themselves.”

(368-5) “No, my brother, the West is not higher than the East, nor is the West lower than the East, and the difference that stands between the two is not greater than the difference between the tiger and the lion.”

(368-6) “Inventions and discoveries are but amusement and comfort for the body when it is tired and weary. The conquest of distance and the victory over the seas are but

⁵⁵² The paras on this page are numbered 11 through 17, making them consecutive with the previous page

false fruit which do not satisfy the soul, nor nourish the heart, neither lift the spirit, for they are far apart from nature.

(368-7) The motive of Gibran in writing this work probably finds its basis in his never-ending efforts to analyze human society, its laws, rules and customs. In society Gibran perceives a general falsehood of living that leads the people from the truth, elating some persons, humiliating others.

H.E. Wortham: Three Women (Saint Teresa, Madame de Choiseul, Mrs Eddy)

369

THREE WOMEN

H.E. Wortham

[195]⁵⁵³

(369-1)⁵⁵⁴ Old Europe, racked with pestilence and war, can show in its time some curious products of the left wing of Christianity, religious sansculottes who exalted suffering to the peaks of insanity.

(369-2) Poverty has never been holy to the Protestant. With the advent of a labour-saving comfort-producing, hygienic age, the austerity of the New Testament has grown mellow.

(369-3*) Mary Eddy worked indefatigably at her writings, with no encouragement save what she could find in her own iron will. Wrestling with the difficulties of giving a philosophic presentment to the attack on materialism (and she had no natural gift of self-expression), she covered sheets of paper only to tear them up because they "would not read as she wished.

(369-4) Her distress showed itself in "beliefs," as illness came to be called in Christian Science phraseology.

(369-5) Her students made too many calls on her time. She taught them but this they did not find enough. They persisted in referring refractory cases of healing to her and asking for her advice; they would not even leave her mind alone when they were absent from her. Currents of magnetism interrupted her literary hours. Letters show her to have been on the verge of a nervous breakdown. "Don't talk of me...I shall defend myself and cut the students off from me...Think of men when well and strong only."

⁵⁵³ The original editor inserted "195" at the top of the page by hand.

⁵⁵⁴ The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(369-6) Emma Hopkins, a favourite student, a lady of vivid enthusiasm professed unbounded loyalty to her leader but she also fell away. She taught Christian Science subtly perverted and started a rival periodical "The International Magazine of Christian Science."

(369-7) Bronson Alcott hated her as bearing a revelation to an age "sunk in sensualism." He had earnestly sought for truth.

(369-8) She decided to entrust the new edition to a literary adviser, a retired minister, who should go over it line by line and make it conform to the conventional requirements of syntax and grammar. Macaulay's remark about Montgomery's readers, that "they must take such grammar as they can get and be thankful" had hitherto applied to students of her book. Unattached and wrongly attached participles (beginning with the first word of the preface) had wandered over its pages; unsystematic punctuation, involved sentences, all helped to hid Mrs Eddy's meaning behind a clumsy rhetorical style. The Reverend wrought a great transformation in the book. He prevailed on her to omit the famous chapter on Demonology.

(369-9) Christian Science was thoroughly congenial to the American temperament in making no pretence of extolling poverty.

(369-10) The mornings she kept for her literary work, spending long hours in her garret wrestling with the intractable medium of words

(369-11) Only one thing embarrassed Mrs Eddy - she could not read without her glasses. In private she explained that she wore them for the sins of the world, for the idea of scapegoat had at one time attracted her. If she suffered, was ill, transgressed the logic of her own Truth, it was that others might be made whole. But, in the 3rd edition of "Science and Health" she discarded this theory. It was thenceforth simpler to attribute her dependence on spectacles to the efforts of the mesmerists.

(369-12) She thought that a Book, fulfilling and explaining the Bible, would be sufficient. A closer knowledge of mankind led her to change her views, and to see that without authority and organisation to back it, "Science and Health" would have no chance to make its way. The wishes of her followers lay also in the direction of organised worship; this they had been brought up to regard as an integral part of religion and they missed it in their new faith.

(369-13) C.S. taught followers that progress was part of God's law and that despite appearances to the contrary He was infinitely good. Their difficulty was to reconcile this with the doctrine of Malicious Animal Magnetism which seemed to hold them in

bondage [and envelop them]⁵⁵⁵ fear. Why should Mrs Eddy use such vituperative language against persons like Kennedy and Spofford (former disciples) unless she was prompted by private pique? Her persecution mania grew tiresome to those around her. Conditions were ripe for a revolt. Young Howard [, who had lived under her roof,]⁵⁵⁶ could no longer stand the atmosphere of fear and suspicion which her belief in mesmerism produced. He, and some of the first followers, including the Treasurer of the Church, drew up a statement that they could no longer submit to Mrs Eddy's leadership owing to her "frequent ebullitions of temper, love of money, and the appearance of hypocrisy." Mrs Eddy saw in this merely a confirmation of the power of M.A.M. These adherents were those upon whom she most closely relied. When Mr Eddy died she explained the apparent failure of her system, in a newspaper interview, by throwing the blame on the mesmerists.

(369-14) At 62, to her bodily ills, had now been added a palsy. Death was an illusion, it was nevertheless an illusion so deeply ingrained in the human mind that unless she grappled with it now she might succumb to it herself. To make the supreme demonstration over the last enemy was a task to be undertaken in seclusion.

370⁵⁵⁷

THREE WOMEN
H.E. Wortham

371

THREE WOMEN
H.E. Wortham
[196]⁵⁵⁸

(371-1)⁵⁵⁹ The cult for the leader, who now assumed the title of Mother, grew with the increase in membership. Pragmatical America – taking success as its touchstone – the apotheosis was a fact. Yet she had grasped success only to find it worthless. She had no one near her whom she did not in her heart despise. She had built up a more highly centralised organisation than any other religious power in the world, not excepting the Society of Jesus. But she saw the potential danger of schism that lay in the pastorate as an institution. So she ordained the Bible and her own Book as the Pastor, and the pastors found their occupation gone. Henceforth preaching was forbidden. The most obvious way any worker had of obtaining personal influence was swept aside.

⁵⁵⁵ The original editor inserted "and envelop them" by hand

⁵⁵⁶ " who had lived under her roof," was typed below the line and inserted with an arrow.

⁵⁵⁷ Blank page

⁵⁵⁸ The original editor inserted "196" by hand

⁵⁵⁹ The paras on this page are numbered 15 through 18, making them consecutive with the previous page

(371-2) They come into C.S. in search of health.

(371-3) MDME DE CHOISEUL: Whether anyone, saint or worldling, can rise securely above the chagrins of existence is open to doubt. With all her intense determination Teresa hardly managed to do so.

(371-4) Some are terrified by the thought of eternity.

372⁵⁶⁰

THREE WOMEN
H.E. Wortham

A.R. Orage: Exercises in Practical Psychology

373

EXERCISES IN PRACTICAL PSYCHOLOGY

A.R. Orage

197⁵⁶¹

(373-1) Number Five - How not to Give Oneself Away [Magazine of series]⁵⁶² There are many situations in which the control of self-expression is essential to success; and many in which is essential to the happiness of others and of oneself. We cannot control his or her expressions - including not merely facial expressions, but gestures, movements, features, carriage, tone of voice and so on - is really a child. The first thing to realise is that we are all and upon all occasions transparent to any trained observer. The first thing to be done in order to conceal ourselves and not to continue to live transparently to the world, is to become aware of ourselves. As a condition of controlling our expressions it is necessary to know what they are. Let us learn first to see (and hear) ourselves as others see us, and afterwards it may be possible to learn how not to be seen.

(373-2) How is this to be done? Make a point of observing yourself and especially at such moments when you are disposed to be off guard. For instance, you feel annoyed. Then look in a mirror and see how your face expresses annoyance. Speak, and listen to the tone of your voice. Walk, and observe your carriage and deportment. Or you feel very elated about something. Just observe how, quite involuntarily, all your expressions and movements join in the applause. Each of us has a limited repertoire of

⁵⁶⁰ Blank page

⁵⁶¹ The original editor inserted "197" by hand

⁵⁶² The original editor inserted "Magazine of series" by hands

expressions for all the states we experience. Only when we have observed ourselves in all states shall we be aware of our habitual modes of expression.

(373-3) Next, practise expressions in the absence of any feeling to be expressed. In front of a mirror practise the expressions you imagine suited to this, that or the other emotion or mood. Try to compose your features so at they express wonder, indignation, suspicion, affection or nothing at all. Thus we realise from this running of the scales of our instrument of expression the practical separability of our expressions and our inner feelings. If we can learn to express without feeling, we can learn to feel without expressing.

(373-4) Do not express the emotion or mood you're feeling. You feel sad, or worried, or indignant or jealous or suspicious. Exactly at the moment when you are experiencing one of these emotions are involuntarily about to betray it and give yourself away, resist the impulse. Don't let your muscles suit their action to your mood. Make them at least keep still. There are many other advantages to be derived from this effort than that of just learning how not to give oneself away. If this effort of non-express is made at the moment when our body is most eager to shout our secrets on the house-tops, the results will be found to justify themselves. A man who can deny his muscles their habitual luxury of automatically acting his moods and emotions is on the road to the greatest of powers.

(373-5) The last step should be easy if the precious steps have been really taken, i.e., not taken in imagination only. It consists in expressing the opposite or the difference, for what you are feeling at the moment. The penultimate step was the non-expression of a current emotion. The present and final step in the positive expression, but of a different or opposite emotion from that immediately experienced. This can be practised in the mirror preparatory to the being tried in life. You feel out of sorts, wretched and on edge. Everybody and everything are rather hateful. You wonder why you were born. You feel fed up with life. Stand in front of your mirror and deliberately make the body express the opposite of these melancholy trains of mixed thoughts, and feelings and sensations. Make yourself appear radiant, affectionate and full of joy, simulate the physical expression of emotions you do not feel; pretend by your postures, gestures, facial expressions and deportment that you feel anything but as you do; and simulate so cleverly that your manner would, we say, deceive the Devil himself - in short, your own dark mood. It is naturally more difficult to do this in life.

(373-6) NUMBER SIX (How to learn to observe)

Most of us are born lazy and observation beyond the necessities of life has been too great a voluntary exertion. The result is that we live in a world of which we know a little more than dog or cat. Exactly as in a dream, we take the most astonishing things for granted. Surrounded by a host of mysterious objects we hardly observe their outer shells. We immediately classify all objects (and people) as things we like and things we

dislike. It is clear that {there} is no science in this. Such as classification may serve as a symptom of our own state of being, but it does not begin to classify and organise our knowledge of the world. Real observation only begins when likes and dislikes cease to be regarded as criteria of values;

THIS SERIES OF TYPED EXERCISES ARE ALL BY A.R. ORAGE AND ARE DUPLICATES OF THE PRINTED VERSIONS ALREADY INCLUDED IN GREEN MANILA 8 1/2 x 11 binder.

374⁵⁶³

EXERCISES IN PRACTICAL PSYCHOLOGY
A.R. Orage

375

EXERCISES IN PRACTICAL PSYCHOLOGY
A.R. Orage
[198]⁵⁶⁴

(continued from the previous page) and all real science is beyond the childish attitude of "I like and "I don't like." Even scientific observation, however, is very defective in its methods. Distrusting for good reasons the intermixture of fancy with observation, science has made the profound error of dispensing with imagination; with the result that trained scientific observers, are, as a rule, the last people in the world to see things as they are and to see them whole. Aspects of things the continuity and development of single qualities, they see with considerable precision. They weigh and measure and analyze and reckon time and space movements. But the things they thus observe not only die in their hands, but they are seen piecemeal and seldom as wholes, and still more rarely as phases of process without beginning and without end. Take for instance an object such as one of the paving-stones of our street walks. A moment's reflection will show us that is full of curious interest. It is stone quarried from some particular geological formation and brought to the city from near or far. It is shaped in a certain manner, implying the use of certain (incomplete, remainder of article MISSING)

(375-1) NUMBER ONE (How to learn to Think)

There is a world of difference between what may be called natural thinking and deliberately developed and trained thinking. In thinking mankind varies racially over very wide degrees. But even within the same race, individual with much the same hereditary possibilities actualise their capacities in very different degrees. And the difference in their case depends upon training. The two kinds of training which have the effect of developing and actualising a given hereditary capacity to think are: The

⁵⁶³ Blank page

⁵⁶⁴ The original editor inserted "(198)" by hand

training due to accident and the training due to deliberate design. Example: Suppose that two boys of the same potential thinking capacity are placed one as a lift-attendant and the other as an engineer's apprentice. It is obvious that the latter will require to develop more of his thinking capacity than the former, as a mere condition of holding his job. Potentially, they are equal; they start level. But owing to the fact that circumstances compel one of them, but not the other, to develop his potentiality and make it actual, he appears to be and is a better thinker, that is, more of a man. Further, the vast majority of people have enormous potentialities of thinking, far beyond anything ordinarily suspected; but a seldom do the right circumstances by chance surround them to require their actualisation that the vast majority die without realising more than a fraction of their innate powers.

But it is only to a minor degree that we can really control circumstances. Even when we appear to have a decision in our own hands, our choice is largely limited and pre-determined by our chance circumstances of yesterday. If we can choose "tomorrows" circumstances, we would choose them not by their value to us as opportunities for-developing-thought, but merely in accordance with our already formed habits. We choose the circumstances that choose us.

The training that is not "natural" and that does not depend upon circumstances, may be regarded as deliberately willed. It requires the employment of definite exercises and means. Given the will to develop one's thought power and to think like a man and not like a machine, is there a means within easy reach which any of us can begin to practice? YES!

(375-2) Take out your watch and observe the revolution of the second hand. It performs its circle in sixty seconds, or one minute. Watch the hand as it begins a fresh circle and let your eye follow it during one revolution. Do not let your eye wander from it to the little dial; but keep your eye focused on the moving hand. When you are honestly certain that you can keep the focus of your attention on the moving hand for one revolution, you will have made an important step in the deliberate development of your thought power.

(375-3) Keeping the focus as before, count mentally the numbers one to ten and backwards, slowly, during the course of one revolution of the hand. This requires a double attention, as it were. You are observing the movement and counting deliberately at the same time. At first it may be easy; but do it again and again until it become difficult; and then do it! This is a very important piece of advice.

(375-4) Next, add to these two simultaneous activities a third. While continuing to observe the moving with the eyes, and counting with the mind, repeat to yourself some familiar piece of verse.

This exercise can be made progressively difficult by adding fresh objects for the attention. Two or three minutes at a time is enough. Practise this often, whenever you

have a spare minute, and effect on thought power or concentration will be speedily be marked.

(375-5) NUMBER TWO (The Control Of the Temper)

Mischief wrought by bad temper in its various forms of anger, envy, jealousy, sulking and energy wastefully or destructively expended are useless subjects to reason about. Bad temper is insusceptible, to reason as we can exercise reason.

376⁵⁶⁵

EXERCISES IN PRACTICAL PSYCHOLOGY
A.R. Orage

377

EXERCISES IN PRACTICAL PSYCHOLOGY
A.R. Orage
[199]⁵⁶⁶

(continued from the previous page) Had we a really muscular development of our thought-power, such as only special training can bring about, it might perhaps be possible to match thought against feeling and expect a victory for thought. But, as it is, not only is the development of our thought power much less than that of our animal feelings, but energy for energy our ordinary thinking is of a lower voltage than our ordinary feeling. In order of intensity our instinctive feeling and thinking energies rank as electricity, gas and steam; and thus a very great amount of the lower energies is needed to counteract a relatively small amount of the greater. Reasoning against ill temper, reasoning taken by itself is like matching equal quantities of different energies; and the result is a foregone conclusion.

When reasoning appears to have produced an effect upon ill temper, the explanation is to be sought into the admixture of some other feeling or in the addition to reason of one of the powerful instincts. Example: Things provoke us less when we are in a state of physical well-being. Our body is full of vitality, and supports our weak reason against a threatened outburst of temper. Similarly, when we have a feeling of love, or fear, or any other emotion, its aid often enable reason to appear to suppress or overcome an attack of temper. Most of the current prescriptions against bad temper fall into two classes: prescriptions of physical diversion or treatment, designed to bring the bodily forces into action on the side of reason; and prescriptions designed to call up other feelings than that of temper itself. Both of these prescriptions can be applied by ourselves, and will help. But in the case of more serious emotional illness or more severe attacks of despondency or jealousy it is sometimes impossible to self-apply these

⁵⁶⁵ Blank page

⁵⁶⁶ The original editor inserted "199" by hand

remedies and most often you must just wait until the mood or temper has expended itself, often with wretched consequences to all concerned. If a person who is suffering from the negative emotions – dark moods of anger, despair, fear, jealousy, hatred and can find no more than a few minutes relief physical diversions, and reasoning either from others, or with themselves, really wishes to be cured he must try the following exercises:

(377-1) It is necessary to admit to oneself that this state of emotion is a nervous illness. “I am ill” The tendency is to blame the supposed cause – the situation, the person, the incident, the remark that seems to have provoked the disease. But there is no relief by that door. Nobody has ever recovered from a fit of bad temper by blaming the imagined cause. It is a thousand times better, as well as truer, to say: “I am sick,” than to say “So and so and such and such have made me sick.” This attitude toward a bad temper already begins to modify its rage. It has some of the magic of oil upon waves.

But is not enough to adopt an attitude, however correct. Something must be done, since sin certainly finds some mischief for idle energy to do, and all bad temper is only energy running to waste. The Devil lives on our waste energy.

(377-2) So... try not to think either about the supposed cause of the emotion or about the things and circumstances in the dark light of it. Thinking in a state of negative emotion is necessarily distorted by the agitated medium through which it passes. It is like looking at an object through stirred and muddy water. Thinking in this state never arrives at the truth.

(377-3) Try also not to feel. This sounds, at first, impossible; being apparently only the advice to cease feeling unhappy. But everybody knows that is possible to dwell or not to dwell on a feeling. Everybody knows with an aching tooth the temptation to press the tongue against it to make it ache the more. The advice not to feel is therefore not quite irrelevant. Do not feel more than you can possibly help

(377-4) But the secret is not contained in any of the foregoing alleviatives. It is something quite different, and it can be described as follows: When in or in the process of developing a black mood, observe and notice, as a matter of personal and scientific curiosity, how your body manifests this, that or the other black mood. For instance, your mouth may go dry or there may be an unpleasant taste in it. Your skin may wrinkle; some of your muscles may contract; you may have indigestion nausea or a heavy weight near the heart. Scores of symptoms reveal themselves. If you will simply observe, notice and enumerate them, as if you were reporting them for a novel or a textbook of psychology, by the time you have finished, your black mood will have disappeared. You will have saved its energy to make observations with.

(379-1) When we are aware of the passage of time, we are bored and dull, and when we are not aware of it, then time goes all too quickly. Time is a single track succession of events. To be able to live more fully in time we must first try to think simultaneously, and to be aware simultaneously, of happenings which, at present, we perceive singly and successively and not all at once. We are as if asleep to the rich current of our emotional and intellectual life.

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

By becoming simultaneously conscious of our physical movements and sensations, our feelings and our thoughts, we should be leading in reality three lives at once, actualising three possibilities at every moment. Begin by trying to be aware of your movements and physical sensations while they are actually occurring. Later, try to notice your changing currents of feelings; without, however, ceasing to be aware of your physical manifestations. Finally, try to become conscious of your streams of thinking; and include this with your previous awareness of the body and emotions.

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

(379-2) NUMBER EIGHT:

Are we awake? How can we prove to ourselves at any given moment that we are not asleep and dreaming. There is a traditional doctrine that our present waking state is not really being awake at all. It is not sleep or somnambulism, but as tradition says, a special form of sleep comparable to a hypnotic trance in which there is no hypnotist but only suggestion and auto-suggestion. It is universally suggested from birth that we are not fully awake and that we must dream the dream of this world – as our parents and friends dream it. Our friends and neighbours and all the objects we

⁵⁶⁷ Blank page

⁵⁶⁸ The original editor inserted "(200)" by hand

perceive act as soporifics and dream-suggestions we become fully convinced (as we grow up) not only that the reality of the world is real, but that there is no other. We dream but we do not doubt that we are awake.

Serious examination of the parallelism between the states of sleep and waking reveal many similarities. (1) the dream happens just as our waking life. That is, we neither deliberately initiate it or do we create figures or events. (2) The variability of our conduct. It is true in sleep or waking that whatever our conduct may have been, humiliating or flattering to our pride we could not have made it otherwise. (3) The close resemblance of our memory as regards the experiences of the two states. Our memory faculty appears to behave much the same in relation to both forms of experience.

These foregoing speculations help us to become aware that we are asleep. The Truth is that just as in night-dreams the first symptom of waking is to suspect that one is dreaming the first symptom of waking from the waking state – the second wakening of religion – is the suspicion that our present waking state is dreaming likewise. To be aware that we are asleep is to be on the point of waking; and to be aware that we are only partially awake is the first condition of becoming and making ourselves more fully awake.

380⁵⁶⁹

EXERCISES IN PRACTICAL PSYCHOLOGY

A.R. Orage

B. Renault: Students Replies

381

STUDENTS REPLIES

[B. Renault]⁵⁷⁰

[201]⁵⁷¹

(381-1) Healing comes from a sincere desire to be well as the universal energy can only pass through a receptive vessel. Whether your friend chooses to be receptive or not depends on his Karma. If he earnestly desires healing he should rest the full amount required. It seems foolish that he should be so shortsighted regarding his condition. He must surely realise that he can only give the best services to others when he is fit and well himself. He must learn the truth of the old saying 'Physician, heal thyself' and not attempt to deal with the ills of others until he is completely recovered from his disorder. You must impress upon his mind his duty to be well, that he is not as

⁵⁶⁹ Blank page

⁵⁷⁰ The original editor inserted "HEALING" at the top of the page by hand.

⁵⁷¹ The original editor changed "103" to "(201)" and inserted "(1)" by hand

indispensable as he thinks – if he were to die from his illness his services would have to be dispensed with regardless of the sufferings of his patients!

The required rest should be taken and during that period he should have fast days weekly starting with 24 hours and gradually lengthening the time to 72 hours until his system has eliminated the poisons. During that period he should have a colonic irrigation, take biochemic celloids Nat. Sulph and Ferr. Phos in 6x potency – 4 every 30 minutes for one month plus the homeopathic treatment which he can prescribe for himself. Diet should be light and wholesome e.g. breakfast should begin with warm lemon juice with honey added for sweetening, cereals and fruit with a little milk, toast. Lunch mixed salad i.e. lettuce, cress, tomatoes, cucumber, nuts or nut meat, radishes, raisins or dates (as available of course and without condiments – dressing of lemon juice and olive oil may be added). dinner, one thin chop, fish, chicken or if vegetarian put roll with lightly steamed mixed vegetables to which nothing except perhaps a little salt, should be added.

Your friend should try to free his mind from all worry for a few weeks and have a complete change of environment. You can help him with calm and peaceful thoughts of health and happiness and cheerful, intelligent conversation. If he cares to attune to me at 3 p.m. daily (Greenwich meantime) I will send him absent treatment.

His life is in his own hands and he must understand that the body is the temple of the soul and as such must not be abused. If he cares for you he will make this effort for your sake at least.

Do not worry but seek to understand and place the decision in the hands of the Infinite and then all will be well.

You seem to be suffering from a guilt complex and like all disorders of this nature the cure rests within your own hands. If you earnestly desire healing you must be prepared to make some personal effort; from your letter I gather that this will not come easily to you. But from this moment you must abandon your apathetic attitude and begin firm thinking upon the things you can really accomplish. This positive outlook will banish all your fears, especially those which you are harbouring at the moment on insanity. You have been to a neurologist and have been found in an upset condition but not mentally unbalanced. Accept this decision of qualified opinion and set out to find the pleasant things of life. If you look for gloom you will find it-likewise if you seek for the normal and pleasurable things you will find them and your nervous system will be renewed.

There are many people who have had the same trouble as yours. It is one of those things which crop up at odd times in the life of men and women of various ages and can be overcome by the performance of certain disciplines. These rules are only accomplished by sustained

382⁵⁷²

STUDENTS REPLIES

⁵⁷² The original editor deleted “162” by hand

(382-1) You asked about the meaning of symmetry and synthesis. Symmetry is another name for balance or harmony and synthesis means the combination of many things to form a unity. [These]⁵⁷³ teachings therefore bring perfect harmony to the receptive and sensitive followers by teaching not just one angle of spiritual unfoldment but by combining into one unified technique the paths of beauty, the cross, mysticism, therapeutics, esoteric science, philosophy etc.

Regarding the slanting board, you can lie on your bed (torso) with the legs from buttocks straight up the wall. This will put your body at a right angle and allow for the change in the blood flow though it is not such a comfortable position as the board.

It is possibly time to recommence meditating simply and quietly once more and then let me know how you are managing. Mental prayer for strength, humility and guidance is always a good habit for uplifting the mind and heart to the Divine so continue thus.

Exercises that are not a strain will not hinder your relaxation but rather assist by way of contrast. The mental attitude is most important for true relaxation; a complete trust in the Overself with its consequent peace will allow you to release all tension and flow effortlessly with the rhythm of the universe.

Regarding your diet - the vegetarian diet is conducive to the refinement of the body and senses and when properly balanced no hunger is felt for the need for further filling foods, though nut meat usually tends to have that effect. Then the fact that killing is contrary to the Law of compassion makes it an impossibility for the true searcher to reconcile his conscience with flesh eating.

There seems to have been some error in your method of meditating and I should review that immediately.⁵⁷⁴ It may be better for you to abandon the practise of meditation altogether for just a few months. Meanwhile, before going to sleep each night, relax completely, feeling the tension flow out of the separate parts of your body, beginning at the toes and working up to your head slowly.

Open your heart to the incoming force of universal healing power - pray for protection and then go to sleep without fear. Become confident that you can conquer this force and it will gradually depart. Do not become nervous.

Change your habits. Go on to a fleshless diet, create some new hobby or interest and perhaps even change your job or place of abode. Do not give any thought to your dream. Have positive, cheerful thoughts and within a short time you will be ready to begin meditating again.

⁵⁷³ The original editor inserted "These" by hand

⁵⁷⁴ The original editor deleted "I presume that you have some of Dr. Brunton's books outlining the method, though I feel" after "immediately" by hand.

(continued from the previous page number 81) comfort and a humble heart but their value cannot be gauged as they lead you to the heights of attainment. They are 1. the overcoming of abnormal bodily appetites 2. the mastery of confusing thought 3. the willingness to be of genuine service to others through a spirit of compassion.

If possible go away for a vacation now and analyse your life from as far back as you can remember to the present date. See where you have succeeded and where you have failed and then begin upon your new outlook. Enjoy yourself and help others to do the same. Try and change your habits and routine and you will find this helpful toward keeping you on the right track. Refuse to give in to any negative thoughts. Go on to a light vegetarian diet for a few weeks (if you can keep up with the idea of being a vegetarian all the better but do not overdo it if too difficult for you). Drink fruit juices, warm milk drinks for that period. Try and interest yourself in some new hobby.

When your vacation is over come home and begin your new hobbies, join some group or society with constructive aims which interest you. Put aside a certain period each day for quiet meditation. This can be accomplished in spite of crowded living conditions. A slow walk, breathing slowly and deeply and clearing the mind from thought will do very well until such time as you may be able to relax completely at home. When you retire at night concentrate from toes to head in separate portions, upon the release of all tension and open your mind and heart to the universal power that it may flow through you and heal you. If you really want to advance you will make this effort and you will find that the opportunities will come to spiritually grow. Living your daily life well is a sure method of advancing in all ways. Forget your own problem. It will be solved by helping others to solve theirs. You are really well - remember that ...

It seems from the experiences you relate that you have invited an astral entity into your being who was interested in physical culture while embodied in this life. By your desire to become psychic you have entered into the passive state of a medium. This is the outline of your case and is not unfortunately, a very good development. If you wish for spiritual unfoldment you must give up your interest in psychism now. Psychism is a dangerous path to pursue. Do not seek for phenomena but Reality. If you read Dr Brunton's 'Discover Yourself' and 'The Quest of the Overself' you will grow to understand what I mean. Read these books calmly and carefully; re-read if necessary. You are treading a slippery path at the moment by becoming clairvoyant too soon and I want you to heed this letter as a friendly warning from one who has guided many like yourself and watched the sad plight of others who would not listen. Pray that this false power that you have acquired may pass away as soon as possible and do not seek to meditate for a few months. Meanwhile read Dr Brunton's books and live each day cheerfully. Try a new routine in as many things as possible that you do. Try

⁵⁷⁵ The original editor inserted "202" and "2" at the top of the page by hand.

and do as much as you can to help others. Seeking psychic powers for the purpose of solving your own problems is selfish and will lead you astray – for psychism eventually becomes unreliable.

Our problems are sent as lessons to help us grow in the school of life to help us graduate as first class human beings. If we seek to avoid them and solve them some easy way their value will be lost and we shall have to repeat them all again – in a more difficult fashion than before. We must face our trials and gather the good from them.

384

STUDENTS REPLIES

B. Renault

(384-1) Your fears are in vain. No one can ever take possession of your Soul. Occasionally, in spiritualistic circles, it has been known for possession or obsession of the mind to take place but this is much more rare than is supposed. When you know the laws governing spiritualism you realise what vast and hidden recesses there are to the mind and its powers. Most mediumistic experiences are brought on through self-hypnosis, negative attitudes or an over-active imagination. Because of the nature of this work i.e. an illusion, Revalenes are warned to avoid spiritualistic activities.. not because anyone is in danger of losing his Soul for that is not possible, but because it is a pitfall which retards the spiritual development of its followers. Your own difficulties arise from a fear of the unknown. Once you can approach the subject scientifically and with faith in Revalene ideals, your fear will fade into the nothingness to which it belongs. If you have a positive outlook on life i.e. ruled by confidence enthusiasm, cheerfulness etc. you are not in any danger of being overpowered by the will of another. You must understand that by having a Teacher you are surrounded by divine emanations which protect you together with your own invocation to Divinity for protection from all error and illusion.

Your sexual problem probably arises from your physiological condition and all such thoughts can be finally transmuted after much perseverance through awakening new interests.. possibly social ones in your case where⁵⁷⁶ there is continuous mixed company so that you develop a normal attitude. There is this deeper point also.. the Creative Force which lies within each one of us is expressed in the sexual act on the lower level and as an illumining force on the higher Path; therefore, all neophytes at some time become acutely aware of the inner struggle between the higher and the lower expressions until they either triumph or fail in their present incarnation. If you keep both of these points in mind you will be strengthened by your understanding during such occasions that seem a temptation and embarrassment.

385

STUDENTS REPLIES

⁵⁷⁶ The original editor corrected “here” to “where” by hand

(385-1) Spend the next few months in acquiring books on healing thus {fitting}⁵⁷⁸ yourself for a service you wish to render. Borrow books from the metaphysical library in your city carefully avoiding the snares of psychic literature. Live quietly avoiding all unkind thoughts, abstain as much as possible from flesh foods. This will not be as easy as it sounds but will be of great value for your unfoldment.

Above all, do not seek for powers which you have not learned to control; they will unleash themselves upon you for your ultimate harm no matter how pleasant and controllable they seem at present. Only a Master is able to wield such powers successfully. Think deeply upon the meaning of the words of the Master Jesus which are so applicable in these times when people are so keen for powers without the necessary knowledge and purity of soul to govern them viz: 'Seek ye first the kingdom of Heaven (the Overself) and all things shall be added unto you'.

No experience is in vain and if you can come to understand that you will face your present difficulty in a much more peaceful and restrained manner. Every obstacle can become a rung on the ladder of attainment if you know how to use it and approach it.

You must fix a definite time to be alone in a quiet place each day. When you are there settle yourself in a comfortable position and remain thus for 15 minutes or more, breathing slowly, deeply and rhythmically - and thinking of absolutely nothing. This may sound simple but you will only need to try a few times to realise that it is not as easy as it seems. You will be constantly distracted and your intellect will try to ask all sorts of questions and push forth various memories but do not relent; the effort will pay large dividends spiritually and you will come through your present dark period much more illumined. Once you can enter a state of repose many things which seem problems now will melt away. You must relax completely and as the tension flows away from toes to head slowly so will your thinking take on a more even tempo; This will provide the readjustment which you seek.

It may be of interest to you to know that a large percentage of the medical students in the world are afflicted with all the symptoms they study. They are not ill of course but merely demonstrate the power of fear on the mind and the body reacts accordingly. As soon as the foolishness of the situation is understood the fear vanishes and so all the symptoms and tensions go too. As a psychiatric student you should be able to draw a parallel to the above example; and further in your metaphysical studies this state of mind applies. There is no reason for you to despair. Qualified psychiatric opinion has concluded that you are normal; accept it as a fact. You do not write the letter of an abnormal type but if you constantly seek for abnormalities you will soon

⁵⁷⁷ The original editor inserted "203
3" by hand

⁵⁷⁸ The word is cut off by a hole punch. Only "-tting" is visible in the original.

make some for yourself. If you only look for the negative conditions in the world that is all you will find. God made the world and found it good; I see no reason for any of us to disagree with Him! Make frequent trips to the countryside and bathe yourself in its quiet and beauty. Think deeply upon the trees and streams, the birds and flowers etc. and see if there is anything to complain about in the world except our own individual actions ... In such an atmosphere you will learn the meaning of peace and will quickly discover that you are never alone. Even the tiniest insect is governed and watched over by the eternal laws of the universe. We are all well cared for in spite of the fact that all is gloomy to you.

Do not let your intellect master you. True genius comes from the development of insight – intellect is its good servant. Insight cannot⁵⁷⁹

386

STUDENTS REPLIES

B. Renault

(386-1) What makes you think that death is merely sleeping? If this was so, what would be the necessity of striving for greater insight? You have allowed yourself to become perturbed over little things and have lost the lessons taught by the big things. You have summed it up well in your own self analysis.. too critical, not forgiving. If you decide TODAY to commence overcoming these two unwanted traits you will surely come to the state of peace and happiness which you desire. You must consciously look for the virtues in those whom you criticise and you must give loving forgiveness to those real or imagined enemies of yours. In the final reckoning it is only Divine Love which is our salvation and in true understanding we realise that there is ought to forgive either. What we get out of life depends entirely on what we put into it.

Another error is to dwell upon some trivial incident of the past, namely in judgement of your seeming weakness. Now instead of feeling bitter use the experience and overcome your weakness with a greater strength of purpose in all your actions. has been a personal friend too long for me to believe that this remark was made in any sort of spite. He has not yet reached the peak for which he aims and therefore his judgement is not infallible (he would be the first to tell you that) however, the easiest way to prove him wrong or regain his confidence in you, is to live with such courage and purpose that no one could ever think you weak.

Strength is not gained through idle dreaming and reproach of others.. nor in the self-pity in which you have a tendency to indulge. Rather, it is acquired through mental creating, compassion and service to others in helping them to overcome their trials. There is a Hindu proverb very fitting to the latter thought viz. 'In helping your brother's boat across the stream, lo! your own has also reached the shore'.

⁵⁷⁹ These paras are continued on page 387

Continue to pray, watch yourself carefully, start new routines and above all study the discourses well. With all this accomplished, your dreams will surely come true.

387
STUDENTS REPLIES
B. Renault
[204]⁵⁸⁰

(387-1)⁵⁸¹ unfold if you allow your intellect to claim all your waking state with interminable questions. You say that you have acquired all of Dr Brunton's books; so I would advise you to work through them slowly and carefully with a calm mind instead of a 'consuming fire' making sure that you understand each point before going on. In such good reading company you will be restored and guided to that centre within your own being where all problems will find a purpose and meaning and much wisdom will be yours.

Do not worry, for your experiences have been shared by many and your methods are not so unique as you may think. Seek to help others in a worse plight than yours.

It is with regret that I tell you that your desire to meet the Maharishi will not materialise as he died. You should not worry. He has gone to his reward. You have yet to work for yours – and this can be accomplished without the aid of an earthly Master.

Do not spend your energies striving to find some adept in the flesh – such only happens when one is duly prepared by bodily, mental and spiritual purification. If you feel you have risen to such a state, your 'Master' will not take long to appear, but as you express the opinion that you are in dense darkness, the aforementioned purification is how to occupy the whole of your life. This is not an easy task but if approached with a spirit of cheerfulness your endeavours will not appear to be too bad. Every experience is to help you to reach your ultimate goal. If you can keep this in mind, life will not be such a torment to you.

Your intellect is trying to master you by sending doubts and non-existent problems into your mind. Overcome this by setting aside a definite period each day to being perfectly still in mind and body. This may not be as simple as it sounds, as you will soon find out upon experiment. When you are able to keep a motionless body and a mind emptied completely of all thought you are making much progress and the reward will be great.

If you persevere you should have some mind mastery in a few months. Do not fear, but be quiet, calm and loving in your outlook toward all things.

⁵⁸⁰ The original editor changed "109" to "204" and inserted "4" by hand

⁵⁸¹ The paras on this page are a continuation of the paras on page 385.

PB and I discussed your work, and we feel that now is the time for you to disengage yourself from divine contemplation and bid your inner voice farewell for a period. Now is the time to be practical and to fulfil the demands of the material world to which you still belong. You must train yourself to be active and passive in turn; therefore it is suggested that you find yourself work of some sort and go there daily. Thus you are adding your strength to the needs of the community and can spread the Light you have gained among your fellow workers.

You must teach by the example of your pure life and you can only do that by mixing with your fellow beings and by taking part in their activities, no matter how worthless those activities may seem to us. Only by living thus can you retain balance in your life and distinguish between true spiritual insight and the illusion of your desire body.

I think you may not have understood the portion in "The Quest of the Overself" which refers to the teacher's boil, and you possibly have taken the wrong impression. There certainly aren't any boils in 'health' but certain teachers are able to take on the bad Karma of their pupils and this manifests in various physical ailments, ranging from boils to cancer. This bearing of the pupils' burden elevates the teacher to Master and the pupil in turn is enabled to cut down on his

388

STUDENTS REPLIES

B. Renault

[110]⁵⁸²

(388-1) Mystical Brotherhood of Revala

Revala Sanctuary.

Box No. 177

WALKERVILLE, ONTARIO

CANADA

Your efforts will be rewarded and the struggle will not be in vain.

It is a definite sign of progress in you to note that your realisations and understanding expand as you continue to re-read and [study my books].⁵⁸³ Keep up the good work, putting aside a definite period daily for silent meditation and practice of the exercises outlined. Relax completely and abandon yourself to the love of the Infinite.

Now a little on the work upon which I am engaged which may be interesting to you. In short,⁵⁸⁴ I am introducing early next year the New Age teachings if my Master and these past few months have been spent in preparing mss. booklets etc This is the Way of Balance. Perfected man is the master of balance in the three major stages i.e. 1. the physical through dietetics, ancient and modern therapeutics and breath/body

⁵⁸² The original editor inserted "110" by hand

⁵⁸³ The original editor changed "study Dr. Brunton books" to "study my books" by hand

⁵⁸⁴ The original editor inserted comma by hand

control etc. 2. the mental through mental hygiene and healing, directed thought force, concentration disciplines⁵⁸⁵ etc 3. the spiritual through meditation, contemplation, occult development and so on. Though this says very little a moments' thought will help you realise the tremendous sphere of this work.

Shortage of time and finance has delayed us a little but my secretary is busily copying the manuscripts and we hope to have much ready for distribution to our students in the early part of next year. The support of the work will take place publicly in the same manner as we have done privately i/e the pupil will give whatever he can whenever he can. This imposes no hardship and is in accordance with the ancient custom of thanksgiving from pupil to teacher and frees it from any question of 'dues' which is the sign of commercial ventures. Funds thus accrued will be at the disposal of the Master's work for the purchase of suitable properties for retreat houses, training and healing centres, naturopathic hospitals etc.

Write again soon and tell me of your progress and also your reactions to this communication. Meanwhile Peace be yours in this coming year.....

[Sincerely,
Bernadaire Renault]⁵⁸⁶

389

STUDENTS REPLIES

B. Renault

[205]⁵⁸⁷

(continued from the previous page number 387) number of rebirths.

It is not wise to dwell on such details for they become obstacles on the path to spiritual unfoldment.

As you say, the future looks a little grey - but do not fear; this is all part of a purgative process which will bring about the necessary change of heart before humanity can learn the true meaning of Brotherhood.

The only thing to think about is one's own spiritual development in spite of prevailing conditions. Fear not, and relax physically and mentally and spiritually abandoning yourself to the Divine inflow of love. Set aside a period daily for quiet meditation and for practising the exercises outlined in Dr Brunton's books.

Your constant desire to be a purified vessel combined with watchfulness (i.e. daily retrospection, meditation, plus the exercises outlined in Dr Brunton's works, which all amounts to continued EFFORT), will guide your feet slowly but surely along the path to enlightenment.

⁵⁸⁵ The original editor inserted space by hand

⁵⁸⁶ Signed by Bernadaire Renault

⁵⁸⁷ The original editor inserted "205" by hand

Press on and do not lose courage. You may be tempted with doubts and aridity of spirit, but do not falter, for the reward is great and the obstacles are but part of the race.

Re-read and study carefully the books of Dr Brunton which you already have and, after you feel familiar with their contents, try and procure the remaining works as you are able. Relax completely and set aside a definite period daily to practise the exercises and for silent meditation.

Do not be anxious to join any group but rather progress alone, even though you have particular problems or need spiritual guidance.

Do not despair over your weakness. This is no doubt sent for your ultimate strength if you can learn the lessons of patience and perseverance from it. Just practise your meditations as instructed. If you do them correctly you cannot strain yourself. I expect you have acquired more books now and have gathered the necessary information which forms a background to your studies.

A non-flesh diet is very helpful. If you are married you should practise restraint on occasions but not celibacy. Celibacy is helpful to many who have progressed a good way spiritually, but for the average it depends upon people individually and can prove to be too much of a strain.

You must not lose confidence nor harbour fears. Every experience leads to ultimate good. Relax completely at a certain time daily and, as the tension flows out of your body, clear your mind from all thought and feel yourself becoming a channel as the universal healing power flows through you. Press on to the high goal. Ill health cannot stop you – only your own lack of faith can do that.

Everyone is heading for the same goal, whether they be Buddhists, Christians, Taoists or anything else. Many will encounter delays and be side-tracked by some of the obstacles which beset us – others will progress more rapidly, depending on their spiritual character, and growth.

There seems to have been some error in your method of meditating and I should review that immediately. I presume that you have some of Dr Brunton's books outlining the method, though I feel it may be better for you to abandon the practice of meditation altogether for just a few months. Meanwhile, before going to sleep each night, relax completely, feeling the tension flow out of the separate parts of the body, beginning at the toes and working up to your head slowly.

390

STUDENTS REPLIES

[B. Renault]⁵⁸⁸

[112]⁵⁸⁹

⁵⁸⁸ The original editor inserted "REVALA LETTERS" at the top of the page by hand.

⁵⁸⁹ The original editor inserted "112" by hand

(390-1) The way to face this is to weigh up in your mind what it is that you desire mostly out of life. You tell me that you desire to marry: if this is so then the performance of this duty for stretching the neck of the womb is imperative, but if it causes you mental distress it would appear that this is not your true ambition, or you would do it with more willingness. Give a little time daily to meditating on this subject, bearing in mind the facts with which you have acquainted me, that you have at some time given too much attention to the sexual side of life. You have discovered, and rightly so, that this certainly is not wise; and think also, is it so important to marry? for the greatest spiritual teachers have led a celibate life as an aid to their inner unfoldment. We are striving to build a centre here with a Sanctuary for those who wish to consecrate their life to our work, completely detached from the ties of the world, including marriage. Does this type of life have any appeal to you? If you feel emotionally stable, together with an attraction to this type of life, your worries over matrimony may be solved, for it would appear to me that you can never hope for a completely normal married life.

I think you are wise in choosing a new position in different surroundings for this will be a great help, as I at first suggested to you. Make a companion of your sister and do not worry unduly about your parents. They have go where they feel best, the same as you have to choose what is best for you. I should continue with new hobbies and your studies.

Do not let your life be over-run with fears, but gather strength from the beauties of nature, from the arts and sciences, and do not let the idea of occult power frighten you. You are only getting into a mentally tense state by continually thinking on these vague and nebulous subjects, whereas you could fill your time more profitably by thinking in terms of Goodness, Beauty and Truth. With definite periods spent in devotional meditation to help attune your mind to that which is Real you will succeed in the realisation of these.

Always remember you are never alone, that Divine Grace will lighten your burden and enrich your days if you will co-operate with the Higher Power.

391

STUDENTS REPLIES

B. Renault

[206]⁵⁹⁰

(391-1) Open your heart to the incoming force of universal healing power – pray for protection and then go to sleep without fear. Become confident that you can conquer this force and it will gradually depart. Do not become nervous.

Change your habits. Go on to a fleshless diet, create some new hobby or interest and perhaps even change your job or place of abode. Do not give any thought to your

⁵⁹⁰ The original editor changed “113” to “206” and inserted “6” by hand

dream. Have positive, cheerful thoughts and within a short time you will be ready to begin meditating again.

Your sincerity in wishing to be of service is refreshing and I am glad to note the good spirit in which you take your trials. Keep this attitude shining and you will make much faster progress than you yet realise.

Do not long for meetings with great souls. If you purify your life in every way this will be the preparation whereby you will attract great souls to you. If you desire to be of service, the purifying of your life and the consequent inner unfoldment will be necessary - for we cannot help others fully until we have found ourselves. Do not worry about the opinions of others. Always think of them kindly and be silent. Experiences both painful and pleasurable are stepping stones to higher spiritual achievement. These are your great teachers: no personal guidance is really necessary. Buy worthwhile books if you wish to study, but do not try to think too deeply. Rather aim at hearing the inner voice which will set your mind free of all problems if you will but listen.

Make the eternal Quest for the Overself. This is accomplished through daily periods of quiet meditation, together with the relaxing of the body and the freeing of the mind from thought. Practise this for a few months and you should find yourself improving. In the meantime, if there is anything troubling you particularly, let me know.

I am sure your effort was the result of a restrained and yet progressive compilation of facts within your mind long before they appeared as the finished thing.

So too with your spiritual progress. If you study quietly and calmly and then apply practically what you have learned, meanwhile purifying your life through good diet and thinking habits, you cannot help but succeed. The tendency to rush excitedly is the mark of the beginner and yet his efforts will always meet with failure until he learns to slow down his thoughts and enter each day into quiet repose for a definite period, varying from 15 to 30 minutes. The control of thought, until such time as you can empty the contents of your mind at will, is to be aimed for.

Abstain from flesh eating to purify the body and cultivate compassion toward all creation. Do not seek outside of yourself for a Master and, if you do happen to meet one, you will recognise him immediately; there will be no need to ask him if he is one. Aim at finding the Overself. This can be accomplished on any part of the globe - no search outside of yourself is necessary to discover where the eternal Kingdom lies.

Practise what is contained herein for several months sincerely and then you will make real progress.

You were indeed fortunate to meet Mahatma Gandhi and Sahabji Maharaj. By meeting them you made contact with two of India's greatest saints in this century and it would perhaps be wise to linger on the memory of your encounter with two Masters rather than keeping up a

(continued from the previous page) search for a further Teacher. Rather turn these energies toward making contact with your Overself which, when once found will eliminate any further desire to be guided by a Master.

In all these years you must have surely learned the value of being still in mind and body. If you have not you must start immediately, for this is the period when the inner voice is heard and this is the greatest guide and teacher of all.

Meanwhile, the experiences which life presents, the books which come your way and the people you meet are all leading you toward the eternal goal. These are your greatest guides to the world within. Release all feeling of striving to find a Master outside of yourself and look within. Meditate upon this fact daily - that the Master has been long waiting for your recognition. While you travelled far and sought for a guide all these years outside of yourself, he has been patiently waiting.

Still the mind of all its restless cravings and questionings. Make a solemn effort to do so at the same specific time daily. By mastering the intellect you make it the obedient servant of intuition. If you would unfold without unnecessary delay you must accomplish this task. I shall help you as best I can from a seemingly far off spot, but which in truth is much nearer than you may think.

Do not despair because you are seemingly making little progress spiritually. The fact that you are making the effort is of much importance. Persevere for you are bound to win.

You must ignore your psychic faculty and aim at developing your intuition. This is gained by definite daily periods of quiet where body and thought is stilled. This is a discipline in itself which you must continually practise. Psychism pays no dividends and is dangerous in the hands of those who have not discovered the Higher Self.

You are not alone in your rugged road to travel - there are many in front who have had to do the same journey and there are many still behind. Do not wait for the instructions of another, but set out upon the Quest of the inner realm wherein all things are made clear. You are never alone or unhelped in your efforts.

Work on the interview previously given you. There was sufficient subject matter in this to study and develop for the future.

Do not despair because you cannot find anyone outside of your mother interested in the Quest; indeed most people are not so fortunate as that and have to try and progress alone. Keep up with your good work, practising regularly. If you need any advice to assist you in your unfoldment, please feel free to write to me.

⁵⁹¹ The original editor changed "114" to "207" by hand

Dr Brunton does not distribute photographs. He feels that many might regard him as a Master and venerate him as such through these articles, whereas he is still a student on the path. May you receive many blessings as a Questor.

The Maharishi died and your photograph and letter could not be passed to him, but I am sure that the desire in your heart for the blessing to help your spiritual unfoldment will have brought it to you in any case.

Do not be discouraged because of your shortcomings – be grateful that you see them and press on with the work of conquering them. Many folks are still wandering around under the impression that they have faults and they cannot advance until they realise that they have.

The fact that you understand more in Dr Brunton's books now than you did when you read them previously is a sign of developing understanding.

394
STUDENTS REPLIES
B. Renault
[116]⁵⁹²

(394-1) Our work has begun now in this country of Canada as this is a more prosperous land than England.

Meditation 1. "The ultimate aim of all Spiritual things is to unite with the Divine Principle.

It is not the work in life for one person to make decisions for another. You must learn to rely on your own inner feelings. You alone are the only person in possession of full facts and therefore the only good judge of your actions. If, then, you feel it is right for you personally to marry, by all means do so. Marriage to a carefully chosen partner who is in agreement with your ideals and aspirations need not be an obstacle on the path to reality, but rather an aid.

If you have discussed every point of life which is important to you with your proposed partner and found your ideas shared, I see no impediment to your marriage. However, as you have written for advice, it may be because you have some doubt in your mind. If there is, you must find it and face it and reconsider marrying this person. But do not worry that it will prevent your spiritual progress by marrying. Most people marry and it is a normal function of human life, and therefore not meant as an obstacle to spiritual growth.

Take your problem into your heart and think upon it as if you were another person receiving the facts – impersonally. Then be still in mind and body and your answer will come. Thus you will also develop insight and self reliance.

⁵⁹² The original editor inserted "116" by hand

Walter C. Lanyon: The Impatient Dawn

395

THE IMPATIENT DAWN

Walter C. Lanyon

[208]⁵⁹³

(395-1)⁵⁹⁴ The Soul of you, - that immortal BEing which will not die stands pressing against the cage of human thought. You must arise and make the gesture of Life, which is to reach through the paralysis of human thinking and limitations - impelled by the awakened Soul of you which can no longer be confined in the prison-house of the beliefs of man.

(395-2) The dramatic instinct in man is so strong that whenever he mentions or thinks of Jesus, he automatically places Him in a theatrical background, so glorified as to set it completely apart from the remotest possibility of naturalness. He forgets that at the time of Jesus, flowing robes, purple, fine linen and long hair were the vogue of that time, just as sack suits and military haircuts are today. Is this beautiful teaching and revelation given us by Jesus as a usable every-day pattern of life always to be wrapped in dramatics Will he perpetually be an audience watching a drama? He only wanted what every true teacher and revelator wants, - namely, that the students and followers absorb and use the teachings rather than deify the teacher. Until we take away the dramatic and emotional side of our acceptance of the beautiful Revelation, the whole endeavour is reduced to a fascinating story of a man - and is of no practical use to us in every-day life.

(395-3) The only sacrifice Jesus asked for was of the human thought with its limitations and its terrific bondage. That great unselfishness on His part is the God-Love within Him - and within us.

(395-4) There is Jesus - John Smith, the body-temple. There is the Christ - your permanent identity, created in the image and likeness the eternal, the Soul. And there is God - the Universal, All Present Power, from which everything springs into BEing. It takes all three to fulfil the Trinity - the three in ONE to bring out the perfect manifestation. Jesus without his Christ, struggles against an avalanche of false teaching and doctrine, witchcraft and hellish inventions born of Adam. Christ without a body or point of manifestation lives in a symbolic world of substance which remains forever unembodied and hence non-existent to all practical purposes.

When we see that God hath joined the Soul and the body together not to be separated, but to function as a Temple through which He can be stepped down into

⁵⁹³ The original editor inserted "208" by hand

⁵⁹⁴ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

manifestation, then the merging of the body and the soul takes place – the substance of the flesh in its right interpretation comes into BEing and the Invisible God is stepped down to the realm of the manifest. God the Universal, All enveloping Substance of Life everywhere present, without a channel through which to express would remain unexpressed.

(395-5) At best, you can only dream of it in a symbolic world until you awaken to the purpose of life and cast off the old limitations and condemnations and LET the Power of God pour through your Temple body.

(395-6) Mary, the Virginal Mind, could not by any means understand how she was to bring forth a child without the offices of man, and neither can you understand how the desires of your heart can come into being. But remember “Mary Pondered these things in her heart.” She kept the secret and contemplated the Power of the Almighty with its ways which are past finding out. And when you do likewise, the thing will take place, – the conception.

(395-7) When the masculine knowing and the feminine feeling and receptivity take place (come together) conception takes place. What can you do but surrender all the foolishness of human thought when you come into the Presence of God? What do you imagine you can do to change the Mind of God? Where did you get the desire you have for a New manifestation? If the desire is not God pressing upon the diaphragm of your mind for greater expression, then from whence does it come and why?

396⁵⁹⁵

THE IMPATIENT DAWN

Walter C. Lanyon

397

THE IMPATIENT DAWN

Walter C. Lanyon

[209]⁵⁹⁶

(397-1)⁵⁹⁷ You have blamed everything from birth on to the people and conditions about you, – and will continue to do this until you discover that You hindered yourself. No one hold you back – no one stops the flow of Light through your body-temple. As you stand today, you are the sum total of your consciousness of God. If you do not have

⁵⁹⁵ Blank page

⁵⁹⁶ The original editor inserted “209” by hand

⁵⁹⁷ The paras on this page are numbered 7 through 16, making them consecutive with the previous page

sufficient manifestation of Life, you can do nothing about it on the outside. It must be done from within.

(397-2) All this is in the deepest secrecy. "Tell no man" must be brought to us again and again, else the Herod comes forth and attempts to destroy the idea before it is able to stand alone.

(397-3) Will you go within and magnify the Lord instead of spending time in human thought and appearances, and trying to understand how such a thing could or would take place? What you accept to abide with you, good, bad or indifferent. Likewise, what you reject is passed on into oblivion.

(397-4) Everything works from within out. It is always in the Secret place, the Hidden place that the idea is conceived. Be still, then, and Know (do not try to know) that I AM God. My Ways are not your ways, for My Ways are as high above yours as the heavens are above the earth - they are past finding out. That blessed event which takes place within you and brings to you a new and more wonderful idea of Christmas than even before, is sacred and must be a secret thing until "the child is born."

(397-5) The Anatomy of Happiness is discovered to be an invisible structure upon which all enduring things are hung. The discovery that manifestation in the material world is in a constant state of change, a shuffling off or a disintegration of the successive manifestations, minimises the importance of things. They only endure for a time, as the Power of God integrates itself in a never ending stream of Freshness and Life.

(397-6) Man must discover that he is in reality "hid with Christ in God," - that he is lost in the Universal LIFE of God. Then the human thought shape of consciousness he has been working with goes down and he cuts his new stencil and LETS the Life through into manifestation of health which nothing can take from him. Just as abundantly as he will, is he able to have this health, eternally new and fresh. "For in Him we live, move and breathe and have our BEing."

(397-7) Come unto Me, all ye that labour with the human patterns of belief, and I will Give you Life - LIGHT. Give is the word. "Cast your burdens upon Me" - and "Take My yoke upon you." The yoke which binds you to God is one of LIGHT and GLORY.

(397-8) No man has yet been able to shut light in a box and store it for future use. It would be foolish to try. Likewise, no man has ever shut life in a body temple.

No man can create health. Health is a manifestation of life and is not produced by taking a red or green pill. The pill has no more creative power than you have. Health IS. Man can appropriate it through his recognition of it as a reality - and this in

any degree he will.. Prayer may reveal it and cause it to come through into manifestation by the disintegration of the human thought-patterns.

(397-9) The ugly beliefs never did exist as a reality – only as a congestion of human thought, working always from the without to the within and doomed to failure from the start, – no matter how wonderful they appeared from the outside.

(397-10) Now we see why Jesus endeavoured to bring man to a state of belief in the One God. When it becomes a matter of “letting” instead of making, man will realise that all this dazzling picture is for the Glory of God and not the glorifying of a human being.

398⁵⁹⁸

THE IMPATIENT DAWN
Walter C. Lanyon

399

THE IMPATIENT DAWN
Walter C. Lanyon
[210]⁵⁹⁹

(399-1)⁶⁰⁰ Whatever we shape in consciousness is immediately filled with substance and remains that way, always fresh and new, as long as there is a consciousness of it. Light is not solid, neither is health and wealth static, but a constant pouring through the shape of consciousness we are holding to it.

(399-2) The natural comment was, “That woman has a beautiful voice,” but suddenly I realised just the reverse was true, – that voice has a beautiful body through which to express. The song was singing him, singing his body, – expressing through every cell and atom.

(399-3) I saw that this is exactly the difference between the manifestations of Jesus and the attempted demonstrations of man. Jesus “went within and shut the door,” and became a soul with a body through which to manifest. The unintelligent mass of atoms called the body and named John Smith or Mabel Jones or Jesus, has been attempting to make a singer, a dancer, a writer, a healer of John Smith, and with mighty poor success.

But when the idea is glimpsed, this revelation of Jesus Christ, then man is seen to be a soul with a body, and whatsoever he then designates the soul, that the body performs. Jesus knew that the John Smith could do nothing, when He said of His Jesus-

⁵⁹⁸ Blank page

⁵⁹⁹ The original editor inserted “210” by hand

⁶⁰⁰ The paras on this page are numbered 17 through 23, making them consecutive with the previous page

body, "I can of mine own self do nothing," - and He stopped there as far as making Jesus perform. He went within and identified Himself with Soul, - and whatsoever He designated that soul to be, that did Jesus perform. He was a soul with a body, and not a body with a soul.

(399-4) "Then went He in and shut the door - and Whatsoever He told the Father in secret, that was called from the housetops."

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

(399-5) The moment you know you are a speaker with a body, you will speak in eloquence and with a fluidity hitherto unknown.

(399-6) The moment you know you are a speaker with a body, you will speak in eloquence and with a fluidity hitherto unknown. If the clubfooted girl who wants so to dance, would recognise that she is a soul, and that soul a dancer, she would find the body would move with such rhythm and beauty as to prove the "height and breadth and depth" of this thing called God, whenever it has half a chance to come through into expression. The hard, opaque walls of human thought give way, and the body becomes plastic to the touch of the soul - and expresses in a way hitherto impossible.

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

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

(399-7) So overpowering is this revelation that at first you may well cry with Monte Cristo, - "The world is mine." But why possess the world or attempt to horde the riches of unintelligent matter, - when within you is the ALL to be brought forth at your command? Long since you have washed your garments white of the greed for power, place or thing, - and so you may have them all because now they are for the Glory of God, and not for your own vain-glory.

400⁶⁰¹

THE IMPATIENT DAWN
Walter C. Lanyon

(401-1)⁶⁰³ The pictures cast forth disintegrate the moment they are released. This is why Jesus said, "Loose him and let him go." Now for the first time, working from the elevation that you are a soul with a body upon which to cast your pictures, you can understand how it is that a picture of paralysis can be "loosed" and "let go," - and all the thought-congestion of disease slip into oblivion.

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

(401-2) Jesus counselled, "Be absent from the body and present with the Lord." He knew He was an Immortal, with a body through which to express, - a body which He could lay down and pick up at will. Operating from this level of consciousness, it is easy to understand the miracles.

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

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

(401-3) There is no friendship in pity or sympathy, both are means of unconsciously inducing personal worship. The human mind will accept anything it can get for nothing - but the soul finally rises up against its "lord and master" and smites it in the

⁶⁰² The original editor inserted "211" by hand

⁶⁰³ The paras on this page are numbered 24 through 28, making them consecutive with the previous page

only way to free itself. When you discover this, you will also discover you cannot lose something which you never had.

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

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

(401-4) Since you cannot help doing good, no special effort is required to do it. There are plenty of instructions - "Let not your right hand know what your left hand is doing," Yes give abundantly, sometimes of gold and sometimes of "such as I have." But Free your gift, send it forth into life so it can find its proper place of lodgement. It will return to you, freighted with increase.

(401-5) Human love in nothing but emotion, defined by Webster as a stirring perturbation or excitement of mind, - and is a sense product. Becoming emotional over the birth and death of Jesus may temporarily stimulate a sense of something mistaken for Love - but it lacks the warmth and life-giving quality of pure God-love.

This God-Love is something different. God IS LOVE and God is Omnipresent, - " above all, through all and in all. It cannot, therefore, be "poured forth" toward a person, or a thing, or a situation.

402⁶⁰⁴

THE IMPATIENT DAWN

Walter C. Lanyon

403

THE IMPATIENT DAWN

Walter C. Lanyon

[212]⁶⁰⁵

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

(403-1)⁶⁰⁶ Because you have awakened to the LOVE of God as something beyond human emotion. You can be in a glorious temple which is pouring forth the music of

⁶⁰⁴ Blank page

⁶⁰⁵ The original editor inserted "212" by hand

⁶⁰⁶ The paras on this page are numbered 29 through 36, making them consecutive with the previous page

the spheres and the incense of a thousand flowers or in the lowest of hovels, and if you are finished with "trying" to love God from a human standpoint and are conscious of this ever-present, omni-present LOVE OF GOD, all will be well with you. The Love of God surrounds you, is in you and through you, for in Him you have your Being, - in Him you live and more and breathe.

(403-2) The human love is theatrical, and this is its strongest stimulus, it needs an audience on which to unwind its coils of possession. but when it attains its object, it is finished, the expended emotions subside, leaving nothing but dust.

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

(403-3) Hanging on to an emotional love, it is impossible to see or experience the GOD LOVE. The old fear of letting go of the faded love letters of human thought keeps you from this beautiful experience.

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

(403-4) When the narrow limitations of human emotion called love are broken, then ALL* LOVE in all of its glorious forms comes to abide with you, - then surely shall you go in and out and find pastures, - then surely the heart of you will rest in peace and quiet, and be a listening post for the manifestations of this LOVE through you.

(403-5) Consciousness is the emanation of your God-Light, and is a direct connection between you and the infinite resources which await you. When you see the differentiation between thought and consciousness you pass through the streams of negative thinking and its resultant evils.

(403-6) And so does the enlightened one by going straight up to his fear, by doing the thing he is afraid to do, find that it is composed of a mist-i-fication of human thought and gives way to the terrific on-rush of the unafraid consciousness. If you do the thing you are afraid to do, there is no fear left."

(403-7) "God works in mysterious ways His wonders to perform." Sometimes we are too dense to understand the inner voice, we are saved from our own undoing by the presence of what appears to be an obstacle, an apparent defeat of plans - a sudden stoppage of the way.

Yoked with the illusory fate is your Divine Destiny, - like two horses pulling side by side. One (fate) is so vicious and unpredictable it is apt to throw you without warning into some ugly and unexpected condition for apparently no purpose

whatsoever, which you are supposed to bear with fortitude and courage as part of your lesson, or charge off to a karmic debt of which you know nothing.

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

(403-8) Jesus came to earth to set asked fate, which is the heritage of the ADam man. Until man sees and accepts the fact that he is not born of the Adam father, but born of God, he will experience the hateful fate of “few days and filled with trouble.”

404⁶⁰⁷

THE IMPATIENT DAWN
Walter C. Lanyon

405

THE IMPATIENT DAWN
[Walter C. Lanyon]⁶⁰⁸
[213]⁶⁰⁹

(405-1)⁶¹⁰ The more we believe and rely on this Inner Light, the more we will see and experience the VOICE or warning that comes before every evil fate-picture.

(405-2) Resist the evil temptation to believe in the reality of evil, and see it flee from you. When we resist a thing in the generally accepted sense of the word, we create something to resist, – or at least give the picture confronting us the ugly power it seems to present. When the ways of God become our ways, we stop resisting the apparent condition which seems to block the intense desire.

(405-3*) Eventually you must stop fooling yourselves, and recognise that your outer world is but a projection of your consciousness, beautiful, or damned as you decree. “Ye shall decree a thing and it shall come to pass!”

(405-4) Nothing is lost – but all is changed, transmuted, transformed. The violent onslaught of your “evil” is transmuted into avenues of accomplishment, without struggle, without loss. The determined thought pattern of failure which has been so

⁶⁰⁷ Blank page

⁶⁰⁸ The original editor inserted “THE IMPATIENT DAWN” by hand

⁶⁰⁹ The original editor inserted “213” by hand

⁶¹⁰ The paras on this page are numbered 36 through 41, making them consecutive with the previous page

successful in bringing out failure, is turned into success, – and the success it had in failure, it now has in success or accomplishment.

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

What is wrong, when we want so much the things promised and remain without them? The Law does not work two ways. In fact, it does not Work, – it does not toil any more than do the lilies of the field. All this and more is revealed to you when you glimpse that Jesus and You came to express the Glory of the Lord, not the glorification or the glamorisation of John Smith. The Glory of the Lord does glorify you in ways far surpassing the glory of man, because it is not transient and fading, but Eternal, and because it has ways and means “ye know not of” in human thought.

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

(405-5) One thing we have discovered is that we cannot stand against the vengeance of the Lord. Yet the vengeance of the Lord is only terrible to the evil human thought pattern. In reality, it is the Love of God moving out of your world that which is false. The Spirit that goes down into the subconscious pool of human thinking, stirs it and causes the accumulated filth to pass off so that the fresh water from hidden springs can clarify the well of Salvation.

(405-6) Many times you have earnestly called for this Love of God, but when it comes with “sword in hand,” you hug the tatters of personal beliefs about you and have a problem which cannot be accounted for.

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

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

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

(407-1)⁶¹³ “The glory of the Lord shall be revealed”+ Then what do you care about ephemeral fame, the fleeting egotism that goes with the making of yourself into a demi-god with strange powers. “Of mine own self I can do nothing.”

(407-2) “Be in the world but not of it.” This does not mean a retiring into the seclusion of the hills, – but it does mean a retiring from the beliefs of today which tomorrow will be cast into the oven because the human mind ceases to believe in them.

(407-3) Whatever you accept, will come to abide with you as realities, and what you reject through the Light of your Christ Consciousness will pass you by. At best, they will turn out to be “clouds without rain.”

(407-4) Emotions: If you check the emotions when discussing a thing, you will be saved many disagreeable ventures. The moment you become emotional over an issue, you automatically take sides in accordance with your personal opinion, which after all, may be erroneous.

(407-5) Behind the mask of personality lies your individuality – and one of these times you will tear that mask away and BE your God given self, endowed with undreamed of capacities, – and will accept the things your eyes have not seen nor your ears heard, that have never entered your mind. How could they enter a mind that has no capacity to accept them?

Walter C. Lanyon: 2 A.M.

(407-6) “I Am the Way” – the way of every man lies within him. Until he discovers that he lays his own way and travels it he will insist that some outside influence is affecting his course in life. This sudden realisation that everything has to come from within may jolt the lazy old human thought out of its self hypnosis; but the sooner it is discovered the sooner will the results take place which he has been seeking for so many years.

⁶¹² The original editor inserted “214” by hand

⁶¹³ The paras on this page are numbered 42 through 46, making them consecutive with the previous page

(407-7) No man can by thinking do much, but by consciousness and recognition of his Divinity he can find a "way ye know not of" - he can escape the hopeless pattern of human destiny and Karmic debt.

(407-8) You lay aside something beautiful when you criticise and condemn your heavenly blue and Iris robe of Truth must be cast down. There is no jumping back and forth between evil and good. If you believe in evil to the extent that you can make a reality of it in another you must expect it to "gang up" on you some day in such force that you will start screaming "Save me or I perish," and perhaps someone will hear, but perhaps not. Watch - be wary about laying off your Sky Robes - they are very precious.

(407-9) There is that instant in Prayer - the click - the movement when elan vital is struck. That wonderful instant when you "hear" and obey - and rise and go. You make your lift by the Recognition of the Presence and your Divinity within. Once you have made the recognition - something is going to happen - something must happen. "Go not back" -

(407-10) All of these wonderful ideas are yours for the acceptance of them in consciousness. You cannot think your Magic Circle into existence - it is there the moment you recognise it as true.

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

(407-11) A Consciousness of power, and not a religious belief, typifies you, when you once come to the place of "Belief" in God. Not a profession of the lips and the human thinking mind - but a sudden

408⁶¹⁴

2 A.M.

Walter C. Lanyon

409

2 A.M.

Walter C. Lanyon

[215]⁶¹⁵

⁶¹⁴ Blank page

⁶¹⁵ The original editor inserted "215" by hand

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

(409-1)⁶¹⁶ You are told to “go thou and do likewise.” Does that statement mean anything to you? More study, more seeking? More running to Messiahs and leaders, false or true? – or does it carry with it the wonderful realisation that when once heard you “Rise and walk – and Go into all the world?”

(409-2) We are told to go away from the heathenish habit of repeating words, hoping thereby to gain the ear of God. The habit only shows a lack of real faith, and posits a belief in mental magic.

(409-3) Once you have actually accepted your desire as a present reality, something begins to happen – ways and means that ye know nothing of begin to come to your aid. Unexpected, unheard and undreamed of things begin to give you a sign.

(409-4) Prayer is the capacity to recognise God – the power to align yourself with Presence – and the power which results in manifestation.

(409-5) This automatic Power within you knows everything and can do everything but the moment the voluntary thought gets hold of you it claps you into a prison house of limitation. Even in the “thought” praying it finally becomes exhausted and cannot give the perpetual adoration – the “Pray without ceasing” it is commanded to do but falls of sheer exhaustion. But when you enter into the LIFE within you automatically pray without ceasing, for it is a constant flood of praise and recognition of Presence.

(409-6) Faith is the substance of things hopes for, the evidence of things not seen.” Recognition of the Presence puts in a “sense-feel” state of consciousness which can and does release the “twice as much as he had before” and will fill everything that is empty in your life – unless you insist that you only have a “pint” measure – then of course if the whole Niagara Falls passed over the cup you would only have a pint.

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

(409-7) “Come out from among them (the human thoughts) and be free.” It is no good trying to “work” some system of truth to bring about immortality – you will suddenly discover it – when you believe and do not Try to believe. There will be oceans of

⁶¹⁶ The paras on this page are numbered 7 through 17, making them consecutive with the previous page

manifestations of any state of consciousness into which you enter. Remembering then that “in my Father’s House are many mansions (many degrees of on-going) you will begin to push forward – you will begin to “launch out into deeper waters” you will begin to try your wings for a skyward flight. You will put on the garments of Light – your Sky Robes. You will mount up with eagle wings.

(409-8) Every negative and evil thing you attach to your I AM is taking the name in vain. When you say “I AM sick” you have the name in vain, for the I AM cannot experience the illusion of human thought called sickness.

(409-9) Prayer is conception – the masculine knowing touches the feminine feeling and the new idea starts immediately to take unto itself a body and form. That you exist is enough to make you know you are eternal.

(409-10) Release the Love of God through your temple – being and see it flood the world of yours with Light.

(409-11) The assumption of your Christ powers – the mind which was

410⁶¹⁷
2 A.M.
Walter C. Lanyon

411
2 A.M.
Walter C. Lanyon
[216]⁶¹⁸

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

(411-1)⁶¹⁹ Genius is your capacity to know God. In God man finds the sum total of all talent – waiting to be expressed. If he can fix his recognition on this he will sidestep the limitations of human thinking.

⁶¹⁷ Blank page

⁶¹⁸ The original editor inserted “216” by hand

⁶¹⁹ The paras on this page are numbered 18 through 27, making them consecutive with the previous page

(411-2) Where there is no vision of the complete, finished mystery, the “before you ask it is done,” state of consciousness” the people perish. They are caught on the wheel of mortal illusion. They are always looking for a future reward, a future day of fulfilment. If it were ever to come it would be NOW. So hark back to the words of the Master and begin the Nowness of Life.

(411-3) The mother of Alexander the Great said to him – “You are not the child of the king Phillip but are a son of the god Ammon,” and he believed it – and acted like it, and showed such perfect dimensions of this power that he conquered the world.

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

(411-4) Secrecy helps mightily on bringing out this new stage of things – so-don’t talk. Evil will die if not spoken of – it lives on thought and agreement. And Truth will enlarge the borders of your tent until it has changed the whole face of things.

(411-5) Do you still go a-whoring after false teachers – or will you accept the revelation of your own inner Lord? “Am I he that should come or look ye for another?” Lean no on a broken reed – but lean on Me – Where is the Me – and when are you going to believe in ME?

(411-6) “Come up higher” – you come up higher by being still and knowing that I AM (in midst of you) is God – by recognising your own divinity – the Father within as a point where God can and does flow through into manifestation easily, naturally, unemotionally, – automatically.

(411-7) There are no questions in God and no problems. Man is the one who introduces these things – and then being so bemused he starts trying to “make” an answer or to “work out” something. It is hard for him to start with the answer and dissolve the problem or question he has superimposed on Life. But that is the way Jesus did it. Why not do a right-about and go within and finish it.

(411-8) To contemplate the permanent unchanging source of Life is to correct the distorted pictures of health and disease which are supposed to be copies of it.

(411-9) No matter what your opinion may be regarding the subject, you never will change anything in Reality by your thought process. If the eternal verities were to be

changed by the mere thinking of man, the whole of existence would be at the mercy of man, and chaos would result. The only thing that is changed by thinking is your attitude toward a thing.

(411-10) Awareness of his God Self lifts him to a place of recognition. He sees clearly that all evil is ignorance (ignoring God). Just as a student of music who ignores the principles of harmony will achieve small results and much discord, so his acceptance of evil as something that has to be got rid of is merely his ignorance of the Something that must be recognised.

412⁶²⁰

2 A.M.

Walter C. Lanyon

413

2 A.M.

Walter C. Lanyon

[217]⁶²¹

(413-1)⁶²² *Man begins to see that true prayer means alignment with that which IS, and the consciousness of "thine and mine" passes away and the Divine Ours comes into being.

(413-2) The I AM is your individual expression of the Universal God. And no sooner is this door opened than you find that the I AM (your own individual point in consciousness) is the door of every wall, to every room (new state of consciousness), to everything that formed a shell about your good and which you termed problem. It is I - your Real Self. Be not afraid.

Quicker than thought is the thinker of the thought. Quicker than the twinkling of an eye - quicker than any human measure is the I AM - knowing everything, needing nothing, awaiting recognition. I must increase - the Christ consciousness must come more and more into visibility; you (human beliefs) must decrease. The going of the personality, with its petty desire for fame or name, or its holier-than-thou, stone-casting propensities, must decrease in order that the Son of God may come to rule in his own universe.

Contemplation of the Perfect Universe - not the attempt to create it - will cause your human universe to take on new proportions The borders of your tent will be enlarged; you will launch out into deep waters; you will sing a new song.

⁶²⁰ Blank page

⁶²¹ The original editor inserted "217" by hand

⁶²² The paras on this page are numbered 28 through 36, making them consecutive with the previous page

To be absent from the body and present with the Lord is not an emotional experience, but a present possibility. To be present with your True Self is to find yourself in possession of everything that is necessary to sustain the no-problem state of existence.

(413-3) Awareness of his God Self lifts him to a place of recognition. He sees clearly that all evil is ignorance (ignoring God) Just as a student of music who ignores the principles of harmony will achieve small results and much discord, so his acceptance of evil as something that has to be got rid of is merely his ignorance of the Something that must be recognised.

(413-4) Man begins to see that true prayer means alignment with that which IS, and the consciousness of "thine and mine" passes away and the Divine Ours comes into being.

(413-5) The I AM is your individual expression of the Universal God. And no sooner is this door opened than you find the I AM (your individual point in consciousness) is the door of every wall, to every room (new state of consciousness) to everything that formed a shell about your good and which you termed problem. Behold! It is I - your real Self. Be not afraid.

(413-6) Jesus came under the law of birth, breeding, training, environment, and all the rest. He had a history of his own and a human destiny, every as you have, which was blotted out or made nil by the understanding of his True Self, which was above help.

(413-7) When Jesus said, "Wist ye not that I must be about my Father's businesses? he had already made it clear that his Father was within. He might have stated clearly, "Wist ye not that this Jesus must be about the business of the I AM in me?" In other words, it should be about the business of that Power which does not bow down to the laws of the human limitation. This comes by a process of pure recognition, awareness.

(413-8) The importance of recognising the Father within, not pleading with It, but merging the human will and thought into It, and acting from the point of awareness. If God cannot do, it, neither you nor ten thousand people are going to accomplish it.

(413-9) You are the son or daughter of the living God, not a God who has to be made alive by your thinking process, or because you treat Him into existence, or because you affirm that it is so. You are the Son - the point of manifestation where the God Power pours out into expression, in a constant and endless stream of power, health, substance and holiness.

**Michael De Molinos: The Spiritual Guide (edited by
Kathleen Lyttleton, intro by H Scott Holland)**

415
THE SPIRITUAL GUIDE
Michael De Molinos⁶²⁴
[218]⁶²⁵

(415-1)⁶²⁶ The enemy asserts that God speaks not to thy heart, because thou has no emotional experiences, and that thus thou lovest time.

(415-2) Where thou findest not emotion, thou wilt find a door whereby thou mayest enter into thine own Nothingness; knowing thyself to be nothing;

(415-3) How many have begun this happy practice of Prayer, and Internal Recollection, and have left it off, pretending that they feel no pleasure, that they lose time, that their thoughts disquiet them, and that this Prayer is not for them, since they find not any sense of God, nor any power of thought or discourse; whereas they might have believed, been silent, and had patience. All this is only ungratefully to hunt after sensible pleasures, to allow themselves to be transported with self-love, seeking themselves, and not God, because they cannot suffer a little pain and dryness without reflecting on the infinite loss they sustain; whereas by the least act of reverence towards God, amidst dryness and sterility, they receive an eternal reward.

(415-4) Let me crown this Doctrine with a Letter that the inspired Madame de Chantal wrote: "To this purpose I remember, that a few days since, God communicated to me a revelation which imprinted itself upon me as if I had beheld Him unveiled; and this is, That I should never look upon myself, but walk with eyes shut, leaning on my Beloved, without striving to see nor know the way, by which He guides me, neither fix my thoughts on anything nor yet beg Favours of Him, but that I should remain truly effaced and quiescent in Him." Thus writes that Illuminated and Mystical teacher whose Words Authorise our Doctrine.

(415-5) Thou wilt tell me (as many Souls have told me) that though by a perfect Resignation thou hast given thyself to the Presence of God, by means of the act of pure

⁶²⁴ From Methuen's "Library of Devotion"

⁶²⁵ The original editor inserted "218" by hand

⁶²⁶ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

Faith, already mentioned, yet thou dost not acquire merit nor improve, because thy thoughts are so distracted that thou canst not be fixed upon God. Be not disconsolate, for thou dost not lose time nor merit. For it is not necessary, that during the whole time of Recollection, thou shouldest actually think on God; it is enough that thou has been attentive in the beginning, provided thou discontinuest not thy purpose, nor revokest the actual intention which thou hadst.

(415-6) But thou wilt say, art thou not at least to remember at that time that thou art in the presence of God, and often say to Him, Lord Thou abidest within me, and I would give myself wholly up to Thee? I answer that there is no necessity for this, seeing thou hast a design to Pray, and for that end wentest to that place. Faith and Intention are sufficient, and these always continue; nay, the more simple is that Remembrance without words, or thoughts, the more is it pure, spiritual, internal, and worthy of God.

(415-7) This true Doctrine serves not only for the time of Prayer, but also after it is over, by Night and by Day, at all Hours, and in all the daily functions of thy calling, thy Duty and Condition. And if thou tell me that times thou forgetest during a whole day to renew thy resignation, I answer, that though it seem to thee that thou art diverted from it by attending the daily occupations of thy vocation, as studying, reading, preaching, eating, drinking, doing Business, and the like, thou are mistaken; for the one destroys not the other, nor by so doing dost thou neglect to do the Will of God, nor to walk in the way of Prayer.

(415-8) But if in Prayer, or out of it thou shouldest willingly be diverted or distracted, suffering thy self deliberately to be transported by any Passion, then it will be good for thee to revert to God, and to return into His Divine Presence, renewing the pure act of Faith and of Resignation. Yet it is not necessary to make those Acts, when thou findest thy self in dryness, because dryness is good and holy, and cannot, how severe so ever it be, take from the Soul the Divine Presence, which is established in Faith.

(415-9) Thou wilt say, that all Christians follow this practice, because all have Faith, and may, although they be not internal Souls, fulfil this Doctrine; especially those who walk in the external Way of Meditation and Reasoning. It is true that all Christians have Faith, and more particularly they who Meditate and Consider. But the Faith of those who advance by the Inward Way, is very different, because it is a lively Faith, universal and without images, and, in consequence, more practical, active, effectual and enlightened.

416⁶²⁷

THE SPIRITUAL GUIDE
Michael De Molinos

(417-1)⁶²⁹ Wherefore, be persuaded, that the inward Soul, accustomed to go daily at certain to Prayer, with the Faith and Resignation I have mentioned to thee, walks continually in the Presence of God.

(417-2) And the Soul, that meditates, reasons and considers with facility, ought to be let alone in that state, and not pushed on to another higher, so long as in that of Meditation she finds nourishment and profit. It belongs to God alone, and not to the spiritual Guide, to promote the Soul from Meditation to Contemplation; because, if God through His special Grace, call her not to this state of Prayer, the Guide can do nothing with all his Wisdom and Instructions.

(417-3) But they sow no other seed, with their indiscreet Penances, that that of Self-Love, instead of rooting of it up. But the worst of these indiscreet Penances is, that such dry and barren Severities beget and make natural a certain bitterness of heart towards themselves and their neighbours, which is very unlike the true Spirit. They mark and reprove much their faults, and hold them for defective, because they see them go a less rigorous way than themselves. Hence they grow proud of their exercises of Penance, seeing few that do the like; and thinking themselves better than other folks, they come to a great downfall in Virtue.

(417-4) Thou wilt never gain any virtue by these means, but only vanity and the wind of vain-glory, if they do not grow from within.

(417-5) In the Purgative way, Corporal Penances were necessary, which in the Illuminative way ought to be moderated, and much more so in the Unitive.

(417-6) Experience show in the case of many, who after fifty years of this external exercise, are void of God and full of themselves, have nothing of Spiritual Men but just the name of such.

(417-7) There are other truly Spiritual men, who have passed beyond the beginning of the Inner Way which leads to perfection and union with God, and to which the Lord called them from the Outer Way, in which before they exercised themselves. These

⁶²⁸ The original editor inserted "219" by hand

⁶²⁹ The paras on this page are numbered 10 through 21, making them consecutive with the previous page

men, withdrawn into the inner parts of their souls, resigning themselves wholly into the Hands of God, having forgotten and despoiled themselves of everything, even themselves, do always go with an uplifted Spirit into the Presence of the Lord, by means of pure faith, without image, Form or Figure, but with great assurance, founded in tranquillity and inner rest: in which infused recollection of the spirit gathers itself with such force, that it concentrates thereon the mind, heart, and body, and all the physical powers.

(417-8) Those who follow the external Way take care to practise continually all the Virtues, one after another, in order to attain to them. They endeavour to remove Imperfections through laborious efforts of destruction, they set about the eradication of their desires by means of various opposite exercises. But though they endeavour never so much, they arrive at nothing; because we cannot of ourselves do anything which is not imperfection and misery.

But in the inner way and in loving recollection in the Divine Presence, as it is the Lord who operates, virtue establishes itself, desires eradicate themselves, imperfections destroy themselves, and passions allay themselves. Wherefore the Soul without finds herself free and detached.

(417-9) It is their continual Exercise to withdraw into themselves, in God, with quiet and silence; because there is His Centre, Habitation and Delight.

(417-10) God often bestows upon a soul that blessing in one moment, which was denied to her for many years before.

(417-11) The truly human Man finds God in all things; so that whatever contempt, injury or affront comes to him by means of the creatures, he receives it with great peace and inner quiet, as sent from the Divine Hand; and he loves greatly the instrument with which the Lord tries him.

418⁶³⁰

THE SPIRITUAL GUIDE

Michael De Molinos

Translation of A 20th Century German Mystic

419

TRANSLATION OF A 20TH CENTURY GERMAN MYSTIC

[220]⁶³¹

⁶³⁰ Blank page

⁶³¹ The original editor inserted "220" by hand

(419-1) THE [ONE]⁶³² JOY AND FREEDOM - Of the children of God. The [one]⁶³³ joy and freedom "are" - sooner than the conceptual system of mankind could grasp it - before all objectivity, hence also before all possible differentiation and delimitation - the beginning - God himself. The lower case "and" summarises objects or characteristics - of a material and spiritual nature. The daylight of God, however, shatters this human conceptual world. God does not permit himself to be caught in the net of a philosophy of life. And the "And" (upper case) also attests to this - that you cannot say of the kingdom of heaven "Look here!," "Look there!" ... Likewise, you go "into" a house to Smith or Jones, or also "into" a parsonage - over here or over there. But where would the house stand that You-you would build for me? And where would that place be that could be called my resting place? Not on this hill "in" St. Peter, nor in St. Peter's in Rome, nor in Jerusalem - but everywhere "in" the spirit and the truth (and forever) - thus do true worshippers worship the father. For I am - above all that "is" - all That-that Is-is innermost - the governing word. And look up to him who humbly "is." [continued next p.]⁶³⁴

Thurman Fleet: Psychiatric Therapy

(419-2) The doctor has to be trained to recognise when the trap door to the Innate is open. There are only two times when this door is open: (a) When the patient is so fascinated by what the doctor is saying that he cannot think - such as becoming engrossed in a moving picture. (b) When the patient agrees to listen to what the doctor is saying and not do any thinking on his part. When these two conditions occur, the doctor is in direct contact with the Power House (Innate) of the patient. The Innate will take the idea given by the doctor and immediately go to work on it.

(419-3) There are three things involved: (a) The IMAGE, (b) the THOUGHT, and (c) the MANIFESTATION. Whatever you want to see take place in your patient's body must be imaged by you through the use of your imagination. This is a picture of what you want your treatment to produce.

(419-4) The doctor who learns to form the correct image can visualise what he wishes to see manifested in the patient's body as a result of his image and his treatment. In the degree that the doctor uses his imagination, letting his thoughts all coincide with the image, and letting his action in healing all be in the direction of bringing about this image, will be the degree of which the manifestation is realised. You will be surprised what can be done.

⁶³² The original editor changed "INTEGRAL" to "ONE" by hand

⁶³³ The original editor changed "integral" to "one" by hand

⁶³⁴ The original editor inserted "(cont'd next p.)" by hand. These paras are continued on page 421.

(419-5) The vast majority of diseases are actually caused by incorrect food combinations. The human digestive tract is very frequently made into a human garbage can.

(419-6) Imagine many pieces of string hanging down, each with a numbered tag. You are using the imaging faculty of the soul. Now reach out and take one. Do not use your reason. Open your hand and the first number which comes to your consciousness is the number on the tag. This number you will use to get in touch. Tune your radio to the same number, or lacking that, the nearest variant; For example, 41 or 410. Turn then to the Bible or some other inspired book and look at this page or verse number.

420⁶³⁵

PSYCHIATRIC THERAPY

Thurman Fleet

Translation of A 20th Century German Mystic

421

[TRANSLATION OF A 20th CENTURY GERMAN MYSTIC]⁶³⁶

[221]⁶³⁷

(421-1)⁶³⁸ FRIEND

The son can do nothing of himself alone. ... Could you be a friend out of your own power, or is it rather something you become through being united with him who "is" love - hence the measure of devotion, the measure of a friend, the measure of trust and truthfulness? Are you able to be a friend otherwise than out of love to the Father? Must you not first be a friend of your God before you can be a friend of your neighbour? Is the fulfilment of the second commandment anything but simply the radiant Truth of the first? Do we not read in the scriptures that who so ever loveth his brother hath the life, and that love proceedeth from God, and again that whosoever hath love is with God and God is united with him? Only through becoming "one" with God will you know what "I" means and what "you" means. ... Otherwise you would not proffer love everywhere as the Father does, nor as completely as he. You would not (and could not) love the "you" everywhere - regardless of its accent or degree of spirituality. You would merely love "something" about the "you." The "you" would be a "thing" to you - something you would want to comprehend but would never "give" room to. You can meet the "you" solely in God Where you have always met it.

⁶³⁵ Blank page

⁶³⁶ The original editor inserted "TRANSLATED WRITING" and "A 20th CENTURY GERMAN MYSTIC" at the top of the page by hand.

⁶³⁷ The original editor inserted "221" by hand

⁶³⁸ The paras on this page are a continuation of the paras on page 419.

You are a friend by virtue of God's love after you have returned to the essence of your being. You are a friend once you have returned to the beginning, to the word of the Father which "is" the answer without falsehood, undefiled, pure and earnest. You are a friend once you have overcome the worldly "I" which derives all its honour from men. You "are" a friend when you have taken the cross upon yourself and followed me. After the ego has been crucified, then the true life for you upon Golgotha will become the "we." ... "And" friendship is where two or three are thus assembled in the name of God - in God himself. It can have its being solely among the dead who have risen - solely at the source - the beginning. Therefore friends are intimate and confidants - who have always known each other - and it could not be otherwise. They have trusted each other and believed in each other for all eternity. They are loyal for all time, beyond all time and forever. This is so because they harmonise - they meet where they have always encountered each other, where they "are" even before Abraham was. ... How could friendship then depend upon what you call the present, the combination of time and space? Is not the contrary true in all the being together, living together and wasting together you have ever seen? Does not the son of God utter the words at this very time: "For so long have I dwelt among you and you still fail to recognise me." ... Whoever sees a friend does not see a social you (not capitalised), not the conventional Max, Egon and Henry but the one who abides within - the Father, the "you" at the beginning, the ultimate source. Beyond the limiting name, the (capitalised) "You" lives the "we." Whoever desires to see the friend must let the Father guide him. No one comes to me other than being guided by the Father. This then is the sign of the Father - if you would only grasp his hand. To behold the friend you must yourself enter and return into the prime origin, the community of all saints - into the "we" which the Father "is." ... However, if you are on the "decline" or do not feel obligated as far as the permanency of the friendship (which you call the presence of the friend) is concerned, then separation may well be the path for leading you to yourself - and to the friend, the living dome, the house of the Father, as it is written. It is to your advantage that I go from you as Jesus (as you call me) rather than as Fritz and Joseph. For a little while you will not see Me (me). But I shall come back. Then "you"

[continued on other side]⁶³⁹

422

TRANSLATION OF A 20TH CENTURY GERMAN MYSTIC

(continued from the previous page) will really know "Me" for the first time and I will remain among you and be among you. Look to the Father and you will see that I am in the Father and you are in me and I am the "source" in you. ... True love is a cross and love becomes true by virtue of the cross. Not until the ego, the worldly I and its fancies has been crucified can love have its being. In other words, not until you have overcome the "world" and all its wantonness, all its egocentricity, all its technical and economic

⁶³⁹ The original editor inserted "continued on other side" by hand.

scheming, all its crass advantage seeking and pleasure seeking, all scientific reflection aimed merely at objective calculation. You must surmount the attitude which knows nothing but things and no "You." In sacrificing this little "myself only," the "ego" to the will of the Father and by not loving your soul (in the sense of the ego) even unto death you will gain the reward which can be attained through no other way than by the death of the "little I." - You will become united with the Father, with the "we." The abundant fulfilment of the prophecy - the resurrection in God - will be yours when you cease to want the self, when you refuse to look back upon the ego, the old being - when you no longer merely pray once in a while with conventional punctuality or at appointed hours or days. Drifting along no matter how respectfully does not constitute a Christian life. A Christian robot is no Christian and will crack at the very time when the existence of Christianity itself is threatened. If your prayer is directed towards this and that and the other thing are you not placing the gift above the giver? Would you not be setting limits to the giver thus regarding him less than the gift (and even the term gift has lost its meaning here). The giver has been reduced to an intermediary. It would amount to using God as means of attaining a certain state or thing. ... You will find salvation once your prayer is reality - when you become the whole prayer. - When you become what you are fundamentally, an intercessor, utterly frank, utterly prepared and infinitely pure. Then you will be a humble Christian. When you have become directed towards God with all your heart, with all your power, and with infinite longing and unselfishness and you have become the prayer - "Father, thy will be done -" - then you will look upon the radiant face of your God. You will receive life through the death upon the cross. This love-death will exalt you. You will be granted the true life - the knowledge of the one true God. You will be resurrected in God. The divine self will be given to you and God will "be" your life. ... Father, I was once dead and buried and in you I shall live forever and ever. You are my very life, the beginning, the end, the living house - the we - the one - yes, we are "one."

Mabel Cook Collins: On Asceticism

423

ON ASCETICISM

[Mabel Cook Collins]⁶⁴⁰

[222]⁶⁴¹

(423-1) When the pairs of opposites are blended, under the dominion of the love spirit, a great wave of new life and strength breaks in upon men, because the struggle has ceased, and instead of men's souls being torn in opposite directions, they are uplifted towards the infinite Good by a greatly increased impulse. It is as though two hands, which had been plucking man's soul into two parts, were suddenly placed together and

⁶⁴⁰ The original editor inserted "On Asceticism" at the top of the page by hand.

⁶⁴¹ The original editor inserted "222" by hand

used to uplift him. This effort cannot continue, while man is under the law of the pairs of opposites, crucified, unless the effort which caused it is continuous. Conditions immediately relapse into their normal state of friction and struggle when the effort is relaxed. None can essay this effort but those who are purified by the spiritual fire, firm in the body of spiritual love, secured in the consciousness of the Supreme. It is because few are fitted for this work that the race remains a prey to conflict and sin and cruelty.

Hold your animal soul still, while you talk with your divine self; put your foot on it, and compel it to serve you; but do not attempt to kill it before its time. It will only come to life again, and confront you suddenly, in a new shape, filling you with dismay and fear. You have not the power to kill it. Your way of escape from it is to make it your servant, to transform its powers into divine forces, and to transfer your interest to those. In working this miracle, all the subtle and beneficent powers of earth and heaven will silently, yet resolutely, aid you, because you will be obeying their laws. The acetic opposes the laws both of Nature and super-Nature, and so becomes an outcast and an alien, and has to fight alone, and stumble helplessly along a hopeless road. He is a foredoomed failure, for none who walks alone can hope to lift the iron bar.⁶⁴²

Having considered the physical fact of non-separateness, what you must then remember is that Nature and super-Nature works on analogous lines, and under laws of correspondences. All laws become more marked more positive, and more inexorable in the greater life than in the lesser,⁶⁴³ in super-Nature than in Nature. While on the threshold of occult life, it is necessary to have faith in order to move in the right direction, for super Nature is unknown and invisible. But once the spiritual consciousness is awakened within you, and the psychic senses opened, you will realise and recognise the law of non-separateness immediately. Look around you and note the melting, fusing power of actual spiritual life! See how the teacher's consciousness becomes that of the pupil, how the lover's soul becomes that of the loved, how the mother and child interchange thought without speech.

When once the sense of separateness has been removed, the greatest obstacle to the path of power is removed. Its dangers are removed also. For when the man has reached this stage of advancement, he is become utterly selfless, and all power that is his is used for the whole, not for himself. "That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

Human love ends with human life; therefore is it necessary to know and experience it to the full, for its lessons are a part of the experiences of the pilgrimage of man. The love, the satisfaction, the sense of union, that come beyond human life are inexpressibly sweeter and stronger than any human emotion; But through human emotions they must be reached. There is no other road for men. Then the knowledge gained by love satisfied has become a part of the man, and joy and grief are no longer distractions, but have become something else, united in a new emotion which will remain with him always.

⁶⁴² The original editor inserted underline by hand

⁶⁴³ The original editor inserted underline by hand

From, *As the Sun Moves Northward*.

424⁶⁴⁴

ON ASCETICISM
Mabel Cook Collins

W. Somerset Maugham: Points Of View: Chapter on Ramana Maharshi

425

POINTS OF VIEW
W. Somerset Maugham
[223]⁶⁴⁵

(425-1)⁶⁴⁶ After the first few minutes, during which his eyes rested on my face, he ceased to look at me, but, with a sidelong stare of a peculiar fixity, gazed, as it were, over my shoulder. His body was absolutely still. He remained thus, motionless, for a quarter of an hour, his head turned away slightly

(425-2) Samadhi is usually though not invariably achieved through the prolonged practice of meditation. Meditation is an operation of the mind in which it is concentrated on an appropriate object

(425-3) The world is a manifestation of Brahman. But the question arises why Brahman, which is void of motive or desire, should thus manifest itself. Two theories seem to have been prevalent; one is that this manifestation is an expression of Brahman's joy. When one considers how full the world is of sorrow and suffering, one can hardly refrain from thinking that B. might have done better to leave well alone. A more engaging notion is that creation is the spontaneous overflow of the nature of B. It can no more help creating than Newton's apple could help falling to the ground.

(425-4) The Brahmins considered dogs unholy, polluting, and avoided their contact. The Maharshi regarded them as fellow-ascetics who had come to atone for the error of their past lives in his proximity.

(425-5) The Tamil word rendered as "grace" might perhaps be better rendered with the word "blessing." It has something of the force of a magic spell which, once given,

⁶⁴⁴ Blank page

⁶⁴⁵ The original editor inserted "223" by hand

⁶⁴⁶ The paras on this page are numbered 1 through 7 and 1 through 9; they are not consecutive with the previous page.

cannot be withdrawn. Grace is a BOON, of efficacy to regenerate and sanctify men “to virtuous impulses, and to impart strength to endure trial and resist temptation.”

(425-6) Such methods as fixing attention on the space between the eyebrows or on the tip of the nose were yoga practices and the Maharishi regarded them with misgivings. The better way was to occupy the mind with such an object of devotion as Siva. But even this was no more than a device to help the aspirant to fix his mind on the real subject of the quest, the Self.

(425-7) M refused to amputate his arm. He said, “The body itself is a disease. Let it have its natural end. Why mutilate it?”

George and Helen Sandwith: The Miracle Hunters

(425-8) If the intellect failed to provide a satisfactory answer to the problem, then it was permissible to consult the icon, not before This I did by holding the question in my mind while meditating on the icon at night by a dim light. The answer was usually received in about 20 minutes: it came as a sudden inspiration accompanied by a flood of feeling which was convincing.

(425-9) According to Huna teaching the genius receives inspiration from the high self flowing not direct to the middle (rational) self but to the low self, subconscious seat of feelings emotions and memory. At a fitting moment the katter oases the inspiration to the middle self.

(425-10) The Zen symbolism of hitting a spiritual goal with an arrow: Herrigel shows that when the archer is an expert he ceases to be conscious of himself and becomes one with the bull’s eye.

(425-11) Tonga Psychic methods: She settled in her chair clasping the icon to her solar plexus. Like the Kahunas, the Tongans hold a sacred object that has been blessed with divine energy to their solar plexus as do the Australian aboriginals

(425-12) The Fire-Walking Priest in Fiji gave a lesson in the art of evoking this magical Shakti. He stood with feet apart and hands extended upwards in an attitude of supplication. Then, taking a gulp of air and swallowing it, his hands gripped something invisible to which he held with all his might. He took two more gulps of air, swallowing as before, rocking on his heels by now. The expression on his face changed to ecstasy, an unearthly light in his eyes. He explained that as soon as Energy Breathing (deep) stores the power (kundalini), it is of vital importance to hold it, like gripping two ropes suspended from a helicopter in order to leave the earth and ascend to a higher level, of being. The breath moves kundalini from spine to brain, flooding the chakras of

love life mind and spirit with energy. (b) He said that Fasting is the perfect prayer, because it is clearly defined.

(425-13) In Huna, the low self is the seat of all feeling and high self is godlike inspirational. The true meaning of prayer can only be reached by contacting the latter through the former. Prayers from the middle self, the conscious commonsense rational mind only, get nowhere. We ourselves are not fit or capable to get through to the Supreme Presence. It is when we pray with emotion, reaching upward, that our prayer is heard.

(425-14) Tongan occultism: through the simple exercise of breathing deeply with conscious feeling drawing nature's strength right through my being, I was able to recharge depleted energies.

(425-15) Fijian occultism: The magician kept his left eye half-closed as he talked.

(425-16) Talk to your spirit guide with

426

THE MIRACLE HUNTERS
George And Helen Sandwith

(continued from the previous page) respect by day and by night. Carry out whatever it instructs you to do.

(426-1)⁶⁴⁷ I was foolish to walk about in bare feet. The magician had cast an evil spell on the floor. Next morning I was suddenly struck with a violent pain like lumbago. I felt ashamed of my carelessness.

(426-2) John Bennett, of Subud, drew attention to Kant's 'Critique of Practical Reason' where he took the view that belief in the Soul is fundamental, that belief in God can only be a derivative experience because God is inaccessible to human consciousness, whereas the awareness of the Soul is a possibility. This is pure Huna.

(426-3) Parallelism to Short-Long Path: The centripetal action of advancing from the circumference of a circle towards the centre is balanced by the complementary centrifugal retiring from the centre to the circum. The Centripetal systems start with thinking, breathing exercises, postures, etc advancing from a known point towards the unknown experience. The Centrifugal systems begin with Direct experience without thought, which has an increasingly transforming effect on what is experienced in the

⁶⁴⁷ The paras on this page are numbered 10 through 13, making them consecutive with the previous page

outside world. The Westerner spends much time thinking of material matters. He is a worrier. In order to cure himself he tries to bring his intellect to bear on centripetal systems, such as yoga or human, imagining he can grasp them through thought. He cannot do it. What he really requires is the complementary centrifugal motion of direct experience undefiled by thought, or the ideas of other people. All opposites are complementary and show the polarity of One System. Once the underlying unity of both paths is realised, our Path becomes an adventure. All opposites will be reconciled.

(426-4) It was Krishnamurti who taught us more meaning of what is meant by Purification. In a lecture at Sydney Nov 55 I made notes:

Krishnamurti Lecture (Sydney 1955)

(426-5) Our minds function as memory. Without memory there would be no thought. All memories exist in time, conditioned by the society in which we live. Our thinking is petty, shallow, incapable of anything new. You can only understand if the mind is very quiet and if you listen. The mind that is occupied by its own answers is incapable of full attention. The observer may think that he can watch his own thoughts and control them: he is mistaken, for the observer is part of the same mind within time, and himself is observed. So long as man thinks, he is bound by limitations of time and is in misery. (b) In so far as we have beliefs we are not free. Freedom is a state where the individual is not conditioned, or bound by the ideas of others. Realising this, still the mind and enter the timeless region, reality.

J. Krishnamurti: Commentaries on Living: 1st Series

427

COMMENTARIES ON LIVING

J. Krishnamurti

[224]⁶⁴⁸

(427-1)⁶⁴⁹ The sanyassi is not ambitious in the worldly sense but he is ambitious in a much more subtle way. He is consumed with his own becoming, with his own achievement and expansion. He lives for the future. Desire is ever of the future

(427-2) In the now is all time. To understand the now is to be free of time. Becoming is the continuation of time, of sorrow.. There is radical transformation only in the present, in being.

⁶⁴⁸ The original editor inserted "224" by hand

⁶⁴⁹ The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

(427-3) Someone said he was a “Krishnamurtiite.” He was unconscious of the implications of this identification. Does not the very act put an end to inquiry, to discovery? He who has identified himself can never know freedom, in which alone all truth comes into being.

(427-4) Gossip is an escape from oneself, whether it is pleasant or vicious.

(427-5) It is only when the thought process ceases that there can be love.

(427-6) To be the pupil of a Master leads to many ugly forms of exploitation. Both the exploiter and exploited feel elated in their mutual relationship. This expanding self-gratification is called spiritual advancement,

(427-7) A cultivated virtue is merely another form of achievement, a record to be made. It is not the abnegation of self, but a negative assertion of self.

(427-8) You cannot become humble. The very becoming is the continuation of self-importance, which conceals itself in the practice (and cultivation) of virtue.

(427-9) The poor crave to be rich, the rich are already caught in the net of their own action; yet they believe, speculate not only upon the market but upon the ultimate. Their beliefs and ceremonies have nothing to do with reality, for their hearts are empty. The greater the outward show, the greater the inward poverty.

(427-10) Subtle and hidden is the power and drive that lie in the craving to become. Self-expansion in any form, whether through wealth or virtue, is a process of conflict, causing antagonism and confusion. A mind burdened with becoming can never become tranquil, for tranquillity is not a result either of practice or of time. It is a state of understanding; becoming denies this understanding. Becoming creates a sense of time, which postpones understanding. The ‘I shall be’ is an illusion born of self-importance.

(427-11) Truth is an experience not based on any previous experience. If you have an experience born of any belief it is the conditioned response of that belief. If you build further experience upon the first, then it is merely a continuation of memory. Memory is always dead, coming to life only in contact with the living present.

(427-12) Change from one belief to another more gratifying⁶⁵⁰ does not open the door to reality. On the contrary, gratification is a hindrance to reality. Yet that is what religious groups are attempting to do: to convert you to a more reasonable or less reasonable

⁶⁵⁰ “more gratifying” was typed below the line and inserted with an arrow.

dogma, hope, superstition. They offer you a better cage. It may or may not be comfortable, depending on your temperament, but in any case it is a prison. Organisations, with their leaders, keep man in the ideological patterns they offer, whether religious or economic. In this process lies mutual exploitation. Truth is outside all patterns and hopes. If you would discover it you must break away from all patterns. But the mind finds security in them and this is what gives stamina to organisations. Their power and prestige attract those who worship success. When the mind finds the old patterns are no longer satisfying, it becomes converted to more comforting dogmas. So it sustains itself on identifications. In holding to organisations it discards the search for truth.

(427-13) There is a certain beauty and orderliness in rituals and ceremonies, but they are stimulants and soon dull the heart and mind. They become a habit, a necessity, which is considered a spiritual renewal, a daily meditation, and so on. But they are vain repetitions which offer escape from self-knowledge.

(427-14) The repetition of chants and phrases puts the mind to sleep, the stimulating for the time being. In this sleepy state, experiences do occur, but they are self-projected. However gratifying, they are illusory. The experiencing of reality does not come through any repetition, any practice; truth cannot be invited for it is not a thing of the mind.

(427-15) We found our thought on the past, which is the known. Its response is ever overshadowing the present, the unknown. The mind is frightened of this unknown, and so it escapes into theories, hopes, imagination, which are a hindrance to the understanding of the unknown. Their knowledge can never liberate us from confusion and sorrow. To know, is to deny the unknown.

428⁶⁵¹

COMMENTARIES ON LIVING
J. Krishnamurti

429⁶⁵²

COMMENTARIES ON LIVING
J. Krishnamurti

[225]⁶⁵³

⁶⁵¹ Blank page

⁶⁵² The original editor inserted para numbers by hand

⁶⁵³ The original editor inserted "225" by hand

(429-1)⁶⁵⁴ The respectable can never be open to reality for, like the despised, they are enclosed in the concern for their own self-improvement. Happiness is denied to them, for they avoid truth.

(429-2) To be associated with organised thought, with political or religious activity, offers a respectable escape from pettiness and drudgery of everyday life.

(429-3) Politics is the reconciliation of effects; the external assumes dominant significance. Life is a total process, the inner as well as the outer. The outer definitely affects the inner, but the inner invariably overcomes the outer. What you are, you bring about outwardly. They are constantly interacting, but the inner craving, the hidden motives and pursuits are always more powerful.

(429-4) Our lives are empty, without significance. It is for this reason we become slaves to political excitement and to religious enthusiasm

(429-5) There is hope only in the integration of the several processes of which we are made up. This comes into being only through deep and extensive awareness, not content with surface responses.

(429-6) The mind can invite only its own self-projection, the known, not truth. There cannot be experiencing of the unknown until the mind ceases to experience. Thought is the expression of experience, a response of memory. As long as thinking intervenes there can be no experiencing. There is no means, no method to put an end to it for the very means is a hindrance to experiencing. The desire for achievement must fade; it is this desire that creates means and end. Humility is essential for experiencing (in the present). But how eager is the mind to absorb the experiencing into experience (of the past), and thus make of it the old! In the state of experiencing, there is no time. Thought is absent, but there is being. This state cannot be thought of or meditated upon; it is not a thing to be achieved. The experiencer must cease to experience.

(429-7) The mind is not separate from its activities, but it separates itself thus giving itself continuity and permanence, It cunningly practise virtue to make itself more permanent and dominant in meeting life to attain what it considers to be the highest. The highest cannot be attained; there is not path, no mathematically progressive growth to it. Truth must come, you cannot go to truth, and your cultivated virtue will not carry you to it. What you attain is not truth, but your own self-projected desire

⁶⁵⁴ The paras on this page are numbered 16 through 31, making them consecutive with the previous page

(429-8) Mind cannot understand; it may translate into action. To understand there must be warmth of recognition and reception, which only the heart can give when the mind is silent.

(429-9) The desire for silence is the curse of achievement, with its endless conflicts and pains. The craving to be, negatively or positively, is the denial of the virtue of the heart.

(429-10) Simplicity of heart⁶⁵⁵ is Of far greater importance and significance than simplicity of possessions. Understanding will bring about naturally and spontaneously the freedom from outward and inward accumulation, with their conflicts. Reality is not to be reached through detachment; it is unattainable through any means. All means must end for they are forms of attachment

(429-11) The experiencer is the accumulated and there is no understanding within the shadow of the past. Dependence on past may offer a way of action, but not understanding

(429-12) If thought is disciplined into silence to capture that which is not of the mind, of thought, then that which is experienced is the projection of the past. In awareness of this whole process there is a silence which is not of the experiencer. In this only does understanding come into being

(429-13) One can deliberately cultivate a gift, a capacity, or develop a technique, a pattern of action and behaviour; but this is not renewal. Cultivation is not creation. The creative renewal does not take place if there is any kind of effort on the part of a becomer.

(429-14) There is no way, no means to bring this conflict within ourselves to an end. The very search for a means is another urge of the mind to be master, to put away conflict in order to be peaceful, to become something.

(429-15) Can a discipline lead us to the unknown? Is there a means to that which has no beginning and no end? Can the reality be caught in the net of our desires? What we can capture is the projection of the known, but the unknown cannot be captured by the known. That which is named is not the unnameable. By naming we only awaken the conditioned responses which, however noble and pleasant, are not of the real.

(429-16) The mind moves from the known to the known; it cannot reach out into the unknown. You

⁶⁵⁵ The original editor corrected "hear" to "heart" by hand

(continued from the previous page) cannot think of something you do not know; it is impossible. What you think about comes out of the known, the past, whether that be removed or the second gone by. This past is thought, shaped and conditioned by many influences, modifying itself according to circumstances and pressures, but ever remaining a process of time. Thought can only deny or assert, it cannot discover or search out the new, but when it is silent there may be the new – which is immediately transformed into the old, the experienced, by thought. Thought is ever shaping, colouring according to a pattern of experience. Its function is to communicate. It cannot penetrate into the unknown, and so can never discover reality. Disciplines, renunciations, detachments, rituals, practice of virtue – all these however noble, are the process of thought, which can only work towards the known. Achievement is security. To seek security in the nameless is to deny it. The security that may be found is only projection of the past. For this reason the mind must be entirely silent, but this silence cannot be purchased through sacrifice, sublimation or suppression. It comes when the mind is no longer seeking, no longer caught in the process of becoming. It is not cumulative, it may not be built up through practice. It must be unknown to the mind for if the latter experiences it, there is the experiencer who is the result of past experiences, who is cognisant of a past silence; and what is experienced by the experiencer is merely a self-projected repetition. The mind can never experience the new, so it must be utterly still. It can be still only when it is not terming or naming, recording or storing up in memory, a constant process of the different layers of consciousness. But when the superficial mind is quiet, the deeper mind can offer up its intimations. When the whole consciousness is tranquil, free from all becoming, then only does the immeasurable come into being. The desire to maintain this freedom gives continuity to the memory of the becomer, which is a hindrance to reality. Reality has no continuity, it is from moment to moment, ever new, ever fresh. Reality is not to be spoken of, and when it is it is no longer reality. This is meditation.

(431-1)⁶⁵⁹ Balance is not a matter to be judged by the frustrated or the successful. The latter may be the unbalanced, the former bitter and cynical or find an escape through

⁶⁵⁶ Blank page

⁶⁵⁷ The original editor inserted para numbers by hand

⁶⁵⁸ The original editor inserted "226" by hand

some self-projected illusion. Balance is not in the hands of the analysts; to fit into the norm does not necessarily indicate balance. The norm itself may be the product of an unbalanced culture. An acquisitive society, with its patterns and norms, is unbalanced, whether it is of the left or right, whether its acquisitiveness is vested in the State or the citizens. Balance is non-acquisitiveness. The idea of balance and non-balance is still within the fields of thought and so cannot be the judge. Thought itself, the conditioned response with its standards and judgments, is not true. Truth is not an idea, a conclusion. Is God to be found by seeking him out? To find, you must know what you are seeking. What you find will be a self-projection; it will be what you desire, and the creation of desire is not truth. To seek truth is to deny it.. Truth has no fixed abode; there is no path, no guide to it. The word is not truth. When truth is sought, what is found can come only out of ignorance, for the search itself is born of ignorance. You must cease for reality to be.

(431-2) The very conception that self-knowledge is difficult to acquire is a hindrance to self-knowledge. Do not suppose that it will be difficult, or take time;; do not predetermine what it is and is not.

(431-3) To deny to identify leads to narrowness, which is to be insensitive.. Sensitivity is not a thing to be nurtured by the mind, which can only divide and dominate. There is good and evil; but to pursue the one and avoid the other does not lead to the sensitivity which is essential for the being of reality.

(431-4) Reality is not the opposite of illusion, of the false; if you approach it as an opposite, it will never come into being. Reality can be only when the opposites cease. To condemn or identify breeds the conflict of opposites. Conflict only engenders further conflict. A fact approached unemotionally, without denying or justifying, does not bring about conflict, A fact has an opposite only when [there]⁶⁶⁰ is a pleasurable or defensive attitude. It is this attitude that builds the insensitivity

(431-5) The present is of the highest importance, the now, not tomorrow.

432⁶⁶¹

COMMENTARIES ON LIVING
J. Krishnamurti

433⁶⁶²

⁶⁵⁹ The paras on this page are numbered 32 through 36, making them consecutive with the previous page

⁶⁶⁰ The original editor closeup "ther e" to "there" by hand

⁶⁶¹ Blank page

⁶⁶² The original editor inserted para numbers by hand

(continued from the previous page) The understanding of what is brings about transformation in the immediate present.

(433-1)⁶⁶⁴ The self tries to find enrichment, by its inner and outer activities, calling it experience or a different name according to its convenience and gratification. The self can never be anonymous; it may take on a new robe, a different name, but identity is its very substance. The identifying process prevents the awareness of its own nature. The cumulative process [of]⁶⁶⁵ identification builds up the self, positively or negatively; its activity is always self-enclosing, however wide the enclosure. Every effort of the self to be or not to be is a movement away from what it is. Apart from its name, attributes, idiosyncrasies, possessions, what is the self? Is there the 'I' when its qualities are taken away? It is this fear of being nothing that drives the self into activity; but it is [nothing. If we are able to face that emptiness, to]⁶⁶⁶ be with that aching loneliness, then fear altogether disappears and a fundamental transformation takes place. For this to happen there must be the experiencing of that nothingness, which is prevented if there is an experiencer. If there is a desire for the experiencing in order to go beyond the emptiness, then there is no experiencing, for the self, an identity, continues. It is the experiencing of what is without naming it that brings about freedom from what is.

(433-2) The understanding of what is does not demand beliefs but direct perception, which is to be directly aware without the interference of desire.

(433-3) There was no observer of this tranquillity; the experiencer was wholly absent. There was no verbalisation, which is only the recognition and affirmation of a somewhat similar experience, and so thought was absent. There was no recording, and therefore thought was not able to pick up the silence or to think about it; for the word 'stillness' is not stillness. When the word is not, the mind cannot operate, so the experiencer cannot store up as a means of further pleasure. There was no gathering process at work, nor approximation or assimilation. The movement of mind was totally absent.

⁶⁶³ The original editor inserted "227" by hand

⁶⁶⁴ The paras on this page are numbered 37 through 47, making them consecutive with the previous page

⁶⁶⁵ The original editor deleted "self" after "of" by hand

⁶⁶⁶ The original editor changed "nothing, an emptiness. If we are able to face that, to" to "nothing. If we are able to face that emptiness, to" by hand

(433-4) If this silence were an illusion the mind would have some relationship to it, would either reject or cling to it, reason it away or with subtle satisfaction identify itself with it; but since it has no relationship to this silence, the mind cannot accept or deny it.. The mind can only operate within its own projections, with the things which are of itself, but it has no relationship with the things that are not of its own origin.

(433-5) It is good to be simple outwardly, for it does give a certain freedom, it is a gesture of integrity; but why is it that we begin with the outer and not the inner simplicity? Is it to convince ourselves and others of the intention? Freedom from things needs intelligence, not gestures and convictions. If one is aware of all the implications of many possessions, that very awareness liberates, and then there is no need for dramatic assertions and gestures. It is when this intelligent awareness is not functioning that we resort to disciplines and detachments. The intelligent man, being content with little, is free from many possessions.

(433-6) What is conquered has to be conquered again and again, and so conflict is endless. The understanding of conflict is the understanding of desire. Desire may abstract itself as the observer, the one who understands, but this sublimation is only postponement, not understanding. The observer and observed is not a dual process but a single one; only in experiencing the fact of this unitary process is there freedom from desire and conflict.

(433-7) Thought may record but it cannot experience the freedom from conflict.

(433-8) The desire for repetition of an experience, whether your own or another's, leads to insensitivity. Repetition of a truth is a lie. Truth cannot be propagated or used. The propagandist, religious or secular, cannot be a speaker of truth

(433-9) There is no thought process without verbalisation, to be caught in which is to be a prisoner to illusions of desire.

(433-10) We are duped by organised religions, we are nationalistic and our miseries continue. We are intent on escapes, the more respectable and organised the better. To escape collectively is the highest form of security In facing what is, we can do something about it.

(433-11) Does not music offer us, in a subtle way, a happy release from what is? Good music takes us away from ourselves, from sorrows, pettiness, anxieties, it makes us forget; or it gives us strength to face life, inspires and pacifies us. In either case, it becomes a

(continued from the previous page) necessity, whether as a means of forgetting ourselves or as a source of inspiration. Dependence on beauty and avoidance of the ugliness is an escape which becomes a torturing issue when cut off. It is the desire for sensation that makes us cling to music, possess beauty. Dependence on outward line and form only indicates emptiness of our own being. Sensations have a beginning and end, they can be repeated and expanded; but experiencing is not within the limits of time.

(435-1)⁶⁷⁰ Exclusive private knowledge offers deeply satisfying pleasure. It gives the feeling of being in touch with deeper things which afford prestige, authority. You have something which others have not, so you are important,

(435-2) The worship of authority, whether in big or little things is evil, more so in religious matters. There is no intermediary between you and reality; if there is one, he is a perverter, whether he is highest saviour or your latest guru. He can know only his own prejudices, self-projected beliefs and sensory demands. Position and authority can be built up, but not humility. Cultivated humility is not virtue, it is mere sensation, therefore harmful, a bondage to be broken. It is important to find out not who is the Master but why you follow. You follow to become something, to gain, to be clear. Clarity cannot be given to us by another. Confusion is in us; we have brought it about and we have to clear it away. We may achieve a gratifying position in the hierarchy of organised belief but all this is self-enclosing activity leading to conflict and misery. You may feel temporarily happy in your achievement but as long as you want to become something, at whatever level, there is misery and confusion

(435-3) When there is understanding there is freedom, which cannot be given by another. What is given can be taken away

⁶⁶⁷ Blank page

⁶⁶⁸ The original editor inserted para numbers by hand

⁶⁶⁹ The original editor inserted "228" by hand

⁶⁷⁰ The paras on this page are numbered 48 through 57, making them consecutive with the previous page

(435-4) Right meditation is essential for purgation of mind, for without emptying mind there can be no renewal.

(435-5) through self-discipline mind can strengthen itself in its purpose, but the latter is self-projected and so not the real. The mind creates reality in its own image, disciplines merely give vitality to that image.

(435-6) To choose is to emphasise one interest against another. There must be awareness without choice; in this there is neither the experiencer nor experienced. Thus mind is emptied of its accumulations; there is no longer the 'me', the gatherer. The stored-up memories are the 'me', which is not an entity apart from its accumulations. It separates itself from its characteristics as the observer, controller, in order to safeguard itself, to give itself continuity amidst impermanency, The experiencing of the integral, unitary process of the mind frees it from dualism.

(435-7) Mind must be utterly empty to receive; but the craving to be empty in order to receive is a deep impediment...The purgation of mind must take place not only on its upper levels but also in its hidden ones. This can happen only when the naming or terming process comes to an end. Our whole consciousness is a process of naming experience, and then storing or recording it. This nourishes the illusory entity, the experiencer as distinct from the experience. Without thoughts there is no thinker, thoughts create him, who then isolates himself to give himself permanency, for thoughts are always impermanent...There is freedom when the entire being, superficial and hidden, is purged of the past.

(435-8) We follow him who promises a hope, reward, utopia. As long as we are confused, what we choose must also be confused.

(435-9) One of the easiest escapes is the guru, others are political ideology and rituals and disciplines. Then it does not matter what you are; it is the Master who is important. You are important only as a disciple. You are no longer confused; you belong to him. You are safe. That is what most of us want: to be safe. To be lost with the many is a psychologic security; to be identified with a group or an idea, secular or spiritual, is to feel safe.. So anything that promises a haven we eagerly accept. But some see the futility of political utopias and turn religious, finding security in Masters.

(435-10) Reality cannot be experienced. It is. If the experiencer thinks he does, then he knows only illusion.

(435-11) Man is not the result of one influence only; he is vastly complex: and to emphasise one influence while minimising others is to breed an imbalance which will lead to yet greater chaos and misery. Man is a total process The totality must be

understood and not merely a part, however temporarily important the part may be. The sacrificing of the present for the future is the

436⁶⁷¹

COMMENTARIES ON LIVING
J. Krishnamurti

437

COMMENTARIES ON LIVING
J. Krishnamurti
[229]⁶⁷²

(continued from the previous page) insanity of those who are power-mad; and power is evil. [Power breeds antagonism and pain] .⁶⁷³

(437-1)⁶⁷⁴ Means and end are not separate, they are a joint phenomenon; the means create the end. through violence there can never be peace; a police State cannot produce a peaceful citizen; through compulsion, freedom cannot be achieved.

(437-2) Simplicity and sincerity can never be companions. He who is identified with something, at whatever level, may be sincere but he is not simple. Simplicity is the alert passive awareness in which the experiencer is not recording the experience. Self-analysis prevents this negative awareness; in analysis there is always a motive - to be free, to understand, to gain - and this desire only emphasises self-consciousness.

(437-3) There is not fulfilment of the self but only strengthening of it through possessing, what it craves for. To seek fulfilment is to invite frustration. Possession, at whatever level, makes the self feel potent, rich, active, and this sensation is called fulfilment; but as with all sensations it fades soon, to be replaced by yet another gratification. This process of replacement or substitution is a game with which most are content. After all, fulfilment is complete identification with something - children, property, ideas. The first two are risky but ideas offer greater safety. Words, which are ideas, and memories, with their sensations, become important. We hardly dare to be without a book, to be unoccupied, to be alone. When we are alone, the mind is restless, wandering, worrying, remembering, so there is never an aloneness, the mind is never still. It can be made still by repetition of a word, chant, prayer. Mind can be drugged, put to sleep pleasantly or violently, and during this sleep there may be dreams. But a

⁶⁷¹ Blank page

⁶⁷² The original editor inserted "229" by hand

⁶⁷³ Original typist inserted "Power breeds antagonism and pain" by typed

⁶⁷⁴ The paras on this page are numbered 58 through 63, making them consecutive with the previous page

mind made quiet by discipline, repetition, can never be alert, sensitive and free. This bludgeoning of it, subtly or crudely, is not meditation. It is pleasant to chant and listen to one who can do it well; but sensation lives only on further sensation, and leads to illusion. It is fear of losing our illusions that makes us deny or cover up the real, the actual. It is not that we are not capable of understanding the latter. We find pleasure in deeper and wider illusions, cling to them, get caught deeper in them. But this is not meditation nor is decorating the cage which holds us. Awareness, without any choice, of the ways of mind, which is the breeder of illusion, is the beginning of meditation.

(437-4) We seek fulfilment through different ways - money, power, children, husband, country, idea, service, sacrifice, domination or submission. But the object of fulfilment is ever self-projected, self-chosen, so this craving is a form of self-perpetuation. The self must end for the new to be. The self is the idea, the pattern, the bundle of memories; and each fulfilment is the further continuity of idea, of experience. Experience is always conditioning; the experiencer is ever separating and differentiating himself from experience. So there must be freedom from the desire to experience. Fulfilment is the way of covering up inward poverty; in it there is sorrow and pain.

(437-5) Belief conditions experience, and experience then strengthens belief. Mind dictates and interprets experience, invites and rejects it. Mind itself is the result of experience, and it can recognise only that with which it is familiar, at whatever level. It cannot experience what is not already known. To rely on experience as a means of understanding truth is to be caught in ignorance and illusion. To desire to experience truth is to deny truth; for desire conditions, and belief is a cloak of desire. Belief, conviction, conclusion are hindrances to truth; they are the very structure of the self. The self cannot be if there is no cumulative effect of experience. The known is ever trying to capture the unknown, but the known, the experienced, must cease for the unknown to be. If there is motive in the search for truth, then truth does not come into being. The search is for gratification, not truth; and the means will be chosen according to gratification. The understanding of what is needs not motive; means and motive prevent it. Choiceless awareness brings understanding of what is; it is aware of the craving for an end and of the means to it.

(437-6) What has continuity can never be other than that which it is, with certain modifications which may give it a different colour, cloak, but not newness. The idea, the memory, the word, that makes up the 'me' is the centre of continuity; it is not a spiritual

438⁶⁷⁵

COMMENTARIES ON LIVING
J. Krishnamurti

(continued from the previous page) essence, for it is still within the field of thought, and so of time. It can experience only its own projection and thus gives itself further continuity.. As long as it exists, it can never experience beyond itself. It must die.

(439-1)⁶⁷⁸ What is it that we defend, that we guard so carefully against others? Surely it is the idea of ourselves, at whatever level? If we did not guard the centre of accumulation, there would be no 'me' and 'mine.' We would then be sensitive, vulnerable to the ways of our being, conscious as well as hidden. But most do not desire to discover the process of the 'me' but resist any encroachment on the idea of themselves

(439-2) You can come upon your relationship to this nothingness, and its fear, only by being choicelessly aware of the escapes you try to make from it. You are not related to it as a separate individual entity; you are not observer watching it: without you, it is not. When there is the discovery, the experiencing of that nothingness as you, then fear - which exists only when the thinker is separate from his thoughts and so tries to establish a relationship with them - completely drops away. Only then is it possible for mind to be still; in this tranquillity truth comes into being.

(439-3) To rely on experience as a means of discovery of what is, is to be caught in illusion. Craving, desire, conditions experience. It is the way of self-aggrandisement. Experience is an impediment to truth, for it is of time, outcome of the past. How can a mind which is the result of experience understand the timeless? Without self-knowledge it breeds illusion; but with self-knowledge, experience does not leave a cumulative residue as memory. Self-knowledge is the discovery from moment to moment of the ways of self, its intentions and pursuits, thoughts and appetites.

(439-4) Separation between God or reality and yourself is brought about by the mind that clings to the known. It is in yourself, it is the conflict of opposing desires. No guru can destroy this separation. He may put you pleasantly to sleep but when you wake up the problem is there still. Most do not want to wake up so they live in illusion.

⁶⁷⁶ The original editor inserted para numbers by hand

⁶⁷⁷ The original editor inserted "230" by hand

⁶⁷⁸ The paras on this page are numbered 64 through 70, making them consecutive with the previous page

(439-5) This understanding of the conflict of desire in us comes only through self-knowledge, and constant awareness of the self's movements.

(439-6) There is not path to wisdom. If there is, then the wisdom is formulated, already imagined, known. But wisdom is ever fresh, new, there is no means of gathering it. The means destroy the freshness, the spontaneous discovery.

(439-7) This man's sexual problem was driving him crazy. He searched for an answer, a way out, a remedy, never considering the problem itself. The answer is invariably self-projected. To look for an answer is to avoid the problem – which is what most want to do. Freedom from the desire for an answer is essential to understand a problem. This freedom gives the ease of full attention; the mind is not distracted by secondary issues. As long as there is conflict with the problem, there is no understanding of it, for this conflict is a distraction. So how you regard the problem is of greatest importance; your attitude, prejudices, fears, hopes will colour it. Choiceless awareness of the manner of your approach will bring right relationship with your problem. It is self-created so there must be self-knowledge. You are the problem. Now the self is ever climbing, ever gaining and losing. From this weary round of futility it is ever trying to escape. It escapes through outward activity or gratifying illusions, through drink, radio, books, amusements, knowledge and sex. These illusions are home-made self-projected, such as the idolatrous conception of Masters, saviours, the future as a means of self-aggrandisement, etc. In trying to escape from its own monotony, the self pursues inward and outward sensations and excitements. Self-forgetfulness is sought. A certain happiness is found in the self-forgetfulness of sex, and so use it as a means to achieve what is desired. Happiness through something invariably begets conflict, for then the means is more important than happiness itself. The beauty of the form becomes all-important until the happiness is lost and you are left with the form, which in itself has little value. When the means of my happiness is a living person, the conflict and confusion and pain are far greater. There is no means of forgetting the self. If suppressed by one means it comes up again in a different guise. Self-forgetfulness through drink or sex makes for dependence, as also through worship or knowledge. That on which you depend creates a new problem. Thus the guru

440⁶⁷⁹

COMMENTARIES ON LIVING

J. Krishnamurti

J. Krishnamurti: Commentaries on Living: 2nd Series

441

COMMENTARIES ON LIVING

(441-1)⁶⁸¹ There can be that which is immeasurable, timeless, only when the process of thought has ceased. Stillness of the mind cannot be induced through any practice or discipline. If the mind is made still, then whatever comes into it is only a self-projection, the response of memory. With the understanding of its conditioning, with the choiceless awareness of its own responses as thought and feeling, tranquillity comes to the mind.

(441-2) Our problem is not the pupil, the child, but the teacher and the parent. Only when the educator is educated to this reality, when he who teaches is himself in touch with the source of creative happiness, will the latter be realisable.

(441-3) We are not aware of our conditioning, and until we are, we can only produce further conflict and confusion, problems. One can be free from it only by understanding, being aware of our escapes, our attachments, even to the ideal, since it is fictitious, ego-made. Freedom from conditioning comes with freedom from thinking, when the mind is utterly still. The stronger the ideal, the deeper the suppression, conflict and antagonism.

(441-4) Watch the process of your own thinking. How deceptive it is! It promises release, but only produces another crisis...See the false as the false, then the truth is; you don't have to look for it. Just be passively aware of this total thought-process.

(441-5) Progress is illusion when applied to self-becoming. Greed can never become non-greed. We like to think we shall achieve a better state, become more peaceful and virtuous but this becoming is a satisfying myth. As long as thought is a movement of acquisitiveness or renunciation, it is a mere reaction, which ever produces conflict, confusion. There is great happiness in not wanting, not going somewhere, when the mind ceases to acquire and purges itself of all thought

(441-6) Discipline implies conformity to a pattern, the suppression of what is in order to achieve a desired end. It is a form of violent resistance which only breeds further conflict; so through a wrong means we hope to gain a right end. Freedom is at the beginning; the first step must be free, not the last.

(441-7) There is understanding only when the mind, as thought, is not functioning, in the interval between two thoughts.

⁶⁸⁰ The original editor inserted "231" by hand

⁶⁸¹ The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

(441-8) Our problem is, How can thought end? Any form of compulsion is utterly futile, for it implies a controller, one who disciplines; and such an entity is non-existent. Thought cannot end save through passive watchfulness. In this awareness there is no censor; there is only experiencing.

(441-9) You cannot separate the end from the means; they are a single process. The results of using wrong means for a right end are obvious. There can be no peace through war, or through being prepared for war. All opposites are self-projected; the ideal is a reaction from what is, and the conflict to achieve the ideal is a vain illusory struggle within the cage of thought. Freedom is the only means to freedom.

(441-10) There is understanding only when the mind is quiet; the mind is not quiet when it is held in any ideology, dogma or belief, or when it is bound to the pattern of its own experience, memories, when it is acquiring or becoming, controlled or checked – forms of resistance. It is quiet when not in the net of thought, when not made still. Then love comes into being.

(441-11) It is the memory of experience that corrupts, the burden of the past, and not the experiencing itself.

(441-12) We are always with something, a problem, a person, a book, our thoughts. To be alone, naked, is essential. Only the aloneness can receive the Alone, the Measureless. All escapes, gatherings, effort to be or not to be must cease – by seeing the truth that they lead to illusion and misery. Your very action to stop escaping is another escape. The highest state of inaction is the action of truth.

(441-13) You spend your time being intoxicated by the image or idea of God; others worship their work, their leader, his ideology. You fill your heart with the word ‘God’ and others with their own devoted activities. They are doing the same thing as you in a different way. Is there a fundamental distinction between the two? Your image is your intoxicant, carved out of your own memory, a reflection of your own mind and background.⁶⁸² It is yourself, your creation, though it be made by another, a projection of yourself. You are worshipping yourself.

(441-14) If you try to find the real solution you will choose one as against another, weigh, calculate, judge. This process only cultivates opposition. But when there is no positive effort on your part to find, when you are in a passively watchful state of awareness, then into it comes the movement of the solution; it will show itself.

⁶⁸² “and background” was typed below the line and inserted with an arrow.

(442-1)⁶⁸³ Freedom is not a goal to be achieved. One can never be free in the future; that sort of freedom has not reality; it is only an idea. Freedom is and must always be at the beginning.

(442-2) Do we understand through strife? To understand there must be a certain amount of peace. Our constant struggle is between what is and what should be, thesis and antithesis. We accept this conflict as inevitable. But can what is be transformed by conflict with its opposite? Is not the opposite, the antithesis, 'that', a modified projection of 'this'? Has not everything always the elements of its own opposite? The end is according to the means, and is not separate from it. Conflict and opposition are separative. Effort cannot under any circumstances bring understanding. Integration is not a goal, a purpose; the desire for it is not different from any other desire, hence a cause of conflict. How can there be peace through conflict? Does not the means matter infinitely more than the end? The end may be but the means is. The actual, what is, must be understood and not smothered by ideals, determinations, ideas, conclusions. What you resist ultimately conquers you.

(442-3) Truth comes silently, without your knowing. What you know is not truth, it is only an idea, a symbol. The shadow is not the real.

(442-4) You have a pattern of action which you hope will lead to truth. The pattern is always of your own making, according to your own conditioning, self-projected.

(442-5) If you really want to transcend your craving you have to understand it, neither condemning nor accepting it. That is an art which comes through watchfulness tempered with deep passivity.

(442-6) Your taking a vow against sex passion is the beginning of misery, just as the indulgence of it is. What is important is to understand this whole process.

(442-7) Continuity is duration and that which is everlasting is not the timeless. through time, the timeless is not. Thought is continuous movement in time; it cannot enclose within itself a state of being which is not of time. Thought is the movement of memory, word, picture, symbol. record, repetition - the past, so its very being is of time. The ending of thought is the beginning of the new; the death of thought is life eternal.

⁶⁸³ The paras on this page are numbered 15 through 27, making them consecutive with the previous page

(442-8) Are you an entity separate from your qualities? Are you not identical with them? Are you not your thoughts, emotions? Thought creates the 'you', the supposedly separate entity; without thought the thinker is not. We all crave some kind of permanency so thought creates the supposedly permanent observer separate from the transient, the higher self. Thought is the foundation of this whole structure.

(442-9) The what is can be understood only when the mind is utterly passive, when it is not operating on what is. It is extremely difficult to be passively aware, as long as there is thought.

(442-10) To understand, to discover truth, must not the mind be free at the very beginning? Can a mind that is disciplined, suppressed, be free? Freedom is not an ultimate goal; it must be at the beginning. The end of discipline is conformity; its path leads to the known, which is never free; it is the greed of achievement.

(442-11) What do you mean by search for truth? How can it be found by seeking? Search implies fore-knowledge, that you already know what truth it. But that makes it a projection of the past, remembrance, and so not truth at all. Search implies an outgoing or ingoing process. But must not the mind be still for reality to be? It is effort to gain, effort brings conflict, can the mind then be still? It can be made still through compulsion but what is made can be unmade.

(442-12) To seek there must be the seeker, an entity separate from that which he seeks. Is there such? Is the experiencer different from his experiences, the thinker separate from his thoughts?

(442-13) Thought is verbalised sensation, the response of memory, word, image. It creates the 'thinker', an illusory permanent entity, who assumes the controller the role of censor, guide, controller and moulder of thought is the controlled, he is playing a deceptive game with himself

(442-14) The fusion takes place only when the mind is utterly still without trying to be still. There must be freedom from conditioning, which is thought, which must come to an end. Each problem is solved only when idea, conclusion, is not, for they are thought, agitation of the mind. How can there be understanding when

443
COMMENTARIES ON LIVING
J. Krishnamurti
[232]⁶⁸⁴

⁶⁸⁴ The original editor inserted "232" by hand

(continued from the previous page) mind is agitated? Truth will come in moments when you are not expecting it. Be open, sensitive, fully aware of what is from moment to moment. Don't build around yourself a wall of impregnable thought. Truth's bliss comes when mind is not occupied with its own activities and struggles.

(443-1)⁶⁸⁵ Every experience becomes a movement into the past... Seeing a figure in vision may be self-projected but if it does not reveal the working of your own mind, self-knowledge, it is a burden leading to illusion and you also become a prisoner to that experience. (Mystical) experience has significance only when with it there comes self-knowledge, which is the releasing or integrating factor.

(443-2) The transformation of the individual is of highest importance but not in terms of any pattern, which merely substitutes a new conditioning for the old one.

(443-3) The ideal is an avoidance, an escape from what has or what is. The conflict between it and the actual postpones understanding of the actual and introduces a new problem which helps to cover up the immediate one.

(443-4) The ideal of non-violence is fictitious, like the collective Utopia. The mind, being violent, projects this fiction in the future and vainly pursues it as an ideal.

(443-5) To be free from the wrong approach is the only problem. This means the understanding of the mind's conditioning. The problem is the mind itself, not what it breeds, they are effects

(443-6) To understand the actual your relationship with it cannot be through screens - the ideal, the past, experience.

(443-7) Ideas inevitably breed further ideas

(443-8) It is definitely possible for the mind to be without a pattern, free of desire's backward and forward swing Such action is living in the now, without care of tomorrow or pursuing the past. It is not indifference.

(443-9) There is no path to wisdom for all paths are separative, isolative, exclusive.

(443-10) Teacher and disciple thrive on mutual exploitation. You don't go to an ashram for freedom but to be comforted, to be enclosed in discipline and belief. They cannot offer freedom for it would be their own undoing.

⁶⁸⁵ The paras on this page are numbered 28 through 45, making them consecutive with the previous page

(443-11) Disciplines cannot offer freedom; imitation is its denial, for the means is the end: copy makes for more copy. The very demand for guidance opens the door to imitation; you become a follower. The mind must be free to see the new.

(443-12) Accumulation in any form, as knowledge belief or experience, prevents freedom. It is only when there is freedom that truth can be.

(443-13) This constant striving after the final end only strengthens the self; more ennobling than pursuing worldly things it is still the desire to gain, still within the 'I'

(443-14) If the (mystical) experiencer is aware that he is experiencing, then the experience/is the outcome of his self-projected desires, hopes and illusions. He is of God caught

(443-15) Can the 'I' abnegate itself? If it does its motive is to gain that which is not to be possessed. And will and effort are still within the fields of its own memories, and idiosyncrasies. The 'I' may divide itself into the transcendental self and the other but this is an illusion. The 'I' can never free itself. It may go from a stupid to a more intelligent level within its own sphere.

(443-16) You cannot 'do' anything to experience the eternal. You must be still, without longing or desire. When you realise that you cannot make the mind still, with this the observer ceases to be, for he came into being with desire. The demand for the cessation of the 'I' becomes the new activity of the 'I'; it is merely another form of desire. Only when the mind is spontaneously still can the other, that which is not of the mind, come into being.

(443-17) Conflict between opposing desires is endless. The dualism of desire which mind has brought about is illusory. All desire is the one. So we must be aware of it breaking itself up into separate and conflicting parts. There is freedom from conflict only when desire, which makes up the 'I' with its remembrances and recognitions, comes to an end. Desires are both open and hidden, conscious and concealed. The latter are of far greater significance but we cannot become familiar with them if the superficial are not understood and tamed; not suppressed, sublimated or moulded to any pattern, but observed and quieted. With the calming of this surface agitation, the deeper desires motives and intentions can come to the surface.

(443-18) The 'I' who says "I will suppress this

(continued from the previous page) desire and go after that one” is himself the outcome of desire.

(444-1)⁶⁸⁶ If, as each desire arises there is an awareness of this truth, then there is freedom from illusion of a separate entity. As long as the ‘I’ exerts itself to be free from desire, it is only strengthening desire in another direction and so perpetuating conflict.

(444-2) You follow a teacher because you desire to succeed, to gain an end. The ambition is subtle and hidden. The pursuit of authority, as of an ideal, prevents humility as ambition is never humble and the ideal glorifies the self.

(444-3) You must be able to find out for yourself what is true in all these teachings or your mind will be lost in the jungle of ideas, opinions, beliefs. Your mind must become capable of direct perception.

(444-4) For truth to be, the mind must be without comparison or evaluation, for then it is occupied and not quiet. Clear, simple and direct perception is not possible to an occupied mind. The mind is never quiet if it is always acquiring knowledge, comparing information judging conclusions. It must be free to discover truth, still for truth to be.

(444-5) Every experience a second later has become a memory, a thing of the past

(444-6) The evaluating and choosing⁶⁸⁷ process of the mind becomes the censor, the watcher, the ego, the observer, the experiencer. As long as there is this separate entity, there is always a process of becoming, not being.

(444-7) Buddhism impressed you more than any other religion, so the mind was conditioned. That conditioning may have projected your vision of the lama, the figure was self-projected.

(444-8) If the teacher becomes an example does that not mould and twist the student’s life and are you then not encouraging the conflict between what he is and what he should be? Are there not already enough examples, heroes, leaders, without adding another to the long list? Is it not the function of education to help the student to be free and creative, not imitative of examples

(444-9) You know only what you have learnt through the screen of prejudices, which is your conditioning as a Hindu or a Communist. This form of guidance only leads to greater misery and bloodshed, as is being shown throughout the world. The function of

⁶⁸⁶ The paras on this page are numbered 46 through 61, making them consecutive with the previous page

⁶⁸⁷ “and choosing” was typed below the line and inserted with an arrow.

the teacher is to free the student from all these conditioning influences so that he will be able to know himself, to meet life deeply and fully, without fear and discontent.

(444-10) If the guru infuses feeling and inspires thought into the student, is he not making the latter psychologically dependent on him?

(444-11) When the teacher regards each student as a unique individual, he is not then concerned with any system or method which moulds the latter in his own image. He should help the student to understand the conditioning influences about and within him, so that he will not add more problems to the existing mess.

(444-12) Power over others through an organisation is evil. You may hide it under pleasant deceptive words but desire for power is always evil

(444-13) The thing you escape into – radio, social activity, a dogma, so called love, etc – becomes all-important, as necessary as drink to a drunkard. Or one may lose oneself in worship of success, an image or an ideal, but all these are illusory and there is anxiety (behind the escape)

(444-14) Desire for self-improvement is petty because the mind has become aware of its pettiness. Any action of the mind is limited, small; there is an end of this mediocrity only when the mind ceases to act upon itself.

(444-15) Although there are differences between the various objects of search, the urge is essentially the same. Whether we go to a guru or follow a discipline we are seeking a means of bettering ourselves, a form of satisfaction. The very desire for enduring permanent fulfilment is itself cause of frustration and fear. You cannot go from becoming to being – they are too different – but with the ending of becoming, the other is.

(444-16) Everything we touch becomes a problem, one issue breeds many other issues. Perceiving this, we should become aware of the manner in which the mind is creating, making, the problem.

(444-17) You want to change the fact, to bring about a desired state, to cultivate its opposite. Your effort breeds problems anew whereas seeing the truth of the fact brings its own liberating action.

(445-1)⁶⁸⁹ Be aware of your conflicts without forcing them into a particular pattern, they might then cease. We are constantly trying to be this or that, to achieve a particular state, to capture one kind of experience, so the mind is everlastingly occupied with something. It is never still. Don't try to become something. Be simple, still.

(445-2) You have sought contentment but fortunately you have not found it; for that is to stagnate, vegetate.

(445-3) The more you fight a habit, the more life you give to it. With perception of the truth the past will lose significance. Though painful do not smother that flame with tradition, knowledge.

(445-4) Man's achievement in church or jet plane is superficial, empty, leading to destruction and misery. There is a mystery beyond such capacities of the mind. You cannot seek it out or invite it; it must come without your asking, and with it comes benediction.

(445-5) Imagination prevents the perception of what is, as does comparison and speculation. The mind must put them aside for the real to be.

(445-6) Greed, even for the sublime, breeds sorrow. The urge for more opens the door to time. Real bliss is not a reward, a result. It cannot be bought through sacrifice, virtue. It comes when it will; do not seek it.

(445-7) If there is cynicism or bitterness your mind will make the physical illness worse.

(445-8) If you love people it will have its own spontaneous and significant effect.

(445-9) The politician, the server, do not love the people; the latter are merely tools for his vanity and ambition. Doing good is the way to your own glory

(445-10) You can find explanations or beliefs as a substitute for the fear of death but all this is still the action of the mind. And so called intuition of the truth of survival and reincarnation may be merely wishful thought, for that too is within the field of mind, activities of thought...One must die each day to memories, experiences, knowledge, hopes, these accumulations must cease from moment to moment. This is an actuality. What continues cannot know the bliss of the unknown. Not to gather is timeless being.

⁶⁸⁸ The original editor inserted "233" by hand

⁶⁸⁹ The paras on this page are numbered 62 through 75, making them consecutive with the previous page

(445-11) Society is based on ambition and conflict. We seem to think that we have to fit into it but why should we? We might not live according to the usual pattern but we would live creatively, happily

(445-12) The politician can never bring peace to the world, nor can those who belong to any organised belief, for they have all been conditioned to leaders and guides. When you follow another you seek fulfilment of your own ambition. Ambition implies competitiveness and thence conflict.

(445-13) The very question 'how' to get out of this net of conflict implies you want to be assured your endeavour will succeed – ambition at a different level. You do not see that all ambition, all desire for success creates conflict both within and without. So peace comes into being when you – who are the agent of conflict with your ambitions – are not. Ambition seeks a result. The man who wants to be a saint, or big executive, is concerned with personal achievement. The urge to be successful – whether religious or economic – strengthens the ego, the self. Having been conditioned to this traditional pattern you in turn educate your children to accept it; so the world goes on in this sorrowful, antagonism and war-breeding way.

(445-14) Good effort and wrong effort are both binding; this bondage must be broken. But freedom is not from anything; that is the cultivation of resistance. Breaking down of the maker of effort, the experiencer, cannot be done consciously, for then there is strengthening of the will, which is also a part of (ego) consciousness. The ways of the latter are deceptive and contradictory. One may call him the higher self, the atman, but he is still part of consciousness. The maker of effort is everlastingly trying to get somewhere. Effort is desire, and breeds visions of hope. Even the desire for the ultimate is still the way of the experiencer who is waiting, watching, hoping. The mind is seeking a result, achievement; being of time it can only think in terms of something to be gained or avoided. Thought is the maker of the net, is the net. However refined thinking cannot break down consciousness as the experiencer, observer, chooser, the will. He must come to an end voluntarily, happily, without hope of reward. When the seeker ceases, when will ceases, there is silence of the mind. This is meditation. Reality is when seeker is not.

(446-1)⁶⁹⁰ If one is concerned with helping the individual to conform to the existing social pattern (this to a psychoanalyst) is one not maintaining the very causes that make for frustration, misery and destruction confusion? These are not only in the West, for humans the world over are in the same plight. The problem of the individual is also the world's problem, they are not two separate and distinct processes.

(446-2) Can a method or technique set man free. Will it not shape him to a desired end? which, being the opposite of man's anxieties, fears, pressures, is itself the outcome of these? The reaction of the opposite is not true action. Perhaps the factor which will really help man is apart from technique or method, is love.

(446-3) Occasionally a hilltop view is breathtaking and obliterates consciousness with grandeur and silence

(446-4) It is important, not that you should have another such (mystic) experience but that there should be freedom from the memory of experience, good or bad, pleasant or painful. What you have now is a dead memory. While it was happening it was a living thing and there was no 'me' to experience it. Now you cling to the dead past, seek it. Your remembrance of it creates the conflict between what has been and what you hope for - duality. This extraordinary experience does happen when the self is absent, but the memory of it, the craving for more, strengthens the self and prevents the living reality. The craving is similar to that of a man addicted to drink or drugs. It should be understood and voluntarily dissolved without resistance, without action of the will. There is nothing for you to do to bring about this experience again.

(446-5) Taking shelter in the Masters or their representatives is the same as taking shelter in the church. One may be considered wide and the other narrow but both are binding. When confused one seeks guidance but what one finds will be the outcome of one's confusion. The leader is as confused as the follower who, out of his own conflict and misery, has chosen him. Following another, a leader or Master, does not bring clarity and happiness. All following is evil. The thoughtless are not made thoughtful by following, however great and noble he be.

(446-6) You object that nothing would be achieved if we waited to free ourselves from evil inward causes. But what are you achieving now?.. If there is to be a different world there must be inward revolution, at least some who are not unconsciously perpetuating conflict and misery by personal ambition and ambition for the collective; these prevent love.

⁶⁹⁰ The paras on this page are numbered 76 through 88, making them consecutive with the previous page

(446-7) Effort of the mind to change what is merely leads to continuation of itself in another form, for such effort is in the same direction – desires and fears, hopes and pains. Even acceptance of what is, when merely resignation, is also a form of effort in order to gain. A conflict of duality is again set going. Freedom is the state which comes when all conflict has ceased

(446-8) He was not an observer listening and pitying them; he was them, he had ceased and they were.

(446-9) There is both similarity and difference in temperament between individuals of the West and East but it has no fundamental significance. We are all human beings, suffering and hoping

(446-10) Without this fundamental higher culture of love and any civilisation will disintegrate or be destroyed. Without the love of God [gentleness,]⁶⁹¹ and the freedom of man, material welfare doesn't mean much.

(446-11) Truth is the negation of the false, not the opposite of it. Love is not the opposite of hate. Can the centre which breeds untruth and hate seeks to change itself by thought, it merely perpetuates itself under a different name. Thought must cease for the real to be. Thought cannot find that which is not the product of thought. Thinking is desire in both its lowest and highest form, for material necessities or the spiritual goal; it is limited, conditioned, self-enclosing

(446-12) Desire to be secure, to reach a coveted end, breeds acceptance of direction, following of example, worship of leaders, success, gurus. Being insecure there is the urge to find something secure and permanent, but this is the impulse of fear. Instead of understanding it, we run away from it into comforting formulas, beliefs, teachers. These in turn bring conflict between man and man.

(446-13) The urge to be comforted creates churches but breeds illusions, in which we get lost, so the real thing goes by. The unimportant becomes all-consuming, with it comes further pain and misery

447

COMMENTARIES ON LIVING

J. Krishnamurti

[234]⁶⁹²

(447-1)⁶⁹³ When one seeks help is it help one wants or an escape, a consolation?

⁶⁹¹ The original editor inserted "gentleness," by hand

⁶⁹² The original editor inserted "234" by hand

(447-2) Can desire ever make its way to reality? For even when we desire truth, ultimate peace, we want to achieve, be successful, we set up authority, imitation and fear by seeking guidance from a spiritual teacher. Is this help or self-deception? Does not help lie about you everywhere? Why look in only one direction? When you are so enclosed, so bound, can help reach you? But when you are open, there is unending help in all things. Poison and corruption begin when you look to one person as authority, guide, saviour. When you see the whole significance of asking help from authority or following your own self-imposed pattern, that very perception puts an end to all following.

(447-3) This everlasting struggle between what is and what should be is considered noble, idealistic, but this desire makes for conflict and the duality of opposites. Freedom from a fault, like envy, comes not through this conflict but with understanding of what is, which is not possible if the mind is concerned with changing what is. Can there be change through an act of will? Is not will concentrated desire? Desire bred envy and now seeks a state in which there is no envy; both states are the product of desire. All change is superficial and trivial as long as the mind, or desire, seeks to change. As long as it is comparing, judging, seeking a result, there is only a series of unending struggles which it calls living.

(447-4) The more one struggles against a habit, the more force one gives it. To be aware of it without choosing another habit and cultivating it, is the ending of habit.

(447-5) When the mind is preoccupied with its own hopes and fears and pains there is no space for freedom from them. The self-enclosing process of thought only cripples the mind further. Even when it is preoccupied with God, the mind is not free.

(447-6) The self, with its preoccupations, brings about its own pains and problems, which affect the body. Preoccupation with health, as with truth, only entrenches the mind for it is still preoccupation with ideas.

(447-7) Is silence to be cultivated? Who is the cultivator? Is there silence when the mind is disciplined, controlled? This implies a so called higher self, a censor. Such an entity must be the product of thought, dividing itself into high and low, permanent and impermanent. In place of worldly things it now craves silence, so it breeds conflict between what is and what should be. One desire dominates all others, sets up resistance against them, represses them. There is no silence of a still mind⁶⁹⁴ there, nor can there be as long as there is a seeker, and desire

⁶⁹³ The paras on this page are numbered 89 through 100, making them consecutive with the previous page

⁶⁹⁴ "of a still mind" was typed below the line and inserted with an arrow.

(447-8) There is not much difference in killing for sport or for peace, one's country. There is only: do not kill, be pitiful, let your heart know love. The means of destruction are being strengthened. Peace is not with the politician or priest or lawyer. It is a state of mind when there is love.

(447-9) Are you waking up or trying to put yourself to sleep again through the desire to become something, to follow an ideal, to imitate? The mind deceives itself. Being disturbed, shaken out of its old patterns, it seeks to establish new boundaries, in which it can be secure and live safely. This desire puts it to sleep. It is better to stay with discontent without wanting to pacify it, without wanting to escape from what is. The pain of discontent ceases when they want drops away through understanding it. The cessation of comparison between what is and what should be is wakefulness without the activities of self.

(447-10) (To a stage actor): Does not acting give strength to the ego? Can one do good through the stage? Or is it merely conditioning the mind to a pattern, good or bad, devised by the author? Any activity that gives emphasis to the self is destructive and brings sorrow. The ego is being nourished and sustained through such a career. Talent may become a curse, the way and the glory of the self. The gifted man may offer his gifts to God, knowing the danger of them, but he is conscious of his gifts and it is this which is vanity.

(447-11) The ideal is a pose, a mask covering the fact, the actual.

(447-12) Without escaping to monasteries it is possible to be passively alert to the activities of the self, both obvious and hidden. This awareness is choiceless and may bring about a totally different activity which does not breed sorrow

448

COMMENTARIES ON LIVING

J. Krishnamurti

(448-1)⁶⁹⁵ If meditation is with the intention of bringing about a desired result, it is only the fulfilment of desire. Desire is never satisfied. The understanding of it, without trying either to put a stop to it or to sustain it, is meditation. But beyond this, it is strange how the meditator persists by becoming the observer, the evaluator, the experiencer. The stillness of mind is the absence of this observer, this experiencer.

⁶⁹⁵ The paras on this page are numbered 101 through 112, making them consecutive with the previous page

(448-2) The 'you' with its knowledge, hopes, fears, illusions, can never discover the true solution of miseries. Without discovering it, to acquire more knowledge will only act as a further barrier.

(448-3) If there is guidance, there will be no discovery, for which there must be freedom. You are a slave to the one who guides, who knows, and he is already a slave to his knowledge. He also must be free to find. So knowledge becomes an impediment for finding is from moment to moment. Knowledge must cease for the Other to be. It is not possible with the instrument of thought to uncover the new, the unknown. There is no method, no way to it, for then you further condition the mind, but only passive awareness of the truth with regard to the self as the past, with power to accumulate ideas.

(448-4) Judgment and comparison cloud perception, for they bring in the censor's interference

(448-5) We seek hope in churches, flying saucers, gurus, all of which only leads to greater misery.. When the mind is no longer caught in the net of ideas, opinions, beliefs, there is something wholly different from its projections.

(448-6) When you object 'How difficult it is going to be you have already stopped living from moment to moment; the mind has projected itself into the future, creating a problem - which is the very nature of the self. The past and future are its sustenance.

(448-7) You are very anxious to find out what to do about your problem but that very anxiety prevents the understanding of it. The real problem is to have a quiet mind. But to make it a new objective, to inquire into ways and means of getting it, is to substitute one problem for another. Just be aware of the utter necessity and importance of a still mind. Don't struggle after it, don't torture yourself with discipline to acquire it, don't cultivate or practise it. All these efforts produce a result, but stillness is not a result. What is put together can be undone. Do not seek continuity of stillness; it cannot be gathered; it is experiences from moment to moment

(448-8) What we are talking over together is not something to be thought about later but to be directly experienced as we go along. This experience cannot be stored up, for if it is, it becomes memory which blocks the new, the unknown.

(448-9) Mind must be still without any movement and with no motive. For the intervention of that which is beyond thought, thought itself must cease. All its movements, however higher are reactions of the past, of the 'me' He who does not perceive this will ever be in bondage, his disciplines may have comforting significance but no value for truth

(448-10) Meditation is perhaps the most important action in life, has the greatest significance. But it is not to be bought through striving and practice. The system, the method, is based on envy and greed. Not to be able to meditate is not to be able to see the sunlight, the sparkling water and tender leaf.

(448-11) Meditation is the purgation of the known. To perceive the mind must free itself from all it has gathered. The meditator must cease to act for the unknown to be. The meditator can act only in the field of the known, and to pursue the known in different forms is a game of self-deception. The question is not 'how' to meditate but what is meditation? This will open the door. What is important is to understand the seeker, for what he seeks is the projection of his own craving or compulsions. When this is seen, searching ceases. The mind no longer grasps at something beyond. The ending of search is the beginning of a still mind.

(448-12) Concentration implies motive, self-interest, something to be gained to be set aside, whereas meditation is attention in which no end or object is to be gained. The craving for experience must cease

449

COMMENTARIES ON LIVING

J. Krishnamurti

[235]⁶⁹⁶

(continued from the previous page) experience must cease, for the experiencer is merely an accumulation of the known....There is great bliss in meditation

(449-1)⁶⁹⁷ There is no such thing as freedom of thought; it is always conditioned, limited. Thought is choice, comparison, evaluation, condemnation, struggles and contradictions. How can such thought free itself from its own barriers? Thought comes to an end when the mind perceives the truth of this. To understand the state in which one is, is not to accept it. Both acceptance and denial are within the area of evaluation.

(449-2) The mind, caught in the prison of its own desires and efforts - and every movement it makes in any direction is within this prison - in its pain and conflict prays, seeks an outside agency which will liberate it. It generally finds what it seeks, but what it finds is the outcome of its own movement. It is in a new, more gratifying prison.

(449-3) One must come to the Source empty-handed, without prayer, without sacrifice. Books nor any guru can lead to it, nor through the cultivation of any virtue, though

⁶⁹⁶ The original editor inserted "235" by hand

⁶⁹⁷ The paras on this page are numbered 113 through 127, making them consecutive with the previous page

virtue is necessary. Ambition and envy destroy it. When the mind is serene,⁶⁹⁸ without motive, without the urge for more, It is there.

(449-4) If you are not acquisitive of worldly things and instead follow some religious teacher, the desire to succeed is still embedded there. Success is pursued in different ways, as artist, businessman, spiritual aspirant. All this is a form of envy

(449-5) Only when the pain of self-enclosing action becomes unbearable does one struggle to break through this area of activity.

(449-6) We do need certain things, like food clothing shelter, but when they are used for psychological satisfaction this gives rise to many problems.

(449-7) Condemning, calling yourself hateful, ugly, selfish, in no way diminishes the problem; on the contrary, it increases it. They prevent you from looking at what lies behind the fear, from facing what is actually happening. You strengthen the condemnatory characteristic, which is part of the self.

(449-8) Can there be a gap between a feeling and the naming of it? If this gap is really experienced it will be found that the thinker ceases as an entity separate and distinct from thought. The verbalising process is part of the self, the 'me'

(449-9) Contentment is never the outcome of fulfilment, achievement or possession. It comes with the fullness of what is, not in the alteration of it. It is the incomplete which is trying to become the complete which knows discontent and change. The what is the incomplete. The complete is unreal, pursuit of the unreal is the pain of discontent which can never be healed.

(449-10) You may change the object of desire from low to high but it is still the activity of desire. One may not want worldly recognition but the urge to attain heaven is still the pursuit of gain. Desire is ever seeking fulfilment, attainment. This movement must be understood, not driven away.

(449-11) One may be called the higher self and the other lower self but both are within the area of mind, thought, whose action is almost automatic. The question is not control, for that brings friction and dissipates energy, but to slow down this very swift mind. With this slowing down comes self knowledge, for when you are going fast in a car the nearby landscape is a blur; it is only at walking speed you observe details. But that does not mean forcing the mind to slow down. Compulsion makes for resistance

⁶⁹⁸ "serene" was typed below the line and inserted with an arrow.

(449-12) While you are watching something the mind slows down. Looking at a picture, an image, an object intently, helps to quiet the mind, as does the repetition of a phrase. But then the object or the phrase becomes [all]⁶⁹⁹ important, not the slowing of mind and what is discovered thereby.

(449-13) Between observer and observed we interpose a screen of prejudices, values, condemnations and judgments. It is only the unoccupied mind that can observe, attend, and then it is slow, alert.

(449-14) Meditation as generally practised is a form of self-hypnosis, a cultivation of self-projected desires, however refined.

(449-15) The mind must go beyond all experience, otherwise it is imprisoned in its own projections, desires, pursuits.

(449-16) Teachers advocate control of thought but are they right? Who is this controller? Is he not part of that very thought which he is trying to control? He may think of himself as being separate, different from thought,

450

COMMENTARIES ON LIVING

J. Krishnamurti

(continued from the previous page) but is he not the outcome of thought? Control implies coercive action of will to build up resistance against what is not desired. In this there is miserable conflict. Can any good come out of conflict? Concentration in meditation⁷⁰⁰ is a form of self-centred improvement, it emphasises action within the boundaries of ego, the 'me' It is a process of narrowing down thought. The image, the word, the symbol, arrests the wanderings of mind, which is absorbed, taken over, by the object, external or inward. But this object is then all-important, not the understanding of mind itself. It does not free the mind to explore, to discover what is beyond its own frontiers.

(450-1)⁷⁰¹ Suppression and conformity are the steps leading to freedom. The first step is the understanding of bondage. Discipline does shape thought and mould behaviour to the desired pattern, but without understanding desire it merely perverts thought. Concentration is the way of desire whether it be on wealth, power or in meditation.

⁶⁹⁹ The original editor inserted "all" by hand

⁷⁰⁰ "out of conflict? Concentration in meditation" was typed below the line and inserted with an arrow.

⁷⁰¹ The paras on this page are numbered 128 through 132, making them consecutive with the previous page

The last also is after achievement, reward, success, the feeling of being secure, self-confidence. If we can understand the implications of concentration and see the false as false, then there is freedom from desire to achieve, to become. From this comes attention, which is wholly different from concentration. The latter is a dual process, a choice, an effort; there is the maker of effort and the end towards which it is made. Concentration strengthens the 'I', the ego as maker of effort, the conqueror, the virtuous one. But in attention this dual activity is not present; there is an absence of the experiencer, the one who gathers, stores, repeats. Such power is not a gift, reward, to be purchased through discipline or practice. It comes into being with understanding of desire, which is self-knowledge. This state of attention is the good, the absence of self.

(450-2) The mind is the result of many thousands of years tradition and experience. It is capable of fantastic inventions, extraordinary delusions and vast perceptions.

(450-3) Must the mind travel through all these dark hidden passages (drugs, visions, occult powers) to come to the light? And when through any of these means it does come to light, is that really the light of the eternal? Or is it the light of the known, a thing born of search, struggle, hope? Must one go through this weary process to find that which is immeasurable? Can we not⁷⁰² bypass all this and come upon love? Must one go through all these experiences? Are they necessary? No! what is essential is self-knowledge, which brings about a still mind. Latter is not the product of will, discipline, practices to subjugate desire. The disciplines only strengthen the self. The virtue (they build) is then another rock on which the self can build importance and respectability. The mind must be empty of the known for the unknowable to be. The searching and accumulation of the self must wholly cease to be. The timeless cannot be invited through various prayers, practices, attitudes, disciplines; through them the mind can only receive its own gratifying projections, but they are not the real. The very awareness that they must go is enough. Any action to break them down sets in motion desire to achieve, gain, and so brings in conflict of opposites, experiencer and the experienced, seeker and sought. To see the false as the false is itself enough, for that very perception frees the mind from the false.

(450-4) Can the mind which is result of time, put together, be aware of something which is not of itself? The mind is always groping, seeking something beyond its own self-enclosing activities, but the centre from which it seeks remains ever the same

(450-5) There is not a whole, total mind; it is broken up into many parts in opposition to one another. It cannot integrate, bring peace among its parts, by thought, knowledge, experience, for then it is still the result of time, a thing of circumstances. The part can never become the whole, never realise the whole. The particular can enlarge itself to

⁷⁰² "not" was typed below the line and inserted with an arrow.

contain many parts but this does not make for integration nor is it of much significance if there is harmony between the parts, this can be done with right education. What is of

451

COMMENTARIES ON LIVING

J. Krishnamurti

[236]⁷⁰³

(continued from the previous page) highest importance is to let the unknown come into being. The mind is ceaselessly seeking to live happily in the puddle of self-created integration but this will not bring in the creativity of the unknown. Self-improvement through identification with capacity, through virtue, [is mediocrity]⁷⁰⁴ and however wide is a self-enclosing process.

(451-1)⁷⁰⁵ The self is the centre of all that is known. The known is comparable and all its activities can only bring sorrow.

(451-2) The mind was not functioning; there was no movement of any kind within it. There was no observer who measured the observed. It was alert and passive. There was only THAT, which was aware of itself without measure. The mind cannot capture by experience and word that whichever abides, timeless.

FINIS

J. Krishnamurti: The First and Last Freedom

(451-3) You cannot practise love. If you do, then it is a self-conscious activity of the 'me' which hopes through loving to gain a result. The moment we are conscious that we love, self activity has come into being; therefore it ceases to be love.

(451-4) We do not have to seek truth. It is not something far away. It is the truth about the mind, about its activities from moment to moment. If we are aware of this, that releases consciousness, love. So long as the mind uses consciousness as self-activity, time comes into being with all its miseries, its purposive deceptions. It is only when the mind, understanding this total process of time, ceases, that love can be

(451-5) When you no longer depend on time as a means of transforming what is because you see the falseness of that process, then you naturally have a quiet mind. In that alert

⁷⁰³ The original editor inserted "236" by hand

⁷⁰⁴ The original editor moved "is mediocrity" from before "thru identification" by hand

⁷⁰⁵ The paras on this page are numbered 133 through 134, making them consecutive with the previous page

yet passive state there is understanding. It is that still mind which brings about transformation; it is only then, not seeking any answer or solution, neither resisting nor avoiding, that there can be regeneration, because then it is capable of perceiving what is true. Truth liberates, not your effort to be free

(451-6) You have tried disciplines, the pursuit of ideals, various speculative theories: that you are God, that if you can realise atman that will bring about a fundamental change. Will it? You assume that cultivating virtue, discipline, control, denial, will get you into touch with that reality. Is not this assumption still part of thought? Is it not the outcome of being conditioned to think in a certain way? One must see these extraordinarily subtle activities of the 'me', put all these speculations aside, for they are really deceptions. Imagining that you are godly is still within the field of thought, conditioned, not real. Any activity of the mind in its philosophic groping, any assumption or hope, is only self-deception.

(451-7) If you pursue an idea there is the thinker following what has been said and so you create duality. For fundamental change, it is necessary for the active mind to be quiet. Psychological revolution comes only when the thinker and the thought, the experiencer and the experienced are not two separate processes but one, when there is no duality such as the thinker controlling thought.

(451-8) Be aware from moment to moment of your motives, the conscious as well as the unconscious. Only this everyday watchfulness can bring psychological release whereas disciplines, ideals, only strengthen the 'me' are therefore utterly futile.

(451-9) If you want to experience that creative state you will; but what you experience is only a projection of desire, you are merely indulging in illusion. But if you begin to observe, to be aware of your own activities from day to day, moment to moment, watching the whole process of yourself as in a mirror, then as you go deeper and deeper, you come to ultimate creative emptiness, in which alone there can be the New. Then you will find the answer, the Change that comes without your asking, for the mind is free from the analyser, the experiencer who is the result of time, memory, the past.

(451-10) When the mind is conscious that it is tranquil, it is no longer tranquil

(451-11) Because the mind is continuously avoiding, escaping, refusing to see what is, it creates its own hindrances which prevent seeing, understanding. They have been created in order not to see what is.

(451-12) We begin to deceive ourselves the moment there is this urge to become, to achieve. The seeker is always imposing deception upon himself. He creates it and then becomes slave to it.

452

THE FIRST AND LAST FREEDOM

J. Krishnamurti

453⁷⁰⁶

THE FIRST AND LAST FREEDOM

J. Krishnamurti

[237]⁷⁰⁷

(continued from the previous page) also becomes your problem

(453-1) Problems will always exist where the self's activities are dominant. To be aware which are and which are not its activities needs constant vigilance. This is not disciplined attention but a choiceless extensive awareness. Disciplined attention gives strength to the self – it becomes a substitute and dependence. Awareness, on the other hand, is not self-induced nor the outcome of practice; it is understanding the whole content of the problem, hidden as well as superficial. The surface must be understood for the hidden to show itself; the hidden cannot be exposed if the surface mind is not quiet. A problem is never solved on its own level; being complex, it must be understood in its total process. On one level only, whether physical or psychological, leads to further confusion and conflict.

454⁷⁰⁸

THE FIRST AND LAST FREEDOM

J. Krishnamurti

J. Krishnamurti: Talks to Benares

455

TALKS TO BENARES

J. Krishnamurti

(455-1) To really find that which you call God, you must be completely quiet. This is not easy. Have you not seen of older people, how they jiggle with their toes and with their hands, how they never sit quiet? How difficult to physically to sit still; how much more difficult for the mind to be still? If you force the mind to be still, if you follow the guns, the mind is not still. Only when the mind to completely still without coercion is there a possibility of that which you all God to be.

⁷⁰⁶ The original editor inserted para number by hand

⁷⁰⁷ The original editor inserted "237" by hand

⁷⁰⁸ Blank page

(455-2) To find truth which is not of the mind nor of the illusions of the mind you must put aside all this worthy – a goal, something to which to cling, happiness, safety

(455-3) We all want success position to climb to the top, to be a big man. So what happens? We tread on somebody, and he asks “Why is life so unfair?” There lies the fault, not ins Karma or any other nonsense.

(455-4) Millions of people have done puja and has it brought about a happier world? They do it because it is a tradition, because everybody is doing it. To find truth, you must know how to meditate. That is quite different from puja. Meditation is one of the greatest blessings, if you know how to do it properly.

456

TALKS TO BENARES

J. Krishnamurti

(456-1) You see quickly, you understand immediately when you have no laziness, no prejudices, no being full of your own importance. The mind cannot remove these {barriers}. But when you see that nothing will remove it, no attempt on your part, then the mind becomes very quiet in that stillness, you find the True.

(continued from the previous page to 3rd para) The poor man says “my karma” He has to accept what life gives him, its squalor, dirt, misery. Because he has no energy to break away from it all. The big people encourage them to accept it. They invent that word ‘karma’ – the {passive} acceptance of the {mystery} of life.

(456-2) The {mind} can never find peace though it can delude itself into some kind {of peace}. It can think only in terms of time – past present, future – what it has been, what it will be, {condemning}, judging, weighing, comparing, {contemplating}, {calculating} {pursuing} its own vanities, habits, beliefs. To find that peace one must understand beauty. That is why it is important to have beauty about us, in buildings, cleanliness, talk, appreciation, refinement of the heart, dress, the way you sit, eat.

(456-3) The religion of discovery, of directly experiencing what God, truth, is, is free from gurus, rituals, forms of belief. The mind must be very quiet, without any demand of desire, because it cannot conceive the {immensity} of the thing that is not nameable – God, reality.

J. Krishnamurti: First and Last Freedom Prayer

457

FIRST AND LAST FREEDOM PRAYER

J. Krishnamurti

(457-1) Reality must come to you, you cannot go to it.

(457-2) When your conscious active mind is comparatively still, the unconscious projects {itself} into that and you have an {answer} (to your prayer, longing, begging). But it is surely not an answer from the immeasurable reality – it is your own responding. So don't think that when your prayer is answered you are in relationship with reality.

(457-3) When you hear the inner voice, it is your own voice projecting itself into the comparatively still mind. How can a mind that is confused, {ignorant}, craving petitioning, understand reality? The mind can receive reality only when it is absolutely still, not demanding, not craving, whether for yourself, the nation, or for another.

(457-4) A person who is longing, supplicating for direction will find what he seeks but it will not be truth. What he receives, the still small voice, will be the response of the unconscious layers of his own mind which project themselves into the conscious.

(457-5) MEDITATION Neither prayer nor {concentration} leads to understanding; merely to obstinate fixation, when you meditate you fix mind on a word, image, {picture excluding encroaching ideas.}

(457-6) If I don't understand the ways of my thoughts, feeling, motives, desires, {patterns} – If I do not {know} myself, the thinker who prays, concentrates, meditates without understanding himself, must inevitably end in confusion, illusion. Self knowledge means being aware of every movement of thought and feeling, knowing all the layers not only the superficial but the deeply concealed. To know the latter there must be tranquillity in the conscious mind. If cannot bring about stillness by compulsion, discipline, only by understanding its own activities, by being FULLY aware of them. Through this understanding

458

FIRST AND LAST FREEDOM PRAYER

J. Krishnamurti

(continued from the previous page) it becomes spontaneously quiet

(458-1) Merely to lock yourself in your room and set down in front of a {picture} of your guru to meditate is an escape, without self-knowledge. through regimentation, repetition, etc. you can bring about a certain stillness but that is mere dullness, reducing the mind to a state of weariness.

(458-2) Follow every thought and feeling as it arises, search your heart and mind. Who know yourself, without condemnation or {justification}. You will then bring about a tranquillity which is not compelled {but} is the outcome of having no problem. Then the immeasurable comes into being. When there is the understanding of self, the cessation of self, then eternity comes into being.

(458-3) Mind is the instrument of the known, hence it cannot find the unknown. It can only move from the known to the unknown. When it seeks truth in books that {'truth'} is self projected, for it is merely in pursuit of a more satisfactory known than the previous one. God or truth cannot be thought about. Truth cannot be sought; it comes to you. No one can lead you to truths only to the known. Truth can come only to a mind that is empty of the known, aware of itself, of its responses, reactions, structure.

(458-4) SEX Problem of sex cannot be resolved till mind is understood. Sex has its place, {but when} the mind gives it predominant place it becomes problem. The mind cannot live without some happiness but only when thinking ceases is bliss, because it is self-forgetfulness in which there is no self-reaction. This is not an {abstract answer} to the {illegible} problem – it is the only answer.

459

FIRST AND LAST FREEDOM PRAYER

J. Krishnamurti

(459-1) MIND STILLNESS Wars have been going on for centuries between individuals, societies, inward and outward. Do we resolve them by further war? Or by facing the problem with no interfering agitation. So if we are to understand the mind must be quiet. But of it is made quiet by discipline system, it is enclosed within that formula, only suppressed, held down. To be quiet it must be free from conditioning, not prejudiced not agitated. Mental tranquillity produced by will power produces a dead mind, incapable of pliability, not creative.

(459-2) So long as the mind produces any form of stillness, trains itself to be quiet, it can never be still. Many withdraw from active life to a village monastery mountain or avoid people who give them trouble. Such isolation is not stillness the avoidance of people who make life complicated, does not bring stillness which is not a result the silence where there is no formulation, no memory. Only in that is the eternal discovered.

(459-3) War is probably coming (1954 published) More appalling in its form, surely we cannot prevent it the issues are too close and too strong.

(459-4) Our problem, yours and mine, is whether we can step out of this misery instantaneously. If living in the world you refuse to be a part of it you will help others out of this chaos – not in the future but now. To be instantaneously free is the only way

out. Perception can take place only in the present. Understanding myself is not a matter of time; I can do it at this very moment. The moment I say "I shall understand in the future or tomorrow" I bring in the {time} element and am already caught up in confusion. If

460

FIRST AND LAST FREEDOM PRAYER

J. Krishnamurti

(continued from the previous page) you do not change now you never will change, because the change that takes place tomorrow is merely a modification, it is not a transformation. That can only take place immediately. When that happens you are completely without a problem, for then the self is not worried about itself.

(460-1) Can one realise truth immediately without any previous preparation? I say YES. Take any small incident, see how you respond to it. Be aware of your intentions, attitudes. If you give your whole attention, you will understand it. You discover in one stroke the truth. Understanding comes into being from the timeless, the present, now. If must be you sole interest at the moment, completely, you have to be undistracted, to postpone what can only be understood in the now, to prepare yourself to understand tomorrow, you will never understand. Preparation implies time. Time is not the means of understanding truth. Time is continuous, truth is non-continuous, timeless, from moment to moment. To receive truth not system preparation discipline but intention to understand is needed, instant receptively unclouded by theories, fears and {answers}.

(460-2) A mind that is very quiet, not distracted by its own thinking, can look at a problem directly, simply; this capacity is the only solution. Such a mind is not an end-product of meditation practice, sublimation or control. It comes into being without any effort of the 'me' of thought. It comes into being without any effort of the 'me' of thought. It comes when I understand the whole process of thinking.

(460-3) A mind thinking in terms of the future saying ultimately we shall be transformed, meantime let us carry on, is merely avoiding transformation Trans. can never be in the failure, only now.

461

FIRST AND LAST FREEDOM PRAYER

J. Krishnamurti

(461-1) Transformation is not a result, Result implies cause and effect. That which is becoming can never know that which is being. Happiness is timeless, from moment to moment. It is love. Love is not different from truth. It is that state in which thought-{process} has completely ceased.

(463-1) The COSMIC CONSCIOUSNESS 1951 was a philosophic illumination, not merely an emotional one. It brought knowledge of a kind that I did not know before and could not have discovered by myself. Neither through visions or intellection or word-thoughts was this knowledge given me: it resulted from being the known. I was, at one and the same time, God, the universe, the planets. I was the transcendent God and yet with a part of my being, everything else that God was behind. Even Evangeline was still there, in all this, but only, like every human, as an actor playing out an allotted role.

(463-2) During the four-week period that this experience lasted, I was perfectly calm and rational and practical – indeed much more than I ever was before or afterwards.

(463-3) When the experience began to fade away I found it could be revived instantly by slowly affirming the words: “Be still and know that I am God.” But the power of this mantram lasted only 24 hours at 1st, then only 18 hours, then 12, then 6 ours. At the end it was quite powerless. I was plunged in total darkness and misery. I went to my teacher and told him that singing was futile and gave up lessons. Living seemed purposeless and I lost all interest in everything and everyone. All I wanted was to regain the lost state. I was living with my sister in California, whither I had gone to study singing under John Charles Thomas. I was intensely unhappy and decided to return home to Ohio. As I was packing my bags, I came across a letter from PB, written 18 mos. earlier in answer to one I had sent him about his books. Immediately there flashed through my mind the firm conviction “This is the only man who can help me get back into the illumination.” So I wrote him at once for a interview – and the years since then have verified the truth of that intuition. I am now well on my way out of the darkness toward the light. I feel it is only a matter of time as I know what to do and what obstructs me.

(463-4) Just as the false ‘I’ looks up to the real ‘I’ as its Superior and Father, so in turn, does the real I look up to a still higher Self as its Father in Heaven for guidance, permission and help. When during my Great Illumination of 1951 I asked the real self

⁷⁰⁹ Blank page

⁷¹⁰ The original editor inserted “238” by hand

for anything for myself or a friend, it always passed my prayer up to its Superior with the qualification: "If it be Thy will, let it be done." In that way my needs were met, but I had FIRST to ask. This applied both to spiritual and to material things, both to spiritual help and to physical necessities. It shows the importance of prayer and explains the reality of Grace. I especially advise you to (a) include chapter on Prayer in next book. (b) Let your students master prayer before they dabble in meditation. Few of those I have met can really meditate: they just go on thinking and thinking, instead of stopping the thoughts. They would be better employed in prayer, for that brings help (grace) since it forces a humbling of the ego.

(463-5) If someone else did not have his ego image in control I at once knew by looking into his eyes. I simply was not there. This happened in PB's case but in the case of almost everyone else I felt or sensed their identification with their ego-personality.

(463-6) Simply by transferring my attention to the real self, the ego would vanish. But when I got immersed in activity or all, it took over to enable me to carry on, on this plane. But I had it under control.

(463-7) I realise that there is no need to go to India, for what we seek there is inside ourselves. It can never be found until this truth is realised and acted upon.

(463-8) When ego rules I gaze out at the world from the eyes, being centred in them, whereas when the real self rules, I gaze from a little distance behind them, being centred at a point quite apart and separate from them.

(463-9) I recognised the value of teaching to eliminate negative emotions and lower thoughts. This is necessary as they offer a strong barrier to getting rid of identification with ego-image. The higher emotions, although still ego, are less obstructive. Hence [-Noel]⁷¹¹

464⁷¹²

FIRST AND LAST FREEDOM PRAYER

J. Krishnamurti

John M. Watkins: The Romance of the Soul

465

THE ROMANCE OF THE SOUL

John M. Watkins⁷¹³

⁷¹¹ The original editor inserted "-Noel" by hand

⁷¹² Blank page

⁷¹³ "Author of "The Golden Fountain": THE ROMANCE OF THE SOUL" in the original.

(465-1)⁷¹⁵ For the mere fact of shedding the flesh does not bring us any nearer to God. On the contrary, the shedding of the flesh increases appallingly the difficulty of the soul in finding God. This world is the very place in which we can most easily and quickly get into communication with God.

(465-2) Often when the creature is alone, and eating, its Lord will visit it, causing the soul and the mind and the heart of it to cry out: "But of what use to me is this meat and drink which is before me? I have no need of it, I can do nothing other than sip of the holy beauty of my Lord." And immediately we are so pressed the earthly cup must be set down, and in very great ecstasy we sup in spirit with the Lord. The unnameable Elixir of God is the Wine, and Love is the Bread.

(465-3) Grace is God's magnetic power acting directly and immediately upon us and is altogether independent of place, time, services, sacraments, or ceremonies.

(465-4) Is the condition of blessed nearness to God permanent? No, not as a condition but as a capacity only. We have need to perpetually renew this condition by a positive active enthusiasm toward God. We can in laziness no more retain and use this condition as a permanency that we can sleep one night and eat one meal and have these suffice for our lifetime. But slowly, with work and with pain, we learn perpetually to regain this condition by that form of prayer which is the spiritual breathing in of the Spirit of Christ.

All God's help, all God's comfortings are to be had by us by Grace. This Grace will constantly be withdrawn so that we may learn that we arrive at nothing by our own power but by gift of God, who is ever willing to give to us provided we wholeheartedly respond.

(465-5) How is God-consciousness to be achieved? Studying or reading of it will do no more than whet the appetite for spiritual things - that is its work, - but can do no more in giving us actual possession of this joy than the study of a menu can satisfy hunger.

(465-6) Individual, personal and inward possession is in all things our necessity. This state of God-consciousness is a gift, and our work is to qualify for this gift by persistent ardent desire towards God continued through every adversity, through every lack of sensible response on His part - a naked will and heart insisting upon God.

⁷¹⁴ The original editor inserted "239" by hand

⁷¹⁵ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(465-7) What is required is not that we go and live in rags in a desert place, but that in the exact circumstances of life in which we find ourselves we learn in everything to place God first.

(465-8) He uses us as a human spark, to ignite the fires of another man's heart. But however many times we may be used in this way, the working remains a mystery to us.

(465-9) This person that writes formerly supposed that no creature was admitted to the blessedness of being in any way with God in Spirit without they were already become as saint; but this is not so, and He accepts the sinner long, long before he is a saint (if ever we become one in this world, which is doubtful) provided the will is always held good towards God.

(465-10) The sweeping spiritual changes – the body also shares in a change, for, whilst we formerly prayed to God with a bowed head and a hidden face, we now become unable to pray or approach Him except with a raised head and an uncovered face. This change is not from any thought or intention of our own, but we are forced to it by a sweet necessity. In a company of persons praying, all those in the third stage could be immediately known by this necessity of the raised and bared face if we were not taught by the Holy Spirit never to reveal to others that we are in the third stage except in special instances. For this reason it is not possible to enter true communion with God in a public place of worship unless we can conceal ourselves from others.

466⁷¹⁶

THE ROMANCE OF THE SOUL

John M. Watkins

467

THE ROMANCE OF THE SOUL

John M. Watkins

[240]⁷¹⁷

(continued from the previous page) For the face undergoes a change in communion with God, and it is not pleasing to Him that this should be seen by any eye but His own.

(467-1)⁷¹⁸ We do not find God by denying the existence of things not pleasing to Him. We do not find the Eternal Goodness by saying that Evil does not exist. We do not find true health of spirit because we deny all sickness, pain, and disease. Such a mode of Christianity may give a sense of comfort, lend a false security to the heart and mind at once weary of God-searching, and disenchanted with the world; but it is not the

⁷¹⁶ Blank page

⁷¹⁷ The original editor inserted "240" by hand

⁷¹⁸ The paras on this page are numbered 11, making them consecutive with the previous page

Christianity which regenerates. It is a narcotic, not a redemption. It is the way of a mind unwilling to face truths because they pain. If there was anything made plain by Christ it is that the way of Redemption lies through heroism and not cowardice. Let those of us who fear a passing pain of sacrifice of will remember that the deepest of all pains, the last word in the tragedy of life, is to come to old age and descend to the grave without having found the Saviour. For our calamity is that we are lost souls. Our opportunity is that in this world we find the track of Christ which leads us home.

468⁷¹⁹

THE ROMANCE OF THE SOUL

John M. Watkins

Estelle Roberts: Forty Years a Medium

469

FORTY YEARS A MEDIUM

Estelle Roberts

[241]⁷²⁰

(469-1)⁷²¹ A medium addressing an audience from a public platform relies entirely upon her spirit friends, for without them she can do nothing. It is only at the ultimate moment before speaking that she becomes aware whether or not her gift will manifest itself.

(469-2) A young man was a case of dreadful obsession. Red Cloud controlled me in deep trance and addressed himself to the victim. "two years ago you visited a house of ill repute in France, "he said," and when you left you did not come away alone. An evil spirit accompanied you in your aura, seeing in you a channel for the earthly expression of his own sinful desires." He admitted this was true. The exorcism which followed was a raucous performance, in which threats and screaming blasphemies were uttered. These gave way to whining and whimpering but Red Cloud dislodged the unwanted creature. Two years later the young man said that he had not had another attack since that day and was now happily married.

(469-3) In another case of obsession, a girl, I was met with a volley of obscenities and oaths. But I knew that Red Cloud was with me and I have been taught never to fear the unknown. I told the intruder he must forsake the girl's body for all time. I placed my two hands on the creature's forehead. A scream of terror followed. I felt my hands

⁷¹⁹ Blank page

⁷²⁰ The original editor inserted "241" by hand

⁷²¹ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

moving until the thumbs met in the middle of the forehead and the fingers, fully stretched, curved round the head and partially encircled it. The entity departed, the girl returned to normal, never suffering the ordeal again.

(469-4) Psychometry is based on the fact that everything material pulsates with vibration. The aura surrounding the human body also meets vibrations which are constantly being absorbed by inanimate objects lying within their field of influence. Small personal possessions, such as those regularly carried in pockets, are ideal for psychometrical purposes. Repeated handling of them over a period of time impregnates them with their owner's vibrations, which may persist for a long time, even after death.

(469-5) You must never show fear when dealing with an evil entity or even a fractious one. So I said to the spirit bold words.

(469-6) Suicide is no less an offence against the spiritual laws than against man-made ones. The individual continues to exist in the spirit body, which is the replica of the earth-body, except for its imperfections. He who was blind can see again; he who was maimed is whole. By the act of suicide man undergoes premature birth into the spirit world. He cannot immediately reach the plane of consciousness to which his evolution would entitle him had he fulfilled his allotted span on earth. Instead he remains suspended between earth and the astral plane.⁷²²

(469-7) In October 1938 Red Cloud made⁷²³ one of his rare predictions and it was wrong. He said there would be no war. After war had been declared RC explained "There would have been no war if each of you had accepted the responsibility that lay on your individual shoulders, War came because man could not raise his thoughts from the abyss of fear to an acknowledgment of the godhead within him. Mind moulds matter - I can but bid you keep ever

[Over]⁷²⁴

470

FORTY YEARS A MEDIUM

Estelle Roberts

(continued from the previous page) watchful at the door of your mind. "He also taught that nothing in life is pre-ordained, Any prophecy is a probability rather than a certainty. Man has freedom of will and action. How he uses that freedom determines his life. Events are shaped by man with each day that passes Hence Rarely commits

⁷²² "between earth and the astral plane." Was typed below the line and inserted with an arrow.

⁷²³ "In October 1938 Red Cloud made" was typed below the line and inserted with an arrow.

⁷²⁴ The original editor inserted "Over"

himself to predicting [the]⁷²⁵ future, with all its diversity of possibilities. Nobody, not even the man himself, can say which way he will go for certain.

Rebecca Beard: Everymans Adventure

(470-1) The change is accomplished when we have emptied ourselves of all claim to human triumph and have acknowledged our complete dependence on God, the Source of all good, When we have come into the consciousness of unmerited union with the divine and have ceased to strive for achievement through our own effort, we merge from the old life. This is rebirth.. There is a simplicity about this thing that tends to defeat us Nicodemus found it hard to understand that this gift of God's grace is already here, always at hand, and needs only to be accepted.

(470-2) What we see with inner intensity comes into reality. Therefore we must see the positive. Inner pictures are more potent than words

(470-3) Keep at it, remembering that meditation, followed by receptive stillness, will yield results. Our sensitivity will be developed.

(470-4) Guidance sometimes comes quickly and clearly. But when it does not, when indecision persists, we should take it into quiet, perhaps several times, relinquishing the question into the Fathers hands and asking Him to silence our desires in the matter, and to give us direction. Something will come into our perception which we will know to be the right thing to do.

(470-5) Until we can talk about it as though it had happened to someone else we are emotionally involved in it, and in that sense we are not free.

(470-6) There are little irritations and vexations that assume tremendous proportions. But every time you feel you cannot bear it, go away into a quiet place, shut the door, turn to the Master and thank him. Say "I want to learn what you want to teach me. I am grateful for this testing and tempering of my spirit. I can give it over to you and you will bear it for me. I ask you to come into my being, dispel my weariness, and give me rest"

(470-7) You do not receive Grace when you try to win it. You receive it when you stop trying, and turn round and take it

⁷²⁵ The original editor inserted "the" by hand

L. Gurney Parrott: The Mantram Method of Meditation

471

THE MANTRAM METHOD OF MEDITATION

[L. Gurney Parrott]⁷²⁶

[242]⁷²⁷

(471-1) The western form of this japa was early inculcated in my spiritual training by the simple recollection of God throughout the day. At first there were long intervals between the moments of recollection, but gradually they became shorter as recollectedness became more frequent.

My teacher, who, by a natural development of her own spiritual unfolding, discovered or rather grew into the inward repetition of the Name of God, describes it as a pulsation, like a heart-beat. She reached this point when the agony of her longing made verbal prayer or even connected thought impossible. Only the word "God" was able to carry her soul into His presence.

It is worth noting that this training came about by personal experience and need. No book or teacher taught her; nothing but the power of God working in her soul.

Later I came across the practice in other directions: In the New Testament "pray without ceasing"; in St. John of the Cross and other mystical Christian writers in "the practice of the presence of God"; in The Cloud of Unknowing (Chapter 7); in the biography of Sri Ramakrishna whom the power of the Divine Name sent into ecstasy; in "Pensees"⁷²⁸ by Swami Ramdas,⁷²⁹ the chapter headed 'Le Nom Divin':-

"La methode⁷³⁰ la plus facile pour garder le souvenir de Dieu c'est de repeter⁷³¹ Son Nom glorieux....

En verite,⁷³² le pouvoir du Nom de Dieu est tout simplement merveilleux. Il peut conduire l'homme a la verite⁷³³ la plus grande et la plus elevee⁷³⁴ de l'existence."

472⁷³⁵

THE MANTRAM METHOD OF MEDITATION

L. Gurney Parrott

⁷²⁶ The original editor changed "MANTRAM - JAPA" to "The MANTRAM method of MEDITATION." By hand

⁷²⁷ The original editor inserted "242" by hand

⁷²⁸ The original editor changed "Pensees" to "Pensées" by hand

⁷²⁹ "Rāmdās" in the original.

⁷³⁰ The original editor changed "methode" to "méthode" by hand

⁷³¹ The original editor changed "repeter" to "répéter" by hand

⁷³² The original editor changed "verite" to "vérité" by hand

⁷³³ The original editor changed "a la verite" to "à la vérité" by hand

⁷³⁴ The original editor changed "elevee" to "élevée" by hand

⁷³⁵ Blank page

(473-1) Again, in the Bhagavad Gita:-

“Mentally renouncing all actions, the sovereign dweller in the body resteth serenely in the nine-gated city, neither acting nor causing to act.

He who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being; there is no doubt of that...

With mind and reason set on Me, without doubt thou shalt come to Me.. ... harmonised by continual practice, constantly meditating, O Partha, one goeth to the Spirit Supreme, Divine.

He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached.

On Me fix thy mind....

Place thy mind in Me, into Me let thy reason enter.

Renouncing mentally all works in Me, intent on Me... have thy thoughts ever on Me. Thinking on Me, thou shalt overcome all obstacles by my Grace.”

... ..

When I later came across the Jesus prayer - “Lord Jesus Christ, have mercy on me,” I tried it. In two days and nights the prayer became automatic and said itself, so to speak. Beginning in a whisper, utterance gave way to mental repetition and this to a condition or state where the prayer seemed to live, in an indescribable way. The same sequence and result can be achieved with the word “God” or any other which carries to the user the inner significance required.

I am a busy man and carry heavy responsibilities. It was and is fascinating to watch the effect of the practical application of the name of God in any of the various forms which mean anything to me. This effect is two-fold - on the inner consciousness and on the outer life. It begins outwardly, becomes

⁷³⁶ The original editor inserted “243” by hand

⁷³⁷ Blank page

⁷³⁸ The original editor inserted “244” by hand

(continued from the previous page) inward, and then its power is both outwards and inwards.

Its power has sustained me in every difficulty, guided me when in doubt, led me in the rough jumble of daily life, and rested me in the hours of meditation. It is one of the keys. It is a harmonising power. In it nothing can go wrong. Even the most ordinary things - train connections, meeting people, business in Committees, remembering to do certain things - hundreds of incidents which would normally be called "coincidences"; ordered seamliness, pervading thought and action; these are some of its outer manifestations, even to the breaking down of antagonisms and changing inimical atmospheres.

Within, His Name draws the mind away from distractions and wasteful thinking which dissipate energy; focuses the mind and prepares the unseen channels to receive the power from on high; tranquillises, soothes yet sharpens the awareness. And around it, developing from it yet not disturbing it, nor by it disturbed, brain and body function.

It begins by an effort of the will; it becomes effortless in the knowledge that truly we are ever in the presence of God.

... ..

Mantram-japa, or perpetual prayer, is no substitute for spiritual hard work. It is a powerful aid, a protection. It creates a condition or state where meditation becomes easy. It

476⁷³⁹

THE MANTRAM METHOD OF MEDITATION
L. Gurney Parrott

477

THE MANTRAM METHOD OF MEDITATION
L. Gurney Parrott
[245]⁷⁴⁰

(continued from the previous page) merges into meditation, but does not dispense with this and other spiritual exercises. It is the essence of the parable of the Ten Virgins. Philacteries and prayer-wheels are counterfeit and degenerate forms of it. Rosaries are mechanical aids to a simple drill which ultimately may be discarded; in fact, the time comes when the outer act is transplanted to an inner state. Here the "heart" acts and physical movements fall away.

Mental prayer is rarely started un-less the devotee has some degree of spiritual aspiration, and if started soon ceases if genuine longing for God is not present. If sincere, the student will find the thought recur, even if only once a day, a week, or a

⁷³⁹ Blank page

⁷⁴⁰ The original editor inserted "245" by hand

month. Months, perhaps years of persistent effort may be necessary to establish it, but progress is quicker if there is other effort by way of meditation and prayer. No one is so busy or so hard worked that he cannot find time for meditation. One minute a day will have wonderful results if the intensity and quality of the effort be born of the soul's love and longing for God. A busy westerner can steal five minutes in the bathroom (since time and place do not matter), or from a meal; in a conversation or while travelling. Who has not been forced to listen to futile "social" gossip? While the garrulous woman or voluble man is⁷⁴¹ propounding his or her quite valueless views about politics, the latest book or film, then is the moment for inward prayer, perhaps in sheer self-defence! People love to talk; let them. Snatch those moments for God. Steal them, and

478⁷⁴²

THE MANTRAM METHOD OF MEDITATION
L. Gurney Parrott

479

THE MANTRAM METHOD OF MEDITATION
L. Gurney Parrott
[246]⁷⁴³

(continued from the previous page) as many more as you can during the day, and later⁷⁴⁴ on, during sleep. Gradually, as "appetite grows on what it feeds on," you will be "clothed" in the atmosphere of inner peace and power. In it, through it, by it, you will move through life, inactive though active; still, in the centre; in life, though not of it, and no one else will be the wiser. All this and much more lies behind this mantram-japa, for truly

IN HIM we live and [move and]⁷⁴⁵ have our being.

480⁷⁴⁶

THE MANTRAM METHOD OF MEDITATION
L. Gurney Parrott

481

THE MANTRAM METHOD OF MEDITATION
[L. Gurney Parrott]⁷⁴⁷
[247]⁷⁴⁸

⁷⁴¹ The original editor deleted comma by hand

⁷⁴² Blank page

⁷⁴³ The original editor inserted "246" by hand

⁷⁴⁴ The original editor inserted space by hand

⁷⁴⁵ The original editor inserted "move and" by hand

⁷⁴⁶ Blank page

⁷⁴⁷ The original editor inserted "concluded Len Parrott" by hand.

(481-1) The foregoing deals with the subject mainly from the practical angle.

The use of the mantram seems to be common in some form or other to all religions and to be of very ancient origin. It is an age old custom in the East for the Guru (teacher) to whisper a secret mantram to his disciple. Here we have an example of a special word or words of power for the special and sole use of the aspirant. The mantram, in the last analysis, is vibration in special rhythms which becomes energy or force. That there is some mathematical relationship between sound and the universal energy or force is a fair inference. May it not be that each human being, nay, every created thing, has an individual rate of vibration which relates it to every other created thing and with the cosmic forces? If so, then the teacher possessing the power to interpret the vibration, or wavelength, if you like, of his disciples, can scientifically devise a formula which links and harmonises the microcosm with the macrocosm. This is an occult secret.

This intimate personal association in the East of the teacher and disciple seems to be unknown in the West. We have 'spiritual directors' in some forms of Christianity. In rare instances (e.g., in St. John of the Cross) we find something closely analogous; but in place of the personal mantram, there is the general one known as the Jesus Prayer, or the word

482⁷⁴⁹

THE MANTRAM METHOD OF MEDITATION
L. Gurney Parrott

483

THE MANTRAM METHOD OF MEDITATION
L. Gurney Parrott
[248]⁷⁵⁰

(continued from the previous page) GOD, as in "The Cloud of Unknowing." Perhaps the difference between them is the difference between the occult and the spiritual. In the former, the individual ego is strengthened: in the latter, annihilated; the first seeks to gain power; the second to lose it in the Divine.

Whether this be so or not, there is a self-surrender and humility in perpetual prayer when words and sense depart and only one word can be uttered. The heart is so full. the soul [so]⁷⁵¹ is overwhelmed by the infinite mercy and love of the Creator that its senses cannot get beyond one word, one thought. This seems in and⁷⁵² of itself to

⁷⁴⁸ The original editor inserted "247" by hand

⁷⁴⁹ Blank page

⁷⁵⁰ The original editor inserted "248" by hand

⁷⁵¹ The original editor inserted "so" by hand

⁷⁵² The original editor inserted space by hand

contain and comprehend all things. All that the soul can express in longing, in love, in contrition, in adoration, is in that one word; all becomes finally a heart-beat, a pulse, when only the sense of being in God's presence remains. And this satisfies, explains and harmonises all things. No words, spoken or written, are necessary. The heart waits on Him, and the reason and its turbulent mind are mute and still; desires cease; hopes and fears⁷⁵³ depart; only God is. And where there is God are joy and peace ineffable.

484⁷⁵⁴

THE MANTRAM METHOD OF MEDITATION
L. Gurney Parrott

Stanley High: My Notes on The Billy Graham Story

485

MY NOTES ON THE BILLY GRAHAM STORY
Stanley High
[250]⁷⁵⁵

(485-1) Introduction and 16 chapters

(485-2) Approximately 90,000 words

(485-3) Has preached face to face to 20,000,000

(485-4) Has converted 1,000,000

(485-5) Introduction: The Great Succession. Other Protestant revivalists. Jonathan Edwards, George Whitefield, John Wesley, Dwight L. Moody (Luther, Knox, Calvin, Savonarola)

(485-6) "The Church is always dying, always being raised again."

(485-7) About All-Scotland Crusade – Distinguished British commentator:

"What is happening...is very mysterious to me."

Then went on: "I believe that within this mystery is the redeeming energy of the Holy Spirit."

(485-8) Newspaperman: "How do you explain your success?"

Graham: "The only explanation I know is God."

⁷⁵³ The original editor inserted space by hand

⁷⁵⁴ Blank page

⁷⁵⁵ The original editor inserted "250" by hand

N: "But why did God choose you?"

G: "When I get to Heaven, that's the first question I am going to ask him."

(485-9) G's increasing success heightens his fear. Example of Samson: "The Lord was departed from him."

"That," says G., "could happen to me."

(485-10) Tall, handsome, 6' 2" - 180 lbs. Loses 15 pounds each Crusade.

(485-11) "Is he genuine?" Has been called Gabriel in Gabardine, Barrymore of the Bible, Hollywood John the Baptist. Is genuine. Won't allow inflated figures of his meetings. Daily Worker: "He speaks with an arrogant humility which is terrifying." Manchester Guardian: "He has a holy simplicity."

(485-12) Temptation of pride. Favourite phrase and song: "To God be the Glory"

(485-13) G. says: "Every time I see my name up in lights, every time I am patted on the back, it makes me sick at heart, for God said He will share His glory with no man. So if you want to stop my ministry, pat me on the back."

(485-14) Many quotes from G's diary and his letters to his wife.

(485-15) G. to High when first discussing this book:

"I know there has to be a lot of Billy Graham in it. But do you think you can write about me so as to write past me, so that the people who

486

MY NOTES ON THE BILLY GRAHAM STORY

Stanley High

(continued from the previous page) read it will see past me and be drawn, not to Billy Graham, but to the God Billy Graham tries to serve?"

(486-1) Christian Century's explanation of the mystery of Billy Graham: "There are many things that B.G. is not. There is one thing that he is - a man of God. Plainly he is being used as a channel of communication. There is no other explanation."

(486-2) To same effect. Moderator of the United Free Church of Scotland: "Does Dr Billy Graham have something which the average minister does not possess? No! I do not think he has. The success of his campaign is due to the fact that every two or three generations God lays His hand on some man, and He has laid His hand on this man."

(486-3) How it began for B.G. Conversion by Mordecai Ham at a revival meeting in Charlotte, N.C. (his home town) when he was 17, in high school, good athlete, and big ambition to be a first-baseman in the major leagues. A farm boy from a religious family.

(486-4) Grady Wilson, his 2nd in command, converted at same time.

(486-5) Bible study and prayer all the time.

(486-6) Meeting on Boston Common. Was raining. B.G. advised to cancel meeting. No one would come or stay in rain. But 50,000 came and stayed.

(486-7) Many direct quotes of things B.G. said to High.

(486-8) B.G. says: "I am no great preacher" and other preachers agree, "Yet he has been heard by more people than any preacher in Christian history."

(486-9) 20,000,000 people listen to his "Hour of Decision" sermon on radio every Sunday afternoon.

(486-10) C.S. Lewis says: "I've noticed that those who really know Billy Graham and have heard him often invariably speak well of him; those who speak otherwise have generally seldom seen or heard him."

(486-11) Examples: Alistair Cooke, after one meeting, wrote off the phenomenon as "seduction."

(486-12) J.B. Priestly, hearing only one sermon on television: "not hunger for religion" - just "a show."

(486-13) High is objective. Does not write as a flatterer or uncritical disciple. For example: "B.G.'s preaching, though it never leaves me cold, often leaves me, like many others, puzzled." High's conclusion and explanation of the mystery: "He speaks as one having authority." And again: "From sources not visible to the naked journalistic eye, he has been given authority for his speaking." And again: "I believe that that deeper thing is an authoritative, continually renewed experience of the presence of God." Again: "One's first inclination is to say: 'He speaks as though

⁷⁵⁶ The original editor inserted "251" by hand

(continued from the previous page) he knows what he is talking about.' Later, one is likelier to say: 'He speaks because he knows what he is talking about.'"

(487-1) "It is his conviction that today's greatest revival need is for a revival within the church." This is why all denominations can unite behind him – even the Catholics. He is not trying to establish a new sect, build a new theology, but "to bear witness to the power of God" – to preach, not social doctrine, but submission to the will of God.

(487-2) B.G. never attended a theological school, and stands in awe of theologians. Great trepidation before he spoke before the theological students at Cambridge University. Afterwards he wrote to his wife: "It's surprising how little theological students know about the Bible. They know about church history, psychology, pastoral theology and other things – all good – but they know little about the Bible. It is also surprising how confused theological students are, and yet, many times, how hungry. Sometimes I think theological professors make the mistake of being professors only. Every professor ought to be a preacher and an evangelist. He ought to come face to face with the hearts and the problems of men and women. Maybe then he could impart some warmth and conviction to his students."

(487-3) Quote from a professor of theology: "Theology is the art of reducing the obvious to the obscure."

(487-4) This quote from a Presbyterian clergyman, a graduate of Princeton theological Seminary: "For twenty years now I have been engaged, like most of our so-called modern preachers, in inventing logic, parable, intellectual forensics, and everything but the words of the Bible to prove that they are not wrong. Then here comes this fellow (Billy Graham) who says the Bible is right because he believes in God, and the Scriptures are God's words. That's simply it. No need to fiddle around with any more proof than that."

(487-5) B.G. insists on non-segregation in all his Crusade meetings in the South.

(487-6) Many quotations from B.G.'s sermons.

(487-7) Of the Scottish Crusade, a British newspaperman wrote: "It doesn't matter that he isn't a particularly good preacher. This is the ultimate spiritual energy that has always changed the world. And it made nonsense out of most of the speeches of the world's statesmen."

(487-8) B.'s father had wanted to be a preacher, but never felt any encouragement as answer to his prayers. Father now believes that Billy is the answer to his prayers about himself.

(487-9) Influence of Wendell Phillips. at Florida Bible Institute, near Tampa.

(487-10) Practice in preaching from a cypress stump in a Florida swamp.

(487-11) Being thrown over by a girl caused him to decide to be a preacher.

(487-12) First income from preaching - \$2.25. B.G. greatly disturbed about accepting

488

MY NOTES ON THE BILLY GRAHAM STORY
Stanley High

(continued from the previous page) it.

(488-1) B.G. was Presbyterian, yet his first preachings were to a Southern Baptist congregation that insisted on total immersion. So he had it, and became a Baptist.

(488-2) B.G. was 21 when he graduated from Florida Bible Institute.

(488-3) Walks a mile and a quarter while delivering a sermon.

(488-4) His preparations for sermons - Bible study and prayer - and last-minute changes of topic if he thinks the Lord wills that he talk on a different topic than the one chosen.

(488-5) Born in Charlotte, N.C., Nov. 9, 1917 (now 39) on dairy farm. Full name William Franklin Graham, Jr.

(488-6) The evangelistic South of 1917 - The Old Testament God of Judgment who drove men by fear.

(488-7) B.G.'s father a converted Methodist. His mother and wife born Presbyterians. B.G. is invited to more Presbyterian functions than Baptist.

(488-8) B.G. the oldest of 4 children, 2 boys, 2 girls. In high school, his day began at 3 a.m., with 25 cows to milk before breakfast. After school, he often ploughed till dark. Too many chores to do to be a good student. His graduation from high school seemed dubious, but he made it.

(488-9) B.G.'s father once gave him a lashing right in church, with his belt, for fidgeting. Later another for chewing tobacco.

(488-10) In summer of his conversion by Mordecai Ham, B.G. became a Fuller brush man. "Starting every day's round with prayer,... he wound up the summer outselling every other salesman in the Carolinas, including the district manager."

(488-11) Graduated from Florida Bible Institute in 1938 and ordained a Southern Baptist minister that same year. Conducted his first revival meeting that year - in York, Pa.

(488-12) B.G. wanted more education and enrolled in Wheaton College, Wheaton, Ill. His mother says: "It was no accident my boy chose Wheaton. He was prayed into that place."

(488-13) Wheaton founded in 1853 by Methodists but was and is interdenominational Motto carved over entrance: "For Christ and His Kingdom." All classes start with prayer. An hour of chapel each day. Numerous voluntary prayer groups.

(488-14) Greatest student honour at Wheaton to be President of the Christian Council and B.G. won this honour in his senior year.

(488-15) B.G. majored in anthropology -"for a closer look at the animal he was

489

MY NOTES ON THE BILLY GRAHAM STORY

Stanley High

[252]⁷⁵⁷

(continued from the previous page) setting out to improve." Helped earn his way by driving a truck and doing odd jobs. Later bought the truck and set himself up in the hauling business.

(489-1) All the while B.G. continued preaching. His roommate, Jimmie Johnson, would help him outline a sermon then go to hear him preach it and be so impressed that "I'd sit there and take notes on my own sermon."

(489-2) Soon B.G.'s pulpit fees became large enough to enable him to close out the trucking business. In his junior year, he took over as pastor of the Wheaton Student Church.

(489-3) Met his wife, Ruth, at Wheaton, where she was called not only the prettiest girl, but the most devout. Got up at 5 every morning to pray 2 hours before breakfast.

⁷⁵⁷ The original editor inserted "252" by hand

(489-4) Ruth's parents were medical missionaries of the Presbyterian Church in China. (Dr and Mrs L. Nelson Bell) Driven from China by the Communists in 1941. Settled in Montreat, N.C. Dr Bell now has a thriving surgical practice in Asheville, N.C. Montreat is a centre of Southern Presbyterianism.

(489-5) B.G.'s interdenominationalism is indicated by his favourite saying: "I am ready to go with any man who loves Christ and preaches salvation to men."

(489-6) Ruth Bell was born in China in 1920 and came to college at Wheaton.

(489-7) B.G. and Ruth Bell were married two months after graduation, in 1943. now have 4 children.

(489-8) Ruth is partial to Chinese food. Billy likes anything so long as it is steak.

(489-9) Ruth has Bible open in her kitchen all day and reads it at every opportunity. Here is her list, drawn from Proverbs, of those things "A Mother Must Do and Be:

"Walk with God.

"Put happiness in the home before neatness.

"Not be the victim of her own disposition.

"Make her tongue the law of kindness.

"In discipline, be firm but patient.

"Teach that right means behaving as well as believing.

"Not only teach but live.

"Not only speak but listen.

"Realise that to lead her child to Christ is her greatest privilege."

(489-10) Ruth tries to attend at least part of each Crusade.

(489-11) After London Crusade in 1954, Ruth and Billy were received by Queen Mother

490

MY NOTES ON THE BILLY GRAHAM STORY

Stanley High

(continued from the previous page) and Princess Margaret at Clarence House, and Billy preached to Queen Elisabeth and Duke of Edinburgh in Royal Chapel of Windsor Castle.

(490-1) After graduating from Wheaton, B.G. was pastor of the Baptist Church in Western Springs, Ill. Salary: \$45 a week.

(490-2) Then, from 1947 to 1951, part-time president, in Minneapolis, Minn., of the Northwest Bible Schools.

(490-3) A certain restlessness, an inability to stay put, drove B.G. to become an evangelist, just as with St. Paul and John Wesley.

(490-4) One year out of Wheaton and while pastor in Western Springs, came the decisive moment in B.G.'s life. Another and older Wheaton graduate, Torrey Johnson, with a church in Chicago and a radio program on Sunday evening, invited B.G. to take over the radio program. Cost would be \$150 a week. Church could raise only \$85 on pledges. After prayer, B.G. said: "Let's sign up and trust God for the rest." He did. It caught on immediately and "contributions came in sufficient for its financing." (Station WENR, Chicago, every Sunday night 10:30 to 11:15.)

(490-5) In 1944, B.G. had severe case of mumps. An anonymous benefactor sent money for him and Ruth to go to Florida to recuperate. There, in same hotel, he meets Torrey Johnson again. "Not by chance," says B.G. "The Lord was in it." The two men talked and prayed together and Torrey shared with Billy "his dream of an international, interdenominational evangelistic movement among young people." It was based on the "Youth for Christ" movement of which Torrey Johnson was the recognized national leader. "You'll never get the kids to turn out on Saturday night," Torrey was told, but he had gone ahead and had packed large halls, even filling Chicago's Soldiers' Field with his rallies.

(490-6) B.G. became YFC's first "Field Representative." Salary \$75 a week plus expenses, pledged by two Johnson supporters in Chicago.

"Give up the pastorate?" Ruth asked Billy.

"That's right," he said. "And take up what the Lord's really called me to do: Evangelism."

(490-7) "A month later, early in 1945, Torrey Johnson and B.G. walked into a barren two-room office in downtown Chicago, got down on their knees, and asked God's blessing on their plans and dreams for reaching young people around the world for Christ."

(490-8) But what to do about Ruth? Says she: "It wasn't practical to start hiking over the country with him. For the first time we decided to call Montreat home." She moved in temporarily with her parents. This was no chore. "We didn't own a stick of furniture," says Ruth.

(490-9) First Graham Youth for Christ rally was in Chicago. "The prospect of talking to 3000 people," B.G. says, "filled me with terror. The old

(continued from the previous page) fright and embarrassment which, when I was in school in Florida, had sent me out to the swamp to preach to the birds and stumps returned in full force. I shook in my boots." But 40 young people came forward "to make decisions for Christ."

(491-1) In next 12 months, B.G. travelled nearly 200,000 miles by plane, spoke in 47 states, made more than 7,000 converts.

(491-2) Cliff Barrows, new member of Graham team, picked up in Asheville, when regular song leader failed to appear. Graham reluctant to try him out but had no choice. But after his first try-out he was accepted and is today "probably closer to Graham than any other member of the team."

(491-3) At first B.G. and his team were called "Christian gypsies," mostly by ministers. But Christian Century said: "Something close to spiritual famine exists among large sections of our population, including the rising generation, who are more hungry for faith than their elders. The churches are not feeding these starving people and they cannot be indifferent to the challenge which this attempt to use the new channels of communication for preaching the gospel offers them."

(491-4) Typical experience of opposition from ministers who failed to understand B.G.'s aim, which was, not to start a new sect, but to draw people back into their own churches. It happened in Birmingham, England, in 1946, when, through combined pressure of ministers, the City Council withdrew permission for him to use the city auditorium for his rallies. B.G. called on all the ministers, one by one, and won all of them over to his side, so that the City Council rescinded its action.

(491-5) "I wasn't interested," one of these ministers subsequently wrote. "We had plenty of soul-winners right here in Birmingham, without taking on any of America's surplus saints. But Billy called on me. He wasn't bitter, just wondering. I ended up wanting to hug the 27-year-old boy. I had failed. I called my church officers and we disrupted all our plans for the nine days of his visit. Before it was over, Birmingham had seen a touch of God's blessing. This fine, lithe, burning torch of a man made me love him and his Lord."

⁷⁵⁸ The original editor inserted "253" by hand

(491-6) First big Crusade in Los Angeles in 1949. Tent seated 6,000. Not filled first two weeks. Began to fill last week of planned 3-week stay. B.G. then began to pray and ask whether to continue his stay longer and could not make up his mind and asked for a sign. At very end, on what was to have been the final night, the sign came. Of all people, it was the ageing William Randolph Hearst, who sent out word from San Sumeon to all the Hearst papers: "Puff Graham." The crowds were overwhelming. Capacity was enlarged to 9,000. B.G. stayed eight weeks; made 2,700 conversions. This Los Angeles Crusade was the first B.G. meeting that had been prepared by prayer - more than 1,000 prayer groups of all denominations had been organised to pray for success of the meetings.

(491-7) Some statistics since the Los Angeles meeting:

In 1955, for example: 6 weeks in Glasgow, Scotland; 4 weeks in Toronto,

492

MY NOTES ON THE BILLY GRAHAM STORY

Stanley High

(continued from the previous page) Canada; 7 nights in Wembley Stadium; 5 nights in Paris; 12 one-night stands in cities on the Continent of Europe; many appearances before U.S. service men.

In that one year, 4,100,000 heard him face to face; countless others by radio.

In that year alone, 147,000 converts.

Every Sunday in 1955, as in last 5 years, his radio program, "The Hour of Decision, on 2 networks, National and American Broadcasting Company: 700 stations in U.S.A, 90 in Canada, 50 abroad.

Arrangements now being made with N.B.C.

Average Sunday afternoon audience: 20,000,000.

In 1955, 5 films released.

In 1955, B.G.'s newspaper column, "My Answer," ran 5 days a week in 200 U.S. newspapers.

In 1954, his book, "Peace with God" (Doubleday) sold more than 500,000 copies, with 15 foreign translations.

In 1955, a second book, THE SECRET OF HAPPINESS (Doubleday) has also sold 500,000.

(492-1) When asked about his multiplicity of activities, B.G. quotes St. Paul: "I am made all things to all men, if by any means I can save some."

(492-2) Exactly how B.G.'s Crusades are financed.

(492-3) Typical example is given in the form of an official audit reproduced from the Nashville Tennessean of Feb. 27, 1955 covering the Crusade in that city over a period of

almost a year, from Dec. 30, 1953 to Dec. 15, 1954. All receipts and disbursements are listed, showing a cash balance at end of Crusade amounting to more than \$13,000, and this was given to the Billy Graham Evangelistic Association for the "Hour of Decision" radio program.

(492-4) Remarkable story of how the "Hour of Decision" radio network program was launched. In 1950, the chance meeting of B.G. and an unknown Philadelphia minister in a roadside diner near Ocean City, New Jersey. B.G. dismisses as fantastic the other minister's suggestion that B.G. ought to be on a radio network. Two weeks later, at a Bible conference in Michigan, two advertising executives called on B.G. - Walter Bennett, head of the Walter F. Bennett Advertising Agency in Chicago, and his Philadelphia associate, Fred Dienert. Bennett a Lutheran, Dienert a member of the church of the Philadelphia minister who had met B.G. in Ocean City. They wanted to know what they could do to get him on a radio network. B.G. said they could do nothing; he wasn't interested.

(492-5) Within a week Bennett and Dienert reappeared, this time at B.G.'s home in Montreat, N.C. They had interested a broadcasting company. A 13-week

493

MY NOTES ON THE BILLY GRAHAM STORY

Stanley High

[254]⁷⁵⁹

(continued from the previous page) schedule at a good Sunday afternoon hour was available and would cost \$92,000. "That," says B.G., "was the kind of money I knew nothing about" - and the discussion abruptly ended.

(493-1) Some weeks later, while Graham was conducting a Crusade in Portland, Oregon, Bennett and Dienert telephoned and wired him almost daily about their plans to put him on the air. B.G. became increasingly annoyed. Then one week-end Bennett and Dienert appeared in Portland. The program, they said, could be launched for an initial \$25,000. Thereafter, the cost - more than \$7,000 a week - could be met by voluntary contributions from the radio audience. Graham gave them a curt "No." B.G. says: "The whole thing, beginning with the \$25,000 I didn't have or know how to get, was altogether fantastic.

(493-2) Ten days later Bennett and Dienert returned to Portland. Graham refused to see them. They waited around a week and finally book air-passage home. Before leaving, they sent G. a message saying they would drop the radio idea and bother him no more. Thinking he owed them a final courtesy, G. invited them to his room.

⁷⁵⁹ The original editor inserted "254" at the top of the page by hand.

(493-3) Then, recalling the incident in the diner, Graham began to wonder whether “perhaps this was the Lord’s doing; perhaps he did want me on the air.” When Bennett and Dienert came into the room, G. told them that, on the human level, his decision was unchanged. But the final decision, he said, should be “not mine, but the Lord’s.” The three knelt and B.G. prayed. He said in his prayer that he would accept it as proof that a radio program was the Lord’s plan for him if, by midnight that night, there could be placed in his hand the sum of \$25,000. Up to that time the largest single contribution he had ever received was less than \$500.

(493-4) Bennett and Dienert thought G. had asked the impossible, so they said good-bye and left for the airport.

(493-5) Before his sermon that night B.G. told his audience of the radio offer, but not of his prayer or the sum required. He said he wanted to settle the matter in accord with God’s will. “We won’t be seeking you out,” he said to the audience. “But if you think this is God’s plan, you can seek us out.”

(493-6) After the service he went to the room reserved for members of his team. Grady Wilson, his associate evangelist, was standing in the door holding an old shoe box. People had formed in a long line and were filing past, dropping money and pledges in the box. When it was counted, the sum was \$23,500.

(493-7) Meanwhile Bennett and Dienert had gone to the airport and boarded their plane, and then had suddenly decided to stay over one more day. They returned to B.G.’s “tabernacle” just as the money was being counted.

(493-8) “This is a miracle,” they said to B.G. “You’re as good as on the air.”

494

MY NOTES ON THE BILLY GRAHAM STORY
Stanley High

(continued from the previous page) “No,” he said, “it’s not a miracle. The devil could send us \$23,500. It’s all or nothing.”

“We’ll guarantee that last \$1,500 ourselves,” said Bennett and Dienert.

“No, that’s not the answer we prayed for,” said G.

It was almost midnight when, considerably let down, all of them reached the hotel. Grady Wilson asked at the desk for mail. There were three letters for B.G. One, mailed from another city and by a person unknown to Graham, expressed the conviction that his sermons should be heard regularly on radio. To start a radio fund, a check was enclosed for \$1,000. Each of the other two letters, in hotel envelopes, contained checks for \$250.

“Now,” said B.G., “I’ll grant it’s a miracle.” In his room, that midnight, there was another prayer meeting.

(494-1) Graham had never handled such a large sum of money before in all his life. To help him handle it, he called on George Wilson – no relation to Grady Wilson – who was Business Manager of the Northwestern College in Minneapolis, where Billy Graham had served as Interim President. The \$25,000 was used to start “The Hour of Decision” radio program, and it also was responsible for establishing the Billy Graham Evangelistic Association, Inc., with headquarters in Minneapolis. This association handles all income and expenses of B.G.’s activities. All funds of the Association come from voluntary contributions, much of it from listeners to “The Hour of Decision” radio program. This program is also the principal item of expense, costing \$30,000 a week. In 1955 the Billy Graham Evangelistic Association spent a total of \$2,000,000 to finance the entire B.G. operation, on an overhead of only 2 3/4 per cent. B.G.’s salary, paid by the Association, is \$15,000 a year. All salaries of B.G.’s team as well as those of 125 Association employees in Minneapolis are also paid by the Association. B.G.’s only additional income is from the sale of his books and this money goes into a trust fund for the education of his children.

(494-2) Contributions average around \$5. The mailing list of regular contributors now numbers 1,000,000 names.

(494-3) In addition to the Minneapolis office, another is maintained in Washington, D.C., and this office handles the Billy Graham Evangelistic Films, run at a loss, the deficit paid by the Association.

(494-4) Many letters come to the Association asking for advice about personal problems. All are answered. Here is one that was hard to answer:

“My wife and I will doubtless go to Heaven. We have been married, and peacefully, for many years. We are nearly 60 and are typical kind of folks. We mind our affairs and never cause anyone any trouble. My

495

MY NOTES ON THE BILLY GRAHAM STORY

Stanley High

[255]⁷⁶⁰

(continued from the previous page) problem – I just can’t imagine spending eternity with my wife. One hundred thousand years or so – yes. But eternity – well, I just don’t see how I can stand it. Isn’t there some way I can avoid going to Heaven and at the same time not go to Hell?”

⁷⁶⁰ The original editor inserted “255” at the top of the page by hand.

(495-1) The Greater London Crusade of 1954, told for the most part in the stirring and very human letters of Mrs Billy Graham to her parents. Very good eye-witness accounts of the whole thing - 6 nights a week for 12 weeks - the initial scepticism of their reception, the mounting triumph, the overwhelming climax.

(495-2) On a rainy Saturday afternoon, May 22, Billy Graham preached the Crusade's concluding sermons to two outdoor audiences. The first filled White City Stadium with 70,000 people. At the second, 120,000 filled Wembley Stadium. When, with the Archbishop of Canterbury at his side, Billy Graham gave the invitation, more than 2000 walked across the turf to stand, in the downpour before the improvised altar, to register their decision for Christ.

(495-3) That final night the London Evening News published a special Billy Graham Edition, the front and back pages wholly devoted to the evangelist and the Crusade. Across two front-page columns, the lead story began with the gospel of Luke:

“What went ye out in the wilderness to see? A reed shaken in the wind? A prophet? Yea, I say unto you, and much more than a prophet.”

(495-4) In the summer of 1955 - following the Crusade in Glasgow - B.G. undertook what, up to then, was described by some observers as his most “hazardous venture”: a four-weeks' mission to the continent of Europe. He preached in 12 cities in 7 countries. In every meeting - save his appearances before U.S. service men in Germany - he spoke through an interpreter. Exclusive of radio audiences, he was heard by more than 500,000 people.

(495-5) Paris, 10,000 a night for 5 nights
Geneva - figure not given
Zurich, 60,000
Frankfurt, 30,000
Mannheim, 50,000

(495-6) In 1956, the tour of Asia, including India, Bangkok, Hong Kong, Formosa, Tokyo, Seoul, Manila. “The story of this mission - particularly the mission to India - is without precedent, not only in the ministry of Billy Graham, But, more importantly, in the history of religious contacts between the East and the West.”

(495-7) B.G. came to India 6 weeks after Khrushchev and Bulganin and B.G. drew

(continued from the previous page) much larger crowds. In Madras, for example:

“For their single appearance in that city, the Russians drew 22,000 people to the Madras stadium. B.G., his sermons translated by 2 interpreters, spoke on 3 successive nights in the same stadium. His audience the first night numbered 32,000, the second 37,000, the third more than 40,000.”

(496-1) How B.G. threw away the 8 prepared sermons in which he had “adapted” the Gospel to what he thought the needs of India to be, and how:

“I had not been preaching five minutes before it came to me, as clearly as though I had been audibly interrupted, that this vast gathering of people had not come to hear the Gospel adapted to India. They had come solely to hear the Gospel: the Good News, in which, as much in our day as in St. Paul’s, as much in India as in the United States, England, Scotland, or France, ‘there is neither Greek nor Jew, Barbarian, Scythian, bond or free, but Christ.’”

(496-2) Between 4,000 and 5,000 converts that very first night in Madras.

(496-3) B.G. addresses two groups of Communists – one of them the poor, the other the intellectuals and makes many converts.

(496-4) He had similar experiences wherever he went in Asia.

(496-5) Editorial in Tokyo’s Nippon Times:

“While Japan is not a Christian nation, she can profit greatly from the message Dr B.G. brings. The truths Dr G. speaks are universal.”

Flying from Hawaii to the U.S. mainland, B.G. made the final entry in his diary:

“Eight weeks! One miracle after another! How different, on the surface, people are; yet, in their hearts, how much alike! What human needs I have seen! What a challenge they are to us, so abundantly blessed, to help these Asian peoples help themselves! But there is a deeper need, rooted in the same spiritual hunger, the hunger after God that I have found everywhere. That hunger is the great common denominator among all people.

“Perhaps the Communists can match us in material aid. But for this deeper need they have no answer. There is our greatest opportunity: to go beyond material and military aid, to help, with moral and spiritual leadership, to speed this turn to God.

“Not by might, nor by power, but by my spirit, saith the Lord.”

(496-6) Some American cities where B.G. Crusades have been held: Los Angeles, Portland (Ore.), Houston, Nashville, Memphis, Seattle,

(continued from the previous page) Pittsburgh, Detroit, Washington (D.C.), Columbia (S.C.), Shreveport (La.), Toronto, Richmond, Oklahoma City, Chattanooga, New Orleans.

(497-1) One effect of Crusades is to make religious differences less divisive. For example, in one U.S. city a woman, a Roman Catholic, told a member of the Graham team that she had asked her priest what his advice would be as to attending a Crusade meeting. "My advice," he said, "would be not to attend." "I am sorry," she said, "but I think I am going anyway." The priest replied, "So am I."

(497-2) In another city, B.G. played golf one day with a Roman Catholic priest who, the night before, had attended a Crusade meeting in civilian clothes. "While there," said the priest, "I counted eight other priests - all, like me, in 'civvies.'"

(497-3) The Crusade in Glasgow, in spring of 1955, Stanley High witnessed the filling of Kelvin Hall (capacity 16,000) 6 nights a week for 6 weeks, with overflow crowds in the streets. Number converted 20,000.

(497-4) Do Graham's conversions last? High thinks so and gives the evidence. The great crowds everywhere are proof that spiritual hunger is one of the characteristics of our time. The effects reach into the churches, giving new vision to many ministers. Church membership increases everywhere following B.G.'s Crusades.

(497-5) After Glasgow Crusade, B.G. addressed a meeting of 1000 ministers of all faiths. His message was: "Be sure you have a Gospel to preach; then preach it with authority."

(497-6) High went to England in spring of 1955 to try to find out for himself whether the conversions B.G. had made there had produced any lasting effects. He quotes many prominent churchmen of all denominations who say that the effects are lasting. The converts at each Crusade are sent to a church and to a regular minister, whose job it is to follow up what B.G. began. Most of the converts remain active Christians.

(497-7) "Of Billy Graham's great and enduring service to our country there can be no doubt," says the Rt. Rev. George Bell, Anglican Bishop of Chichester and a former President of the World Council of Churches. "Spiritually, England was waiting for such a challenge. There are evidences all about, many in my own diocese, that clergy and laymen have been aroused by that challenge and that the message of the church to the nation is being given new force and authority."

⁷⁶¹ The original editor inserted "256" at the top of the page by hand.

(498-1) "There are two answers to the question of the Crusade's lasting benefits," said Dr Townley Lord, who was then president of the Baptist World Alliance. "One is visible. In my own congregation, 23 of the 25 Crusade converts sent to us have entered wholeheartedly into our work. During this past year, almost wholly as a result of Dr Graham's Crusade here and its continuing influence, Baptist churches of Great Britain reported an increase of baptisms 25 per cent above the increase of the previous year. This is the largest increase ever recorded, twice the average of preceding years. But there is another answer that is not so visible but of great meaning for the future: the atmosphere and attitude of England toward religion have perceptibly changed from prevailing coldness and indifference to increasing warmth and concern."

(498-2) High quotes many laymen, prominent and obscure, to the same effect.

(498-3) London's bookstores reported an increase in Bible sales breaking all records.

(498-4) Many thousands who attended B.G.'s meetings and did not declare themselves, became converts and joined churches of all denominations afterwards.

(498-5) When B.G. is asked, as he frequently is: "Will these new converts survive?" he replies that the same question could just as sensibly be asked, as one looks through the glass windows of a maternity ward, of the newborn infants there. "The answer," he says, "is No, they will not survive - not unless, for a long time, they are cared for, nurtured and helped to grow. The newly converted person is a newly reborn person. Whether he survives and grows depends on how well he is nurtured."

(498-6) The Billy Graham follow-up system for those who "make a decision." The counsellor. The Inquiry Room. Packet of literature: "Beginning with Christ." Registry of name, address, church preference. Within 36 hours, a letter from Billy Graham. In 2 weeks another packet of literature. Every convert is directed immediately to some church, and the minister of the church receives a copy of his Decision Card, and the minister is expected to report back that he has talked to the convert. After this, it is up to the minister to carry on.

(498-7) High interviewed several hundred converts and found their conversions genuine and their stories exceptional. The book contains many of these stories, related from High's notes. For example: a woman department store buyer, a Communist, a newspaper man, a London policeman, a food manufacturer, a doctor, a bank clerk, the headmaster of a boys' school, a Royal Academy drama student, a

(continued from the previous page) woman medical student, a Scottish ex-army Captain, A clergyman.

(499-1) The four devotions of Billy Graham converts:
Bible study, prayer, testimony, fellowship.

(499-2) In Los Angeles, the story of Jim Voss, chief wire-tapper for Mickey Cohen.

(499-3) High cites many case histories of Billy Graham's converts in the U.S.

(499-4) The mayor of a city in the deep South, five years after a Crusade there:

"As a city, we've never been the same since, and, as a person, neither have I. It has made a difference for the better in the way business is carried on in our city that four groups of business men, organised as a result of the Crusade, meet regularly for Bible study and prayer. It has made for better labor-management relations that plant prayer meetings of employees and employers, begun during the Crusade, still meet, some of them daily. Today, in our city, inter-racial good-will and cooperation are at an all-time high. Whites and Negroes, we are moving ahead together. When I appointed a Negro - the first - to our school board, the community accepted it, not as the necessary, but as the right thing to do. I don't think that would have happened without the new spirit engendered among our people during the Billy Graham Crusade. And, save for what happened to me, personally, in that Crusade, I doubt if I would have made such an appointment in the first place."

(499-5) Final chapter: "Revival in Our Time." The turning toward religion today. The failure of the social gospel. The individual is thrown back on his own problems and now seeks their solution in religion. "Here, I think, is the quality which above all else most notably distinguishes Billy Graham and constitutes the most portentous fact about his ministry - the preaching of an authentically compelling Gospel. He stands in the Pauline Succession. Whether or not Billy Graham proves to be the human instrument of revival in our time, one thing, I think, is certain: such a revival will come from the preaching of no other or no lesser Gospel.

⁷⁶² The original editor inserted "257" by hand

⁷⁶³ Blank page

MY NOTES ON THE BILLY GRAHAM STORY
Stanley High