

Vinyl XXV to XXVIII

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Editor's Note: As is the case with all the Vinyl series notebooks, due to a filing error the first few pages of all four categories are paras from the respective NEW Category, while the remainder of each category is the expected Old Category material. Please refer to the Table of Contents to differentiate these sections. Note also that there are four pages of Old Category xvii stuck in the middle of the Old Category xxvii material; they are obviously misfiled but were caught too late to rehouse with the other material from that category. Old Category xxvi has nine subheads which are unique to this volume; other collections of this

same Old Category lack these subheads, but do include the topics discussed herein. The same is true of the final Old Category xxviii, which has three subheads that are specifically broken out – and again, similar paras can be found in other collections of this category, but not under their own subheads. Although “Mantra” and “Spiritual Affirmations” are similar, there is a fundamental difference – the former is generally taken from extant traditions such as Buddhism and Hinduism, whilst the latter has been created by PB himself or other modern spiritual authorities. Both can be employed as a meditation, or as something to refer to repeatedly throughout the day.

This document suffered from having been first typed on regular paper, and then subjected to hole punches later on. While either PB or his assistants caught and filled in the removed words in many cases, many were not corrected. In some of these latter cases we were able to find the duplicate para in the Carbons and extract the word from there – making the assumption that PB did not alter the word from the carbon (which does rarely happen). The Carbons were stored and rarely manipulated, while PB often relocated and even recategorized the originals, thereby effectively shuffling them about and scattering the pages throughout the entire notebook series. Consequently the paras were corrected from a variety of Carbons. Another habit of PB’s – for these notebooks were his own working documents and not intended as publishable works – was to cut up paras and glue them on to extant pages in various notebooks. There are several instances in this notebook where two paras are overlapped, with the one on top obscuring the para on the original page. Sometimes we can decipher that final line by looking ‘through’ the page; sometimes not. These situations are noted as they occur, with our best guesses regarding the missing words or lines in {curly brackets}. In a few paras we had no hope of deciphering the obscured or eliminated words; in these cases the reader is confronted with a series of {illegible} identifiers in the para, making for choppy reading. We especially recommend looking at the original pdf scan in these cases, as the essence of a para is sometimes easier to access that way.

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

NEW XXV: World-Mind in Individual Mind ... Old xviii: The God Within

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(1-1)² A man finds his greatest fulfilment of life, his greatest joy, happiness, in spirit, so that in [reducing lower things]³ he misses nothing at all, for he has outgrown

¹ Pages 1-12 contain paras for NEW Category XXV; they were misfiled with the Old Category xxv paras which run from page 13 to page 120. – TJS, 2019

them. This was the belief, feeling, and practice of one man who became a veritable sage – Plotinus!

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(3-1)⁵ God is in your very being. To know him as something apart or far-away in time and distance or as an object outside yourself, separate from you – that is not the Way – impossible. Jesus gave away the secret: he is within you.

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(5-1)⁷ The white loincloth, which Ramana Maharshi⁸ usually wore, served him for most of the year, except during the cooler nights of the mild South Indian winter, when he added a shawl. He had few other possessions. I remember a fountain pen, the old fashioned liquid ink filling with a glass syringe type. With this he did his writing. There was also a hollowed out coconut shell or gourd painted black, in which he carried water for ablutions. He had little more and did not seem to want anything else. The most impressive physical feature about him was the strange look that came over his eyes during meditation and he usually meditated with open eyes. If they looked directly at you, the power behind them seemed quite penetrative, but most often they seemed to be looking into space, somewhat aside from you, but very fixed, indrawn and abstracted, and yet aware.

(5-2) We may try to make {this idea}⁹ as clearly definable as we can, but nothing put into words can in the end be more than a hint, a clue or merely suggestive.

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² The para on this page is unnumbered.

³ PB himself inserted “reducing lower things” in the blank space left by the original typist (indicating that the typist couldn’t read his writing).

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⁵ The para on this page is unnumbered.

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⁷ The paras on this page are unnumbered.

⁸ “Maharishee” in the original.

⁹ “this ideas” in the original; it is unclear whether it was meant to be “this idea” or “these ideas.”

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(7-1)¹¹ Even while you share in the life, the work and the pleasures of this world, learn also to stand aside as a witness of them all. Learn how to be a spectator as well as a participator; in short let detachment accompany your involvement, or rather let it hide secretly behind the other. You may say that this is an impossible task, a contradictory one, a pulling in two opposite directions at one and the same time. Yet it seems so, in theory but in practice you will find that given enough time, enough understanding and enough work at it, this can be fulfilled. For you do not stand alone with it, behind is your own higher Self. From its resources and by its grace the way to this wonderful attainment may be found. Learn how to pass into mental quiet, inward stillness, and you may intuit this higher Self.

(7-2) Being what he is in itself constitutes an unreached sermon, an unuttered instruction and an unspoken way showing.

(7-3) Mystically untutored minds will not understand this.

(9-1)¹³ There is a point at which man's mind must fall back baffled by the great mystery which surrounds him. Reflect and reason, search and probe as much as he can, he can go no farther. But this does not mean that his life is meaningless, or that the universe is meaningless. Only a being superior to man might possibly penetrate this mystery. Therefore let him work within his own inescapable limits. It is futile to nurture wild ambitions which he is not qualified to realise. In short let him know himself. He may then have a key to a better knowledge of other things, especially of the meaning of his own life.

(9-2) This synthesis of meditation understanding and action, which little by little comes into being in the most advanced phase of the Quest, produces a human quality of wisdom which no political leadership can produce.

(9-3) "The Supreme is in us; that is why we yearn to attain purity and reach truth."
— Shvetashvatara¹⁴ Upanishad —¹⁵

¹¹ The paras on this page are unnumbered.

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¹³ The paras on this page are unnumbered.

¹⁴ "Svetasvatara" in the original.

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(11-1)¹⁷ Vision to see the tremendous implications of the events through which mankind is passing is needed.

(11-2) The presence of such men in the world may not help us individually but must hearten us. For it confirms our sunniest intuitions and proves the reality of the mystical goal.

(11-3) There are exalted but rare occasions when inspiration, peace and spiritual majesty conjoin their blessed presence within us.

(11-4) How heartening it is to get glimpses. But work for more than that; work for steady communion with it as the end.

(11-5) Such a man has enigma and paradox between him and the world's understanding.

(11-6) The atmosphere which gradually grew around him was a holy one. That was the first impression: and it became stronger still as the minutes passed. For his concentration increased naturally.

(11-7) Such a man is a focal-point for all that is noble.

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Old xxv: Human Experience ... NEW XIII: Human Experience

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¹⁵ PB himself inserted dashes before and after "Shvestashvatara Upanishad" by hand.

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¹⁷ The paras on this page are unnumbered.

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¹⁹ This is the original first page of Old Category xxv paras; the earlier pages (1-12) are from NEW Category XXV; the erroneous filing happened post mortem, and does not indicate PB's own intent. — TJS, 2019

(13-1)²⁰ [(REWRITE, REVISE, AND CONDENSE 1st PARA)]²¹ If a man feels that despite the dictates of reason he should embark on a particular unethical adventure simply to gain some sort of experience, and if he believes that this experience is a necessary part of the whole of his development, then let him go ahead and learn at first hand why it should have been left alone, and taste the bittersweet fruits of his actions.

(13-2) It was because the Greeks knew that meditative reflection upon the meaning of tragic experience is less effective in the midst of it, while emotion is highly involved, that they avoided actual representation of the tragedy itself. The audience then received it only as an idea, not as a [spectacle.]²²

(13-3) The possession of money[, like power,]²³ is not an evil and may, by its wise use, be a positive good. But, by providing new temptations, it may also bring into activity weaknesses lying below the surface of a man's character.

(13-4) He must live in the world but without losing his detachment from it, his freedom from the urges which it generates in those who are attached.

(13-5) Why should the spiritual and material not co-exist? Why should they not even marry?

(13-6) They attribute their troubles to everyone except themselves, or their failures to every circumstance except the right ones, that is the self-made ones

(13-7) The inner meaning of life does not readily reveal itself, it must be searched for. Such a search is the Quest.

(13-8) The last test must still be how far he brings the truth into his life

(13-9) But whether reality has a mystical basis or not, we still have to get on with the business of living

(13-10) He teaches and trains himself to feel the peace beneath the tension.

(13-11) He may find himself planted by destiny among people with whom he is ill at ease, leading to [mental and emotional]²⁴ tensions in himself and perhaps in them. Since he has not chosen this arrangement, there is probably an opportunity in it to work in an unaccustomed way on himself for his ultimate self-improvement.

²⁰ The paras on this page are unnumbered.

²¹ This was originally typed above the first para.

²² PB himself changed "spectacle, when" to "spectacle." by hand.

²³ ", like power," was typed below the line and inserted with a caret.

²⁴ "mental and emotional" was typed below the line and inserted with a caret.

(13-12) The belief that philosophy has no direct relevance to practical matters is a wrong one. If anyone tries to split it apart from them he is a dreamer, not philosopher.

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(15-1)²⁷ The nearer they get to the realisation of their ambition, the farther they get from Reality itself

(15-2) Pessimism turns life into a protracted funeral where we mourn our evils before their time. Such a doctrine can only be to the taste of morose minds.

(15-3) The adherents of sentimental sloppy-cults which refuse to see the dark sides of life but persist in seeing only the brighter ones, which find only Love in man and God, are practising an optimism which can never support them in their hours of severest trial.

(15-4) The basis of the whole doctrine of the Buddha is that whatever is transitory, is subject to cessation, to [changeableness, to pain and]²⁸ to suffering. Everything follows this law of impermanence and everything is subject to annihilation. The Buddha also showed that personality and every part of it, is subject to decay and dissolution, therefore, always painful.

(15-5) When cruelty as a means of achieving selfish aims is clearly innate in a man's character, he may bring much suffering to others but he will also bring much suffering to himself.

(15-6) We may often escape the penalties which follow wrong thinking and evil doing only by altering the one and counter-balancing the other. But even such ameliorative measures must be taken in good time, or they will be useless.

(15-7) Yes, there is a kind of morality in Nature but it does not necessarily correspond with our human ideas of morality. In every sense there is a law of recompense; we get back what we give out.

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²⁶ PB himself deleted "XVII" at the top of the page by hand.

²⁷ The paras on this page are numbered 59 through 67, 67a, 67b and 67c.; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page and one unnumbered para between paras 67b and 67c.

²⁸ PB himself changed "changeableness is painful and belongs to suffering" to "changeableness, to pain and to suffering" by hand.

(15-8) Karma is the precise result of what a man thinks and does. His reaction to events and situations is the precise result of what he is, his stage in evolution. Therefore lesser reactions and hence better fortune can come only when he elevates his evolutionary status.

(15-9) Analyse understand and confess the sin; express remorse, resolve to act rightly in the future and finally throw yourself on God's mercy.

(15-10) Many an apparent chance meeting or seeming co-incidental happening arises out of, and is pre-ordained by, the bidding of inexorable law or infinite wisdom.

(15-11) That young men and women can be sent out into life without having studied philosophy, that they can be graduated from colleges and universities without having had this knowledge imparted to them, is regrettable. How can any preparation for life be complete without it?

(15-12) By abandoning so-called security, he finds a real freedom

(15-13) One can pay out too much for some kinds of [experience]²⁹

(15-14) Make each experience surrender its full significance to you

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(17-1) A time comes when we learn to stop worrying about ourselves, when we take the burdens off our shoulders and, in Jesus' words, "take no thought for the morrow." We gain new fresh strength when we refuse to worry ourselves into misery, when the possible or impending troubles of the future are left where they belong.

(17-2) Such an imaginary picture of the world either hides or distorts its realities. One consequence is that it attracts failures and misfits who are thenceforward prevented from searching within themselves for the true causes of their misadjustments.

(17-3) It is the unexpected situation, when there is no time to calculate a response or prepare a reply, that reveals what measure of strength we can rise to. It is the sudden crisis – which is only a situation pushed to a complete extreme – when there

²⁹ PB himself moved "experience" from after "for" to after "of" by hand.

³⁰ Blank page

is no chance to escape altogether or to evade partially, that what wisdom we have, or lack, shows itself.

(17-4) Somerset Maugham disputes the moral benefit to be extracted from poverty and suffering. He considers that poverty increases selfishness and meanness while suffering is degrading rather than ennobling.

(17-5) It is utterly absurd to ignore the potent effect of one's surroundings, to try to put them aside as unimportant, to write them off [in forgetfulness,]³¹ to deny their existence [as mere illusion or]³² even to consider such efforts as an indispensable part of spiritual training.

(17-6) It is possible for man to learn whether a proposed course is wise or foolish, prudent or reckless, without having to wait for the testimony of events. In that case he must look for the counsel of spiritual [teachers].³³

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(19-1)³⁶ What is demonstrated by observing contemporary life is that so few men are willing to take their lessons from the past experience of other men throughout history, that so many obdurately prefer to learn under pressure by the hard way. The same foolish errors, the old pain-bringing sins are repeated monotonously and regularly. The cost of ignoring such experience is heavy. People are not teachable and their defects not corrigible by the gentle way. They will not absorb guidance from the interior sources of reflection or intuition or the exterior sources of preachment or observation.

(19-2) The same passage through suffering which embitters so many other men, should only mature and develop the disciple.

(19-3) Intense suffering may dull the capacity for higher thought as intense pleasure may lull it.

³¹ "in forgetfulness," was typed below the para and inserted with an arrow.

³² PB himself changed "as mere illusion or to deny their existence" to "to deny their existence as mere illusion or" by hand.

³³ PB himself changed "teachers, and" to "teachers."

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³⁵ PB himself deleted "(XVII) (a)" at top of the page by hand.

³⁶ The paras on this page are numbered 39 through 50; they are not consecutive with the previous page.

(19-4) We learn our lessons from suffering, it is true, but so inadequately that we forget them all too quickly. Out of this failure to comprehend life, comes the continuance or recurrence of most human trouble.

(19-5) There are times when adverse destiny becomes too much for him. It is then that a humbling acceptance of things as they just have to be is useful.

(19-6) A maleficent destiny may become a divine medicine for the soul, bitter as gall to the taste, but beneficial in its after-effects.

(19-7) We can help to get forgiveness for our sins if we bring ourselves to thorough repentance to the point of correcting the faults which gave birth to them.

(19-8) Let us not forget that if the mood of inward detachment compels resignation in adversity, it also offers consolation for adversity.

(19-9) The man who hesitates to accept the idea of rebirth must confess, in his frankest moments, that he cannot reconcile the sufferings around him with faith in a benevolent power.³⁷

(19-10) Every outward experience has its inward benefits, if only we will look for them with ego-free eyes. And this is true even when the experience involves suffering. Behind suffering we may learn to find some lesson to profit by, some purificatory discipline to be undergone, some ignored fact to be faced or some wisdom to be gleaned.

(19-11) When I wrote that statement in "A Message from Arunachala" about the mystical purpose of suffering, I might have coupled it with a precisely similar statement of Dante, "Sorrow remarries us to God," he wrote. The Florentine, in his own sad and long existence came to an absolute apprehension of this truth.

(19-12) He may undergo a vivid experience and yet seem to learn nothing from it. This may repeat itself several times. But on one of these repetitions the process of learning will start to actualise itself on the conscious level.

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³⁷ PB himself deleted the para following this one by hand. It originally read: "(48) Man has only a very limited free will, alike in his joyous triumphs as in his miserable defeats." PB himself also inserted an "F" next to the deleted para by hand.

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(21-1)³⁹ The experiences which come to him and the circumstances in which he finds himself are not meaningless. They usually have a personal karmic lesson for him and should be studied much more than books. He must try to understand impersonally the inner significance behind these events. Their meaning can be ascertained by trying to see them impartially, evaluating the forces which are involved in them, by profound reflection and by prayer. Each man gets his special set of experiences, which no one else gets. Each life is individual and gets from the law of recompense those which it really needs, not which someone else needs. The way in which he reacts to the varied pleasant and unpleasant situations which develop in everyday life, will be a better index to the understanding he has gained than any mystical visions painted by the imagination.

(21-2) It requires a strong faith to believe that even in the midst of the direst distress, of the gloomiest hardship, what happens is sanctioned by, and under the rule of, divinely ordained laws and that it has a rational and higher meaning which we should seek to extract and heed. Those who lack this faith bear strain-ridden faces that betray no inner calm. Yet it is only a single step to turn around and start the journey from inner wretchedness to inner radiance.

(21-3) It is not necessary to renounce life in the bustling world. It is necessary however to change its basis, to transform its character, to make it echo the voice of the Ideal, which is to lead us upwards towards better things.

(21-4) Whether we perceive these truths by the power of transcendental insight, or feel them by the spontaneity of correct intuition or think them by the working of right reason, their practical issue remains the same for all of us. We must implement them by courageous action. That is,⁴⁰ we must have the courage to discipline the senses and deny the self, as and when needful.

(21-5) Contrary to traditional beliefs, a special place such as a monastery or ashram in which to live for spiritual development is not at all needful.

(21-6) This change of attitude will bring about more favourable results in his affairs.

(21-7) No animal except man lives in such constant fear for no animal lives in the past, the present and the future so much as man.

(21-8) Where there is overmuch activity and restlessness, hurry and confusion, how can men listen to the inward voice, much less feel that God is present to them?

(21-9) Instead of complaining of difficulties, we should welcome them for the opportunities they give us

³⁹ The paras on this page are numbered 68 through 74, 74a and 74b; they are not consecutive with the previous page.

⁴⁰ We inserted a comma here for grammar's sake and for consistency of style in this para. — TJS '20

(23-1)⁴² Those who reject the external order of things are as foolish as those who reject the eternal order.

(23-2) He can make his little world reflect something of the goodness and beauty he has glimpsed.

(23-3) When inspiration enters his will too, he will be impelled to act, to do the Lord's words.

(23-4) Life for most people is a passage from one problem to another; they do not know peace.

(23-5) He will come to see that his physical conditions are largely the outcome of his mental conditions.

(23-6) Only when confronted suddenly by an unusual situation can he test himself sufficiently.

(23-7) The practice of inner quietness must especially be carried into the daily life. This, in the face of provocations and disturbances, calls for self-control.

(23-8) CHUANG TZU: "The man of inspired virtue performs actions without worry."

(23-9) It seems so abstract, so removed from the actual everyday world of common men and women.

(23-10) The lessons can be learned with much more pain or much less pain – this is in his hands.

(23-11) He lives in the world like other men and beholds all but, unlike other men, accepts all.

(23-12) He is indeed a dedicated quester who has to force himself to defy his environment and direct his attention constantly toward the goal.

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⁴² The paras on this page are numbered 114a, 115 through 134; they are not consecutive with the previous page.

(23-13) CHUANG-TZU: "The intellect-free (one) cannot plan; what kind of man is that?"

(23-14) He will ever seek to bring his principles into complete fulfilment in his conduct.

(23-15) Where is the depth and purpose, the goal and meaning of such lives?

(23-16) That man is immensely fortunate who is able to detect opportunities when they come and who detecting, proceeds to take advantage of them.

(23-17) This earthly life is the "Narrow gate" which opens on to the kingdom.

(23-18) He refuses to walk any longer through life with eyes blindfolded to its message, with ears plugged against its lessons

(23-19) It is not easy to move in the harsh competitive world and act with such abnegation and dedication.

(23-20) To work effectively in this world of everyday without repudiating or forgetting the world of the Spirit – this is his duty.

(23-21) When he comes to a crisis out {of}⁴³ which he cannot, at first, see his way, he must pause patiently until the inner guidance shows itself.

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(25-1)⁴⁶ The student should live each day by itself, duty as it arises from the demands of routine doing his existence and accepting its responsibilities; he should leave the future to itself. If the day is lived by the spiritual principles he has learned, tomorrow will [automatically take care of itself.]⁴⁷

(25-2) However harassing a problem may seem to us, if we can give up our egoistic attitude towards it, if we can keep the lower emotions away from it, the best possible solution under the circumstances will develop of its own accord. There is veritable

⁴³ We have inserted "of" for clarity.

⁴⁴ Blank page

⁴⁵ PB himself deleted "CHAPTER XV" at top of the page by hand.

⁴⁶ The paras on this page are numbered 108 through 114, and 114a through 114c; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

⁴⁷ "automatically take care of itself." was typed above the para and inserted with an arrow.

magic in such a change of thinking and feeling. It opens the gate to higher forces and enables them to come to our help.

(25-3) Every man who improves his inner life, to that extent influences society's outer life. In all his relations with his fellow men, he will show this improvement and indirectly through its results, share it with them.

(25-4) Why should we bear all the grievous burdens of the ego? By turning them over to the higher self, not prematurely but after analysing their lessons and doing what we ought to, we gain relief.

(25-5) Your thinking will have its effect, not only upon your inner character and outward activities, but also upon other people. This last is quite conceivable when we remember that telepathy is no longer a mere theory, but a proved fact.

(25-6) Just as the infant human has to learn to balance his body, and then to walk in the physical world, so the infant mystic has to learn to balance his soul, and then walk in the mystical world.

(25-7) This mystical preachment on the gospel of inspired action is written for the men who find themselves tangled up in the affairs of this world and must make the best of it. I counsel them to make the best of it by making the better of their inner life. I suggest that it is better to aspire aright and rise spiritually than to remain like a stagnant pool. And I would remind them that their worldly work can be carried out on a basis of service plus self-interest, where now it may be carried out on a basis of self-interest alone; for to serve is to put the spirit in action.

(25-8) It is a great pity that men with yogic power and divine insight should stand aloof from public life and refrain from lifting up its standards. If they did nothing else than this, they would render high service.

(25-9) Those who walk through life companioned by negative thoughts get undesirable experiences.

(25-10) The quest will lead him to search not only in himself but also outside of it.

(25-11) Each man's life passes through its periods of conflict alternating with quiet.

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⁴⁹ The original editor inserted "Five" at the bottom of the page by hand.

⁵⁰ PB himself inserted "XXV" at the bottom of the page by hand.

(27-1)⁵¹ When the advanced mystic [finds]⁵² his spiritual self, his true 'I', he will obediently submit his life to its direction and guidance.

(27-2) There is a higher destiny behind all the experiences which the aspirant undergoes. Although purificatory work may at times have brought hardships to him and to those whom he loves, still, he must recognise that it may also have afforded protection against dangerous possibilities from which he and they have been saved.

(27-3) When a decision has to be made, and different sides of one's nature are pulling in different directions, creating inner conflict, bewilderment and rendering a firm decision impossible, what is the aspirant to do? find the true guidance? Let him first surrender the problems to the Higher Power. This surrender is best formulated through the medium of a heartfelt prayer in which there is earnest desire first to learn and then to accept the guidance. This must be done with the utmost concentration and sincerity, seeking to learn the Higher will and being ready to abide by it even if it disagrees with personal desires.

After this is done, wait calmly for days, or even weeks with faith that the solution to the problem will eventually come. If it does not come directly from within as an intuitive certitude then it may come through some event or contact or as a distant trend forming itself in outward circumstances and pointing to a specific direction.

(27-4) Doubts, hesitations and objections will arise in the minds of many persons. Will the Quest interfere with my everyday duties? This is a common question.

(27-5) Only when confronted suddenly by an unusual situation can he test himself sufficiently.

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(29-1)⁵⁴ This situation [has]⁵⁵ happened in the lives of many people. Where they have recognised its significance as a spiritual chance, everything thereafter went well for them, but where they failed to recognise it, everything went wrong, materially and spiritually.

⁵¹ The paras on this page are unnumbered.

⁵² PB himself changed "has found" to "finds" by hand.

⁵³ Blank page

⁵⁴ The paras on this page are numbered 11 through 25; they are not consecutive with the previous page.

⁵⁵ PB himself inserted "has" by hand.

(29-2) The saying that “Opportunity knocks but once,” is basically a true one.

(29-3) It is true that some opportunities [by their very nature]⁵⁶ can come only once in a lifetime.

(29-4) What they ought to have done through their own voluntary act but failed to do, is forced upon them by external events of a disagreeable kind.

(29-5) I have known questers who have reached a cul-de-sac [when]⁵⁷ an accumulating problem finally {entered}⁵⁸ the critical stage. Then, following this teaching, they decided to hand it over to the Overself entirely, and be done with further cogitation and agitation about it. The tension came to a swift end, proving that they had really handed it over and were not deceiving themselves. They waited patiently for direction to be given them. Sometimes this came quickly, overwhelmingly and clearly, sometimes it came slowly gently and weakly.

(29-6) Worldly success, if achieved too soon or too largely can eat away a man’s spiritual qualities.

(29-7) Life is our real school for it provides the chance to acquire virtue and discipline evil, to nurture the mind and clarify its thoughts.

(29-8) He must deny the usual response to troublesome circumstances and deliberately express a higher one.

(29-9) He combines the simple purity and direct honesty of a child with the discretion and prudence of an adult.

(29-10) He tries to keep as detached in fortunate circumstances as in misfortunes.

(29-11) A grown-up attitude handles situations without neurotic hysteria or emotional exaggeration.

(29-12) It is a discipline to be carried out at all times, both when living with himself and when living with others.

(29-13) To live in the world and yet not to be ensnared by the world is an art to be learnt and practised like the art of bicycle riding.

(29-14) If he is to be in the world and of the world, he will still remain undeceived by the world.

⁵⁶ “by their very nature” was typed below the line and inserted with a caret.

⁵⁷ “when” was typed below the line and inserted with a caret.

⁵⁸ We have changed “enter-” to “entered” for clarity.

(29-15) However anxious or worried turn aside to the Overself. Ask first that your fears be forgiven and then that you be helped.

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(31-1)⁶¹ The troubles of human life do not stop merely by wishing them away, much less by pretending they are not there. This is what these cults ignore. The Christian Science way of denying the existence of those conditions like poverty and ill health which it dislikes and only admitting the existence of those [like prosperity and good health,]⁶² which it likes, is illogical and blind.

(31-2) How can we reconcile the infinite love which the mystic's intimate realisation senses so acutely, with the immense suffering which is so plainly evident everywhere?

(31-3) Philosophy does not ascetically applaud suffering and pain. It deplures them. In themselves, they are regarded as evils. It accepts them as good only when they succeed in bringing about a change of thought – a conversion of heart or an ennoblement of conduct.

(31-4) He is learning slowly and somewhat reluctantly to obey the laws of discipleship, to seek out and be true to the best within himself.

(31-5) The same Greek culture whose architects gave us the chaste beauty of their structures, and whose philosophers gave us the Olympian serenity of their teachings, gave us also the horrors [of]⁶³ tragic plays. It could not have attained the balance which it did if it had not [so frankly]⁶⁴ looked life fully in the face.

(31-6) If some men have found their way to the goal with help, more have found their way to it without help.

(31-7) When suffering is too prolonged, too acute or too large, it may induce a hatred of life and a longing for death.

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⁶⁰ PB himself changed "XXVIII" to "XXV" by hand.

⁶¹ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page. In addition, there is one unnumbered para pasted onto the bottom of the page.

⁶² PB himself changed "those which it likes, like prosperity and good health," to "those like prosperity and good health, which it likes," by hand.

⁶³ PB himself deleted "its" from after "of" by hand.

⁶⁴ PB himself inserted "so frankly" by hand.

(31-8) A man complained of being unable to find suitable business activity despite nearly a year's search, and despite the prayers which he himself had constantly offered and [the meditation]⁶⁵ which had been made on his behalf by a professional Christian Science practitioner. I pointed out to him that he was evading the message of this blockage in his path and that he must decipher this message first before the prayers and meditations [could take effect. Both the law of]⁶⁶ Recompense and his own necessary evolution had brought the experience into his life. Its meaning in terms of his ordinary human capacities as well as his spiritual development had to be assessed. Once this was done, and applied, the situation would change and he would be a gainer by it in the end.

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(33-1)⁶⁹ The widespread area and enormous volume of pain and sorrow which have made themselves such front-rank features of human life in this generation, have also made more people think about this side of the problem of their existence than ever before. The pain of the body, the sorrow of the emotions – these two dark shadows on their life – have been the subject of terrible contemplations for millions of suffering men and women. It has been hard for many of them to sustain belief in the divine goodness, or at least in the divine mercy. The optimistic blindness to plain appearances which would say with Browning⁷⁰ that “All's right with the world” and see only the truth, beauty and goodness everywhere, the intellectual one-sidedness which would prefer to hide from unacceptable realities, must have received a severe jolt in many parts of the world during the war.

(33-2) The unenlightened mind sees in the shadows of existence only misfortune where the enlightened mind sees Karmic instruction and opportunity for self-improvement along with misfortune. When it is schooled both by experience and revelation to recognise and admit that its own mistaken behaviour has led to most of its misfortunes, to see the causal connection between personal wrong-doing and the penal troubles or sufferings which follow in its wake, it will act righteously through fear. But later, when it is schooled by subtler experience and loftier revelation to see the divine quest which life ordains it to follow, it will act righteously not from fear

⁶⁵ PB himself changed “these” to “the” by hand. “meditation” was typed above the line and inserted with a caret.

⁶⁶ PB himself inserted “could take effect. Both the law of” by hand.

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⁶⁸ PB himself deleted “XXVIII” from the top of the page by hand.

⁶⁹ The paras on this page are numbered 1 through 3 and 3a; they are not consecutive with the previous page.

⁷⁰ Referring to Robert Browning.

but through faith. When it comes to see or believe that most of its griefs are self-inflicted, it sees well.

(33-3) Even when a low-caste Hindu believes he could better do the work or carry out the duties of a higher caste, he is theoretically forbidden to change to it. If he defies his exploiters and makes the change, he is told that he has committed a sin and is contributing to the ruin of God's planned social order. If a cobbler finds himself possessed of literary genius, he must go on repairing shoes! If he refuses and takes to writing, he is told that he endangers his own salvation and society's harmony! Such is the absurd and cruel consequence of blind acceptance of an arrangement which was certainly convenient in a simple primitive world, but is no longer so in our modern complex one. And this, in its own turn, is the consequence of religious superstition inculcating a pseudo-resignation to events by misusing the name of God.

(33-4) There is no contact and situation in ordinary daily living from which a lesson in character or judgment cannot be learnt and to which philosophy cannot be applied in [practice.]⁷¹

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(35-1)⁷⁴ The indifference toward unalterable or the resignation to unavoidable suffering preached by so many prophets, was not preached merely as an idealistic fancy, but, in most cases, as a realisable fact out of their personal experiences. Admittedly, its accomplishment is quite hard. For it depends in part on a complete concentration upon that which suffering cannot touch – the hidden soul. But this is not to be confused with a defeatist fatalism, a false resignation to God's will or a harsh asceticism.

(35-2) Should we not say with Plato that it is better to suffer wrong than to do wrong? The problem of suffering does not exhaust itself with its practical aspect. We have also to consider its metaphysical one. If we have the intellectual and moral courage to do this without the egocentric attitude and the surface emotionality which normally govern our approach to it, it will be possible to see it in a clear light. Such is the self-discipline which philosophy asks from its students and such is the emancipated outlook it gives in return.

⁷¹ PB himself inserted "practice." by hand.

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⁷³ PB himself deleted "XXVIII" from the top of the page by hand.

⁷⁴ The paras on this page are numbered 4 through 7 and 7a, making them consecutive with the previous page.

(35-3) The feeling of personal helplessness in the face of these titanic events, the [mood]⁷⁵ of utter hopelessness induced by a contemplation of the individual future and the thought of life's uselessness when everything must end in destruction or death – these themes oppressed many minds during the war. It is not surprising that complexity of the human situation – surrounded by world-wide agonies as it has been for years – and the poignant failure to cope with it, chills the faith that life is worthwhile; nor need anyone be less surprised when it turns some people in the East to a monastic piety that [casts aside]⁷⁶ personal responsibility or others in the West to a despairing suicide that finishes it altogether. That is merely an attempt to evade the important lessons which must be distilled by calm, impersonal reflection upon these very troubles and misfortunes, an attempt which millions of others made by the different route of escape into pleasure, only to find when the war broke out that they had escaped into the greatest of mankind's agonies.

(35-4) This problem is a twin-brother to the problem of evil. We have elsewhere pointed out that there are two ways of approaching them. We need to remember the double standpoint which philosophy adopts when treating all such questions – a standpoint fully elucidated in "The Hidden Teaching Beyond Yoga."

(35-5) The course of events as they move upon fortune's turning wheel, alternately dismays or delights him.

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(37-1)⁷⁹ From the moment that a man begins to look less to his changeful outer possessions and more to his controllable internal ones, he begins to gain the chance for real happiness. When this truth breaks upon the intelligence, he learns to keep his final reserves hidden in his heart. Then whatever happens, whatever course fortune takes, no one and nothing can take it from him. So long as he can carry the knowledge of truth in his head and the peace of God in his heart, he can carry the best of all his possessions with him wherever he may go. Not having lodged his possessions, whether material things or human affections, capitalised wealth or social honours, in his heart but kept them outside it where they belong, he can remain calm and unmoved when Fortune's caprice disturbs or even destroys them. He has learnt to keep within his heart only inalienable possessions like wisdom and virtue, only what renders him serenely independent of her revolutions

⁷⁵ PB himself inserted "mood" by hand.

⁷⁶ PB himself inserted "casts aside" by hand.

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⁷⁸ PB himself deleted "XXVIII" at top of the page by hand.

⁷⁹ The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

He who depends on externals plays dice with his happiness. He who depends on his own Overself attains unfailing serenity.

(37-2) The limited character of the conditions under which most humans have to live and the adverse character of so many of the experiences they meet with, the millions of hearts filled with tormenting restlessness and frustrated longings and the millions of heads filled with uncertainties and strivings, the inescapable orbit of pleasures followed by pains and of attractions succeeded by repulsions, preclude the attainment or retainment of real happiness. The unsatisfactory final character of life's pleasures and the disappointments in the expectations it fosters are not so apparent, however, to the inexperienced young as to the well-experienced aged. Nevertheless, we have yet to meet the man, however young and enthusiastic he may be,⁸⁰ who is fully satisfied with what he has got, or who is not dissatisfied because of what he has not got.

(37-3) How often have the world's delights turned out to be mere cheats in the end! Life, with its recurrent agonies and repeated despairs, mocks the human struggle for happiness. It gives us ecstatic passion, yes! but also miserable partings, cheap joys but also costly despairs. Although we cannot transform it into a perfect paradise but can certainly improve it to yield less misery and more personal happiness than it would otherwise yield, the fact remains that when we have had our fill of the joys and pains, the struggles and crises of life, we may

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(continued from the previous page) be more likely to pass a pessimistic verdict upon it. Even among those who reject this analysis and claim to be happy, we eventually see that when sorrow, anguish, loss, bereavement or illness has struck them down powerfully and perhaps unexpectedly, they feel that all incentive to action, all worldly ambition, has gone out of them. The truth is we cannot avoid meeting such tragic moments as we travel on life's journey. Not only Buddha in his sermons but also Sophocles in his dramas, Schopenhauer⁸³ in his essays and Thomson⁸⁴ in his poems, leave their audience with the dismal impression that life is hardly worth living. If we accept their standpoint, we find our selves deprived of roseate earthly hopes.

⁸⁰ PB himself inserted a comma by hand.

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⁸² PB himself deleted "XXVIII" at top of the page by hand.

⁸³ Referring to Arthur Schopenhauer.

⁸⁴ Referring to James Thomson.

(39-1)⁸⁵ We are in rebellion against all these miserable advocates of the cause of misery who lean weakly on the worn-out excuse of God's will being behind everything and who therefore advise man to do nothing. We have raised the banner of rebellion against all those escapist mystics who defend "donothingism" as a rule of life when confronted by world-misery, merely because they themselves feel the bliss of inner peace; against all those Oriental religionists who defend it because they have made a dogma of the unalterability of karma; against all those unscientific metaphysicians who defend it because they regard every painful event as the expression of divine will and wisdom when it is so often the result of human will and stupidity; and against all those monastic hermits who find specious explanations for allowing others, who toil in the world, to wallow in ignorance or to agonise in suffering. The peace felt by the mystic is admirable but it is still a self-centred one; the karma propitiated by the religionist's prayers is ultimately self-earned and therefore must be self-alterable; the divinely-ordered events of the metaphysician could not have happened without man's own co-operation. Those who remain inert in the presence of widespread misery often do so because they have not experienced it deeply enough themselves. The innate foolishness and disguised indolence which bids us always bear karma unresistingly and unquestioningly as being God's will, although advocated by so many Indian mystical advocates of lethargy, is denied even by a great Indian seer like the author of the "Bhagavad Gita" and by a great Indian moralist like the author of "Hitopadesha."⁸⁶ The first proclaims to a bewildered seer that: "Action is better than inaction." The second, in a discussion of fate and dharma, affirms: "Fortune, of her own accord, takes her abode with the man who is endowed with energy, who is prompt and ready, who knows how to act."

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(continued from the previous page) Both these Indian books quoted here were written by mystics. Yet they reflected this same superior standpoint. Why? Because they were philosophical mystics. There is thus a vast and vital difference between the attitudes of unreflective ordinary mysticism and philosophic ultra-mysticism. Anyone whose mind is not too bemused by personality worship and authoritarian prestige to see this difference may now appreciate why philosophy has a contribution of the highest value to make in this sphere.

It⁸⁹ may be fitting to close this long lament with some apt quotations selected from "The Diwan" by Nasir Khusraw,⁹⁰ 11th century poet, traveller, mystic and countryman of Omar Khayyam:

⁸⁵ The paras on this page are numbered 11, making them consecutive with the previous page

⁸⁶ Referring to Vyasa and Narayana, respectively.

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⁸⁸ PB himself deleted "XXVIII" at top of the page by hand.

"This world's the ladder to that world, O Friend;
 To mount, thou needs must climb it to the end...
 And ever it cries in warning, 'I am hastening fast away.
 So clasp me close to your bosom, and cherish me whilst you may.'
 I, who was once as the cypress, now upon Fortune's wheel
 Am broken and bent, you may tell them; for thus doth Fortune deal;
 Let not her specious promise you to destruction lure,
 Never was her covenant faithful; ne'er was her pact secure.
 Be ever fearful of trouble when all seems fair and clear,
 For the essay is soon made grievous by the swift-transforming sphere,
 Forth will it drive, remorseless, when it deemeth the time at hand,
 The King from his court and castle, the lord from his house and land.
 Never was exemption granted, since the planets began to run;
 Seek for the mean in all things, not strive to expand your gain,
 For the Moon when the full it reacheth is already about to wane."

(41-1)⁹¹ The body, with its five senses, gives him experience. The intellect, with its faculties of memory, reasoning and judgement, and discrimination, digests and analyses this experience.

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(43-1)⁹⁴ If we fully believe that this universe is truly governed by God's laws, and we have perfect trust in the general evolution of all things toward the better and of all creatures toward the good, should we not express our feeling by our practice? Should we not refrain from interference with the ordained arrangements and happenings as being unnecessary?

(43-2) Whatever we suffer from the doings of others and from the fluctuations of destiny, whatever happens to bring us loss or calamity, is wrong or unjust only from

⁸⁹ This paragraph was originally a separate para but the para number (12) was deleted by the typist.

⁹⁰ "Nasir-I-Khusraw" in the original. Referring to Abu Mo'in Hamid ad-Din Nasir ibn Khusraw al-Qubadiani or Nāsir Khusraw Qubādiyānī (also spelled as Nasir Khusrow and Naser Khosrow).

⁹¹ The paras on this page is numbered 11a, making it consecutive with the previous page.

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⁹³ PB himself deleted "XXVIII" at top of the page by hand.

⁹⁴ The paras on this page are numbered 12 through 20 and 20a, making them consecutive with the previous page.

the narrow and limited personal point of view. It must be right and necessary within the impersonal and cosmic pattern.

(43-3) It is not the weakness of frigidity as some think to stand unmoved in stoic detachment, but in reality the strength of declared purpose.

(43-4) No experience which turns a man more than before to recognition of the truth and the sense of its worth, is really an adverse one. Even though it is a source of pain, it is still a step forward in his growth.

(43-5) It is open to him to convert his troubles into assets, by the profit he draws from them mentally, morally and/or spiritually.

(43-6) It is pardonable and natural to take short views of life and Nature, and consequently to become impatient of long views. Yet the short one reveals horrors and evils that are often unreconcilable with the belief in a beneficent and omnipotent Power, whereas the long one reveals both ameliorative adjustment and an emerging significance, a unifying World-Idea which gives a place and purpose to all things.

(43-7) Whether the pains that life makes us endure are worth the joys, is not only a matter of mere arithmetic – It is also a question of life's higher purpose.

(43-8) Even though most people who fall into troubles and afflictions through their own negative thinking do not wish to have them, still they are themselves directly responsible when such undesirable results continue to appear.

(43-9) While men remain selfish and uncontrolled, they must expect to remain suffering and afflicted.

(43-10) It is not always easy to observe how changes in the moral or intellectual condition lead in time to changes in the personal health or worldly fortune. Nevertheless, the line of connection is there.

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(45-1)⁹⁷ Men cling to life even when its course brings them the direst pain and the bitterest humiliation.

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⁹⁶ PB himself deleted "XXVIII" at top of the page by hand.

⁹⁷ The paras on this page are numbered 21 through 28 and 28a, making them consecutive with the previous page

(45-2) The kind of experience which man most dislikes to have is the very kind which forces him to seek out its cause, and thus begin unwittingly the search for life's meaning. The disappointments in his emotional life, the sufferings in his physical body and the misfortunes in his personal fate ought to teach him to discriminate more carefully, to examine more deeply and in the end to feel more sympathy with the sorrowing.

(45-3) It is in the nature of human self-centredness to appraise things, persons and events only by the measure of satisfaction or suffering they yield. But such egotism hides their true nature and real value, and obstructs their power to bring about progress.

(45-4) The vicissitudes of fortune [or the crises of life]⁹⁸ may shake faith in the existence or beneficence of this higher power but that is because they are not viewed impersonally. The universe has its own laws and everything happens under them. The fault is not in them, for they are impartial, but in our ignorance and disobedience to them. The proper remedy is not to complain and cry out but to remove the one and refrain from the other.

(45-5) When we are confronted by hard inevitability, it is more prudent to bow our head than to bang it.

(45-6) Suffering and pain are parts of the divine pattern for human growth. They fulfil a wise and understandable purpose. But this does not mean that we are to look upon all suffering and all pain as necessary parts of that pattern. Some of it is avoidable and, to that extent, not necessary.

(45-7) The human failing which makes so many worry and create avoidable mental suffering about themselves and about others, can and must be met by a strong positive endeavour to keep the mind in its highest place. It is not in the nature of our godlike inmost self to feel depressed, to suffer melancholy or to express worry. If we are to turn to that nature as our true being and basis for living, we will reject these negatives.

(45-8) They are too involved in their personal reactions to the event to be capable of impersonal inquiry into its true nature.

(45-9) He⁹⁹ must learn to depend on the infinite source of his being for everything but only after he has done all that his limited mind and ability can do.

⁹⁸ PB himself inserted "or the crises of life" by hand.

⁹⁹ PB himself changed "We" to "He" by hand.

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(47-1)¹⁰² So long as humanity flounders in ignorance of these immensely important spiritual laws, so long will it continue to exist in chaos, in disease, in destructive activities and avoidable suffering.

(47-2) From the first moment that we accept personal responsibility for our troubles, we take the first step towards relieving them.

(47-3) If it consisted of nothing but painful happenings, life would no longer be desirable. It would then be hard to persuade the human race to go on living.

(47-4) The disciplinary values of suffering often seem dubious, its capacity to whip men into a higher quality often appears non-existent.

(47-5) It is good practice to analyse the causes of one's troubles, provided those causes are sought for within oneself.

(47-6) The arrogant do not seek help and consequently do not get it.

(47-7) The laws of life cannot be contravened without punishment.

(47-8) If it be true that men gain nothing from self-earned suffering and learn nothing from it, that they go on doing the same errors and committing the same sins again and again, then they would not be men but the lowest of the lower animals. The capacity to think distinguishes men from these creatures. It may be very feebly and most imperfectly used, but this capacity {is}¹⁰³ still being used in some way. Such mental activity may lead to wrong results or to little results, but it cannot lead to no result at all. The conclusion is that if men do not learn from experience today, that is in one lifetime, they will inevitably do so tomorrow, that is in another and later lifetime.

(47-9) Philosophy is naturally best expounded out of gaiety of heart at the universe's wonderful meaning, but its lessons are best received, and its disciplinary best enforced, in the sadness of mind which comes to thought over the conditions of life today.

(47-10) The penetrative mind of the deep thinker finds in time that life in this world is not only life in illusion but also in pain. Yet for him to stop with this discovery is to stop at an intermediate stage on the way to truth. He must travel beyond it and

¹⁰¹ PB himself deleted "XXVIII" at top of the page by hand.

¹⁰² The paras on this page are numbered 29 through 38 and 38a, making them consecutive with the previous page.

¹⁰³ We have changed "capacity must is still being used" to "capacity is still being used" for clarity. — TJS '20

learn the hidden cosmic laws and thus come to understand the magnificent goal toward which all this passage through worldly existence is leading.

(47-11) From each experience, as it happens from day to day, he [should receive]¹⁰⁴ humbly the message which it holds for him.

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(49-1)¹⁰⁷ We need not be afraid to help others because we are afraid to interfere with their karma. Reason must guide our sympathy, it is true, and if our beneficent act is likely to involve the beneficiary in continued wrong-doing or error it may be wiser to refrain from it. It is not generosity to condone his sin and to confirm him more strongly in his foolish course. But the law of karma can be safely left to provide for its own operations. Indeed it is even possible that it seeks to use us as a channel to modify or end this particular piece of suffering in the other person. To refuse to relieve suffering, human or animal because it may be an interference with their karma, is to misapply one's knowledge of the law of karma.

(49-2) Katherine Mansfield, the story writer, died early but not before she could write that the closing years of bodily suffering had changed her outlook on life. She had come from doubt about God to faith in God, from despair to a feeling that perfect Love behind the universe called for perfect trust from her. The tuberculous body, which had kept her so immobilised for so long a time, brought her nevertheless to a kind of meditation wherein she lay, feeling the stillness within grow more and more palpable and the aspiration to merge in it grow stronger and stronger.

(49-3) A time sometimes comes to most thoughtful people when life seems like a weary plodding in the darkness.

(49-4) They fail to see how they are caught by their own emotionality, and certainly by their own egotism, in unnecessary and avoidable sufferings.

(49-5) It is ironically paradoxical, this discovery that the very higher power to which we must turn in our helplessness is within ourselves.

¹⁰⁴ PB himself changed "receives" to "should receive" by hand.

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¹⁰⁶ PB himself deleted "XXVIII" at top of the page by hand.

¹⁰⁷ The paras on this page are numbered 39 through 46 and 46a, making them consecutive with the previous page.

(49-6) (Srimad Bhagavatam):¹⁰⁸ “I destroy the possessions of him whom I bless.”

(49-7) As soon as we succumb to moods of despondency, hopelessness and helplessness we are doomed. [As soon as we triumph over them, we are saved.]¹⁰⁹

(49-8) He who can rise superior to circumstances [crises or vicissitudes]¹¹⁰ is an admirable character, but we deem him hardly human. Thus have we hypnotised ourselves into a negative complex. But the really great ones are not supermen, they are truly men. It is for us to be what we divinely are; this the sages have perceived and accomplished.

(49-9) Every right need can find its satisfaction through this contact with the Overself, and every problem finds its correct solution.

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(51-1)¹¹³ Where the physical body is cherished as the sole reality and made the sole basis for social and political reform; where hate-driven men advocate physical violence as the sole means of effecting progress; be sure of the presence of evil forces, dangers to society, ignorant opponents of truth [and]¹¹⁴ enemies of the Light.

(51-2) The anguish and cries of the ego in suffering are, to the aspirant, an opportunity and an inducement to make the great surrender and to rise to a nobler viewpoint. Giving way, in suffering, to negative emotions of resentment, anger, despair and bitterness is very easy. The wiser attitude of doing all that can be done {in}¹¹⁵ a bad or difficult situation, and then calmly accepting the issue is much less easy, but it must be attempted.

(51-3) If you will take care not to become too depressed when things go wrong, nor too elated when they go right, you will gradually achieve an equilibrium which later will assist you to remain always in touch with Reality.

¹⁰⁸ Also known as the Bhagavata Purana.

¹⁰⁹ PB himself changed “We are saved, as soon as we triumph over them.” to “As soon as we triumph over them, we are saved.” by hand.

¹¹⁰ PB himself inserted “crises or vicissitudes” by hand.

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¹¹² PB himself deleted “XXVIII” at top of the page by hand.

¹¹³ The paras on this page are numbered 47 through 53, making them consecutive with the previous page.

¹¹⁴ PB himself changed a comma to “and” by hand.

¹¹⁵ We have inserted “in” into the text for clarity.

(51-4) The philosopher is quite capable of enjoying life even though he is deeply determined to realise life's highest goal. He is well able to get some fun out of life even though he does not believe with the thoughtless crowd that this planet was born to be an amusement park, or constructed as a dancing hall.

(51-5) What most men count as great [misfortunes]¹¹⁶ sometimes open the door to new opportunities ideas or courses of action leading to advantages that would not otherwise have come. It is wiser to defer an appraisal of such events until they have shown their results as a whole to a final view.

(51-6) Life is not all sunshine and no shadow, all fair sailing and no storm, all growing green-leaved trees and no decaying bare hulks. They are found either side by side or alternate, and none is so far off that the other never appears during a lifetime. The complete optimist is as unjustified as the complete pessimist. This said, it is nevertheless true that personal realisation of the higher truth does give a contented mind a perennial hopefulness and an inward security. All these combine and fuse into a quiet sort of happiness.

(51-7) The promptings that come from this inner being are so faintly heard at first, however strong on their own plane, that we tend to disregard them as trivial. This is the tragedy of man. The voices that so often mislead him into pain-bringing courses, his passion, his ego and blind intellect are loud and clamant. The whisper that guides him aright and to God, is timid and soft.

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(53-1)¹¹⁹ The ambitious, who seek social or professional position, will not welcome such restraints

(53-2) The philosopher will look his sorrows and troubles, his cares and burdens, in the face. He will not deny them. But he will not attach to them the interpretations which are commonly attached to them. Instead of lamenting his ill-fate, he will seek out the reasons why they particularly are present in his life. Instead of sinking into melancholy he will remember that he is more than the ego, and refuse to let go of the peace that is behind and above it.

¹¹⁶ PB himself changed "misfortune" to "misfortunes" by hand.

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¹¹⁸ PB himself deleted "XXVIII" at top of the page by hand.

¹¹⁹ The paras on this page are numbered 53a and 54 through 61, making them consecutive with the previous page. In addition, there is one unnumbered para pasted onto the bottom of the page.

(53-3) There is no situation so bad, no predicament so undesirable, [no crisis so formidable]¹²⁰ that it cannot be transformed, either in its physical actuality or our mental picture of it, into a good. But this requires a willingness to work upon it spiritually, that is, egolessly.

(53-4) It is not that he is required to be unwrung by calamitous events, or remain immune to them, but that after feeling the emotion he is to remember the Quest and try to rise superior to it.

(53-5) Suffering of this kind must be regarded as a horrid medicine to be taken temporarily because the benefit will be felt permanently.

(53-6) The refusal to face the tragedy and suffering in life is pardonable but unphilosophical. There are two forms of it: – the shallower kind of optimism and the profounder view of Christian Science. The first is a simple way of escape, a hiding of the head from ugly facts not included in one's beautiful theory. The second is a deliberate application of mentalistic theory, and to that extent quite praiseworthy, but it is only a one-sided, incomplete application. It is a willingness to admit the existence of, accept and even welcome the relative world when it yields prosperity and health but when it yields poverty and sickness, a contradictory denial of it.

(53-7) Perhaps more trials, more sufferings, will bring about the reformation of life and character which more preaching and teaching have failed to bring about.

(53-8) He who hopes to find continuous satisfaction in any worldly thing, in any external creature, is either incapable of thinking deeply or inexperienced in the vicissitudes of living.

(53-9) All suffering chastens a man, the worst suffering or the most prolonged suffering changes him. But this is not to be accomplished in a single lifetime. He needs must be born and reborn on earth many times.

(53-10) Thinking can lead us nearer to the kingdom of heaven if it is of the right kind. But it can also lead us nearer to the gate of hell, if it is not.

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¹²⁰ PB himself inserted "no crisis so formidable" by hand.

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¹²² PB himself deleted "XXVIII" at top of the page by hand.

(55-1)¹²³ Philosophy is not darkly pessimistic and fatalistic, as a surface view makes some think. But on the other hand, nor is it childishly optimistic and voluntaristic, as some mystical cults are. It takes fair and proper note of the real state of the world, refusing to be deceived by misconceptions and illusions or by wishfulness and egoism.

(55-2) All life is tragic, as Buddha pointed out, and ends in frustration. It is only the degrees of frustration that differ with each individual's experience.

(55-3) The masses who know only the outwardness of life know as a direct consequence disappointment, frustration, suffering, loss and misery. The few who know also its inwardness know peace satisfaction, happiness.

(55-4) Suicide is one remedy for life's troubles, one way out of its problems, but it is an undesirable one.

(55-5) It is regrettable that nothing short of such terrible events will rouse up their spiritual interests and focus their spiritual aspirations.

(55-6) The troubles are not there by accident. We can use them to build up and strengthen our inner life in just the way which they need at this time.

(55-7) It is not possible to have the joys of life without having the sorrows that go with it.

(55-8) Men shut the door on their best self, and their best friend the Overself, and then wonder why they suffer.

(55-9) It is the familiar hurt cry of the suffering man, of Job.

(55-10) Most people learn and can only learn by the method of trial and error, that is by the method of experience.

(55-11) Personal calamity [vicissitude or crisis]¹²⁴ gives him the chance [for]¹²⁵ his latent resources [to]¹²⁶ manifest themselves and thus meet the situation.

(55-12) The presence of tears in the human constitution is another expression – remote though it be – of his divine connection.

(55-13) For a man to become impervious to the assaults and the trials of the outside world, usually requires a long training and more than ordinary experience.

¹²³ The paras on this page are numbered 62 through 76, making them consecutive with the previous page.

¹²⁴ PB himself inserted "vicissitude or crisis" by hand.

¹²⁵ PB himself inserted "for" by hand.

¹²⁶ PB himself deleted "force" from after "to" by hand.

(55-14) It is doubtless hard to become reconciled with the lessons of troubling situations.

(55-15) The beginner should look more to his outer situation and environment for he is more affected by it; the proficient should look more to his inner reaction to situation or environment, for they then become his test. The role they play in his development depends on the stage he is at.

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(57-1)¹²⁹ There comes a time however when catastrophe cannot be averted, when both self-amendment and sincere prayer are fruitless to alter fate's decree.

(57-2) So long as men are deceived by a false view of life, so long will their activities suffer from frustration and end in futility.

(57-3) The knowledge that he is so largely responsible for his own sufferings makes them a little more bearable and a lot more understandable.

(57-4) "For when the One Great Scorer comes -
To write against your name - He'll write
Not that you won or lost,
But how you played the game."

(57-5) To react to the pressure of suffering with blind resentment is the way of the ignorant. To study the nature of this suffering and learn its message, self-educating his character accordingly, is the way of the aspirant. He will understand that at some time, in some way, he broke the universal laws and inevitably brought this thing upon himself.

(57-6) We build our personal Jerichos with much toil until lo, Fate blows its relentless trumpet and the walls crumble to the ground.

(57-7) Hiding within our pleasures and lurking behind our possessions are their malignant enemies - change and death. Sickness trails behind the healthiest life and may one day catch up with it. Our joys are insecure, our loves and friendships ever open to separation and bereavement. We may try to ignore these facts by forgetting

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¹²⁸ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹²⁹ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page. In addition, one para numbered 26 pasted onto the bottom of the page.

them but life itself will force us to remember them again. It is better to accept them frankly, even though we individually hope for the best.

(57-8) The wrongdoer does not realise that he will sooner or later get caught within the invisible karmic web which he is spinning.

(57-9) To pay with the agony of a whole lifetime for an hour's pleasure, is a bad bargain.

(57-10) The man whose conduct is devoid of any moral purpose may fool himself for a time, even for a long time, but he will not be able to fool the law of recompense in the long run.

(57-11) If a man has failed in life, most likely he has also failed to look to his higher self for aid or guidance.

(57-12) The mistakes in thought and the sins in conduct which lead to suffering, become self-cancelling if we interpret and heed that suffering as a warning against them.

(57-13) The bitterer the taste, the more valuable the lesson learnt.

(57-14) The practice of trying by "going into the silence" to rise above mundane difficulties before¹³⁰ they are properly understood and before¹³¹ one's own responsibility for them is honestly assessed, is a premature one.

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(59-1)¹³⁴ There is no wilful evil but there are mistakes. No man commits evil for its own sake but because he mistakenly identifies it with his own good. In other words, he takes something as a means to his happiness which is not really so.

(59-2) If men suffer too much or too long, this drives them into being even more preoccupied with their ego than before. If they have to struggle continually for their livelihood, the same effect happens. Egoism is increased.

¹³⁰ PB himself underlined "before" by hand.

¹³¹ PB himself underlined "before" by hand.

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¹³³ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹³⁴ The paras on this page are numbered 14 through 28, making them consecutive with the previous page. In addition, there is one unnumbered para pasted onto the bottom of the page.

(59-3) If pain did not creep on the heels of passion, men would rarely desire to tame it, much less do so.

(59-4) Any nation, even if it consists of millions and millions of men and women, which persistently follows an erring path, should not be surprised if it is one day made to follow a suffering path.

(59-5) The anguish of such experiences is countered by their ultimate result, if the sufferers have succeeded in changing false beliefs and altering wrong attitudes.

(59-6) He will be saved the sufferings that come from ignorance of, and disobedience to, these spiritual laws.

(59-7) Every outward experience has its inward benefits, if only we will look for them with ego-free eyes. And this is true even when the experience involves suffering. Behind suffering we may learn to find some lesson to profit by, some purificatory discipline to be undergone, some ignored fact to be faced or some wisdom to be gleaned.

(59-8) It is not outside agencies who do us the most devastating harm but ourselves.

(59-9) It is as transitory as the flame in an oil-less lamp.

(59-10) And, like Cicero, if he seek a medicine for his sorrow in philosophy, he will seek wisely.

(59-11) "Failure" is a tricky word. We often apply it indiscriminately upon hearing the glib voice of Appearance. Real failure is rare. He only has failed who has lost his soul. Such are hard to find, though millions today have chloroformed their souls.

(59-12) Poignant suffering may foster profound thought.

(59-13) While he loves his chains, he must be prepared to accept without murmur the suffering they bring. Only when he loves freedom from them more, will he have a right to resent the agonies they cause.

(59-14) Why invite more misfortune into your life unnecessarily when so much will come uninvited anyway? A little imagination and a lot of reflection could prevent such foolishness.

(59-15) If Nature's way of evolution is cruel, it is also necessary. For the human entity would soon be led astray from its true path if there were no suffering to warn it of wrong direction, no pain to signal a disharmonious condition.

(59-16) Look for the meaning in the happening, the purpose behind the event, experience, destiny.

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(61-1)¹³⁷ Those whose minds are obtuse and whose emotions, insensitive to the first promptings of painful experience, will continue to be so at the risk of further prompting until they wake up to the lessons involved.

(61-2) It is hard in practice and alien in theory for the modern man to take the distresses and misfortunes of life with stoical indifference. It is seemingly inhuman to be calm, patient and reflective in the face of adversity. Yet this is what philosophy calls him to.

(61-3) All previous experience should teach him that it is not safe to be too happy, that he cannot live on the heights of joy for too long with impunity. It is not safe to exult too freely in the good fortune which comes in the summers of life; it is not safe to forget the hours of bad fortune which came in the winters of life. Fate cannot be trusted to bring in only such pleasant hours, for it may equalise itself by hurting him now and then. He should temper his delight at fate with fear of it. But even this is not an ideal attitude. Serenity, which leaves him above both delight and fear, is immensely better.

(61-4) When a man has to receive and live for years with the results of his errors or sins, he is likely to remember them.

(61-5) His understanding of human misery and tragedy, their roots and growth, will develop with the quest's own development.

(61-6) The sugar-cane yields its sweet juice only after it has been crushed relentlessly in a mill. The human entity yields its noblest traits and truest wisdom only after it has been crushed repeatedly in the mill of anguish.

(61-7) Our frail spirits fret at every handicap Fate puts upon us, forgetting entirely the far greater handicap of a mind bound with hard thongs to illusions.

(61-8) Man's troubles are not God-imposed but self-imposed.

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¹³⁶ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹³⁷ The paras on this page are numbered 29 through 38, making them consecutive with the previous page.

(61-9) If anyone feels the truth of Shakespeare's¹³⁸ lament that "Time will come and take my love away," if he complains that worldly transiency mars his pleasure in favourable circumstances, he ought also to rejoice that the same transiency mellows his pain in untoward circumstances, for time is just as likely to take them away too!

(61-10) Such is the intractability of human egoism that if suffering ceases too quickly he learns little or nothing from it. The old habits of thought and patterns of conduct will remain only slightly erased or else not erased at all. If suffering continues too long, it may arouse negative emotions of bitterness, resentment, anger, despair, apathy or self-pity. Again little or nothing is learnt.

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(63-1)¹⁴¹ We may learn to bear with Fortitude what cannot be escaped and to accept with philosophy what cannot be prevented. These attitudes may be learnt by perseverance as surely as bicycling may be learnt by practice.

(63-2) It is true that suffering fulfils its purpose often quite imperceptibly and quite slowly, but in the end it must fulfil it. Men are led by its instruction to practical wisdom, are made by its blows morally better.

(63-3) The root of most of his troubles lies in man's own psyche, the beginning of most of his distresses in his own thinking.

(63-4) If untoward circumstances obscure our pleasure in life and obstruct our aims in life, they also teach us something of the ultimate truth about life. If we react to them according to the blind instincts of the ego, they plunge us in greater darkness: if, however, we react according to the inner promptings of the Overself, they lead us toward greater light.

(63-5) "In what school have you studied, Monsieur?" he was once asked. "I have studied in many schools," was Rousseau's¹⁴² reply, "but the school in which I studied longest and learned most is the school of adversity."

(63-6) The result of wrong-doing will reach a man in the end and teach him the value of its opposite. If he stubbornly needs many lessons and many classes in life's school

¹³⁸ Referring to William Shakespeare.

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¹⁴⁰ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹⁴¹ The paras on this page are numbered 50 through 65; they are not consecutive with the previous page.

¹⁴² Referring to Jean-Jacques Rousseau.

before he is willing to accept this value, the fact is regrettable and his suffering is inevitable.

(63-7) How many of the ills of human life spring from the evils of human character?

(63-8) He may find that the disappointments of the outward life are mitigated by the consolations of the inward life.

(63-9) Suffering is the most effective tutor and out of bitter tears we distil the finest wisdom.

(63-10) We get very hot and bothered over the incidental mishaps and disappointments of life, but Nature rebukes us with her patience.

(63-11) The depth to be penetrated from the surface to the deepest layers of the human psyche is too great to be reached quickly without acute sacrifice and intense anguish.

(63-12) We may distil some wisdom from the bitter herbs of suffering.

(63-13) Suffering is brought to us not in blame and punishment for our wrongdoing, but in correction, guidance, and education for our future thought and conduct.

(63-14) If suffering gives one man a truer sense of values, it gives another man a worse one.

(63-15) Nature sends in her bill eventually and demands payment.

(63-16) Great hurts lead the perceptive to great surrenders but lead the unseeing to greater bitter blindnesses.

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(65-1)¹⁴⁵ Some human beasts are usually amenable only to the harsh whippings of time. Destiny will infallibly attend to their punishment; this is a belief which I like to hold.

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¹⁴⁴ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹⁴⁵ The paras on this page are numbered 66 through 78, making them consecutive with the previous page.

(65-2) Experience is good or bad depending on the point of view from which it is considered.

(65-3) Everyone makes mistakes at some time or other and nearly everyone has to pay for them.

(65-4) Experience often curtails hope. The past throws a dark shadow on the future. Gloomy memories put the brake on joyous anticipations.

(65-5) An intellectual recognition of the transiency of life is not the same as a temperamental despondency about life. The first may be allied with enthusiasm, serenity and humour but the other may not.

(65-6) Every experience carries its own lesson with it. But if a man is unteachable, through stubbornness or stupidity, through egoism or animality, he will not be willing or able to receive that lesson.

(65-7) He will expiate the wrongs he has done in the afflictions he has to suffer.

(65-8) Fortune often treats the aspirant to her favours, not with a bag of gold, but with a whack on the head.

(65-9) Calamity and adversity rule us only so far as we allow them to rule us. Their power to destroy our peace and corrode our hearts is drawn from external events only in part and as much or more from ourselves.

(65-10) Where the understanding of life is deep and true, where the training of self for spiritual awareness has been long and earnest, men suffer less from their personal troubles than where these things are not present.

(65-11) Just as nature treats this globe to the changing cycle of seasons, not only to icy cold but also to generous sunshine, so a higher nature treats man to a changing cycle of fortune. For a period she lets him run the gamut of all good, but thereafter she forces upon him a painful epoch of varying distresses. So the strength of dark hours can be lessened if we can remember they are but temporary.

(65-12) We have to endure this ever-changing, unstable and undependable characteristic of the world just as others do but at least we are not taken by surprise and at most we can keep a kind of peace above it all. We have to face the brutal fact that life on this earth is not intended to afford lasting satisfaction or continuous pleasure – as so many used to think before the war – but our philosophical studies have prepared us to cope with it. Thus detachment becomes a part of our daily experience.

(65-13) Do what he may he finds that the future is largely conditioned by the past, that no fresh beginning is a total one.

(67-1)¹⁴⁸ The pessimism which Buddha taught in India as religion, the tragedy which Sophocles expressed in Greece as drama, should warn us that the human will cannot hope to achieve all its ends in a universe where fate has the greatest share of power and where that fate deliberately opposes itself to the realisation of human happiness and I speak here not only of earthly happiness but also of spiritual happiness. The tragic element in our days is ineradicable. The hostile working of the cosmic laws is inevitable. Yes, life means struggle. Its satisfactions are often short-lived. The man who congratulates himself upon the joy he finds in it had better beware, for frustration and privation are even now travelling around the corner toward him. And the man who finds life wonderful had better keep his thought to himself, or he will tempt the Gods to shatter his illusion with a more devastating blow than he might otherwise have received. What are the artificial pleasures of the modern age but really anaesthetics to hide either its boredom or its suffering, its emptiness or its discontent?

(67-2) How much of their miseries and distresses need never have come into their lives! How much is foolishly self-created!

(67-3) Pain and suffering belong to the worlds of limited being, not to the world of infinite being. If man has to endure them, it is because they serve to remind him of this, to warn him against self-deception and to arouse him to take the homeward path.

(67-4) Most people do not seem to learn at all the wisdom that life is trying to instil into them. Of the few who do learn, most learn either too little or too slowly or too late for it to be of any use.

(67-5) If a man will not repent his ill-deeds, will not make restitution where he has wronged others, and will not try to change his thoughts and doings for the better, then his (bad Karma) recompense must run its inevitable course.

(67-6) The wine of wisdom is distilled in the grape presses of bitter agony. The best tempered steel comes out of the fiercest fires. If you have suffered more, you have learnt more and may perceive more than others.

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¹⁴⁷ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹⁴⁸ The paras on this page are numbered 79 through 88, making them consecutive with the previous page.

(67-7) Some men sit down to the game of life with trumps in their hand. They are the fortunate ones for whom destiny has prepared a smooth path. But most of us find life a more or less even admixture of pleasure and pain.

(67-8) The bitterer the taste, the more valuable the lesson learnt.

(67-9) The mistakes in thought and the sins in conduct which lead to suffering, become self-cancelling if we interpret and heed that suffering as a warning against them.

(67-10) When fate sets the trap of misfortune, should we struggle to get out of it or lie unresistant, helpless and hopeless?

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(69-1)¹⁵¹ The sufferings which destiny brings us are not to be looked upon as punishment so much as instruction. They are intended to teach us right thinking and to turn us to right doing.

(69-2) When he perceives how he has to suffer for his own faults, his own frailties, poignant regrets may assail him, bitter remorse may overwhelm him.

(69-3) Those sufferings of life which are plainly self-earned are also plainly disciplinary. If men will not come to themselves except through suffering, then suffering will be their ordained lot.

(69-4) While man identifies his highest good with momentary pleasure, he will continue to receive the educative experience of suffering.

(69-5) We learn in time to accept everything that happens to us as the will of the Supreme Father, and hence never grumble or complain about misfortunes. The (karma) "recompense" made in past births is like a shot from a gun; we cannot recall it and must endure the consequences. But once we have surrendered ourself to the Spiritual Preceptor, he guides our hands and prevents us shooting out further bad (karma) "recompense."

(69-6) Throughout the darkest period of intense suffering, the Overself was all the time present, supporting and strengthening him to bear what there could be no

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¹⁵⁰ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹⁵¹ The paras on this page are numbered 89 through 98, making them consecutive with the previous page.

escape from, what his higher destiny had irrevocably willed in order to detach him still further from egoism and personal ties. He was in its hands always, in joy and in sorrow alike.

(69-7) To stand apart, waiting and watching for the relentless forces of Nature to attend to man's evolution through suffering where they could have assisted it through education, is more comfortable but less compassionate.

(69-8) Joy and sorrow are, after all, only states of mind. He who gets his mind under control, keeping it unshakably serene, will not let these usurpers gain entry. They do not come from the best part of himself. They come from the ego. How many persons could learn from him to give up their unhappiness if they learnt that most of their sorrows are mental states, the false ego pitying itself?

(69-9) So long as we set up the goal of outward gain against the ideal of spiritual growth, so falsely and so unnecessarily opposed to each other, so long shall we continue to suffer.

(69-10) But even for those who lack the capacity to think for themselves or to intuit for themselves or to imaginatively work out the lessons of possible experience, God has still provided a way of avoiding pain. For He has provided the prophets and seers and holy messengers who point

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(continued from the previous page) out the right way to think and live.

(71-1)¹⁵⁴ The longer I live the more I perceive that many men create, or largely contribute to, their own [destiny.]¹⁵⁵

(71-2) We build up mental pictures of what we want. When eventually they are fulfilled, we find the actualities to be accompanied by things we do not want, or to be so different that the happiness both they and the pictures promised is illusion. How much distress we could save ourselves if we could understand and accept the teaching that so many of our griefs are made so by our thinking, by our clinging to mental pictures and emotive thoughts when time bids us let go!

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¹⁵³ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹⁵⁴ The paras on this page are numbered 99 through 104, making them consecutive with the previous page.

¹⁵⁵ PB himself changed "sorrows" to "destiny" by hand.

(71-3) Gray:¹⁵⁶ "Ode to Adversity."

Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and torturing hour
The bad affright, afflict the best!
Bound in thy adamantine chain,
The proud are taught to taste of pain!

(71-4) Good fortune may put a stop to the suffering caused by ill fortune, but where the ill fortune has been the end-result of tendencies in our own character or defects in our own mentality or deficiencies in our own personality, these things will remain like seeds within us and will one day sprout again – then the ill fortune will reappear and the suffering with it.

(71-5)¹⁵⁷ Suffering is the price of wrong-doing. Sin creates its own punishment. Prayer that has no higher purpose than to escape from the consequences of its own mistakes and its own ignorance, is like an object standing in the sunlight which asks that its shadow be removed from it; – it asks for the impossible. The proper way to separate sin from the price of sin is first to stop sinning, second to make all possible amendment and reparation, and third freely to recognise, humbly to confess and penitently to eliminate the faults of character which created the sin.

(71-6) You may have lost your long-held fortune, your wife may have shamefully betrayed you, your enemies may have spread false accusations against you, while your private world may have tumbled to pieces over your head. Still there remains something you have not lost, someone who has not betrayed you, someone who believes only the best about you and an inner world that ever remains steady and unperturbed. That thing and that being are none other than your own Overself, which you may find within you, which you may turn to when in anguish and which will strengthen you to disregard the claimant whine of the personal distress. If you do not do this, there is nothing else you can do. Whither can you turn save to the inner divinity?

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(73-1)¹⁶⁰ Suffering¹⁶¹ is the price of wrong-doing. Sin creates its own punishment. Prayer that has no higher purpose than to escape from the consequences of its own

¹⁵⁶ Referring to Thomas Gray.

¹⁵⁷ This para is a duplicate of para 73-1.

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¹⁵⁹ PB himself deleted "(XVII)-(a)" at top of page by hand.

mistakes and its own ignorance, is like an object standing in the sunlight which asks that its shadow be removed from it – it asks for the impossible. The proper way to separate sin from the price of sin is first, to stop sinning, second, to make all possible amendment and reparation and third, freely to recognise, humbly to confess and penitently to eliminate the faults of character which created the sin.

(73-2) Since our faulty ways of thinking and living can be pointed out to us by suffering and since we are thus given the chance to put an end to them, does not suffering prove itself to be a useful part of the world-scene? Is it not, at least sometimes, a friend disguised as an enemy?

To see why our suffering is there and to know that it will pass gives us a great advantage over the ignorant who suffer blindly and forget its ephemerality; for it replaces rebellion and resentment with patience and endurance.

(73-3) Where a wrong is done us by someone generally we may be sure that the experience represents the expiration of a wrong which we have done to someone in a past incarnation. It is useless to cry out against the injustice of the injury when the cause lies deep within our own history. It is best to put aside the natural feeling of resentment and, understanding as well as we may what it is we are expiating, take its lessons to heart.

(73-4) When we are brought face to face with the consequences of our wrong-doing, we would like to avoid the suffering or at least to diminish it. It is impossible to say with any precision how far this can be done for it depends partly on Grace, but it also depends partly on ourselves. We can help to modify and sometimes even to eliminate those bad consequences, if we set going certain counteracting influences. First, we must take to heart deeply the lessons of our wrong-doing. We should blame no one and nothing outside of ourselves, our own moral weaknesses, and our own mental infirmities, and we should give ourselves no chance for self-deception. We should feel all the pangs of remorse and constant thoughts of repentance. Second, we must forgive others their sins against us if we would be forgiven ourselves. That is to say, we must have no bad feelings against anyone whatsoever or whomsoever. Third, we must think constantly and act accordingly along the line which points in an opposite direction to our [wrongdoing.]¹⁶²

¹⁶⁰ The paras on this page are numbered 105 through 108 making them consecutive with the previous page. In addition, there is one para numbered 91 pasted onto the bottom of the page..

¹⁶¹ This para is a duplicate of para 71-5.

¹⁶² PB himself deleted the rest of this para by hand and inserted "Cont. over". An additional para was later pasted over the deleted text. The end of this para originally read: "If we really mean that pledge, we will often bring it before the mind and memory and thus renew it and keep it fresh and". The rest of this para is continued in para 75-1.

(73-5) Whatever happens in the world around him, he will so train his thoughts and feelings as to keep his knowledge of the World-Idea,¹⁶³ and his vision of its harmony,¹⁶⁴ ever with him.

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(75-1)¹⁶⁷ Fourth, we must pledge ourselves by a sacred vow to try never again to commit such wrongdoing. If we really mean that pledge, we will often bring it before the mind and memory and thus renew it and keep it fresh and alive. Both the thinking in the previous point and the pledging in this point must be as intense as possible. Fifth, if need be and if we wish to do so, we may pray to the Overself for the help of its Grace and pardon in this matter, but we should not resort to such prayer as a matter of course. It should be done only at the instigation of a profound inner prompting and under the pressure of a hard outer situation.

(75-1) His efforts to modify the effects of evil Karma (recompense) must, where he can possibly trace any of them to causes set going in the present life, include remorse for wrongs done to others, as well as for harm done to himself. If the feeling of remorse does not come naturally at first, it may do so after several endeavours to reconsider his wrong actions from an impersonal stand-point. Constant reflection upon the major sins and errors of his past in the right way, setting the picture of his actual behaviour against the picture of how he ought to have behaved, may in time generate a deep sense of sorrow and regret, whose intensity will help to purge his character and improve his conduct. If, by such frequent and impartial retrospection, the lessons of past misbehaviour have been thoroughly learnt, there is the further likelihood that the Overself's grace may wipe out the record of evil Karma (recompense) waiting to be suffered, or at least modify it.

(75-2) An American millionaire once told me how, in quest of making his living, he tried New York. The \$25 he arrived with went very soon and the penniless and friendless young man met with rebuff after rebuff. Came a time when he was almost starving, and he had to sleep out in a park because he could not afford a lodging-house. Finally his troubles and utter loneliness brought him to the horror of trying to commit suicide. But the strange hand of Fate sent someone to stop him; this very person who intervened was carrying the burden of still worse woes upon her back –

¹⁶³ PB himself inserted a comma by hand.

¹⁶⁴ PB himself inserted a comma by hand.

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¹⁶⁶ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹⁶⁷ This para is a continuation of para 73-4 (it was consecutive before para 73-5 was pasted onto the bottom of the previous page). The rest of the paras on this page are numbered 109 and 110, making them consecutive with the previous page.

but enduring them. When the young man heard of these from the lips of the woman who saved him he realised as in a flash how unmanly it was for him to give up the struggle. So next morning determination took the place of despair. He started out again to look for work. He persevered so doggedly that the same afternoon brought him his first job.

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(77-1)¹⁷⁰ No man passes through this life without having to drink of the cup of sorrow. Is there one human life anywhere on this planet today which has always been free from the pressure of misfortune or trouble, adversity or suffering, sickness or discord, frustration or conflict, calamity or disaster? Are not some of these things part of the human lot at some time? This being so, is it not wise to train oneself in a little stoic self-control of emotion and discipline of thoughts? With that one can hope to keep a measure of inner peace; without that one will be tossed periodically into unhappiness or even despair.

(77-2) It is a shallow perspective-lacking view which would abandon the valuable instruction given silently by frustration and defeat rather than have them in the scheme of life at all.

(77-3) The lessons which life, guided by infinite intelligence and invested with infinite power as it is, seeks to make available to us through the turning wheel of destiny, may bring suffering but they also bring the wisdom which will shield us from suffering in the future. This is possible only if we accept the suffering as self-earned, humbly study its lesson and set to work on self-improvement. But if we are too proud, too weak, too foolish to receive the lesson, then the same suffering will reappear again and again in later years or later lives until we do. It will come as before through the same events, at the right time and in the right place. Whether it is life that punishes us through its eternal laws or we through our disobedience to them, we cannot dodge the step to be mounted.

(77-4) When painful experiences are undergone by mind on the lower levels of evolution very little is learnt from those experiences, and that little slowly. When the same experiences are undergone by mind on the higher level much is learnt from them, and learnt quickly. This is because in the one case, there is no desire to learn the causes of that suffering and no capacity to learn them even when the causes are evident; whereas in the other case, there is a keen desire to master the lessons and a

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¹⁶⁹ PB himself deleted "(XVII)-(a)" at top of page by hand.

¹⁷⁰ The paras on this page are numbered 111 through 114, making them consecutive with the previous page.

prepared attitude wherewith to receive them. When, therefore, the really earnest disciple who has asked for a quickened advance on the Quest finds that all kinds of experiences begin to follow each other for a period, he should recognise that this is part of the answer to his call. He will be made to feel loss as well as gain, bliss as well as pain, success as well as failure, temptation as well as tribulation at different times and in different degrees.

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(continued from the previous page) He needs both kinds of experience if his development is to be a balanced one. But because he is still human, he will learn more from his sufferings than from his pleasures. And because their memory will last longer, he will not pass through this period of quickened experiences and extreme vicissitudes without much complaint. Each of those experiences represents a chance for him, not only to conserve what he has already gained, but to pass to a farther point where he can gain something new.

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(81-1)¹⁷⁵ It is utter foolishness to bear in complete blindness and with unlearning stolid apathy, the unpleasant results of wrong thinking or evil doing.

(81-2) The more anyone resists the fulfilment of the higher purpose of his life on earth, the more suffering he creates for himself. It is the ego and the animal in him which instigate this resistance.

(81-3) There are unteachable individuals who learn nothing from their errors and pass through suffering without showing any change in character, unless it be a change for the worse.

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¹⁷² PB himself deleted "(XVII)-(a)" at top of page by hand.

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¹⁷⁴ PB himself deleted "XVII" at top of page by hand.

¹⁷⁵ The paras on this page are numbered 10 through 16; they are not consecutive with the previous page.

(81-4) He is not asked to admire an attitude towards life which involves weak acceptance of misfortune or helpless submission to unpleasant surroundings. There is nothing spiritual in such an attitude.

(81-5) The ancient attitude, still much alive in the Orient, ascribed the horrible results of famine, the dread travels of pestilence or the bloodied course of warfare to the scourging hand of God. Where it saw the presence of a punishing deity, the modern sees only the presence of man's handiwork. But philosophy sees the presence and action of both.

(81-6) Only when he arrives at a clear understanding of himself, and especially a correct discernment of his follies and weaknesses, is he likely to arrive at the truth about the situations in which he finds himself and the cause of the troubles that affect him.

(81-7) Work quietly for a few minutes daily in handing your problem over to the Higher Power, confessing you have done what you could and praying from the depths of your heart for the right solution. However, on no account dictate what that solution should be. Examine the lesson behind your sufferings in dealing with problems of the past, acknowledge the mistakes and repent them. Then wait and watch what happens during the coming weeks or months. The advantage of this method is that it "works"; the disadvantage is that it gives us what is best for our spiritual next-step forward, which is not always to personal liking but is always for our best in the long run. The important thing is to

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(continued from the previous page) adopt and maintain an attitude of surrender – not to another person but to the Overself, in the face of adverse emotions.

(83-1)¹⁷⁸ Swift,¹⁷⁹ the hopeless pessimist, complainingly wrote, in a letter: "Leave all to fate, that seldom cares to humour our inclinations."

(83-2) We do not reincarnate only to continue or finish learning the same old lessons – much less to repeat them – but also to start learning new ones. Life itself demands this of us that there should be a definite progression to a wider and a higher level. Those who want blindly to imitate only what people did five thousand years ago,

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¹⁷⁷ PB himself deleted "XVII" at top of page by hand.

¹⁷⁸ The paras on this page are numbered 17 through 22, making them consecutive with the previous page.

¹⁷⁹ Referring to Jonathon Swift.

show their ignorance of life's requirement. This earth exists to enable man to progress from lower to higher levels and from narrower to wider areas.

(83-3) The harder the situation is to bear, the more it should arouse a wise ambition in him to get out of it. Ambition requires however an all-round awakening and re-making of his personality. He can fight and be ambitious and yet hold on to ideals; there is no need to lose them. Balance is to be the ideal.

(83-4) Life is still the greatest of games a man can play. But he must play to win in every minute of it, with every move on the board. Every time despair comes and whispers to him, he should put cotton-wool in his ears. Man was born to master – not to be mastered. Faith can fight despair, and win too. Let him look upon his difficulties not as stumbling blocks to trip him up, but as things waiting to be conquered.

(83-5) Karma is not and can never be a merely individual matter. Society as a whole creates the slum which creates the criminal. If society calls him to account for his crimes, he may in his turn call society to account for making his criminal character possible. Consequently society must also share with him, if in lesser degree, the karmic responsibility for his misdeeds.

(83-6) The mind within and the environment without together co-operate to form the man. But the precise share taken by each must depend on the individual case and especially on its evolutionary status.

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(85-1)¹⁸² Even disagreeable conditions and difficult situations can be used to our advantage, if we use them to develop latent resources.

(85-2) It is a lesson that may be learned the hard way at great cost or the softer way by reasoned reflection and justified trust in the words of prophets.

(85-3) The more he remembers to think of asking what the divine intention is in these situations and hastens to cooperate with it, the sooner will they be rectified.

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¹⁸¹ The odd numbered pages from 85 through 94 in this file are duplicates of pages 51 through 55 in Carbons 17 (Notebooks) (the pages do not have blank backs in that file as they do in this one).

¹⁸² The paras on this page are numbered 115 through 125; they are not consecutive with the previous page.

(85-4) There is no situation in human relations and no condition in human fortune which is not conducive to spiritual development.

(85-5) It is true that wisdom comes with experience but that experience need not be gained at the cost of one's own suffering. It can just as well be gained by the observation of it in others.

(85-6) [If he could only bring himself to remember that]¹⁸³ one day when he will look back in retrospect on these sufferings they will seem like a bad dream, it may help him to bear them.

(85-7) Understand that destiny often moves forward like a game of chess. If you cannot see [immediately]¹⁸⁴ your way to success in a career or the solution of a problem, you should look for the first step in that direction. For only after that has been taken will the second show itself, and later the third, and so on. Learn to detect the beginnings of the way to opportunity, even though opportunity itself is still not visible.

(85-8) When man becomes so engrossed in his own work and so entangled in his own creations that he does not know he is more than body, then life itself will one day jolt him out of his error. The body's needs, comfort and surroundings must receive attention. But they should not receive attention out of all proportion to their value. Is he here on earth for these things alone? Is the higher purpose of life to be entirely ignored? A sounder balance is required.

(85-9) Every important life-situation holds its meaning for us, its lesson, its promise or its warning.

(85-10) The right creative use of faith and will, exercise and effort can work wonders in leading us out of the enslavement, the blindness and the ignorance of the lower nature back to the enlightenment, the freedom and the wisdom of the higher self.

(85-11) Sometimes it is wise to follow Livy's¹⁸⁵ counsel: "In great straits and when hope is small, the boldest

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¹⁸³ "If he could only bring himself to remember that" was typed below the line and inserted with an arrow.

¹⁸⁴ "immediately" was typed below the line and inserted with an arrow.

¹⁸⁵ Referring to Titus Livius Patavinus.

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(continued from the previous page) counsels are the safest.” Then the early manifestation of brief panicky fear will be followed by a new courage, despair succeeded by determination, weakness yield to iron strength.

(87-1)¹⁸⁷ It is of immense importance, whether in the internal spiritual life or the external worldly career, to cultivate the art of detecting, recognising and accepting opportunity. Two factors need especially to be remembered here. First, sometimes she presents her face plainly and unmistakably but more often she presents two faces each equally attractive and each claiming to bear her name: or else she disguises herself under the garb of commonplace events and unprepossessing personalities. Second, she never repeats the same situation with the same chances in precisely the same way. With altered conditions, the same causes can not produce the same phenomena. To miss those chances through ignorance or the blindness of unpreparedness, through logic’s limitations or dismissing intuition, is to miss portions of success or happiness that could easily have been ours.

(87-2) How far does a man possess his external condition? He can do much in this way but he cannot do everything for obviously there are certain limits beyond which it is humanly impossible to go. The balanced fact is that Man’s thoughts make his surroundings and his surroundings make his thoughts. When the materialist tells you that man is what his environment makes him and when the idealist tells you that man is what he creates out of himself, both are telling you the truth. Only each is not telling you the whole truth. The philosopher must accept both apparently contradictory standpoints because he insists on seeing life whole, not in bits and pieces.

(87-3) Our existence as human beings is conditioned, and at times even dominated, by circumstances. Often we should like to remould these, but to do so requires control, and control indicates the need for power, and power depends upon knowledge. This is the justification of philosophy. When we understand its doctrines aright, that mind constructs its experience, its environment, its world, we understand the implication that an amendment in our environment can come only through amendment in our thinking. Thought is creative, and we are continually building both ourselves and our environment by the characteristics and qualities of our thoughts.

(87-4) Failures directly contribute towards success, if he is wise enough to take their lessons so deeply to heart that his whole character undergoes a change in consequence.

¹⁸⁷ The paras on this page are numbered 126 through 129, making them consecutive with the previous page.

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(89-1)¹⁸⁹ He will have to teach himself by the simple process of putting his knowledge to work, applying his theories in practice. The good and bad results will be his tutors.

(89-2) By the constant effort to detach himself from the emotional view of life by deliberately ceasing to care about the visible results of his endeavours or the personal consequences of his experiences, he will produce the best possible condition wherein to obtain the best results or arrive at the best consequences.

(89-3) If he can bring himself to look upon events when they flow upon him as being intended to elicit his qualities and exercise his powers, and thus give him the chance to cultivate them, he will learn to acknowledge and accept the responsibility of choosing whether those qualities be positive or negative, whether those powers be good or bad.

(89-4) The friends of a man who was thrown out of work into unemployment asked, "Why should this evil happen to him? He is so upright in character and so scrupulous not to harm others. Yet he has been without work for the past three months and there is none in sight!" This is one way, the commonest way of looking at the matter. But the habitual attitude towards events is often an inferior one. It is the ego's attitude. It is possible to regard unemployment from another and superior standpoint, a more impersonal and less egoistic one. [For this question, like many others, is part of the larger and ultimate question, "Why am I here on earth? Only when the answer to this second one is correctly found, will the answer to the first one be correctly found.]¹⁹⁰ The unemployed man will see his situation not as an evil to be shunned but as an experience to be studied. If he does this calmly and properly, he may find that certain deficiencies in himself have to be supplied, or faults remedied or capacities developed. With the acceptance of such a discovery, the lack of work will go and a cycle of more fruitful activity than ever before will come. For the Infinite Intelligence which placed him here also provided the necessary conditions for his existence. Where these conditions are not immediately favourable or discoverable that circumstance does not nullify this statement for then it is intended to educe his latent resources, to force him to make the efforts needed to develop his character and intelligence, to stimulate the growth of his energies, capacities and qualities.

¹⁸⁹ The paras on this page are numbered 130 through 134, making them consecutive with the previous page.

¹⁹⁰ The following was typed below the line and inserted with an arrow: "For this question, like many others, is part of the larger and ultimate question, "Why am I here on earth? Only when the answer to this second one is correctly found, will the answer to the first one be correctly found."

(89-5) The very situations which drag other men down become for him a means of growth.

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(91-1)¹⁹² He will come out of this experience with new beliefs and better character.

(91-2) Suffering has a purgative place in the scheme of things. If in the earlier stages of man's growth it tempts him to seek relief in evil courses, in the later stages it presses him to seek out its real cause and final cure. Next it has an educative place for it leads him to analyse experience and learn to understand its lessons. Last it has a redemptive place for it drives him to confess his weakness and seek mercy, grace and help.

(91-3) Bring your need, your problem, even your desire into the silence and let it rest there. If you do this often enough, it will be corrected for you should it be partly wrong, or totally eradicated should it be wholly wrong, or miraculously satisfied or solved should it be right for you.

(91-4) The troubles of a follower do not prove that the teachings have failed. They prove only that he did not really follow them in reality, whatever else he may have done in appearance, that they were not active in his mind and heart and will, however much they may have seemed so in the sight of others.

(91-5) Whatever the difficulty you will certainly face it better and may solve it sooner if the ordinary approach through reason and practicality is controlled and illumined by the final approach through the higher self. This is done by dwelling on its never-leaving presence and healing power.

(91-6) He should begin by the search through his feelings to discover which one, if it exists, is the block to a speedier and favourable end to the trouble, which one is shutting out the forces of help as well as which one is blinding him to the vital lesson behind the situation.

(91-7) The more he can inwardly free himself from the claims of his daily regime, that is, the more he can become emotionally detached from it and transfer his interest, love and desire to the higher self, the greater will be his power to achieve dominance over undesirable conditions.

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¹⁹² The paras on this page are numbered 135 through 143, making them consecutive with the previous page.

(91-8) Every self-created unpleasant episode can be turned to constructive worth. It then becomes a disguised blessing if it arouses one to develop the qualities needed to overcome its painful consequences and to prevent a recurrence of similar episodes. It may sound a call to desert an old road of thinking and to discard an old way of living. It may even give a chance for a new man to be born.

(91-9) Painful episodes which forced him to carry out decisions to practise self-reform heretofore only talked about or only half-heartedly carried out, have happened for the best. After all, their pain will pass away with time but the new and better qualities of character will remain

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(continued from the previous page) with him.

(93-1)¹⁹⁴ The man who is ignorant of the higher laws, such as the law of recompense, may still display sagacity in certain situations if his character is good and his intellect sharp. But if they are not, then he will display only fatuity.

(93-2) Take your peril to the Overself, identify your real being with the Overself and not with the vanishing ego. Then you will be at the standpoint which perceives that you are as secure and safe as the Overself is. Hold your position as the final and highest one. Reject the very thought of being in danger. There is none in the Overself.

(93-3) When events are brought to a crisis, their lesson is forced on the mind's attention. It may be misinterpreted because of interference by egoistic or animalistic impulses, or even totally falsified, but it is there. The mind which refuses to receive it correctly will later undergo a like experience with like consequences, but the mind which does transmute the experience into truth, profits greatly.

(93-4) Every new circumstances or happening in his life has some message from the Infinite Mind for him or some lesson to convey to him or some test to strengthen him. It is for him to seek out this inner significance and to readjust his thinking and actions in accordance with it.

(93-5) Every experience on earth and in time gives the individual a chance to progress.

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¹⁹⁴ The paras on this page are numbered 144 through 151, making them consecutive with the previous page.

(93-6) All people are inescapably guided by experience. But the prudent man looks to other people's – especially the best – as well as his own whereas the fool is limited entirely to his own.

(93-7) Socrates suffered from a scolding, nagging and bad-tempered wife. [One day she gave him a farewell parting by pouring dirty water on him from an upper storey while he was in the street.]¹⁹⁵ This caused his friends to complain to him and ask why he endured it.

Instead of complaining, he pointed out to his friends that this gave him the impetus, and provided some of the means, to become a philosopher.

(93-8) The aspirant who heeds the injunctions of the Stoic sages and the Galilean preacher to dismiss excessive care for the external paraphernalia and possession of life, who believes in and practises the doctrine of mental detachment, will not need to have forced upon him the physical renunciation and physical detachment taught in a more salutary and painful form by loss and misfortune.

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(95-1)¹⁹⁸ Ironically enough pain and suffering are not always necessary. But only the few understand this. They may learn quietly from philosophy within a few years what humanity at large must learn brutally through suffering, and relearn again in every epoch.

(95-2) The human embryo gets its earliest nutrition in the mother's matrix by absorbing it from the fluids which surround it. This process of nourishment by osmosis leads to its growth and development until the first of its organs, the heart, is born. Then, with the later appearance of blood-tubes, the little creature begins to pump blood and feed itself. Osmosis is a process which may help us to understand its parallel – satsang¹⁹⁹ – in the disciple-master relationship.

(95-3) Su Tung-P'o²⁰⁰ (11th-century Chinese government official, in a reply to a friend who had written a letter to console him during a complete reversal of

¹⁹⁵ "One day she gave him a farewell parting by pouring dirty water on him from an upper storey while he was in the street" was typed below the line and inserted with an arrow.

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¹⁹⁷ PB himself changed "XXVIII" to "XXV" by hand.

¹⁹⁸ The paras on this page are numbered 12 through 19; they are not consecutive with the previous page. Paras 95-1 through 95-3 are duplicates of paras 749-1 through 749-3 in Carbons 11 (Notebooks).

¹⁹⁹ "sat-sang" in the original.

²⁰⁰ "SU TUNGPO" in the original.

fortune): "Why act like this? I had thought you would be courageous in trouble. It is a fact we are undergoing misfortune – but after all the philosophy we have absorbed, we should be able to take life and death with a smile. If you are taking compassion on me because I have met with distress then we are not superior to the philosophically unlearned."

(95-4) The average man's mode of living becomes fixed by routine, by convention and by the community. Unless he is an exceptional person, he is not particularly interested in teachings and counsel that directly oppose the desires, feelings inclinations that he has come to regard as normal. No matter how true those teachings may be, how excellent the counsel, he will remain deaf to both until whipped into an about-face listening to them by sheer pressure of last resort necessity, the desperate attempt to find relief or escape when all the usual channels fail him. Suffering becomes first his awakener and later his tutor.

(95-5) To become a voluntary spectator of his own life, of its deeds and circumstances, is part of the task before him.

(95-6) You are more likely to get light on your problem if you avoid getting tense or feeling frustrated about it.

(95-7) What he accepts as idea and principle must be applied to experience and sustained in action. Then, and then only, will it manifest itself in fortune and destiny.

(95-8) These principles attain their real usefulness to a man only when they are received into his daily living and made tangible in his daily experience.

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(97-1)²⁰³ The unsolved problems which life in the world has brought him represent either debts requiring payment or weaknesses requiring amendment. If they are too much for him, flight to some peaceful retreat in Nature's green solitudes may offer relief – for a time. Such desertion of the world is not wrong provided he uses it to help prepare himself for an eventual solution of the problems.

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²⁰² PB himself changed "XXIV" to "XXV" by hand.

²⁰³ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page. In addition, there is one unnumbered para pasted onto the bottom of the page.

(97-2) Experience provides him with the opportunity to express what he knows and also what he believes.

(97-3) He is to meet each experience with his mind, remembering his relationship to the higher self and, consequently, the higher purpose of all experiences. He is never to forget the adventure in identity and consciousness that life is.

(97-4) When we understand it aright each test is then seen not to be an ordeal to be shrinkingly dreaded, but a gate to be eagerly welcomed; and this is because it offers us the chance of a higher development, of an entry into a higher state of being and capacity.

(97-5) Those sufferings which he brings upon himself will serve a useful purpose if they surprise him into discovering his inefficiencies and shock him into discovering his incompetencies. For after the first emotional wave of shame and the second emotional wave of despair have passed, he has the chance to set about putting himself right.

(97-6) If he finds that his path is beset by opposition, his footsteps dogged by evil, he will learn to put himself on his guard against the shortcomings and imperfections which might bring victory to the enemy and failure to himself. He will accept the law that there can be no strength without struggle, but the struggle to which he is called is not with other men – it is with himself.

(97-7) Little by little he may learn a negative kind of wisdom from his blunders, and distil a retrospective truth from his tears.

(97-8) The way in which he meets untoward situations and the emotions involved in them will change.

(97-9) Whatever trials time presents him with, as it flows on he is prepared by his philosophic reflections to meet it with more composure than otherwise.

(97-10) He who has had to bear a lot of troubles and disappointments in the past, enough to reveal the truth of the teaching about the unsatisfactoriness of earthly existence and the necessity of seeking inward detachment from all possessions if he is to find enduring peace, may be reminded that even these experiences move in cycles. There is reason to hope that he will eventually turn the corner into a better cycle.

(97-11) What he needs to learn is how to stay in the world without being defiled by the world.

(99-1)²⁰⁵ If an accident to himself or his property happens through his own lack of carefulness, he will [not waste in bemoaning a time]²⁰⁶ that should be spent in analysing. He will seek the cause and resolve to correct it.

(99-2) Philosophy can turn the bad – whether it be a man or an experience – into the good.

(99-3) The minor details which, in their numerous throng, make up most of our daily life, offer a chance to express {philosophy's}²⁰⁷ wisdom and apply philosophic discipline just as much as the great ones.

(99-4) He has to ask himself, what message does this experience convey?

(99-5) A reincarnated monk may tend to seek the haven of a cloister through inability or unwillingness to cope with a world which is admittedly difficult to cope with. Yet the world offers him an experience which may be just what he needs to draw out latent forces.

(99-6) However busily active he may have to be to fulfil his worldly duties, inwardly his mind will repose in perfect placidity. It is this ideal state that enables him to remain secretly detached [from]²⁰⁸ and emotionally uninvolved with, the world. Without it, he would be caught up by its temptations and tribulations, and affected by them as most men are affected.

(99-7) Knowing that his reaction to whatever happens is even more important than the happening itself, he watches for hidden tests of his character and capacity. Whether he is coping with the problems of his work or moving in the circle of his family, he uses each episode or situation to prove himself worthy or to discover a weakness. In the latter event he will not become discouraged but will probe, analyse, plan and resolve until he turns [it]²⁰⁹ into a new strength.

²⁰⁵ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

²⁰⁶ PB himself first changed “not waste in bemoaning time” to “not in bemoaning waste time” and then changed it to “not waste in bemoaning a time” by hand.

²⁰⁷ We have changed “philosophies” to “philosophy’s” for better grammar for this para. – TJS ‘20

²⁰⁸ “from” was typed below the line and inserted with an arrow.

²⁰⁹ “it” was typed below the line and inserted with an arrow.

(99-8) If misfortune is explored with understanding and its hidden message sought, it becomes something much more than an exercise in faith and patience, as the religious-minded would have us believe.

(99-9) The trials of life may seem to go to waste if nothing is learned from them. Well [then, they]²¹⁰ will keep on repeating themselves [- and in many cases become worse -]²¹¹ until pupillage does begin.

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(101-1)²¹⁴ The nearer he comes to this insight the larger is his acceptance of life. Each event is seen to be either inevitable, just or right. No news is ever so bad that there is no good behind it. Less and less is he inclined to attempt to reform others or to meddle in their affairs. More and more he sees that there is wisdom and purpose at work in all happenings, and that the law of recompense never ceases to operate.

(101-2) Why add to any dark or difficult situation? Is it not enough to have to endure it that you must enlarge it by setting up the tension of your negative emotions or disturbed thoughts about it? Keep them out of it.

(101-3) Even our ordinary daily experiences can be made a constant means of spiritual progress if we use them in the right way.

(101-4) No experience is a wasted one when it is treated philosophically, when not only its final results but every moment of it is used as material for his strivings toward the ideal and his understanding, of the True.

(101-5) No situation or circumstance is really counter to his self-liberation. Each one may be used for his enlightenment.

(101-6) The tests which life gives us may be moderate but are sometimes extreme.

(101-7) Experience is an expensive way of gaining wisdom.

²¹⁰ The original typist deleted "let them so go." from after "Well then," by typing over it with x's. We have changed "They" to lowercase for clarity.

²¹¹ "- and in many cases become worse -" was typed at the end of the line and inserted with a caret.

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²¹³ Pages 101-106 are duplicates of pages 57-62 in Carbons 17 (Notebooks).

²¹⁴ The paras on this page are numbered 164 through 174; they are not consecutive with the previous page.

(101-8) When every situation which life can offer is turned to the profit of spiritual growth, no situation can really be a bad one.

(101-9) The problem which the ego has created for you but which the ego cannot solve for you, will dissolve under the impact of the Overself's light.

(101-10) If suffering has been taken to heart and wrung a fervid repentance from them, then life may deal more tolerantly with them.

(101-11) After he has meditated sufficiently on his problem, he should drop it from mental view altogether and wait, passively and patiently, surrendering it to the intuitive element within himself. If he can get deep enough, absorbed enough, he will touch this element and may instantly receive a solution from it. If he cannot, it will be necessary to try again another time, and perhaps even several times. Then, either in that passive

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(continued from the previous page) contemplation or unexpectedly during the day, or abruptly on awaking from sleep, the elusive answer to his question may be presented to him as a clear self-evident fact.

(103-1)²¹⁶ Let him make his gesture to the Overself through prayer or meditation.

(103-2) It would be easy to misconceive the philosophic attitude to the matter of these negative feelings: anxiety, worry, fear, indignation and righteous wrath. Philosophy does not teach us to avoid facing the situation or circumstance which gave rise to any of these feelings, but only the negative reaction to it. It tells us to learn all we can from it, to understand why it is there at all, to analyse its meaning and apply its lesson. Only after this has been done, and especially only after we have attended to the correction of whatever fault or failing in us helped to create the situation, are we advised to forget it, turn our face away and calmly put ourselves to rest in thoughts and remembrances of the impersonal Overself. Only then is our sorrow and suffering to be discarded, and we are to recall that there is no room for despair in the truth. That reflective wisdom must be followed by courage and even joy.

(103-3) For a man's knowledge of himself and handling of life is incomplete, and consequently imperfect, if he ignores the mystical realities of his own existence.

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²¹⁶ The paras on this page are numbered 175 through 183, making them consecutive with the previous page.

(103-4) If he remembers the lessons imprinted on his mind by experience, and does not forget them, he will save himself unnecessary suffering.

(103-5) What benefits are sometimes concealed under misfortunes!

(103-6) When he feels that his life is in the hands of a higher power his fortunes governed by great laws whose ultimate intent is utter beneficence, his courage will be unassailable.

(103-7) The vicissitudes through which he passes may be useful in preparing the ground for appropriate reflective thought.

(103-8) Out of troubles and sufferings there may come eventually a spiritual compensation which can turn their evil into good.

(103-9) It is not only evil which we find in human character and human situations but also good.

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(105-1)²¹⁸ In whatever situation he finds himself placed, in that situation he is to practise these teachings and test both their truth and value.

(105-2) What he can teach himself from the pages of a book is one thing, and a very necessary thing, but what he can only teach himself from life's experiences, is another.

(105-3) He should make it an unfailing practice to turn inwards in moments of need for help and in moments of perplexity for direction.

(105-4) There is only room in your mind for a single thought at a time. Take care then that it be a positive one.

(105-5) Theoretical knowledge of the truth is not valueless. Its very presence, even if we fail to apply it, tends to irritate and impel us towards such application.

(105-6) It might be he has to treat his experiences as an onlooker seeing them from the outside.

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²¹⁸ The paras on this page are numbered 184 through 193, making them consecutive with the previous page.

(105-7) In one and the same life we pass through ordeals to be endured and periods when we are tested.

(105-8) What is wrong with offering physical benefits to the students of philosophy? Why should it not make them healthier and help overcome their difficulties? Why should philosophy be indifferent to their personal welfare? Is it something fit only to be read about in library-chairs or meditated upon in mountain caves? That is to say, fit only for dreamers and not for those who have to struggle and suffer in the world? No – it is something to be proud of, not something to be ashamed of, that philosophy shows us how to live so as to prevent avoidable sickness and how to find a path out of perplexing difficulties.

(105-9) To lose one's faith in the higher laws and powers when the dice of destiny come up with an unfavourable number is not only a sign of weakness but also a sign that his faith was incomplete. It has touched the emotions only or the intellect only but it has not touched both of them, while it has still to touch the will.

(105-10) Philosophy is for use. It is not for dreaming about, although it does not prohibit that. And its use is to help us gather the best out of every experience.

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(107-1)²²¹ For him there is no split between spiritual and secular, nothing done that is not done in holy meditation

(107-2) Many people read the lessons of their experience but alas! what they read is different from what is really indicated. Too often it is an egoistic distortion or even a gross falsification of the real lesson.

(107-3) The error of thanking God for good fortune is that this forces us to blame God for ill fortune.

(107-4) All the power behind the cosmos insists on meeting cause with effect, action with reaction, evil with retribution.

(107-5) The history of most men are consciously or unconsciously a party to their good or ill-fortune.

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²²⁰ PB himself deleted "Chapter XVII." at top of the page by hand.

²²¹ The paras on this page are numbered 40a and 41 through 51; they are not consecutive with the previous page.

(107-6) He will come to accept those sorrows and calamities, these frustrations and reverses, as part of life itself. And accepting, he will be theoretically at least reconciled to their existence and not rant bitterly against the Infinite Being for permitting

(107-7) The suffering from which we wrest a lesson is offset by what we learn.

(107-8) No man has any choice as to whether or not he should seek the kingdom of heaven, his higher Spiritual Self. Every man is seeking it, knowingly or unwittingly, and is pre-ordained to do so. There is no escape. There is no satisfaction for him outside it.

(107-9) What controls the course of our lives? "Fate"²²² is something which descends on us from outside ourselves and to which we have made no visible contribution – as in the death of a beloved one. "Destiny"²²³ is something which arises out of our own causation.

(107-10) When the lower passions of violence, aggression and greed are more developed than reason, they enslave reason and put it to their own selfish service. Excessive greed and unscrupulous ambition easily distort the straight shapes of rational truth and put plausible disguises on ancient errors. The defect in all such thinking is that it has not been pushed far enough. It stops too short and too soon. It stops working when confronted by ethical considerations and it will not go on to reckon with the existence of retributive karma. The defeat and failure of its wrong-doers illustrates the eventual defeat and failure which always overtake wrong-doing in the end.

(107-11) Accent often seems a matter of accident. Bill Jones has a pronounced Popular accent because that was where the fates at birth placed him; Lord William Jones has the true Oxford intonation because the stork dropped him a few miles west of the spot where his namesake was deposited.

(107-12) Life is a mosaic of brightly-coloured pleasures and darkly coloured pains.

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(109-1)²²⁶ For such a man all actions become ritual ones, all places sacred.

²²² PB himself inserted quotes and underlined "Fate" by hand.

²²³ PB himself inserted quotes and underlined "Destiny" by hand.

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²²⁵ PB himself deleted "XVII" at top of the page by hand.

(109-2) Is it possible for anyone to live outside his destiny?

(109-3) If he accepts the hand of opportunity when it is offered him, the effects will be favourable in every direction. If he feels the premonition that he is on the verge of a new cycle, and takes decisions or acts accordingly, the way into it will open out for him.

(109-4) Reflection and imagination, analysis and anticipation, rightly used and harmoniously combined, can supersede experience. Indeed, they are forms of experience. But, being under our individual control and direction, they can be used as instruments to save us {from}²²⁷ long-drawn and emotionally painful results.

(109-5) Time and destiny may raise a man to kingdom or cast him down into beggary.

(109-6) A belief which the Occidental regards as odd, the Oriental may regard as unquestionable. Reincarnation is such a belief.

(109-7) It is said that time brings a man more wisdom. This is often true but it is also sometimes false. If he is unwilling to learn from his own experience, if he is unteachable by observation of others, if he does not see the pitfalls in good fortune and the values in bad fortune, then time will bring him not more wisdom but more foolishness.

(109-8) A man's chance will come and go and if he does not take it at the proper moment, his fortunes may float out upon an ebbing tide.

(109-9) The various experiences through which we have passed, reflectively and analytically instruct us, the immoderate desires we have checked repeatedly, strengthen us and the wandering thoughts we have concentrated determinedly, tranquilise us. Life never runs to waste if it thus is attuned to the notes of this quest.

(109-10) No two men are alike in mental reach, moral stature, technical gifts and practical capacity. Many differences of thought, character, capacity and physique exist and will always exist because the variety in an infinite universe will always be infinite. There are no two things or two creatures alike in Nature and consequently there is no equality in Nature!

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²²⁶ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

²²⁷ We have inserted "from" for clarity. — TJS '20

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(111-1)²³⁰ The ignominy of worldly failure may be counter-weighted by the value of spiritual gain

(111-2) He may give the problem over to this intuitive self, with the full assurance that to it all solutions are known.

(111-3) If you live in harmony with Life it will unfold in perfect sequence the exact experience which you need.

(111-4) His past failures in human relations should be remembered with humbled, bowed head and the lessons to be learned therefrom thoroughly digested. He should be grateful for this privilege of gaining self-correction.

(111-5) In every situation [and on every occasion]²³¹ he is to look for the spiritual meaning.

(111-6) When he is born again, adversity becomes an advantage, his evil hour becomes a good one. With it he lifts his drooping mood, whipped his irresolute spirits and instils perseverance into his arduous struggle.

(111-7) If he will look upon each situation when it comes as a new lesson to learn, or an old one to learn better, he will gain precisely what he needs just at the time he needs it. Books can only seldom speak with exactness to his personal condition for they are written to suit too many individuals they are too general, to be quite pertinent to his own personal requirements.

(111-8) Frankly confess your past mistakes, then analyse and absorb their unpalatable lessons, resolve to apply the unpleasant result to your future actions. This is practical wisdom. It may be a saddening procedure and if it is to be an effectual one, it ought to be. But having done it, be done with it. Turn your face toward the sun of hopefulness. Remember the strength, light and joy waiting to be drawn from your higher self.

(111-9) Those who are on the higher rungs will look for spiritual benefits from prayer or meditation rather than physical ones. Yet they will not despise the physical values.

²²⁹ This page is a duplicate of page 56 in Carbons 17 (the carbon copy does not have the two additional unnumbered paras at the beginning and end of this page).

²³⁰ The paras on this page are numbered 152 through 163; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page and one unnumbered para at the bottom of the page.

²³¹ "and on every occasion" was typed below the line and inserted with a caret.

(111-10) If experience shows up the deficiencies in his beliefs or the defects in his theories, he should have the courage to alter them.

(111-11) There is no school of philosophy where instruction is so regularly given as the school of life itself.

(111-12) Only a perfectly balanced understanding of things can lead to a perfectly balanced judgment of situations involving them.

(111-13) Every experience in every setting can be made to contribute to the interior life, to precipitate an idea, a lesson, a truth or an insight.

(111-14) Edward Hyams: "Success was the ability to afford the best"

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(113-1)²³³ When the practice is able to reach the third stage and complete it, [successfully as well as effortlessly,]²³⁴ the constant daily repetition will bring about a gradual mingling of transcendental with ordinary consciousness.

(113-2) He has to keep his feet on solid earth, but without letting himself get earthbound.

(113-3) If he feels this presence, and [can]²³⁵ do his work without deserting it, then his is a sacred function, no matter whether it be an artist's or an artisan's.

(113-4) No failure is to be considered a total one. All experience is intuitive although the finest experience is intuitive. It is not necessary to get unhappy, morbid or agitated about a failure although it is necessary to take its lessons seriously to heart.

(113-5) The student should always remember that [just as]²³⁶ the [World-Mind]²³⁷ does not lose or alter its own nature even in the midst of world making, [so]²³⁸ he

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²³³ The paras on this page are unnumbered. Only the first three paras were typed on the original page, the last five were each pasted on from a separate sheet of paper.

²³⁴ PB himself changed "successfully as well as effortlessly to reach the third stage and complete it," to "to reach the third stage and complete it, successfully as well as effortlessly," by hand.

²³⁵ PB himself inserted "can" by hand.

²³⁶ PB himself inserted "just as" by hand.

²³⁷ PB himself changed "Overmind" to "World-mind" by hand.

²³⁸ PB himself deleted "that" from after "so" by hand.

also should hold reverently and unalterably to the thought of his own true mystical identity even in the midst of worldly activity. What he does outwardly must not for a moment detract from what he has to do inwardly. [It is a matter of self-training]²³⁹

(113-6) Human experience is our laboratory for higher experiment. The world is our school for spiritual discovery. The vicissitudes of personal circumstance are our field for ethical achievement. The great books written by illumined men from antiquity till today are our guides.

(113-7) When we learn to accept the terms of our own limitation [and]²⁴⁰ go along with them, we not only gain greater peace but also get more effective action. For to live in impossible unrealisable dreams [is to end]²⁴¹ in futility.

(113-8) How would these advanced mystics [or]²⁴² these eastern yogis and faqueers, conduct themselves if [suddenly uprooted and]²⁴³ thrown by destiny into a modern western metropolis, to earn their livelihood by ordinary means?

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(115-1)²⁴⁴ If they have no assurance from within themselves then they are forced to seek it from without; if the Overself's supporting intuition is lacking then money and possessions, status and family must support them; if there²⁴⁵ is no faith that the higher laws by which they live will protect and care for them, then there must be fear that the world is a wild jungle around them; if they are unaware that at the very core of their being they are unbreakably linked with the World-Mind which is [at]²⁴⁶ the very core of the universe, then they have to tremble at the thought of their helpless situation when the great blows fall.

(115-2) When the truth alters his whole conception of life, penetrates his heart and stirs his will, it has become his own.

²³⁹ PB himself inserted "It is a matter of self-training" by hand.

²⁴⁰ PB himself changed ", and to" to "and" by hand.

²⁴¹ The original typist changed "ends" to "end" by x'ing over the "s". "is to" was typed below the line and inserted with an arrow.

²⁴² PB himself inserted "or" by hand.

²⁴³ "suddenly uprooted and" was typed below the line and inserted with an arrow.

²⁴⁴ The paras on this page are unnumbered. They have all been pasted onto this page from separate sheets of paper.

²⁴⁵ Some random parentheses were pre-typed on the page in anticipation of the usual size of PB's paras; this one runs right through two such pairs which have no relevance to the para itself. — TJS '20

²⁴⁶ "at" was typed below the line and inserted with an arrow.

(115-3) To throw away external experience is to throw away man's third best tutor. Life also has its voice and speaks in this way to correct wrong theory and discipline wrong action. The transcendental intelligence behind our personality has put us in this world neither to deny it nor to hide from it, but to accept²⁴⁷ it and learn its valuable lesson

(115-4) A man's acts constitute the daily declaration of his faith. If [he]²⁴⁸ possesses spirituality let him demonstrate it by actual achievement. Action is to be considered the first criterion of philosophic achievement.

(115-5) Although it is ultimately true that the inner work is the one thing that is necessary, it is sometimes immediately true that a geographical change, or an environmental removal²⁴⁹ or an occupational [transfer]²⁵⁰ is necessary if stagnation is to be avoided.

(115-6) By putting the teachings to the test of experience he may learn something of their worth.

(115-7) It is the particular circumstances of each separate case which must decide his attitude.

(115-8) The time may come when he may wish to leave a personal record of witness to the truth, or to address a personal utterance to his fellows, or when an inner directive may compel both record and utterance to come into existence.

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(117-1)²⁵² The student must place this seed [thought]²⁵³ in his mind and hold to it throughout the day. He need not fear that he will lose anything material thereby.²⁵⁴ Let him remember the definite promise of the Overself speaking through Krishna in the Bhagavad Gita - "I look after the interests and safety of those who are

²⁴⁷ A stray "S" appears here. It just might be meant to apply to "lesson" but it's placement makes that unlikely, so we are ignoring it. — TJS '20

²⁴⁸ PB himself changed "a man" to "he" by hand.

²⁴⁹ PB himself deleted a comma by hand.

²⁵⁰ PB himself inserted "transfer" by hand.

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²⁵² The paras on this page are unnumbered. They have all been pasted onto this page from separate sheets of paper.

²⁵³ PB himself deleted "of enlightened service" from after "thought" by hand.

²⁵⁴ PB himself inserted a period by hand.

perpetually engaged on my service, and whose thoughts are always about Me and Me alone.” He will learn by direct experience the literal meaning of the term Providence – “that which provides.”

(117-2) Mental attitudes are generated by circumstances, events, and historic changes. They are often what they are precisely because of where they are and what has happened to them

(117-3) But outer environment and event are not final in shaping inner man. He is still able to determine the kind of reaction he makes to them, no matter what the materialists say. When the difference between apparent truth and real truth is exposed for what it is,

(117-4) These are truths which are not only needed by philosophers, who seek for them, but also by the populace.

(117-5) To escape mentally into the past in order to take refuge from a present disagreeable situation may bring comfort but will not bring help.

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(121-1)²⁵⁹ He becomes awed through such heavenly glimpses by the tremendous intelligence behind and within the Cosmos.

(121-2) On the surface of things the movements, workings and revolutions of the Cosmos go on all the time.

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²⁵⁷ Blank page. This page has a tab attached with the number “25”.

²⁵⁸ Pages 121-128 contain paras for NEW Category XXVI; they were misfiled with the Old Category xxi paras which run from page 129 to page 314. — TJS, 2019

²⁵⁹ The paras on this page are unnumbered.

(123-1)²⁶¹ Lao Tzu²⁶² wrote: "I come back to the Beginning! I beat down to the very origin of things. It is astonishingly new. Yet it is also the End of all. It is both return and going-out. All begins in death."

(123-2) The acting self needs an outer world and an inner one – both.

(123-3) Whether or not a man will serve humanity after he attains self-realisation is not an attitude he can completely decide upon or predetermine before he attains it. For the matter is then surely taken out of his hands altogether.

(125-1)²⁶⁴ It is not possible to know what lies at the heart of the great mystery, but it is possible to know what it is not. The intellect, bound by the forms of logic and conditioned by the linkage between cause and effect, here enters a realm where these hold no sway. The discoveries of Germany's leading nuclear physicist Professor Heisenberg²⁶⁵ were formulated in his law of indeterminacy. The ancient Egyptian sages symbolised this inscrutability under the figure the Veil of Isis. The ancient Hindu sages called it Maya, that is, the inexplicable. Argument and debate, ferreting and probing among all available facts, searching and sifting of records are futile here. This is the real truth behind the doctrine of agnosticism. Every man, no matter who he be, from the most knowledgeable scientist to the profoundest philosopher must bow his head in acknowledgment of this human limitation. He is still a human being, he is not a god. Yet there is something godlike within him and this he must find and cling to for his true salvation, his only redemption. If he

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²⁶¹ The paras on this page are unnumbered.

²⁶² "Lao-tse" in the original.

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²⁶⁴ The para on this page is unnumbered.

²⁶⁵ Referring to Werner Karl Heisenberg.

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(continued from the previous page) does this he will fulfil his purpose on earth and then only he finds true peace of mind and an end to all this restless, agitated, uncertain mental condition. Study what this planet's best men have given us. It is no truer message than this: "Seek for the divine within yourself, return to it every day, learn how to continue in it and finally be it."

(127-1)²⁶⁷ We must keep the world at some distance away from us if we are to keep our sanity.

(127-2) Each person belongs to the turning Earth, which is itself placed in this universe.

(127-3) Bradley's²⁶⁸ errors are (a) to turn the Absolute into a system or a process; and, (b) to identify the Absolute with its contents.

(127-4) Destiny demanded that this work should be undertaken.

(127-5) These tensions hold the mind resistant to the entry of intuitive promptings.

(127-6) It is a solemn affirmation of a refound truth.

Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self

(129-1)²⁷¹ MENTAL AND SPIRITUAL HEALING

(a) SYNTHESIS, NOT FANATICISM NEEDED

(b) ITS LIMITATIONS AND FAILURES

²⁶⁷ The paras on this page are unnumbered.

²⁶⁸ Referring to Francis Herbert Bradley.

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²⁷⁰ PB himself inserted "XXVI" at the bottom right corner of the page by hand. This is the original first page of Old Category xxvi paras; the earlier pages (121-128) are from NEW Category XXVI; the erroneous filing happened post mortem, and does not indicate PB's own intent. — TJS, 2019

²⁷¹ The para on this page is unnumbered.

(c) KARMA AND SICKNESS

(d) EARTHLY LIFE INSEPARABLE FROM DECAY, SUFFERING AND DEATH

(e) HYPNOTIC AND SPIRITISTIC METHODS UNSATISFACTORY

(f) HIGH SPIRITUAL CONSCIOUSNESS IN SICKNESS

(g) MENTAL AND EMOTIONAL CAUSES OF ILLNESS

(h) TRUE SPIRITUAL HEALING

(i) CHRISTIAN SCIENCE

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(d) Earthly Life Inseparable from Decay, Suffering and Death

(131-1)²⁷³ All the high-sounding babble will not remove the stark fact staring them in the face, all the glib consolatory theorising will not waft away the terrible spectacle of the guru stricken by cancer

(131-2) Don't you think, having seen so much illness around you professionally for so many years, that life is forever striving to instil into us through pain what Buddha learned through reflection – that both body and world is doomed to decay and die being subject to the law of universal incessant change? The experiences of life are the lessons of a guru, for we get just the kind of karma whose silent instruction is needed at the time. The whole world, more or less, is having to learn this great truth at present but it is too blind and too ignorant to grasp the lesson in its clarity and entirety.

(131-3) by H.P.B.²⁷⁴ in The Theosophist: "The greatest adepts living are but mortal men, after all, and sooner or later have to die... For he is as liable to fall a victim to disease and death as any other man unless he is constantly watching over his own personality and cares little for the rest of mankind."

(131-4) "Once a man asked Ramakrishna, "Sir, you are a great yogi; why do you not put your mind a little on your body and cure your disease?" At first he did not

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²⁷³ The paras on this page are numbered 12 through 14; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of this page.

²⁷⁴ Referring to Helena Petrovna Blavatsky.

answer, but when the question had been repeated, he gently said: "My friend, I thought you were a sage, but you talk like other men of the world. This mind has been given to the Lord; do you mean to say that I should take it back and put it upon the body, which is but a mere cage of the soul?" – Vivekananda.

This anecdote shows what some of the Indian holy men of the highest rank think about spiritual healing and about the physical body. Their attitude is quite understandable and conforms fully to the kind of teaching they have inherited by tradition. But it would be a mistake to regard this attitude as typical of the one adopted by all Indian holy men of similar rank. On the contrary there are others who reject it, who declare that the body must play its part in the spiritual quest and that the healing of sickness – even their own – is not only permissible but even praiseworthy. Nor is such a reversal of Ramakrishna's attitude confined to only the adepts of Hatha Yoga for it is to be found among others who follow primarily the Raja Yoga. Notably, it was held by Sri Aurobindo, and expressed in his little book entitled "The Mind of Light."

If we inquire what the attitude of the philosophy of truth is upon this matter, we find that it is just what our western common sense would require. It considers the body as a temple of the Holy Ghost; something to be regarded as one of our instruments to be used in the quest. Consequently

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(d) Earthly Life Inseparable from Decay, Suffering and Death

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(d) Earthly Life Inseparable from Decay, Suffering and Death

(continued from the previous page) it takes proper care of the body, although it does not give the extreme attention and excessive time which Hatha Yoga does, for all along it seeks to disidentify man from his instruments – the body, the intellect and the feelings.

(133-1)²⁷⁶ The use of the powers of healing or even the prayer for spiritual cures does not strictly come within the scope of his personal work. Therefore, it is not right to make a definite request to him for help in such matters. His concern and capability is only with the disciple's spiritual condition, not with the physical condition, nor with the worldly problems.

(133-2) All these cults and groups which acknowledge the power of mind over body but which leave out the acknowledgement of the body's power over the mind, are out of balance and so out of truth to that extent. This statement may be a matter of

²⁷⁵ Blank page. The original editor inserted "Two II" at the bottom of the page by hand.

²⁷⁶ The paras on this page are numbered 15 through 20 and 20a, making them consecutive with the previous page.

arguable theory with partisan adherents of either side but it is a matter of tested fact with creative leaders who consciously exercise both powers.

(133-3) These healers tell us of their successes but do not keep us equally informed of their failures, of the cases where they were unable to help at all. Nor do they tell us of the ratio between the two classes. Yet quality and statistics of these results afford us a practical test and speak with eloquent voice of the reality or fancifulness of the theories behind them.

(133-4) It is reasonable to believe that the general practice of the quest will contribute toward improving the general state of physical health. But this is not the same as asserting that the attainment of spiritual consciousness will always and necessarily lead to a state of perfect bodily health.

(133-5) Brows contracted with pain will not welcome such indifference to the physical body.

(133-6)²⁷⁷ The belief that disease exists entirely in the mind is an exaggerated one. The opposite belief that it exists entirely in the body is equally carried too far. In both cases experience and reflection must ultimately produce a relation, provided prejudice is not stronger than the spirit of truth-seeking.

(133-7) A doctrine which denies the body's existence whilst hypocritically trying to cure the body's ailments, contradicts itself. In any case the body remains there, a hard unavoidable fact, which must be accepted in the end, however much anyone believes he has thought it away.

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(d) Earthly Life Inseparable from Decay, Suffering and Death

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Mental Healing

(135-1)²⁸⁰ Sickness heads the list of Patanjali's obstacles to spiritual development.

(135-2) Every teaching which rejects the knowledge and skills gained by science, in order to put forward its own point of view – however "spiritual" this may be –

²⁷⁷ This para is a duplicate of para 139-1.

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²⁷⁹ PB himself inserted the following at the top of the page by hand in three different inks: "all by PB", "Whereabouts of the original of this carbon is not known", "so tr O {transfer to} XXVI (but check)".

²⁸⁰ The paras on this page are numbered 7 through 13; they are not consecutive with the previous page.

condemns itself in theory and cripples itself in practice. It may do some good and help some people, because of the modicum of truth inherent in it, but it would be able to do more good and help more people by accepting the results of science and adding them to its own. The same is just as true of scientific medicine itself as it is of a medical-mystical cult.

(135-3) From the moment that a healing cult fastens itself to the Bible exclusively, it narrows its vision and limits its power.

(135-4) The search for mental, moral and emotional causes of bodily effects is valid only in a proportion of cases, not in all cases. For there are physical laws governing the physical body, laws which when broken, automatically bring punishment.

(135-5) Wrong thinking expresses itself in the end in wrong functioning of some organ of the body. The nature of the thoughts and the nature of the malady correspond to each other.

(135-6) Physical health is something that we can only partly control by obedience to the laws of physical hygiene for²⁸¹ the body's state is inseparably linked up with the mind's. Both interact and influence each other. Wrong thinking, ugly feeling or disordered passion may not at once but ultimately will find expression in fleshly ill-health or untoward accident.

(135-7) The karmic relation between undisciplined passion and physical disease is obvious in the sphere of sex. It is not so obvious in other spheres.

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Mental Healing

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(137-1)²⁸⁴ The overactive hyper irritable nerve-and brain fatiguing kind of life in which civilised man has entangled himself builds up much inner tension and loads him with useless psychic burdens of negative feelings.

(137-2) All negative states of mind and emotions are destructive. They work harm to some one²⁸⁵ of the body's organs or interfere with its functions. If those states are continuous, they sink into the subconscious and the results appear as disease. This

²⁸¹ Uppercase in the original.

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²⁸³ PB himself changed "XVI" to "XXVI" by hand.

²⁸⁴ The paras on this page are numbered 18 through 25; they are not consecutive with the previous page.

²⁸⁵ "some one" is archaic but grammatically valid so we left it. — TJS '20

is possible because the sympathetic nervous system, which controls the automatic functions of the body, such as circulation and elimination, digestion and nutrition, is open to influence by the subconscious mind.

(137-3) Those who do not understand the Overself's workings expect it always to manifest – if it manifests at all – in all its naked purity. If they desire healing, they think that the Overself's help can show itself only in a direct spiritual healing, for instance. The truth is, that they may get the cure from a purely physical medium, like a fast, a diet or a drug yet that which roused them to seek this particular medium or gave it its successful result, was the Overself.

(137-4) More patients suffering from mental disorders drag out miserable lives in hospitals than those suffering from other forms of sickness although the latter may kill more people more quickly. This is only a part of the price modern man is paying for his "civilised" way of life.

(137-5) The physical cure will surely be accelerated and the physical therapy will surely be helped if mental and spiritual healing agents are also joined in. In this way the individual limitations of the method of treatment being used will be overcome and each will contribute to bring about a complete and successful result.

(137-6) The psychoanalyst may do useful work in bringing to the surface an earlier happening which gave a suggestion, whose work upon the mind and feelings led ultimately to illness.

(137-7) The value of this method is directly proportional to the faith of its practiser.

(137-8) The role of physical treatments of any kind is to supply favourable conditions for the action of the universal Life-Force which does the real healing work, just as food, water and air supply materials to this same force for the repair of tissue and the regeneration of cells.

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XXVI

(139-1)²⁸⁷ The²⁸⁸ belief that disease exists entirely in the mind is an exaggerated one. The opposite belief that it exists entirely in the body is equally carried too far. In

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²⁸⁷ The paras on this page are numbered 21 through 29; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

²⁸⁸ This para is a duplicate of para 133-6.

both cases experience and reflection must ultimately produce a reaction, provided prejudice is not stronger than the spirit of truth-seeking.

(139-2) There is only a single absolute {unconditioned}²⁸⁹ entity. Yet from it there extend countless finite and conditioned entities. They are visible to the sense of sight, physical to the sense of touch, yet it is neither.

(139-3) The eternal Now is not to be confused with the temporal Present. In the latter 'I' am the chief actor. In the former 'I' am acted upon. In the latter the 'I' stands in its own light and complains of the darkness. In the former the 'I' gets out of the way and that which is, is revealed.

(139-4) The farewell greeting "God be with you!" is really a reminder which means "God will be with you wherever you go for He is everywhere."

(139-5) Eternity is in this imperturbable Now, the All is in this Here.

(139-6) It is a perpetual Now.

(139-7) The real self is universal, in the sense that it does not belong to him or to his neighbour.

(139-8) The Infinite Reality embraces all lives and all things.

(139-9) Spiritual healing does not necessarily follow automatically upon the giving of complete faith. Nor does it necessarily follow upon the voluntary cleansing of the emotional nature. [There are other factors involved in it.] The place of suffering and sickness in the World-Idea is one of [them. For]²⁹⁰ those aspirants who will be satisfied with nothing short of achieving the Highest, the need of transcending the ego takes precedence over everything else, even over the body's healing.

(139-10) At last medical science is coming to recognise the power of feeling to make disease in the flesh, the contribution of mind and mood to the body's sickness. In deep-seated emotional anxiety it has found the primary cause of diabetes, the manifestation of excess sugar in the system being a legacy from that.

(139-11) By putting himself into harmony with, and drawing upon, the One Infinite Life-Power, the sick body is brought back to health and the weak one to strength.

²⁸⁹ This word was partially cut off by the right margin, only "uncondition-" is visible. However the word is "unconditioned" in the duplicate para (385-2 in Carbons 17 (Notebooks)).

²⁹⁰ PB himself changed "The place of suffering and sickness in the World-Idea is one of them. For there are other factors involved in it, for" to "There are other factors involved in it. The place of suffering and sickness in the World-Idea is one of them. For" by hand.

(141-1)²⁹³ The services of a physician [skilled]²⁹⁴ in the knowledge of diseases and [in]²⁹⁵ the care of their sufferers should never be slighted. Orthodox allopathic medicine deserves our highest respect because of the cautiously scientific way it has proceeded on its course. It has achieved notable cures. But it also has many failures to its debit. This is in part due to the fundamental error which it accepts in common with other sciences like psychology, the materialist error of viewing man as being nothing more than his body. Only by setting this right can it go forward to its fullest possibilities. Its deficiency in this respect has forced the appearance and nourished the spread of unorthodox healing methods of which there are many. Most of these have something worthwhile to contribute but unfortunately, lacking the caution of science, make exaggerated claims and uphold fanatical attitudes, with the result that they too have their failures and incur public disrepute. The extreme claims made by credulous followers and unscientific leaders of mental healing cults revolt the reason of those outside their fold, and lead to distrust of the justifiable claims that should be made. But they have enough successes to justify their existence. Only by a mutual approach and interaction will they modify each other and thus bring a truly complete system of healing. They are already doing this involuntarily already and therefore far too slowly. They have to do it willingly and quickly, if the world of sick and suffering patients is to benefit by the full extent of present-day human knowledge.

(141-2) The Arab physicians use the prolonged fast treatment for advanced syphilis; the Hindu fakirs use mud packs for it. Thus both turn to Mother Nature, and do not [always]²⁹⁶ turn in [vain].²⁹⁷

(141-3) To alleviate the symptoms of a disease is not enough; its cause must be got at too and cured.

(141-4) How can he best maintain his bodily well-being? How prevent ailments from appearing and how relieve them after they have appeared?

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²⁹² PB himself deleted both "VIII" and "XXVII" and inserted "XXVI" by hand.

²⁹³ The paras on this page are numbered 21, 87, 13, 89 through 90, 96, and 63; they are not consecutive with the previous page. They have all been pasted onto this page from separate sheets of paper.

²⁹⁴ PB himself inserted "skilled" by hand.

²⁹⁵ PB himself inserted "in" by hand.

²⁹⁶ PB himself inserted "always" by hand.

²⁹⁷ PB himself inserted "vain." by hand.

(141-5) The surgeon's knife has saved some men from death but brought other men to it.

(141-6) If so many sicknesses are the effects of preventable causes, [is it]²⁹⁸ not rational to tie oneself down to a regime which prevents those causes? Then, so far as humanly possible, we have done what we can to gain and retain good health and if sickness comes it will be "by an act of God" and not by our own.

(141-7) The drug which remedies one ill condition only to create another, renders a delusory service.

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(a)³⁰¹ Synthesis, Not Fanaticism Needed

(143-1)³⁰² [Is]³⁰³ there a science of spiritual healing? If there is, we can discover it only by freeing ourselves from the cultist standpoint for, with conflicting doctrines and different methods, Christian Science, Spiritism, Roman Catholicism, Hypnotism and Coueism³⁰⁴ have yet produced similar results. It follows that these healings do not prove all their claims but may prove a part.

(143-2) The sufferer should use whatever physical medical means are available, both orthodox and unorthodox ones. At the same time he should practise daily prayer. But he should not directly ask for the physical healing for its own sake. He should ask first for spiritual qualities and then only for the physical healing with the expressed intention of utilising his opportunity of bodily incarnation to improve himself spiritually.

(143-3) Those who neglect their body and break the laws of its health can gain no cure by mental means but only a temporary respite.

(143-4) Because we must refuse to follow the Christian Scientists all the way, because we must refuse to regard Christian Science as the one and only thing that matters, is no excuse for not following them part of the way.

²⁹⁸ PB himself changed "it is" to "is it" by hand.

²⁹⁹ Blank page

³⁰⁰ PB himself deleted "XVI" at top of the page by hand.

³⁰¹ Pages 143-149 marked (a) in the upper right hand corner of the page.

³⁰² The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

³⁰³ PB himself deleted "MENTAL HEALING:" from before "Is" by hand.

³⁰⁴ Referring to Couéism.

(143-5) It is foolish to believe that there is any particular healing method {which}³⁰⁵ has only to be applied for it to be universally and equally successful or that there is any particular human healer who has only to be visited for one to be cured.

(143-6) It is impossible either to guarantee or predict what would happen in any individual case. The difficulty is that if one tries to get at the Truth simply as a means to achieve the healing, the Truth eludes him. One has therefore to seek Truth and leave his fate to it, which will always work out for the best materially or otherwise.

(143-7) There are no miracles in Nature but there are happenings to which science possesses no key. The human consciousness, for instance, is capable of manifesting powers which contradict psychological knowledge just as the human body is capable of manifesting phenomena which contradict medical knowledge. Both powers and phenomena may seem miraculous but they really issue forth from the hidden laws of man's own being. The processes take place in the dark only to us.

(143-8) But we must remember that Mental Healing is only a single aspect of the art of healing. All the others must be brought in to make a balanced system. God has given us valuable herbs, for instance, which possess remedial virtues. We should accept the gift.

(143-9) The Christian Scientist who has the temerity to condemn the achievements of the surgeon and the physician, thereby condemns himself.

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(a) Synthesis, Not Fanaticism Needed

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(a) Synthesis, Not Fanaticism Needed

(145-1)³⁰⁸ Just as philosophy seeks a full rounded development of the psyche in its approach to spiritual self-realisation, so does it seek a full adequate treatment in its approach to the problem of curing sickness. It recognises that even if a sickness began with evil thoughts or wrong feelings or disharmonious courses of action, they have already worked their way into and affected the physical body and brought about harmful changes in it, either causing its organs to work badly, or introducing poisons into its blood system, or even creating malignant growths in its tissues. Therefore physical means must also be used to treat these physical conditions, as

³⁰⁵ We have removed a random comma after which for grammar's sake. — TJS '20

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³⁰⁷ PB himself deleted "XVI" at top of the page by hand.

³⁰⁸ The paras on this page are numbered 10 through 14, making them consecutive with the previous page.

well as the spiritual means to get rid of wrong thoughts and discordant feelings. Both methods should be applied together to make an adequate treatment. Consequently philosophy does not, like Christian Science, deny the utility or necessity of ordinary medical treatment. Upon the contrary, it welcomes such treatment, provided it is not narrow-minded, materialistic or selfishly concerned more with fees than with healing.

(145-2) Life on earth is so short, so beset by dangers of many kinds, so exposed to our own ignorance and Nature's indifference, that we cannot afford to turn our eyes away like the Christian Scientists from the discoveries and knowledge of men who have devoted their years to patient sacrifice research for the alleviation of human sickness.

(145-3) A careful study will elicit the fact that although all these various systems differ in their tenets of belief, they have several similarities of technique. A scientific examination of these similarities will yield the basis for determining the universally correct tenet of belief. Such an examination is necessary because the systems themselves have not sufficient interest in a scientific approach to make it themselves and are too self-interested to check their alleged cures with sufficient care. Even were they truly independent intellectually, which they are not, they are usually tied up to some form of religious creed. All these systems are dogmatic ones, being mostly based on some personal revelation. They depend primarily on faith. The treatments include very much more than faith alone.

(145-4) The cults which proclaim man's spiritual nature at the cost of denying his physical nature are one-sided and unbalanced. The laws of his body cannot be neglected with impunity not even by those who assert they are God.

(145-5) A disease whose origin is physical will not need more than a physical remedy to cure it. But one of a psychical, mental or moral nature can be reached and overcome only by corresponding means.

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(a) Synthesis, Not Fanaticism Needed

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(a) Synthesis, Not Fanaticism Needed

(147-1)³¹¹ The group of powers manifest themselves in the phenomena which have been variously named, according to the theoretical interpretation given them by

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³¹⁰ PB himself deleted "XVI" at top of the page by hand.

³¹¹ The paras on this page are numbered 15 through 18, making them consecutive with the previous page.

various cults, as spirit healing, Christian Science, mesmeric healing, hypnotic treatment and suggestive therapeutics, but which with one group of exceptions may conveniently be classified under the heading of "mental healing." These exceptions occur through the unconscious stimulation of physical vital force (prana) and usually lead to cures which are such in name only for they do not last long and are followed by a relapse into illness.

(147-2) If these cults would confine themselves to what they really know, and not stray into exaggerated claims or untenable assumptions, they would better themselves and better help others.

(147-3) It is often argued that psychological treatment may cure people suffering from nervous troubles or those whose sicknesses are largely the result of their own imagination, but that such treatment is useless for physically-caused maladies. The only way to get at the truth about this problem is to divide psychological treatment into mental and spiritual categories. Mental treatment, which includes hypnotic treatment, is suitable only for nervous troubles, for there alone can it effect a cure but spiritual treatment is suitable for both nervous and physical troubles because it involves a higher power than the thinking or imagining one, a truly spiritual power which is able to affect the physical body no less than the personal mentality. Mental treatment includes a large part of so-called spiritual healing, which is not genuine spiritual healing at all. Philosophy is able to make this differentiation because it understands the psyche of man and his inner constitution, because it has a deeper knowledge than scientific observers working from the outside or religious devotees working by faith alone can get.

(147-4) It is a mistake to believe that because any art of healing, whether it be a material or a spiritual one, is able to heal a particular kind of sickness once, it is consequently able to heal all similar cases of sickness by its own merits. Forces outside it have something to do with the matter. There are some where failure by material methods is pre-ordained by the higher power of destiny. There are others where failure by spiritual methods is also inevitable, because the heart of the sick man has not been touched. As elsewhere, there are limits set here by certain laws to human effort.

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(a) Synthesis, Not Fanaticism Needed

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(a) Synthesis, Not Fanaticism Needed

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³¹³ PB himself deleted "XVI" at top of the page by hand.

(149-1)³¹⁴ Another extremely fanatical attitude of which we must beware is the belief that mental healing displaces all other systems and agencies for curing disease or keeping health; that its advocates may totally discard every branch of medicine and surgery, hygiene and physical treatment. Sanity and balance call for the acceptance in its proper place of whatever Nature and man can contribute. With these preliminary warnings, we venture to predict that as the principles and practices of mental healing come to be better, namely more rationally understood, it will establish for itself a firm place in therapeutics which will have to be conceded – however grudgingly – by the most materialistic and most sceptical of medicos.

(149-2) In medicine as in so many other things wisdom lies not in confining treatment to the methods of any one school but in combining the methods of all schools. For certain illnesses or for different stages of certain illnesses, it may be desirable to use allopathic remedies, but for others homeopathic remedies may be better, whilst still others require naturopathic ones.

(149-3) The Nature-Curist who denounces all allopathic drugs as being satanic, the homeopath who can see physical salvation only in his own minute doses of medicine and the conventional allopath who rejects the first as a quack and the second as a fool – each illustrates in his own person the defect of an ill-balanced mind. Suffering humanity needs all the help it can get. It cannot afford to reject neither Nature-Cure, homeopathy or allopathy. It needs all three and even more.

(149-4) The body of the illumined man is subject to the same laws as the body of the unillumined one. Any violation of those laws through ignorance or custom may lead to sickness in both men. Each will of course react differently to the suffering caused by the sickness. But knowledge of higher laws does not exempt the illumined from learning and obeying the lower ones.

(149-5) The confusion of thought concerning spiritual healing is tremendous. Swami Nikhilananda³¹⁵ asserts that Ramanakrishna's practice of falling into spiritual trance aggravated the cancer which finally killed him. Yet this is the very method and practice used by some healers to heal their patients, because, they believe, it releases divine energies.

(149-6) It is never the truly spiritual healer who temporarily feels the pain or shows the symptoms of his patient's disease, but only the physical-magnetic healer.

(149-7) There is an undesirable physical reaction for every undesirable emotional activity.

³¹⁴ The paras on this page are numbered 19 through 25, making them consecutive with the previous page.

³¹⁵ "Nikhilandanda" in the original.

³¹⁶ Blank page. The original editor inserted "Two II" at the bottom of the page by hand.

(151-1)³¹⁹ To believe in the powers of the Overself is to believe rightly, but to suppose that those powers can be attained without complete self-suppression, is to believe superstitiously. Few are ever able to exercise them because few are ever willing to pay the requisite price.

(151-2) To suppose that you are going to be wafted into this lofty awareness of the Overself without having to work very hard and very long for it, is to be a simpleton.

(151-3) It is a great error for an ordinary person to sit down when confronted by practical problems and say, "God will take care of this for me." God may do so but it is just as likely that God will not do so. John Burrough's [lines]³²⁰

"I sit serene, with folded hands and wait,

My own, my own, shall come to me"

as also sayings of Lao-Tzu, such as: "He who takes a back seat shall be first. He who hides his own greatness shall be put in front etc." These assertions are perfectly true – but only of the Adept. For him, he need only sit still and all things come to him; but for the others, the unrealised, the materialistic, they must strive, struggle and suffer for everything they need.

(151-4) Those who promise easy attainments after little effort, do not know what they are talking about. The durable realisation of divine consciousness is the hardest of all human attainments and is reached only after prodigious effort. Only, in certain cases, the struggles and strivings have already been gone through in previous earth-lives so that a slight attempt now brings rich results.

(151-5) Uncritical believers in so-called metaphysical healing and in faith-cure theories are sooner or later subjected to the discipline of facts. The intensity of their pains and the gravity of their ills are intended to, and do, bring them to a truer view of actualities. Instead of blaming themselves for failure to demonstrate good health, they ought to blame these theories for having misled them. Such failure is a chance to revise imperfect beliefs to cast out errors and start again. This surely is to the good and something to be satisfied about. The problem of bodily healing is a complicated one and often depends on more than a single factor.

³¹⁷ PB himself deleted "XVI" at top of the page by hand.

³¹⁸ Pages 151-155 marked (b) in the upper right hand corner of the page.

³¹⁹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

³²⁰ PB himself changed "Poem:" to "lines" by hand.

(b) Its Limitations and Failures

(b) Its Limitations and Failures

(153-1)³²³ Those who are likely to decry this proviso are always those who tell us only of the successes of mental or 'spiritual' healing, but not of its failures. The comparative figures of the two sets of results are tremendously disproportionate. To open one's eyes to the flaunted successes of this system and to shut them to its aching failures, is not the way to understand it aright. To exaggerate what it has achieved and to minimise or deny what it has been unable to achieve, as is done by its ardent partisans, represents a falling away from intellectual integrity. To take a typical example consider the famous healing sanctuary at Lourdes, France. It was established in 1860. During recent years the attendance of sick and crippled patients has been no less than six hundred thousand annually. Yet during the first seventy years of the sanctuary's existence a total of only five thousand cures were reported. This should represent, on a conservative estimate, about one percent of successful treatments. The number of those pilgrim-patients who failed to benefit must therefore run into millions! We dwell on this example not to decry Lourdes, which is doing a blessed and benignant work which everyone should respect, and certainly not to derogate its religious aspect, but to point out that the failures in every school of healing, whether materialistic, mental or religious, must needs exist. That the inspiration which brought Lourdes into being was truly divine and that the most amazing cures have been achieved there in a manner only to be described as miraculous, we fully accept. But that there are limitations and disappointments inherently present in this kind of healing must also be accepted.

(153-2) Do they not remind us of those medieval alchemists who talked glibly of transmuting brass into gold, the while their tattered sleeves and torn garments betrayed their shame-faced poverty! Facts are stern and can't be laughed off. Exaggerated expectations are inevitably disappointing. These failures are not held against such systems. No healing system, no healer certainly not the most orthodox even, could have a record consisting only of triumphs. But no movement which boasts of its successes and ignores its failures has the right to call itself scientific. For only by studying its failures could it ever learn not only that there are errors mixed up with its truths, but also exactly what errors they are.

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³²² PB himself deleted "XVI" at top of the page by hand.

³²³ The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

³²⁴ Blank page

(155-1)³²⁶ The inconsistency of the facts is so glaring that he has to invent a theory to cover it.

(155-2) These fantasies take such a powerful possession of his mind, that he is to this extent mildly insane.

(155-3) Although they start with a complete fallacy, every argument which follows it is logical and reasonable. Whoever is not on his guard against such a 'catch' is naturally led astray.

(155-4) To those who object to our selection, we reply that it is through such extreme instances that we can identify the real character of the process behind all of them.

(155-5) Lord Lothian³²⁷ was for many years deeply interested in Christian Science and ardently devoted to its study and practice. Yet when the supreme test came in December 1940, that is to say when he was entrusted with the most important mission of his lifetime as British Ambassador to the United States at the most critical period of the relations between the two countries he suddenly died by a form of blood poisoning known as uremic infection. That is to say at the time when it should have justified itself most Christian Science completely failed to cure him. Not only that but he died at the comparatively early age of 58. The proof of every theory is its consequence in practice. We hear much about the success of Christian Science but nobody ever takes the trouble to inform us about its failures which must outnumber the former by hundreds to one at least. If it were really scientific it would not be afraid, as it is, to publish the record of its failures. The discrepancy between exaggerated claim and modest result, between far-fetched theory and defective practice, is as noticeable here as in most other cults.

(155-6) The earth is the scene where man is placed to achieve his spiritual development. The body is the only direct contact he has with it. How foolish is it to mistreat the body through ignorance, abuse it through carelessness or neglect it through laziness?

(155-7) Since mental conditions and emotional states can create disease, they can also cure it.

³²⁵ PB himself deleted "XVI" at top of the page by hand.

³²⁶ The paras on this page are numbered 8 through 14, making them consecutive with the previous page.

³²⁷ Referring to Philip Kerr, 11th Marquess of Lothian.

(157-1)³³¹ In a broad general division, philosophy finds three causes of sickness. They are wrong thinking, wrong living and bad karma. But because karma merely brings back to us the results of the other two, we may even limit the causes of disease to them. And again because conduct is ultimately the expression of thought, we may limit the cause of disease finally to a single one of wrong thinking. But this is to deal with the matter in a metaphysical abstract and ultimate way. It is best when dealing with sickness in a practical way to keep to the three-fold analysis of possible causes. Yet the matter must not be over-simplified as certain schools of unorthodox healing have over-simplified it, for the thinking which produced the sickness may belong to the far past, to some earlier re-incarnation, and not necessarily to the present one. Or it may belong to the earlier years of the present incarnation. In those cases, there is the fruit of an unknown earlier sowing, not necessarily of a known present one. Therefore, it may not be enough merely to alter one's present mode of thought to insure the immediate obliteration of the sickness. If we shoot a bullet in the wrong direction, we cannot control its course once it has left the gun. But we can change the direction of a second shot if we realise our error. We can continue our efforts however to change our first thinking, to get rid of negative and harmful thoughts and feelings and thus improve our character. For if we do this, the type of physical karma manifesting as in the sickness which they create will at least not come to us in the future, even if we cannot avoid inheriting it in the present from our former lives. Study of this picture would reveal what sickness as a karma of wrong thinking really means and why it often cannot be healed by a mere change of present thought alone. The proof of this statement lies in the fact that some people are born with certain sicknesses or with liability to certain diseases or else acquire them as infants or as children before they have even had the opportunity to think wrongly at all and while they are still in a state of youthful innocence and purity of thought. Therefore it is not the wrong thoughts of this present incarnation which could have brought on such sickness in their case. Nor can it be correct to suggest that they have inherited these sicknesses for the parents may be right thinking and high living people. By depriving themselves of faith in the belief in successive lives on earth, the Christian Scientists deprive themselves of a more satisfactory explanation of the problem of sickness than the one they have. They say that it was caused by wrong thinking, and yet they cannot say how it is

³²⁸ Blank page. The original editor inserted "Two II" at the bottom of the page by hand.

³²⁹ PB himself deleted "XVI" at top of the page by hand.

³³⁰ Pages 157-161 marked (c) in the upper right hand corner of the page.

³³¹ The para on this page is numbered 1; it is not consecutive with the previous page.

that a baby or a child has been thinking wrongly to have been born or to have acquired at an early age a sickness for which it is not responsible and for which its parents are not responsible.

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(c) Karma and Sickness

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XXVI³³³

(c) Karma and Sickness

(159-1)³³⁴ Our sufferings are the consequences of our karma, that is, of bad thinking and wrong action. This is true whether they are caused by events and environments outside the body or by sicknesses and diseases inside the body.

(159-2) Metaphysical or faith-cure is an over-simplification of the healing problem and consequently yields only a part-truth. Bodily healing is an occasional by-product of the healing of thought and feeling, or the re-education of moral character; it is not at all the invariable result of such processes. Sickness may come to advanced students for a variety of causes, some of which arise from outside the individual. Karma is the commonest but one such cause might be the application of a test or ordeal from the divine soul to the human ego that aspires to evolve more rapidly.

(159-3) Disease may re-emerge again at some later time, or if it doesn't, it will do so in the next birth. We are not saying here however that all sickness and all disease are caused by wrong thinking in this present reincarnation but that a part of it is. How great or how small that part is depends entirely upon the individual concerned. With some, it is a very high proportion, with others it is a small one. In their case, therefore, we must look back to anterior lives for the wrong thought or wrong conduct which produced the sickness of the present physical body as bad karma.

(159-4) All diseases are not, however, caused by soul illness. Destiny looms more largely in this matter than any physician is likely to admit, although it is equally true in the long run that man is the arbiter of his own fate, that the real self bestows every boon or ill upon its fragmentary expression, the personality, and bestows them with a just impersonal hand. But I must be content to leave such a seeming paradox for its explanation in another place and at another time. Suffice it to hint that the past of individual men is infinitely more extended than is apparent at a first glance.

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³³³ PB himself deleted "XVI" at top of the page by hand.

³³⁴ The paras on this page are numbered 2 through 6, making them consecutive with the previous page.

(159-5) Certain maladies in the physical being may quite easily be directly traced to evil impulses in the mental being. But it is not only man's diseases which are the consequence of his bad thinking but also man's misfortunes. If he is healthy in body he may be unhealthy in fortune. Karma's retribution expresses itself in a variety of ways. It is a mistake to narrow this linking of wrong thinking and ill feeling with the body's sicknesses alone. They are to be linked with all forms of bad karma. Disease is only one form. Their effects may appear in other forms instead. Disease is merely one of them.

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(c) Karma and Sickness

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(c) Karma and Sickness

(161-1)³³⁷ The karmic relation between undisciplined passion and physical disease is obvious in the sphere of sex. It is not so obvious in other spheres.

(161-2) The need to take care of the nature of our thoughts was illustrated by the life-story of Eugene O'Neill. The gloomy themes of his plays, the gaunt tragedy and overhanging doom which he deliberately permeated them, brought him down in his later years with an incurable disease. His palsied hand could not write, and dictated material always dissatisfied him. Those who deny the line of relevant connection between his grim thinking and his sickness ignore the fact that he was an ultra sensitive man – so sensitive that a large part of his life was occupied with the search for a solitary place where no people could interrupt him and where he could live entirely within himself.

(161-3) When we want the inner light at least as much for its own sake as for its effects, we shall begin to get it. But to seek the effects while calling on the kingdom, is to deceive ourselves.

(161-4) If, during the prayer or meditation, he succeeds in lifting himself above his ordinary level and the healing vibration begins to respond, he may find the change signalled by a gentle inner shifting.

(161-5) It is in alignment with his aspiration to improve himself spiritually that there should be a parallel aspiration to improve himself physically.

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³³⁶ PB himself deleted "XVI" at top of the page by hand.

³³⁷ The paras on this page are numbered 7 through 15, making them consecutive with the previous page.

(161-6) The more we make contact with it, the more we find peace and joy and health in ourselves.

(161-7) Those whose fears are pushed to extreme points, may begin to suffer from too fast heartbeat, spells of dizziness or shortness of breath.

(161-8) Practise seeing the affected part experiencing an inflow of healing life-power and becoming or even being well and perfect.

(161-9) These energies are recuperative and protective.

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(d)³⁴⁰ Earthly Life Inseparable from Decay, Suffering and Death

(163-1)³⁴¹ The characteristics stamped upon earthly life are in part unpleasant, miserable, and painful. Sickness and struggle are not merely the result of wrong thinking as Christian Science avers, but native to and almost inevitable in our existence. Were it otherwise, we would be so satisfied that we would never aspire to a higher existence, but anxieties goad us eventually into seeking inner peace, worldly troubles stir us to seeking an unworldly refuge, fated frustrations drive us to seeking diviner satisfactions and bodily illness to seeking spiritual joy. Ours is the world of the Imperfect. The perfect reality could never be expressed amid its limitations. No one has ever “demonstrated” conquest over death, or complete freedom from human afflictions before death. These things are inherent in our lot. Through death’s presence we are aroused to the need of eternal life; through afflictions to the need of eternal serenity. They exist only in the spirit. So the health and prosperity we can demonstrate are essentially spiritual.

(163-2) The treatment of unpleasant realities by not including them in his picture of the world, comforts but at the same time befools a man. None of the great prophets like Jesus and Buddha denied the existence of sickness, the reality of pain or the significance of suffering in the cosmos. No – they acknowledged them as being inseparable from human life but pitied the victims and offered them an inward comfort which was based on truth and reality.

³³⁸ Blank page. The original editor inserted “Two II” at the bottom of the page by hand.

³³⁹ PB himself deleted “XVI” at top of the page by hand.

³⁴⁰ Pages 163-165 marked (d) in upper right hand corner of the page. (e) continues on page 169.

³⁴¹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(163-3) When Buddha's favourite disciple, Ananda, remarked that his master no longer looked so fine and well as formerly Buddha replied with the instruction: "Thus it is Ananda that upon youth follows age, upon health sickness and upon life death."

(163-4) Buddha: "Surely they do not perceive anyone over-whelmed by illness that they are so full of mirth, so void of fear in a world in which disease is a law of nature. And quite clearly they sport and laugh so much at ease and unperturbed, because they are ignorant of death who carries all away."

(163-5) The Buddha himself could not escape from suffering various illnesses, H.P. Blavatsky³⁴² was a notorious sufferer of the most painful maladies and even Mrs Eddy³⁴³ herself suffered from pneumonia in her old age although her illness was kept secret.

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(d) Earthly Life Inseparable from Decay, Suffering and Death

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(d) Earthly Life Inseparable from Decay, Suffering and Death

(165-1)³⁴⁶ The Buddha was not immune from disease. The austerities he practised during his search for Enlightenment permanently affected his health and his ceaseless activity for forty-five years greatly weakened him towards the end of his life. He often suffered from a severe headache and in his old age he suffered from severe back-ache which sometimes forced him to stop a sermon halfway and ask one of his disciples to continue from where he left off. The unsuitable meals which he was sometimes forced to eat were responsible for a dyspepsia which persisted throughout his life, culminating in his last fatal illness of dysentery. But none of these ailments prevented him from being always ready help for those who needed.

(165-2) Out of this world suffering, you may learn the greater lessons which Buddha learnt but which Mrs Eddy [tried to evade.]³⁴⁷ Life on earth is not intended to be an eternal bed of roses; it will forever be a mixture of pleasure and pain; the wheel of fate will forever keep turning up now one and then the other. True healing is primarily the healing of spiritual ignorance, never the gaining of prosperity and only

³⁴² "Blavasky" in the original.

³⁴³ Referring to Mary Baker Eddy.

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³⁴⁵ PB himself deleted "XVI" at top of the page by hand.

³⁴⁶ The paras on this page are numbered 6 through 11, making them consecutive with the previous page.

³⁴⁷ PB himself changed "was too grasping to understand." to "tried to evade." by hand.

occasionally the getting of good health. It is to win an unbreakable peace and a perfect knowledge, which neither death nor man can steal or impair.

(165-3) Just as sex makes him delight in the flesh, so sickness makes him repelled by it. Out of the balance which is struck between them, he may glean a truer understanding of life. Hence it is the wisdom of the Universal Mind which places sex commonest in the early part of his early existence and sickness commonest in the later part. If men and women take to religion or reflection in their middle years, it is because they have by then accumulated enough data to arrive at better attitudes or juster conclusions.

(165-4) If the divine will for us be sorrow or sickness – and it occasionally is despite the Christian Scientists! – then we may be assured that it will work out for our highest good in the end.

(165-5) Another cause of illness is that God sends us tests and ordeals on this path, which may take the form of illness. But in that case we emerge spiritually stronger and wiser if they are passed and so benefit.

(165-6) Visuddhimagga³⁴⁸ (Buddhist text) “When the food has passed into the stomach, it becomes foul and corrupt. Even in the bodies of the Buddhas, there are bile, phlegm and blood.”

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(d) Earthly Life Inseparable from Decay, Suffering and Death

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(167-1)³⁵⁰ “How is it that I am so ill – in spite of all these visions, and this ecstasy and samadhi?” asked Ramakrishna of his disciple M. a few months before he died of cancer.

(167-2) The old notion that mental healing is only useful to, and possible in, cases where the patient [only]³⁵¹ imagines that he is sick, is outdated.

(167-3) The influence of mind on bodily function must be granted even by a materialist. Every medico knows that sharp anxiety can disturb the making of digestive juices in the stomach and bring the process of digestion to a standstill, that

³⁴⁸ “Visudhi Marga” in the original.

³⁴⁹ Blank page

³⁵⁰ The para on this page is numbered 1 ; it is not consecutive with the previous page. In addition, there are five unnumbered paras pasted onto the page from separate sheets of paper.

³⁵¹ “only” was typed below the line and inserted with an arrow.

a sudden shock on hearing bad news can interfere with the heart's activity and lead to painful, dangerous, and violent palpitations, and that the mere idea of being ashamed can suddenly send blood travelling to the face.

(167-4) This may be an important factor in getting good health but it does not and cannot stand alone. If, along with it, the very causes of the sickness are not touched but continue to operate, then the result must show itself as [being only]³⁵² a partial success, if at all.

(167-5) Edwin³⁵³ Bowey: If the path advocated by Maharshi can end [in,]³⁵⁴ or can fail to avoid, cancer, as in his own case, who will want to follow it?³⁵⁵

(167-6) The body does not function blindly like some machine. On the contrary, it is an expression of the divine wisdom and the divine power, which [are]³⁵⁶ taking care of every cell within it from [head to toe].³⁵⁷ If the personal ego, with its materialistic ignorance and blind desires, did not wilfully or unknowingly interfere with the body's natural operation in health and in sickness, we would have much less trouble with it. Even so, despite the constant interference of the ego, the body is still a remarkable tribute to the wisdom and power inherent within it.

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(e)³⁶⁰ Hypnotic and Spiritistic Methods Unsatisfactory

(169-1)³⁶¹ More than half the cases reported cured by hypnotic treatment were found, by one investigator to have had their symptoms temporarily lulled only, the diseased condition or bad habit returning in a worse form than before within a few weeks, a few months or at least within one and a half years. Thus the patient merely

³⁵² "only" was typed below the line. PB himself inserted "being" before "only" and inserted "being only" with an arrow by hand.

³⁵³ PB himself changed "EDWIN" to "Edwin" by hand. This might refer to the wrestler of that name who did have an interest in yoga, but we cannot confirm this. — TJS '20

³⁵⁴ PB himself inserted "in," by hand.

³⁵⁵ PB himself inserted a question mark by hand.

³⁵⁶ PB himself changed "is" to "are" by hand.

³⁵⁷ PB himself changed "toe to head" to "head to toe" by hand.

³⁵⁸ Void page

³⁵⁹ PB himself deleted "XVI" at top of the page by hand.

³⁶⁰ Pages 169-175 marked (e) in upper right hand corner of the page.

³⁶¹ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

deceived himself about being cured and unwittingly allowed the disease to continue its ravages unchecked by other treatment and hence its later aggravation.

(169-2) The chief defect of hypnotic treatment is that its results are not lasting. The imposed suggestions are thrown off again and the supposed cures are momentary reliefs.

(169-3) Why is it that in the stage of heavy sleeping trance a hypnotic subject's nervous system fails to make the usual revelations to, for example, a burning match applied to the hand or a pointed pin stuck into the flesh? Why does the usual sensitivity to pain vanish so largely, often completely? If consciousness really lay in the nerves themselves it could never really be divorced from them. It is because consciousness does not arise out of the material body but out of the deeper principle of immaterial that it can function or fail to function as the bodily thought-series. Hence when the consciousness is turned away from the body, when it {is}³⁶² induced to cease holding the nerve-system in its embrace, it will naturally cease holding the pleasurable or painful changes within that system too.

(169-4) Hypnotism is morally wrong because it is the imposition of one man's will on another man. It is also practically ineffective because its results are mostly transient and the patient relapses later into his original or even a worse state. This is because it is an attempt to cheat karma and to sidestep evolution, but the Overself of the patient will not allow that to happen. Hence hypnotism's failure for it is an artificial attempt to do the patient's own walking for him. Every man must in the end do it for himself. The hypnotist who cured me of the drink habit leaves me just as weak-willed afterwards as I was before, nay even more so. But if I develop my own willpower and thus cure myself of the habit I get both a permanent cure and a stronger character.

(169-5) We pay for [this]³⁶³ ignorance with undermined health and lowered vitality. Yet most people will impatiently and instinctively reject any counsel based on dietetic knowledge. They will be a little more responsive only when they are desperately sick.

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³⁶² We have inserted "is" into the text for clarity.

³⁶³ PB himself deleted "dietetic" from after "this" by hand.

³⁶⁴ Blank page

³⁶⁵ PB himself deleted "XVI" at top of the page by hand.

(171-1)³⁶⁶ A genuine spiritual healing of the physical body will always produce spiritual results. That is, it will produce an inner change in the character of the person healed. But when this happens it means that some kind of wrong thinking or wrong feeling is the real cause of his physical sickness. For instance, thoughts of bitterness, resentment, criticism and condemnation strongly held and long sustained against other persons can and very often do easily produce liver trouble. So long as that kind of thinking and feeling continues, so long will the liver trouble continue. The proper way to heal it therefore, is to get at the psychological seat of the trouble, that is effect an inner change. Where spiritual healing treatment influences a man to give up the wrong thinking, so that it leaves him utterly, the physical effects of the change may show themselves suddenly and miraculously or slowly and gradually. Although they show themselves as a cure of a physical malady, note that it first began as a mental malady or as an emotional malady. And if the inner change is an enduring one, the after cure will be an enduring one too. This is the only type of healing which can truly be called spiritual. All other kinds of so-called spiritual healing are merely mental healing or hypnotic healing, and the cure can never be equal in quality or durability. Quite often, they have only temporary results and the sickness reappears, because the inner man has been left with all his psychological neuroses uncured. Mental healing and hypnotic healing are not strictly speaking healing at all. They are suppression of symptoms and at the cost of retention of the hidden causes of these symptoms.

(171-2) Spiritual healing must be separated from mental healing, as the former works by a descent of divine grace but the latter by a power-concentration of mind. A cure in the first case will not only be permanent but also affect the character of the patient whereas in the second case a cure may be and often is (especially when hypnotic methods are used) transient whilst the character remains untouched. In this connection there are some statements in the chapter on "Errors of the Spiritual Seeker" in my book "The Inner Reality."

(171-3) The cures produced by hypnotism are similar to those produced by spiritistic mediumship, in that they are apparent only in most cases. They are dramatically quick but disappointingly brief. The illness returns and attacks the victim with all its former strength. We hear much of the 'cure' but little of its illusion.

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³⁶⁶ The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

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(173-1)³⁶⁹ To psychologists who know their business, all of the above are symptoms of deeper psychological maladjustments. It is true that with hypnosis these symptoms may be banished, but the psychological difficulty will remain and may break out in a more serious form elsewhere. This is the greatest limitation on the therapeutic use of hypnosis. It is effectively applied in psychology not as a cure but as a bridge to the subconscious mind to locate causes of maladjustments and phobias for other types of therapy.

(173-2) Dasgupta³⁷⁰ 'A History of Indian Philosophy:' "Cf. Yoga Sutra: 1, 23-29 and II 1, 45. The Patanjali Yoga sutras speak of Ishvara (God) as an eternally emancipated purusha, omniscient, and the teacher of all past teachers. By meditating on him many of the obstacles such as illness, etc., which stand in the way of Yoga practice are removed. He is regarded as one of the alternative objects of concentration. The commentator Vyasa notes that he is the best object, for being drawn towards the Yogin by his concentration. He so wills that he can easily attain concentration and through it salvation."

(173-3) Hypnotism is a remedy which is often doubtful in permanent result and dangerous in moral results. In case after case the original physical sickness or bad habit returns within eighteen months at most in an aggravated form. And in several cases the patient has lost to the hypnotist, his inner freedom, his power of resistance and his capacity of self-control.

(173-4) The thought of pain must enter the field of attention before any pain at all can be felt. If attention be diverted from it by something equally powerful, that is, a different thought be substituted for it to its total conclusion or withheld altogether from it by sleep, the pain will not be felt.

(173-5) So powerful is the force of suggestions implanted from outside, that a man may be exercising the gift of healing direct from his own Soul yet he will believe, and believe firmly, that he is exercising and deriving it from the spirit of a dead man.

(173-6) It does not matter overmuch by what method, belief or principle this control of thought and concentration of mind leading to a mentally exalted state is induced.

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(e) Hypnotic and Spiritistic Methods Unsatisfactory

³⁶⁸ PB himself deleted "XVI" at top of the page by hand.

³⁶⁹ The paras on this page are numbered 8 through 13, making them consecutive with the previous page.

³⁷⁰ Referring to Surendranath Dasgupta.

³⁷¹ Blank page. The original editor inserted "Two" at the bottom of the page by hand.

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(175-1)³⁷³ Flagg:³⁷⁴ on "Yoga":³⁷⁵ "It is the concentration that does the work and not the thing concentrated on. When magical healing under its various names made its appearance in America, I found it easier to believe in its good results than to understand its methods. {Each of these}³⁷⁶ taught that it was the recognition of certain 'truths' by the patient as well as the healer that effected the cure. I do not think that any sick or well person was ever able to do this, yet still the healing went on. Speculation brought me to the conclusion that a certain mental attitude, such as the thinking of abstruse problems or trying to think out incomprehensible ones involves,³⁷⁷ {tended}³⁷⁸ to induce in the thinker a magical healing power. I decided that the attitude in question consisted in the arrestation of thought. Every thought is an expenditure of the mysterious force whose inflow constitutes human life. When we consider what a constant stream of thought runs through an ordinary man's head from dawn till dark, we see that an enormous waste of life is the ordinary attendant on living. Force runs out of him for the most part in useless ideation. Concentration, in such measure as it saves this waste by stopping the thinking, places at the disposal of nature an extra supply of force;³⁷⁹ thus to arrest thought is to accumulate force."

(175-2) Only after he has extracted and applied its lesson may he turn his back on experience and deny its reality. Only after he has learnt what law of physical emotional or mental hygiene he has violated, and corrected the transgression, may he declare his sickness an illusion of the senses and an error of the mind. Any other course is self-deceiving.

(175-3) The practice of hypnotism to help others psychologically or to heal them physically cannot be recommended indiscriminately. Just as there are dangers in the surrender of one's body and will to an invisible spirit-entity in mediumistic passivity, so there are dangers in their surrender to a visible human entity in mesmerised passivity. It should not be practised, if it is practised at all, more than is

³⁷² PB himself deleted "XVI" at top of the page by hand.

³⁷³ The paras on this page are numbered 14 through 16, making them consecutive with the previous page. Para 175-1 is a duplicate of para 511-1 in Carbons 07 (9th and 10th Series).

³⁷⁴ Referring to William Joseph Flagg.

³⁷⁵ This passage is an inexact (partially condensed) excerpt of William J. Flagg's "Yoga or Transformation: A Comparative Statement of the Various Religious Dogmas Concerning the Soul and Its Destiny, and of Akkadian, Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese and Other Magic", published 1898.

³⁷⁶ We changed "Such of those" to "Each of these" per the original source.

³⁷⁷ We inserted commas after "attitude" and "involves" per the original source.

³⁷⁸ We changed "tendency" to "tended" per the original source.

³⁷⁹ We changed colon to semicolon per the original source.

sufficient to give a needed initial impulse to start the patient's constructive energies. If he is subjected too long and too often to this controlling influence of another person while in this passive inert condition, his will power can only get weaker and weaker until he is ruined. For if the mind has opened itself up to [accept control and]³⁸⁰ receive suggestions from one outside source, it will do so from other outside sources too. In the end its individuality will be [destroyed and its capacity for self protection lost.]³⁸¹

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(e) Hypnotic and Spiritistic Methods Unsatisfactory

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(f)³⁸⁴ High Spiritual Consciousness in Sickness

(177-1)³⁸⁵ King Milinda³⁸⁶ said: "You have declared that the Rahats feel no pain of mind though they are all subject to pain of body, but does not the mind subsist, because of the body? Is the Rahat without authority, mastery, or supremacy over the body?"

Nagasena replied: "It is even so."

Milinda said: "This does not appear to be right. Even a bird has authority over his nest."

Nagasena said: "There are ten things that in every birth accompany the body, namely: 1. Varna (colour), 2. Tapa (heat), 3. Khuda (hunger), 4. Thrisna (thirst) 5. Mala (faeces) 6. Mutra (urine) 7. Nidra (sleep) 8. Vadi (disease) 9. Khaya (decay) 10. Mrityu (death). Over these ten a Rahat exercises no power." Milinda said: "Will you kindly explain to me how it is that this occurs?"

Nagasena said: "Because of the earth all beings exist, the earth cannot be commanded by all these things. In like manner, because of the body the mind exists, the mind cannot command or control the body."

³⁸⁰ PB himself inserted "accept control and" by hand.

³⁸¹ PB himself inserted "destroyed and its capacity for self protection lost." by hand.

³⁸² Blank page. The original editor inserted "Two II" at the bottom of the page by hand.

³⁸³ PB himself deleted "XVI" at top of the page by hand.

³⁸⁴ Pages 177-181 marked (f) in upper right hand corner of the page. (g) continues on page 187.

³⁸⁵ The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

³⁸⁶ "Malinda" in the original, for this entire para. Referring to The Milinda Panha (Pali trans. "Questions of Milinda").

Milinda said: "Because there has been no accomplishment of Vidarsana and other exercises by which the mind is brought into subjection. There is a hungry bull that is tied only by a small withe which it breaks in its anger and then runs away. In the same way, when the mind is not under discipline, it becomes irritated, breaks away from fear and the voice of sorrow; thus there is pain both of body and mind. But the mind of the Rahat is under proper discipline; it does not disturb the body; it is bound as to a pleasure of Nirvana, and the Rahat is therefore free from the pain of mind, whilst he is still subject to the pain of the body."

Milinda said: "But would it not be a thing to be esteemed as a wonder if when the body is quieted or agitated, the mind were to remain tranquil? Kindly explain to me how this can be." Nagasena said: "The branches of a tree are shaken by the wind but the trunk remains unmoved. In like manner as the mind of the Rahat is bound to the firm pillar of Samadhi by the cord of the Four Paths, it remains unmoved even when the body is suffering pain."

(177-2) There is no inevitability of physical suffering on this path generally, but there is for certain individuals. Karma comes down more plentifully at certain times for certain aspirants but as mind and body are highly inter-related, this is offset by the purification of body and emotions. Hence students need not be afraid of this. Again spiritual healing is a real fact, but it works in a mysterious way dependent on divine grace; but here also it applies only to certain individuals.

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(f) High Spiritual Consciousness in Sickness

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(f) High Spiritual Consciousness in Sickness

(179-1)³⁸⁹ The pains and maladies which accompany and punctuate physical existence are not taken away from the spiritually-aware man. Their presence continues to act as a reminder, as much to him as to all other men, that just because they do accompany the body's life, that life is an imperfect and unsatisfying one. His five senses are working like all other men's and so must report the painful as well as pleasurable sensations. But what he does gain is a peace deeper than the body's sensations, and unbreakable by their painful nature. One part of him – the lesser – may suffer but the other part – the greater – remains undisturbed. In his higher and spiritual nature, he is well fortified against these afflictions, sustained by heavenly forces denied to other men.

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³⁸⁸ PB himself deleted "XVI" at top of the page by hand.

³⁸⁹ The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(179-2) We need also to remember that the attitude of the advanced soul towards personal suffering is not the same as the common one. His standpoint is different. So far as we know human history on this globe, all the facts show that sickness pain disease and death are parts of the conditions governing the physical body's experience because they are inescapable and inevitable parts of all physical plane experience for highly organised forms, whether human or otherwise. That is, they are part of the Divine plan for man. We humans resent such experiences but it may be that they are necessary to our rounded development and that the Illumination who have approached closer to the infinite wisdom, perceive this and drop their resentment. Here we may recall Sri Ramakrishna's attitude towards the cancer in the throat from which he died, Saint Bernadette of Lourdes' attitude towards her painful lingering and fatal disease of consumption, Ramana Maharshi's fatalism about his bodily pains and ailments and Sri Aurobindo's reply to the physician who attended him for a broken knee after a fall: "How is it you, a Mahatma, could not foresee and prevent this accident?" "I still have to carry this human body about me and it is subject to ordinary human limitations and physical laws."

(179-3) Even in the midst of bodily sufferings, he will still keep and not lose this beautiful serenity of mind. And he is able to do so precisely because he is able to differentiate the flesh from the mind. Inevitably, it must counteract, even though it may not obliterate, the body's pain.

(179-4) "Ask not for healing, or longevity or prosperity; ask only to be free." exclaimed Vivekananda.

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(f) High Spiritual Consciousness in Sickness

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(f) High Spiritual Consciousness in Sickness

(181-1)³⁹² The question you ask about the inevitability of ill-health on this path needs a page to itself. Generally speaking, there is no such inevitability. Indeed the cleansing of the subconscious mind the discipline of the bodily senses and the quietening of the emotional nature promotes good health. Where however the student through ignorance or through outside factors fails to make certain necessary changes in thought feeling, attitude or living – necessary at a certain period for his further evolution – then his higher self forces those changes upon him through upheavals or upsets in his environment or in his body. This is done by sending down some Karma: in the latter case it means, of course, illness or disease

³⁹⁰ Blank page

³⁹¹ PB himself deleted "XVI" at top of the page by hand.

³⁹² The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

sometimes “accident.” This covers certain individual cases but there are many others where ill-health is only the ordinary Karmic result of earlier transgressions of the laws of physical, emotional, moral or mental health, and not the result of special Overself intervention. Finally there is the third group where it is the result of the natural imperfection of life on this earth where everything, as Buddha said, is doomed to decay and perish. Nobody escapes this general law, Mrs Eddy³⁹³ could not escape it nor could Buddha himself escape it, as he once explained when he fell ill with fever. Such imperfection is, however, one of the causes which drive mankind to seek a higher life, a diviner better existence, so it is not useless. This earth is not our true home. We belong elsewhere, nearer to God’s perfection, beauty, harmony.

(181-2) “I had a joyous certainty that deafness and blindness were not an essential part of my existence since they were not in any way a part of my immortal mind.” Helen Keller in “Midstream” – her autobiography –

(181-3) Because he is not a hatha yogi he will feel the pain of his body when it suffers but he will also feel that the pain is itself enclosed by a sea of serenity. The ordinary man feels the pain alone. The philosopher feels both the pain and its antidote – Being.

(181-4) When he decides to become inwardly detached from all possessions it follows – although he seldom sees it – that he must become inwardly detached from his own body too. For the body also is one of his {possessions.}³⁹⁴ Consequently, he must not be rebellious at ill-health nor overjoyed at good health.

(181-5) I object to any narrowing down of study and practice. All observation and history shows that those who are either ignorant or neglectful of the laws of health and hygiene, and who consequently break those laws, will suffer sickness even though they have attained awareness of the spiritual self.

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(f) High Spiritual Consciousness in Sickness

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(183-1)³⁹⁶ Any of the negative emotions and thoughts may produce sickness or disease, if it is sustained enough. Among them we may list ill-will, hatred, resentment, bitterness, depression, grief, fear, lust, passion, wrath.

³⁹³ Referring to Mary Baker Eddy.

³⁹⁴ “possessing” in the original; we have corrected it to “possessions.” – TJS ‘20

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³⁹⁶ The paras on this page are numbered 9 through 10; they are not consecutive with the previous page. In addition, one para numbered 6 is pasted onto the bottom of the page.

(183-2) The emotions and moods which work destructively on the physical body and may be the real origin of its sickness include fear, hatred, anger, jealousy, despondency, anxiety, worry, doubt and inordinate excitement.

(183-3) They believe that if they could rid the mind of its sicknesses the body will automatically be rid of its own too. This is an attractive plausible and, if it were wholly correct, immensely important belief. Unfortunately there is a flaw in it.

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(185-1)³⁹⁸ [A fact]³⁹⁹ which we are only beginning to find out.

(185-2) When Jesus told the woman he healed to sin no more, he added that it was her sinning which brought her ill-health upon her. Here then is one of the potent causes of sickness.

(185-3) It is not enough to cure the physical sickness and leave its cause, the inner sickness, untouched.

(185-4) Wrong thinking expresses itself in the end in wrong functioning of some organ of the body. The nature of the thoughts and the nature of the malady correspond to each other.

(185-5) We must recognise that many outer sicknesses are at some point rooted in wrong feeling, bad thinking or faulty character. A true permanent and complete healing of them therefore should penetrate down to their hidden root, where the cause ultimately lies, and not be satisfied with working on the surface symptoms only.

(185-6) Are bodily symptoms the outward manifestations of mental maladies? Do disordered emotions reflect themselves in physical diseases?

(185-7) The mental factor in life is so much more important than people usually recognise it to be.

(185-8) "Ignorance breeds sorrow," says a very ancient Prakrit text.

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³⁹⁸ The paras on this page are numbered 25, 20, 16, 18, and 12 through 15; they are not consecutive with the previous page. The first four paras are pasted on from separate pages.

³⁹⁹ PB himself deleted "That physical disease can have a psychological cause is" from before "a fact" by hand.

(187-1)⁴⁰³ We do not need to collect instances to prove that sickness has been created by excessive fear, excessive joy, excessive anger or excessive excitement. Every physician must know of some cases. From these facts it is but one step further to point out the connection between the mind and body in disease; the good influence of a healthy state of mind and the bad influence of an unhealthy one. A complete cure of any physical illness should not only approach it through the body but also through the mind.

(187-2) When plague broke like a wave over the heads of mankind in the fifteenth century and spread with startling rapidity through the nations of Europe, the obvious physical causes were in themselves but agents of the less obvious soul-causes, defects in the very character of humanity. Insomnia and cancer, to take but two of the representative illnesses of our own epoch, are no less plague-like in their menace to people of today, no less the products of causes inherent in imperfect human character, [habit or environment.]⁴⁰⁴

(187-3) Diseased conditions in the human body are often traceable, by a subtle and penetrating analysis, to diseased conditions in the human soul. Medical science deals chiefly with the physical organism and so long as it persists in regarding only that part of the being of man, so long will it continue to find its theories falsified, its carefully prepared experiments turned into blind guesses, and its high percentage of failures maintained. I might make my point clearer, perhaps, by stating that the body is after all only a sensitive machine, and that if the thinking and feeling man who uses that machine in self-expression is distorted, unbalanced or discordant in any way, then these undesirable qualities will reproduce themselves in the physical organism as appropriate disease or functional derangements.

(187-4) This change in the inner condition of a man does, in a seemingly mysterious manner, actually affect the physical organism too. His contentment affects its

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⁴⁰¹ PB himself deleted "RB 2" at top of the page by hand.

⁴⁰² Page 187 is marked (g) in upper right hand corner of the page.

⁴⁰³ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

⁴⁰⁴ PB himself changed a period to a comma after "character" and inserted "habit or environment." by hand.

workings in a beneficial manner; his melancholy produces chemical changes in the blood stream of an injurious nature.

(187-5) If his emotions are unhealthy, if they are constantly angry, hateful, lustful, envious or arrogant, sooner or later his body will become unhealthy too.

(187-6) It is this intelligent life-force which regulates the hair's growth, keeps the body at an even temperature and the lungs contracting⁴⁰⁵ and expanding.⁴⁰⁶ Man does not do these things consciously or ordinarily, but the force is well able to take care of them.

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(g) Mental and Emotional Causes of Illness

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(h)⁴⁰⁹ True Spiritual Healing

(189-1)⁴¹⁰ The basis of higher healing work is the realisation of man as Mind. But the latter is a dimensionless unindividuated unconditioned entity. It is not my individual mind. The field of Mind is a common one whereas the field of consciousness is divided up into individual and separate holdings. This is a difference with vast implications for whoever can cross from the second field to the first, crosses at the same time from an absurdly limited world into a supremely vital one. Consequently genuine and permanent healing is carried on without one's conscious association and can be effected by dropping the ego-mind and with it all egoistic desires. Hence the first effort should be to ignore the disease and gain the realisation. Only after the latter has been won should the thoughts be allowed to descend again to the disease with the serene trust that the bodily condition may safely be left in the hands of the world-mind for final disposal as It decides. There should not be the slightest attempt to dictate a cure to the higher power nor the slightest attempt to introduce personal will into the treatment. Such attempts will only defeat their purpose. The issues will partly be decided on the balance of the karmic and evolutionary factors concerned in the individual case. And yet there are cults which do not find it at all incongruous to suggest to the infinite mind what should thus be showered upon one, or to dictate to Karma what exactly it should do! Once surrender is truly made the desires of the self go with it and peace reigns in the inner life whether illness still reigns in the external life or not. Thus there is a false

⁴⁰⁵ PB himself changed "contraction" to "contracting" by hand.

⁴⁰⁶ PB himself changed "expansion" to "expanding" by hand.

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⁴⁰⁸ PB himself deleted "XVI" at top of the page by hand.

⁴⁰⁹ Pages 189-199 are marked (h) in upper right hand corner of the page.

⁴¹⁰ The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

easy yielding of the will which deceives no higher power than the personal self, and there is an honest yielding which may really invoke the divine grace.

(189-2) People are attracted towards these cults either because they are in desperate need of physical healing or because they are in need of spiritual healing, or because they see in these doctrines an opportunity to satisfy both spiritual aspiration and material needs by a single faith and effort. They are trying to make the best of both worlds. To be able to attain the kingdom of heaven and to gain prosperity or cure disease along with it is certainly a most attractive benefit. But unfortunately it is also a little too good to be true. We would all like to have it, but can we have it? What did Jesus himself say about this point? He said "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." The {word}⁴¹¹ of greatest importance in his sentence is the word "first." If you wish to employ the help of a higher power and feeling then you must give your first thought, your first devotion, your first reverence your first love to that higher power and not to any lesser thing, such as material gain or even physical cure, as the price of your worship.

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(191-1)⁴¹⁴ Jesus' primary intention was to heal the inner man, to promote a directional change in his thought and feeling, to divert him from a sinful to a righteous attitude towards life and to convert him from spiritual indifference to spiritual enthusiasm. The healing of the body was but a by-product and took place only after these inner processes had been successfully carried out. When the higher elements in a man's character got the better of his lower ones, the victory was followed by and symbolised in a return of health to the sick body. It was a visible sign of the reality of the invisible healing. Jesus could not have cured the physical sicknesses if the sufferers had not previously felt his greatness, repented of their former way of life, asked forgiveness and resolved to become righteous. The Gospels record the cases of those who were able to do this; they do not record the cases of the far larger number who could not and whose bodily maladies therefore remained uncured. Most readers erroneously believe that Jesus could heal any and every person. Nobody can do that because nobody can force faith, conversion, penitence, moral evolution and spiritual aspiration into a stubborn man's heart.

⁴¹¹ "work" in the original; we have corrected this as a typo, given the context and intent of the sentence. —TJS '20

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⁴¹³ PB himself deleted "XVI" at top of the page by hand.

⁴¹⁴ The paras on this page are numbered 3 through 5, making them consecutive with the previous page.

There is a further factor in Jesus' healings. They were often accompanied by the proclamation that the patient's sins were forgiven him. This means first, that the aforesaid prerequisite conditions had been established and second, that the man's Overself had intimated its gracious cancellation of the particular bad destiny which had expressed itself in the sickness. The forgiveness came through Jesus as a medium, it did not originate in him. Those who believe that Jesus personally could unburden all men's evil fate, err. He could do it only in those cases where a man's own higher self willed it. Jesus then became a medium for its grace.

(191-2) The modern man suffers from a certain physical sickness and some mental ailments which are of his own making. This is because his thoughts are forever centring in his personal ego, his emotions forever revolving round his little self. He can help to free himself from the one and heal himself of the other if he will create an oasis in this desert by daily and purposely withdrawing into the impersonal atmosphere of the higher nature.

(191-3) There is a difference of basis between mental healing and spiritual healing: the two ought not to be confounded. In the first case, we have an activity of the human ego, but in the second, an activity of the divine Overself.

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(193-1)⁴¹⁷ Unless a genuinely scientific and metaphysical basis is found it will be discovered, as one famous healing cult has already discovered, that although cures are effected which cannot be doubted many of these cures are not permanent. The principle which is the key to such healing – if it is to be real healing and not a temporary suppression of symptoms – and which overrides all others was pointed out in an earlier book ("The Inner Reality" or "Discover Yourself"). It is the surrender of the conscious will, the personal will, to a higher power. It is the giving up of ego by offering of your body-problem to the power behind all bodies. It is that the cure is not effected and cannot be effected by the patient himself or by any professional healer who may be employed. It is done only by the Overself itself, which means that it is essentially a bestowal of grace. Now grace is an active force, not a mere intellectual thought or emotional attitude. It is the cosmic willpower, or

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⁴¹⁶ PB himself deleted "XVI" at top of the page by hand.

⁴¹⁷ The paras on this page are numbered 6 through 7, making them consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

what Indians call kundalini. This bestowal in turn requires that not merely the body alone be touched but also the mind. Hence a cure which is genuine and permanent will always involve to some extent a mental re-adjustment, a correction of outlook, even an ethical conversion.

Thus it is not the personal 'I' which can do this work. The part played by patient or healer or hypnotist is to help the patient suppress the waking ego, the conscious will. It is the World-Mind which provides the needful power to implement such a decision, not the healer or hypnotist. This is because the same creative force which brought the body into being at birth and has maintained it ever since and kept its pulsations going, can also repair its ravages. And that force is – Nature, as some call it; the Overself, as mentalism calls it, God as religionists call it. This is the power which is plainly but only half-consciously drawn on by all healing cults, disguised though it sometimes be under high-sounding psychological terminology or religious jargon.

(193-2) Every teaching which rejects the knowledge and skills gained by science, in order to put forward its own point of view – however “spiritual” this may be – condemns itself in theory and cripples itself in practice. It may do some good and help some people, because of the modicum of truth inherent in it, but it would be able to do more good and help more people by accepting the results of science and adding them to its own. The same is just as true of the orthodox narrowness of scientific medicine itself as it is of a medical-mystical cult.

(193-3) Several persons have told me how their values were shaken up by serious illness or by sudden bereavement.

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(195-1)⁴²⁰ We earlier mentioned that successful healing could never be guaranteed and was only occasionally possible. The healing cults are quite correct in looking for a practical demonstration of successful spirituality in the affairs of daily living but they are quite wrong in believing that this demonstration always takes the form of perfect health. It is so far from fact that some adept yogis and sages have been known to take on their own shoulders the diseases karmically incurred by disciples closely associated with them, for just as such a one can transfer his own karmic merit

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⁴¹⁹ PB himself deleted “XVI” at top of the page by hand.

⁴²⁰ The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

to others in order to help them so he may take from them their karmic demerits. But ordinarily man is not entirely a free agent in this matter, whatever credulous enthusiasts may assert to the contrary, and does not have the last word to say in it: karmic and cosmic evolutionary forces being also at work.

Again, these enthusiasts have to face this problem. The thoughts of God must necessarily be expressive of the will of God. It is quite impossible to separate the one from the other. It logically follows that suffering and sickness being present in the world, must also be the expressions of God's will.

(195-2) When it is asked: If mentalism is a true doctrine then why are we not able to alter physical things, such as our fleshly bodies for instance, merely by exercising our thought upon them? We have to answer that it is the creative activity which gave rise to these things and it is admittedly no less a mental activity than introspection, remembrance and reverie, but whereas the latter occur in the individual conscious mind the former occurs independently of us in the cosmic subconscious mind; and that the miracles which do unquestionably occur occasionally are primarily performed by the cosmic will and only secondarily because the necessary conditions of intense concentration or utter self-surrender have been successfully provided. In short, man's creative power is only a semi-independent one.

(195-3) Whoever wishes to experiment in healing himself or others need not be deterred by these provisos from trying to do so. He does not need to be an adept in yoga or a sage in philosophy to receive the power of grace. Technically, even a slight realisation of the principle involved may suffice to bring success. For the result is not in his hands but God's. And partly because of this but partly because many physical ailments can be traced to their psychological equivalents in defective character, deep repentance is an additional factor of definite importance in such self-treatment.

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(197-1)⁴²³ It is a mistake however, to turn the higher Self into a mere convenience to be used chiefly for obtaining healing or getting guidance, to heal the sicknesses of the physical body, or to guide the activities of the physical ego. It should be sought

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⁴²² PB himself deleted "XVI" at top of the page by hand.

⁴²³ The paras on this page are numbered 11 through 16, making them consecutive with the previous page. However, para number 12 has been cut out of the page.

for its own sake, and these other things should be sought only occasionally or incidentally, as and when needed. They should not be made habitual. In his periodic meditations for instance, the aspirant should seek the Divine source of his being because it is right, necessary and good for him to do so and he should forget every other desire. Only after he has done that and found the source, and only on his backward journey to the day's activities, may he remember these lesser desires and utilise the serenity and power thus gained for attending to them.

(197-2) To tell yourself that you are getting better and better every day, when the cause of your sickness is making it worse and worse, is to lead the mind into illusion, error and self-deceit. Suggestion has its proper place and usefulness but it is only a part and not the whole of psycho-therapy.

(197-3) The mere giving of an auto-suggestion, such as "I am perfect health" which is belied by facts and made untrue by the body's condition, cannot bring about a cure. Such a fictitious statement can only bring about a fictitious result. To deny an illness' existence whilst refraining from denying the body's existence, is illogical.

(197-4) The secret of exercising spiritual power is to turn towards the other and higher being which is the soul. The price of exercising it is self-abandonment. This is as true of spiritual healing as it is of spiritual initiation.

(197-5) Spiritual healing cannot be successfully practised by anybody who has merely picked up its jargon and intellectually familiarised himself with its ideology. It can be successfully practised only by him who has entered into the consciousness of, and surrendered his ego to, the divine spirit within himself.

(197-6) Sickness heads the list of Patanjali's obstacles to spiritual development.

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(199-1)⁴²⁶ The power of a painful illness to fasten attention upon the body and to restrict interest within the personal ego, is immense. Of what spiritual value can such an experience be, then? It interferes for a while with the tyranny of appetites and lusts, it makes even the most materialistic person somewhat disgusted with

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⁴²⁵ PB himself deleted "XVI" at top of the page by hand.

⁴²⁶ The paras on this page are numbered 17 through 27, making them consecutive with the previous page.

earthly life, and it provides the too extrovert with a chance to reflect leisurely upon their life from an unusual position.

(199-2) All inner healing depends ultimately upon the operations of Grace for its effectiveness. For Grace is guided by wisdom and it is not always wise for a man to be healed quickly or even at all. In the case of certain characters good health may be but a gate to dubious activities leading to worse ills that would befall them.

(199-3) Dorothy Kerin was almost instantaneously restored to health and freed from diabetes and tuberculosis. Moreover her wasted flesh filled out and a gastric ulcer vanished within an hour. At the same time she saw a vision of Jesus, Mary and the Angels.

(199-4) Francis Schlatter replied to a query as to the secret of his successful healings: "I am nothing but the Father is everything. Have faith in the Father and all will be well. The Father can grow a pair of lungs just as easily as He can cure a cold."

(199-5) The divine self cannot be aristocratically ordered by its lowly offspring to do this or that although it may be humbly implored to do so. The ego cannot impose its will.

(199-6) From the moment that a healing cult fastens itself to the Bible exclusively it narrows its vision and limits its power.

(199-7) The New Thought or Christian Science claims where correct, are true only of the adept for he alone has fully aligned himself with the Spirit.

(199-8) True spirituality does not ask its votaries to hug their bodily pains in the belief that this attitude will promote their development.

(199-9) It is a dramatic fact that remedial changes may take place in the organs themselves, under the influence of this healing force.

(199-10) Our knowledge of the laws which govern the psychological causes of sickness and the spiritual healing of disease is still incomplete and uncertain.

(199-11) In the moment when you feel actual contact with the One Infinite Life-Power has been made, draw it into the body and let it permeate every part, every organ and every atom. It will tend to dissolve sickness and drive out disease.

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(201-1)⁴³⁰ The practical method which is here presented differs radically from the method of the Christian Scientists, although a superficial reading may give the impression of similarity. The Christian Scientist asserts his inner nature to be divine and a part of God, but the assertion remains a mere intellectual statement unless he has previously opened up a channel to that inner nature with the tool of meditation, prayer or aspiration. If he has done this then the assertion rises into the realm of reality and may produce remarkable results; if he has not succeeded in doing this then his assertion remains mere words, one thought out of the multitude which pass and repass through the brain of man. Moreover, so long as he possesses false notions of what constitutes "demonstration" so long as he thinks that he is entitled to prosperity, good health and other desirable worldly things because of his spirituality, so long will he find, as so many Christian Scientists do find, that his successes alternate with startling failures. It would be an unpleasant task to illustrate this statement with instances of such failures not in the rank and file, but in the foremost ranks of the Christian Scientists, and I shall not attempt it. These failures indicate that we must follow no narrow track of sect-ordained thought but do some research on our own account.

(201-2) Some of these visionaries, strangely enough deal in the art of attracting earthly things. A good deal of New Thought and Christian Science is like the ostrich. It buries its head in the sand, holding the thought of prosperity the while, and refuses to see the slum in which God compels it to live. It becomes excited to the point of purple ecstasy with its vision of riches yet to come... But alas! when that vision fades down the years through the hard refusal of facts to accommodate themselves to our theories, bewilderment comes like a blasting wind, yet bringing an aftermath of enlightenment to those who have been forced to think.

It seems to me the average New Thoughtist wants to deal herself ALL the aces of life, leaving the poorer sort of cards for the lesser and unfortunate mortals.

(201-3) There are times when the Overself's grace may manifest even in the ugly form of illness! If its entry into the everyday consciousness is blocked or twisted by materialistic scepticism, animalistic obsessions, inherited complexes or excessive extroversion, it may forcibly make its way through them. The body may then be stricken down with sickness until such time as the blockage or distortion is removed.

⁴²⁸ PB himself deleted "XVI" at top of the page by hand.

⁴²⁹ Pages 201-231 are marked (i) in upper right hand corner of the page.

⁴³⁰ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

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(203-1)⁴³³ People ask why, if all is mind, if as you say our bodies are only ideas, can we not control regulate and improve our bodies by controlling regulating and improving our minds? Why not go further still, with Christian Science and play with the possibility, not only of these achievements, but also of rendering the body immortal by thinking it so?

The answer is that nobody can deny the creative power of the mind. It may do all these things, except the last. That it will never do. Why? Because we live in a world whose fundamental law of being, as Buddha discovered and Jesus taught, is decay and death, change and transition. Indeed, it was because they were so painfully aware of these truths that they sought and found the only true way of escape for man and that was into Nirvana, into the kingdom of heaven – not into the physical body again! No Christian Scientist from the first founder down to the latest follower has ever achieved physical immortality, nor ever will. “Man will never tire of seeking immortality.” wrote Dr Alexis Carrel, whose biological researches, yet mystical sympathies entitle him to speak with high authority. “He will not attain it, because he is bound by certain laws of his organic constitution.... Never will he vanquish death. Death is the price he has to pay for his brain and his personality.”

Now as for the other things, the possibilities of spiritual healings, of pathological conditions, miraculous mental cures of disease and rapid acceleration of organic repairs through concentrated thinking, I repeat that we do not deny them. They have always existed, always been demonstrated. The relation between psychological and physical processes must certainly exist if our doctrine is true. But there are two other factors at work in human life which must also be considered and dare not be ignored. What are they? The first is the factor of destiny, self-earned in previous lives and now awaiting physical expression in the present life. It has something to say, whether we like it or not. The second is the factor of renunciation. When you accept the doctrine that all is mind and each individual thing is but an ephemeral idea, you must perforce accept the doctrine that you as an individual, as the ego, are also an ephemeral idea. Now when you go further and declare that you want reality, you want to find eternal and not ephemeral life, you will have to abandon the fleeting idea for the eternal Mind in which it occurs:

⁴³² PB himself deleted “XVI” at top of the page by hand.

⁴³³ The para on this page is numbered 4, making it consecutive with the previous page.

⁴³⁴ Blank page

(continued from the previous page) that is, you will have to sink the ego and merge its will in the greater universal will of the Infinite Being. Do this! What will you find next? That your personal desires have sunk with it, that your individual wishes and hopes and fears have dissolved and disappeared. The desire {for}⁴³⁶ bodily betterment, however very attractive, would have gone too. You cannot have a single desire and yet enter the kingdom of Heaven, as Jesus pointed out. So good health, the care of your painful diseases the healing of your disturbed organs, – right, necessary and desirable as they undoubtedly are – are nevertheless matters which you must try to effect in a desireless way; you may try to cure them but you must leave the result to the higher will. If you insist that the body must yield to your desires of a cure, to your personal desires, then your ego has got the upper hand and is directing you, not the real universal self. In that case you will be no better off for you have no guarantee of success even then. Most Christian Scientists experience a score of failures to every cure. Whereas if you do your best, mentally and physically to put your body right but do it impersonally accepting failure if it comes with as much equanimity as you can, you will certainly be no worse off than the Christian Scientist so far as the possibilities of cure are concerned, and you will be infinitely better off so far as realising truth is concerned, with all the wonderful peace that will bring in its train. This is one meaning of the words “Not my will but Thine be done” which Mrs Eddy failed to learn.

(205-1)⁴³⁷ A sister cult is that which teaches them to surrender to the higher divine power, that rules the world and that the more they surrender the more prosperous they will become. This is a misunderstanding of the wiser notion that surrender can only be actual and justified after they have done everything humanly possible to get what they need and that they are here to strive for it, thereafter leaving ultimate results to destiny.

In an age when economic troubles are widespread, we need not be surprised at the prevalence of another type of cult, more particularly in the Occident, which believes that merely by thinking frequently in meditation of desired possessions, the latter will fall somehow into one’s life.

⁴³⁵ PB himself deleted “XVI” at top of the page by hand.

⁴³⁶ We have inserted “for” for clarity and grammar’s sake.

⁴³⁷ The para on this page is numbered 5, making it consecutive with the previous page.

⁴³⁸ Blank page. The original editor inserted “Two” at the bottom of the page by hand.

(207-1)⁴⁴⁰ Another of the great errors for which Mrs Eddy was responsible is the idea that physical death will ultimately be conquered by the practice of Christian Science. Mrs Eddy herself, the foremost exponent of her own system, could not demonstrate that conquest. No other Christian Scientist has yet demonstrated it. And I might add the prediction that no Scientist will ever do so. Here again there is a basis of actual truth behind the erroneous teaching and the whole doctrine provides an apt illustration of the tendency of Christian Science to enter a region of misunderstanding the moment it attempts to apply its true principles to things of this earth.

There was a time in the far past of the human race, a time now lost in the dim mists of antiquity, when the life of man was stretched to a number of years far in excess of what it is today. That time has been hinted at by hoary legends of a Golden Age and by Biblical stories of a pre-Flood race. Such a time will return in the cyclic course of our planet's history, but naturally it is far-off in the future. Nature herself is in no hurry. She has plenty of time to accomplish her purposes. And in those days men will again live for hundreds of years as a normal thing.

There exists in Asia a certain ancient knowledge whose name may conveniently be translated as "The Art of Yogic Body Control," which promises its votaries astonishing benefits in longevity. This age-old art is not the same as the alchemy of medieval Europe, when men sought vainly in experiments for the elixir of life. It is of such antiquity that those who hand it down tell us that it was born in the period just after the time when the fabled gods had ceased to walk this earth. The exponents have almost disappeared from the world, but the tradition is widespread throughout the East that solitary individuals still practise it in remote and unfrequented places. So difficult are the exercises which belong to this system, so laborious are its practices, so ascetic the self-discipline which it involves, that one can understand why it has almost faded out of existence. It performs strange feats such as stopping blood circulation and lung-action; permitting knives and daggers to be run like skewers through the living flesh without harming it and with an extremely rapid drying of blood; even the burial alive of an entranced body beneath the ground and its safe resurrection several hours or some days later. The principal basis of these feats consists in

⁴³⁹ PB himself deleted "XVI" at top of the page by hand.

⁴⁴⁰ The para on this page is numbered 6, making it consecutive with the previous page.

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(continued from the previous page) making certain changes in the breath rhythm, changes which involve such risk to life and health that we are not prepared to assume the responsibility of describing here the exercises for development of such powers. It is also necessary to live a celibate and chaste existence, to refrain from expending energy in worldly work and business and to reduce diet to an astonishing minimum.

Because they demand a special and severely ascetic training which is the work of several years devoted wholly to this austere task, such feats are necessarily uncommon. The ordinary layman could hardly be expected to find the time for it nor is there any necessity for him to do so. These displays are certainly spectacular but have primarily only scientific medical and theatrical values rather than a general one. Meanwhile Nature has set her brief term to the human body and those whose attachment to the body is not overweening will resignedly accept that term while the others have to.

But this is a different matter living in the fleshly body forever and ever, a notion which must seem insupportable to many who find the present brief term of man's existence quite enough for them to cope with. If Nature cared so much to preserve the physical body of man, she would not introduce earthquakes, eruptions, hurricanes, famines, pestilences and floods into the scheme of things. The fact that she does do so indicates rather that she regards his body as being only a fragment of the man, not as the full man himself. It was Mrs Eddy's idea, of course that in those days sin and sickness would also have disappeared from the world, so that our existence would be a halcyon one. It is a pretty picture but man's true home is not in the tabernacle of flesh; it is elsewhere. The fleshly body is but a temporary abiding place at the best and when he has arrived at a state of perfect spirituality he will abandon it and use a vehicle more consonant with his high condition, an electro-magnetic body that will more easily and more faithfully represent him. Yes, death will be conquered but not in the way that Christian Scientists imagine. It will be conquered first, by extending the duration of human life to a constantly-increasing period, and secondly, by completely abandoning the physical body for a subtler one.

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⁴⁴² PB himself deleted "XVI" at top of the page by hand.

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⁴⁴⁴ PB himself deleted "XVI" at top of the page by hand.

(continued from the previous page) Mary Baker Eddy saw clearly enough that the real inner man, his spiritual being, is undying and immortal. That is a truth for the statement of which she deserves much credit, although it is certainly not a novel one. But when she began to consider that inner being in relation to its transient earthly tenement, the body, she became confused and misunderstood the nature of that relationship. The hour of every man's death is fixed by a higher will than his own, by that power which some call destiny but which itself takes its rise out of the Infinite Power, and no Christian Science practitioner or ordinary physician has ever "saved" the life of anyone. A man's own Overself fixes the dates of certain major events in his life prior to the moment when he utters his first cry as a babe, and the date of his death is but one of those appointed hours.

Dhammapada⁴⁴⁵ says: "Not in the sky, nor in the depths of the ocean, nor by entering the caverns of the mountain, nowhere in the world can such a place be found where a man might dwell without being overpowered by death."

We are as flies on the wheel of the Universe. For all our loud buzzing it still rolls along on its own path. And yet these people confidently imagine they set the great Laws of Destiny at naught, and interfere with the workings of Cosmic Plan.

(211-1)⁴⁴⁶ Christian Science, like Sri Aurobindo sets up the goal of physical immortality. Neither has yet succeeded in turning this from a theoretical into a demonstrable achievement. I believe, with the Buddha, that neither of them ever will. But this is something which the future must settle. What we can settle with certainty now is that the goal is inconsistent with the general teaching. For in the case of Christian Science, matter is ardently proclaimed to be unreal. Why then all this bother to immortalise a material body? Why should any consistent Christian Scientist be so attached to an admittedly false concept of his own consciousness as to wish to perpetuate it for all eternity? And in the case of Sri Aurobindo, the arch-exponent of Yoga, we ask why, if the attainment of the divine consciousness is the declared goal of yoga, death should not be regarded as being the failure to seek this consciousness and true immortality as being its successful realisation? It is perfectly true, as Christian Science⁴⁴⁷ asserts, that

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⁴⁴⁵ "Dharmapadd" in the original.

⁴⁴⁶ The para on this page is numbered 7, making it consecutive with the previous page.

⁴⁴⁷ "C.S." in the original.

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⁴⁴⁹ PB himself deleted "XVI" at top of the page by hand.

(continued from the previous page) there is a world of being where error, evil and sickness are quite unknown and that man can penetrate and dwell in this world. It is however quite untrue to assert that he can thereby abolish his life in the lower world where error evil and sickness do exist all around him. He will, in fact, have to carry on a double-sided existence. Within, all will be harmony goodness health. Without, much will be discord, baseness and disease. He can liberate himself from the flesh and its environment, but only in his attitude towards them. Both will still be there. He can, by intense inward concentration resulting in a trance-like state, think them out of his existence completely for a time but not for all time. Nor can he change their character, that is, he cannot convert the body into a tree in actuality, nor a tree into a river.

(213-1)⁴⁵⁰ Although the theory of these cults is in part quite fallacious, the practise of them brings striking results at times. This is because the healing power really comes forth from the patient's own higher self, to which the cults do, although somewhat unconsciously, direct him.

One of the Yoga-paths being the creative use of imagination and thought for self-improvement, so far as it embodies such a technique Christian Science is a yoga-path too. It instructs its disciples to see themselves as perfect as the Universal Mind sees them, to concentrate on the concept of, and hold to the belief in the divine in man. These meditations and attitudes draw forth higher resources, which may affect results where ordinary ones fail.

This thinking runs somewhat as follows: The entire universe is but an idea. Therefore the human body is also an idea. Therefore the human being, as the thinker of this idea, possesses complete power to alter improve and even change his body. Therefore, he can abolish disease, annul sickness, restore health and perform miraculous environmental betterments at will provided he can suitably readjust and control his thoughts. All this sounds plausible and attractive but there is a fallacy in it. And this is that the human being is the sole thinker of the World-Idea. He is not. He only participates in it along with the World-Mind. His power over the body is a limited one. By his thought he can influence its functioning and sometimes modify its mechanism.

The Christian Science practitioner who heals a sickness for a few, takes on his own shoulders, half the bad karma which was thus expressing itself through the sickness. H.P.B's⁴⁵¹ esoteric teaching to students.

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⁴⁵⁰ The para on this page is numbered 8, making it consecutive with the previous page.

⁴⁵¹ Referring to Helena Petrovna Blavatsky.

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(215-1)⁴⁵⁴ Whereas Christian Science denies the reality of a diseased condition and doesn't deny the physical body altogether, philosophy denies only the materiality of the physical body and accepts the existence of the condition. Again whereas Christian Science asserts that physical sickness was never given a place in God's scheme of things, philosophy says that it was given a place and fulfils a part of the Divine purpose in our human evolution from a lower to a higher state of consciousness.

(215-2) The divine self does not necessarily demonstrate "supply" as money; it may demonstrate it by reducing one's bank account still further. True supply is entirely spiritual, the bringing-up of a set of circumstances to the personal self which will afford it the spiritual lesson, expression or opportunity necessary at the time. Those circumstances may be either prosperous or poverty stricken, as the wisdom of the Overself determines. Destiny, too, has something to say in the matter but it is best left in the background of our reckonings, for needless to say destiny always works hand in hand with the Overself, because both arise out of the same great Source – God. Poverty for some has been a gateway to higher things for in times of prosperity the necessity of obtaining some understanding of the deeper side of life is not so strongly felt.

(215-3) Such is our ignorance that we weep when one man, who is weary with age, escapes from his body and we perform a dismal ceremony of lament when another man, tired with sickness, separates himself from it. We pretend to believe in god, in a mind infinitely wise, and yet we have not learnt to accept death as a wise event in nature and as proper as birth. These cults which seek to perpetuate earthly life, thereby question the divine wisdom and reveal their own materialistic and egoistic attachments.

(215-4) If the individual mind were completely cut off from the universal mind, if it really lived in a realm composed only of its own thoughts, then the formation and continuation of the world-image would be fully under its control. But this is not the case. Consequently it lacks the freedom to mould the body-thought as it would nor prolong its life at will.

(215-5) There are misguided Christian Scientists who believe that the existence of poverty is an outward sign of inner failure, of inability to comprehend and apply the spiritual {purport}⁴⁵⁵ of life!

⁴⁵³ PB himself deleted "XVI" at top of the page by hand.

⁴⁵⁴ The paras on this page are numbered 16 through 20; they are not consecutive with the previous page. They are consecutive with the following page, 217.

⁴⁵⁵ "purpot" in the original.

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(217-1)⁴⁵⁸ We hope no one will misunderstand us to be supporting the enemies of Christian Science and taking sides against it when we state, without feeling and quite as a matter of scientific observation, certain facts. We are not here judging these facts but only stating them. These paragraphs are intended to explain, and not to justify, a point of view which we do not hold. It is an unreasonable point of view but anyway it is an intelligent one. Although we do not accept it, at least we understand how and why others come to accept it. But we do not stand on the same platform with them. It is not that we are hostile to their attitudes. It is simply that we feel we cannot participate in it. Christian Science has its virtues and faults. It contains a number of needed truths but also it contains a number of dangerous errors. Hence it cannot be accepted as it stands. Nevertheless we are always glad to give our blessing and not our opposition to a genuine spiritual movement. Therefore we give it to Christian Science.

(217-2) The practice of dis-identification from the body detailed in “The Quest of the Overself” is not the same kind of mental treatment as Christian Science. The latter begins and ends with dogmatics whereas the other is a rising from the known facts by strict reasoning to the unknown. Constant and repeated thinking about these arguments must go on until they are your own, until you have achieved thorough conviction.

(217-3) It is perfectly true that the divinity within man will shelter, feed and clothe him materially, as it will also do spiritually, provided he looks for it, submits himself to its guidance and obeys its promptings. But it is also true that the self-same divinity may strip prosperity and possessions from off a man’s shoulders and lead him into the cold waters of destitution and this because it has begun to make its presence felt in his life. It may do this or it may not, depending on individual circumstances and the man’s degree of attachment to material possessions, but whatever it does will be wise and needful.

(217-4) To affirm the facts do not exist, will not help you. To deny the body any existence at all on the ground that it is only ‘mortal error’ does not abolish its mental existence for you. It is wiser to accept the facts but to understand their deeper meaning.

⁴⁵⁷ PB himself deleted “XVI” at top of the page by hand.

⁴⁵⁸ The paras on this page are numbered 11 through 15; they are not consecutive with the previous page.

(217-5) The attainment of spiritual consciousness does not automatically bring with it the attainment of healing powers, any more than it brings mathematical powers or musical powers.

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(219-1)⁴⁶¹ There is no disease which can affect the man's divine soul, no sickness which can lay it low. It is his incorruptible element. Hence it is certainly true to say that the perfect man does not suffer from these things. But what is usually ignored or generally unknown, is that 'the perfect man' does not exist on earth, only 'in heaven;' never in the flesh, only in the spirit. This earth and this body have been given over to the alternations of decay and growth, of death and birth, in short, to processes of change involving corruptibility. There is only one sure permanent and impeccable way of overcoming disease or sickness and that is to live consciously in the Overself as well as the body. Whoever understands all this will find it easy to understand that the same causes prevent the possibility of living forever in identically the same body, and thus of attaining physical immortality. The laws which influence the building up of the body are precisely the laws which also influence its eventual breaking down. There is no trustworthy record in history that any human being has so far evaded the operation of these laws and survived the planet's vast evolutionary cycles. That man may discover how to prolong his life beyond the present average span or how to preserve his body in good functional and organic health, is however a possibility which need not in any way be denied by these statements.

(219-2) During her lifetime Mrs Eddy became one of the spiritual illuminators of the western world. Her work began on the American continent, yet the organisation she founded has spread across Europe. In spite of the fierce light of publicity which beat down upon her, she remained an enigmatic figure to the end, partly because her followers permitted no whisper of criticism to disturb their placid regard, and partly because the scoffing world outside her church could obtain practically no access to her. The result was that her believers came to look upon her as a goddess who never erred, when in reality she was but a human being possessed of certain failings, yet one who also attained a mixed illumination.

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⁴⁶⁰ PB himself deleted "XVI" at top of the page by hand.

⁴⁶¹ The paras on this page are numbered 21 through 24; they are not consecutive with the previous page. They are consecutive with page 215.

(219-3) The fallacy that the body is automatically healed of its diseases when the mind is healed of its ignorance, needs to be exposed because it is so specious and so attractive.

(219-4) Another wrong assumption of Christian Science⁴⁶² is that pain, sickness, discord and poverty are necessarily always undesirable, always signs of non-spiritual forces at work. On the contrary they are sometimes so desirable that it is the spiritual forces themselves which bring them into being. We must check our theories by experience.

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(221-1)⁴⁶⁵ The wonderful truth of reality hidden behind the illusion of this mortal world, was the greatest and grandest discovery of Mrs Eddy; but the finding of this reality would automatically bring perfect health, giving power to bring perfect health to others, was her illusion, and no Adept who knows what reality is, ever regards physical healings or physical miracles as being other than illusion, because he knows from whence they proceed. He knows that the powers which work such miracles are hidden and latent powers of the human mind, and not of the divine self, and that you can by concentration or by yoga, if you concentrate deeply enough, awaken these powers.

(221-2) "Seek ye first the kingdom of heaven and all these things shall be added unto you" was the uncompromising injunction of Christ. Whoever has the courage to test the soundness of this counsel, will discover its truth. But many people, Christian Scientists, make the mistake of trying to exploit the Kingdom for the sole purpose of financial rewards and physical health. In other words, they do not seek first things first, and therefore do not attain them. They may teach an intellectual understanding of spiritual purpose but this is in no way the same as living realisation. Yet, this said, it is good to remember also that the distortions and perversions and confusions which have accreted around this great teaching, cannot engulf its pristine spiritual greatness.

⁴⁶² "C.S." in the original.

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⁴⁶⁴ PB himself deleted "XVI" at top of the page by hand.

⁴⁶⁵ The paras on this page are numbered 25 through 29, making them consecutive with the previous page.

(221-3) Mrs Eddy's fundamental contribution of importance was the teaching that the world is Mind, and thus she paved the way for the higher truth which is based on this doctrine and which has yet to be unfolded to the Western world. But it is a truth which is purely spiritual, that does not attempt to bribe people with material benefits to enter the kingdom of heaven – a thing which can't be done. That is why I criticised her doctrine in my book.

We are all working in our different ways – Christian Science⁴⁶⁶ people and myself – for the spiritualisation of the world, but that need not cause one to confuse the issues. There are different grades of perception and consequently different grades of truth.

(221-4) Philosophy does not make the mistake, that some cults make, of dismissing sickness, disease and death as non-existent illusions.

(221-5) But before one talks of depending upon the Overself one must first have established a relation with it, earned a title to its grace. Otherwise the talk is premature. Nor can such dependence ever annul the duty of utilising all ordinary means, all human channels.

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(223-1)⁴⁶⁹ The fallacies of Christian Science arise not only from its ignorance of the law of karma but also from its ignorance of the law of opposites. Every kind of experience in this space-time world is mutually conditioned by its opposite kind. Thus light appears to us only because darkness also appears. We can call some things large only because we are able to call others small. We are accessible to joy only because we are also accessible to misery. We live only because we die. Consequently in claiming the right and power of mankind to physical immortality, unbroken prosperity and continuous good health in wanting pleasure without the pain which it rests upon, Christian Science claims what is contrary to universal law and when it believes it has succeeded in making a demonstration of truth, it has merely succeeded in making a demonstration of self-delusion.

⁴⁶⁶ "C.S." in the original.

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⁴⁶⁸ PB himself deleted "XVI" at top of the page by hand.

⁴⁶⁹ The paras on this page are numbered 30 through 35, making them consecutive with the previous page.

(223-2) This incidentally is not the same thing as the “demonstration” claimed by Christian Science and kindred cults. The latter make the mistake of attempting to measure inward spiritual attainment by outward material gain, an absurd and materialistic notion and one which could never have taken hold had it truly understood the message of Jesus. The claims that fortune can be amply supplied through the services of the Divine Mind as though Providence took a special interest in our private purse. Those who wish to effect an unholy conjuncture of God and Mammon, who wish to widen the narrow way. It cannot be done. They are really worshipping money, not spirit and truth. They are entitled to do this but they ought not to deceive themselves in the matter.

(223-3) That alone can exist {for ever}⁴⁷⁰ which is not compounded together out of different elements for it is a law which we see everywhere at work in the universe that all such composite things must become decomposed again in time. We may be able to devise means to prolong the body’s life but we shall never be able to immortalise it.

(223-4) Christian Science has discovered these truths; for that we must honour it. But it has carried them to extremes which are unreasonable and fanatical; for that we must criticise it. When it tells a patient that he is not sick, it adopts a foolish technique. The philosophic way is to admit the sickness, but find out its cause. Only after that should the mentalist treatment be given.

(223-5) Christian Science suffers from metaphysical confusion and practical exaggeration.

(223-6) Studies in Christian Science and Unity will also have been useful in preparing you for the metaphysical studies.

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(225-1)⁴⁷³ Will man ever be able to retain and maintain the same physical form permanently? To some it would be the height of happiness to realise such an aim whereas to others it would be a sentence of captivity without hope of release. Is the

⁴⁷⁰ “for ever” was the preferred spelling of what Americans call “forever” in the UK until 1991; it has the same meaning (plus it is more grammatical). – TJS ‘20

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⁴⁷² PB himself deleted “XVI” at top of the page by hand.

⁴⁷³ The paras on this page are numbered 36 through 39, making them consecutive with the previous page.

sage able to prolong his physical life far beyond the normal period? Is there any truth in the Indian legends of yogis who live for a thousand years or more? If not why should such advanced men lack this power? The answer to the first question is in the negative; to the second question probably in the negative. The answer to the third question is that transiency is the law governing all formed things; that death is the inevitable complement of birth because as Buddha pointed out whatever has a beginning in time must likewise have an end in time; and that the truth is that the sage does not really die for he persistently reincarnates in order to help mankind.

(225-2) Pain and suffering, sin and evil, disease and death, exist only in the world of thoughts, not in the world of pure Thought itself. They are not illusions, however, but they are transient. Whoever attains to pure Thought will also attain in consciousness to a life that is painless, sorrow-free, sinless, undecaying and undying. Being above desires and fears, it is necessarily above the miseries caused by unsatisfied desires and realised fears. But at the same time he will also have an accompanying consciousness of life in the body, which must obey the laws of its own being, natural laws which set limitations and imperfections upon it. This much can be said to be the element of truth contained in some theoretical doctrines of Vedantic Advaita and Christian Science.

(225-3) Yes, Christian Science made a powerful contribution towards the discovery of spiritual truth and the practice of spiritual living in the nineteenth century. But we are forced by facts to recognise that it was not a totally pure contribution. It was a mixture. There were lower elements in it which would not manifest themselves in a perfect enlightenment and which do not belong to a divine order.

(225-4) Mary Baker Eddy must still receive the tribute and credit due to her for grasping anew and developing in a modern way these fundamental age-old truths, which are so important to the well-being of mankind. I say this although I am not a Christian Scientist in the narrow sense of one who holds this faith and no other. Her system enshrines deep truth but even in her own lifetime she altered her teaching from time to time.

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(227-1)⁴⁷⁶ In all this Christian Science teaching it is essential to note that the healer can utter these healing formulae, think these healing truths, either out of his intellect

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⁴⁷⁵ PB himself deleted "XVI" at top of the page by hand.

or out of his insight. In the first case his words and thoughts are merely like the map of a country. In the second case they are like an actual visit to the country. The first healer makes an unwarranted claim, does not see that his statements could be truly made only if he attained the stature and purity of Jesus. It is not enough that the patient should have faith; the healer himself must have the requisite higher consciousness. For the divine power which actually effects the healing will not come from his ordinary self but out of this higher one.

(227-2) Christian Science has taken up this great truth of mentalism. For this it must be praised and respected. But, in important ways, it has also misunderstood and misapplied it. Moreover it is not enough simply to make the affirmation "Divine Mind is the only reality." It is also necessary to adopt the practical course of self discipline and mental re-education which will enable a man to realise this truth.

(227-3) The progress of Christian Science students and the success of the movement itself does however afford some encouragement, some hope that mentalism will not be entirely a voice in the wilderness but will also find a few receptive hearers.

(227-4) Unhealthy emotions like jealousy, hatred, anger, fear, and despondency react physically and tend to create unhealthy conditions in the body.

(227-5) You will learn from such study how Mrs Eddy's work is full of fallacies, albeit she stumbled like a blind person on the great truth that the world is Mind.

(227-6) Christian Science⁴⁷⁷ offers material benefits as a bait to induce men to seek for the kingdom of heaven. But Jesus himself is authority for the statement that the kingdom must be sought for its own sake, or it will not be found. And all history shows that the men who have succeeded in finding it were men who had through wide experience or deep insight, abandoned earthly desires. For them the Christian Science⁴⁷⁸ bait would have been the very opposite – a bar!

(227-7) Another defect of its technique is that it makes attainment too cheap and too easy. The notion that anyone can attain the Real without paying the requisite price and especially without a purification and ennoblement of character, is a deceptive one. It is a bubble that not a few mystics harbour but it will be pricked in the end.

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⁴⁷⁶ The paras on this page are numbered 40 through 46, making them consecutive with the previous page.

⁴⁷⁷ "C.S." in the original.

⁴⁷⁸ "C.S." in the original.

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(229-1)⁴⁸¹ Whereas Christian Science denies the reality of the body and hence of the body's ills, most other spiritual healing schools admit it. Whereas Christian Science nowhere speaks of man struggling upward through constant reincarnations on earth to realise his highest possibilities, its most powerful rival, the Unity School of Christianity, proclaims this doctrine.

(229-2) Dhammapada: "There is no place in the sky, no place in the ocean, not even if one retires in the world where one can stay free from death."

(229-3) The essential difference between the Christian Science method and the one which has been explained here is that the former asserts that man is divine whereas the latter asks what man is and then awaits the answer. The first method may, and often does, easily fail by remaining a mental statement and not becoming a spiritual experience.

(229-4) Here again mentalism makes it possible for us to understand the basic principle which [is]⁴⁸² at work. The entire body being a mental construct it is occasionally possible to apply mental forces so as to repair wastage, heal disease and restore healthy functioning. We say 'occasionally' advisedly for reasons which will shortly be given.

(229-5) When Christian Science starts to deny that pharmaceutical remedies have any value, it is time to put on our hats and depart. Philosophy is wiser. It says where pharmaceutical remedies can advantageously be used, use them. But at the same time remember and meditate on the higher truths, that Mind is free from disease and that you, in inmost essence, are Mind.

(229-6) I prefer to take truth from Buddha rather than from Mrs Eddy. As against her claim that Christian Science could demonstrate immortality in the flesh, Buddha declared: "That which, whether conscious or unconscious, is not subject to decay and death, that you will not find."

(229-7) In common with other cults and attached to a number of dubious propositions, Christian Science has promulgated one great truth, "The real world is mental."

(229-8) The notion that a perfect spiritual consciousness implies also a perfectly healthy physical body, free from disease, is a fallacious one.

⁴⁸⁰ PB himself deleted "XVI" at top of the page by hand.

⁴⁸¹ The paras on this page are numbered 47 through 55, making them consecutive with the previous page.

⁴⁸² PB himself deleted "here" from after "is" by hand.

(229-9) The refusal to explore experience for its meaning by denying its very existence merely because it is painful experience, is simply to evade the very purpose of incarnation here on earth. It is only by striving to understand the significance of what happens to us, only by drawing out the lessons of life from it, that the higher truth about one's self and about the universe can ever reveal itself.⁴⁸³

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(231-1)⁴⁸⁶ Some cults come close to this truth when they assert that there is in reality but one true consciousness – the activity of divine Mind. We are in sympathy with much of their theory but less with their practice. For we admire their propaganda of mentalistic truth – obscurely understood though it be – but dislike their degradation to commercialistic methods.

(231-2) The error of Christian Science would appear to be that it confuses theory and wrongly applies practice. Its principles are half-right, half-wrong, its technique is the same. The injunction to 'cast thy burden on Me' which it seems to apply is misunderstood to advise neglecting practical means of healing troubles and leaving all to God. But {the}⁴⁸⁷ correct way is not to neglect them but to do them whilst at same time, leaving results to God and being indifferent to them.

(231-3) The theory that a man may live forever in one and the same physical body is unacceptable to metaphysics. It knows that this universe is in a state of ever-becoming and that its fundamental character is incessant change.

(231-4) Death is an inevitable part of the processes of Nature.

(231-5) Mental Healing Art: When Christian Science states profound mentalist truths it becomes elevating but when it mixes them up with refutable conjectures, it becomes misleading. In the first case it is supported by the facts of life whereas in the second it conflicts with them.

⁴⁸³ These paras are continued on page 301.

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⁴⁸⁵ PB himself deleted "XVI" at top of the page by hand.

⁴⁸⁶ The paras on this page are numbered 69 through 77; they are not consecutive with the previous page but are consecutive with the paras on page 301.

⁴⁸⁷ We have inserted "the" into the text for clarity.

(231-6) A proper argument possesses steps and must move by logical jumps. But here Christian Science's first facts do not justify its last conclusions.

(231-7) Christian Science, useful anticipator of the fuller philosophic teaching.

(231-8) Write up interview with Mr Truex, a Seattle banker, who told me whenever Christian Scientists came for a loan, he put himself on special guard. For he had found that they denied the existence of negations, hence ignored facts and realities of their present situation, saw only those of a desired one. Hence they lied to themselves and consequently to the banker.

(231-9) Mental Healing: [my]⁴⁸⁸ attitude towards Christian Science⁴⁸⁹ – Aurobindo theory of physical immortality:⁴⁹⁰ Continue to deny that abolition of death is possible but admit that prolongation of physical life may well be possible. In the case of good individuals admit also its desirability.

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(i) Christian Science

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(233-1)⁴⁹² Fanatic followers of naturopathy, as well as of Christian Science, reject the services of surgery. Yet do the men among them ever stop to think that the act of shaving which they perform daily, is itself the performance of a minor surgical operation? For the hair is as much a tangible part of their anatomy as the bony skeleton. This also applies to finger nails, toe nails, calluses and corns.

[Such]⁴⁹³ opposition to surgery on the part of those who are unorthodox in their views of healing, is based partly on blind fanaticism and partly on blind ignorance. The excessive attachment to their own particular system prevents them from seeing its true place and surgery's true relation to it. Natural methods should be tried first, surgical methods only last. If natural methods are tried too late or tried without result, then it is quite proper to resort to surgery if any hope lies there. They should be given their chance in the earlier stages of a disease but if they are not, if the disease has advanced to a serious or chronic degree, surgery may fitly be considered, either alone or in conjunction with them.

⁴⁸⁸ PB himself deleted an illegible section of text before "my" by hand.

⁴⁸⁹ "C.S." in the original.

⁴⁹⁰ PB himself changed a period to a colon by hand.

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⁴⁹² The paras on this page are numbered 28 through 30; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

⁴⁹³ PB himself changed "This" to "Such" by hand.

Even in divine healing, the spiritual force may still use a surgeon through which to express itself. It does not necessarily have to use only a saint to do so.

Spiritual healing completes and does not displace the conventional allopathic or the unorthodox physical healing systems. It does not supplant but supplements them.

(233-2) Since other cults holding {contradictions}⁴⁹⁴ are also able to claim cures and since there is a natural healing force in the body itself, the Christian Scientists should be cautious and realise that their own theory may be only partially and [not]⁴⁹⁵ wholly correct.

(233-3) "Let us not be dishonest with ourselves, even to rid us of our physical diseases," exclaimed Elbert Hubbard in criticism of [Christian]⁴⁹⁶ Science. "Health and Success are undoubtedly great things and well worthy of possession, but I wish to secure them only through the expression of Truth. The reasoning of Christian Science is bad, but their intuitions are right."

(233-4) The life-force comes into play automatically when healing is required, but we put so much obstruction in its path that we prolong the disease until it [may become]⁴⁹⁷ chronic.

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(235-1)⁵⁰⁰ It is regrettable to have to make strictures on the logical side, for Mrs Eddy followed a trail of original thinking and deserves commendation on this account. Christian Science comes close to the Philosophy expounded in my books at several points and consequently I am interested in it and rejoice at this spread. Nevertheless, there are points where it flies off at a tangent, partly due to some confusion of thought on the part of its founder. Those critics who say that it is based principally on emotion and not on reasoning are not correct; rather, is it based on both, but, as I have said, its reasoning becomes faulty at times and its emotion attempts not quite successfully to mix the highest aspirations with self-centred

⁴⁹⁴ "ones" deleted after "contradictions" for clarity.

⁴⁹⁵ PB himself inserted "not" by hand.

⁴⁹⁶ "Christian" was typed above the line and inserted with a carat to replace "X-" in the text (referring to Christian Science).

⁴⁹⁷ PB himself changed "becomes" to "may become" by hand.

⁴⁹⁸ Blank page

⁴⁹⁹ PB himself deleted "XVI" at top of the page by hand.

⁵⁰⁰ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

human ones. In any case it does not offer a complete answer to the questions: "Who am I?" and, "Why am I here on this earth?"

(235-2) It is not possible for me to agree with the statement that mentalist doctrine could banish disease if it were firmly established in the race consciousness. Is this also the Christian Science view? Such a statement would be quite correct if the body-idea were wholly a human creation. But it is not, for the World-Mind (God, if you like) or Nature is also responsible for it. The individual and the cosmic minds are in indissoluble connection and out of their combined activity, the human World-Idea is produced. It would be correct to say, however, that the re-direction of thought and feeling would largely help to eliminate disease. As the race learns to substitute positive for negative thoughts, aspiration for passion and concentration for distraction, it will inevitably throw off many maladies that originate in their wrong attitudes.

(235-3) Fear retards digestion, anger hurts the spleen, excessive lust leads to inflammations, infections or impotence, jealousy creates excessive bile, a shock caused by bad news may turn hair white.

(235-4) What the healer does is to release, stimulate or add energy to the sufferer's own natural recuperative forces.

(235-5) The ministrations of absent healing are most successful when he is passive and receptive to them. Hence the work of its power is most effective when the sufferer is sleeping or relaxing.

(235-6) Give the higher power this opportunity to solve problems for us, or to enlighten us to the extent that we succeed in solving them for ourselves.

(235-7) What is true in her message will endure; the rest will inevitably succumb under the severe testing of Time.

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(237-1)⁵⁰³ Dismayed by the failure of my physicians' last resort, I was sitting up in bed reading a passage from an old Journal of John Wesley about spiritual healing. It quoted a friend as saying: "I could not move from place to place, but on crutches. In this state I continued about six years. At Bath I sent for a physician but before he

⁵⁰¹ Blank page

⁵⁰² PB himself deleted "XVI" at top of the page by hand.

⁵⁰³ The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

came, as I sat reading the Bible, I thought Asa⁵⁰⁴ sought to the physicians, and not to God; but God can do more for me than any physician; soon, after, rising up, I found I could stand. From that time I have been perfectly well.

As soon as I finished this passage I thought it should be applied to my own case and laid the book aside. A great mental stillness and inner indrawing came over me at the same time. I saw that all the methods hitherto used to eliminate the disease were futile precisely because they were the ego's own methods, whether physical, magical, mental or mechanical. I had exhausted them all. So the ego had to confess its total failure and cast itself on the mercy of the higher power in humiliation and prayer. I realised that instead of thinking that I or my physicians were competent to cure the disease, the correct way was to disbelieve that and to look to the Overself alone for healing. I saw that the stillness was its grace, that this quietness was its power. It could best cure me, if only I would relax and let it enter. So I surrendered to it and within a few weeks was healed.

(237-2) The causes of disease with which conventional medicos deal are too often themselves the effects of still deeper causes. It is because unconventional healers recognise this that they are able to achieve such a higher proportion of dramatically successful cures than the medicos can achieve. And their principle recognition is of the spiritual nature of man, along with the mental emotional influence on the body.

(237-3) The differences between healers are differences of techniques, personal fitness and spiritual degree.

(237-4) The same power which can illuminate the seeking mind can also heal the suffering body.

(237-5) The power to heal the sick is a latent gift deliberately brought out by development or spontaneously released by illumination.

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(239-1)⁵⁰⁷ He must not only learn to relax, but also learn to relax in the very midst of this intensely stimulated working life which America thrusts upon him. Whenever in the morning or the afternoon, it seems that he must pack an overwhelming amount of work into a short time and must feverishly try to complete it, the very

⁵⁰⁴ Referring to Asa, the third king of the Kingdom of Judah and the fifth king of the House of David.

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⁵⁰⁶ PB himself deleted "XVI" at top of the page by hand.

⁵⁰⁷ The paras on this page are numbered 13 through 17, making them consecutive with the previous page.

moment this is realised, he should get up and leave both office and work. He should walk slowly and leisurely outdoors, amid the bushes and trees or out in the open spaces until this foolishness, this needless anxiety to get finished something that by its very nature can never be finished, is forgotten. Then, and only then, may he return to the office desk and continue calmly at his task. It is idling, yes, but who shall say that idling, too, has not its value? – at least, as much value as overdoing oneself? Is it not rather a kind of receptive serenity?

(239-2) A woman came for an interview who had exhausted all patience with her husband and announced that she was about to leave him. He was an alcoholic of the worst kind. I asked her to be patient with him, not to leave him, but to give him a further chance. Then I went into the silence for her. An hour or two after her return home, her husband made his first and last attempt at suicide. It failed and he was stopped before he could do any serious harm to his body. Then he fell into a deep sleep for a very long time. He awoke feeling better in every way but still despondent. A few weeks later the desire to drink left him completely and never returned. He was cured. “A miracle has happened,” was his wife’s comment in a letter.

(239-3) These burdens of bodily afflictions emphasise the great lesson of Buddha about the unsatisfactoriness of worldly happiness. If there were not the compensations of the spiritual experience during our lifetime and a brighter serener world after death the game of life would hardly be worth playing.

(239-4) The philosophic approach to a problem is, first to look at it and then to look away from it.

(239-5) Psychosomatic medicine deals with physical diseases caused by emotional or mental factors, by moods or fears by hidden conflicts or repressions. It has steadily been rising into an influential place of its own in recent years.

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(241-1)⁵¹⁰ The Chinese system lists the following inner causes of functional sickness: Fear and untruthfulness weaken the kidneys, anger affects the liver, depression and worry affect the lungs, excessive joy affects the heart, over-active mentality affects the stomach, timidity, indecision, cowardice affect the liver by producing insufficient bile.

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⁵⁰⁹ PB himself deleted “XVI” at top of the page by hand.

⁵¹⁰ The paras on this page are numbered 18 through 23, making them consecutive with the previous page.

(241-2) Out of this physical suffering he should have learned the lessons of a deep wisdom: first, that this earth is not his home but only a camp. Secondly, that this body is not his true self but only a garment. Thirdly, that suffering disappointment or discontent are inseparable from earthly life, real happiness is to be found only in the super-earthly life. Fourthly, that the full force of the mind must be developed by renunciation, sacrifice, concentration and aspiration so that it can even here to a large extent create an inner life that continues peacefully in whatever state the body may find itself.

(241-3) The possibility of healing physical ailments by spiritual means depends in the last analysis not upon the personal will of the healer but upon the divine soul of the patient. By Its grace which is a definite force the soul can assist both mind and body as I have explained in chapter nine of my recent book "The Wisdom of the Overself."

(241-4) Spiritual healing {is}⁵¹¹ a gift which is innate in certain individuals and very difficult to acquire by others. It may, however, exist latently, when it could show itself only after a certain degree of spiritual development has been attained.

(241-5) Your assertion that Jesus primarily wished to free men of disease, or to teach them how to become so, is untenable. Whoever has entered into the consciousness of his divine soul – which Jesus had in such fullness – has his whole scale of values turned over. It is then that he sees that the physical is ephemeral by nature whereas the reality whence it is derived is eternal by nature; that what happens inside a man's heart and head is fundamentally more important than what happens inside his body; and that the divine consciousness may and can be enjoyed even though the fleshly tenement is sick.

(241-6) Dingle⁵¹² teaches and J. Hogg has proved in his own case that by breathing exercise arousing prana and directing it to afflicted part of body, latter is healed quickly.

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(243-1)⁵¹⁴ Such health conditions are karmic in one sense and innate in all human physical existence in another sense. We are not allowed to think this earthly body a

⁵¹¹ We have inserted "is" into the text for clarity.

⁵¹² Referring to Edward John Dingle.

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⁵¹⁴ The paras on this page are numbered 24 through 30, making them consecutive with the previous page.

satisfactory home for long but are reminded from time to time of its limitations, so after having done all that you can to seek healing the results must be resigned to the higher will.

(243-2) MAHATMA MORYA: “You wish to heal the sick – do so: but remember your success will be measured by your faith – in yourself, more than in us. Lose it for a second and failure will follow... Have faith in your soul power, and you will have success.”

(243-3) It seems to me only the Christian Scientists put into practice the theory of matter’s unreality. Knowing that matter cannot ache they overcome the belief of pain. – M. Schimer would you please read pp. 218 Science and Health.

(243-4) So long as orthodox medicine fails to recognise the mental or emotional origin of so many cases of sickness, so long will its cures be temporary and incomplete.

(243-5) Direct treatment of the patient is not the only way a healer uses. Absent treatment is also effective. The healing power can cross oceans and traverse continents as readily and as speedily as radio waves or thought. Telepathy is a fact, and the basis of this operation.

(243-6) In the Orient the yogi’s touch is deemed a beneficent thing and many a time in villages while out walking with one in a village I have had to stop as he paused to permit passers-by to touch his feet. The English had a somewhat similar tradition in mediaeval and even later times, though it was the King who then held “divine power” and it was his hand which bestowed the benediction. The ceremony of touching is taken very seriously in the Orient and more than once I was minded of cynical King William the Third, who would bestow the following gratuitous prayer upon his subjects as he touched them: “May God give you better health and more sense!”

(243-7) To cover up an unhealthy condition is not to cure it. And so long as a man is immersed in an entirely separative and selfish outlook, so long as he habitually fears worries holds grudges or hate, so long must he be regarded as ‘sick’ and ‘unwell’

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⁵¹⁶ PB himself deleted “XVI” at top of the page by hand.

(245-1)⁵¹⁷ The tension of modern living is such that a truly balanced and spiritually integrated pattern of inward being and outward conduct is almost impossible to achieve.

(245-2) The most important propaganda campaign the Western World needs is that which will teach it the wonder and worth of true relaxing, its power as an emotional detoxicant and its beneficence as a bodily healer.

(245-3) Iconoclastic Science came into the world and in a few short centuries turned most of us into sceptics. It may therefore surprise the scientists to be told that within two or three decades, their own further experiments and their own new instruments will enable them to penetrate into, and prove the existence of, a super-physical world. But the best worth of these eventual discoveries will be in their positive demonstration of the reality of a moral law pervading man's life; the law that we shall reap after death what we have sown before it and the law that our own diseased thoughts have created many of our own bodily diseases.

(245-4) How much was Carlyle's⁵¹⁸ bitter, rancorous mind, as expressed in his bitter, epithetical speech, responsible for the malady of dyspepsia which afflicted him for so many years?

(245-5) It is a fact that over-activity creates tensions which contract various muscles and that excessive pre-occupation creates anxieties which have the same effect. This has become so habitual with most men and so unconscious that they have to be taught as little children how to relax and the value of it.

(245-6) This knowledge takes the mystery out of some psychological and physical miracles.

(245-7) After he has done what medical authorities – both orthodox and unorthodox – recommend, or what he may have been guided to do from within, he should place his sick friends or relatives in the hands of God without further anxiety concerning their condition.

(245-8) Patanjali lists disease with the other obstructions to successful practise of Yoga. Vivekananda says the body is the boat in which we travel to the goal and that unhealthy persons cannot be yogis.

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⁵¹⁷ The paras on this page are numbered 30a, 31, 32, 33, 34, 34a, and 34b, making them consecutive with the previous page.

⁵¹⁸ Referring to Thomas Carlyle.

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(247-1)⁵²¹ If the hypnotist's patient is given the suggestion to rely on himself rather than on the hypnotist, this should overcome the objection to hypnotism as having a weakening effect on the will.

(247-2) When Christian Science denies the very existence of illness, is it not falling into crankiness? When it rejects the services of a physician or the skill of a surgeon, in any and every case, is it not becoming one-sided and narrow-minded?

(247-3) So far as pain indicates the degree and nature of a malady, its removal without removing the cause of the malady, is not enough. A healing which so lulled the patient is not a true healing.

(247-4) Humbled by feelings of personal littleness and moral unworthiness, he is awed by this discovery that he has become a channel through which a power that is not his own, and is indeed beyond his own, flows out for the helping and healing of other men.

(247-5) A scientific approach to the subject of the spiritual healing will be not less interested in its sad failures than in its glorious successes. Indeed it will see in the one invaluable signposts that will show where it has gone astray and thus, by causing a withdrawal and return, lead to the other.

(247-6) Steiner⁵²² opposed psychic healing because, he said, it did not cure but merely drove the disease deeper inside, to reappear later in some other part of the body.

(247-7) "The pristine nature of the Self is effortless, spontaneous Tapas. Incessant Tapas of that kind leads to the manifestation of all powers." —Sri Ramana Maharshi.

(247-8) Relaxing is an art to be acquired, with a technique to be followed and exercises to be practised.

(247-9) Tensions will disappear if you refuse to rush with the multitude, if you walk and work in a leisurely manner.

(247-10) Freud's⁵²³ outlook was too materialistic, his interpretation of psychological processes too mechanistic, his personal experience too one-sided to permit him to adequately solve the human problem. Nevertheless he represented a good start in

⁵²⁰ PB himself deleted "XVI" at top of the page by hand.

⁵²¹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

⁵²² Referring to Rudolf Joseph Lorenz Steiner.

⁵²³ Referring to Sigmund Freud.

opening up a neglected mental hinterland to science. Adler advanced⁵²⁴ beyond Freud. Jung advanced⁵²⁵ beyond Adler. Psychoanalysis has indeed made a useful contribution, amidst all its errors and exaggerations. It has brought into light what was formerly and unhealthily

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(continued from the previous page) hidden in darkness. It has said what needed saying but nobody had the courage to say. It has helped people understand their character better. But this said, its work is useful only on its own level, which is much inferior to the philosophical one.

(249-1)⁵²⁸ If some approach philosophy with hope which, if reasonable, can be realised, others do so with misconceptions, which, being unreasonable, cannot be realised.

(249-2) A disease may well be the outer expression of an inner conflict, or an inner weakness or an inner misery.

(249-3)⁵²⁹ By this return to the world, mixing with other and lower kinds of people, he is able to measure and test his progress.

(249-4) Do [not give]⁵³⁰ any "suggestion." All that is necessary is to pray to be used in whatever way best for the other person's spiritual benefit.

(249-5) Such a mystical experience is not an after-effect of illness but the latter is used by the Overself to open the way for its reception in the conscious mentality. It is an uncommon experience, a visitation of the Overself and a manifestation of its Grace. Why it occurs⁵³¹ could only be explained in terms of the theory of reincarnation.

⁵²⁴ Referring to Alfred W. Adler.

⁵²⁵ Referring to Carl Gustav Jung.

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⁵²⁷ PB himself deleted "XVI" and "XV" at top of the page by hand.

⁵²⁸ The paras on this page are numbered 11 through 18 and 18a, making them consecutive with the previous page.

⁵²⁹ PB himself inserted "XV" next to this para by hand, referring to Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity.

⁵³⁰ PB himself deleted an indecipherable word from after "not" and an indecipherable word after "give" by hand.

⁵³¹ PB himself changed "occurred" to "occures" by hand; we have further corrected the spelling to "occurs".

(249-6) There was the case of a man who lost his leg in the war. What could a student do for his friend? The thing he could do would be to hold him, when finishing a prayer or a meditation, in the thought of the Infinite Power, to hold the belief that he is completely taken care of by that Power and that all is well with him because it enfolds him. He should not attempt to work out any details such as wishing that his friend's second leg should be saved. He should leave all the results to the Power, and not introduce his personal ideas about the matter.

(249-7) Hindu religion worships light in its intensest form – the sun. The Hindu holy men say that the sun-bath is good for the body; if taken when its rays are mild that is, at dawn and at dusk, it can cure the body of many diseases. They further claim this practice will re-absorb the semen into the blood stream and thus strengthen the physical body.

(249-8) If the orthodox religionist seriously takes up Christian Science this would be an excellent advance on the old standpoint. He ought, therefore, to be encouraged to travel in such a direction. Christian Sciencemakes⁵³² greatly exaggerated claims about its practical results and physical possibilities but on the whole its metaphysical and religious aspects especially are to be approved for people of this mentality.

(249-9)⁵³³ Is it powerful enough to overcome the sharpest physical suffering of the body?

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(251-1)⁵³⁵ A twentieth-century yogi, who for many months gave the world a heroic demonstration of the power of the mind over the body's pain as he lay dying from a virulent cancer, always affirmed the truth of mentalism, always proclaimed that his own mystical experience had dispelled the illusion of matter and presented the whole world as a thought to him.

(251-2) It is medically accepted that many functional heart disorders and stomach ulcers are the physical consequences of emotional causes.

(251-3) The close intimacy of feeling and flesh, thought and body, is plainly shown in fainting started by sudden joy or sudden anguish, when an extreme anaemia of the brain immediately manifests itself, with a consequent inability of brain

⁵³² "C.S." in the original.

⁵³³ This para is numbered 18a in the original.

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⁵³⁵ The paras on this page are numbered 2 through 9; they are not consecutive with the previous page.

consciousness to continue. It is shown too in blushing, when a thought of shame or self-consciousness fills the small blood-vessels in the face and neck with blood.

(251-4 Even those who rightly object to the fanatical extremes in practice and exaggerated ideas in theory of these cults, cannot deny that the effects are in part quite good, that cheerfulness and self-improvement are sought and got.

(251-5 The influence of thought and the repercussion of the emotion on the body may usually be negligible but they may sometimes be complete.

(251-6) The psychic poisons resulting from civilised man's excessive exciting⁵³⁶ and ego-stimulating activities must be treated on different levels, the antidotes [being mental or physical,]⁵³⁷ sleep, quiet, [diet]⁵³⁸ rest and relaxation.

(251-7) By means of a telepathic process, healing at a distance is possible.

(251-8) The inner nature that is rent by unresolved conflicts and unhappy divisions needs healing just as much as the outer body that is afflicted by pain-bringing disease.

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(253-1)⁵⁴¹ Most people are careless about their mental habits because these seem of trivial importance by contrast with their physical habits. They do not know that sinning against the mind's hygiene may manifest in the physical body itself.

(253-2) If the patient recovers, the system of healing whether it be orthodox or unorthodox, gets the credit but if he fails to recover, the system does not get the debit.

(253-3) The person who holds such negative feeling as chronic gloom and constant fault-finding, who worries self and nags others, is walking the direct path to either a disordered liver or high blood pressure. Her vicious mental and speech habits injure her own body and demoralise other people's feeling.

⁵³⁶ PB himself removed a blank space between "excessive" and "exciting" by hand.

⁵³⁷ PB himself inserted "being mental" by hand; he then added "or physical" and inserted that directly after "mental."

⁵³⁸ PB himself inserted "diet" by hand.

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⁵⁴⁰ PB himself deleted "XVI" at top of the page by hand.

⁵⁴¹ The paras on this page are numbered 10 through 17, making them consecutive with the previous page.

(253-4) It is essential to lie as completely recumbent as possible. Make sure that the whole of the spine and not merely a part of it touches the floor rug or couch-cover.

(253-5) The rule of casting out all negative thoughts, and keeping them out, is an absolute one. There are no exceptions and no deviations. Such negatives as hate, irritability and fault-finding make poisons in the body and neuroses in the mind. They irritate the nerves, disturb the proper movement of the blood, distort the internal secretions and destructively affect the chemical composition of tissue cells. Nor is this the end. They provoke like emotions in other people with whom we are constantly thrown in contact. We then have to suffer the effects as if they were echoes of our own making. Thus the discords inside oneself throw up disturbances outside oneself. One's anger provokes the other person's anger, for instance.

(253-6) If one emotion brings a blush of blood to the face, another takes the blood away and leaves pallor. In the first case, it has led the minute arteries of the skin to expand; in the second case, it has led them to contract. If this is what a momentary state of mind can do to the body, imagine what a persistent state can do!

(253-7) The theoretical basis of this teaching about the physical manifestation of mental sickness lies in mentalism. The practical basis lies in observation and experience.

(253-8) The use of psychological and spiritual methods should not supplant the use of physical {ones.}⁵⁴² Self-help in this way should walk side by side with the help of a qualified physician.

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(255-1)⁵⁴⁴ Intense happiness felt on hearing some important good news will start a smile on the face. Intense anxiety wrinkles the forehead and depresses the mouth; if it becomes habitual and chronic, the bowels become constipated. These two facts about the wholly opposite moods are known to nearly everyone, because the line of causality is straight, obvious and universally witnessed. What is less known because more hard to discern is the third fact that selfish inconsiderate stubbornness and constant hatred create the poison of uric acid in the bloodstream and this indirectly leads to rheumatism. What is first felt mentally is almost immediately reflected physically.

⁵⁴² We have changed "one" to "ones" to parallel the first part of the sentence. — TJS '20

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⁵⁴⁴ The paras on this page are numbered 18 through 24 and 24a, making them consecutive with the previous page.

(255-2) Look how emotions move the flesh; grief in the mind creates tears in the eyes while fear accelerates the heart's beating!

(255-3) The mistake of the analysts is to treat lightly what ought to be taken seriously, to regard as a parental fixation or sex repression what is really the deep spiritual malady of our times – emptiness of soul.

(255-4) We may laugh at those who imply they have private information about the mental habits of the Deity.

(255-5) The body's organs are affected by the mind's states. Worry or fear, shock or excessive emotion may disturb, reduce, increase or even paralyse their working for a time – in some cases for all time.

(255-6) If a man lives only and wholly in positive harmonious feelings, if he consistently rejects all negative and destructive ones, the result must certainly be that he will enjoy better health in the body as he already enjoys the best in the mind.

(255-7) The founder and followers of a widespread cult, which not only denies that God is the author of sin, sickness and death but also denies their reality, turned a magnificent truth into a confused notion through sheer fanaticism and imperfect logic. A deeper thinking would have shown that the moment health was introduced the possibility of sickness was inevitable introduced along with it; and that with the phenomenon of birth, death was inseparably allied; and that goodness could not exist without the sin which reveals it to be goodness.

(255-8) There is an amazing mass of facts which demonstrate the mind's ability to affect the body, alter its chemistry and change its cells.

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(257-1)⁵⁴⁶ The thought of eating, engendered by the sight of food, can stimulate the salivary glands of a hungry dog and makes water drip from its mouth. Thus, a mental cause produces a physical effect.

(257-2) Even a sympathetic examination of Christian Science, if it be sufficiently scientific and therefore sufficiently respectful of facts and logic, will show that there are certain points where it becomes fallacious.

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⁵⁴⁶ The paras on this page are numbered 25 through 36, making them consecutive with the previous page.

(257-3) When a teaching is itself so one-sided it cannot help also being an exaggerated picture of the truth in some respects and quite deficient in others.

(257-4) (G.M. ACKLOM:)⁵⁴⁷ "Psychoanalysis should not be used to pry into the minds of the young and stir up all the forces there for it will harm them."

(257-5) That particular negative states of mind have corresponding effects on the physical body, is a fact which comes to light by long and keen observation.

(257-6) The hurt mind may reflect its image in the diseased body, the negative feelings may show their destructive effects in the malfunctioning organ.

(257-7) The Vedantist and Christian Scientist who is determined to exclude the idea of world-existence from his view, is nevertheless forced to yield and readmit the exile when a simple toothache instructs him to the contrary.

(257-8) To give admittance to these negative thoughts into the mind, is to give admittance to disease-sowers, cripplers and function-disturbers.

(257-9) It is astonishing how effective the relationship can be even without physical contact and at a long distance.

(257-10) It is only because such a strong will and purified body man is rare that we call him abnormal, as it is only because the man of flabby will and poisoned body is everywhere in the majority that we call his state normal! Yet the first one is physiologically and spiritually saved whereas the second is, on both those levels, enslaved.

(257-11) It is a fact that wrong thoughts maybe translated visibly into bodily sufferings.

(257-12) Theory left unapplied is only one-third of knowledge. Hunter,⁵⁴⁸ the surgeon knew and taught that anger would raise the pressure of the blood and strain the heart in proportion to its severity. Yet it was anger that killed him eventually.

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⁵⁴⁷ Referring to George Moreby Acklom.

⁵⁴⁸ Referring to John Hunter.

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(259-1)⁵⁵⁰ It is as easy for Christian Science to dismiss sin, sickness and death as unreal and erroneous as it is for Vedanta to dismiss not only them, but also their contraries, as non-existent. But the thinking mind of man will still continue to ask these cults, 'How did the human race even begin to hold, and to hold so firmly such unreal, erroneous and non-existent ideas?' There will come no answer for in both these dogmatic theologies there is no answer.

(259-2) The emotion of fear may bring on a cold sweat even in an environment of tropic heat.

(259-3) The Christian Science⁵⁵¹ attempt to deny existence to sickness as an error of mortal mind, is itself an error. It is more philosophic first to take it as an existent fact but to understand that the body's reality is only a limited and temporary one and second, to couple it with the other fact that there are healing forces and recuperative energies in the higher self of man which may dispel it.

(259-4) The clouds of adverse fortune and ill health pass and change over the earth of man's body. In that body there is ultimately reflected his own mental and emotional reactions to them.

(259-5) (LIVER): Anger brings the liver's function to a standstill; this throws its bile back into the system, and bilious indigestion follows.

(259-6) To the extent that he can release himself by inner discipline from his negatives, to that extent will he release himself from many troubles which might otherwise descend upon him. As irritations fall away from his personal feelings, ills of body, circumstance or relationship fall away from threatening his personal fortunes.

(259-7) Although we have ventured to disagree with Christian Science on a number of points, we recognise the valuable truths it certainly contains. Our criticisms do not despoil its genuine merits, and there are many enough to overbalance the account in its favour. Despite all difference of view, it is propagating the foundational doctrine of mentalism in the world of theory, as it is inculcating the casting out of negatives in the world of thinking.

(259-8) The mild use of tobacco and the mild indulgence in alcohol are better in the end than the sudden breaking-away from them under the spell of a hypnotic "cure." For in the one case the addict still has some room left for the development of self control whereas in the other not only has he none but he is liable either to relapse again or else to divert his addiction into some other channel which may be not less harmful and may even be more.

⁵⁵⁰ The paras on this page are numbered 37 through 44, making them consecutive with the previous page.

⁵⁵¹ "C.S." in the original.

(261-1)⁵⁵³ Those critics who deny the reality of Grace as well as those who deny the possibility of spiritual healing are tersely answered by the writer of Psalms 103:3 "Who forgiveth all thine iniquities, who healeth all they diseases."

(261-2) It will have to be recognised that, since we exist simultaneously on two levels, all our problems of suffering and sickness must be looked at from two points of view if they are to be adequately seen and grasped. There is the common and familiar immediate one, which deals with them as they are in appearance. There is the uncommon and unfamiliar alternate one, which deals with them as they are in reality. An orthodox physician treating a case of disease takes the first viewpoint. A Christian Science practitioner treating the same case takes the second one. Neither takes a wholly adequate and truly philosophical view point.

(261-3) Cults which offer to teach us how to get what we want are making either exaggerated claims or fraudulent ones.

(261-4) His own attitude towards events holds the power to make them good or bad, whatever their nature of itself may be.

(261-5) There is some kind of correspondence between the outward situations of his life as they develop with the subconscious tendencies of his mind, between the nature of his environment and the conscious characteristics of his personality, between the effects as they happen to him and the causes that he previously started. He can begin to change his life for the better when he realises how long he has mentally been unconsciously building it up for the worse. The same energy which has been directed into negative thoughts can then be directed into positive ones. Were it not for the stubbornness of habit, it would not be harder to do this than to do its opposite.

(261-6) Why should it be wrong to better the conditions outside us in our environment when it is granted that we are right when seeking to better them inside us in our thought and feeling?

(261-7) The Vedanta Christian Science attitude is too cheerfully satisfied with life to regard its evils, too jauntily content with itself to regard its troubles.

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⁵⁵³ The paras on this page are numbered 45 through 52, making them consecutive with the previous page.

(261-8) Those psychoanalysts like Freud who find no Overself, but only complexes in the human being are outgrown by those like Jung who do find this holy core.

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(263-1)⁵⁵⁵ Only in so far as a man develops the power to control his thoughts, his emotions, his passions and his body – in short, himself – will he have the power over many things outside himself.

(263-2) If he can apply this teaching now, if, he can put his faith in, and make his contact with, the higher power from this very moment, if he can forget himself for an instant, he can receive healing instantaneously.

(263-3) It is a fact which medicine as a science will have to realise fully one day as it is beginning to recognise faintly just now that the negative emotions affect the nerve centres and that they in turn affect the glands. The latter are disturbed in their working: they may not work at all or they work too much. The end results is sickness and disease.

(263-4) When so many others fall victim at some time to sickness or accident, there is no certainty that he will remain indefinitely immune.

(263-5) Truth must be sought, the Overself must be loved for its own sake.

(263-6) Healing {akin}⁵⁵⁶ to Christian Science had been known in unchristian India for centuries as a gift of the enlightened mind.

(263-7) In so far as he can bring anyone to see himself as he is, the psychiatrist may prepare him – at a price – for this quest or, if he is particularly materialistic, may hinder his patient from it.

(263-8) If he is to be cured in the full sense, he must never be the same person again. Just as the illness must go out of his body, so some negative trait must go out of his mind or some undesirable trend out of his feelings.

(263-9) He must hold the thought of healing and he must hold it until the physical demonstration arrives.

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⁵⁵⁵ The paras on this page are numbered 53 through 63, making them consecutive with the previous page.

⁵⁵⁶ We have removed an unnecessary comma after “akin” – TJS ‘20

(263-10) This presence whose contact is directly felt, has healing values emotionally. It frees him from frustrations and alienations.

(263-11) In every human difficulty there are two ways open to us. The common way is familiar enough: it consists in reacting egotistically and emotionally with self-centred complaint, irritability, fear, anger, despair, and so on. The uncommon way is taken by a spiritually-minded few: it consists in making something good out of something bad, in reacting selflessly, calmly, constructively and hopefully. This is the way of practical philosophy, this attempts to transform what outwardly seems so harmful into what inwardly at least must be markedly beneficent. It is a magical work. But it can only be done by deep thought,

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(continued from the previous page) self-denial and love. If the difficulty is regarded as both a chance to show what we can do to develop latent resources as well as a test of what we have already developed, it can be made to help us. Even if we do not succeed in changing an unfavourable environment for the better such an approach would to some extent change ourselves for the better. We must accept, with all its tremendous implications for our past, present and future, that we are ultimately responsible for the conditions which stamp our life. Such acceptance may help to shatter our egoism and that, even though it is painful, will be all to the good. Out of its challenge to him can come the most blessed change in ourselves.

(265-1)⁵⁵⁸ If right thinking alone could sustain life and support health irrespective of every other factor, then human beings could immune themselves where sunlight, air, water and food could not reach them and still live actively. But the only cases known to history are of a few hibernating inactive yogis. Such theorising is self-deceptive.

(265-2) STEFAN de SCHILL'S⁵⁵⁹ Psychological Treatment of Fearful Patient: It is not your enemy, employer, your disagreeable relative etc., you are afraid of but your mental image of him. This image is in you, whereas he is outside you. So you ought not to blame him, or outer conditions, for your fear-ridden neurosis. Lie down and relax. Say to yourself: "Let the image kill me." Picture your death. Then get up. Now kill the image in your turn. Thus, finally, you become free of it.

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⁵⁵⁸ The paras on this page are numbered 64 through 66, 66a and 66b, making them consecutive with the previous page.

⁵⁵⁹ A psychologist who sometimes visited PB and tried to apply PB's teachings to psychology. —TJS '20

(265-3) From time to time he should take the opportunity to review the experiences of the past. He may have suffered from adverse periods and be discouraged by them. But there is some reason behind the major happenings of our lives. He should look upon them as messengers trying to tell him something which he has to find out by detached, impersonal study. He ought especially to try to find out what in himself has in any way contributed toward the adverse experiences. As soon as he can draw the right lessons – practical as well as spiritual – from them and resolves to use this knowledge as a guide to future actions, trying to develop what is needed, he helps to free himself from their recurrence, and, to a varying extent, from their effects.

(265-4) Those who take only a casual interest in their mental health will not take a serious interest in philosophy.

(265-5) It is useless to make any affirmation which reason refuses to accept.

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(267-1)⁵⁶¹ Are we to follow the example of some holy men both in medieval Europe and in the modern Orient, who equate the acceptance of illness with the will of God? Are we to cherish our diseases in resignation to God rather than try to cure them by spiritual means? Is⁵⁶² such pious fatalism better than turning to Spiritual healing?

(267-2) What are the inner causes which can produce these dismal outer effects? Here are some of them: Shock, worry, fear, resentment, anger, excessive criticism, condemnation of others.

(267-3) It would be foolish to deprive ourselves of the knowledge, skill or resources of medical science in order to provide ourselves with the knowledge or power of mentalist science. There is room and need for both, together or apart.

(267-4) The unsuccessful, the sick, the disappointed, the unfortunate, the pleasure-satiated, the defeated, the neurotic, the bored and the sad have not found happiness. In their discouragement they turn either to worldly escapes like drink or begin with what seems the next best thing – inner peace. They perceive that peace can be got but only at the price of partially or wholly renouncing bodily passions, earthly desires, human prides, personal possessions and social power. This sense of

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⁵⁶¹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

⁵⁶² "Is" was typed in the left margin and inserting it with a /. We have made "Such" lowercase per grammar.

frustration drives many of them to religion, some of them to yoga and a few of them to philosophy. All entrants into these portals are not similarly motivated, for others come through higher urges. It is a good start all the same because it marks an awakening to the need of higher satisfactions. But it is only a start. For the ultimate goal of life cannot be merely the negative denial of life. It must be something more than that, grander than that. The ascetic ideal of liberation from desire is good but not enough. The philosophic ideal of illumination by truth both includes and completes it, bringing [(the positive qualities of)]⁵⁶³ joy, happiness and contentment in its train

(267-5) Since this Power is everywhere present and since the mind can touch the mind of another mind even though he be far away, use this period of contact to help anyone whom you wish to benefit. You can help him spiritually or you can even help him physically – the distance will not stop the working of the Power flowing through you to him. To what extent your help will go, depends on more than one factor and therefore cannot be predicted. It may be little or much.

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(269-1)⁵⁶⁶ It is not his occasional thoughts which create sickness or affect fortune, but his habitual ones.

(269-2) This healing quality present in his highly developed being passes into others, although only into those who can absorb it through devotion or receive it through faith.

(269-3) The forces of thought and feeling not only affect the nervous system, as is well known, but also, if less directly and less obviously, the whole body.

(269-4) The psychoanalytic method has only a limited usefulness as its theory has only a quarter truth. If adopted and followed unrestrainedly it may do as much, or sometimes even more harm than good. It may make the patient so self-absorbed that he is deprived of the broad interest in life necessary to a healthy mind. It may cause him to go on seeking for childhood experiences that never existed for the alleged roots of his trouble, a process over which people have sometimes wasted years. He may read extreme sexual meanings into his night dreams and his day

⁵⁶³ PB himself typed this below the line but failed to indicate where he planned to insert it. We have elected to insert it here. – TJS '20

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⁵⁶⁵ PB himself changed "XVI" to "XXVI" by hand.

⁵⁶⁶ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

thoughts and thus come to absurd attitudes towards life. And finally, the patient may become so dependent on the analyst that he is a helpless creature unable to cope with the world by his own willed and personal response.

(269-5) The first principle of healing is to stop the obstructive resistance of the little ego so carried away by the belief that it can successfully manage its own life. The method of doing this is to cast out all negative thoughts all destructive feelings and all excessive egoisms. The second principle is to attune the individuals to the universal life force. The method of doing this is to learn the art of relaxing body and mind.

(269-6) Such healing does not contradict the natural laws; it co-operates with them. Thus, to expect an old man to be turned into a young man by its aid, is unrealisable. To demand a new leg on replacement of an amputated one, is unreasonable.

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(271-1)⁵⁶⁹ When he realises how much is given by the higher power through him, and how little is really done by himself, the healer or teacher may well become careless of his fame, efface his own personality and keep it humbly in the background. Whoever else achieves the same good results will arouse his generous joy, not his egoistic jealousy.

(271-2) Temptation begins when he becomes aware, through phenomena occurring in his presence or by his thought, that occult powers are developing within him. He may then come to regard himself as an extraordinary superman, which is nonsense, or as a somewhat imperfect channel.

(271-3) The presumptuous arrogance of those healers who lack the cautious approach and the scientific carefulness of claim of the true healer, brings the subject of spiritual healing into disrepute.

(271-4) The attunement of man's mind to the Universal Mind, of his heart to the fundamental love behind things, is capable of producing various effects. One of them may be the healing of bodily ills.

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⁵⁶⁸ PB himself changed "XVI" to "XXVI" by hand.

⁵⁶⁹ The paras on this page are numbered 7 through 14, making them consecutive with the previous page.

(271-5) These thoughts which are dominant long enough and in enough strength, precipitate themselves in time as outer events or environmental conditions of a related nature.

(271-6) He should be ready to die at any time but not willing to do so. For the need of staying on in the body until a deeper spiritual awareness has been gained, should make him care more for his health, fitness and efficiency.

(271-7) Mentalism affirms the true nature of the body, and hence of the nerves in the body. Pain is a condition of those nerves and hence must ultimately be what the body is – an idea in the mind.

(271-8) The belief that the body is permeated by a power which heals it when sick was accepted by the Greeks before Christ. The medical man's role is to co-operate with this power.

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(273-1)⁵⁷² HEALING EXERCISE AND MEDITATION.

(1) Lie flat on back on flat surface (e.g. rug on floor).

(2) Let body go completely limp.

(3) Relax breathing with eyes shut, i.e. slow down breathing below normal. Slowly exhale, then inhale: hold breath 2 seconds then exhale slowly again. Repeat for 3–5 minutes. Whilst inhaling, think that you are drawing in curative force from Nature. Whilst exhaling, think that there is being taken out of your body the ill conditions. (Note that on the inhaled breath, you – the ego – are referred to as the active agent, whereas in the exhaled breath this is not so and the change is being effected spontaneously).

(4) Let go all personal problems.

(5) Reflect on the existence of the soul which is you, and on the infinite life power surrounding you and in which you dwell and live.

(6) Lie with arms outstretched and palms open, so as to draw in life force either through palms or through head. (This makes contact with higher power through silent meditation, and it draws on the reconstructive and healing life-force attribute of this power.) Draw it into yourself. Let it distribute itself over the entire body. Let its omnintelligence direct it to where it is most needed, whether that be the affected part or some other part that is the first cause of the sickness.

(7) Place hands on affected part of body and deliberately direct force through hand to body. A feeling of warmth should be noticeable in palms of hand.

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⁵⁷¹ PB himself changed "XVI" to "XXVI" by hand.

⁵⁷² The para on this page is numbered 15, making it consecutive with the previous page.

(8) Recollect through imagination the all-pervading sense of God and his infinite goodness.

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(275-1)⁵⁷⁵ The eye is the reflector of mind, the revealer of a man's heart and the diagnoser of his bodily health.

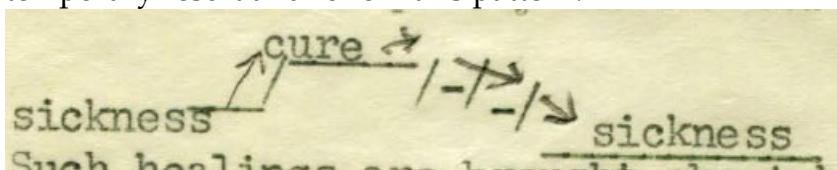
(275-2) If the change begins in the body's behaviour it may influence the mind to a very limited extent, but if it begins in the mind's thinking, it will influence the body to a very large extent. That is the difference⁵⁷⁶

(275-3) The human being is a whole but has different aspects. What manifests itself as an emotional disturbance in one aspect may also manifest itself later as a bodily sickness.

(275-4) You cannot gauge the extent of a man's spirituality from the extent of his bank balance, as some modern cults (and the medieval Calvinists) believe. But neither can you gauge it from the extent of his poverty, as so many holy men of the Orient still believe. The cults should be reminded of Jesus' several warnings to the rich. The holy men should be reminded of Krishna's warnings about the futility of outward renunciations.

(275-5) An honest healer can say only that his healing depends on two conditions being fulfilled: the faith of the patient and the permission of the higher power.

(275-6) 'Spiritual' healings even of the Macmillan⁵⁷⁷ type usually give only a temporary result and follow this pattern:



Such healings are brought about by faith and hope increasing the resistance for a time and thus setting free the recuperative energies. But the causes of the sickness still being uneliminated, it recurs and their faith languishes.

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⁵⁷⁴ PB himself changed "XVI" to "XXVI" by hand.

⁵⁷⁵ The paras on this page are numbered 16 through 25, making them consecutive with the previous page.

⁵⁷⁶ PB himself changed "different" to "difference" by hand.

⁵⁷⁷ Referring to William J. Macmillan.

(275-7) Why deny for the sake of wishful thinking or to satisfy a speculative theory, facts which we find in nature? Such are the denials of Christian Science. Thinking can make such concessions to human weakness and such violations of its own integrity only at the cost of failing to arrive at Truth.

(275-8) Critics may tell me that this teaching is curiously like that of the cult of Christian Science. That is quite true, up to a point, but beyond that point the divergence is very wide. For Christian Science asserts: "I am divine." Philosophy asks "What am I?"

(275-9) A system of assertion is not the same as a science of observation. When Christian Science ceases to deny facts or avoid realities, it will have the chance to become a science in the true sense of that term.

(275-10) Roerich⁵⁷⁸ says that those sick people who have doubts about their recovery and visualise the victory of their malady, harm themselves and bring such victory closer.

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(277-1)⁵⁸¹ What therapy exists for ills so chronic?

(277-2) Why should we refuse in the name of an other world sanctity, the healing gifts of Nature because they help the body which belongs to this world? Are we such ethereal creatures already, have we attained the disembodied state, that we can afford to neglect the aches and pains, the ills and malfunctions of this, our earthly body?

(277-3) If we could trace the mysterious connection between a man's inner being and outer condition, we would come to the conviction that his real good fortune lies more in the betterment of himself than of his house.

(277-4) The effect of unhappy emotions or uncontrolled thoughts is granted today by many physicians in high blood pressure, indigestion and heart trouble.

(277-5) A thought of intense fear may make the knees tremble and the face pale. A feeling of shame may fill the face with blood.

⁵⁷⁸ Likely referring to Helena Ivanovna Roerich or her husband.

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⁵⁸⁰ PB himself changed "XVI" to "XXVI" by hand.

⁵⁸¹ The paras on this page are numbered 26 through 36, making them consecutive with the previous page.

(277-6) It might be said that most organic physical disease {is}⁵⁸² karmically caused and most functional physical sickness is mentally caused.

(277-7) The Christian Science practitioners apparently use their formulas, their statements of being, their treatments, in the form of uttered incantations. This is much like the mantras of India.

(277-8) The truth that it is not the ego which is instrumental in the higher forms of healing is made evident to every practising healer throughout his career. When St. Augustine was dying a sick man came to him and begged to be cured. Augustine replied that if he possessed any powers he would have used them upon himself. However, the visitor said he had been told in a dream to ask Augustine to cure him by the laying on of hands. The saint yielded and followed the instruction. The man was healed.

(277-9) If he engages in honest and adequate self-appraisal and blames himself for the inner fault which really accounts for some outer trouble, and if he sets {out}⁵⁸³ to correct that fault, he will in time gain power over that trouble.

(277-10) Mrs Eddy's denial of disease and her arguing away of its symptoms in a style that pretends to logic but is really a parody of logic is as unnecessary as it is deplorable. True mentalism acknowledges disease but points to its real cause in the mind, and to its real cure in the mind.

(277-11) Mrs Eddy was accused by some of her earliest and intimate followers, who had worked for her and with her, of being greedy for money, bad tempered and hypocritical.

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(279-1)⁵⁸⁶ What we need to know, but seldom learn, is whether their healing successes are rare and their failures many.

⁵⁸² We have inserted "is" into the text for clarity.

⁵⁸³ "but" in the original; we believe this to be a typo, but since it could be valid, we are noting the change. —TJS '20

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⁵⁸⁵ PB himself changed "XVI" to "XXVI" by hand.

⁵⁸⁶ The paras on this page are numbered 37 through 45, making them consecutive with the previous page.

(279-2) A justifiable criticism [of]⁵⁸⁷ DeWaters⁵⁸⁸ teachings which mix Advaita with Christian Science, is that they represent a magnificent but a one-sided and hence unbalanced position; consequently her brilliant conclusions can never be the perfect impeccable truth. They are necessary to offset the other form of unbalance which arises from the step-by-step self-improvement school. But the latter's teachings are just as necessary to offset her own. Philosophy, by accepting both the immediate and the ultimate, by keeping them always together to compensate and balance each other, alone offers an adequate and faultless teaching.

(279-3) If its metaphysical theories were really sound, Christian Science would not have to witness the ludicrous spectacle of so many of its followers being forced to contradict them in practise

(279-4) How few are the universal laws which we know; how hard therefore to find an explanation for phenomena which defy those laws!

(279-5) But although science has begun to note the facts of spiritual healing, it has not really begun to explain the facts. Nor will it ever unless it becomes utterly humble before the great power of God.

(279-6) How much longer dare medical science evade its responsibility, how much longer can it avoid a wide and thorough investigation of these cures?

(279-7) The mere removal of pain, healing of lesions, elimination of tumours or restoration of functional working without any physical agent being used in the cure is itself really a miracle. But such an achievement started and completely finished within only a few hours or a few minutes is even more miraculous. It compels us to redefine the word 'miracle.' No longer should we regard its meaning as a suspension of natural law, a deliberate intervention by God to thwart His own creation, but rather as a natural fact arising out of still unknown laws.

(279-8) The achievements of spiritual healing were first denied by science, then argued about and now, little by little, slowly and cautiously admitted. And those achievements are so astounding they teach humility.

(279-9) A defective theory in healing must sooner or later lead to a contradiction in practice. The rejection of natural yet physical methods of supplementing and completing the higher ones explains why so many Christian Scientists have recourse, in hours of desperation, to the medicos they denounce and the systems they despise.

⁵⁸⁷ PB himself changed "to" to "of" by hand.

⁵⁸⁸ "de Waters" in the original. Referring to Lillian DeWaters.

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(281-1)⁵⁹¹ A cautious attitude to these cures may well find them to be the result of natural healing processes; they would have happened anyway.

(281-2) A prudent and balanced approach to the question requires us to make use of the services of allopathy as well as homeopathy, psychotherapy as well as physiotherapy, spiritual healing as well as mesmeric treatment, herbalism and even surgery – as if and when needed, if we are to make the fullest use of developed human knowledge and skill.

(281-3) Of these lower emotional causes of ill-health, fear and shock are perhaps the commonest.

(281-4) Some study and more experience have enabled me to formulate positions on the fundamental laws of spiritual healing which, if tentative, are stronger than any others I could find.

(281-5) Can this power make a cancer disappear? Can it cure organic diseases? Or is it able only to affect nervous conditions? And their physical consequences?

(281-6) “I am not a healer. Jesus is the healer. I am only the little office girl who opens the door and says, ‘Come in.’” – Aimee McPherson: – in explanation of her hundreds of miraculous cures.

(281-7) The healing power issues from an infinite source. There is no kind of disease which it may not cure; but it can do so only within the conditions imposed by the nature of the human body itself.

(281-8) When medical science will impartially collect publish and analyse these cases it will enrich itself.

(281-9) The art of healing needs all the contributions it can get. From all the worthy sources it can find. It cannot realise all its potentialities unless it accepts them all. The homeopath along with the allopath the naturopath along with the chiropractor, the psychiatrist along with the spiritual ministrant. It does not need them all together at one and the same time, of course, but only as parts of its total resources. A philosophic attitude refuses to bind itself exclusively to any single form of cure.

(281-10) A sudden fear in the mind may whiten the body’s face. A sudden joy may create apoplexy and thus bring on death.

⁵⁹⁰ PB himself changed “XVI” to “XXVI” by hand.

⁵⁹¹ The paras on this page are numbered 46 through 57, making them consecutive with the previous page.

(281-11) There is no doubt whatever but that Christian Science derives its success from its healing claims and record.

(281-12) Nor is it always needful for the healer to see the patient or person; the latter may be cured by correspondence alone.

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(283-1)⁵⁹⁴ Mrs Eddy thought with vague undefined abstract words whereas the true scientist thinks with clear precise concrete facts. Her adoption of the name "Christian Science" was unjustified and misleading. When she pathetically believed she was giving her readers proof, she was merely giving them a string of general abstractions. When she felt she was arguing, she was merely indulging in her favourite literary style of repetitiousness.

(283-2) With her faulty mental development it was not surprising that Mrs Eddy's version of mentalism was equally faulty and not the same as philosophy's. In denying disease she perforce denied the body – a procedure which even philosophy dare not do. In making man God's idea but refusing to make the universe God's idea too, she showed her lamentable self-contradiction. In dismissing the world as illusion but failing to see that she ought to explain the origin of this illusion, her attempts to explain the origin of matter, sickness, evil and error, as beliefs of mortal mind, which was nothing, became pointless.

(283-3) Whatever defects exist in Christian Science exist partly because of the confusion which existed in the mind of its founder, partly because she was fond of using impressive words even though she often did not know their meaning, partly because she habitually used the appearance of scientific thinking without being able to attain the reality. Mystics have often used announcement for argument, fantasy for fact, and they have the right to do so. But they do not have the right to label their pseudoscience as science.

(283-4) What healing agent can be used successfully to cure a pathological condition whose first origin is in the mind? Should it also not be mental?

(283-5) To publish the successes only and to suppress the failures does not help the cause of truth but only strengthens the case of its enemies. To proffer a universal

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⁵⁹³ PB himself changed "XVI" to "XXVI" by hand.

⁵⁹⁴ The paras on this page are numbered 58 through 63, making them consecutive with the previous page.

cure-all, an absolute and unfailing panacea for all ills, is to justify the active hostility of the medical faculty.

(283-6) What happens during these relaxed moods? The focus of conscious mind is withdrawn from the flesh and the vital centres, leaving the unconscious mind in sole sovereignty over them. What results from this? The destruction of the body's tissue is repaired, the fatigue of its nervous and muscular systems is removed. The fuller the relaxation, and sole activity within, the fuller the recuperation.

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(285-1)⁵⁹⁷ A comparative study of the history of mental healing shows how universal and ancient are its origins; nor are its principles new.

(285-2) The cure may come instantly or it may be deferred; it may come quickly or by degrees; or it may not come at all.

(285-3) The healer may give medicine or give none; may touch the patient or merely pray.

(285-4) The evidence for such healing is too incontrovertible, the cases of it too innumerable.

(285-5) Christian Science made the mistake of warning against the physicians.

(285-6) Mental Moral and Spiritual Hygiene seeks to establish proper way of living and thus prevent sickness. Healing art steps in where sickness already exists and a cure is sought.

(285-7) Bernard of Clairvaux⁵⁹⁸ cured hundreds of the blind deaf and paralysed during the twelfth century simply by making the sign of the cross over the affected bodily part. Olcott,⁵⁹⁹ in Ceylon eight centuries later cured dozens of cases of scorpion bite and even snake bite by making the sign of the pentagram over the part. Does this not show that the healing power lay in the healer himself, even more than in his method.

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⁵⁹⁶ PB himself changed "XVI" to "XXVI" by hand.

⁵⁹⁷ The paras on this page are numbered 64 through 74, making them consecutive with the previous page.

⁵⁹⁸ "Clairvause" in the original.

⁵⁹⁹ Referring to Henry Steel Olcott.

(285-8) The invalid who seeks relief from his sufferings but cannot find it, may at least find the patience to bear them resignedly and the composure to endure them stoically.

(285-9) Healing is but a mere incident in the work of a sage. Such a one will always keep as his foremost purpose the opening of the spiritual heart of man.

(285-10) By what power shall we account for these results? We shall not arrive at a correct understanding of this point by joining any single school and thus falling into the uncritical or unbalanced reception of ideas.

(285-11) "Incubation" is the old term applied to the sleeping in a temple - usually special shrines and sanctuaries used for healing and healing-dreams and dream-oracles alone - as a means of healing, practised by ancient Greeks and Babylonians. It was also frequently practised in ancient Egypt at the temple of Isis and Serapis similar in effects to hypnotism. Five hundred years before Christ at the temple of Epidaurus, where the inspiring spirit or god was Asclepius⁶⁰⁰ (the patron saint of modern

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(continued from the previous page) medicine still) sick patients were put to sleep by priests at the foot of Asclepiusstatu⁶⁰³e. In many cases, they awoke suddenly cured.

(287-1)⁶⁰⁴ Unbiased investigation shows that there are disproportionately more cases of failure than of success by mental and religious healers. It is unfortunate for the claims made and misleading to the uncritical following that while the successes are highly advertised, the failures are buried in silence. Moreover even among the alleged healings, not all are actual or durable ones. Thus the subject easily lends itself to deception, sometimes to imposture.

(287-2) The most skilful surgeon gets his capacity to judge the likely consequences of an operation and to estimate the risks involved only from a long practical experience and a constant analysis of the causes of his failures. Experience, and the readiness to learn from it, are equally valuable in development of spiritual capacity. Although situations in which a man's personal emotions are concerned may be misinterpreted

⁶⁰⁰ "Aesculaphus" in the original.

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⁶⁰² PB himself changed "XVI" to "XXVI" by hand.

⁶⁰³ "Aesculaphus" in the original.

⁶⁰⁴ The paras on this page are numbered 75 through 79, making them consecutive with the previous page.

by him, and may even mislead him nevertheless such analysis is a most important part of his training.

(287-3) SUSHRUTA,⁶⁰⁵ a Hindu physician and writer who lived in pre-Christian era, aptly (expertly) expressed the philosophic view of healing when he observed, "He who knows but one branch of his art is like a bird with one wing."

(287-4) To reject the valuable contribution of surgical art is to neglect human knowledge of anatomy and human capacity to co-operate with Nature. Thousands of years ago, a gifted Hindu writer and medico, even acclaimed it in these words: "Surgery is the first and highest division of the healing art, least liable to fallacy." Exaggerated perhaps but it is certain that the ancient Hindus knew and practised a well-developed form of this art, even including plastic surgery, but it mysteriously disappeared in the course of time. The successive foreign invasions and their massacres of intellectuals may have had something to do with it.

(287-5) HEALING essay PREF: Because I foresee that many more years of continued research are needed before I shall have any conclusions of permanent value to offer, I venture to set down here only the most elementary of my findings. Even these would have been held back for some years were it not that the pressure of our times gives them an importance and urgency that brooks no delay.

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(289-1)⁶⁰⁸ There is no sane reason why our knowledge of successful surgical procedures and resources should be thrown away at the bidding of unscientific fanatics and unphilosophical extremists.

(289-2) It is impossible to predict whether any patient will receive a healing or not. The same healer who performs a miracle today fails tomorrow.

(289-3) Gandhi⁶⁰⁹ denounced surgical techniques as unnatural and urged his followers to have nothing to do with them. Yet he lived to modify his view for when stricken by appendicitis, he accepted the help of those very techniques. The operation was successful. The medieval Church placed a ban upon those who performed any operation upon the human body which was accompanied by the

⁶⁰⁵ "Susruta" in the original.

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⁶⁰⁷ PB himself changed "XVI" to "XXVI" by hand.

⁶⁰⁸ The paras on this page are numbered 80 through 89, making them consecutive with the previous page.

⁶⁰⁹ Referring to Mahatma Gandhi.

shedding of blood. The modern Church has removed the ban and in its hospitals permits the extensive practise of surgery. Thus the erroneous theory of Gandhi and the erroneous superstition of the church were corrected by time, which brought the facts of experience into play.

(289-4) It is not a question of changing cosmic laws for the special benefit of a favoured few, but of making more use of those laws.

(289-5) The spirit can operate to ameliorate bodily ills directly and internally or indirectly through an external agent or medium. The latter does not replace but only cooperates with or is used by the spirit.

(289-6) What is the real power that works these cures? Who is competent to probe these workings and explain them accurately?

(289-7) If only a few sufferers have left the healer's presence restored to health, it should still render an imperative duty to find out what little we can about how or why it happened.

(289-8) – a course of dieting and exercise may also be prescribed –

(289-9) When comparing one Oriental country's healings with Occidental ones, or pagan century's cures with Christian ones, what the diligent student as well as the experienced traveller may find, is that the techniques mediums and procedures are often the same, only the names of the agents using them are changed.

(289-10) There are several possible factors in the causation of bodily affliction: the psychological is only one of them. Wrong thought is thus not the only cause; wrong living may be equally responsible.

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(291-1)⁶¹² The psychological causes of disease have only recently come under investigation by the strict methods of modern science but the general fact of their existence was known thousands of years ago. Plato, for instance, said: "This is the great error of our day, that physicians separate the inner being from the body."

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⁶¹¹ PB himself changed "XVI" to "XXVI" by hand.

⁶¹² The paras on this page are numbered 90 through 97, making them consecutive with the previous page.

(291-2) Just as there is one process in the body which decays it with the years and ultimately destroys it, so there is another process which beneficently recuperates and even heals it.

(291-3) If wrong living breaks hygienic laws and provokes disease, wrong-doing breaks karmic laws and provokes disease too, as one form of retribution out of several possible forms. A hereditary affliction would obviously be of karmic origin ultimately.

(291-4) Before the healing processes can come into operation, the patient must be brought into a receptive state: otherwise he will unconsciously obstruct them. Faith is the first requisite.

(291-5) The therapeutic side of meditation-practices can only be competently studied by one who both practises them from the inside as well as observes them from the outside. The scientist and the medical physician who can do the latter only, are not even half-competent: they miss the essence of the subject in missing the power at work. Their intellect may logically theorise or imaginatively guess at it but that does not bring them into touch with the reality of it. The very scepticism with which they usually confront the record of these unorthodox healings and often reject their genuineness, unfits them for such investigation. The proper openness of mind which, neither credulous nor cynical, is hard for them to establish.

(291-6) The healing powers of Nature truly exists, quite apart from the medical powers evoked by physicians, but it exists like electricity. To benefit by them we must draw them, focus them, and concentrate them on ourselves. This is done by our strong and sufficient faith, by our own concentration of attention and by our relaxing and stilling of the whole being.

(291-7) The harm done to the body's health by emotional strains, upsets exaggerations and breakdowns may not be lastingly cured without the emotional situations being set right.

(291-8) The healer's personal ego may claim the credit for his cures but it is a false claim.

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⁶¹⁴ PB himself changed "XVI" to "XXVI" by hand.

(293-1)⁶¹⁵ Philosophy grants at once that physical causes like bad environment, faulty heredity, broken hygienic laws germ infections and improper feeding may cause disease.

(293-2) Vincent Sheean in his autobiography, says of his intensely ardent friend Rayna⁶¹⁶ Prohme, "She died of inflammation of the brain, thus literally, and all too aptly, burning away."

(293-3) Depression melancholia and despair have been known to bring on wasting ailments and even death. The mind's suffering if too intense and too prolonged, may shift to the flesh.

(293-4) Superstitious ideas and useless practices have covered over the true ideas and necessary practices.

(293-5) After all and in the end, it is Nature which brought us to birth on this planet. Can we not therefore credit her with power of restoring the health needful to maintain the lives she has taken the trouble to originate?

(293-6) Even if it be hard to grant by sceptics that the mind is the whole cause of a particular sickness, they may be willing to grant that it is at least a contributing cause.

(293-7) Is it possible to formulate precise connections between sick thoughts in the mind and sick conditions of the flesh?

(293-8) The body's health and the ego's fortunes eventually match the good or ill shape of the ego's thought.

(293-9) The physical illness may itself be only a symptom of a hidden non-physical cause.

(293-10) If the body is a battery and needs regular recharging (through relaxation practices), it is also a structure and needs reconditioning (through indicated exercises).

(293-11) Psychoanalysis is primarily a search for what is wrong with man; philosophic analysis is a search for what is right with him. Psychoanalysis seeks to correct the false self; philosophy to reveal the true one that is underneath it. Psychoanalysis probes the dead past of childhood; philosophy the living present of maturity.

⁶¹⁵ The paras on this page are numbered 98 through 111, making them consecutive with the previous page.

⁶¹⁶ "Raynal" in the original.

(293-12) The tears which well up in the eyes are physical yet the self-pity which causes them is plainly mental.

(293-13) That which is heavenly is also healing.

(293-14) The body reacts to dominant states of mind and emotional upsets find physical expression in pain or disease.

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(295-1)⁶¹⁹ Consider a cut hand and how Nature at once sets to work to repair the damage. The anatomist tells us that the leucocytes in the blood automatically build a bridge of tissue over the wound's surface. But what orders the leucocytes to make the needed adjustment? What shows them how to make it? There is obviously an intelligence behind them, a mind within the body outside and apart from the conscious mind.

(295-2) To overlook the psychological factor in the cause of sickness and to concentrate solely on the physical factor, is much too narrow-minded and not truly scientific. At the present stage of human knowledge it is almost over-simple and naive an attitude to cover all cases.

(295-3) Mental causes cannot to be put in a test-tube and examined; this is one reason why they have been overlooked.

(295-4) Only the fanatical followers of single-idea cults assert that mental and emotional causes of illness account for all cases. But it is not much less fanatical to assert that only physical causes invariably account for them.

(295-5) There are many puzzling cases of healers, like St. Paul in ancient times, St. Catherine of Siena in medieval times and Father Mathew of Ireland in modern times, who cured the ills of many people but did not or could not cure their own. This is a paradox that is hard to resolve.

(295-6) The connection between breathing and thinking has been noted by the yoga of physical control. The connection between breathing and feeling also exists. Apoplexy – a fit of choking, the inability to breathe at all may seize and kill a man

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⁶¹⁸ PB himself changed "XVI" to "XXVI" by hand.

⁶¹⁹ The paras on this page are numbered 112 through 119, making them consecutive with the previous page.

during frustrated rage. The breath catches and almost ceases when bad news is suddenly heard.

(295-7) There is far too much ignorance among educated people – so how much more among the others – of the heavy contribution made to the causes of sickness by faulty eating habits and by dietary deficiencies.

(295-8) We are still in the process of putting together into a single inclusive pattern of Healing and Truth the oddly-assorted pieces of a jig-saw puzzle. And it is only the beginning of this process!

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(297-1)⁶²² Deep down within the heart there is a stillness which is healing, a trust in the universal laws which is unwavering and a strength which is rock-like. But because it is so deep we need both patience and perseverance when digging for it.

(297-2) The negative thoughts and feelings include: excessive or constant criticism: pride and conceit.

(297-3) Those cults which remove suffering from their conception of human life and believe that the latter could and should consist solely of health wealth success and joy are the fruits partly of wishful thinking and partly of misapplied intuition. They ascribe to Deity what are merely the desires of humanity. They accept what they wish to be true, and reject what is unpleasant if true.

(297-4) There is a direct line between emotional shocks, fears or worries and stomach ulcers.

(297-5) All healers lose their power after a time. This is to lead them to higher level.

(297-6) A monk who attained great renown and reputation in Romania⁶²³ for his selfless character inspired preaching and miraculous healing told my friend Princess Ileana⁶²⁴ that he asked all patients to make a confession privately to him of their

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⁶²¹ PB himself changed "XVI" to "XXVI" by hand.

⁶²² The paras on this page are numbered 120 through 131, making them consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

⁶²³ "Roumania" in the original.

⁶²⁴ Referring to Princess Ileana of Romania.

wrong attitudes and wrong doing before the work of healing could begin, as this opened the door.

(297-7) How far can mental and spiritual forces have an effect on the body?

(297-8) The belief that many sicknesses, although expressed in symptoms found in the physical body, have their ultimate causes in the inner being, is somewhat startling to anyone hitherto unfamiliar with it.

(297-9) What we have been saying does not deny the physical causes of disease; it only refers them back to an earlier start in the mind.

(297-10) A true healer should be able and willing to employ all these different therapies as and when needful, making more use of one than of another according to his judgment of each case.

(297-11) This combination of real wisdom with absurd nonsense, of reverent aspiration with fallacious logic limits Christian⁶²⁵ Science to being the partially satisfactory, partially unsatisfactory thing it is.

(297-12) The first need is to bring out into open daylight the ultimate and hidden cause of their sickness.

(297-13) Whatever the conditions which surround him, whatever the changing cycles of life bring him, he will have his peace for ever.

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(299-1)⁶²⁸ The [Theosophical]⁶²⁹ denunciation of hypnotism as a black art is too sweeping. Hypnotism can be good or evil. That depends partly upon the intentions with which it is [practised or]⁶³⁰ the depth of knowledge of the operator and partly upon the methods used. In the field of healing it may offer useful although often [merely]⁶³¹ temporary relief. The same is true of the field of psychological and moral re-education. If the hypnotist [is]⁶³² more than that; if he is [also]⁶³³ an advanced

⁶²⁵ "Xtian" in the original.

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⁶²⁷ PB himself inserted "XXVI" at the bottom of the page by hand.

⁶²⁸ The paras on this page are unnumbered.

⁶²⁹ PB himself changed "Theosophists" to "Theosophical" by hand.

⁶³⁰ PB himself changed "practised, upon" to "practised or" by hand.

⁶³¹ PB himself inserted "merely" by hand.

⁶³² PB himself deleted "however" from after "is" by hand.

mystic, it is possible for the alleviations which he brings about to be of a durable nature. Thus the vice of alcoholism can be and has been at times cured instantaneously. The changes are brought about by the impact of the hypnotist's aura upon the patient. When this occurs and when the hypnotist places his will and mind upon the suggestion which he gives, there is a discharge of force dynamically into the patient's aura. It is this force that brings about the change, provided the patient has been able to fall into a passive, sleepy condition. In the case of an advanced mystic, the various physical techniques which bring about this condition are not required. It is then enough if the patient has sufficient faith and is sufficiently relaxed. The mystic can then accomplish the discharge of force merely by gazing intently into the patient's eyes.

(299-2) The therapy of spiritual healing yields results similar to those of other therapies. It has been known to cure one man of a chronic complaint yet fails even to help another man suffering from the same complaint.

(299-3) Homeopathy uses poisons – such as aconite, belladonna, strychnine, and calomel – hence it represents the dark principle. Also, {why}⁶³⁴ go out of its way to create the symptoms of disease.

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(301-1)⁶³⁷ Gita: Chapter 1: also confirms that no living being is free from death.

(301-2) “The King of Death will crush all. The Buddhas, Bodhisattvas and disciples are destined to cast away the body; how much more the common creatures?” – Chinese, Buddhist text: “Fa Chi Yao⁶³⁸ Sung Ching”

(301-3) Mary Baker Eddy, from the safe distance of the study, conveniently denied the existence of disease. Meanwhile the gods have smiled cynically as millions in Asia have picked up cholera and passed to their doom.

⁶³³ PB himself moved “also” from after “mystic” to after “is” by hand.

⁶³⁴ We deleted the comma after “why” for grammar’s sake. – TJS ‘20

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⁶³⁶ PB himself deleted “XVI” at the top of the page by hand.

⁶³⁷ The paras on this page are numbered 56 through 68; they are not consecutive with the previous page but are consecutive with the paras on page 229.

⁶³⁸ “Fachiyao” in the original.

(301-4) We may admit many principles of this system are true without also admitting its intemperate and arrogant claims. The latter do not promote health. On the contrary by unsettling the reason they endanger balance and sanity.

(301-5) The Christian Science doctrine is only partly true and its claim only partly tenable. This is because the human mind is only the part-maker of the world of its experience.

(301-6) The mental peace obtained by denying facts like sickness may be welcome to the sufferer. But it may also turn out to be a false peace.

(301-7) Will the attainment of the highest spiritual degree immediately give deliverance from bodily sickness and economic distress?

(301-8) The fallacy of Christian Science on its practical side is its over-estimation of the powers of man. It turns him into a veritable God.

(301-9) The truth is with Jesus, who said that flesh and blood shall not inherit eternal life.

(301-10) Christian Science has got hold of the truth of mentalism but has put it to bed with strange companions.

(301-11) Mary Baker Eddy was an inspired woman, an illumined teacher. She had a great mission but she muddled it. And this faulty execution derived, as it often derives, from the interference of the lower ego, with its earthly desires, in both her inward receptivity and her outward activity.

(301-12) "Astronomy, optics, acoustics and hydraulics are all at war with the testimony of the physical senses. This fact intimates that the laws of science are mental, not material." —wrote Mary Baker Eddy. This shows her acceptance of Mentalism as the basis of her teaching.

(301-13) Margot Asquith once wittily observed that if the practice of Christian Science is pushed to {its}⁶³⁹ logical conclusion, you can jump off a roof without being hurt!

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⁶³⁹ We changed "do" to "its" for clarity.

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(303-1)⁶⁴¹ However much the Christian Scientist⁶⁴² may deny the world, or the Eastern Western ascetic reject it, the world is still there with its experiences and conditionings. He must still live with it. Is not better to accept it but to transform its meaning in his own mind?

(303-2) Mrs Eddy I regret to say, made these and other errors but it is not my purpose to value either the merits or demerits of her cult. She has part to play in the spiritual instruction of the Western world and if she made serious mistakes, she nevertheless brought to birth a widespread movement which, as she says, has done much good. The system which she founded contains elements of the highest truth and if her followers will only have the courage to remove the fetters which have been placed upon their independent thought, if they will not hesitate to utilise the powers of free inquiry which God has bestowed upon them, and if they will not shut their eyes but adopt an attitude of wider sympathy and less intolerance towards other systems, they may avoid the fate which overtakes most spiritual movements, when growing numbers kill the spirit and adhere to the letter. I have introduced Mary Baker Eddy's name into this book to render some small service of correction for the sake of her large following, if not for the benefit of the world at large. I cannot conceal a certain admiration for the dignified way in which Christian Science is doing its work in the world, much as I deplore its fanatical narrowness and intellectual mistakes. It contains truths which are sorely needed by ignorant humanity today.

(303-3) Mrs Eddy tried to manage with a single point of view and to dispense with the balanced point of view of philosophy which takes both an ultimate and an immediate {view of reality.}⁶⁴³ Consequently she put herself eventually in the ridiculous position of denying the existence of evil and asserting the sole existence of good, yet privately and practically she had great fear of animal magnetism and of evil mental working directed against her. She even had a band of her innermost circle meeting and working mentally to protect her against the evil thoughts whose existence she did not admit theoretically but was forced to admit practically. How much more sensible is the philosophic standpoint which says that in the ultimate there is only the supreme beneficent principle of divinity, but in the immediate world of time and space and form there are evil creatures, evil entities, and evil forces and the evil thoughts of imperfect human beings.

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⁶⁴¹ The paras on this page are numbered 9 through 10; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

⁶⁴² "CS" in the original.

⁶⁴³ PB himself or the typist failed to complete this sentence, but considering the points made later we feel confident that something like "view of reality" was meant. — TJS '20

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(305-1)⁶⁴⁵ Some who are cautious and sceptical by temperament may consider these statements to represent greatly exaggerated beliefs.

(305-2) If the published testimony to the cures by the methods of the best known of these cults is carefully and cautiously examined in the scientific manner, it will be obvious that in the first place some of the sufferers never had the particular ailment they name, but only some minor one.

(305-3) We may hold good thoughts and yet have bad health. It is evident that something more is needed on our part. What else can that be than to conform to good hygiene in bodily habits?

(305-4)⁶⁴⁶ (GEORGES FRANCK:) "after each examination of a factory plant during my travels around the world as consulting engineer, I go back to my hotel room, reconstruct all the details of the scene in my mind, write a full descriptive report about it and make the needed recommendations for improvement. My remembrance is so vivid that it is just as if I were actually present in the factory again, so sharp, that all part of intricate machinery are clearly seen again."

(305-5) The great technical advances which have been made in the past two centuries, have not been made without cost. Before that period the psychiatrist was unknown because his service was not needed. Although man has done so much to improve his environment, he has also done much harm to himself. His nerve system and his muscular system are markedly weaker, his emotional nature more frayed and unstable, his faith in, and sensitivity to, the higher power markedly less.

(305-6) Not all who violate the higher laws do so through ignorance. Some do it through carelessness.

(305-7) It is a fact of common observation that during the practices and disciplines of the Quest, some of the symptoms of disease and the signs of malfunction vanish. There is definite betterment of health.

(305-8) Those who get into the hands of many psychoanalysts are likely to stay in their hands forever or until the requisite fees can no longer be afforded.

⁶⁴⁵ The paras on this page are numbered 21 through 27; they are not consecutive with the previous page.

⁶⁴⁶ Although there is no number or pair of parentheses, we think this is a new para, beginning with the unknown person Georges Franck (not the son of the composer) and his story. —TJS '20

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(307-1)⁶⁴⁸ [Although]⁶⁴⁹ Mary Baker Eddy of whom I am a great admirer was quite correct in saying that the Real Self is free from sickness, pain and suffering, the simple denial – by the individual – of these obviously present symptoms will often fail to banish them. Philosophy takes a broader view; it does not attempt to deny the undeniable. It recognises that all prolonged or intense suffering, being karmically self-earned – whether in this lifetime or in a former one – carries with it a message. This message must be learnt and actively taken to heart, while, at the same time, every available means – physical, mental and spiritual – within reason, should also be applied in the hope of relieving the suffering and restoring normalcy. The practice of Christian Science is one part of these means, and a most valuable part, but still only a part.

(307-2) Why should anyone reject the physician and his medicines for the osteopath and his manipulations or both for the healer and his prayer? The power which cures works through all three; if it did not, if it worked through a single channel alone, the others would never have been needed, found and used.

(307-3) Nature not only soothes troubled minds but heals troubled bodies. She provides them with curative herbs, barks,⁶⁵⁰ waters, rays⁶⁵¹ leaves – the woods are sanitariums.

(307-4) How necessary it is to be immune to common sicknesses of the body; how desirable to prevent the onset of uncommon ones!

(309-1)⁶⁵³ When visiting Perth, Western Australia, I was told about an interesting case. Mrs Peterson, wife of a local Government scientist, had had several operations

⁶⁴⁸ The paras on this page are unnumbered. The last three paras have been pasted on from a separate sheet of paper.

⁶⁴⁹ PB himself inserted “must be revised” in the top right corner of the page, either referring to just this para or the entire page.

⁶⁵⁰ PB himself inserted commas after “herbs” and “barks” by hand.

⁶⁵¹ PB himself deleted a semicolon after “rays” by hand.

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⁶⁵³ The paras on this page are unnumbered. Except for the first para, they are all pasted on from different pages.

for cancer until one buttock was almost entirely cut away. But she remained uncured. In despair she decided to invoke higher healing power and practised the sun-gazing exercise (which she had read in "The Wisdom of the Overself") every day for a year. At the end of this period the doctors pronounced her cured.

(309-2) People do not understand how their destructive moods, thoughts, and emotions, affect the cerebrospinal⁶⁵⁴ system and through that eventually the intestinal organs to the degree of creating poisons within those organs. It is not enough to take care of the diet, and to eliminate foods which are harmful to physical health. It is equally necessary to take care of thoughts and feelings, and to eliminate all those which are harmful both to spiritual and physical health.

(309-3) It is [usually]⁶⁵⁵ wise to consult a physician, wiser still to consult a specialist. Why reject the knowledge they have accumulated, the experience they have gained? But blindly to follow their advice is quite another matter. Here a critical judgment is [needed]⁶⁵⁶ for medicine is immensely far from being the perfect science that mathematics is

(309-4) If, when the processes of the Quest are not definitely directed toward the eradication of disease they are still successful in contributing to such eradication, how much more successful can they be when they are quite definitely directed toward it!⁶⁵⁷

(309-5) Nothing that happens to a man happens to his flesh alone, or to his mind alone. The one can never exclude the other, for both have to suffer together, or enjoy together, or progress together.

(309-6) The long walk which might fatigue your strength and become difficult drudgery, becomes easy and endurable if at the same time your mind is deeply absorbed in concentration on some [lofty]⁶⁵⁸ matter. Why? Because you are not then thinking of your ego. Such is the power of the mind over the body.

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⁶⁵⁴ PB himself inserted a hyphen between "cerebro" and "spinal" by hand. However, since that's been out of favor since 1930, we have removed it. —TJS '20

⁶⁵⁵ PB himself changed "always" to "usually" by hand.

⁶⁵⁶ The original typist deleted "called" by typing over it with x's. "needed" was typed below the line and inserted with an arrow.

⁶⁵⁷ PB himself changed a question mark to an exclamation point by hand.

⁶⁵⁸ PB himself inserted "lofty" by hand.

⁶⁵⁹ Blank page

⁶⁶⁰ PB himself inserted "XXVI" by hand.

(311-1)⁶⁶¹ (re DOROTHY KERIN) The Maharishi⁶⁶² once told us the story of a man whom he had seen when he himself was a young man. This man was crippled, could not use his legs, and had to crawl. An old man suddenly appeared before him and commanded, "Get up and walk!" The cripple was so excited that he automatically rose up and found himself able to walk properly. When he looked round to see this strange benefactor, the man had vanished, The healing was permanent. The point here is [first]⁶⁶³ not whether the vision was subjective or objective, but that the healer did not even have a familiar identity, was not recognised as Christian saint or Hindu god, and second that the sufferer was stimulated into having enough faith to obey the command to believe he was healed already, it was not a matter of time. If this kind of [cure]⁶⁶⁴ is an affair of grace given and [received,]⁶⁶⁵ if can be adequately and unobstructedly [(Kerin died aged 65, in 1963)]⁶⁶⁶

(311-2)⁶⁶⁷ Nine children adopted {by} Miss Kerin and the {Public}⁶⁶⁸ Trustee, administrator of {the} estate, asked Mr Justice {illegible} to sort out the problems left behind.

Miss Kerin carried on {illegible} work at a 230-acre estate {illegible} Burrs Wood on the Kent-Sussex⁶⁶⁹ border. There, it was {illegible} "faith and medicine" went {hand-}i⁶⁷⁰n-hand and there was a church⁶⁷¹ as well as a nursing home.

Laying-on hands

Since her death the {work of}⁶⁷² healing by prayer and the {laying}⁶⁷³ on of hands has been {controlled}⁶⁷⁴ by a body which included Bishops of Coventry, {illegible}⁶⁷⁵ and Tonbridge.

⁶⁶¹ The paras on this page are unnumbered. They are all pasted on from other pages.

⁶⁶² "Maharishree" in the original.

⁶⁶³ "first" was typed below the line and inserted it with a carat.

⁶⁶⁴ PB himself deleted an illegible word (possibly "healing") from before "cure" by hand.

⁶⁶⁵ PB himself changed "received only" to "received," by hand.

⁶⁶⁶ PB himself inserted "(Kerin died aged 65, in 1963)" by hand.

⁶⁶⁷ This para and the next are newspaper clippings. The right margin of this clipping is partially obscured by the other newspaper clipping that was pasted on top of it. Guesses for entirely obscured words have been put in curly brackets or marked as "{illegible}", partly obscured words are in curly brackets with a comment.

⁶⁶⁸ This word is partly obscured by the other newspaper clipping that was pasted onto the page - only "Pu-" is visible in the original.

⁶⁶⁹ This word is partly obscured by the other newspaper clipping that was pasted onto the page - only "Kent-Su-" is visible in the original - but we know from the adjacent article that the word is Sussex.

⁶⁷⁰ This word is partly obscured by the other newspaper clipping that was pasted onto the page - only "h-" is visible in the original.

⁶⁷¹ This word is partly obscured by the other newspaper clipping that was pasted onto the page - only "ch" is visible in the original. We know from the adjacent article that it is "church"

This body, said Mr {illegible}⁶⁷⁶ WIGGLESWORTH, for the {Public} Trustee had put forward a {illegible} that part of the estate {should be}⁶⁷⁷ treated as having been the charitable trusts so that the {illegible} could be continued.

At 17 Miss Kerin had appeared to be dying of tuberculosis. "The end seemed imminent," Mr Wigglesworth went on. "Then, she believed, she was miraculously healed and received a divine call to devote her life to a ministry of healing. That became her life's work."

Children's wish

Mr JOHN ARNOLD, QC, for eight of the children, said seven of his clients instructed him to state that they wished to see the work carried on. "But they would sooner be in charge and have the matter officially regulated."

He read a statement by Mrs JOAN PRISCILLA McKEEN, one of Miss Kerin's adopted children who referred to her vow of poverty added:

"My mother enjoyed a high standard of comfort. She ate well and commonly drank champagne. Her clothes were of good quality and she had Bentley and Daimler cars at various times.

"My opinion is that she felt no moral or legal restraint to prevent her enjoying these possessions. I am confident that she regarded all such property as her own to do what she pleased with."

The hearing was adjourned until today.

(311-3)⁶⁷⁸ {illegible} hold that part of the {180,000} estate left by the late Miss Dorothy Kerin, the faith healer, who took a vow of poverty and chastity in 1917 and who died aged 68 {illegible} on January 26, 1963,⁶⁷⁹ was held on charitable trusts and directed a detailed inquiry into the precise amounts involved.

In the course of the hearing evidence was given that Miss Kerin decided she had a healing vocation in 1912 when she was "miraculously" cured from a disease thought to be fatal. She carried on her work at a 239-acre estate at Burrs Wood on the Kent-Sussex border where "faith and medicine went hand in hand." There was a nursing home and a church at which she conducted healing services. Since her

⁶⁷² These words are partly obscured by the other newspaper clipping that was pasted onto the page - only "wor-" is visible in the original.

⁶⁷³ This word is partly obscured by the other newspaper clipping that was pasted onto the page - only "la" is visible in the original.

⁶⁷⁴ This word is partly obscured by the other newspaper clipping that was pasted onto the page - only "contr-" is visible in the original.

⁶⁷⁵ This word is partly obscured by the other newspaper clipping that was pasted onto the page - only "Roch-" is visible in the original.

⁶⁷⁶ This word is partly obscured by the other newspaper clipping that was pasted onto the page - only "W-" is visible in the original.

⁶⁷⁷ These words are partly obscured by the other newspaper clipping that was pasted onto the page - only "shou" is visible in the original.

⁶⁷⁸ This para is a newspaper clipping. The beginning is missing and is marked as "{illegible}".

⁶⁷⁹ PB himself underlined "a vow of poverty and chastity in 1917 and" and "1963" by hand.

death her work of healing by prayer and the laying on of hand had been continued by a body which included the bishops of Coventry, Rochester and Tonbridge as trustees.

Miss Kerin's confidential {illegible}⁶⁸⁰ Dorothy Musgrave Arnold {illegible} Miss Kerin had refused {illegible} on a regular footing {illegible} received no direction {illegible} misgivings about {illegible} her legal advice {illegible} no importance {illegible} receive

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NEW XXVII: The World-Mind ... Old xiii: The World-Mind

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(315-1)⁶⁸⁵ God is a mystery who no man can truly understand, no language can really express and no idea can fully embody.

(315-2) Peace is perpetually within him.

(315-3) To return to the Source is to hold on until you immerse yourself in the threefold being of Time, Space and Mind which together make the One, the Source of God.

(315-4) The knowledge that all things are moving toward all-good keeps a quiet smile around the corner of his lips.

(315-5) The true initiation proceeds in perfect silence. No words are needed.

(315-6) Itself is formless, yet all forms come from it.

⁶⁸⁰ The last paragraph of this para is obscured by para 311-1 which was pasted on top. Any obscured words are marked as "{illegible}".

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⁶⁸² Blank page. This page has a tab attached with the number "26".

⁶⁸³ Blank page. This page has a tab attached with the number "26".

⁶⁸⁴ Pages 315-318 contain paras for NEW Category XXVII; they were misfiled with the Old Category xxvii paras which run from page 319 to page 340. —TJS, 2019

⁶⁸⁵ The paras on this page are unnumbered.

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(317-1)⁶⁸⁷ Mind is the first and last Real, the Doer Maker and Destroyer. It imagines the world even as it creates it.

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Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You

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(319-1)⁶⁹⁰ It is not only a path to be followed but [one]⁶⁹¹ to be followed with good humour and graciousness.

(319-2) It is a quiet kind of happiness, not so apparent as the gay and exuberant kind but much more worth while because much more solid and permanent.

(319-3) It will not appeal to the cynical and supercilious intelligentsia asking for harsh realities nor only to the pious and sentimental religionists asking for soothing syrup.

(319-4) It is not a path of anaemic joylessness for lean cadaverous votaries, as some think. It is a path of radiant happiness for keen positive individuals.

(319-5) Philosophy does not whine with the pessimists nor jubilate with the optimists.

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⁶⁸⁷ The para on this page is unnumbered.

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⁶⁸⁹ This is the original first page of Old Category xxvii paras; the earlier pages (315-318) are from NEW Category XXVII; the erroneous filing happened post mortem, and does not indicate PB's own intent. — TJS, 2019

⁶⁹⁰ The paras on this page are numbered 15a and 16 through 32; they are not consecutive with the previous page.

⁶⁹¹ PB himself inserted "one" by hand.

(319-6) Neither the Buddhist emphasis on suffering nor the hedonistic emphasis on joy are proper to a truly philosophical outlook. Both have to be understood and accepted, since life compels us to experience both.

(319-7) He will see that no affliction and no misfortune need be allowed to take away his happiness.

(319-8) A man who is not fortified from within and who lives only in and for externals, will suffer more than a philosopher.

(319-9) Out of these labours at self-elevation, he can even create and keep a joy of the heart not less intense even though it is not derived from outward things.

(319-10) He who lives for so grand an ideal can afford to live gaily. But how real, how solidly-based and how lasting is such gaiety!

(319-11) Anyone who has this awakened consciousness at all times will be radiant at all times. He will make the best of things and things will be for the best with him.

(319-12) The experience bestows contentment and dispenses sorrow. It brings a man into the sunshine of inner happiness.

(319-13) When we find the still centre of our being, we find it to be all happiness. When we remain in its surface, we yearn for happiness but never find it. For there the mind is always moving, restless scattered.

(319-14) This kind of inner work is not to be done only at a set daily time but at all times; it is to be a continuous activity.

(319-15) The joy it yields is a quiet, not an exuberant one.

(319-16) Life is not all gaiety nor all grimness.

(319-17) Only a hypochondriac or a martyr could morbidly enjoy his misery.

(319-18) Through all the evolutionary changes of consciousness and character which he undergoes, man seeks his own happiness.

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⁶⁹³ PB himself deleted "XV" at the top of the page by hand.

(321-1)⁶⁹⁴ The complete happiness which people look forward to as the objective of their life on earth can never be attained. For it is mostly based on things and persons, on what is outside the seeker and on what is perishing. The happiness which they can truly attain is not of this kind, although it may include and does not exclude this kind. It is mostly based on thoughts and feelings, on what is inside the seeker and on what is abiding.

The disciple's serenity must remain unbroken whether he succeed in any enterprise or not, and whether he is able to do so soon or late. For it must not depend on these outward things; it must depend on inward realisation of truth. He should do all that is humanly possible to succeed. But, this done, he should follow the Gita⁶⁹⁵ counsel and leave the results in the hands of God or fate. Thus whatever the results may be, whether they are favourable or not, he can then accept them and keep his peace of mind.

Even if he is doubtful about a favourable result he must resign himself to the situation as being truly the Overself's will for him just now. By this acceptance, the sting is removed, and patient resignation to the divine will is practised. He will then have no feeling of frustration but will retain his inner peace unshattered. He should remember too that he is not alone. He is under divine protection for if he is a true disciple he has surrendered himself to his higher self. Therefore let him cast out all worry in connection with the matter, placing it in higher hands and leaving the issues to It. Let him refuse to accept the depression and anxiety. They belong to the ego which he has given up. They have no place in the quest's life of faith trust and obedience. Let him resort to prayer to express this humble resignation and trust in superior guidance, this belief in the Overself's manipulation of the results of this matter for what will be really the best in the end.

Fate provides him with difficulties from which it is sometimes often not possible to escape. But what must be borne may be borne in either of two ways. He may adjust his thinking so that the

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(continued from the previous page) lessons of the experience are well learnt. Or he may drop it for he need not carry the burden of anxiety but remember the story of the man in railway carriage who kept his trunk on his shoulders instead of putting it down and letting the train carry it. So let him put his 'trunk' of trouble down and let the Overself carry it.

⁶⁹⁴ The para on this page is numbered 81; it is not consecutive with the previous page.

⁶⁹⁵ Referring to the Bhagavad Gita.

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⁶⁹⁷ PB himself deleted "XV" at the top of the page by hand.

(323-1)⁶⁹⁸ From "Peaks and Lamas" by Marco Pallis.⁶⁹⁹

"We love to go to wild places for their solitude, to avoid the bustle of town life." "You will never find it thus," he (the monastery abbot) replied. "You have no idea how to seek it. It cannot be won by such methods. It will not be obtained nor acquired nor gained nor procured nor encompassed." (I have tried to give an impressionistic rendering of his words in Tibetan.) "The solitude to seek is the concentration of your own heart; if you have once found it, it will not matter where you are." Perhaps he was thinking of his own spiritual ancestor who said, "For him who hath realised Reality it is the same whether he dwell on an isolated hill-top in solitude or wanders hither and thither." Then placing a tiny image of the Buddha on the table, he said, "Learn to fix your thoughts on this, and then you may know solitude, but not otherwise."

(323-2) There is a common delusion that giving up selfishness in the sense of becoming utterly altruistic, is the highest call of the quest. It is believed that the sage is simply a man who no longer lives for himself but lives wholly for others. Getting rid of one's own ego, however, does Not mean taking on someone else's. It means taking on or rather, being taken up by, the deeper self.

(323-3) He does not regard greatness to be in him but only behind him. Neither vain ambition nor false egoism can deceive him about the inner reality of his psychological situation. He understands and feels that a power not his own and not human is using him [as its human instrument,]⁷⁰⁰ that a larger mind is overshadowing his ego

(323-4) The Buddhist sees only suffering in life whereas the Christian Scientist denies it.

(323-5) It is not enough to achieve peace of mind. He must penetrate the Real, still farther and achieve joy of heart.

(323-6) This is living joyously in the kingdom of heaven.

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⁶⁹⁸ The paras on this page are numbered 81a through 81f, making them consecutive with the previous page.

⁶⁹⁹ PB himself underlined "From 'Peaks and Lamas' by Marco Pallis" by hand.

⁷⁰⁰ "as its human instrument," was typed below the line and inserted with an arrow.

⁷⁰¹ Blank page

⁷⁰² PB himself deleted "XXV" at the top of the page by hand.

(325-1)⁷⁰³ [If]⁷⁰⁴ you investigate the matter deeply enough and widely enough, you will find that happiness eludes nearly all men despite the fact that they are forever seeking it. The fortunate and successful few are those who have stopped seeking with the ego alone and allow the search to be directed inwardly by the higher self. They alone can find a happiness unblemished by defects or deficiencies, a Supreme Good which is not a further source of pain and sorrow but an endless source of satisfaction and peace.

(325-2) It would be a profound error to believe that because the philosophic life is so deeply concerned with self-improvement and the philosophic mind so attached to serious studies, therefore the philosophic student must be a gloomy, dreary and miserable individual. But the contrary is the fact. His faith uplifts and upholds him, his knowledge brings joy and peace to him.

Nor should the renunciatory preachments of Buddha, the bitter complaints of Job, the harsh pessimism of Schopenhauer⁷⁰⁵ and the appraisal of the World's life as vain foolishness in Ecclesiastes make us forget the cheerful optimism of Emerson⁷⁰⁶ and the bright rapture of many a mystic.

(325-3) Letting himself be borne along by this inner rhythm of life will yield a contented happy feeling.

(325-4) Psalms 16:11 "In Thy presence is fullness of joy."

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⁷⁰³ The paras on this page are numbered 4 through 7; they are not consecutive with the previous page. (Paras numbered 1 through 3 were deleted by hand; they are typed in the following footnote.) In addition, there is one unnumbered para at the bottom of the page that was pasted on from a separate sheet of paper.

⁷⁰⁴ PB himself deleted three paras before this para by hand, they originally read:

"(1) If it is a hard quest, it is also a joyous one, an encouraging one.

(2) Those who seek to use occult, psychological or so-called spiritual means to enhance their personality, who want God's strength only to increase sales, overcome others or accumulate a fortune, need to be reminded of Jesus' saying "Seek ye first the kingdom of heaven and all these things will be added unto you.

(3) Those who pursue this quest do so because they too want to be happy. Do not imagine that only the worldly pleasure-seekers, the hard money-hunters, the romantic love-dreamers or the ambitious fame-followers are, in this respect, in a different category. It is only their method and result that are different. All without exception want the feeling of undisturbed happiness but only the questers know that it can be found only in the experience of spiritual self-fulfillment. Fame, fortune, love or pleasure may contribute towards the outer setting of a happy person's life but what of that person himself? Who has not heard or known of men sitting in misery amid all their riches or Power, of death forcing a well-mated couple to bid each other farewell?"

⁷⁰⁵ Referring to Arthur Schopenhauer.

⁷⁰⁶ Referring to Ralph Waldo Emerson.

(325-5)⁷⁰⁷ According to the concentration, the power and the repetition of the thought, will be its results.

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Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation

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(327-1)⁷⁰⁹ The Long Path principle⁷¹⁰ is that enlightenment must be earned by his own labour

(327-2) At this stage the student ceases to be concerned with those egoistic and dualistic ideas which form so much of the concern of orthodox religious people. For their conception of God is no longer his, their desire to perpetuate the present state of the person in some eternal post-mortem heaven fades away naturally as the illusion of the person itself fades away. Yet nobody need be alarmed at these changes of outlook. All that is true and worthy in popular religion is not discarded but kept and conserved.

(327-3) Despite all the theorising in Zen Buddhism about its resentment of regulations, imposed from outside and its rebellion against forms which hamper freedom, in the practical needs of everyday living every inhabitant of a Zen Monastery has to submit to disciplinary regulations to conform his conduct to set patterns and to shape his activities to specified patterns.

(327-4) Those who come to the Short Path without competent guidance or proper preparation are often either emotionally intoxicated by the prospects of easy attainment that it seems to offer or intellectually carried away into spiritual arrogance. The humility which is inbred by the difficulties of the Long Path will be thrown away to their peril.

(327-5) It is as sure as the sun's rising that if the mass of people are taught that good is no better than evil, both being merely relative nor more valuable than evil, both being concerned with the illusory ego, they will fall into immorality,⁷¹¹ wickedness

⁷⁰⁷ PB himself inserted "XXVIII" next to this para by hand, referring to Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation.

⁷⁰⁸ Blank page

⁷⁰⁹ The paras on this page are numbered 12 through 18 and 18a; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

⁷¹⁰ "principles" in the original.

⁷¹¹ PB himself inserted a comma by hand.

and disaster. To teach them the Short Path before they have acquired sufficient disciplinary habits from the Long one, will only degrade them.

(327-6) The Long Path is based on the beliefs of ordinary living, which starts from the imagined reality of the person and therefore starts with a fiction. The Short Path rejects this from the beginning and seeks to penetrate without delay to the Unchanging and unchangeable Essence.

(327-7) Vacuity of mind is not to be confused with perception of reality.

(327-8) The aspirant who seeks illumination must qualify himself for it.

(327-9) A time comes when he no longer feels the need for a technique but rather for freedom from all techniques

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(329-1)⁷¹³ What were hitherto his virtues, now become his vices.

(329-2) In the first and second stages of the Short Path his aim is to set himself free from the egoism in which his consciousness is confined.

(329-3) Every act is to be brought into the field of awareness and done deliberately.

(329-4) In "The Hidden Teaching Beyond Yoga⁷¹⁴ " and "The Wisdom of the Overself⁷¹⁵ " I unveiled that portion of the hidden teaching which negated materialism and showed the world to be immaterial and spiritual. In this book I unveil the remaining portion which shows that the person himself is devoid of real existence, that the ego is a fiction and that there is only the One Universal Mind.

(329-5) It must never be forgotten that the work of the Short Path could only come into being on the basis of work of the Long one, and on the presupposition of its presence.

(329-6) Those who are attracted to the Short Path because apparently it makes none of the disciplinary demands which the Long one makes, who are repelled or

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⁷¹³ The paras on this page are numbered 43 through 53 and 53a; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

⁷¹⁴ "HTBY" in the original.

⁷¹⁵ "WOO" in the original.

frightened by the self-subjugation and self-abnegation which the latter requires, will not have so easy an escape as they think.

(329-7) If there is a paradise anywhere it is here, deep deep within a man, where he is absorbed forever into a state of utter desirelessness, of complete negation of living of unruffled contentment in habitual contemplation.

(329-8) The Long Path seeks humility in order to abase and thin down the ego. But although pride is full of ego even humility implies you are still thinking about it.

(329-9) The Long Path calls for sacrifice and discipline.

(329-10) The Short Path offers a swifter unfoldment of the intuitional consciousness. It is not so bound to the limitation of time as is the Long Path. It seeks to identify the man now with his higher self.

(329-11) "The core and the surface of life are essentially the same," wrote wise old Lao-Tzu.⁷¹⁶

(329-12) Grace opens the way to spiritual rebirth, the extent of its operation in us being proportioned to, as well as limited by, the extent of our surrender to the Overself.

(329-13) This constant looking at oneself, this endless and exaggerated self-consciousness may not lead to purification from fault and humility if it breeds new faults and new prides

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Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You

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(331-1)⁷¹⁹ Every man will be forced to realise his own sacredness in the end: then only will his search for happiness find fulfilment

⁷¹⁶ "Lao Tse" in the original.

⁷¹⁷ Blank page

⁷¹⁸ PB himself inserted "XXVII" at top of page by hand.

⁷¹⁹ The paras on this page are numbered 16 through 28; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page, and two unnumbered paras at the bottom of the page.

(331-2) The man who cannot be as happy in his own society as in that of others will never attain true happiness at all.

(331-3) A false, showy and pretentious cheerfulness which ignores facts, represses truths and hides evils is not really cheerful at all.

(331-4) Everyone instinctively shuns misery and seeks happiness.

(331-5) Suffering is real and painful when it comes. The sage is not heartless to its appearance in other people, but he understands it somewhat better than they do.

(331-6) Those who imagine the Quest to be a spiritual joyride know only a limited phase of it. For along with the joys there are glooms, difficulties, struggles, conflicts, and vacillations.

(331-7) Gautama's face, set in a half-smile indicative of being transported in consciousness to a transcendental world, is unforgettable.

(331-8) Can any man be really happy with what he has, and what he is?

(331-9) There is immense joy in being released from the close-knit web of the ego, in escaping from himself.

(331-10) The earth moves its cargo of two billion human creatures through space, but how few of them taste the Overself's peace and enjoy its happiness.

(331-11) Buddha taught not only what many of us come to recognise in the end – that frustration and suffering are part of the normal pattern of life – but also that they are the more predominant part.

(331-12) The Bavarian saying that under every roof is a sorrow may be matched against Buddha's statement.

(331-13) Joyousness is enjoined in Hindu Upanishadic texts. It is to be practised through self-suggestions (svabhūti vākyas)⁷²⁰

(331-14) Writes {Vijñānabhikṣu:}⁷²¹ ["Anything] at any time, anyhow, [can provoke] the [bhakti yogi's] enjoyment (ananda).⁷²² In innumerable quotations from the Vedas we find the statement that God is Bliss, the Goal is bliss and love is the means. The {bhakti yogi}⁷²³ has naught to do, nothing of effort, but to see man radiant in bliss"

⁷²⁰ svabhūti vākya = statements of self-becoming.

⁷²¹ "Bhikṣu" in the original; this has to be the great Hindu commentator Vijñānabhikṣu, as most other bhikṣus are Buddhist. – TJS '20

⁷²² PB himself heavily edited this sentence by hand. It originally read: "Writes Bhikṣu: 'The Bhaktiyogi can be provoked at any time, anyhow Anything _____'s enjoyment (ananda)'"

⁷²³ We have altered Bhaktiyogi to the more common usage of "bhakti yogi." – TJS '20

(331-15) This spontaneous uninhibited joy releases him from intellectual prisons and emotional negatives. He knows the {Buddhist}⁷²⁴ view of things, life's impermanence and grief, but he also knows that

(331-16) We hear often of the problem of evil, seldom of the problem of good, Vedanta explains why good is ever-present.

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(333-1)⁷²⁶ It is a false ethic which would tell us that material things are valueless, that worldly prosperity is worthless. Philosophy is full of common sense along with its rare uncommon sense. Therefore it teaches giving the proper value to material things, appraising worldly prosperity properly by pointing out that inward quality and inner life must support it for genuine happiness.

(333-2) If you accept the existence of a power behind the universe, and controlling its life which is perfect and which is bringing all things and all beings – however slowly – closer to its own perfection, you must also accept the values of hope, improvement and evolution while you must reject those of pessimism, deterioration and nihilism. You will never feel sorry for yourself.

(333-3) If Jesus wept over the folly of cities, he was also glad over the Presence and Providence of God. If he was a man of sorrow at some times, he was also a man of joy at all times. For the sorrow was merely transient, outward, superficial and for others whereas the joy was everlasting, inward deep and his own. No man can come into the Father's kingdom, as he came, without feeling its happiness and enjoying its ecstasy.

(333-4) Mentalism says that most of one's misery is inflicted on oneself by accepting and holding negative thoughts. They cover and hide the still centre of one's being, which is infinite happiness.

(333-5) The fully satisfying joy he is searching for in this or that thing which always yields it coupled with disappointment in some way or at some time, is forever waiting for him deep within the heart's deepest silence. But he comes to it only when all else has failed him.

⁷²⁴ We have altered "Buddhistic" to the modern term "Buddhist." – TJS '20

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⁷²⁶ The paras on this page are numbered 8 through 15; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page.

(333-6) In those moments when he touches the still centre of his being, he forgets his miseries and enjoys its happiness. This provides a clue to the correct way to find real happiness, which so many are seeking and so few are finding. It lies within.

(333-7) We are told that Jesus was a man of sorrows. But was he not also a man of joys? The joy of bearing a divine message, the joy of bringing light into a darkened world and the joy of helping men find their own soul.

(333-8) Look at the people in the street. Try to determine their spiritual status, if you can. All are struggling to get out of an inadequate or disagreeable condition into a state of happy equilibrium – economic, health, emotional, or otherwise.

(333-9) Those who trust in human relationship may find that others fail them, or even betray them. They can then easily become sceptics or cynics, lacking faith and harshly bitter

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(335-1)⁷²⁸ In 1822 Rossini⁷²⁹ visited Beethoven⁷³⁰ at the latter's Viennese lodging. Two impressions remained vividly and dominantly afterwards in the visitor's mind: "the indescribably untidiness of the room and the indefinable sadness of Beethoven's features." The question arises; How could the creator of such joyous music appear so unhappy himself?

(335-2) It is in the World-Idea that the living creature is made to undergo so many varieties of unhappiness along with its experience of so many varieties of happiness.

(335-3) Many Orientals believe it is better not to have been born at all. The world is a delusion, they say, human life a misery and its final destination, after a circling sequence of useless births and useless deaths, the utter cessation of being.

(335-4) Whatever he grasps at in his search for happiness, it is only a substitute for the real thing and therefore must one day leave him discontented with it or bored by it.

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⁷²⁸ The paras on this page are unnumbered. Except for the first two paras, they have all been pasted on from separate sheets of paper.

⁷²⁹ Referring to Gioachino Antonio Rossini.

⁷³⁰ Referring to Ludwig van Beethoven.

(335-5) [If]⁷³¹ man's innate nature is exalted peace then it is logical to presume that [melancholy]⁷³² and pessimism are but alien accretions which do not properly belong to him. [The]⁷³³ smile is man's [truer]⁷³⁴ expression and not the scowl.

(335-6) In its beautiful soothing peace he lets his hurts lapse from memory, his troubles evaporate from mind.

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(337-1)⁷³⁷ Jules Renard.⁷³⁸ "I am a happy man because I have renounced happiness."

(337-2) Any man can say he is happy but few men are competent to appraise the quality of their happiness accurately.

(337-3) He will get a lot of fun out of life when he can sit indifferent to its ups and downs, when he can pity his enemies and laugh at their libels.

(337-4) There is no higher happiness than this discovery of the real man.

(337-5) We think that this or that will bring us to the great happiness. But the fortunate few know that in meditation the mind is at its most blissful when it is most empty.

(337-6) Some, whose happiness seems so careless, have known distress and endured suffering, but extracted the truth of their experiences and mounted to higher levels.

(337-7) To practise being calm at the onset of troubles, whether one's own or someone else's, is not the same as to practise being callous.

(337-8) It could well be said that the essence of the Short Path is remembering who he is, what he is, and [then]⁷³⁹ attending to this memory as often as possible.

⁷³¹ PB himself deleted "a" from after "If" by hand.

⁷³² PB himself deleted "ill" from after "melancholy" by hand.

⁷³³ PB himself deleted an indecipherable word after "The" by hand.

⁷³⁴ PB himself changed "true" to "truer" by hand.

⁷³⁵ Blank page

⁷³⁶ PB himself inserted "XXVII" by hand.

⁷³⁷ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page. In addition, four unnumbered paras have been pasted onto the bottom of the page from separate sheets of paper.

⁷³⁸ PB himself underlined "Jules Renard" by hand.

⁷³⁹ PB himself inserted "then" by hand.

(337-9) Chinese wisdom verified Indian experience. "Perfect calm with gentleness makes Tao prosper," wrote Tze Ya [Tze.]⁷⁴⁰

(337-10) Is the search for inner peace a hopeless one? There is enough testimony to prove that it is not

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NEW XXVIII: The Alone ... Old xvi: The Absolute Mind

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(341-1)⁷⁴⁵ Time itself is erased by the mysterious power of the mind's stillness.

(341-2) [How]⁷⁴⁶ can one approach the Overself when it is so hidden in the deep stillness, so surrounded by extraordinary mystery? This is a deep question.

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(343-1)⁷⁴⁸ Is this not the greatest of Paradoxes that the origin of all things is seeming Nothingness?

⁷⁴⁰ PB himself inserted "Tze." by hand. This name only occurs—so far as we know—in the article "The Religion of China" by Charles Johnston published in Theosophical Quarterly for January 1907. —TJS '20

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⁷⁴² Blank page. This page has a tab attached with the number "27".

⁷⁴³ Blank page. This page has a tab attached with the number "27".

⁷⁴⁴ Pages 341-346 contain paras for NEW Category XXVIII; they were misfiled with the Old Category xxvii paras which run from page 347 to the end (page 380). —TJS, 2019

⁷⁴⁵ The paras on this page are unnumbered.

⁷⁴⁶ The original editor inserted "How" by hand.

⁷⁴⁷ Blank page

⁷⁴⁸ The para on this page is unnumbered.

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(345-1)⁷⁵⁰ What the Sage Plotinus called the First Principle, the One, is as high as enlightenment can bring the seeker.

(345-2) The man [may]⁷⁵¹ arrogate to himself the right to question everything but [there]⁷⁵² are mysteries which return no answer.

(345-3) Our thoughts revolve in circles, as we ponder this question.

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Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

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(347-1)⁷⁵⁶ He is followed because it is believed that he can lead others into corners of experience and insight which they can't find by themselves

(347-2) If the Sphinx [of mystic wisdom]⁷⁵⁷ has kept her secrets well down all these centuries, she has not kept them from a few probing minds who have attained a sufficient measure of emancipation from the body to possess the proper equipment for such exploration.

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⁷⁵⁰ The paras on this page are unnumbered.

⁷⁵¹ PB himself changed "must" to "may" by typing "may" onto a piece of paper and gluing it onto the page over the word "must".

⁷⁵² PB himself changed "these" to "there" by typing "there" onto a piece of paper and gluing it onto the page over the word "these".

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⁷⁵⁴ This is the original first page of Old Category xxviii paras; the earlier pages (341-346) are from NEW Category XXVIII; the erroneous filing happened post mortem, and does not indicate PB's own intent. — TJS, 2019

⁷⁵⁵ PB himself inserted and then deleted "V" and deleted "(EGYPT)" at top of page by hand.

⁷⁵⁶ The paras on this page are numbered 49 through 59 and 59a; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

⁷⁵⁷ PB himself inserted "of mystic wisdom" by hand.

(347-3) The labouring classes have seldom been allowed, owing to the conditions under which they have laboured and lived, to gain the emotional detachment, the physical leisure and the intellectual reflectiveness which philosophy requires.

(347-4) For every man who finds the search for truth exciting, there are a hundred men who find it boring.

(347-5) There are very few right-thinking people for the simple reason that there are very few people who ever think at all. Oh yes, there are multitudes of people who shuffle ready-made thoughts in their brains, just as they would shuffle cards at a table – after they had been handed the cards!

(347-6) Every man has his own abstract view of his relation to the universe. In most cases it is either an unconscious or half-conscious one. But still it is there. To the extent that he seeks to make it a fully conscious and adequately truthful one, he becomes a metaphysician.

(347-7) Knowing the truth but knowing also the unequal readiness of others to accept the truth, he carefully guards it and does not publish it freely to all men.

(347-8) The custodians of this knowledge may have the appearance of living aloof from the human race, but it is appearance only.

(347-9) There is no one teaching which will appeal to all men's minds.

(347-10) He has no other course than paradoxically to separate himself from mankind if he is to serve mankind in the most effectual way – by living for it instead of being martyred by it.

(347-11) Unless men possess the right intuitional calibre, they cannot grasp this teaching, for it stands on an altitude beyond the reach of the gross and the materialistic.

(347-12) He stamps the secret thought of a few but through them he may influence many more.

(347-13) It is [encouraging to remember that we]⁷⁵⁸ belong to the same species as these great men

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⁷⁵⁸ PB himself changed "It is not a small thing to belong" to "It is encouraging to remember that we belong" by typing "encouraging that we" over "not a small". "thing to" was deleted by hand and "to remember" was then typed below the line and inserted after "encouraging" with an arrow.

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(349-1)⁷⁶¹ To whom can a seeker turn for enlightenment?

(349-2) His disciples give their love and worship to him as if he were a god

(349-3) The late Master Mahasaya⁷⁶² told my friend Swami Desikananda,⁷⁶³ that his famous diary “Gospels of Sri Ramakrishna” [contained]⁷⁶⁴ only the elementary, not the most advanced teachings. Whenever Sri Ramakrishna saw Mahasaya coming, he told his closest disciples not to discuss advanced questions when Mahasaya was present, because he was taking notes. The esoteric teachings based on Avastatraya were never recorded.

(349-4) Let him not be presumptuous. He has not attained the true goal yet despite these noteworthy experiences. For his present knowledge of the Overself comes to him partly through the imagination, partly through the emotions and partly through the intellect, and only partly through the Overself. It is authentic but inferior. He must learn to get it through the understanding which is also authentic, but superior.

(349-5) Can those born blind be made to understand the difference between colours? The difficulty is insuperable. Realising this, Emerson said: “Every man’s words, who speak from that life, must sound vain to those who do not dwell in the same thought on their own part.”

(349-6) It seeks neither to convert others nor to defend itself.

(349-7) It is not only in the possession of reason and the reception of intuition that the human form of life is superior to the animal, but also in the exercise of will.

(349-8) The teaching must be expressed in language that harmonises with our aspirations, as it must be reoriented to fulfil our needs.

(349-9) What is the highest test which can be applied to this teaching?

(349-10) The teaching must be accommodated to current modes of thought.

⁷⁶⁰ PB himself deleted “V” at top of page by hand.

⁷⁶¹ The paras on this page are numbered 82 through 92 and 92a; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page.

⁷⁶² Referring to Lahiri Mahasaya, also known as Shyama Charan Lahiri.

⁷⁶³ Referring to Swami Desikananda – a sannyasi of the Ramakrishna Order, was head of the Vedanta College, Mysore, for many years. He met Ramana in 1927.

⁷⁶⁴ PB himself changed “contains” to “contained” by hand.

(349-11) It is a human failing to wish to appear the possessor of important knowledge, and the desire to rise in the estimation of the curious may easily lead to loss of discretion.

(349-12) This type of metaphysician, who deals only in verbal quibbles, first stands on his head each time he wishes to take a look at the world. We need not be surprised therefore at the atmosphere of farcical unreality which pervades his writings.

(349-13) Those amateurs who at most have read a book or two about philosophy in their leisure hours, are hardly competent to form a sounder philosophical judgment than those specialists who have devoted half a life-time to philosophy.

(349-14) He has seen some truth and may want to share it. But in what manner can he communicate that which is not intellectually measurable?

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(351-1)⁷⁶⁷ Does this leave him without any obligations toward others?

(351-2) The Bhagavad Gita's references to the Hidden teaching are as follows: XVIII; 75; it is called "the ultimate mystery." IX; 2; "the royal secret," IX, I; "a profound secret." XVIII; 63; "profounder than profundity itself." IX; I; "profound beyond measure." XVIII; 64; "the profoundest secret of all."

(351-3) The teaching was mantled in secrecy not as an anti-democratic device to preserve it for the exclusive benefit of the ruling classes – although that is how it worked out in practice – but as a necessity forced upon its custodians by a realisation of the limitations on the mind of the multitude

(351-4) The hidden teaching is only for those who prefer to travel freely on a road rather than crawl slavishly in a rut. Only the strong can submit to this mental isolation.

(351-5) It was an old monk of the early Eastern Orthodox Church, Isikhi,⁷⁶⁸ who long ago witheringly remarked that if spiritual talk is too frequent and too prolonged, it becomes idle chatter.

⁷⁶⁵ Blank page

⁷⁶⁶ PB himself deleted "V" at top of page by hand.

⁷⁶⁷ The paras on this page are numbered 125a through 125q; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page.

(351-6) It is not necessary for those who follow philosophy to enrol members or hold group meetings. They need collect no dues and seek no converts.

(351-7) What goes on inside his head?

(351-8) Each must find the truth for himself.

(351-9) The guru and disciple sit in meditation, the one drawing the other to this divinity within.

(351-10) He tries to recall the experiences he underwent during a period of great difficulty, danger, calamity or illness, and to do so calmly, impersonally.

(351-11) It is not for a master to make his disciples' decisions for them.

(351-12) The man who can sometimes make other men aware – however momentarily – of their divinity is a true master.

(351-13) We need, periodically, someone to remind us who and what we are.

(351-14) The Master embodies the disciple's⁷⁶⁹ conscience.

(351-15) He provides both example and encouragement to them.

(351-16) They seek some person who can fulfil their ideal of the highest goodness.

(351-17) He figures as a lonely Everest among thinkers.

(351-18) Critics who disparage the masters and sceptics who dissent from their ideas will not like such statements.

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Mantra⁷⁷²

⁷⁶⁸ Also known as Hesychius of Sinai was a hieromonk of Saint Catherine's Monastery on Mount Sinai, and an ascetic author of the Byzantine period in literature.

⁷⁶⁹ We have inserted the needed apostrophe for grammar's sake. – TJS '20

⁷⁷⁰ Blank page. The original editor inserted "One (I)" at the bottom of the page by hand.

⁷⁷¹ PB himself changed "III" to "XXVIII" by hand.

⁷⁷² PB himself inserted "MANTRA" by hand.

(353-1)⁷⁷³ MANTRA: What Indians call “mantra” is what New Thought calls “affirmations.”

(353-2) MANTRA: A fit subject for the Mantra yoga meditation exercise is the series of words descriptive of the Overself’s attributes. One word could be taken each day.

(353-3) SUDANANDA:⁷⁷⁴ 1) I am convinced that the divine name has such a force when pronounced or listened to, that it can help us approach the inner kingdom of God.

2) The first revelation of the divine world is sound. Before beholding it, one hears it with an inner ear. The name of God has not only the power of easily washing away all sin, but can even untie the knot of heart and waken love of God. To be severed from God is the only real sin.

3) When one whose Atman is completely wakened sings the name of God, this has the power of waking a sleeping soul. What happens then is called initiation. By listening devotedly, while another sings the name, and by singing it oneself, one’s heart is led back to its real nature, which is love.

4) The earthly [sound]⁷⁷⁵ of the name of God is only a vessel for the shadow of the Spiritual [sound].⁷⁷⁶ Even this shadow helps to lead the heart to God.

(353-4) A single word naming some divine attribute or human ideal⁷⁷⁷ is another good focus for a concentration exercise. It should be slowly but silently repeated to oneself at certain intervals whilst its significance should be held all the time in the mind. Every other idea should be kept out. Words which are suitable to perform this office may be safely left to the aspirant’s taste and mood of the moment. Here are instances: reality, truth, love, being, illusion, goodness, pity, purity and peace.

In this exercise he repeats mentally and slowly over and over again a significant key word like “Reality” or a pithy formula like “In my higher being, I am beyond weakness and sin.”

Incessant repetition of a brief mystic formula, a short holy phrase, will keep out all other thoughts and ultimately even lapse itself. The mind will then fall into stillness, the heart be inundated with quiet.

⁷⁷³ The paras on this page are numbered 65 through 67; they are not consecutive with the previous page. In addition, there is one para numbered 6 taped on to the bottom of the page.

⁷⁷⁴ There are two candidates for this reference: Swami Suddhananda of the Ramakrishna Mission, who died in 1938; Shuddhananda Bharati who was born in 1897 and associated himself with Sri Aurobindo. The former is more probable. NOTE: the ‘swami’ Suddhananda Orissa of the 60s aka the sex guru is not the person referenced here, either by character or age. – TJS ‘20

⁷⁷⁵ PB himself changed “_____ (clang?)” to “sound” by inserting “sound” in the blank space left by the original typist (indicating that the typist couldn’t read his writing) and deleting “(clang?)” by hand.

⁷⁷⁶ PB himself changed “Clang” to “sound” by hand.

⁷⁷⁷ PB himself underlined “human ideal” by hand.

(355-1) OM means “I am part of (or one with) the World-Soul”

(355-2)⁷⁸⁰ [PB]⁷⁸¹ Our greatest strength comes from [reliance on the Higher Self and faith in]⁷⁸² the Higher Laws.

(355-3) BHAGAT SINGH THIND:⁷⁸³ – Negation has to be nullified, you cannot take sin into God, but you can take God into sin, and short work He will make of it, if you do. If you are in the habit of doing something that you know is foolish, and you cannot shake it off, take a Christ into it, hold His Name of Truth in the very heart of it, dare to say the Word of Life, even when you are doing the foolish thing. For that is the very time when you most need it, that is the moment when you can test its power. Only stick to It repeating it, with your whole heart and mind, hold fast to the Name of your Divine Self doggedly through anything and everything, letting no old feeling of condemnation, sweep it out of your mind, but hang on to it by your eyelids, if you are {drowned up to there}⁷⁸⁴ and you will find Truth will set you free.”⁷⁸⁵

(355-4) [PB]⁷⁸⁶ To some extent its use has a purifying effect on the subconscious character.

(355-5) PB: This uninterrupted remembrance of his higher self dissolves egoism.

(355-6) PB: By keeping close to the Overself he can gain its protective guiding or helpful influence. No day should pass without its remembrance, no enterprise begun without its invocation.

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⁷⁷⁹ “On Mantras for Philosophical Students” in the original. PB himself inserted “On” by hand.

⁷⁸⁰ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

⁷⁸¹ PB himself inserted “PB” by hand.

⁷⁸² PB himself changed “faith in, and reliance on, the Higher Self and” to “reliance on the Higher Self and faith in” by hand.

⁷⁸³ PB himself inserted a colon by hand.

⁷⁸⁴ This whole para is obviously not by a fluent English writer (though a remarkable man). I changed “drowned up to that” to “up to there” in hopes of adding a bit of clarity. – TJS ‘20

⁷⁸⁵ PB himself inserted ending double quotation marks by hand.

⁷⁸⁶ PB himself inserted “PB” by hand.

(355-7) PB: Part of his Endeavour should be to set up a rhythmic relation between the mantra and his inner being. If he faithfully attends to its practice the time will come when it will voice itself within him at regular times, such as after waking from sleep and before entering into it.

(355-8) See also Book Excerpts Vol. 30 – Page 199d.

(355-9) The continual practice of the mantra leads in time to the awakening of his spiritual forces. They rise up spontaneously from their deeply-hidden source within him and begin to saturate his mind and overwhelm his ego.

(355-10) As he dwells over its words the mantra is chanted aloud until its repetition becomes almost hypnotic.

(355-11) The chosen phrase or selected word should be dwelt upon again and again until it is firmly implanted in the ever-receptive subconscious mind.

(355-12) The first goal is to become absorbed in this recollection of the Overself and anchored in this affirmation of it.

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(357-1)⁷⁹⁰ (Mantra) It is a short dynamic saying to be repeated to oneself incessantly. The monotony of this procedure does not, as might be expected, produce a boring effect but rather a lulling one which is pleasant.

(357-2) (Mantra) It is useful to prepare and keep a list of these silent declarations and to select a different one for use during a particular period whether it be a single day or a whole week. They can be chosen to fit the particular needs of that period, and the experiences which are expected or developed then.⁷⁹¹

(357-3)⁷⁹² Swami Narayananda: “The uttering of a mantra is of 3 kinds: loud, inside the mouth, and in the mind only. When the first is uttered, it is loud and audible

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⁷⁸⁸ “Mantras for Philosophical Students” in the original.

⁷⁸⁹ PB himself inserted “MANTRA” at the top of the page by hand.

⁷⁹⁰ The paras on this page are unnumbered. At the bottom, there are three paras taped on, numbered 59, 10 and 11.

⁷⁹¹ PB himself inserted a period by hand.

⁷⁹² PB himself marked this as a new para by hand.

and another person close by can hear it. A novice finds it easy to check his wandering mind this way. But in the second kind, the mantra uttered is not audible and another person cannot hear it, though he can see the lips moving. In the third process, no one can understand or have [any]⁷⁹³ clue to the fact that the devotee is practising. He may be sitting quiet like an idler or he may be walking on a street but his mind will be busy thinking of his Mantra. The first way is Tamasic, the second is Rajasic and the third, Sattvic.

(357-4) A Moroccan Mantric Dervish Dance: A couple of hundred men – young and old – were arranged in a large circle. When the leader, who was squatting in the centre, gave a signal, they all leapt up and yelled “Allah!” together, swaying from side to side, stamping their feet, and repeating the name of their God dozens of times until they became delirious with joy and absorbed into a half-trance-like state.

(357-5) The words of his mantra will eventually become like a jingle in his head.

(357-6) An affirmation should be some easily-seized, easily-held phrase. It is to be said over and over again. It is essential that the fullest faith should be given to it by the person using it.

(357-7) No one can spend his whole day saying affirmations. He has other matters to think of.

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Mantra⁷⁹⁶

(359-1)⁷⁹⁷ (MANTRA) Before attending any interview or group meeting as well as during the attendance itself, if a clash of wills is to be expected or some trouble is to be feared or some favour is to be requested, silently practice mantric affirmations such as: “All Good is with me” or “The Infinite Power is my perfect supply” or “Perfect Harmony is in me.”

⁷⁹³ PB himself inserted “any” by hand to compensate for it having been eliminated by the hole punch.

⁷⁹⁴ Blank page

⁷⁹⁵ PB himself inserted “XXVIII” by hand.

⁷⁹⁶ PB himself inserted “(MANTRA)” at the bottom of the page by hand.

⁷⁹⁷ The paras on this page are numbered 63 through 64, and 5 through 9 (the two sections have been taped together); they are not consecutive with the previous page. In addition, there is one unnumbered para pasted onto the bottom of the page from a separate sheet of paper.

(359-2) (MANTRA) The seeker will profit during his hours of distress or difficulty, whether inward or outward, by pronouncing a mantric affirmation and then making his prayer of petition in a general way. A particular thing should not be included in the prayers. For example, in the case of an environmental want the affirmation could be "Within me there is all I need." This kind of petition is a far higher form of prayer and a far more successful one than the common begging for a specific relief or object or change.

(359-3) A useful method is to stop whatever he is doing, remain still, and let his mind fly back to the thought of the Overself. He is to make this break several times a day, the oftener the better, but he may find it easier to begin with only two or three times a day and gradually to extend the number over a few months.

(359-4) Stick to the remembrance of the Overself with dogged persistence wherever you are and whatever you are doing. This is one of the easiest, the simplest and the safest of all yoga paths to reach the goal effectively. Anyone, be he the most intellectual of metaphysicians or the most unintellectual of illiterates may use this path and use it with success.

(359-5) His practice of constantly bringing the Overself to mind is a valuable part of the aspirant's equipment. Each remembrance has a twofold value, first: as a mystical exercise to cultivate concentration and second: as a recurrent turning away from worldly thoughts to spiritual ones.

(359-6) In this way and by this regular observance he sets up gradually a new rhythm in his mental and emotional worlds, imposes little by little a new pattern on his behaviour.

(359-7) He should cultivate the power to disengage himself mentally and emotionally, when busy with affairs or worldly occupations, and turn quickly towards prayer or meditation.

(359-8) The exercise must be approached reverently, and its central idea lovingly, if it is to yield its [full]⁷⁹⁸ fruit.

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Spiritual Symbols⁸⁰¹

⁷⁹⁸ PB himself inserted "full" by hand.

⁷⁹⁹ Blank page

⁸⁰⁰ PB himself deleted "(III) (d)" at top of page by hand.

(361-1)⁸⁰² The use of a visible symbol, be it artistic form or geometric diagram, is recommended to some.

(361-2) It is a symbol as well as a reminder.

(361-3) Constant Remembrance Exercises: [The]⁸⁰³ Overself is a term of [which]⁸⁰⁴ past experience [may furnish]⁸⁰⁵ no meaning. But perhaps you have had strangely beautiful moments when everything seemed to be still, when an ethereal world of being seemed very near to you. Well, in those moments you were lifted up to the Overself. The task you should set yourself is to recapture that blessed presence and feel once again that beautiful interlude of unearthly stillness. If however you cannot recall such moments or if, recalling them, you cannot regain afresh their vividness and reality, then there is an alternative path. Make it your business to recall the picture and presence of some man whom you believe is awake to his Overself consciousness. Take him as your guru and therefore as an outstretched hand which you can mentally grasp and by which you can gradually lift yourself. Thus if the Overself is a vague abstraction to you, he, as a living person whom you have met, is not. He can easily be for you a definite focus of concentration, a positive point in the infinite to which you can direct your inward glance.

(361-4) He must think as often and as intently of the Overself as an infatuated girl thinks of the next appointed meeting with her lover. His whole heart must be held captive, as it were, by this aspiration. This is to be practised not only at set formal times but also constantly throughout the day as an exercise in recollection. This yoga, done at all times and in all places, becomes a permanent life and not merely a transient exercise. This practice of constant remembrance of the Overself purifies the mind and gradually renders it naturally introverted, concentrates and eventually illumines it.

(361-5) Those moments when the feeling of something beyond his present existence comes to him, are precious indeed. They must be eagerly welcomed and constantly nourished by dwelling upon them again and again both in remembrance and meditation. The loving recollection of those beautiful inspired moments and the intense concentration upon them is in itself a mystical exercise of special importance. This exercise is designed to help the learner transcend his attachment to externality, his tendency to live in the sense as though they alone reported reality.

⁸⁰¹ Although this subhead doesn't appear until the next page, this material is clearly on the same topic. —TJS, 2019

⁸⁰² The paras on this page are numbered 1 through 3, 3, and 1; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page.

⁸⁰³ PB himself deleted "It is true as you say that" from before "the" and then capitalised "the" by hand.

⁸⁰⁴ PB himself deleted "your" from after "which" by hand.

⁸⁰⁵ PB himself changed "furnishes" to "may furnish" by hand.

(361-6) He engages in the exercise of Remembrance without fixing any particular time for it.

(361-7) Take it with you wherever you go – first in remembrance as Idea then, as you develop, in actuality as Presence.

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Spiritual Symbols⁸⁰⁸

(363-1)⁸⁰⁹ The artists who draw these spiritual diagrams in the first instance belong to far-off antiquity. They were mostly holy men,⁸¹⁰ monks or priests. Centuries ago as they meditated on the mysteries of God, the universe and man, they entered a state of mystical revelation and saw eternal truths, hidden realities, laws and forces of the universe. When they tried to communicate their intuitive knowledge to others, they felt guided to do so in the form of the symbolic pictures. Even today these visions sometimes arise of their own accord, offering themselves spontaneously to the mind's eye, when the intuition is trying to find another form of expression than the verbal one for what it knows or what it seeks to communicate.

(363-2) The emblems used in concentration, such as Buddhist Wheel of Life, the four-pointed star, etc.

(363-3) The image of the Magic Circle or globe expresses the goal of Wholeness as [exemplified in]⁸¹¹ the true, complete,⁸¹² fully developed, individualised "redeemed" man.

(363-4) The spiritual emblem [combining]⁸¹³ a circle and some other form, stands for reconciliation of the Overself and the ego, for integration of man's higher and lower nature.

(363-5) When the spiritual emblem takes the form of a circle, it represents the Wholeness which is the ideal state of the fully developed and equilibrated man.

⁸⁰⁶ Blank page

⁸⁰⁷ PB himself inserted "XXVIII" by hand.

⁸⁰⁸ PB himself inserted "SPIRITUAL SYMBOLS" by hand.

⁸⁰⁹ The paras on this page are unnumbered.

⁸¹⁰ PB himself changed "holymen" to "holy men" by hand.

⁸¹¹ PB himself inserted "exemplified in" by hand.

⁸¹² A comma was likely cut off by the margin here, we reinstated it. – TJS '20

⁸¹³ PB himself changed "combination of" to "combining" by hand.

(363-6) The practise of meditation in any form including the use of mantras or mandalas, does not in any way exempt him from the prerequisite or accompanying conditions of cleansing and disciplining his character.

(363-7) The emblem may take the shape of a circle combined with a triangle or with a cross.

(363-8) Such concentration [on]⁸¹⁴ the spiritual diagram becomes an instrument for pacifying the mind's restlessness.

(363-9) The higher self should be invoked at the beginning of the deliberate work done on these affirmations and symbols. The latter may then become its channels, if other conditions have been fulfilled.

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Spiritual Affirmations

(365-1)⁸¹⁷ The affirmation is to be firmly held and unwaveringly trusted. He is not to consider it as a statement of a far-off ideal but of a present actuality. He is to identify himself with it with all his being.

(365-2) The way to use these affirmations differs from one to the other, according to its nature and purpose. For example, an affirmation of calmness and peace needs a different approach mentally emotionally and even physically from one of power and strength.

(365-3) An affirmation of this kind is a self-reminder telling us again and again who we are. It helps us to make the connection between the underself and the Overself.

(365-4) It is a [terse]⁸¹⁸ _____⁸¹⁹ statement of the highest metaphysical truth.

⁸¹⁴ PB himself changed "of" to "on" by hand.

⁸¹⁵ Blank page

⁸¹⁶ PB himself inserted "NB" in the top right corner of the page by hand. This most likely refers to "New Book" since the age of the paper suggests it predates Nora Briggs' time and PB seldom – if ever – used "nota bene" – TJS '20

⁸¹⁷ The paras on this page are unnumbered.

⁸¹⁸ PB himself changed "tense" to "terse" by hand.

⁸¹⁹ 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.

(365-5) "I will try to show forth in my personal life, thought and feeling the perfect harmony which already belongs to the impersonal Overself within me."

(365-6) Both poet Tennyson and medico Crichton-Browne⁸²⁰ passed into the state of illumination by the same method – silently repeating his own name to himself.

(365-7) Let the mind dwell constantly on these great truths. Let the hand write them down and carry the record for study at odd moments.

(365-8) "The divine Self in me manifests itself in contentment and strength."

(365-9) The general rule for using these affirmations is first to sit comfortably and relax the body in every way. Then slowly repeat the selected words for a few minutes. Lay hold intensely on their meaning. The practice may be done again in the evening with another or with the same affirmation.

(365-10) Of all affirmations, the student who has evolved to the higher stages of development will select those that concern the impersonal rather than the personal self. These are the ultimate truths, the conclusive formulae of philosophy such as: "Mind is the Real," or "The Ego is illusory," where the mind calmly rests on the final position to be attained.

(365-11) The student who takes one of these sentences from a piece of inspired writing is seeking to reproduce in his own feelings and thoughts the inner condition which gave it birth as he ponders over the phrase, he should not only seek to distil every bit of meaning from it but also let his inner being passively receive

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(continued from the previous page) that meaning by other than logical ways. This wider concentration upon it may gradually open up its content. Nevertheless, if he returns to it a long time later – perhaps after a year or two – he may penetrate abruptly and unexpectedly to a still deeper layer of meaning and with that experience the joy of new revelation.

(367-1)⁸²² The declaration is a simple device for achieving three different objectives at one and the same time. It facilitates the continuous remembrance of the Overself. It

⁸²⁰ Referring to Alfred Tennyson and James Crichton-Browne.

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⁸²² The paras on this page are unnumbered.

holds the ideal and parades the objectives of self-improvement ever before us. It inspires us as a form of concentration. First, by keeping us in touch with the Overself and then, by getting us ultimately absorbed in awareness of it.

(367-2) It is a formula in words which, pronounced aloud again and again or repeated in silence to oneself, tends to bring on a spiritual mood.

(367-3) The Asiatic mystics aptly name them “words of power.” They believe that if intoned correctly, they help to keep away the baser influences and to stimulate the finer ones. The effect is temporary of course but by constant repetition it may become permanent.

(367-4) The practice keeps away other thoughts if they are of a baser kind yet it does not keep away those which are necessary to carry on the ordinary [affairs]⁸²³ of everyday living. The declaration stays in the deep places of the mind like a little island of immovable rock, while the agitated waves of personal [activities]⁸²⁴ swirl around it.

(367-5) The practice seems to have a hypnotic effect on the mind and to draw him with a magnetic spell to the idea behind the declaration, as the latter is frequently and solemnly repeated.

(367-6) Can he hold in his mind the divine object of all this aspiration? Can he keep it in continuous remembrance? For this is the objective to be achieved, and clearly it is not an easy one. To bring it within actual realisation he may engage in one or, better, two exercises. The first is to attach himself mentally to a teacher who has himself found the Overself. It is then simply a matter⁸²⁵

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(369-1)⁸²⁸ SWAMI BRAHMANANDA:⁸²⁹ “What is the meaning of a mantra? It is the name of God. You have a name. If I call you, your form also comes to my mind.

⁸²³ PB himself inserted “affairs” by hand.

⁸²⁴ PB himself moved “activities” from after “ordinary” to the blank space after “personal” that was left by the original typist (indicating that the typist couldn’t read his writing).

⁸²⁵ PB himself inserted “(cont)”. Incomplete – the end of this para was not found in this file.

⁸²⁶ Blank page

⁸²⁷ PB himself inserted “XXVIII” at the bottom right corner of the page by hand.

⁸²⁸ The paras on this page are unnumbered. The first para was pasted onto the page from a separate sheet of paper.

Call on the Lord in this same way. Repeat the mantra and at the same time meditate on the image of the Chosen Ideal.... When you are alone, you may repeat the mantra audibly to yourself; otherwise repeat it mentally.... It is charged with spiritual power.”

(369-2) [Select]⁸³⁰ any phrase, sentence or even single word which makes most appeal to you and pertains to the goal, ideal or quality you wish to develop. It may be taken from a book (if inspired) or you may construct it yourself. Examples: I AM INFINITE PEACE. HARMONY-HARMONY-HARMONY. This Spiritual “Declaration” is to be repeated as often during the entire day as you remember to do so – silently and mentally when out or with others, whispered to yourself when alone and in your own room. This means that there may be dozens of repetitions in one day. It is particularly to be practised when any provocation or temptation arises. After the first few weeks the habit should become automatic, when you may try to make it a silent one at all times.

You may if you prefer use as the theme for concentration the name of your Spiritual Leader: “Jesus-Jesus-Jesus” for example. This exercise must be done very slowly, the phrase must be long drawn out and, in early stages, the meaning pondered on.

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(370-1) {Deleted Letter} 25 February 1955

Dear Mrs. Mozundar:

Of course I remember what you told me about the work you were doing in translating the two volumes of Ramayana. I’m sorry I could not answer you before as I have been traveling.

After considering the matter carefully, I think your best plan would be to send a preliminary letter to the following publishers to ask if they would be interested in reading the books for possible publication. This procedure will save considerable delay and trouble. Then, when you get an answer, and only when you get an answer should you send the translations through to the publisher himself, not to me.

1. E.P. Dutton and Co., 300 4th Ave., New York 10, N.Y.
2. Rider and Co., Hutchinson House, Stratford Place, London West 1.
3. Philosophical Library, Inc., 15 East 40th St., New York 16, N.Y.
4. Pantheon Books Inc., 333 Sixth Av. New York 14, N.Y.

⁸²⁹ Referring to Ramakrishna’s disciple, Swami Brahmananda (1863–1922), whose original name was Rakhal Chandra Ghosh – and who wrote extensively on Mantra.

⁸³⁰ Looking at the reverse side (which was glued over), PB himself inserted “Mantra” on the right corner and “sent to J. Dumont England” above this para by hand.

⁸³¹ This page is a typed letter that has been crossed out by hand; presumably PB used the blank back of the letter to type up his paras.

Please explain in your preliminary letter just what place the Ramayana holds in Indian literature as one of its best known classics.

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(371-1)⁸³³ Each affirmation he decides to accept should be used regularly for a period of twenty-one days before changing to another one.

(371-2) It is from these declarations that their idea of magical incantations which were supposed to bring about extraordinary results, for some men were able by their aid to induce a trance-like state which, like the hypnotic state, temporarily released [paranormal]⁸³⁴ powers of mind.

(371-3) Let the affirmation rise into central consciousness every moment that the mind is free to attend to it.

(371-4) What affirmation shall he use? He should analyse his character impartially and carefully and let his decision rest on the revelation of positive and negative qualities this analysis affords him.

(371-5) They may also be the opposite of affirmations; that is they may be denials. An Example: "I will no longer express negatives."

(371-6) The spoken declarations derive some of their power from their rhythm, which is slow, ready and drawn-out.

(371-7) Stand in front of a mirror and pronounce the constructive auto-suggestive affirmations with dramatic intense feeling.

(371-8) The declaration is to be made both in those periods of spiritual retirement which constitute regular meditation and in those periods of physical or mental activity which constitute everyday routine.

(371-9) The practice become well established in time and the concentration of mind is directed without interruption toward his inner being.

(371-10) It may be a name of God like "Allah" or an attribute of God like "Infinite Peace."

⁸³² PB himself changed "MANTRA" to "XXVIII" by hand.

⁸³³ The paras on this page are unnumbered.

⁸³⁴ PB himself changed "_____normal" to "paranormal" by inserting "para" in the blank space left by the original typist (indicating that the typist couldn't read his writing).

(371-11) His faith must be strong enough to give vital force to his declaration, or it will {fail}⁸³⁵ in its purpose.

(371-12) These declarations can be formulated in the first person – “I am external” – or without reference to any person at all – “God is infinite being.”

(371-13) Let him create his own declarations or denials, to suit his special needs and individual aspirations.

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(373-1)⁸³⁷ Bhagavad⁸³⁸ Gita: “Fix your mind on Me: that will transcend all life’s miseries.”

(373-2) AUM is chanted on a very low note and extended on a single indrawn breath.

(373-3) SHAMS TABRIZI:⁸³⁹ “Keep God in remembrance until the self is forgotten.” Here is a whole yoga-path in one short simple sentence.

(373-4) Too many of Krishnamurti’s⁸⁴⁰ followers have only exchanged an old cage for a new one, despite their master’s protest against such a course. Moreover, they do not even know that they have done it. For those who seek freedom, [even his other followers, who catch his spirit much better and more loyally,]⁸⁴¹ are caged by their very seeking. They may become free only if they become relaxed.

(373-5) No one reaches the world of truth through any other path than his own, the one which his individual nature fits him for. Someone else’s help can at best improve his condition and prepare his mind but cannot take him into truth. Those cases which seem to contradict this statement are cases either of self-deception or of illusion. Too often time spent on these chalked-out paths is time wasted.

⁸³⁵ A hole punch got this four letter word, leaving us only with the final “l” but that strongly suggests that this is ‘fail’ – TJS ‘20

⁸³⁶ Blank page

⁸³⁷ The paras on this page are unnumbered.

⁸³⁸ “Bhag” in the original.

⁸³⁹ “TABRIZ” in the original.

⁸⁴⁰ Referring to Jiddu Krishnamurti.

⁸⁴¹ “even his other followers, who catch his spirit much better and more loyally,” was typed below the line and inserted with a caret.

(373-6) Some Tibetan sage has said that the best course was to be neither enlightened nor non-enlightened, and thus rise above this pair of opposites. A Hindu sage advised the Brahmin to let go of his scholarship first, then of his meditateness and finally of his non-meditateness; then only would enlightenment appear

(373-7) Pascal:⁸⁴² "Thou wouldst not seek Me, if thou didst not possess Me. Be not therefore anxious." In "Le Mystere de Jesus"

(373-8) The sun's warmth and beauty brings out the flower's growth. It does not strive, struggle or push. This is a good simile of the Short Path's final phase, taught also in the Chinese doctrine of Wu-wei ([Way of]⁸⁴³ Inaction) and the Indian doctrine of Asparsa-yoga (without-effort method)

(373-9) All mantras constituted by meaningless [or mystical]⁸⁴⁴ words are intended to create a mental vacuum

(373-10) Instead of falling into the common attitude of classifying the natural everyday side of human nature as hostile to the mystical inner side, as incompatible opposites, why not bring them together in harmony? This can be done, intellectually, by understanding mentalism, and emotionally, by appreciating or creating inspired art.

(373-11) The mind is shut in by its own reactions, which in the end tie themselves up into hard knots

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(375-1)⁸⁴⁷ The effectiveness of a Declaration depends also upon its being repeated with a whole mind and an undivided heart, with confidence in its power and sincere desire to rise up.

⁸⁴² Referring to Blaise Pascal.

⁸⁴³ "Way of" was typed below the line and inserted with an arrow.

⁸⁴⁴ "or mystical" was typed below the line and inserted with a caret.

⁸⁴⁵ Blank page

⁸⁴⁶ PB himself inserted "XXVIII" by hand.

⁸⁴⁷ The paras on this page are unnumbered. The last two paras on the page were pasted on from separate sheets of paper.

(375-2) The sacred Name is to be not only a device for pivoting his remembrance of the higher power but also a vehicle to carry him to inspiration.

(375-3) The secret is simplicity itself. It was written down by the Sufi poet Shams Tabrizi⁸⁴⁸ in eight little words: "Keep God in remembrance till self is forgotten." If he keeps the declaration half-whispered on the tip of his tongue and joyously fondled in his mind, it will serve him well.

(375-4) By affirming a particular virtue, he automatically repudiates its opposing evil quality.

(375-5)⁸⁴⁹ When the world comes to know the value of the philosophic discipline, how it refines, ennobles and strengthens character, how it sharpens,⁸⁵⁰ concentrates and clarifies the mental faculties, and how it balances and broadens the whole personality, then we who are its [adherents]⁸⁵¹ today may be joined by a multitude tomorrow. [How long will this be?]⁸⁵²

(375-6) In remembrance, he should once again love the beauty and revere the solemnity of this experience. If the effort to remember the Overself is kept up again and again, it attenuates the materialistic mental tendencies inherited from former lives and arrests the natural restlessness of attention. It eventually achieves a mystical concentration of thoughts akin in character to that reached during set periods of meditation, but with the added advantage of not stopping the transaction of worldly activity.

Movements of utter inward stillness may come to him. The ordinary familiar ego will then desert him with a lightening-like suddenness and with hardly less brevity. Let him fix these moments firmly in his memory. They are to be used in the ensuing years as themes for meditation and goals for striving.

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⁸⁴⁸ "Tabriz" in the original.

⁸⁴⁹ PB himself inserted "XVIII" next to para 375-7 by hand, which was glued to this page. However, the content is clearly related to XXVIII and unrelated to XVIII, so we have merged it with the other paras on this page. — TJS '20

⁸⁵⁰ PB himself inserted a comma by hand.

⁸⁵¹ PB himself deleted an indecipherable word from after "adherents" by hand.

⁸⁵² PB himself inserted "How long will this be?" by hand.

⁸⁵³ Blank page

(377-1)⁸⁵⁴ The⁸⁵⁵ man who has [himself]⁸⁵⁶ trodden this path successfully to the end, who has also fostered compassion during all that time and who has consequently dedicated his attainment in advance to humanity's service, will perceive that the one best service he can render is to dispel men's spiritual darkness and lead them to the light.

(377-2) With every interval of time that he is able to get, however short it be – even a few seconds – he repeats a majestic word like 'Peace,' or an evocative sentence like 'Cast thy burden on my back and I shall give you peace!'

(377-3) Behind this simple practice there has arisen in the Orient the belief that a guru or a fakir⁸⁵⁷ can, by uttering a few magic words and perhaps performing a simple rite along with them, spiritually transform a candidate or miraculously change his fortunes, his health or his future.

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⁸⁵⁴ The paras on this page are unnumbered and each of them was pasted on from separate sheets of paper.

⁸⁵⁵ PB himself inserted "XVIII" next to para 377-1 by hand, which was glued to this page. However, the content is clearly related to XXVIII and unrelated to XVIII, so we have merged it with the other paras on this page. – TJS '20

⁸⁵⁶ PB himself moved "himself" from after "path" to after "has" by hand.

⁸⁵⁷ "faqeer" in the original.

⁸⁵⁸ Blank page

⁸⁵⁹ Blank page. This page has a tab attached with the number "28".

⁸⁶⁰ Blank page. This page has a tab attached with the number "28".