

Talks in the Occident

Table of Contents

Original Index.....	6
Richard Alexander	10
Illustrious Chinese Prime Ministers	11
Muriel Ames	12
Doris Bailey	12
Ann Davies.....	13
Elizabeth Barlow (Leading American Christian Science Practitioner).....	14
Ann Davies.....	15
Gregory David Michael Vorhis.....	16
Pere Lasalle	17
Madame Bernard.....	18
Squire Tucker (Healer): Dying Disillusionments	19
Don Blanding.....	19
Tahra Bey (1953).....	20
Boissevain.....	21
Harry Edwards.....	24
Dr Preston Bradley.....	25
Reverend Arthur Ford.....	25
Reverend Roland Brown.....	26
Roy Burkhart.....	28
Haanel Cassidy.....	29
Paul Richard.....	30
Douglas Campbell	31
Hamid Bey: Lecture	37
Al Cliffe	38
Hamid Bey: Lecture	39
M. Cotter.....	40
Robert King.....	42
Maud Cotter.....	43
Ann Daniel	44
Henry Daniell	45
Interview with Madame David-Neel.....	46
M.V. Dunlop	46
Commander Wynne	49

John Keel (hypnotist-magician)	49
Graf K. Von Durckheim	49
W.J. Macmillan	49
Adela Ponticelli	50
Graf K. Von Durckheim	50
Krishna Menon	51
Alexandra David-Neel	51
Mircea Eliade	51
Gayatri Devi.....	51
Ramdas	51
Graf Von Durckheim	52
Interview with Professor K. Von Durckheim	52
Gertrude Enelow	53
The Sioux City Sunday Journal.....	57
The Courier Journal, Louisville, KY.	57
Yogi Dorjie (A.G. Van Den Berg) Interview.....	58
Wilhelm Eitel	61
Dr Mishra	62
Wilhelm Eitel	62
H. Edwards	63
Rudolph-Enelow System	65
Whitehead (cont.).....	65
Reverend Robert King (Ctd.).....	66
A. Bose	66
Dr William Estep.....	67
Interview with Reynaud De La Ferriere	69
Geoffrey Watkins (Interview)	69
Reverend Emile Rahd Farfield	70
Joel Goldsmith	74
Critique of Joel Goldsmith.....	100
Joel Goldsmith	102
M.A. Green.....	103
Gilbert N. Holloway	104
Ralph Houston	106
Hannah Hurnard (70-year-old British Religio-Mystic)	107
Ralph Houston	107
Dr Fenwick Holmes (by an old friend)	107

Farwell Hull	108
Norma Hutzler	111
Ananda Jennings	132
The Mother (Pondicherry) 1935	143
Ananda Jennings	144
Dr C.G. Jung Interview.....	148
A.E. (George W. Russell).....	150
Brother “M”	155
Gertrude de Kock (October 1953)	155
Brother “M”	158
Dr Roman Ostoja.....	164
William J. MacMillan Interviews	169
B. Renault on the Healing Work of W.J. MacMillan	183
Brother James (Bruce Leadbeater)	184
Martinus: Denmark (1950).....	186
The technique of meditation is unnecessary now as logical thinking replaced it.	194
Dr Margaret McLean	199
J.G. Meyling	200
Major Vasey	203
Erik Moller	204
PULYAN	208
Aldo Mondini	209
Leone Muller.....	214
Murshid	215
Emmanuela Allowena	219
M. Vassen	219
P.D. Ouspensky	220
Alan Watts (Letter)	220
Bertrine Powers	221
M. Vassen	222
C.S. Price.....	222
M. Wilt	224
Michael Culme Seymour.....	225
Psycho-Analyst.....	225
Dr Daniel Freeman (Notes by M. Redpath)	227
M. Redpath.....	231
Dr Herman Reistrup	235

F.D. Robb.....	235
Adela Curtis.....	238
Dorothy Kerin.....	238
Jacques Romano	238
The Superior Abbot, Monastery Of Notre Dame, Roquebrun, France	265
Padre Pio	266
Swami Ghanananda (Of Vedanta Centre, London).....	266
Norman Lears on Padre Pio in Sunday Times.....	267
Walter Russel	268
Critique of Russell By PB	272
Psycho-Analyst B. Thorpe's Critique of W. Russell.....	272
Correction by M. Schirmer on Errors about Christian Science	273
M. Schirmer	273
Meurig Morris	274
Stephen The Mystic: Russo-Chinese-Christian-Buddhist	274
J. Krishnamurti: Interview in India, 1936	275
Interview with Dr. Huston Smith on his contact with Krishnamurti (1950 and 1966) ..	276
Paul Schoppel	277
Nyogen Senzaki (Zen Priest-Monk)	278
Swami Siddheswarananda	279
De Berniere Smith	279
Π Crown of head. A. Forehead B. Heart.....	291
Mrs Kingsley Tarpey	294
Priest Marnell Lubeck Jesensky	295
Major Vasey	295
Count Walweska Esoterica	296
Lillian de Waters	297
Alan Watts.....	298
Father Jim Wilson's Healing Technique	299
The Reverend McLaughlin's Healing Technique.....	299
Dr Franz Winkler	299
Robert Whitehead	303
Professor Ernest Wood	305
Unknown.....	310
Elizabeth Young	311
Geoffrey Hodson.....	313
E. Maas.....	315

A.W. Osborn (Of Melbourne).....	315
Sir Paul Dukes	316
A.W. Osborn (of Melbourne).....	318
Sir Paul Dukes	319
Diana Dukes.....	320
Lady Diana Dukes	321
Sir Paul Dukes	321
Dunleavy on Scientology	324
Sir Paul Dukes	325
A.E. Bennet (Sydney).....	325
Dr Richard Weiss (continued).....	326
Athos.....	327
Father Ephraim Of Mount Athos [(Interviewed By PB)]	327
Romana Huerscher Interview	328
Allan Bennett	330
Prof T.M.P. Mahadevan	331
Professor Carl von Weizsacker (cont)	332
Ramanashram Bulletin.....	333
"I COULD NOT PREVENT TEARS OF BLISS"	333
THE MASTER'S 90 TH BIRTHDAY CELEBRATION	335
Brother Mandus.....	335
Madame Soleil	337
De Martino	338
Wei Wu Wei: Ask The Awakened	338
Courtenay	350
Krishnamurti.....	351
Unknown (Possibly Arthur Broeckhuysen).....	352
Sir Paul Dukes	352
Queen Frederika.....	353
F's Two Ultramystic experiences in Shankar Vihar (1976)	353
Interview with Queen Frederika by PB	357
Interview with Jill Purce	358
Princess Irene.....	358
Von Durckheim	359
Wilhelm Eitel	359
Professor of Musicology Marie Astor and Mr and Mrs Beau Glass	360
Hodson	361

Dr Richard Weiss	361
Conversations With PB as Recorded by Ed McKeown 1979	362
Mahler.....	386
Frank Goodey Interview	387

Editor's Note: This file is a series of notes from PB's interviews. There are four files of such excerpts – refer to Talks in the Orient, Carbons 4 (Asiatic), and Carbons 35 (Western Interviews) for more. They are not transcripts of the entire interviews, nor in most cases are they dated. As far as we know, these are the pieces that PB was considering quoting in his books; it is likely that some quotes have been paraphrased from the original statements.

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

Original Index

1
ORIGINAL INDEX

(1-1) ¹ WESTERN INTERVIEWS	Page
Richard Alexander	1
Elizabeth Barlow	[4] ²
Doris Bailey	[2] ³
Madame Bernard	9
Hamid Bey	38
Tahra Bey	13
[Don] ⁴ Blanding	12
Boissevain	15
Dr. Preston Bradley	21
Rev. Roland Brown	23
Roy Burkhart	25

¹ The paras on this page are unnumbered.

² The original editor inserted "4" by hand.

³ The original editor inserted "2" by hand.

⁴ The original editor inserted "'Don" by hand.

Douglas Campbell	29
Haanel Cassidy	27
Albert Cliffe	31
Maud Cotter	41
Adela Curtis	285
Ann Daniell	49
Henry Daniell	53
[Madame David Neel] ⁵	54
M.V. Dunlop	55
Harry Edwards	19, 61
Rudolph-Enelow System	63
Dr. William Estep	65
[Rahd] ⁶ Fairfield	67
Reynaud de la Ferriere	66
Rev. Arthur Ford	21
Swami Ghanananda	311
Joel S. Goldsmith	68
M.A. Green	70
Gilbert N. Holloway	71
Dr. Fenwick Holmes	75
Ralph Houston	73
Farwell Hull	76
Norma Hutzler	77
Ananda Jennings	103
Priest Marnell Lubeck Jesensky	353
Dr. C.G. Jung	131
Dorothy Kerin	285
Robert King	[3,] ⁷ 45, 133
Ernest Kirk	135
Gertrude de Kock	139
J. Krishnamurti	[411,] ⁸ 318
Brother "M"	138,141
William J. Macmillan	[59a,] ⁹ 149
Critiques of Macmillan	171
[Marion, Czech clairvoyant] ¹⁰	177

⁵ The original editor inserted "Madame David Neel" by hand.

⁶ The original editor inserted "Rahd" by hand.

⁷ The original editor inserted "3" by hand.

⁸ The original editor inserted "411" by hand.

⁹ The original editor inserted "59a" by hand.

¹⁰ The original editor deleted "Swami Madhavitirtha p.173" from before "Marion, Czech clairvoyant" by hand.

(2-1) ¹¹ [Brother Mandus] ¹²	
Martinus	179
Rev. McLaughlin	367
Dr. Margaret McLean	195
Meyling	197
Erik Moller	205
Meurig Morris	317
Leone Muller	215
Murshid	217
Dr. Roman Ostoja	145
P.D. Ouspensky	223
Padre Pio (in "Asiatic Interviews" 288 JK)	311
Bertine Powers	225
C.S Price	227
Syrian Prophet (in "Asiatic Interviews")	229
Psycho-analyst	269
Margot Redpath on Dr. Daniel Freeman	273
Dr. Herman Reistrup	281
Paul Richard	29
F. Robb	183, 283
Jacques Romano	289
Abbot of Roquebrun Monastery	311
A.E, Geo. W. Russell	133
Walter Russell	313
M. Schirmer	317
Paul Schopeel	321
Nyogen Senzaki, Zen Priest	322
Swami Siddheswarananda	323
Dr. Purnima Sircar (in "Asiatic Interviews")	351
D. Berniere Smith	325
Stephen the Mystic	318
Mrs. Kingsley Tarpey	353
Squire Tucker	11
Major Vasey	203, 355
Yogi Vithaldas (in "Asiatic Interviews")	357
Count Walewska	361
Lillian de Waters	363

¹¹ The paras on this page are unnumbered.

¹² The original editor inserted "Brother Mandus" by hand.

Alan Watts	223, 365
Father Jim Wilson's Healing Technique	367
Dr. Franz Winkler	369
Robert Whitehead	375
Professor Ernest Wood	377
Commander Wynne	59
Elizabeth Young	385

ORIGINAL INDEX

(3-1)¹³ ADDITIONS

Ellen Hilton (in "Asiatic Interviews")	288 jk
Aldo Mondini	214
Geoffrey Watkins (in Asiatic Interviews 293)	66a
Hannah Hurnard	[73] ¹⁴
[Yogi Dorjie] ¹⁵	[60a] ¹⁶
[Graf von Durkheim] ¹⁷	[59a] ¹⁸
[Pak Subuh] ¹⁹ (in "Asiatic Interviews")	[324] ²⁰

Additions

Emanuela Allowena	221b
Muriel Ames	2
Marie Astor	
A.E. Bennet	393
Courtenay	409
Ann Davies	3
Gayatri Devi	59a
Yogi Dorji	60a
Sir Paul Dukes	389b, 393
Dunleavy	393
Wilehelm Eitel	60a
Mirca Eleada ²¹	59a
Father Ephraim of Athos	5

¹³ The paras on this page are unnumbered.

¹⁴ The original editor inserted "73" by hand.

¹⁵ The original editor inserted "Yogi Dorjie" by hand.

¹⁶ The original editor inserted "60a" by hand.

¹⁷ The original editor inserted "Graf Von Durkheim" by hand.

¹⁸ The original editor inserted "59a" by hand.

¹⁹ The original editor inserted "Pak Subuh" by hand.

²⁰ The original editor inserted "324" by hand.

²¹ Properly "Mircea Eliade" — TJS '20

Queen Frederika	
Beau Glass	
Geoffrey Hodson	389
Romana Heubscher	395
Princess Irene	
Hannah Hurnard	73
Brother James (Bruce Leadbeater)	171
John Keel	59a
Krishnamurti	411
Pere Lasalle	8
E. Maas	329
Professor T.M.P. Mahadevan	397
Brother Mandus	401
Archbishop David Michael	8
Aldo Mondini	214
Arthur Osborn	389b, 395
Adela Ponticelli	59a
Pulyan	211
Michael Culme Seymour	228
Madame Soleil	405
M. Vassen	221b
Graf von Durkheim	59a
Rev. Michael Vorhis	7
Geoffrey Watkins (West. Int. p295)	66a
Wei Wu Wei	407
Dr. Richard Weiss	
Professor Carl von Weizsacker	397, 399

4

ORIGINAL INDEX

(4-1)²² M. Wilt 228

Richard Alexander

5

RICHARD ALEXANDER

(1)

(5-1)²³ Worse suffering is yet to come to humanity; our planet will be two-thirds

²² The paras on this page are unnumbered.

²³ The paras on this page are numbered 1, 2, 4 through 9, and 3. They are not consecutive with

depopulated by it.

(5-2) Whoever penetrates to the ultimate reality must obey the command to “keep silent” or else suffer severe punishment. This is why Jesus was crucified. If such an initiate brings the power of the Ultimate – that is, its Grace – upon those who are not seeking the Ultimate, then this power only intensifies the evil existing in them, just as it intensifies the good existing in sincere seekers. Where the people cannot understand what the Initiate is saying about the ultimate, they will inevitably either misunderstand or deny it, so they are not really helped to become better but only become worse. The power flowing through the Initiate stimulates those to whom he addresses himself and this stimulation will work through their dominant characteristics – so it may be that it will work through them for evil or good.

Illustrious Chinese Prime Ministers

(5-3) It is laudable to encourage investigation, to grant both major and minor, but the conclusions should be denied until after the mind has clarified and been illumined by the way to the Source in the Empty. Complementaries come to agreement by Shine of Eternal Love.

(5-4) There was no idol of self in these Ministers, but rather did they forsake all selfdom for the Empty when they hoped for a solution upon the national problems.

(5-5) The hearts of people require ablative processes to unteach error before they can learn truth, the way to open the Centrum which was closed by birth in time...

(5-6) The greatest directors of men avoid the public gaze and yield public acclaim to others.

(5-7) These ancient archives which link time with eternity have always been cherished by pure hearts seeking counsel of Life’s sublime intention by the “turn back” to the Origin.

(5-8) The power of seeing beyond the veil into the inner meaning is in proportion to clearness of mind from a pure heart.

(5-9) (R.A.²⁴ cont) Exercise to Develop a Sense of the Eternal Now: “See the beginning at the end and See the End at the Beginning.” Thus, on entering a house imagine vividly that you are at the end of the day when leaving it. Or when leaving a house imagine – remember the time you entered it. He is to make the end of every experience one with

the previous page.

²⁴ Presumably “Richard Alexander”

the beginning by simultaneously contrasting them.

6²⁵

RICHARD ALEXANDER

Muriel Ames

7

MURIEL AMES

(2)

(7-1)²⁶ I met [Gurdjieff].²⁷ If ever I recognised a man as a black magician and thoroughly evil, it was [he]. Moreover the history of a personal friend of mine, Edith Taylor, who worked with him for many years editing his writings and secretarially serving him, as well as bearing an illegitimate child to him, showed him to be thoroughly unscrupulous, always squeezing as much money as he could from his disciples.²⁸

I met Manly [Hall]²⁹ when he was holding [drunken]³⁰ orgies in his house. I consider him black too.

I met Dr. [Frederick]³¹ Bailes of Science of Mind, [Los Angeles].³² He is empty, [commercialistic and egoistic].³³

Doris Bailey

(7-2) In my experience of Nirvana I found that personal consciousness was utterly annihilated. This arouses fear at the threshold of the final step. I could not so utterly give up self. Hence I never completed the experience.

I find that the Nirvana experience has no power to change personal moral character, it leaves that almost the same as it was before. The petty feminine attributes and emotions which I possessed were not miraculously wiped out but remained. So I have to still work hard to get rid of them slowly.

There is no Personal Creator but Mind, in the Ultimate. This is the same consciousness (or unconsciousness) as Nirvana. Mind develops certain qualities which become separate entities with a life of their own. These inter-relate interact and evolve. Thus Evil was born. It was not, could not be directly born of a good God.

²⁵ Blank page

²⁶ The paras on this page are unnumbered.

²⁷ The original editor circled "Gurdjieff" by hand.

²⁸ Many lines were heavily underlined or crossed out in these first three paras.

²⁹ The original editor deleted "and consider" from after "Manly Hall" by hand.

³⁰ The original editor inserted "drunken" by hand.

³¹ The original editor inserted "Frederick" by hand.

³² The original editor inserted "Los Angeles" by hand.

³³ The original editor inserted "commercialistic and egoistic" by hand.

(7-3) The awareness of lust really being an invasion, the choice is presented to identify self with it or not.

(7-4) The lust feeling now seems to be spatially at some distance—say a foot away—from me and to the degree that it is accepted it comes nearer. At full acceptance it merges into one. Whereas formerly it [was]³⁴ born as mine, as part of me from the very first, now it is born as something separate and apart; as a thought of whose alien character I am aware from the very first.

(7-5) By cultivating inner stillness, the invasion or appearance of the alien entity is readily noted from the first. Hence the aspirant must cultivate mental silence and stillness, inner void or emptiness through the day. Then when a strong thought-sense like lust enters it, he is easily aware of its onset, its foreignness and its lowness.³⁵

8³⁶

DORIS BAILEY

9

DORIS BAILEY

(3)

(9-1)³⁷ I am conscious of the lower desire out of the past, appearing again, although I had thought it dead. I feel and know that it is not me. So I make a deliberate effort of will to force myself from its influence by a method which I discovered. It consists of drawing the desire-force up to the frontal head whence it passes out of me.

Ann Davies

(9-2) New Zealand stands for stability in world affairs. Her people are not carried away by emotion.

(9-3) I have been able to concentrate completely since childhood. I can become quite oblivious of what is around me; noise does not disturb me when I am deep in thought.

(9-4) The very first time I sat down to meditate I was taken out of body into infinite space. Nothing was there. It was Cosmic consciousness. I was only 6 years old.

³⁴ “was” was typed above the line and inserted with an arrow.

³⁵ The original editor inserted “—Doris Bailey” by hand.

³⁶ Blank page

³⁷ The paras on this page are numbered 1-9; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(9-5) Dr. Nandor Fodor is practising as a psychologist. He became amorous at our first meeting. He is a friend of Regardie.

(9-6) "Israel" Regardie was only a pen name, R told me. Francis R. is his real name and the one he now uses as a psychologist. He seemed bitter with life, said he had lost his faith. His first wife had taken everything from [him],³⁸ his second marriage was not happy, and my teacher Dr. Paul Case asserted this was a punishment for R's violation of his pledge of secrecy when he published the Hermetic Order of the Golden Dawn rituals.

(9-7) New Zealand is exactly as far from equator as Los Angeles. This is significant for my work. It will become a great spiritual centre.

(9-8) I am not psychic and do not see pictures. My way is to be identified with what I am to contact, accompanied by inner knowing of it. This is more than intuition.

(9-9) The Master "R" used Dr. Paul Foster Case, founder of our organisation, the BOTA (Builders of the Adytum) and since his passing away has been using me.

(9-10) I became a Buddhist in my teens, because of its appeal to reason I tried to be scientific, to get proof before accepting. So I was not interested in the ordinary religious [approach], much less in the magical ritual one. It was [in]³⁹ a great crisis (my knee was crippled after a car smash so I wear steel braces on it, I was left alone with a little girl at 21) that I found myself in the Dark Night, out of touch and out of faith. Dr. Case 'saved' me from this and helped me enormously. I felt and found the power of Ritual Magic as a very real thing. It need not be black, it can be white, and for BOTA it is an approach to God. The Pentagonagram, the Circle Protective, the [Dagger are powerful] .⁴⁰

10⁴¹

ANN DAVIES

Elizabeth Barlow (Leading American Christian Science Practitioner)

11

ELIZABETH BARLOW

(4)

(11-1)⁴² The world is not our idea, it is God's idea.

³⁸ The original editor inserted "him" by hand.

³⁹ The original editor inserted "in" by hand.

⁴⁰ The original editor inserted "Dagger are powerful" by hand.

⁴¹ Blank page

(11-2) Christian Science differs from the Hindu mysticism about the final goal of man. The latter says he is absorbed in Deity; the former says he remains an individual, (albeit not as present) and evolves endlessly.

(11-3) Christian Science does not say there is man and God: it says there is only God. World is the activity of God, and man is the manifestation of God.

(11-4) My technique with sick patients is to pray silently or loudly, to meditate or to read aloud, according as I am guided. I have no set procedure. I do not think of the illness but affirm that there is only the one infinite, perfect reality and that the patient is that reality.

(11-5) Our practice of meditation is not to still the mind but to think the affirmation of True being.

(11-6) I meet or treat sickness problems by affirming first, that infinite reality is where the sickness is supposed to be [and]⁴³ then, dropping that, by identifying myself or patient with the perfection of God. A single treatment should theoretically suffice for a cure. Some healings are instantaneous. But in practice more treatments are often needed.

(11-7) A real cure affects the inner being and character of the patient, brings it nearer to God's likeness, as well as the body.

(11-8) Disease starts in the mind, and then fastens itself on some part of the body where it expresses physically. So we must look to what wrong thinking we have had for its cause.

Ann Davies

(11-9) I feel love for all tremendously. That is why I have to give a kiss to friends, interviewees, students, disciples.

(11-10) The Tarot is a sacred text and teaching. Our ritual is based on it.

12⁴⁴

ANN DAVIES

⁴² The paras on this page are numbered 1-8, 10-11; they are not consecutive with the previous page.

⁴³ The original editor inserted "and" by hand.

⁴⁴ Blank page

Gregory David Michael Vorhis

13

GREGORY DAVID MICHAEL VORHIS⁴⁵

(7)

(13-1)⁴⁶ The sign of the cross made by us starting with the Head-reason and thought, the Heart-feelings, Shoulders-doing, action will.

(13-2) I know someone who went mad through doing yoga breathing exercises.

(13-3) All members are equal in the sight of God – clergy, laymen in the Eastern church. No one has power or authority over the others. But the clergy are considered as being more dedicated and more committed in time and life, etc. this does not set them above laymen in outer power.

(13-4) R C church is our great enemy, because we expose its false features.

(13-5) He pronounced grace before meals but only a single sentence, half whispered.

(13-6) Eastern Church has a place for divine healing in its life: the priest prays for it, but whereas the C Science church tries to impose its own will arrogantly, always demanding a healing, our priest adds “if it be Thy will.”

(13-7) I believe the third world war will come, when Africans and Chinese will run over the U.S.A.

(13-8) Incense, lamps, pictures, stained glass and altars, are vestments though not indispensable to worship are nevertheless desirable, because they help to provide a proper atmosphere.

(13-9) Eastern Orthodox Church is the earliest and purest Christianity; all changes that came later were deviations and adulterations. But even so it has itself deteriorated and omitted, so I am trying to reform it to restore lost truths and teachings, to purify it inwardly and outwardly and to raise its ethical standards. True ancient Theosophy is distinct from the T.S.

(13-10) The sentence which Dr. [George]⁴⁷ Lamsa has altered in translation (Eli Eli [lama sabbach tani]⁴⁸ has also be translated by Origen. He puts it as “How thou has glorified me!”

⁴⁵ “MOST REV. GREGORY DAVID MICHAEL VORHIS D.D.” in the original. The original editor inserted “L.A.” by hand.

⁴⁶ The paras on this page are unnumbered.

(continued from previous page) However both R.C. [Douai and Protestant versions coincide] .⁵¹

(15-1)⁵² Non-flesh diet was a basic teaching of early Christianity; it is taught even in Greek Orthodox Canon Law.

(15-2) Since Pantheism would limit God to his creation, it is an error, but if it added God also transcends his creation, it would not be objectionable, but then it could no longer be called Pantheism.

(15-3) Vegetarian diet is only truly so when it excludes All dairy products also.

Pere Lasalle

(15-4) Meditation instruction: Count the in – and out breathing (the holding of the breath comes by itself)

(15-5) Words produce duality.

(15-6) Duality is needed to explain the Inexplicable.

(15-7) Sahaja is very rare, but practical work can still be done 100% in the atmosphere of stillness.

⁴⁷ The original editor inserted “Geroge” by hand.

⁴⁸ The original editor inserted “lama sabbach tani” by hand.

⁴⁹ Blank page

⁵⁰ “ARCHBISHOP DAVID MICHAEL (cont.)” in the original.

⁵¹ The original editor inserted “Douai and Protestant versions coincide” by hand.

⁵² The paras on this page are numbered 1–4; they are not consecutive with the previous page. There are three unnumbered paras at the top of the page.

⁵³ Blank page

Madame Bernard

17
MADAME BERNARD
(9)

(17-1)⁵⁴ Every Wednesday and Saturday patients are to think by absent treatment first of their ideal of God and then of⁵⁵ the healer who is sending out telepathic treatment at the time.

(17-2) She puts left hand on the bottom of the patient's spine and right hand on affected part.

(17-3) She also holds her hands two or three inches from the affected part for one minute and then throws off the bad magnetism by abrupt movements also by blowing it off her own hands.

(17-4) She gives no limitation however to the power of cosmic healing. It can operate at any hour that the patient can commune with it.

(17-5) Madame Bernard, on Wednesdays and Saturdays, after she has meditated on the Universal Harmony then draws him into this harmony and imagines him to be a part of it, thus there

18⁵⁶
MADAME BERNARD

19
MADAME BERNARD
(11)

(continued from previous page) is a joining of forces – the patient's prayer for healing and Madame Bernard's placing of him mentally in God's harmony.

(19-1)⁵⁷ Success depends on the extent to which the individual is able to receive and be sensitive to the healing force.

(19-2) Patients should not touch their hands during treatment.

⁵⁴ The paras on this page are numbered 1-5; they are not consecutive with the previous page.

⁵⁵ "or" in the original, but likely a typo. It could be "ideal of God" or "ideal or God" – TJS '20

⁵⁶ Blank page

⁵⁷ The paras on this page are numbered 6-7, and 1-2, making them consecutive with the previous page.

Squire Tucker (Healer): Dying Disillusionments

(19-3) A patient whom I meet and over whom I pray with all my being often does not get healed whereas another who writes me from across the seas and to whom I merely send a single letter, never meeting her, is immediately healed.

(19-4) I wonder if I picked up the ill conditions of patients, got psychically infected and am suffering for it now?

20⁵⁸

DYING DISILLUSIONMENTS

Squire Tucker

Don Blanding

21

DON BLANDING

(12a)

(21-1)⁵⁹ THE great mystic experience which changed my entire being and outlook took place in 1952, three years ago. Heaving to and fro of diaphragm plus transfer of centre of consciousness from head to solar plexus region mark "the click" which signifies entry into the God-Mind.

(21-2) There was no "I" in my cosmic consciousness, hence, no "I Am" – only "AM," undifferentiated awareness.

(21-3) There was a oneness with Nature, a harmony with animals and plants.

(21-4) I find meditation makes my realisation completer but does not change it.

(21-5) I no longer write or lecture on this spiritual theme because I want to. In fact, I would rather not do it. But requests come and I let them induce me because it may help others. I then consider myself quite impersonally as being an articulation of the "Am" consciousness.

(21-6) I know Ernest Holmes well. He is a friend I like. But although he had a mystic experience in the past, he has compromised in his teaching and to that extent has fallen away from it – probably because there is more money in such compromise: He is egotistic and ambitious. People get the light, then it leaves them, and they do not get it

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⁵⁹ The paras on this page are numbered 1-10; they are not consecutive with the previous page.

again. This may be his case, for he certainly knows more and better than he gives out. But he will not let the dew-drop slip into the shining sea. He wants to bring the sea into the personal drop – impossible!

(21-7) I see three ways in which spiritual truth is given out. Christ used all three. The lowest is “demonstrating” miracles. He made loaves and fishes appear and thus engaged the attention and belief of the masses. The middle way was to preach to the multitudes simple and general truths were given them. The highest was to teach the disciples. Here mystical truth and experience were communicated to the few.

(21-8) One visit to New York was enough. I fled. That kind of life was not worth having.

(21-9) I no longer read quickly through books. I chew them slowly.

(21-10) I apparently had to get away from everything here in Hawaii to get my illumination. The change of scene to one where I was stripped of its many diversions, seemed necessary.

22

DON BLANDING

(22-1)⁶⁰ What great power is packed away in PB’s small envelope! (Said after a meditation with PB)

Tahra Bey (1953)

23

TAHRA BEY (1953)⁶¹

(13)

(23-1)⁶² I find that many phenomena are attributed to spirits which are nothing of the sort but are merely the powers of the sub-conscious mind, or are merely phantasies and imaginations of a highly imaginable mind or a highly suggestible mind.

(23-2) I have set up a clinic in Lebanon, where I have been trying to combine the use of mental methods with physical ones. But owing to the superstitious mind of my Oriental patients, I am forced to keep secret my use of ordinary scientific well known remedies and tell the patient that I am using magical remedies and occult remedies. I find that such suggestions helps enormously to provide for the medicines’ working.

⁶⁰ The para on this page is numbered 11, making it consecutive with the previous page.

⁶¹ The original editor inserted “1953” by hand.

⁶² The paras on this page are numbered 1-6; they are not consecutive with the previous page.

(23-3) Christian Science is doing harm by its mistaken policy of refusing to call in physicians , surgeons or other types of therapy where an infection is caused by germs. No other treatment will avail except the destruction of the germs. This is only one example. Physical treatments must be given in indicated cases and the rejection of them by Christian Science makes it a ridiculous and insane procedure however good are its other points, which are admitted.

(23-4) I have refused to identify myself with any occult society although several came to me for lectures. By even appearing on their platform it would silently endorse their dogmas. Worse, it would lower my commercial value. I prefer to make a single appearance at an independent hall, where tickets are much higher priced, than to appear at many free or low-priced ones and waste much of my time.

(23-5) Everyone has had the experience of waking up at a certain time in the morning which was predetermined by him the night before. How did this happen? It was the operation of the subconscious mind obeying the command given to it by the conscious.

(23-6) Here in the U.S. I find that lots of people have read about Masters, occult powers and occultism, but hardly any one seems to have witnessed actual demonstrations of these powers or met even a single master of occultism.

24⁶³

TAHRA BEY

Boissevain

25

BOISSEVAIN

(15)

(25-1)⁶⁴ My point of view regarding the mentalness and its possibility of eliminating pain is very largely identical with that of Christian Science, but I would not go to its absurd extreme of refusing to call in an orthodox doctor. After all, God gave us medicine also. People expect me to be unhappy and long-faced because I have suffered, to wear ugly clothes and neglect my appearance. But I do the very contrary.

(25-2) I believe that whatever happens is inevitable and is therefore to be accepted as a fact that had to happen. Therefore rebellion against it is useless or undesirable. This is specially the case with regard to suffering. If the Indian Yogi lives in solitude is it not that he knows his attainment of union will of itself benefit humanity that his thoughts

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⁶⁴ The paras on this page are numbered 1-5; they are not consecutive with the previous page.

and prayers for others service will become more effective? Thus he is not entirely selfish. I myself can sit immobile in complete passivity and solitary meditation for hours or more actively in daily lecturing for this unity movement, without any sense of contradiction. We need to combine the capacity for both.

(25-3) Whatever suffering comes to us is mostly the consequence of our own wrong living. But it need not be the consequence of our individual mistakes or sins; it may be that of our collective wrong-doing. For I am a part of the whole and cannot be separate from it. What I do affects it but what others do affects me. There is vital need of colour in the decoration and furnishing of our homes and clothes. It carries so much to the human being in stimulation comfort and cheer. It is an essential, not a luxury or an incidental.

(25-4) From the moment that, when facing death, I threw out fear of it, I became spiritually aware of the true life. Also I have never since been troubled by other and lesser fears.

(25-5) We should accept the fact that humanity must be infinitely varied if the universe is to express God's infinite variety. But along with these surface differences we should simultaneously place the truth of unity beneath them for we are all one entity. Hence I have adopted as the symbol of my movement, the patchwork-quilt dress. Outwardly it is the crazy variety of colours and patterns but seen under it is a lining of continuous plain cloth. Hence I preach the gospel of love as a solvent for human troubles.

26⁶⁵

BOISSEVAIN

27

BOISSEVAIN

(17)

(continued from previous page) I feel and express the joy of the Spirit in all my being, even when people ask me about miseries which are inexplicable to me my joy remains undimmed. I reply: "Our little finite minds cannot be expected to understand all the ways of the universal mind. Let us ever then trust its infinite wisdom as doing everything for the best."

(27-1)⁶⁶ Religion is a need that people cannot get rid of. Even the communists are expressing a religious faith and worship, hence then fanaticism, but they are doing it

⁶⁵ Blank page

⁶⁶ The paras on this page are numbered 5-10, making them consecutive with the previous page.

unconsciously and blindly. The sense of the divine presence is with me 24 hours of the day and night: it never leaves me.

(27-2) It was through actual experience being accepted understood and lived through that I developed spiritual insight and consciousness.

(27-3) The physical and mental are two aspects of one thing. Hence we cannot draw a dividing line between physical suffering and mental suffering. Much supposed physical pain is really mental, being induced by fear and imagination and anticipation. I teach the mentalness of all our experience. If we will learn to accept pain as a friendly warning that something has been disturbed, not as an enemy that has to be fought, we shall suffer less. In a dentist's chair, for instance, by casting out fear and anticipation, by collaborating with the actual pain instead of resisting it or putting oneself into a state of extreme nervous tension, there will be a much easier time and much less pain.

(27-4) I had to restart life after the war with nothing. I was homeless and penniless. My husband was dead. Yet now I have a nicely furnished apartment and clothes and all my needs are met. I am being taken care of and have no anxieties, no fears. I am conscious of being under a protecting power all the time.

(27-5) We cannot ignore the past. We are its result and must build and live from it.

(27-6) I take only three hours deep dreamless sleep a night. The rest of the night I spend in 'conscious sleep' – a delicious state wherein I am absorbed and concentrated in a thin awareness without thoughts, yet which lets sounds from the outer world penetrate through without disturbing it. I wake up quite refreshed.

(27-7) In the concentration camp cell I developed the capacity to arrest thinking for hours while I sat with hunched up knees or reclined. But I could do it only in the darkness, not in the light.

28⁶⁷

BOISSEVAIN

29

BOISSEVAIN

(19)

(continued from previous page) Once achieved I was able to repeat it at will. It was a pleasant timeless state of rapt absorption.

⁶⁷ Blank page

(29-1)⁶⁸ The Russians are a primitive people, intellectual children, who have suddenly learned to read and write but are only at the beginning of their development.

(29-2) The Russian form of communism will be greatly modified and toned down by 1970 as the Russian people grow up out of their mentally childish state.

(29-3) Although the achievement of world wide unity is the goal which improved transport and quickened communications will inevitably bring about, nevertheless its realisation is a very long way off in time. We have to be the pioneers.

(29-4) Evolution will bring humanity first to the divorce from Nature through reliance on intellect and mechanics and technique, but later to the restoration to nature on a higher level where the intellectual gains are preserved.

(29-5) I constantly feel the presence of my dead husband, who died in a concentration camp, but I do not see him in vision.

Harry Edwards

(29-6) The ritual of religions like Syrian Christians and Roman Catholics is childish and unnecessary. In the same way the ritual of some schools of healing such as making passes and throwing of the diseased magnetism away, or evangelical stage effects like Principal Jeffreys, is quite unnecessary. Healing demonstrates the power of the Mind over the body. If I use bone manipulation it is because I find it a useful accessory only I could probably cure without it.

(29-7) The patient should when inbreathing, think he is drawing in the infinite healing life power and when exhaling, throwing out his bad sick condition.

(29-8) My absent treatment is even effective where the patient does not even know it is being given, because it has been asked for by a relative or friend who has not told him about it. It is also even effective where the patient is a sceptic and does not believe in it. The unseen powers do the work irrespective of what the patient knows or thinks about me.

(29-9) Where would-be mediums get obsessed it is because either they should leave it alone, not being fit for it, or because they disobeyed instructions of their guide and sat too often for development.

⁶⁸ The paras on this page are numbered 11-15, 1-6; they are not consecutive with the previous page.

(29-10) My technique for absent treatment consists of reading the patient's letter and momentarily thinking of his condition. Then I drop it and turn to the next letter, leaving his cure to unseen guides. In earlier years I used to give a much longer time and follow a much longer process but experience brought expertness and swiftness.

(29-11) In absent treatment it is not necessary for me to have met the patient first at a personal interview nor to place his⁶⁹

30⁷⁰

HARRY EDWARDS

Dr Preston Bradley

31

DR PRESTON BRADLEY

(21)

(31-1)⁷¹ I do not preach from notes. I never know what I am going to say on the platform or in the pulpit. When the stenographic report is handed me later, I am sometimes sorry at having said certain things, sometimes amazed at their quality. I feel chagrin and remorse at not having used my opportunity better; nevertheless, I know large numbers have been helped.

(31-2) I like human people. I do not care much for saints. I like people that can make mistakes, stub their toes and break their hearts.

(31-3) People are writing for creative and constructive voices but they do not speak.

Reverend Arthur Ford

(31-4) A true medium must be humble and grateful with little ego about him, otherwise someone is sure to stick a pin and deflate his ego.

(31-5) The technique of developing [clairsentient]⁷² mediumship or psychometry that I learnt in India where I lived for several months, Europe and other places, was used in

⁶⁹ Para ends mid-sentence; the next page is numbered 21, not 19, suggesting that somewhere there are two pages which continue this interview – or that PB threw out those pages.

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⁷¹ The paras on this page are numbered 1–3, and 1–3; they are not consecutive with the previous page.

⁷² The original editor inserted "Clairsentient" by hand.

ancient mystery schools. Its object is to detach us from objective conditions. It is as follows:

(31-6) Practise 20 minutes twice daily. Between the eyes is a sensitive set of nerves that is the centre of clairvoyance. First forget the word “concentration.” That is a tense active holding of the mind, but what you need is calm pass, visualisation, the ability to be still long enough for the spiritual self to express itself. Introvert yourself from objective sense, sights or sounds. Best is to lie on bed, in a darkened room, then learn to breath rhythmically. Mediumship is a form of yoga. Oxygen is really the same as [prana,]⁷³ and this you breath in after you have created a quiet subjective mood. Choose some spirit and visualise, get the mental picture

32

REVEREND ARTHUR FORD

(continued from previous page) of him and inhale counting 8, exhale 8 also. All the time see the picture, hold it. It will have a hypnotic effect. The whole art is to detach yourself from the objective things which hold us all the time. If this exercise is done at night, you will easily fall asleep although the subconscious will go on working with the mental image. After a period other faces will come to you that you are not trying to visualise. You may see an eye, that is really your own spiritual eye projected and seen when you are in the 4th dimensional plane.

(32-1)⁷⁴ Healing comes from the [heart-chakra.]⁷⁵

(32-2) The preoccupation with objective things prevents clairvoyance; hence this introspective exercise runs counter to it.

(32-3) A western form of yoga headstand is to rest 15 minutes on a slanting board, head downwards. This feeds blood to the atrophied pineal gland and helps to reactivate the organ of spirituality. I did it daily for several years.

(32-4) My [psychometry]⁷⁶ is healing and feeling extended to an inner-plane. Its beginnings lie in the intuitive feelings of attraction and repulsion we get about persona.

Reverend Roland Brown

33

REVEREND ROLAND BROWN

⁷³ The original editor inserted “Prana” by hand.

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

⁷⁵ The original editor changed “heart” to “heart-chakra” by hand.

⁷⁶ The original editor inserted “psychometry” by hand.

(33-1)⁷⁷ I have no set technique or procedure for healing. Sometimes I touch the affected part of the body but often I do not. Whatever urge I get at the time is what I follow. I allow no preconceived notion to tell me what to do, except that I always pray for the patient. This prayer is usually uttered aloud, although sometimes it is silent. It is always a prayer to Jesus, who is for me the tangible felt presence of the abstract God.

(33-2) The phrase “Ye shall know the truth, and it shall make you free” is often quoted by Christian Scientists, but it is usually misquoted because the context is left out. The complete sentence begins with “If ye continue in my word and do these things, ye shall know the truth etc.” In short, obedience to Jesus’ reading is [an]⁷⁸ indispensable prerequisite to finding the truth about every situation or getting correct guidance to solve every problem. Without it, our human egoism mines itself [into]⁷⁹ the intuition and confuses us.

(33-3) The Korean War has produced a stalemate. But even if it ends with Victory for one side or the other, it still settles nothing. Other wars will follow it. There is no end to them by depending on force. The world crisis on trying to show humanity that a new way must be tried or we shall all be annihilated. That new way was told us by Jesus. It is LOVE. Instead of sending down bombs on the Chinese, we should send large quantities of a valuable medicine like penicillin; free and [unsolicited]⁸⁰ as a demonstration of our goodwill. This is the cheaper way in the end than war.

(33-4) To say that Jesus’ way of love is practical for individuals but not nations is wrong. We have never tried it, hence do not know. Every person who tried it but they are few--found it succeeded. The⁸¹

34⁸²

REVEREND ROLAND BROWN

(34-1) Jesus has provided us with what are no less laws of the spiritual life than those discovered by science. They are eternal whereas those of science may be changed tomorrow. In my own personal struggle for the kingdom, I found that no matter how often an adverse thought entered consciousness, by immediately casting it out, eventually it tried and vanished permanently.

⁷⁷ The paras on this page are numbered 1-4; they are not consecutive with the previous page.

⁷⁸ The original editor inserted “an” by hand.

⁷⁹ The original editor changed “in” to “into” by hand.

⁸⁰ The original editor inserted “unsolicited” by hand.

⁸¹ Incomplete para

⁸² The paras on this page are numbered 5-6, making them consecutive with the previous page.

(34-2) My use of spiritual healing by prayer does not shut out the use of medicine and surgery, as the [Christian]⁸³ Scientists would shut them out. God gave us these methods too; the spirit uses different channels.

Roy Burkhart

35
ROY BURKHART
(25)

(35-1)⁸⁴ One can see in certain parts of this book "Behold the Spirit" that Alan Watts is verbalising, is writing out of intellectual thinking, rather than inspired experience. But the general drift of the book is [good.]⁸⁵

(35-2) It is your books above all other which brought me on to this path whose fruit is now seen in the successful Community Church movement today. About 1943 I was suffering from gall bladder and found your books in my search for spiritual healing. I was healed not only physically, but also inwardly. From then I began to try to work for the church with newer freer ideas and by being used rather than using the ego.

(35-3) The message of your books is needed today to recognise that the political economic and other world troubles are symptomatic and cannot be cured by political economic, etc. means alone. Your message that we must know who and what we are must be spread and accepted for a real cure.

(35-4) Too many young people seek nothing more than physical nearness in seeking marriage. They do not seek inner union. But without the latter there is only a false marriage and eventual unhappiness.

(35-5) When a critic arises against me, I go to, or write him, and suggest that in the real spirit of love we would both find personal harmony and personal correction; therefore I invite him to sit and pray or meditate with me. If he does it with me, usually his opposition vanishes.

36⁸⁶

⁸³ The original editor inserted "Christian" by hand.

⁸⁴ The paras on this page are numbered 1-5; they are not consecutive with the previous page.

⁸⁵ The original editor deleted "Write Ken I gave intro to Miss Priscilla Smith to him. Mem. Buy in Columbus, next visit, Roy Burkhart's books on Sex." By hand.

Editor's note: Ken is probably Kenneth Hurst, and Mem. is likely "Memo"

⁸⁶ Blank page

Haanel Cassidy

37

HAANEL CASSIDY

(27)

(37-1)⁸⁷ Healer feels: Heat in his thumb, which is used as a focus, [but nowhere else] .⁸⁸

(37-2) The patient feels: Tingling in the finger and perhaps toes.

(37-3) [The patient also]⁸⁹ may feel heat in any part but particularly in part being treated.

(37-4) [He may]⁹⁰ fall asleep for a few minutes. Haanel uses the method taught in [AMORC] course. It is based on holding the breath and generating a hot spot in any part of the body. The inhaled breath is held, at other times exhaled. He treats himself [for his own sicknesses]⁹¹ by falling asleep while treating himself in bed.

(37-5) It does not matter has faith or is sceptical of healer.

(37-6) Haanel feels a positive out-going force of force when treating passing out of his body through his right hand.

(37-7) He directs the force to different nerve-centres. Thus the centre in the middle of the back is for treating stomach ailments.

(37-8) In treating the centre I most commonly work on is the one behind the left ear, so many parts can be reached through it. The next useful centre is the base of the neck; the others are down the spine.

(37-9) In treating he applies the forefinger to the centre and practises the slow deep long breath, then holds the breath and directs the current of force down the arm to the centre.

(37-10) The patient sits in chair while I stand and treat.

⁸⁷ The paras on this page are numbered 1-12; they are not consecutive with the previous page.

⁸⁸ The original editor inserted "but nowhere else" by hand.

⁸⁹ The original editor inserted "The patient also" by hand.

⁹⁰ The original editor inserted "He may" by hand.

⁹¹ The original editor inserted "for his own sicknesses" by hand.

(37-11) Patient who sits in chair for treatment by healer must NOT cross legs as that closes circuit and prevents receipt of healer's power.

(37-12) "For the past twenty-five years I have been able to relieve some of the lesser physical ills by the mental direction of the healing forces. I have relieved, and sometimes completely cured, colds, sore throats, stiff necks, indigestion, headaches, menstrual pains. In one case, a skin affection of long standing, diagnosed by the doctor as caused by an allergy, quite disappeared. Some people respond more readily than others but this does not appear to be directly a matter of belief or disbelief on their part. In several instances those who expressed complete scepticism had to admit they had been helped. In many cases any admission of improvement is too much to expect: one woman suffering from an acute attack of asthma slept for ten hours without the help of drugs after the first treatment, and for the first time in weeks, but she has

38⁹²

HAANEL CASSIDY

39⁹³

HAANEL CASSIDY

(29)

(continued from previous page) never expressed any belief that she had been helped. This power has been gradually increasing, and recently is much stronger and more reliable than it has ever been. Within the past year a case of conjunctivitis which had resisted all other treatment was cleared up in a few days by this means."

(39-1) The patient may develop the great heat during [the] sleep [period] after [treatments. In that] case when he wakes up feeling it, [he should] sleep well covered to avoid chill.⁹⁴

(39-2) I take great care mentally to direct the healing force to the part of the body affected and needing it.

Paul Richard

⁹² Page 38 is a duplicate of the para (39-1), which follows below; evidently it was originally mistyped on the back of page 38, and then retyped on what is now page 38.

⁹³ The paras on this page are numbered 12-14, 1-2, 1-3, making them consecutive with the previous page.

⁹⁴ This para was heavily edited by hand. It originally read: "The patient may develop the great heat during sleep came _____ after _____ case when he wakes up feeling it, _____ sleep well covered to avoid chill." Blank spaces were left in the original because the The original typist couldn't read PB's handwriting, or because PB himself left blanks in the para.

(39-3) I withdraw from discipleship under Sri Aurobindo because he was being set up as an Avatar and he permitted this to go on. I found no evidences of his avatarhood. This deification of him was harmful to his own humility and to the mental balance and understanding of his followers.

(39-4) My former wife, the Mother, was also carried away by her mystical experience into unbalance. She was what the French call in criticism an "exalte."

Douglas Campbell

(39-5) Kabbalah⁹⁵ is a mere fragment of the true science of spiritual mathematics, and an adulterated one. It would need careful pruning to remove superstitions.

(39-6) There is a higher plane, that of the 'Impressionable Ether,' which is the true world of causes, whereas our physical plane is the world of effects. Those who have the knowledge of, and the capacity to work in, the higher world can bring their desires into manifestation materially. This applies to any desire. But of course it must be in obedience to the higher laws, for if the knowledge is selfishly misused, the power to produce such effects would be immediately withdrawn from the person.

(39-7) This knowledge can be taught in a few hours and its truth demonstrated scientifically in the same time. But since it involves mathematics it can be appreciated only by scientifically-minded persons. They could not fail to perceive its truth for it involves no blind belief, religious faith or esoteric education. Once understood, it can be applied to human activity for its

40⁹⁶

DOUGLAS CAMPBELL

(continued from previous page) ramifications are in everything. It can revolutionise religion, medicine, science, economics, politics. It would make money unnecessary for when desires and needs can be manifested through applying these Laws by the person knowing them, a new age of abundance would appear. This would open the way to greater leisure and hence more culture.

(40-1) This science was originated in Chaldea, but belonged to an even earlier tradition in prehistory.

⁹⁵ "Kabb'-ala" in the original.

⁹⁶ The paras on this page are numbered 4-10, making them consecutive with the previous page.

(40-2) It deals with the mathematical value of each letter in any alphabet. It enables one to forecast the future accurately. Its truth can be checked by applying it to any past event.

(40-3) If the leaders accepted this science, it would enable them to avoid world war and usher in a reign of peace.

(40-4) I went through the experience of total death in hospital this year. Yet the next day I sat up. I have no memory of either the death or the following day. It left me 60 lbs weaker as it climaxed a several months' wasting illness. But one result is that bad habits have left me, the desires behind them being dead also.

(40-5) The Hermetic science of Hermes Trismegistus held a part of this knowledge. The medieval alchemists also held a part. It⁹⁷ reveals the secrets of the philosopher's stone and can transmute one element into another; it teaches the true elixir of life and can prolong bodily existence greatly as well as restore it to health.

(40-6) Every incident in one's life (on the Path) has some reason for it, and every contact. Ponder it well. There is no chance about it.

(40-7) D.C. would sit for long periods of time; eyes open to gain knowledge on some point. His body would remain unmoving.

41

ALBERT CLIFFE

(31)

(41-1)⁹⁸ In 1950 on a steamer to England I met a Hindu whose name began with W. He not only revealed knowledge about me but predicted that there was a far greater work to come which I had not even begun, [that]⁹⁹ I had to develop myself first for it and might possibly have to go to India later to get the needed instruction. "You are a devoted student of Dr. Brunton's books and will meet him one day, but make no move of your own to bring about this meeting," [he said.]¹⁰⁰ "After it does happen you will also hear from me again but not before. Approach Dr. B. as a chela approaches a Guru. I know all about him also."

(41-2) The Hindu told me also to wait until I came across a book called "Healing Fingers" by Reverend Youlden-Johnson. This would teach me about the nature and use

⁹⁷ "IT" in original

⁹⁸ The paras on this page are numbered 1-7; they are not consecutive with the previous page.

⁹⁹ The original editor inserted "that" by hand.

¹⁰⁰ The original editor inserted "he said" by hand.

of Prana to use with healing. There is a Hindu visitor and teacher mentioned in this book who is apparently the same man as the one I met.

(41-3) The Hindu demonstrated the power of Prana by pointing his finger towards a thermometer while he sat in a chair. Soon the mercury in the thermometer rose above boiling point.

(41-4) The Hindu said he had a warning message to give me and that {was}¹⁰¹ why he came into my life. He said there were dangers in the laying on of hands, that it spent too much of my force, and that I ought not to do it more than three times a day. I disobeyed the warning with the result that two years later I had a physical breakdown. The physicians could find nothing wrong with any of my organs and could not account for the complete lassitude which had befallen me. They ordered three month of total rest. I was not allowed to see anyone or do anything during that time.

(41-5) The Hindu teacher explained that my capacity to heal was in direct proportion to my capacity to concentrate on the inner source of my being.

(41-6) Dehydrated powdered grass makes hair grow thicker and faster on animals and in a number of experiments with men and it grew new hair on half of them. Take one teaspoonful twice a day mixed in with other food.

(41-7) I am a biochemist and nutrition expert. Wheat germ oil contains vitamin E. Wheat germ itself should be used every day with our food. The toasted kind is preferable because the raw soon turns rancid unless it is kept in a refrigerator. When rancid it nullifies the vitamin A in other foods. White bread [contains]¹⁰² harmful chemicals and should never be eaten.

42¹⁰³

ALBERT CLIFFE

43

ALBERT CLIFFE

(33)

(continued from previous page) It is also entirely devoid of any nutritional value.

¹⁰¹ "was" inserted for clarity.

¹⁰² The original editor changed "White bread contains white flour. White flour contains" to "White bread contains" by hand.

¹⁰³ Blank page

(43-1)¹⁰⁴ In dealing with sick people I find that if they are responding too slowly to spiritual healing or if after being healed they have a relapse, the cause is usually in the wrong dietetic habits. Therefore I counsel patients not only to cast out negative feelings but also bad physical ways of living.

(43-2) I have records of several thousand cures in my letter files including cancer. I consider no disease incurable. Of course, I have had my failures with cancer also but these I attribute to my own imperfections, to my own inability to let the healing power come through perfectly, to my sinfulness which obstructs its passage at times.

(43-3) After dealing with many patients that hate and resentment are the two commonest causes of chronic disease. I tell patients that unless they resist from holding such feelings they cannot expect to get cures.

(43-4) I am very [psychic]¹⁰⁵ and often tell people at public meetings or private interviews facts about themselves pertaining to their problems which they didn't like to mention.

(43-5) I am also clair-audient daily touch with my deceased mother. She has given me much good guidance, advised me to study your books.

(43-6) I receive hundreds of letters every month. There are four secretaries and two assistants who deal with this correspondence. I do not employ any one on the staff who has not studied a course of spiritual metaphysics or at least is not sympathetic towards the subject and is willing to learn it. Thus partly from their own knowledge and partly by the use of the standard paragraph system they are able to handle the major part of my correspondence. Only problem letters are sent to me as these require my personal attention. I carry the new Edison Voice Writer with me when travelling, answer letters on it and mail to my secretaries for transcription. My own home [in Ontario]¹⁰⁶ is kept private and free from public intrusion so I use the dictating machine there too and mail the disks to the office in Montreal.

(43-7) Where personal interviews are necessary I do not give more than a single one to the same person as it would be impossible to find the necessary time for more.

(43-8) All my work is on a voluntary basis without fixed fees for healing. I point out the necessity of giving as well as getting, since the cost of my work has to be met and I point out also the foolishness of giving only a nickel and expecting to get help worth very much more. When offered payment for lectures, I accept it.

¹⁰⁴ The paras on this page are numbered 8-14, making them consecutive with the previous page.

¹⁰⁵ The original editor inserted "psychic" by hand.

¹⁰⁶ "in Ontario" was typed below the line and inserted with an arrow.

(45-1)¹⁰⁸ Your book "Discover Yourself" started me off on the road which my spiritual life has taken. It awakened me to higher vistas. You have no idea of the help your books have given not only to me but to many others I have met.

(45-2) In 1942 I was healed from within by my own desperate resort to the inner healing forces when lying prostrate and beyond the help of ordinary medicine. The method I used was every quarter hour to visualise the affected parts of the body as being in perfect condition and properly functioning. At the same time I thanked God for the Grace of healing that I felt with full faith would be mine. Within three weeks, I was cured and from that time began the healing work for others, starting with my own wife as the first patient. She was freed from Diabetes as I prayed for here. My present technique is to pray for a list of patients at the same fixed time every day. I mention only their name and their town, make no reference to their particular disease and thank God for the healing Grace which I regard being already granted to them. The patients are instructed to pray thankfully each day at the same time that I do, adjusting their local time to conform to the time of the place where I am living so that when I am praying at four o'clock in Canada a patient in London has to pray at nine. The patient has to repeat a brief standard prayer which I send him every hour on the hour.

(45-3) Of course, my use of the term 'God' in the previous paragraphs refers not to the narrow orthodox concept of a personal arbitrary creator but the Hindu concept of an impersonal being who is also in us.

(45-4) When travelling, I send the Ediphone Voicewriter discs to the local office of Ediphone Co. for transcription, or else I send them to my own office.

(45-5) Do not wear rubber soles. They are not porous, hence they prevent the feet from breathing.

(45-6) A friend, who practised as a hypnotist and who I knew for years, told me that the numerous cures of smoking he had made all showed that something had to take its

¹⁰⁷ Blank page

¹⁰⁸ The paras on this page are numbered 15-21, making them consecutive with the previous page.

place in the addicts' lives. So later they took to drink or sex, which brought them to a condition worse than smoking. So my friend abandoned his practise of hypnotism as bad.

(45-7) I not only try to heal people but also teach them the right mental attitude to keep them well. They have to believe firmly that God never meant for anyone to be sick. They have to reject the fear of catching cold, falling sick etc. and to place complete faith in the protective Power of God.

(45-8) I could not find a publisher for my 1st book, LESSONS

46

ALBERT CLIFFE

(continued from previous page) In LIVING. So I sold it at my lectures. A million copies have been sold.

(46-1)¹⁰⁹ The merely physical expression of sex as lust, which is the going with any woman for merely physical desires, is wrong. Sex should be an expression of inner affection. Except for those who are called by God to it, the extreme of celibacy is not necessary. Marriage is normal and right. But discipline of sex is also necessary for all.

47

ALBERT CLIFFE

(37)

(47-1)¹¹⁰ During the three and one-half weeks preceding my instantaneous healing in 1942 and inaugurated by my reading of R.W. Trine's "In Tune With the Infinite" I used the following self-treatment: (a) I kept on persistently repeating every quarter hour the affirmation of my complete healing (b) I saw with my mind's eye in imagination the formation of millions of new red-blood corpuscles in my pallid body. (c) I intensely believed that I was being cured right then, that the healing process was continuing at that moment not that it was something {I}¹¹¹ hoped would be granted me in the distant future. [(He died of leukaemia!)]¹¹²

(47-2) It is necessary that both the patient and the healer should not recognise the disease, should not even name it to themselves or to others. For this fastens the thought

¹⁰⁹ The para on this page is numbered 22, making it consecutive with the previous page.

¹¹⁰ The paras on this page are numbered 22-30, making them consecutive with the previous page.

¹¹¹ We have inserted "I" for clarity.

¹¹² The original editor inserted "He died of leukemia!" by hand.

of it in their mind, holds the picture in their subconscious. Instead both ought to think of their patient as they want him to be; in perfect condition, in perfect health, with all organs functioning perfectly.

(47-3) Every cure I have made was followed by a conversion, by a change of character, outlook and belief for the better.

(47-4) Faith-full, complete, positive, dynamic is my chief message. Faith in the power of God to heal all our difficulties, diseases, and lacks Faith that this healing can be immediate and instantaneous—not something that we wish or hope to get one day. Faith that the healing has begun at the very moment that prayer for it begins, that it is going on every moment thereafter.

(47-5) If a healer or a self-healer gets no further cures after years of having had them, it is because there is some secret sin like resentment still lurking in him. Often it is a trivial sin, but just enough to stop the current flowing.

(47-6) Absent Healing; it is something more than mere transmission of thought; that alone is insufficient to explain it. A higher power is at work—a miraculous power—God.

(47-7) Every night at 10 pm I spend time praying for the healing of the 140 persons now on my absent treatment list. I name individually.

(47-8) At my address to 2000 people at the Marble

48¹¹³

ALBERT CLIFFE

(continued from previous page) Collegiate¹¹⁴ Church in New York, I saw clairvoyantly at the end of the 2 minute silent mass prayer, a large triple-layered light brilliantly shining around the head of only one man in that audience. It was PB His consciousness is far above mine.

Hamid Bey: Lecture

(48-1) We must have inspiration and hope. We must be free of negations and fears.

(48-2) Coca Cola is a drug detrimental to health.

¹¹³ The paras on this page are numbered 14-16; they are not consecutive with the previous page.

¹¹⁴ “Collegiate” in original; but “Marble Collegiate Church” is the real name

(48-3) Problems can lift us up in consciousness and improve our character or they can enslave us and foster negations and fears.

Al Cliffe

49
AL CLIFFE
(39)

(49-1)¹¹⁵ The law is that by your helping others as I do, I receive help in return; I make no charge for my heavy church work -- except expenses, but gifts come to me! I do charge [heavily]¹¹⁶ for Public Hall lectures.

(49-2) Cliffe's Method of Healing: (a) ask the patient to make a mental picture of himself as perfectly well, and of the affected organ properly functioning. (b) to have perfect faith that the healing is being achieved. (c) To express thanks to God that the healing has been granted now. (d) The healer himself also does the same as the patient. He says, or writes to, the latter, "This power which really does the work is present and using me. It is actually healing you now; not in the future, but NOW!" (e) Every hour on the hour thank God for having begun to open doors for the fulfilment of your needs or healing. Have intense faith that this is happening; you must know inwardly that it will be so. (f) The Book of Job is a lament of doubt and misery. This is true, but such Buddhistic pessimism is only the first half of the picture. "That which I fear cometh upon me." "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." (Job 3:25) Such fear-ridden thinking materialised in troubles. But when Job changed his attitude (at the end of the book) the troubles vanished. The end of Job shows his triumph over adversity his "demonstration" of healed conditions. So the end is optimistic. Always-positive thinking, plus full faith in the realisation of prayers here and now, brings rich demonstrations.

(49-3) Quaker Oats and Puffed Cereals are not nourishing because too excessively processed. Steelcut oats are much better.

(49-4) "Agene" chemical which is added to flour as a bleacher and used in White bread is poison and should be prohibited by law, since it causes cancerous tumours.

(49-5) I recommend students to read R.W. Trine's "IN TUNE WITH THE INFINITE;" Emmet Fox's "POWER THROUGH CONSTRUCTIVE THINKING;" and "TRUTH TALKS OF AN M.D." published by Unity.

¹¹⁵ The paras on this page are numbered 31-36, 1-2; they are not consecutive with the previous page.

¹¹⁶ "heavily" was typed below the line and inserted with an arrow.

(49-6) More marriages fail through failure to bear and forbear, more through failure to understand one another's point of view, more through differences over trivial everyday matters, than through maladjustment in sex.

Hamid Bey: Lecture

(49-7) By the practice of breathing exercises consciousness can be raised from the objective plane to the spiritual.

(49-8) There is only one Mind—a universal one. We are all parts of it. There are not two minds; the power with which we think is exactly the same as the power of this Universal Mind. It is only in

50

LECTURE

Hamid Bey

(continued from previous page) the instruments through which it is expressed that the difference exists.

(50-1)¹¹⁷ That universal mind is the creator of all substances. In us it is the God within. The universal mind is Spirit without beginning. Nobody can explain what these mysterious forces are that the mystic who is contact with them can use. We do not know what they are even though we can use them.

(50-2) Thought is creative but it is so only if it persists sufficiently long and is concentrated enough to manifest on the physical plane.

(50-3) Those "New Thoughtists" who ask God to manifest dollars for them are not even heard by God.

(50-4) Through reason, thought, we give shape to the power of the Spirit. It is like a faucet which controls, sets flowing, or stops the flow of Spirit.

(50-5) The Subconscious Mind is Memory. It is the servant of reason, but could also become detrimental to it. It never lets go of an idea that it takes hold of. To strengthen an impression in the subconscious mind, use the aid of the sense of sight or hearing.

(50-6) Every problem can be solved. Even cancer can be cured by the proper application of the power of suggestion and mind's healing force—the power of Good in you.

¹¹⁷ The paras on this page are numbered 3-13, making them consecutive with the previous page.

(50-7) Mind is beyond definition because it is Spirit, which no one can ever know. We can know only its effects.

(50-8) Between the ages of 49 and 56 men undergo changes in their sex glands. They are preparing to enter their "second childhood."

(50-9) Sensitive persons can feel the presence of someone else nearby. Those still more sensitive can feel thoughts concerning them even from a distance.

(50-10) A showerbath will stimulate you better than a cup of coffee in the morning, which is a harmful drug.

(50-11) When awaking in the morning from sleep, give positive command to the subconscious mind, and again when retiring to sleep. Say it with faith and conviction. The subconscious mind will then manifest the command on the physical plane for suggestion is a powerful force. Negatives are the power of suggestion working in reverse. But without interest or enthusiasm, the subconscious will not take hold of the ideas given it.

M. Cotter

51
M. COTTER
(41)

(51-1)¹¹⁸ I do not bring any special problem to the Inner Voice of God but I simply ask What do you wish me to do?

(51-2) Yes, mental and emotional causes of sicknesses, as well as childhood causes are very real.

(51-3) The growth of hair can be restored even to a bald head by massaging the scalp daily with finger tips as well as pressing skin from opposite points with both hands so as to loosen it. This also improves quality and colour of hair.

(51-4) When I received illumination I was told not to depend on anyone outside myself and so not on books alone. For more than thirty years since then I have not read a book.

(51-5) The way of marriage involving sex

52¹¹⁹

¹¹⁸ The paras on this page are numbered 1-5; they are not consecutive with the previous page.

M. COTTER

53

M. COTTER

(43)

(continued from previous page) relations cannot be reconciled with higher spiritual development. One or the other has to go.

(53-1)¹²⁰ If you have too much office work confronting you, turn it in thought over to God; let Him do it through you as an instrument then it will be easy.

(53-2) Instead of trying to cultivate needed good qualities, whether through meditation or through character-building, I recommend the simple aspiration to find the Spirit of God and the simple meditation upon it. If the first is strong enough, the second will soon be also. Then, when the Spirit enters one, it will take care of the work of developing all needed qualities by itself, without one's own effort in their special directions.

(53-3) In my early days I practised mantra-yoga on phrases like "God is Love" until they took possession [of, and became a part of me.]¹²¹ I also practised the Dunlop method of meditating on such phrases. Both are good.

(53-4) We must give kindness to all, to our enemy as well and as equally as to our friend.

(53-5) The ego must die; God alone must live in us – that is the goal.

54¹²²

M. COTTER

55

M. COTTER

(45)

(55-1)¹²³ During the air raids she counselled: 'Put your mind on Him if you do not let it stray from Him you will know no fear.

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¹²⁰ The paras on this page are numbered 6-10; they are not consecutive with the previous page.

¹²¹ The original editor inserted "and became a part of me" by hand.

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¹²³ The paras on this page are numbered 1-8, 1-5; they are not consecutive with the previous

(55-2) During my retreat I had no sleep for many months as the nights were passed in meditation, although the body lay in bed as if outwardly asleep.

(55-3) The inner voice asked me if I were prepared to sacrifice every desire and possession if that was the price of God's coming to me. I said yes – then He came.

(55-4) PB looks twenty years younger healthier and happier than in pre-war days.

(55-5) I get predictions and guidance only when the time draws near for them.

(55-6) I attained realisation through the practice of continuous mantra-japa. So I teach the same exercise to others. I give them the word "God" to use in it. It is quickly established, after which the muttering seems to pass from the lips down to the heart, where it settles.

(55-7) The correct way to "treat" anyone who is in trouble along New Thought methods is to put them in the Infinite Power (Providence) and hold them there for a couple of minutes. The wrong way is to particularise as to what exactly should happen to them, whether getting a job, money, etc. In the latter method the ego dictates to infinite wisdom, instead of believing in the rightness of things. It assumes that suffering is evil whereas it may be good for the sufferer.

Robert King

(55-8)¹²⁴ Pluto governs atomic research and atom bomb. It is dynamic, abrupt, shattering, dramatic and widespread.

(55-9) The financial slump of the 30's followed its discovery as the French Revolution followed the discovery of Uranus.

(55-10) The Piscean Age ended 1898-1900 but is in transition now. Although the Aquarian started then it will take some time to get under way.

(55-11) Ephemeris use to choose good travel date. Any day is good for travel when the Moon is in good aspects with and in conjunction with Mars.

(55-12) The Moon is a key to travel. Mercury is a sub-influence below the Moon for travel. Mercury makes wind, hence is important for plane travel.

Maud Cotter

57

MAUD COTTER

(47)

(57-1)¹²⁶ In right prayer no request should be made. God surely knows what is needed. Have that faith.

(57-2) Prayer should be silent and intense. It should not involve any liturgy ritual speech or even thinking about God. It should be simply carrying the soul into God's presence and resting there, in gladness. I help others in the same way, exactly, and never associate the act with any particular request for them. I leave their needs to God, who knows best what to do for them when I bring them into his presence, mentally.

(57-3) I get guidance by clairaudience, by hearing a voice speak. This is not mediumship, which I reject. It is the voice of a higher power than M.C. It answers all questions and solves problems, however worldly their nature. It does this not only for myself but also when I carry the problems of other person to it too. Nor do I have to wait after posing the question. The answer is immediate.

(57-4) I got my illumination by going into seclusion for two years, in a small room. My husband brought me a midday meal and I did not after that eat again. There was a straw mat on the floor and I would throw myself prostrate on it to pray intensely, even sobbing my heart out to God. I saw no people and engaged in no other work.

(57-5) I never try to solve my own problems or make my own decisions. I always ask the inner voice to do this for me. I refuse to carry responsibility and do not let M.C. guide my life. I turn always to this higher self and it always guides and directs me. It is never wrong and subsequent events always show this correctness.

(57-6) If people complain that they can't find God, or are too weak to obey inner guidance, this merely means that they are not desiring Him enough. If they wanted Him strongly enough, they would find him and his strength.

(57-7) The situations and events of daily living provide opportunity for spiritual growth—if we use them. We have only to turn to the inner voice when faced by them, and refuse to rely on our little selves.

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¹²⁶ The paras on this page are numbered 11–20; they are not consecutive with the previous page.

(57-8) God is continuously present with me every moment of the day. When I awake from sleep, He is my first thought.

(57-10) I am clairvoyant too and have seen Jesus.

(57-11) Each day my voice gives me teaching. Thus today I was shown how the world was made or began.

58¹²⁷

MAUD COTTER

Ann Daniel

59

ANN DANIELL

(49)

(59-1)¹²⁸ About the end of 1949 or beginning 1950 you will travel in China and Upper Burma.

(59-2) The heavy sufferings and wide-spread slaughter caused by the civil wars in these countries will show your understanding that their root lies in hatred; you will learn that even the cessation of the wars on the outer plane does not really mean their end. So long as hatred continues, they also will continue "up there" astrally, to manifest themselves physically at a later period. You will then publish the message that only when hatred ceases can war also cease, that Peace can come to the world only when hatred goes out of it.

(59-3) The poison of hatred with which so many Chinese have been infected by Communism has transformed them into demons. On the other hand, the Burmese have been less affected by this evil and to that extent revealed themselves superior people. This is because of the superiority of Buddhism over Confucianism.

(59-4) My inner impression of Dr. Frank Buchman, founder of the Oxford group when meeting him, was of a cunning, calculating man with the mentality of a banker mixed up with a certain piety. His chief characteristic seemed to be to urge other people to give up and deny self, whilst himself taking and indulging self all the time.

(59-5) You received a psychic shock in the past which caused you to abandon earlier views. But this modification is itself now at the end of a cycle and you should abandon

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¹²⁸ The paras on this page are numbered 1-9; they are not consecutive with the previous page.

it, too. What is the use of wasting time attempting to justify past belief, past writing and past attitudes? Let them go and forget them. Begin anew with what the hour demands for itself, not for them. Do not try to be consistent with the past, turn your face around to the future and start afresh. You are at the opening of the next turn of the spiral, hence, you must look forward and not attempt to repeat yourself. It is not a question of achieving better balance by restoring the factors which went into the early work but of doing something creatively new. So do not care what you said before.

(59-6) Azrael is an invention. His alleged Hindu birth is absurd, for he propagates Christianity. His supposed spirit-existence is a myth, for he merely echoes what L.C. already thinks or says.

(59-7) My beliefs are in general taught by the Unity School of Kansas City.

(59-8) One of the most important developments is psycho-somatic medicine. It is the coming way in the world of orthodox healing.

(59-9) I begin writing work at 10 A.M. but because it takes nearly an hour to get completely concentrated and absorbed in it, I refuse to stop for lunch but go on until 3 P.M.

60¹²⁹

ANN DANIEL

61

ANN DANIELL

(51)

(continued from previous page) I hate to stop the inspirational process once it has started. I prefer to keep going without thought of food and without letting less important matters interrupt the creative work.

62¹³⁰

ANN DANIEL

Henry Daniell

63

HENRY DANIELL

(53)

¹²⁹ Blank page

¹³⁰ Blank page

(63-1)¹³¹ When I was down and out, as a young man, I went for the first time, somewhat sceptically, to a Christian Science practitioner. He gave me Mrs. Eddy's manual to read for about ten minutes and during that time, he covered his eyes with his hand and meditated. This was all the treatment. Next morning I got the offer of good work. Next week I got converted to spiritual thought and experienced uplift of a mystical character which exhilarated him for months.

During the interview H.D. said to the practitioner, "I have nothing to look forward to, no likelihood of getting work." The practitioner replied, "That's a lie." When the interview ended, H.D., who was utterly penniless, said he had not got the \$2 fee. "That's the second lie you told me today," said the practitioner. What he meant was that activity and supply did exist for H.D. and that it was only for him to change his thinking to get them. However he could never read Mrs. Eddy with pleasure. Her pages are loose incoherent and thrown together anyhow.

64¹³²

HENRY DANIELL

Interview with Madame David-Neel

65

INTERVIEW WITH MADAME DAVID-NEEL

(54)

(65-1)¹³³ In meditation for a few minutes only, about ten with M. David-Neel. The same thing happened with her was with Suzuki. She fell asleep but I felt very quickly the deep plane which was reached in the moment she started sleep. I thought it a proper thing to do to invoke the grace on us all at the start – on her, on her secretary who was with us at the time, and on PB

66¹³⁴

INTERVIEW WITH MADAME DAVID-NEEL

M.V. Dunlop

67

M.V. DUNLOP

(55)

(67-1)¹³⁵ Mahavakya used for joint meditation with PB was chosen by her as "I am thy holy and eternal substance."

¹³¹ The para on this page is numbered 15; it is not consecutive with the previous page.

¹³² Blank page

¹³³ The para on this page is unnumbered.

¹³⁴ Blank page

(67-2) Mrs. Lindo, my assistant, tried at first the ordinary discursive kind of meditation but could not get on with it. So she turned to our Porter-Mills kind and at once recognised it to be the way for her. Slowly and steadily she was able to progress through it.

(67-3) My mimeographed papers fall into three groups: (a) – dealing with the method and type of sentences used for meditation. (b) dealing with the general aspects of transmutation of consciousness. (c) dealing with helping each other through meditation.

68¹³⁶

M.V. DUNLOP

69

M.V. DUNLOP

(57)

(69-1)¹³⁷ I was a girl down from a Cambridge College when I first met Porter Mills. I went to his class in London through interest in truth-seeking. At the time I had a badly sprained foot and it was with the greatest difficulty that I dragged myself up the stairs to his meeting. After the class was over I suddenly realised that my foot was completely healed without my knowing or seeking it. I went down the stairs with perfect ease.

(69-2) Porter-Mills was a physician in Chicago. He went to India and studied for a few months with Vivekananda and returned to U.S.A. He became a Christian Scientist when he was sick and got cured through it, so he threw away previous beliefs in some “fluid” or prana or magnetism being transmitted to the patient. However, when sitting with a patient he found that merely by entering into his own realisation of the Spirit and without trying to send any healing to the patient, was enough to arouse the latter’s own internal curative force and to heal him.

(69-3) P-Mills did not regard physical healing as his objective. He made change in consciousness as paramount. The body’s healing was merely incidental as a by-product. Hence he deprecated those miraculous healings in the New Testament, which did not mention such an inner change, as uninteresting to him.

¹³⁵ The paras on this page are numbered 1–2a; they are not consecutive with the previous page.

¹³⁶ Blank page

¹³⁷ The paras on this page are numbered 3–8, making them consecutive with the previous page.

(69-4) I was a teacher of English in school until about early forties. Dr. Mills died in 1946 and a few years after I began to teach a few people by his system.

(69-5) Those who try to make a synthesis of various spiritual techniques are scattering forces instead of concentrating them.

(69-6) Psycho-analysis seems to harm most people with a few exceptions who seem to have benefited. The harm arises through the excessive preoccupation with one's own ego which it creates.

70¹³⁸

M.V. DUNLOP

71

M.V. DUNLOP

(59)

(continued from previous page) For the ego is the cause of all trouble and therefore the thing to escape from, not to revel in. For the same reason I do not approve of the self-improvement techniques which seek to create particular feelings and qualities through meditation or otherwise. It would be far better to avoid these egoistic ways and to seek the spirit directly. Then the latter's influx would of itself create these feelings and qualities.

(71-1)¹³⁹ Our method is not quite mantra-yoga for we do not approve of its mechanical and numerical repetition. That is why I do not think the Russian Mantra-yoga in "The Way of a Pilgrim" is helpful to Westerners. Our method is nearer to meditation on Mahavakyas.¹⁴⁰ Nor do we continue with the same phrase throughout the group meditations (We may do this in private solitary meditation however). We vary it by adding some others to make the work less monotonous.

(71-2) I do not let my work be published but prefer it to be done quietly. In that way only those who are ready for it are brought to it; and the others are not troubled with it.

(71-3) P-Mills books have no beginning, middle or end, hence they do not appeal to the orderly logical scientific mind. I have been able to supply what he lacked.

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¹³⁹ The paras on this page are numbered 9-12, making them consecutive with the previous page.

¹⁴⁰ "Mahavakyas" in the original

(71-4) Adela M. Curtis, my former fellow-student, does not allow longer meditation than 3 minutes, as it might lead to trance, which she disapproves of. "The mystical experience is not required. It is spiritual awareness all day long that is required."

Commander Wynne

(71-5) The sexes alternate in the reincarnation of the unevolved masses, but there is more variety with the evolved.

72¹⁴¹

COMMANDER WYNNE

John Keel (hypnotist-magician)

73

JOHN KEEL (HYPNOTIST-MAGICIAN)

(59a)

(73-1)¹⁴² It is impossible to practice mass-hypnotism, since the crowd has to cooperate with the hypnotist—just as the individual subject has to—and to be led by stages of suggestion into the mesmerised state and they will then [have to]¹⁴³ know what is being done to them. For instance, they have to be told "You are beginning to relax...You are now seeing a boy climb the rope," etc. Hence I believe the Indian rope trick was conjuring, stage-magic, not at all hypnotism.

Graf K. Von Durckheim

(73-2) A man who keeps his head slumped between his shoulders is holding himself wrongly. It shows also fear. When I am psychologically treating such a man, he is unable to receive my words until he corrects his posture and frees his head and neck.

(73-3) Durckheim admits that he owes much of his psychology and technique to G.R. Heyers. (cont. below)¹⁴⁴

W.J. Macmillan

(73-4) When I travelled in crowded buses and subways, I discovered that the close proximity of people and the impact of their illnesses, left me temporarily devitalised.

¹⁴¹ Blank page

¹⁴² The paras on this page are numbered 1-2, 1-2, and 3-4; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

¹⁴³ "have to" was typed below the line and inserted with an arrow.

¹⁴⁴ Continues in para (73-7).

This handicap has remained always. Crowded rooms defeat me after a certain time; so does a too prolonged conversation with more than one person. I am drained unless I insulate myself by the use of alcohol in limited amounts.

(73-5) Heaven came to my assistance. I do not speak in public particularly well. But the healing force, blocked of its natural outlet, passed through me to the audiences. Just before I rose to my feet, I prayed that I should be told what to say that would be most helpful to that particular group. Part of my mind listened and the other part chose the words.

Adela Ponticelli

(73-6) The real inner meaning of Padre Pio's recommendation to become baptised into the Catholic mysteries was not narrow sectarian conversion. He referred to the Christ consciousness of Love needed to crown all your work and achieved by especially meditating upon it.

Graf K. Von Durckheim

(73-7) The value of a mantra¹⁴⁵ lies not so much in the words used as in their repetition. This is because a point is reached eventually when the ego performs it so automatically that it is no longer need to manage the practice. This is the point where contact with the super-ego, the cosmic, is possible.

(73-8) The value of a spiritual exercise lies not so much in its religious character

74

GRAF K. VON DURCKHEIM

(continued from previous page) as in its simplicity and repetition. Simplicity – so that it can be quickly and easily mastered and the mind set free from preoccupation with its detail or method. Repetition – so that it is in time able to perform itself and the ego dispensed with.

(74-1)¹⁴⁶ The ego must be developed, not only given up. Otherwise the mystic experiences to which its surrender leads will end in nothing. They may be great and striking, but still the further result can be of little value in the life. It is disastrous for a man to come into the mystically experienced inner life at an age when he is too young and therefore when his ego is undeveloped.

¹⁴⁵ "Mantram" in the original.

¹⁴⁶ The paras on this page are numbered 5-6, 1, and 1, making them consecutive with the previous page. There are three unnumbered paras at the bottom of the page.

(74-2) The guru is most necessary and therefore to be regarded with the utmost respect. He watches the pupil's progress, checks on it from time to time.

Krishna Menon

(74-3) The following mantra¹⁴⁷ can lead to the ultimate realisation: "Sri Atmananda Swarupam"¹⁴⁸ – the name of the guru and of ultimate reality.

Alexandra David-Neel

(74-4) Do not ask questions of the inner mind and demand immediate answer. For then your own ego-mind will give the response. Instead, put it aside after asking and expect answer some other time.

Mircea Eliade

(74-5) Mircea Eliade¹⁴⁹ was a writer and theorist and active propagandist for Roumania's evil fascist Iron Guards, a cruel group who tortured Jews. His teacher, Professor Ionescu, to whom he dedicated his latest book on yoga, translated from French into English, prescribed their initiation ritual – a black magic rite. His studies of yoga in India and subsequent publication merely shows his humbug, falsity and deceptivity. – Titus Podea. [They were Tantric and sexual, anyway]¹⁵⁰

Gayatri Devi

(74-6) I do not consider your opinions of the personnel of the Cohasset community a form of criticism. We should keep our critical faculty intact and at the same time cultivate the capacity for loving. When we can really give love to people irrespective of what they are, then truly we have learned to love.

Ramdas

(74-7) The mantra¹⁵¹ which was inwardly and mystically given and practised was "Infinite Peace." Later I expanded it with adjectives and nouns. But it reappeared in brief but psychically-vibrant form at the joint med. He put me in a chair confronting him. Instantly the mentally-still thought-free state was entered. I received the silent

¹⁴⁷ "Mantram" in the original.

¹⁴⁸ NB "Krishna Menon & Sri Atmananda Swarupam are the same person

¹⁴⁹ "Mirca Eleada" In the original

¹⁵⁰ The original editor inserted "They were Tantrik and sexual, anyway" by hand.

¹⁵¹ "Mantram" in the original.

mantra¹⁵² "Peace-Joy-Love" for practice. But several years earlier he gave me verbally the standardised one "Om Sri Ram Jai Ram Jai Jai Ram."

Graf Von Durckheim

75¹⁵³

GRAF VON DURCKHEIM

(75-1) Graf von Durckheim gave three lectures on Zen at the International School for Philosophy, Amersfoort. Among other things he said: The wisdom of the East is not especially Eastern, but universally human. Europeans have to develop the Eastern side in themselves. The object of Zen is to become what we are. It is the experience of something beyond time and space, the reality of Being. Samsara and Nirvana are no opposites. The inner eye looks in two directions: to the space and time world and beyond space and time. The I and the world are the background which makes it possible to experience Being and they are the field in which It becomes manifest. After illumination the world looks different, because one has changed. All this will appear in the new book which¹⁵⁴

"Erfahrung." A short summary of his speech is as follows:

We are witnessing the process of humanity growing towards maturity. Gradually it recognises the need to go the inner way. The revolution of man against the impersonal life in modern society is making itself felt. Certain aspects of the human mind which thus far drew but little attention are beginning to be taken seriously. There is something uncreated in the soul which enables us to partake in Being. Man becomes free in the measure in which the bigger life manifests itself in him. We are on the threshold of a culture of inner experience. There is a dialectic relationship between the World I and the personal I. Man becomes really man when he becomes the World I. In the measure in which we admit it in our lives we fulfil our destiny. The East knows much of this liberation. We can learn something from it. [attach to Durckheim INT]¹⁵⁵

76¹⁵⁶

GRAF VON DURCKHEIM

Interview with Professor K. Von Durckheim

77

INTERVIEW WITH PROFESSOR K. VON DURCKHEIM¹⁵⁷

¹⁵² "Mantram" in the original.

¹⁵³ The paras on this page are unnumbered.

¹⁵⁴ Text breaks off here, a new typeface (meaning a new typewriter) continues with the following incomplete sentence and paragraph. – TJS '20

¹⁵⁵ The original editor inserted "attach to Durckheim INT" by hand.

¹⁵⁶ Blank page

¹⁵⁷ The original editor deleted "IN A DUTCH NEWSPAPER" by hand.

(77-1)¹⁵⁸ How do you explain the growing interest for mysticism and Eastern religions?

The world which man has created with his technical intelligence has made him a prisoner. This world has begun to move according to its own laws. Man fears to become overpowered by this world. According as man has to adapt himself to the world of objects, he becomes an object himself. And in proportion as he suppresses a dimension within himself his deeper being awakens, the kernel of manhood. The experience of this deeper being has everywhere for centuries been called mysticism. Mysticism has always been the movement in which man meets his deeper divine being. The interest in Eastern religions and Eastern wisdom is explicable, because the Eastern wisdom is in itself nothing else but the expression of this deepest human experience.

In the Twenties there was a similar revival.

Yes, in the Twenties German mysticism was rediscovered. Meister Eckhart, the rediscovery of the transcendental dimension. It began in literature with Rilke, in painting with the period of the Blaue Reiter. I knew Bauhaus, Klee and Kandinsky. The aim in this movement in the arts was the rediscovery of man. An example of this renewed interest is the German author Hermann Hesse. His book "Siddhartha" was my first encounter with Buddhism. His "Glasperlenspiel" is one of the few examples of how an author can show something of that other dimension. Hermann Hesse has for many people opened the gate to that other world, the real world.

Are you a happy man?

Yes, I am very happy.

Do you reach many people with your message?

When I deliver a lecture there is always someone who says: "You have described as important an experience which I had in my life, while I thought at first that I was a little crazy." And that makes me happy.

78¹⁵⁹

INTERVIEW WITH PROFESSOR K. VON DURCKHEIM

Gertrude Enelow

79

GERTRUDE ENELOW

(79-1)¹⁶⁰ She Sells Youth!

Perhaps you have read this fascinating story in the Chicago AMERICAN... Louisville COURIER... Sioux City JOURNAL - or dozens of other top newspapers:

There is a strange and beautiful woman in Chicago who has, for the last twenty years, been selling youth to men and women who were growing old before their time.

¹⁵⁸ The para on this page is unnumbered.

¹⁵⁹ Blank page

¹⁶⁰ This page is a newspaper clipping.

Who has been selling sleep to people who had thought they had lost a full night's sleep forever. Who has been selling strength, and blessed relief from pain, to people who have been racked with backache for years.

Her price is exactly one weekend of your time. Her method is a return to Nature, through simple gentle motions that free your body's locked-up vigour. Her full story is told here:

Some of the startling facts this woman will teach you:

1) *A new way to sleep* – that automatically turns off the left-over tension in your body...lets you drift off in minutes...strengthens your spine as you sleep...and gives a virtual beauty treatment every night, to those sag-prone muscles of your chin and neck.

2) *Where most premature facial wrinkles really come from* – and why, if you wish to prevent them, you should concentrate, not on your face, but on your feet.

3) *A new kind of energy food* – that doesn't cost a penny because it's simply a new way for your body to use plain ordinary *air*. And how that same air that surrounds you every day can be used to improve your appearance, your health and your vitality in a dozen different ways: including how to *breathe* yourself calm...how to *swim in air* as gracefully and as exhilaratingly as you now swim in water...how to float the upper part of your body *in air*, and thus make it feel weightless – so you can work all day with half the energy and half the tiredness that you feel right now.

4) *A new kind of exercise that is not really exercise at all*. Because if you want to strengthen or streamline any one part of your body, you don't really move it at all. For example, if you want to suck in your stomach, you forget all about it, and concentrate on one simple *blowing* action. Or, to build new power into your back, you move your *ankle* an ingenious way every morning in bed.

Twenty Years of Proof
International Fame,
Recommendations by Doctor
After Doctor – All Back Up
These Claims:

Every one of these claims – every one of these methods – may sound impossible to you right now. We do not blame you if they do. *But you must realise this:*

Every single one of these methods has been proven, on thousands of men and women of all ages, for over twenty years. They have been used, not only in the United States, but in Sweden, Norway, Germany and Russia – and praised in the national press of these countries.

For almost twenty years, doctors have been sending people to this woman: to help strengthen torturous backs...to gain desperately-needed sleep without tranquilisers or drugs...to bring back the natural energy, drive, vigour that these patients may have thought they had lost forever.

Over TWENTY daily classes in Chicago alone now teach these methods to the few people who are fortunate enough to be able to take them in person. *Now however, they are available in book form to every man and woman who is willing to gamble a five-cent stamp, and a single weekend of their time to learn them.*

Here is what this first weekend alone will give you. It starts with the most vital energy-restorer of all – *sleep*.

You Don't Know How to Sleep
Today. No One Has Ever
Taught You. This Book Does,
In a Single Evening,
as Easily as This:

This book starts by reminding you of an inescapable fact:

That sleep – deep, relaxed, completely-natural sleep – is the greatest source of energy your body will ever have.

But once you lose this gift of sleep and most adults have completely lost it – *then you are draining energy and youth out of your body, exactly the same way that air drains out of a tire when it has a leak.*

This book says that sleep is an art. It must be learned. It is an active ritual that takes about three minutes every evening, and accomplishes these two ends:

- 1) *Turns off your mind*, and lets your body float effortlessly into a deep sleep.
- 2) *Arranges the parts of your body in bed* – so that sleep will not be disturbed by tossing and turning, and so you will not wake up the next morning with a sore spine, or “pins and needles” in your arms or legs, or a stiff neck and shoulders.

No one has ever taught you this simple ritual before. No one has ever taught you before how to convert your body into a limp mass – without a worry, without a thought, without a single thread of tension remaining from the day that has just passed.

No one has ever taught you before how to sink into a mattress so deeply that sleep must come. Without a single pressure on any nerve centre of your body. With the small of the back completely unburdened at last. With the head perfectly aligned...the neck muscles relaxed and yet strengthened...the chin uplifted...even the muscles of your face glowing and toned.

This is a way of sleeping where not one single joint rests on another. Even the ankles and wrists are completely free. You will learn it in five minutes, the very first evenings you pick up this book. You will wake up the next morning, more refreshed than you have known in years.

But this is only the first gift you receive from this amazing book. Here are just a few of the others:

Your Body's Built-in Relaxers,
Strengtheners, Streamliners –
Now Put to Work for You for the
First Time.

For example –

On page 33 you discover a six-second motion with your mouth, that instantly relaxes the over-tense muscles of your chest, heart and solar plexus – and drains the hyper-tension out of your body like water running from a sieve.

On page 69 you discover how to turn the everyday movements of life into complete exercises by themselves. So that every time you sit, or stand, or reach out to

pick up an object, you are effortlessly exercising and streamlining your body – keeping yourself in top condition without even realising it.

On page 57 you are shown the built-in apparatus, *in your left foot*, that automatically corrects your worst posture faults...that relaxes and soothes the lower back muscles at will...and – most surprising of all – that irons out those ridgy, “washboard” inner thighs, that no other exercises you’ve tried could ever reach.

On page 113, you use, for the first time, your body’s own *built-in vibrator* – that has you bursting with energy every morning in seconds...that calms you down after a day’s work – in two or three thrilling minutes – and gives you a new spurt of vitality for the evening’s fun.

And much, much more. How to relax weary eyes – *by looking at nothing*. How to restore the natural forces that most people rob themselves of daily. A new way to sit that lifts your upper body right out of your hips...coaxes your spinal column into its most healthful posture...make hours at a desk pass like minutes.

Plus five astonishing *energy-multipliers* that you’ve always had at your fingertips, but never known how to use until today. Plus half a dozen *fatigue-minimisers* that focus effort, eliminate waste motion, develop startling new grace and rhythm in every motion you make.

A Final Word of Warning:

All these, and much more, are contained in Gertrude Enelow’s revolutionary new *Body Dynamics* – yours to read from cover to cover without risking a penny.

Two words of caution must be added, however:

1) It is a short book. It has only 128 pages in all. If you are a fast reader, you can finish it in a single weekend. *Do not, therefore, expect a huge weighty tome, full of useless theory. Every page of this book is packed with practical, step-by-step direction, that you can use immediately to give you the strength and health and beauty that are locked up inside your body today.*

And most of all – *do not be misled by the ease and simplicity of the movements given you in this book!* Since most of them can be performed sitting down or lying in bed...since most of them have been mastered by men and women as much as ninety years of age...since one of them even cause you to “work up a sweat” – *you may think for the first day or two that they cannot really be doing you that much good.*

It is only after the first week that the true results begin to show you the incredible efficiency of these incredibly gentle movements – in the buoyancy with which you bounce out of bed each morning...in the relief from pain to which you have been a martyr for years...in the startled reaction of your friends, as they stop you on the street and beg you to tell them the secret!

Twenty years of proof...thousands of case histories...hundreds of doctor’s recommendations all tell the same story. Try this thrilling book, entirely at our risk, TODAY!

[The following is a box insert from this advert:]

Read These Amazing Newspaper Reports
Chicago American

"This is not a woman – this is a firecracker shooting off sparks of benevolence in all directions.

She wants to help women into a more healthful and supple middle age. she wants to bring camaraderie and sunshine into the lives of the grandparent generation. She wants to make rugged ramrods of every soul with an aching back.

There are others who solemnly will swear she is the reincarnation of Ponce de Leon.

One of Gertrude's pupils, Mrs. John Alden Carpenter, is a pupil of Gertrude's for the past 15 years. A woman of 60 who looks 45, is married to a younger man and admitted "if it weren't for Gertrude, today I'd be an arthritic old woman."

The Sioux City Sunday Journal

"With the effortless ease of a charming rag doll, Mrs. Gertrude Enelow illustrated how body dynamics can bring power into everything you do.

Women of all ages, many of them grandmothers, are astonished at what their bodies can do without effort. Body Dynamics is not simply a matter of feeling good for hours; it gives them strength to withstand emotional pressures day by day."

The Courier Journal, Louisville, KY.

"She wants everybody to feel as good as she does all the time. She stoutly believes that almost everyone can feel that good.

A chat with her charges you up faster than a pep pill.

We lose our spring and bounce and buoyancy and thus we lose our youthful grace...it can be retained until our last day on earth; it doesn't belong only to youth...we don't need to lose it."

[A second box, a coupon contains the following text:]

INFORMATION, INCORPORATED, Dept. SEP-15

119 Fifth Ave., New York, N.Y. 10003

Gentlemen: Yes, I want to try a copy of Gertrude Enelow's BODY DYNAMICS entirely at your risk. I am enclosing the low introductory price of only \$4.98, complete. I will use this book for a full ten days at your risk. If I am not completely delighted...if this book does not do everything you say, I will simply return it for every cent of my money back.

___If you wish your order sent C.O.D. CHECK HERE! Enclose \$1 goodwill deposit. Pay postman balance, plus postage and handling charge. Same money-back guarantee, of course!

Name:

Address:

City, State, Zip Code:

Yogi Dorjie (A.G. Van Den Berg) Interview

(81-1)¹⁶² The Roman Catholic power has been strong in South America. I dislike it because it is associated with black magic.

(81-2) The entire system of Kundalini force and chakra centres lies in the imagination. By power of this faculty man creates and uses this force.

(81-3) The whole universe is really the work of God's imagination, that is the meaning of maya. Hence man by developing and using his own imagining powers can modify or change the world around and inside him including his own personal circumstances.

(81-4) The Communists are being used merely as instruments of destruction to clear the way for an entirely new world civilisation to be inaugurated. It will have one world government and be based on world brotherhood and will override nationalism. It will combine the benefits of the machine with a return to living closer to nature. Its leaders will not be kings or politicians, but engineers and businessman, that is technocrats.

(81-5) The universe is based on contrasts and oppositions. In relativity man has to find unity and in unity he has to find relativity. From the centre he has to reach out and take in the two opposite extremes. Into the stillness he has to absorb the activity and in the activity he has to find and keep the stillness. Man could not enjoy to remain everlastingly happy, desireless and peaceful on a spiritual plane. He has to come down and experience the material plane to balance it.

(81-6) Saswitha is only on the mental level: there is no inner realisation. And in all his work the ego predominates. He is teaching hatha yoga¹⁶³ mixed with Mahayana. He dress eccentrically with robe and sandals which I don't approve of, as it is intended to draw attention to his personality.

¹⁶¹ Void page

¹⁶² The paras on this page are numbered 1-10; they are not consecutive with the previous page.

¹⁶³ "hathyog" in the original.

(81-7) The Flying Saucers are not a physical phenomenon but an astral one. The reported interviews by Adamski exist in his own imagination.

(81-8) I am not an ascetic: that would be useless in my Tantric¹⁶⁴ path, which seeks to include all; not to escape from the relative world.

(81-9) There are masters of the Red and the White Lodges. The headquarters of the former are in Russia, and of the latter in U.S.A. There is conflict between them, just as there is between the red and white corpuscles in the blood.

(81-10) Merely by visiting any place or country certain effects will happen to me in the general conditions. If I stay too short a time, they will

82

YOGI DORJIE (A.G. VAN DEN BERG)

(continued from previous page) be too weak to matter; if too long they will become too destructive. They will be favourable only if I remain the correct period of time. This usually is about three months to six months, but it varies according to certain factors, and may be longer. I do not have anything to do to bring this about. I am merely a hole through which the forces pass which do it. They are the forces evoked by my Tantric¹⁶⁵ practice. The effect may be nation-wide, or merely local, they concern outer conditions chiefly.

(82-1)¹⁶⁶ There is no definite fixed contract for payment for the tantric¹⁶⁷ work done with the students of my group, but there is a gentlemen's agreement to pay me a tithe of 50% of their income. They come three evenings a week the first for a general talk and question-answer period, the second for a ritual-magical work, the third for an inspirational address while I am in trance.

(82-2) The next war will wipe out most of the Chinese and Mongolian peoples. The Indians will not suffer from bombing but they will suffer from radio-active fallout. Asia is over-populated and to reduce this there will be famine and epidemics in those countries which are not bombed.

¹⁶⁴ "Tantrik" in the original.

¹⁶⁵ "Tantrik" in the original.

¹⁶⁶ The paras on this page are numbered 2-10, making them consecutive with the previous page.

¹⁶⁷ "tantrik" in the original.

(82-3) The tantric¹⁶⁸ work needs a preponderance of men in the group, no women. I draw psychic energy from the group members but return a hundredfold more to them in higher forces.

(82-4) You should write a further book of your mystical occult experience, as a sequel to the India-Egypt ones. It could deal with Western experiences.

(82-5) My wife was an Indonesian so she was not molested by Japanese¹⁶⁹ in the war whereas I went into camp of internment. But I was never beaten like the others.

(82-6) I went from Holland to Java as a young men in my twenties. Having lived there over 20 years I do not like this gloomy Dutch climate, or closely packed, convention bound, orthodox religion Dutch country. I want to return to a tropic land, where I can live with Nature, and where the sun shines, and people are less artificial and less hypocritical and less materialistic.

(82-7) Java will deteriorate still further; its currency has been losing value, personal freedom and communism and violence increasing, so that is out.

(82-8) The contact with Western nations rejected by the Indonesians was for their benefit. The loss will be theirs.

(82-9) Nehru is a confused leader. Instead of applying the nonviolence he learnt from Gandhi, he rules by armed force.

(82-10) I often surprise or

83
YOGI DORJIE (A.G. VAN DEN BERG)
(60a)

(continued from previous page) baffle or shock students by teaching paradox on some occasions or the very opposite of what they believe. For instance, "there is no unity, only duality" or "everything that I have taught you is wrong." I try to force them, like Krishnamurti, from getting fastened to one standpoint or getting stuck in any dogma.

(83-1)¹⁷⁰ All my group speaking and book writing is unprepared in advance. It is entirely inspirational, given out by higher entities through me.

¹⁶⁸ "tantrik" in the original.

¹⁶⁹ "Japs" in the original.

¹⁷⁰ The paras on this page are numbered 11-15, 1-5, making them consecutive with the previous page.

(83-2) My healing powers were developed by tantric¹⁷¹ practice. They include laying on of hands, massage and the use of psychic forces.

(83-3) It was reading of PB's books which started me first on the mystic path.

(83-4) The next race will be a spiritual one, and will appear in those lands which have been peopled almost wholly by emigrants from Europe, such as parts of Australia, New Zealand, parts of South America – places which are colonies of white people.

(83-5) I teach only the higher tantra. The dangers associated with this power-seeking path is one of going crazy.

(83-6) The inner contact is established between us. In the outer, we shall meet again.

Wilhelm Eitel

(83-7)¹⁷² I consider Maharshi's "Who Am I?" to be a Koan. There is a Chinese Zen koan which is very similar. It is, "Who is the wearer of this robe?"

(83-8) Shankara recommended fat oily food, possibly because it nourishes and calms nerves.

(83-9) Krishnamurti's followers of the Eddie Bowen type delight in giving others shock treatment, to force them into awareness or reform. But its sharp criticism is always directed against others; not to themselves. Thus I heard one of them reply to an invitation to attend a cinema: "Why do you really want to go there? It is to cover up your inner emptiness!"

(83-10) Maharshi writes in one of his books that eating sattvik food is more important than yoga practice.

(83-11) Subud claims to be superconscious in its latihan inspiration but is actually subconscious.

¹⁷¹ "tantrik" in the original.

¹⁷² The original editor inserted "(cont. from "Asiatic Interviews p294)" after "Wilhelm Eitel" by hand.

¹⁷³ Blank page

(85-1)¹⁷⁴ Tratakam is the short path. But I examine the eyes of students before allowing them to practise it. And I forbid it to smokers.¹⁷⁵

Wilhelm Eitel

(85-2) Maharshi explains in his “Talks” that karma is like an electric fan. Even after switching off the electricity the blades continue to revolve for a time. So too although self realisation switches off one’s karma, the effects continue to appear for a time outwardly. Nevertheless, since there is now no “‘I’ they do not affect the inner man, only his body. In same book he says that Hatha yogis¹⁷⁶ who bring Kundalini to Sahasrara Chakra in top of head do not get full enlightenment, despite their belief that they do. For Kundalini has still farther to go, it must descend halfway, reaching the Heart centre again, which is the final goal.

(85-3) Maharshi¹⁷⁷ did not cure his cancer because there was no “‘I’ in him to desire the cure.

(85-4) Maharshi criticised Professor T.M.P. Mahadevands’s Commentary on his “Upadesa Saran” as incorrect whereas Laxman Sarma’s (WHO) was correct.

(85-5) I was told by disciples of Lahirim the guru of Yogananda, that the latter did not give out the full teaching he had received because the West was not ready for it. He gave only the first elementary quarter to the public, an extra eighth to his close disciples. Nobody got the advanced teaching.

(85-6) Maharshi agreed with Zen & Krishnamurti to the extent that “All yoga spiritual practices are not really necessary. Just be quiet – that’s all.”

(85-7) I do not believe Yogananda really died. He entered the “Corpse ‘Samadhi’ of Kriya Yoga, similar to the trance of yogis who let themselves be buried alive. This is why his body did not decay.

¹⁷⁴ The paras on this page are numbered 55, and 1-12; they are not consecutive with the previous page.

¹⁷⁵ handwritten note: “(East Interviews)” by hand.

¹⁷⁶ “Hathyogis” in the original.

¹⁷⁷ “M” in the original. – TJS ‘20

(85-8) Kriya Yoga which he taught, is basically like Hatha Yoga, the awakening and development of Kundalini.

(85-9) Maharshi's Advaita teaching is surely the ultimate one. Who can go beyond it?

(85-10) I use Maharshi's "Who Am I?" as a koan, which is what it is at odd times during the day, as well as in formal meditation. That is its special value – it can be used anytime anywhere.

(85-11) Ramanasram is now critical of, and hostile to, Yogi Ramiah. [CONT. OVER]¹⁷⁸

(85-12) Of all the holy men I met in India the one whom most impressed me was Swami PRAGYANPADJI. He was formerly a college professor. In winter he resides in Burdwan, in summer near Ranchi. He sits mostly with a faraway look in his eyes under a tree with 2 or 3 disciples.

(85-13) I was disappointed in The Mother, of Pondicherry, [see over]¹⁷⁹

86¹⁸⁰

WILHELM EITEL

(continued from previous page) Yet Shankara Acharya of Kamakoti Peetha, (whom you described in 'SI') recommended me to take Ramia as my guru!

(86-1) Shuddonanda Bharati left Pondicherry Ashram after Aurobindo's death in dissatisfaction with the new conditions there. I found him vain, and certainly not worthy of the title 'Maharshi' which he has taken.¹⁸¹

H. Edwards

87

H. EDWARDS

(61)

(87-1)¹⁸² Patient's cooperation is a great help to secure healing but not absolutely essential. This is best given by self-negation, becoming as quiet and passive as possible

¹⁷⁸ handwritten note: "CONT OVER" by hand.

¹⁷⁹ The original editor inserted "see over" by hand.

¹⁸⁰ The paras on this page are numbered 10, 13, making them consecutive with the previous page.

¹⁸¹ The original editor inserted "(continued in Western Interviews p.60A)" by hand.

¹⁸² The paras on this page are unnumbered.

at time of treatment. Too much enthusiasm on his part is not help but a hindrance, for it disturbs this quietness. It creates an emotional tension; also rapturous emotionalism undesirably creates similar tenseness.

(87-2) It is really enough for the healing process to start, if the patient or even a third party, tells me about his sickness. The Spirit-healing forces then take it up from me, as I silently ask for their help at the same time. They continue to work on it; I do not really have to attend to it again.

(87-3) I live a normal life, not an ascetic one like Parish. I have always been a teetotaller however even before this healing work began.

(87-4) There must be a request for help, on the healer's part.

(87-5) It is hard, almost impossible, for patients to get out of their ego-tenseness. This prevents them from fully taking in the healing power. Therefore I give my absent treatments from 11:00 pm to 1:00 am for most patients are then asleep and their personal tension is at a minimum. My best results come from these sleep treatments, when patients do not get a chance to interfere by their thinking.

(87-7) Macmillan had a breakdown. Shows something wrong in his work. I always recuperate at once after the day's work. In fact, the healing currents that pass through me to others leave me fresher than before they entered.

(87-8) I repudiate all healing theories which say healer must protect himself against picking up sick conditions from patient by shaking his hands vigorously or washing the alleged bad magnetism off his arms.

(87-9) The fact that anyone speaks to me of their sickness or of someone else's sickness, the mere laying of the problem before me in a ½ minutes request for help is sufficient to start the healing forces at work on their case. For I inwardly and immediately turn it over to them.

88¹⁸³

H. EDWARDS

8

H. EDWARDS

(63)

(89-1)¹⁸⁴ letter on an altar.

(89-2) I get as high a percentage of cures by absent treatment as by personal attention in a physical meeting.

(89-3) My consciousness when giving treatment necessitates (a) getting my self out of the way (b) not mentally trying to effect a cure but leaving that to the unseen entity and (c) withdrawing briefly into the passive negative state between physical and spiritual states.

(89-4) I take on every kind of ailment, except where it is physically impossible to alter it. I am not afraid to handle infectious diseases. The power protects one. I have cured cancer, tuberculosis, duodenal ulcers, arthritis, sclerosis. Obsessions and insanity have even been cured by absent treatment where the patient is in an asylum.

Rudolph-Enelow System

Exercise (1) Place both arms behind shoulders, with one palm resting on top of the other. Then stretch elbows downward, without separating the palms. This forces deep breathing, oxygenates blood and thus dispels anaemia.

Exercise (2) Stand with feet apart. Raise the arms until they rest, extended upwards on each side of the head. But make the movement from the hips, not from the shoulders. This will ensure diaphragmatic breathing and activity.

(3) Much of F. Mathias Alexander's exercises are contained in our system too.

(4) When walking, swing the legs from the hips to ensure the activity of the diaphragm.

(5) Avoid jerky movements of the hands but make easy graceful flowing ones.

(6) To stop insomnia and fall asleep quickly, shut the eyes and move the head very slowly from one shoulder to the other and then back. Do it smoothly, not jerkily and elliptically and keep on until sleep comes.

90¹⁸⁵

RUDOLPH-ENELOW SYSTEM

Whitehead (cont.)

91

WHITEHEAD

(63)

¹⁸⁴ The paras on this page are numbered 7, 8, and 1-6; they are not consecutive with the previous page.

¹⁸⁵ Blank page

(91-1)¹⁸⁶ In God's arms wake to Life. To what Life?

To any life; but in particular to
that life where thou dost find thyself,
that life in that place
where the arms of God now set thee down.
Thou art God-begotten, God-nursed,
God-placed in the World,
For what Purpose?
Who knows?
What thinkest thou?
Man know thyself!
For as thou thinkest so wilt thou be –
God remembering, God forgetting
Here in this place.

Some thoughts on the morning after meeting-
we two alone.

Reverend Robert King (Ctd.)

(91-2) There is a large field to be delved in the esoteric love side of Christianity, which later you may be used to expound to the helping of innumerable souls, your horoscope indicating a peculiar power of being used in this connection, if you (the person) so will. For a while you will have to play the part of a leaning-post to many, it is a part of your job, however distasteful it may be personally, I feel that you will do it and all will be well.

(91-3) I have no flair for writing so have published nothing, my forte seems to be by personal contact, (a relic of my Egyptian priest incarnations), and lecturing. Karma fixes me in London, much as I desire to travel to Egypt, so R.K. squats here and carries on. Your book "Secret Path" is one that is of very great service in a special way to many people, also the others have done much good. Those who are behind you have yet much to give through you when the time is ripe."

A. Bose

(91-4) "Bhagavan's blessings. Wishing bon voyage. Your letter was brought to me by Mr. Harper just an hour before I was starting to Tiruvannamalai and so I was made an instrument to carry the message of your departure to the Maharishi. I showed your

¹⁸⁶ The paras on this page are unnumbered.

letter to Him which He read through. I told Him that I was sending you such a telegram and He graciously said: "Yes, yes, do so."

92¹⁸⁷
A. BOSE

Dr William Estep

93
DR.WILLIAM ESTEP
(65)

(93-1)¹⁸⁸ If you have a positive state of mind, you can control the health of your body.

(93-2) Man does not know how to cure ill conditions but the Will of God does know.

(93-3) Kodein¹⁸⁹ is a widely used drug for colds yet it is a poison.

(93-4) There is a total of 92 atoms in the human body, of which 53 are neutral, 31 are healing but 8 are deadly. All disease comes from crystallisation of the death atoms in the human body. When a death atom forms a radio-active line of force, it causes disease. The cure is to make up the atomic deficiency by drawing in the WILL of God through the healing atoms. Such healing can be triumphant even instantaneously.

(93-5) The energy in atomic water, that is water which has been charged with the Will of God, is felt when being drunk like an electric shock.

(93-6) In this treatment it is not necessary for the [practitioner]¹⁹⁰ to know what is wrong with the patient nor need any curative suggestions be given verbally.

(93-7) The Yoga disciple burns up all passion in the body. He does this first by symbolising them as a tree, then he creates this tree by mental concentration, seeing it inside his body, and finally he burns this tree in his imagination.

(93-8) A mantra is really the law of auto-suggestion or the law of repetition.

(93-9) The practitioner does not himself do this healing. It is done by the power of God. The practitioner only provides the conditions which make the healing possible.

¹⁸⁷ Blank page

¹⁸⁸ The paras on this page are numbered 1-13; they are not consecutive with the previous page.

¹⁸⁹ likely "Codeine" – TJS '20

¹⁹⁰ The original typist inserted "practitioner" by typing it below the line and inserting it with an arrow.

(93-10) Jesus's disciples healed the sick although they had never had any medical training.

(93-11) 90 percent of the remedies used today by the medical profession are actually poisons. I am opposed to their use and also to surgical operations.

(93-12) Science has only released the destructive forces of the atom so far. It cannot release the constructive ones because this can be done only by applying the Will of God. These constructive forces are also the healing ones. So long as science remains Godless she will be unable to apply them. People do not really believe in God – they imagine that they do.

(93-13) There is one kind of psychic phenomena which makes people mentally unbalanced and is therefore dangerous. There is another kind however, which is really helpful. The wrong kind is spiritualism, which is as false as it is harmful. It arises from development of the negative senses, situated on the left side of the brain, whereas the right kind of development affects the positive centres situated on the right side of the physical brain.

94¹⁹¹

DR WILLIAM ESTEP

95

DR WILLIAM ESTEP

(66)

(95-1)¹⁹² In the right kind of psychic phenomena the Will of God supports your faculties and shows you what to do in any situation where guidance is needed.

(95-2) Do not let your faculties run riot and make a mental hodge-podge. Govern them; do not accept any suggestion that comes into your mind. But examine into where it comes from.

(95-3) The reason why people become negative instead of positive is their atomic deficiency.

(95-4) Millions of people are mentally slaves to others. Very few are free, very few can polarise their minds. Most absorb suggestions like a sponge from outside.

¹⁹¹ Blank page

¹⁹² The paras on this page are numbered 14-19, 17, 1-7; they are not consecutive with the previous page.

(95-5) We must stimulate and bring into action the positive state of mind. The negatives merely soak up [suggestions and]¹⁹³ their environment.

(95-6) Juvenile delinquents are produced by the parents' own ignorance and negativity.

(95-7) Eating of excessive proteins and starches creates a toxic condition in the body.

Interview with Reynaud De La Ferriere

(95-8) Pushed by mysterious forces he journeyed to Ica, in Peru, 4000 metres high in the Andes. This was because he had been visited by a lama from Tibet.

(95-9) He drinks fruit juice, eats little, practises meditation, converses telepathically with disciples in a second.

(95-10) We seek to suppress the barriers between religions. We have nothing to do with politics.

(95-11) I do not perform miracles: in reality it is done by those who have believed in me.

(95-12) I carry no watch because I am not avaricious enough to have the audacity to measure time.

(95-13) I possess no money, refuse to, but nevertheless do not hold that others should possess none too.

(95-14) I take the road through a great pity, as much for those who do not want to follow me as for those who do. [(published int.)]¹⁹⁴

Geoffrey Watkins (Interview)

96

GEOFFREY WATKINS

(96-1)¹⁹⁵ John Levy's published criticism of Ramakrishna Mission teachings as "false Vedanta" is arrogant and reveals a nasty attitude.

¹⁹³ The original editor inserted "suggestions and" by hand.

¹⁹⁴ The original editor inserted "(published int.)" by hand. — meaning "published interview" — TJS '20

¹⁹⁵ The paras on this page are numbered 1–5; they are not consecutive with the previous page.

(96-2) Murdo McDonald Bayne's account of his Tibetan journey is dubious. I believe he either did not go into Tibet at all, or if he did, which I greatly doubt, he introduced imaginary characters and adventures.

(96-3) I sell hundreds of the Ramanashram booklets annually.

(96-4) The Amorc Rosicrucian executives are rogues.

| (96-5) W J McMillan "threw all his affairs up to Heaven" in his own phrase yet they all went wrong!

(96-6) Whittaker, of Firenze and Elba, is merely a medium doing automatic writing. His claim that they emanate from angelic sources is nonsensical. [(continued on page 293 "ASIATIC INTERVIEWS")]¹⁹⁶

Reverend Emile Rahd Farfield

97

REVEREND EMILE RAHD FARFIELD
(67)

(97-1)¹⁹⁷ Danger of world war will be in 1957 according to [leading]¹⁹⁸ Indian Seers. If that year is safely passed the danger will vanish.

(97-2) My healing technique is to bring the palms of both hands near to the affected part of the patient's body but not actually touching it.

(97-3) To get what you want hold your mental picture of it as if it were already achieved. For instance if you want to travel see yourself already in the countries desired and doing whatever you would like to do there. Do not trouble about how you are to get there or raise the funds etc. Those details will be solved by themselves provided you image the desired goal.

(97-4) Ev could have become a Buddha at the time of her illumination. She didn't because she did not know how to manage it. Her Guru should be able to give it back to her. It was the chance of a lifetime. She took it for granted but she ought to have prayed humbly, not be deceived by its happiness into doing [nothing]¹⁹⁹ to keep as well as to advance it. Not having done so, her ego came back again.

¹⁹⁶ The original editor inserted "continued on page 293 "ASIATIC INTERVIEWS" by hand.

¹⁹⁷ The paras on this page are numbered 1-9; they are not consecutive with the previous page.

¹⁹⁸ The original editor inserted "leading" by hand.

¹⁹⁹ The original editor inserted "nothing" by hand.

(97-5) I never make a decision about any affair of business without referring it in prayer to the highest power and leaving it to that. It will then either settle itself or the guidance will be given.

(97-6) I am strictly celibate. The sex force should not be wasted in pleasures but transmuted into spiritual strength.

(97-7) The Hindu Dancing Art is both a form of spiritual development and of spiritual expression.

(97-8) The Dance-Guru is very severe in training the pupils in endurance and control and will power. They are forced to stand on one leg, for instance until they fall to the floor.

(97-9) Fatigue is illusory. We need never be tired if we manage the Life-Force correctly. Even the thought, "I feel tired" [requires]²⁰⁰ energy to experience it.

98

REVEREND EMILE RAHD FARFIELD

(98-1)²⁰¹ The dance trainee has to concentrate his mind on the part of the body – finger, hand, leg, etc. – being used so completely and so intensely that it becomes a part of Yoga.

(98-2) The dancer must not begin a performance without first making prostration physically and mentally to the Higher Power, bending his head low near the floor with folded hands outstretched.

(98-3) When directing spiritual energy or healing power to any part of the body, let the eyes slowly travel to that part. This increases the concentration and completes the energising.

(98-4) Religious ritual's efficacy depends entirely upon whether the priest is spiritually developed or not. If he is, he becomes a channel for the higher power. True, he could be the same without ritual or plain meditation but then his congregation would miss the tangible effects, the forms to see and hear and touch which help them.

²⁰⁰ The original editor inserted "requires" by hand.

²⁰¹ The paras on this page are numbered 10-18, making them consecutive with the previous page.

(98-5) The power which moves the physical body and enables it to walk and exercise is one and the same as that which comes through in meditation. It is the divine power. This is my answer to those who object to physical culture. (I acted as coach in Athletics at Aurobindo Ashram.)

(98-6) Alcohol keeps man imprisoned in the five senses and prevents him rising above his higher nature. It should be strictly prohibited to all aspirants, even in the smallest quantity and the lightest form such as beer.

(98-7) Since celibacy is needed for the highest attainment, strict discipline is necessary within the marriage relation for those who are on the way to, but not yet ready for, the demands of such attainment.

(98-8) The technique I use to heal others is a combination of mantra with meditation. It is intended to purify the nature. The mantra is not merely sounds: the mind is so concentrated in it as really to be meditating at the same time.

(98-9) Time is an illusion which disappears in deep meditation. A man can sit down to meditate at 8 PM and get concentrated but when he

99

REVEREND EMILE RAHD FARFIELD

(continued from previous page) emerges he finds it is 8 AM. Yet the period seemed nothing like so long in actual experience.

(99-1)²⁰² I spent seven years in Yogananda's ashram and was satisfied with him. He did not disappoint me.

(99-2) Rev. C. Bernard was regarded as the logical successor to the guruship and presidency of Yogananda's SRF after the death of Y's own successor. But to the consternation of the followers, he abruptly got married even though he had taken the vows fourteen years earlier of strict celibacy, so they appointed a woman-nun, Fay Wright, instead.

(99-3) Coffee and tea create nervous tension which interferes with the practice of meditation in this way: the initial period of each practice is a waiting one. It requires patience. The tension resulting from these drinks tends to obstruct the arrival of the more advanced state, as well as to create impatience. All this physical and mental stimulus would not hinder a highly developed soul, for the divine will and

²⁰² The paras on this page are numbered 19-25, making them consecutive with the previous page.

determination in him would sweep such an obstacle aside, but ordinary aspirants would be affected adversely by it.

(99-4) I have no fixed rule as regards payment for healing treatments. I am guided differently in different cases either to accept whatever is offered or to refuse it. My intuitive feeling decides.

(99-5) It is not going to save a man from having to do all the necessary work in meditation and purification if he follows a guru or not. He will still have to do this work in any case. Therefore the more important thing is not to be preoccupied with a guru or with questions concerning gurus but to do the work himself.

(99-6) The surrender to the belief that one is fatigued perpetuates the fatigue when by re-course to calling on the power of spiritual consciousness dispels the fatigue. This is because the physical body including the nervous and muscular systems draws the energy ultimately from the Overself. The practical application can be successfully made at any time and in any condition, provided the calling on the Higher Consciousness and the drawing of its energy into the body accompanied by deep breaths is made with faith and firmness.

(99-7) Hatha yoga²⁰³ postures and breathings are dangerous unless done under guru. They may awaken Kundalini wrongly, open psychic centres and pervert sex force.

100

REVEREND EMILE RAHD FARFIELD

(100-1)²⁰⁴ It is the persistent and regular practice of meditation which will help gain illumination or regain it if previously lost.

(100-2) If a quester will bring into his consciousness, or into his illuminated state, the pictorially visualised need, it will materialise for him physically later.

(100-3) The tyranny of the Catholic Church in my own country, Mexico, was very plain when I was a boy. The new non-religious Government has now changed all that and there is now freedom of worship for other faiths.

(100-4) The purpose of reincarnation is spiritual growth. That is why it is not enough to heal the body; healing the inner man is much more important.

²⁰³ "Hathyog" in the original.

²⁰⁴ The paras on this page are numbered 26-30, making them consecutive with the previous page.

(100-5) The practice of mental healing may create a karmic situation. Whoever undertakes to help another person in this way, may become karmically responsible for him.

Joel Goldsmith

101
JOEL GOLDSMITH
(68)

(101-1)²⁰⁵ Of those whom I have known personally Krishnamurti, Swami Prabhavananda, Father Divine and Brown Landone [only]²⁰⁶ are spiritually realised. Yogananda and Gerald Heard were not, being only on the mental plane. Heard had not even had a spiritual experience.

(101-2) My Healing Technique and Power is to recognise the reality of the Oneness of God alone and to reject that of any second thing. Hence the disease is as much a manifestation of God as the sunset, not of Evil nor of moral mind. It is feared because power and existence are ascribed to it. There is only the One Power, One Existence, and all things come from it, manifest it. The Illumined man who identifies himself with It, identifies also the tiger and the epidemic with It, and is not harmed by them, nor will fear them even when he is in contact with them.

(101-3) Christian Science is spiritually-based whereas New Thought is mentally based.

(101-4) I have been travelling in Europe and U.S.A. for many years but when I visited Hawaii seven years ago I got the feeling, for the first time, that I had come home. I travel six months in each year, visiting students.

(101-5) Students of my classes are told to go straight home and meditate after the meeting and warned not to go out socially or to theatres that evening. In this way they get the full benefit and also show their earnestness.

(101-6) Students may live a normal married life but as they develop they find that sex desires gradually drop off of their own accord. We do not accept asceticism, for it forces this renunciation artificially and prematurely from the outside. It is beneficial only if it comes from inside. It is the same attitude toward drink, smoking and diet.

(101-7) I have always 3,000 students working with me at any time. I mail out 2,000 monthly mimeographed "Letter" to subscribers. I receive 4,000 letters monthly. I have

²⁰⁵ The paras on this page are numbered 1-8; they are not consecutive with the previous page.

²⁰⁶ The original editor inserted "only" by hand.

five full time assistants and a number of voluntary helpers, both here in Hawaii and Los Angeles.

(101-8) "The Infinite Way" was commended by Fulton Sheen as the greatest book of the century. It is being published in Zurich in German, and in Holland. There is a separate British edition and a large group of students in England.

102

JOEL GOLDSMITH

(102-1)²⁰⁷ When I am travelling to take classes and give talks, I get the use of a Dictaphone free from the local Dict. Company as part of their service. With this I reply to those letters which are not dealt with directly by my secretaries in Hawaii. The records are then sent in batches for transcription to them or done locally if urgent. If at home I use the Dictaphone for answering my mail too.

(102-2) When giving lectures and class talks, I use a lapel-type button microphone pinned to my tie and working with a tape-recorder. There tapes are transcribed and published.

(102-3) The R.K. Mission have not had any success with the monastery at Trabuco, Calif. given them by G. Heard. Starting with half-a-dozen inmates, the monks have dwindled down to a single one!

(102-4) My illuminations come to me from time to time and in different ways. Sometimes I hear an actual Voice, sometimes it is only a mental impression. The most important one came in 1946 and lasted two months. Out of it, I wrote "The Infinite Way," and also emerged into public work at the interior command. I never move without this guidance.

(102-5) I make no move in a hurry. I take plenty of time and am very patient. I rejected contracts with the leading T.V. station in Chicago because I have not yet trained illumined student-teachers to handle the large number of patients and truth-seekers which would inevitably follow the T.V. appearances. Merely talking on the radio is not enough and does no permanent good, unless it can be followed up by personal, class or mail work with those who show interest. People rightly want to be in such interest with their particular individual needs and for that they rightly want a teacher.

(102-6) I do not keep any of the many letters received reporting healings. All are thrown away. I depend on Consciousness, and do not need to prove my healings. Nor do I keep any reviews of my books, or press clippings of my work or interviews.

²⁰⁷ The paras on this page are numbered 9-15, making them consecutive with the previous page.

(102-7) The healings are done without my conscious knowledge. I know nothing of the details of who is being healed, when or where. Nor do I need to know for it is the work of the Spirit. Yet, patients sometimes report seeing my face in vision at the time of healing. Or, if I am meditating in person with one of them, I may get the feeling that it has happened.

103

JOEL GOLDSMITH

(68a)

(103-1)²⁰⁸ Yogananda's healings were on a psychic and mental level. He directed force to the patients or would see the disciples clairvoyantly. He predicted the day of his death.

(103-2) I am a 32 degree Mason. I regard Sir Francis Bacon as the reorganiser of Masonry, hence its modern founder. I consider him a Mystic and believe he wrote the Plays of Shakespeare. He had a vision of civilisation where men could be morally, socially, economically and culturally free and hence sent Masons to America to prepare it. The leaders of the American Revolution were Masons.

(103-3) Offers to build an institution for my work and to donate the money for it have been made but I rejected them. I want no organisation. The experience I have had of it shows that it leads to jealousy, dissension and hell.

(103-4) I know of only one secret order that has continued to exist since pre-Christ time and that is the Kabbalah.²⁰⁹ Its centre is at Alexandria Egypt. Membership is by invitation only.

(103-5) It is not necessary to undergo ascetic regimes, dietary disciplines or even character building programs. My students are taught to read, study and meditate; then wait until they receive a spiritual illumination or touch. Then all the improvements needed will come of their own accord, without effort.

(103-6) The Hindu idea of Maya as a second power existing is wrong. There is only Oneness. Therefore, Shankara's story of the rope and the snake implies two powers and is not the truth. This duality is the one great error of the Hindu mystics.

²⁰⁸ The paras on this page are numbered 16-23, making them consecutive with the previous page.

²⁰⁹ "Kabbala" in the original.

(103-7) The Churches and religious organisations are useless. They are even misleading people. The prayers they teach and use are without result. The faith they advocate is blind.

(103-8) I am 63, active and healthy. I sleep only two hours a night and one and one-half hours in the morning. My good health is due to my spiritual illumination. The latter always produces such a result, and also improves financial or family conditions.

(103-9) No infection can touch the man who dwells in spiritual awareness.

104

JOEL GOLDSMITH

(104-1)²¹⁰ I demand that the initial interest of a student be followed by work in reading, study and meditation. I am willing to carry him until he gets the “touch” of the spirit but if he fails to do this work, I drop him. I watch his letters and note the continuance of his requests for further instruction.

(104-2) My practical healing technique is simple: I enter the inner silence while meditating with the patient, the silence where not even a thought appears, turn the problem or sickness over to this stillness, and I rest in the stillness without further thought of the patient. The arrested thinking creates a vacuum which allows the Christ consciousness, God, to enter.

(104-3) Dr. Norman V.²¹¹ Peale is not giving the fruits of illumination but of psychiatry, with the name God tacked on at the end as a sort of after-thought. It is mental, not spiritual.

(104-4) Emmet Fox did have a breakdown before he died. It was caused by overwork. He used to shake hands with hundreds of people after each of his lectures; this drained him of energy.

(104-5) I had an inborn healing gift which showed itself since the age of thirteen.

(104-6) I practised as a Christian Science healer but could not align myself with all its theories and finally broke away because of disagreement in outlook regarding them and also regarding its insistence on organisation. Mrs. Eddy made concessions to members who had come in from orthodox churches by introducing copies of some items from those churches in her own services, copies which were not in harmony with the true

²¹⁰ The paras on this page are numbered 24-32, making them consecutive with the previous page.

²¹¹ The “V.” is not in the typed version, but is in the handwritten version on page 73. —TJS ‘20

principles. Moreover, she fell into the error of duality, calling the second power, "mortal mind."

(104-7) The artist must become inwardly detached from his art, or it will stand in the way of his spiritual development. But he need not give up his practice of art to do this. For the same reason I oppose all ascetic regimes.

(104-8) I work 18 hours daily. Some hours of the night and day I spend in meditation. This enables me to give out the help which students and patients seek.

(104-9) I do not permit people to shake my hands. I do not give them even the chance to do so for I put my right hand inside my coat when they approach to do so.

105

JOEL GOLDSMITH

[Typist's Note: this page consists largely of handwritten paras typed on the nearby pages. They are as follows: 103-9, 104-1, 104-2 (typed), 104-3, 104-4, 104-5, and the first part of 104-6: "I practised as a Christian Science healer but could not align myself with all its theories and finally broke away because of"]

106

JOEL GOLDSMITH

(68aa)

(106-1)²¹² There is an upward evolution [going on]²¹³ in the human mind.

(106-2) The laws of physical and mental hygiene hold sway [only]²¹⁴ over those who are not living in the consciousness of Spirit. Such persons must continue to take diet precautions, physical remedies and psychological therapies. But the spiritually illumined man is set free from these necessities. He may eat freely, without prohibitions, and may not trouble himself about hygienic restrictions. However to help those students of mine who are not yet able to achieve illumination, I "'carry' them until such times as they are able to do so [by themselves].²¹⁵ Meanwhile they too can ignore prohibitions and restrictions, provided they faithfully do the work in reading, study and meditation which I set them.

²¹² The paras on this page are numbered 33-35, making them consecutive with the previous page.

²¹³ The original editor inserted "going on" by hand.

²¹⁴ The original editor inserted "only" by hand.

²¹⁵ The original editor inserted "by themselves" by hand.

(106-3) Persons who have not been “‘touched’ will not take interest in these teachings, or if they do will not follow it up after the early enthusiasm passes, or if they still continue to follow it will not be willing to do the needful work in study and meditation to convert their interest from a surface and theoretical one to a deep and practical one. By “‘touched’ I mean having had their consciousness momentarily expanded so as to see something never before known and feel the glow of a Presence inwardly. The experience is fleeting but lingers in memory and repeats itself for longer and longer periods.”²¹⁶

107
JOEL GOLDSMITH²¹⁷
(68b)

(107-1)²¹⁸ Ernest Holmes teaching is deifying the human mind. It is not spiritual but mental. It is ascribed to that mind properties and powers which belong only to Spirit. This is why his movement is not failing, why his churches are closing down.

(107-2) It is useless to tell students that they must get rid of their fears, for so long as the thing which is outside them causing the fear is still there that is how they will naturally react to it. It is useless telling them to get rid of resentment or they will continue to suffer rheumatism, if the outer cause of this resentment also continues to exist. Hence the New Thought, Unity and Psychosomatic teaching [of mental origin of disease]²¹⁹ can prove dangerous for the sufferer falls into despair at the thought of his inability to change himself and hence must permanently suffer his disease. I do not teach this but always offer hope, telling them the Christ consciousness can remove their negative emotions and their physical disease, both, so they should simply seek it by study and meditation, not worrying about their faults.

(107-3) Krishnamurti will not even consider my teachings because he rejects any active interest in healing powers – like so many other Indian teachers.

(107-4) Adela Curtis’ later writings show much nearer she has come to the higher truth than in her earlier days [when she]²²⁰ was a student of Porter Mills.

(107-5) A man who had illumination would not spend time making research into the ideas and teachings of other men: he would be delivering his own message. Those who do research are still on the intellectual level.

²¹⁶ The original editor inserted “(68aa)” and “–Goldsmith” at the bottom of the page by hand.

²¹⁷ handwritten note: “(Second Series)” by hand.

²¹⁸ The paras on this page are numbered 1–8; they are not consecutive with the previous page.

²¹⁹ “of mental origin of disease” was typed below the line and inserted with an arrow.

²²⁰ The original editor inserted “when she” by hand.

(107-6) Don Blanding has been a student for five years, before that he followed Holmes' Science of Mind.

(107-7) Interference with the free will of another person, even to the slightest extent, is not permissible.

(107-8) When meditating with a student [or]²²¹ for a patient continue doing so until "the click" is felt. Then stop, rise and go about your other daily business as you can do no more for him. It is a sign that the Word has been made flesh, that the grace of understanding or healing has been given the student or patient. This "click" is outwardly indicated by, perhaps, a couple of short gasps for breath; inwardly it is indicated by [perhaps a feeling of accomplishment].²²²

108

JOEL GOLDSMITH

(108-1)²²³ Each of my books is made up by putting together the transcripts of tape recordings made in my class talks and public lectures. In this way I have got twenty five unpublished manuscript volumes already. A 100,000 word book is produced in two weeks. I do not revise or polish them but only eliminate the names of organisations, creeds, etc., where I criticise their teaching, as well as the merely personal and incidental references to the class itself. I cannot write with pen and ink: there is not inspiration that way. I have to speak, so when I am not in class I work or compose through a dictating machine.

(108-2) The subject of my television talk in Chicago which flooded the station with phone calls was "God."

(108-3) Our joint meditation together has helped to bring peace to the world. It is affecting this country, its effects finding their way into various minds who will know nothing of the true source of their resulting higher impulses, ideals, ideas and inspirations which [will]²²⁴ arise in their [inner being].²²⁵

(108-4) I make a nominal fee of \$35 for the five day course of class study. It is high enough to keep away the idlers, the superficial, the curious seekers, the cult-to-cult drifters, yet it is low enough to be within reach of any person who sincerely wants to

²²¹ "or" was typed above the line and inserted with an arrow.

²²² The original editor inserted "perhaps a feeling of accomplishment" by hand.

²²³ The paras on this page are numbered 9-16; they are not consecutive with the previous page.

²²⁴ The original editor inserted "will" by hand.

²²⁵ The original editor inserted "inner being" by hand.

study Truth and apply it. All other work in healing and tuition is financed through voluntary gifts from the students and patients expressing their gratitude.

(108-5) I am determined not to organise my work. [That]²²⁶ is not helpful to [anyone]²²⁷ but detrimental to their mental growth and freedom.

(108-6) In Japan a million followers have gathered behind Dr. Masaharu Taniguchi's "Se Chono Je" modern-metaphysical movement. It combines Christian Science, Unity, Buddhism, and Vedanta. It teaches that meditation can be used to heal the sick. It [has]²²⁸ many followers here in Hawaii too.

(108-7) Walter Starkey is one of my students.

(108-8) Ramakrishna's attitude to money and sex shows he did not attain the highest Truth but only inferior and emotional states.

(108-9) The student must take great care not to succumb to the temptation which comes progressively at different points of time. The ability to demonstrate brings one kind of temptation. In the later stages, when they have developed the power to do so, too much success in demonstration brings a different kind of temptation. By temptation, I particularly mean to fail to keep up meditation fully and regularly.

109

JOEL GOLDSMITH

(68c)

(continued from previous page) For the meditation work is of the greatest importance. Although the Christ consciousness is continually with me, if I do not frequently practice meditation, it is apt to become somewhat faded. Moreover, I find that it enables me to penetrate to greater depths every year, so that this year I have gone deeper into God, than the previous year.

(109-1)²²⁹ Walter Lanyon was a personal disciple of Father Divine. His best book was "The London Notes." What he knew, he learned from Father Divine, because he was not able to hold on to the consciousness and later he fell away from it.

²²⁶ The original editor inserted "that" by hand.

²²⁷ The original editor changed "everyone" to "anyone" by hand.

²²⁸ The original editor inserted "has" by hand.

²²⁹ The paras on this page are numbered 17-23, making them consecutive with the previous page.

(109-2) Everything is governed by a law. Hence, it perpetuates itself. For example, there is the law that the sun will rise tomorrow and therefore it is a perpetual event, but you cannot say that disease is a law, otherwise disease would perpetuate itself and never get cured. There is no law of disease. There is no divine law, I mean. Therefore, it is an error. It is not a part of God's perfect creation. Therefore we need not accept it. Therefore as we come into our true being in the Christ Consciousness we come into perfect health and obliterate the error of disease.

(109-3) The rewards for getting up at three o'clock in the morning to practice meditation are immense.

(109-4) Health discipline is certainly necessary, all along the path. Even I find it necessary to keep up discipline but there is a difference between the beginner's discipline in which you have to be persuaded or drawn by the rewards and the advanced person's discipline which he undertakes through Grace and takes it joyously, without feeling that it is discipline, whereas the beginner does feel it as such.

(109-5) I always precede class work with a fifteen minute meditation. Otherwise, the work would be merely from the intellect. I find that this preliminary meditation lifts up the whole plane of the work to a higher level. The students are able to understand it more intuitively. In fact, I often intersperse the class teaching itself with one or two very short periods of silence, and sometimes close the class work with another ten or fifteen minute period of meditation. I consider my meditation the most important of all the methods of attaining. Nothing else will give the same result, while they are important as an end.

(109-6) I tried the exercises in your book "Quest of the Overself" but could not get on with them. However, they did start me off, for one thing led to another and I found myself meditating with the words "God AM I." This began to bring me the results.

(109-7) The mantra²³⁰ method, especially as exemplified by Jesus' prayers is very low and very elementary. It not only tends to become mechanical but leads to a form of self-hypnosis which fails to rise to the spiritual plane.

110

JOEL GOLDSMITH

(110-1)²³¹ It is true that people seem to be differently receptive to the Truth. Nevertheless, one reason why I teach only the highest level of truth is that where lower,

²³⁰ "Mantram" in the original.

²³¹ The paras on this page are numbered 24-30, making them consecutive with the previous page.

or distorted or diluted forms are taught, the vast majority of students tend to remain in that lower form, and they are unable to rise out of it. Look at Unity and New Thought. It is better to start with the highest form and sink down if they must, than to start with the lower form and then raise it.

(110-2) When I meditated with Swami Yogananda I found that his mind was pounding away. He was unable to rise up to the higher level. Whereas when I meditated with Swami Prabhavananda, it was a great joy, for he was so high being quite able reach the highest level. However, he is the victim of the narrowness of the Indian tradition and rejected my offer of healing service. Consequently, he remains a sick man. He will not take any interest in spiritual healing. I think his wrong attitude towards the body is why he is unhealthy, and it also accounts for Ramakrishna's, and Vivekananda's illnesses, and the Maharshi's.²³² They tried to ignore the world and the body. This should not be the attitude, of the highest masters and it shows that they were deficient on this point.

(110-3) I have no consciousness of the body below the arms.

(110-4) I can heal others without their knowledge. For instance in a case where a wife asks for her husband to be healed or a mother asks for her child, but I cannot heal a case where there is antagonism against the idea of spiritual healing.

(110-5) I always warn students against thinking that they can practice the 3 a.m. meditation, by continuing to lie in bed. If they do they will merely enter into a kind of day-dream, and not really meditate. I tell them to rise, even take a shower, sit upright, preferably in a chair and then start to meditate.

(110-6) Generally, my students and I find that the point of contact with the Christ consciousness during meditation is indicated by a sudden gasp for breath or by an agitated trembling near the navel. I reach that stage within a few minutes but I do not ordinarily continue the meditation after that except for certain times, with special purposes or objects in view. But the students who reach that point may certainly rest longer in it and usually do if they want to.

(110-7) I find that students cannot learn meditation from a book. They have to learn it from someone who is himself an expert. Just by sitting in meditation with him a few times will give them a lift and enable them to get a start, such as they could never get alone. Merely talking or reading about meditation is not enough. They have to keep up working at it. Not once, but several times each day, every day of the year.

²³² "Maharishi's" in the original.

(111-1)²³³ If anyone writes to me now and asks me to pray for them to get employment or to demonstrate for them, I reply that I do not do that. Personally, because there is no God outside to whom I can pray to and secondly, the only thing we have to demonstrate is the Christ within us. If that is taken care of, everything is taken care of.

(111-2) We teach that God is utterly incomprehensible. That does not mean that he is totally incomprehensible for he can be known by inner mystical experience when we become God.

(111-3) When we say "I Am God" we do not mean the mortal part of the self but the real "I."

(111-4) I do not agree that it is possible to give various inconsistent levels of teaching, and get away with it. Students will ask which approach is right, and will reproach you for being mistaken or for having taught them wrongly. It is better to give the highest only, not to compromise, and stick always to that. Then you have nothing to take back and no one is misled.

(111-5) In the first edition of "Science & Health," Mrs. Eddy taught the truth which I have myself taught. For instance, "I Am God" and organisations are useless and church ceremonials are superfluous, but in later editions she suppressed all that because she began to compromise the teachings to suit those who wanted a church.

(111-6) Joseph Sadony predicted that this year, [1955,]²³⁴ "The Infinite Way" will come into notice in a big way. When I knew that "I am God," I knew it was useless to pray to any God outside myself. And furthermore, that "I" as God had everything, and there was no need to seek or demonstrate anything. It was already there.

(111-7) When some students come into the practice of my teachings they begin to get demonstrations right away and especially if they become practitioners they may get a series of successes. But this sweeps them off their feet and they do not know that this very success will also become a test for them. Others when they accept this teaching begin to get the very opposite series of outward failures. They too do not know that this very failure is a test for them. The test is, are they really seeking God for God's own sake? If not, then sooner or later this run of successes will come to an end, and if they are, then the run of failures will also come to an end. I, myself, had such a test in my

²³³ The paras on this page are numbered 31-38, making them consecutive with the previous page.

²³⁴ The original editor inserted "1955" by hand.

early days as a practitioner. For eleven months I couldn't pay my office rent and could not pay my carfare. The great temptation was offered to me in the form of lucrative opportunity in the business world, but I rejected it, having made up my mind never to go back to business at which I had been highly successful. Thus I faithfully passed my test and great success followed that bleak period. After that I never looked back again.

(111-8) I call my teaching, the middle way, because it lies between

112

JOEL GOLDSMITH

(continued from previous page) those Hindu mystics on the one hand, who reject the world and refuse healing of the body, or of personal conditions and on the other hand those western New Thoughtists, Metaphysicians²³⁵ and mental healers who are seeking such demonstration more than anything else. We are seeking consciousness of God. We do not reject the body for we know it is a part of God or the world, but by going to the source we know we have control over these manifestations which come out from the source.

(112-1)²³⁶ I have both vitality and health in my body. Those spiritual teachers who are half-dead or half-sick and suffer from poverty have failed to understand the whole truth. They have started with an erroneous premise. On the contrary, it should be a proof of spiritual realisation that the teacher is not sick or poverty-stricken, nor physically misfit.

(112-2) "The Infinite Way" teachings are for those who have already some preparation and background through Christian Science, metaphysics, or oriental teachings. But those who come directly to it from orthodoxy are unprepared for it; especially for its view of God and of prayer. That is one of the reasons why I rejected the Chicago offer for television appearances, because the general public could not understand or accept such high teaching.

(112-3) If anyone is healed by me of a physical ailment there will be a complete healing psychologically and emotionally also, if there were any psychological or emotional causes for the disease I do not separate one from the other.

(112-4) The only practitioner I ever heard of who followed the path somewhat like mine, by first working within the Christian Science church and then breaking away from it, was William Walter who flourished about fifty years ago. He was very successful both

²³⁵ "Mentalphysicians" in the original.

²³⁶ The paras on this page are numbered 39-45, making them consecutive with the previous page.

as a healer and as a teacher. He had a very large following of many thousands of students. In his teaching he came close to mine.

(112-5) It is true that Mrs. Eddy came into some kind of illumination years after she published her book, but by then it was too late to profit by it, because she was tied up with an organisation which had been built up. It was too late to alter the teaching and to correct its errors.

(112-6) Students who have come to me from Christian Science need to be given a broadening away from their being limited to Christianity so I recommend a few books to give them this universal outlook. Those books are: Aldous Huxley's "Perennial Philosophy;" "The Impersonal Life;" Trine's "In Tune with the Infinite;" "The Bhagavad Gita;" Sheldon Cheney's "Men Who Have Walked With God;" [Suzuki's Essays on Zen and Lao-Tzu's²³⁷ "Tao Teh King."]²³⁸ These books are anthologies which show that the teachings of truth are not limited to Jesus, but was known by other men, and also by other religions than Christianity.

(112-7) My books "The Infinite Way," and "Living the Infinite Way" are books of general principles. All the other books are dealing with details and practical application of those principles.

113
JOEL GOLDSMITH
(68e)

(continued from previous page) Most of those other books were class instructions reported. Their practical problems had to be dealt with.

(113-1)²³⁹ So long as I am alive no organisation will be built around me, for as soon as that is permitted, jealousies, intrigues, struggle for power soon make their appearance. The history of every organisation shows that. For after all, the true mystic does not want to head an organisation or to direct it. Only those people who are ambitious, who want money or power are the ones who want to run organisations, or to occupy positions in them. That is why they have these struggles and dissensions.

(113-2) It is only Walter Lanyon's early books, especially his "London Lectures & Notes" which were inspired. His later ones are uninspired because he then broke away from his teacher, and lost the contact. His teacher was Father Divine.

²³⁷ "Lao Tse's" in the original.

²³⁸ The original editor inserted "Suzuki's Essays on Zen and Lao Tse's "Tao Teh King" by hand.

²³⁹ The paras on this page are numbered 46-52, making them consecutive with the previous page.

(113-3) I answer my letters on the dictaphone. Some letters take me only two minutes, others as much as five minutes, but seldom more. Inside of one or two hours, I can get through quite a number of letters. My correspondence is almost always punctually cleaned up every day.

(113-4) So few men have attained the Christ consciousness. Those who have it have indeed been a light to the world and others are inevitably drawn to them or are affected by them. Hence, they must leave their mark on history in some way. So if the question arises why mystics have failed generally to leave their mark, it can only be that they did not have a sustained consciousness, but only a glimpse which was lost, and they lived on the memory of it thereafter. Bucke shows in his book on "Cosmic Consciousness" that quite a number of those he writes about merely had one or two flashes and lost it, and never got it again. Of course, they leave a record in their writing or somewhere, but that is not the same as remaining in the light and drawing so many others to it.

(113-5) I consider Walt Whitman to have been an illumined soul, but I have never understood why he failed to leave a greater mark on history, unless perhaps his illumination was only temporary.

(113-6) I have found by long experience that very few students are prepared to go all the way towards realisation. Most of them are unwilling to go past a certain point. Consequently, I am very careful and reluctant to take any student and give them individual instruction.

(113-7) Joseph Sadony lost the grace for exactly one year, because instead of letting his clairvoyant vision come of itself he deliberately forced it to give a prediction to a politician who turned it into commercial purposes and made a fortune. The loss was his punishment. We must let the guidance come by impartation from the Christ consciousness, and not attempt to force it by egoistic effort. In this case, Sadony blanked out

114

JOEL GOLDSMITH

(continued from previous page) his mind for that purpose.

(114-1)²⁴⁰ The longer my experience goes, the more I see that without the grace to understand, to grasp or to catch intuitive hold of the truth, a student cannot get the

²⁴⁰ The paras on this page are numbered 53-58, making them consecutive with the previous page.

realisation of it. Grace is essential. But this does not mean that he should sit down and do nothing at all.

(114-2) The Unity movement was an off-shoot of Christian Science in the early days and had much truth in it. But it gradually degenerated and got mixed up with various other things, until now it is just a sweet, sugary, orthodox religion. The practitioners in the field are rarely successful with their healing. Most of their healings are now being done at the headquarters of Silent Unity. The practitioners and the followers make statements but these are mere words. The inner power, the realisation is lacking. However, there is one man named Jeffery, whose writings are published by Unity and who was a kind of adviser to Charles Fillmore who founded Unity. Jeffery is still alive, but he has never officially joined Unity and has always maintained independence of it. He had an illumination and he had healing power in his time.

(114-3) I knew Lillian DeWaters very well and we had at least a dozen meetings in Boston fifteen years ago. Only her first book was really good. All the others were merely rehashes of what she gleaned from other writers like William Walter. Her teaching takes the standpoint of the Absolute only, but it is only an intellectual affirmation. It was not a realisation of the Absolute. She did not realise that it was not enough to have this theoretical understanding, realisation of the consciousness was the essential thing which did the work. So I had several points of disagreement with her.

(114-4) Not all those who think they have had mystical experiences. Others have had merely occult experiences.²⁴¹

(114-5) Any spiritual movement or teacher which fails to show healing work or make demonstrations is failing to make practical application of the truth, and is therefore incomplete. This is the trouble with the Hindu mystics who start by rejecting their own body and the world, which prevents them from seeking the practical application.

(114-6) I used to live in hotel apartments. Then I visualised the kind of home that was needed. First of all, the locale must have peace and quietness. Hence, I came to Hawaii. Then the house must have a long living room, so that I could have a small group of students to talk to or meditate with. Then it had to have enough land space all around so that I should not be hemmed in by neighbours and have to listen to blaring radios and children, or other disturbing noises. Then it had to have a little grove of trees so that I could sit under the trees and talk to students during the warmer months. Then I thought of a bedroom and a kitchen that was all I wanted. At that time, my work was little known so I failed to

²⁴¹ These two sentence fragments were typed on consecutive lines; perhaps this page was typed from PB's own Dictaphone recordings, and these were false starts? – TJS '20

(continued from previous page) visualise an office as being necessary. Since then the work has grown with a tremendous rapidity.

(115-1)²⁴² Though the evils of communism are ten times greater than those of capitalism, both are at war with each other because both are elements of the great truth that war will go on and never end. It will merely change its shape or outer form, until we come to the real remedy which is to sit quiet, meditate and turn inwards, and then let the God within show up and guide us.

(115-2) In the early days of Christian Science the clearest writer and best lecturer on the subject was Edward G. Kimbel, although he was not the greatest healer. The intrigues and jealousies of those high up in the movement eventually barred him from access to Mrs. Eddy. So that when he fell sick and tried to reach her to get healed, he was unable to get a message through to her, as the others barred the way, and he died.

(115-3) Christ is merely a name which we give to the same spiritual presence within us as others call Tao, spirit, Brahman, & etc.

(115-4) There must be some important reason of benefit to humanity in general why people like you and I, teachers of spiritual union, are being brought into personal contact with each other. Teachers who have outwardly nothing to get from each other and who are now meeting without jealousy, in friendliness and harmony for impersonal reasons. And when and if they sit in meditation together each attains a deeper meditation than he would ordinarily have done. There is a great power of realisation when they sit together. I am convinced that this power goes out to humanity in general and for humanity's benefit. This is what Jesus meant when he said: "When two or three have gathered in my name, there I am in the midst of them." Even on a lesser level I believe that groups of students who meet together as organised groups will gain great contact which will be deeper and fuller than if they were to meditate alone. Provided, of course, they met for the pure search of God and not for any other reason.

(115-5) In cases of self-realised men like the Maharshi,²⁴³ who thought like the Maharshi, who fall sick and were unwilling or unable to heal themselves, can be explained by the fact that their realisation entered only a part of their being or their knowledge, or their experience, or their consciousness, and that every individual mystic

²⁴² The paras on this page are numbered 59–63; they are not consecutive with the previous page.

²⁴³ All instances of "Maharshi" in this para were "Maharishee" in the original.

gets it in this partial way, never the perfect, full realisation in all parts of his being and knowledge. Healing work is outside the knowledge or experience of the Maharshi and consequently, his illumination did not touch it in that regard. It is as if there were a²⁴⁴ diversity of gifts, and each illuminate gets one or two or three kinds of gifts, but not the other ones which a different

116

JOEL GOLDSMITH

(continued from previous page) illuminate gets. Moreover, the fact that the Maharshi taught that Brahman or God is all does not mean necessarily that he had realised all that. Nearly all mystics teach things which they know absolutely to be true, but have not realised all that they taught, but only part of it. Because the illumination has only gone into part of their consciousness. Therefore, I think that the Maharshi's lack of healing was due to an indifference of the body which in turn arose out of the failure to recognise that it is as much a part of God as any other part of his being.

(116-1)²⁴⁵ Emma Curtis Hopkins was one of the leading, famous and successful, Christian Science practitioners, until she got interested in occult, psychic, and oriental philosophy. Then all her powers were lost. I have noticed this several times whenever any practitioner takes to oriental philosophy, her healing powers disappear. I am referring, of course, to a white person studying it in this country and not in India itself. They fall into two view points. Either they say that everything is an illusion, so what is the good and what is the use, or they fall into pantheism and say "I am God." because everything is God. The correct standpoint is taught by Shankara, at least from the few passages from Shankara that I have read; and this is that the world that appears out there is really the consciousness in me. If I have error or discord in my consciousness, they are reflected in what I see out there. If I have perfection in my consciousness they are reflected in what I see out there. The snake which I see out there is the actual image in me.

(116-2) It is an error to make treatment personal to the patient. That is, to mention his name at the beginning or in the middle of a treatment. Or to try to correct his false beliefs. I never do it; I never give direct treatment to a patient. For whatever there is in a practitioner's consciousness, will be drawn by the patient at the very moment he turns to the practitioner for help, whether he turns in thought alone or in speech, or in a written letter. For this reason, there is no need to meet the patient in person. 95% of my work as a practitioner used to be done without ever meeting the patient at all, mostly

²⁴⁴ "the word" is typed here, but, knowing PB's soft Cockney accent, I think that this passage was mistyped from dictation. —TJS '20

²⁴⁵ The paras on this page are numbered 64–66, making them consecutive with the previous page.

over the telephone. However, it is probably better for the patient to write in because he feels more reassured that the contact has been made when he knows that the letter is in the hands of the practitioner. The healing actually starts from the moment he sits down to write the letter, but if the patient in his imagination thinks it will start only upon delivery of the letter, he blocks the healing to that extent and it won't start until after delivery.

(116-3) If any student reports seeing visions or having occult experiences, I immediately discourage them and tell them it is not necessary to have them and that they are not important.

117

JOEL GOLDSMITH

(68-g)

(continued from previous page) I also guard against the dangers of meditation by not letting them meditate for long. Telling them to begin with two or three minutes and then go on to five and then to ten and then a few minutes longer. But never for long periods. Five min. is the average and I also warn them that whenever they feel any mental strain during meditation, they should stop it. But generally, those who practice meditation of the metaphysical kind taught in "The Infinite Way" do not experience any of the dangers of meditation. Dangers which are quite common among followers of occultism, theosophy, etc.

(117-1)²⁴⁶ Meditation can be a great source of inspiration. One day I, Don Blanding, and Emma Lindsay were sitting in meditation at the Halekalani Hotel. Suddenly Don jumped up, rushed to his studio and painted three oil paintings. He had been trying for four years to master oils and hadn't been able to do so, and yet he was able to do these three. Another time he got an inspiration through a book after waiting for a long period in vain, the inspiration came during a meditation, although for some years he couldn't get any inspiration from books.

(117-2) When I sit down to meditate, I usually get the contact fairly quickly, but if at any time I find it difficult then I say an affirmation and mentally work on it briefly until guides the way. The contact starts when the thought-free state is reached.

(117-3) In responding to a call for help, there must be no sense of giving treatment, of "I" in the treatment, but only [of]²⁴⁷ the Allness of God.

²⁴⁶ The paras on this page are numbered 67-74, making them consecutive with the previous page.

²⁴⁷ The original editor inserted "of" by hand.

(117-4) The first three gospels do not show Jesus as being completely self realised whereas the fourth one does. Therefore I consider the author of the fourth gospel, John, to be even more advanced than Jesus.

(117-5) Christianity is the only religion which gave such a prominent feature to healing work in its early days. But as soon as it was organised 300 years later the healing powers were lost.

(117-6) I have a strong intuitive feeling that Buddha must have practised healing, even though there are no records that he did so.

(117-7) Swami Prahavananda of Hollywood had absolute realisation, when he was young during his period of initiation, in the Ramakrishna Order. Later as the result of training, his mind was filled with the suggestion which has caused him now ..to reject healing work and to refuse to be healed by me, even though he is a very sick man.

(117-8) From the time of my first illumination, although I remained in the world, I was never of it.

118

JOEL GOLDSMITH

(continued from previous page) I was never moved thereafter by desire for money, or luxury or food delicacies, although I could enjoy all these things. I never had any romantic feelings. My two wives both complained of my lack of such feeling. One of my wives said, "you do not even kiss my hand."

(118-1)²⁴⁸ I am fully convinced that if one could get a full enough and deep enough realisation it would be possible to go on prolonging life within the body for a long period. Why not, since the source of our life is really in the food but in the God consciousness. But this does not mean that every mystic who has this consciousness will prolong his life. Only some individual ones who have brought and sought illumination in that particular aspect of their knowledge and being. In your case, for instance, the illumination is leading you to live on a certain kind of restricted diet and that is the way it is guiding you. But that kind of guidance does not appear in someone else's case. Other illuminates may feel that they can eat freely of any kind of food, without suffering any consequences. Thus realisation is very individual. Never try to force all illumination into one mould. Not try to stereotype, and then all the seeming contradictions between illuminates will disappear, and all their different experiences will be reconciled.

²⁴⁸ The paras on this page are numbered 75-79, making them consecutive with the previous page.

(118-2) I am distrustful of religious ecstasies.

(118-3) The contact with the Christ consciousness is accompanied by a gasp or a sigh – Ah-hh.

(118-4) I believe in karma but I do not believe in it the same way in which it is often accepted. For those who are entirely of a materialistic consciousness, then karma remains a rigid law of cause and effect. One must reap what one sows. But for those who have attained spiritual consciousness, Christ consciousness, then they are forgiven. They are free. They are a law unto themselves, or rather God is the law unto them. The past karma can no longer drag over to them. For those who are aspirants and who are in between the two states, the results are a mixture. To some extent they are beginning to affect their karma, but remember, the power to affect it will be in the degree of consciousness of the power. Consciousness is the key.

(118-5) When I first read Mrs. Eddy's "Science & Health" I did not do so for the sake of a healing, but only because I was curious as to what the book contained.

119

JOEL GOLDSMITH

(68-h)

(continued from previous page) Now, I had all my life suffered from severe corns and calluses, so much so that every three weeks I had to go to a Chiropodist to get them cut. It took me about six to eight weeks to get through Eddy's book, and then at the end of that period I noticed to my astonishment that I had not been to a Chiropodist and that the corns had totally disappeared. In fact, until this day, they have never reappeared. Now, my mother had exactly the same ailment, so that it may have been due either to heredity or to her domination over me and my acceptance of the domination. That is, to my belief in heredity.

(119-1)²⁴⁹ Dr. Bailes of Los Angeles, author of the book, "Your Mind Can Heal You," is a good friend of mine. Although he belongs to a metaphysical, mental and faith healing school, still his teachings come closer to mine than the usual healer's teachings.

(119-2) I meditate at least twenty times a day, so that my Christ consciousness is very nearly continuous. But of course, this only carries me to a certain depth in meditation, and no farther. There are times when I feel the need of going deeper and then I go in

²⁴⁹ The paras on this page are numbered 80-82, making them consecutive with the previous page.

for the Absolute experience, in which case I may take hours over the meditation, although this is not often.

(119-3) What the Hindu mystics have done with “maya” the Christian Scientists have done with “error.” Both have set up a second power along side of God with an opposition to God, with the result that Christian Scientists talk of Truth having to overcome error and the Hindu’s ascribe the power to “Maya” which has to be fought. This creates a false notion of duality. The real truth is oneness. God is the only power. The error and the maya are in the beholder. They are not out there in the universe, they are in the belief about the universe. They are really a misconception in the mind of the beholder. An image, a mental thing, and it is in the mind that they have to be corrected, and they are corrected by forming the correct conception of what is out there. The moment the correct conception is formed the error disappears, the maya has no power and the healing is performed.

(119-4) There are three planes on which the Law operates. The first plane on which it operates is that of matter. Here we find the laws [governing]²⁵⁰ infection, diet and exercise.

120

JOEL GOLDSMITH

(continued from previous page) The laws of matter are modified or even nullified by the power of mind, by suggestion or by replacing bad thoughts with good thoughts, or by overcoming error with truth. This is the plane on which metaphysical faith healing, mental suggestion and even Christian Science operates. There is no doubt these schools get healing results but they get it by using the power of the mind, not the power of the spirit. The third mental plane is the spiritual. Here no particular disease is recognised, no particular treatment given, no duality, no patient, no practitioner. Here is the recognition that God Is. No attempt is made to recognise anything lower or higher, such as disease, God, patient, condition or circumstance. This is the plane on which I operate and is the method which I teach.

(120-1)²⁵¹ Both Joe Sadony and I get results by stopping the conscious thinking mind from working. But whereas he is able to see the past, present and future as a result, I do nothing of the sort. I see only God. His method sounds psychic but I cannot say without meeting him whether {it} is really so or whether he is working spiritually, and that the form result which appears in his case is the one that God is using him for. The

²⁵⁰ The original editor inserted “governing” by hand.

²⁵¹ The paras on this page are numbered 83–85, making them consecutive with the previous page.

human scene remains with him and appears in his vision, whereas it disappears with me.

(120-2) The metaphysical method and schools depend on human effort whereas the spiritual schools and method to which I belong starts where the human effort leaves off. It turns away from the human and seeks to let God work and be active within consciousness and therefore, an unfailing result within circumstance, body, health, and fortune.

(120-3) I used to believe that if I could come into the right degree of consciousness and make a statement of truth, the truth about God with sufficient clearness and power, all mankind could not help but accept the Truth since they would have been prepared by the past history during which so many mystics have been leading up to this point, since Buddha's time. But I must confess that I am now disappointed that I find in actual results that only a few can respond to the Truth or to the work that I do in classes through teaching and meditation. By responding, I mean illuminations and demonstrations of the Truth.

(120-4) Dr. Norman Vincent Peale has no inspiration left in him now. He is an extrovert, even though he talks of meditation, I do not think he really knows what it is.

121

JOEL GOLDSMITH
(68-i)

(121-1)²⁵² Christopher Isherwood is an ascetic monk. Aldous Huxley in his recent book "The Doors of Perception" teaches that the use of a drug brings about spiritual consciousness. This shows that he is merely an agnostic and does not know what the word "spiritual" means.

(121-2) John van Druten is shy and formal except when he is working and then he is a different man and an inspired man. When he is writing he continues with the job until it is finished, whether it takes hours, days or weeks. He takes short naps on the couch, tending to no other work, seeing no one, and having coffee and sandwiches.

(121-3) Indian mystics have discovered the truth that God Is, and experienced realisation. But my criticism of them is that they stop there. They will not go on to see that God is appearing as the world. That spirit is appearing individually and not only individually, in individual bodies. This is the other half of the truth which Indian

²⁵² The paras on this page are numbered 87-92, making them consecutive with the previous page.

mystics fail to discover. It is on this half that practical results of demonstrations depends.

(121-4) The world is not “out there,” externally. It is inside consciousness. But consciousness projects the world. But what it projects is still itself not a non-existent illusion. What has to be corrected is the mystical conception which sees the world as matter when it is really spiritual consciousness and since consciousness is God, no ill condition could possibly exist in God. Therefore, the belief in one is an error. Correct this error and the conditions will disappear.

(121-5) I cured a woman of large gallstones. They simply disappeared instantaneously. They were not even passed out. What became of them. The fact is that they were never there, except in the universal ignorant belief. They disappeared as soon as God’s consciousness wiped out the human error. The mental misconception which saw them as one sees a snake in the road.

(121-6) Whereas Mrs. Eddy taught in the first edition of “Science & Health” that man is God, in later editions this truth was suppressed. Now the official teaching is that man is only a reflection of God like an image in a mirror. This makes him like something dead, lacking the power and consciousness of the living God.

122

JOEL GOLDSMITH

(122-1)²⁵³ God is appearing as the world, as my body. How can I deny, despise or reject them?

(122-2) The “I” is God, the body merely belongs to it. The “I” is never sick never dies, never is poor. All anyone needs is to know his “I” by becoming it in consciousness and he will have everything else that belongs to it – which is All for God is All.

(122-3) Good and evil are opposites. The “I” is above them. To say as metaphysical practitioners do “I am Peace, Truth, Health, etc.” is to describe attributes and qualities as the intellect sees them when it is out of the “I.” This is to utter mere words. One has to get down from Truth to say them; one has to look at the real “I” from outside it, if it is to be qualified in such a way. The only correct term is “I Am” or “God Is” or “Is.”

(122-4) It was your book “Quest of the Overself” which started me off on the practice of meditation. I was then a Christian Science Practitioner. In CS we do not learn or use meditation but instead mental-plane repetition of formulas.

²⁵³ The paras on this page are numbered 93–100, making them consecutive with the previous page.

(122-5) I am now expert enough to be able to enter immediately into meditation and make the contact, so that a ten or two minute practice suffices, I repeat this about 20 times during my waking day, which lasts about 20 hours. The result is that I am almost constantly in contact with the Christ self and do not lose it.

If I have some person around at the time, I do not let this interrupt my routine but say, "let us meditate" to him. Only very advanced students are prescribed this brief meditation period; all others have to practice for 30-60 minutes at a time, since they are unable to concentrate properly.

(122-6) Although I could not succeed with your methods of meditation, I got the impetus from your book and developed my own. I turned my eyeballs slightly upward toward the centre between the eyebrows. Then I took the word "God" and asked the question, "What is God" and waited for the answer.

(122-7) The School of Truth in South Africa with their magazine "Path of Truth," with their practice of visualisation, have not risen above the mental plane to the spiritual.

(122-8)²⁵⁴ There was a time when I was sensitive to the lower emotional and mental conditions of other people but I outgrew that and now I feel nothing at all from them. (c.f. Bhagavad Gita's "a piece of stone, a lump of gold, a cow, a brahmin are the same to him.")

123

JOEL GOLDSMITH

(68-j)

(123-1)²⁵⁵ I told a sick sadhu who asked me to cure him that his disease was not an inferior power to be treated and overcome by God's superior power. That would give it a reality and power it does not possess. He was God and there was no disease, in God. That is how I saw him and therefore how I improved his condition.

(123-2) I warn disciples to use great prudence in talking to others about the teaching. I also warn the local practitioner not to be tempted into organising them into a solid movement now that they gather around her once weekly to hear the recorded tapes played. These practitioners have studied with {me} since five to ten years ago and have acquired a good grounding.

²⁵⁴ "lower" was typed below the line and inserted with an arrow.

²⁵⁵ The paras on this page are numbered 101-108; they are not consecutive with the previous page.

(123-3) A JG disciple who is a schoolteacher told; "Every time my class gets rowdy and difficult, I close my eyes and meditate on God. I do the same when any other trouble or lack arises. It usually puts matters right."

(123-4) Neville was a ballet dancer who suddenly appeared as a metaphysical lecturer. His teaching of visualisation is on the mental plane and is not spiritual.

(123-5) I never send a bill to patients. So some pay nothing, but others give hundreds of dollars.

(123-6) After each "click" I am in the Presence again, and it lasts a few hours, slowly ebbing away. I have to "recharge." That is why I need to meditate and withdraw several times a day. In this way I am almost never out of the Presence.

(123-7) I do not allow disciples to enter into our advanced work in meditation with others unless they are as fully dedicated as the disciples themselves. I also warn them not to speak of this advanced teaching except at the right time and to the right persons, otherwise it is "casting pearls before swine."

(123-8) The fact that Maharshi,²⁵⁶ Vivekananda, and Ramakrishna died of severe diseases proves that there was something faulty with their realisation. With full realisation there should have come the ability to heal themselves. (Comment by Noel: "But they did not have the desire to heal themselves, as they believed that the body was {an} illusion and therefore not worth keeping alive.")

124

JOEL GOLDSMITH

(124-1)²⁵⁷ The reason why it is not necessary to prolong the few seconds or two of the click's duration is because nothing is gained thereby. Just as once you push the plug of an electric cord into a socket, you can remove your fingers' clasp from it and go away, so the click turns on the switch, as it were, and the contact and inspiration is established for a few hours, gradually ebbing away until the next meditation switches it on again.

(124-2) Dr. Bailes is teaching mental plane doctrine, and not spiritual, but he honestly admits it, so I regard him as the highest teacher on that grade in California.

(124-3) I remember four previous reincarnations, in all of which I followed the same line or double activity as in the present one - connected with business during the first

²⁵⁶ "Maharshee" in the original.

²⁵⁷ The paras on this page are numbered 109-113, making them consecutive with the previous page.

period and with religion during the second. However, I have been promised complete liberation in this birth.

(124-4) Hamblin started by teaching the power of right thinking. His second and higher phase was to recognise that Consciousness is greater than thoughts. His third and still higher phase was to accept the “Infinite Way” teachings.

(124-5) I make no decisions until after I first feel the inner contact.

(124-6) My definition of “maya” is not the Vedanta one that the world is false, unreal nor non-existent, but that the human concept of the world is false, unreal and illusory.

125

JOEL GOLDSMITH
(68-k)

(125-1)²⁵⁸ When I first started to learn meditation it took me [a long time at each session]²⁵⁹ to be able to get my mind concentrated sufficiently and to get rid of distracting thoughts. Often I would meditate for one or two hours and even then get up without having reached the “click” of contact with the Higher Consciousness. Nevertheless, I persevered intensively, practising as often as five times a day for long sessions at a time. After eight months of this tremendous effort, only then did I get my first glimpse, but from then on the time needed to achieve freedom from distracting thoughts and reach the spiritual climax, got shorter and shorter. Now I can enter into the deep state within a few seconds.

(125-2) When I meditate, whether for giving treatment or for any other purpose, I know that I have reached God or the Spirit, when the thinking activity comes to an end and the mind is emptied of all ideas.

(125-3) To M’s statement that Jesus did not know when he performed miracles. I reply that Jesus deliberately set out to heal them and plainly announced his intention. However, during the momentary arresting of all thoughts needed for doing the healing Jesus would not be aware of how and when the Power operated and healed.

(125-4) I get letters from sick people and later find that the healing is at work before receipt of the letter, even before I know of the ‘patient’s existence. Each time I meditate (12 to 20 times daily) the healing work is being done. I do not carry any individual’s name or sickness into the meditation. It is not necessary. I leave all details and making

²⁵⁸ The paras on this page are unnumbered.

²⁵⁹ The original editor inserted “a long time at each session” by hand.

of connections to the Higher Power. In that sense I too am unconscious of doing miracles, but the intention and wish to heal are always present.

(125-5) As I increased practice and facility of meditation, my need of sleep decreased. Now all I need is 5½ hours.

(125-6) From the time my meditation regularly produced the “click,” my outer affairs began to prosper and become harmonious, my field of service grew and became world wide. I made no effort; the spirit did it all.

126²⁶⁰

JOEL GOLDSMITH

Critique of Joel Goldsmith

127

CRITIQUE OF JOEL GOLDSMITH

(68-1)

(127-1)²⁶¹ He gives no place for Long Path of inner moral and outer ascetic disciplines. But he admits that (a) he has not been able to train one person yet to gain his consciousness and thus do his healing work. (he says that the teacher-healer realisation are inseparable). (b) that very few people even among his students can rise to his requirement to seek God alone, above all material things. PB's Comment: This is what philosophy would have told him to expect. Beginners can only develop slowly by degrees. They can't jump into his self-realisation or unworldliness. So what are they to do? Answer: take to the Long Path because this (a) purifies their desires, (b) gives some control over thoughts, feelings and body. (c) fans the spark of their aspiration so that they want God more and more, (d) gives them “glimpses.”

(127-2) Now JG says that the only technique needed are study of Truth, (“the letter”), and practise of meditation, (“The Spirit”). Philosophy finds this is not enough. (a) There are dangers of mediumship and psychism in meditation. (b) There is danger of becoming a pseudo-Vedantin intellectual parrot mouthing the words and terminology of self-realisation but not actually having it. (c) There is danger of moral libertinism if false self-realisation is attained or if moral ascetic disciplines are despised.

(127-3) His students' desires for material things have simply been repressed forcibly: They still lurk in the unconscious. It is self-deception, not pure God seeking.

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²⁶¹ The paras on this page are numbered 1-4; they are not consecutive with the previous page.

(127-4) My summation is that finding he possessed an innate healing power and later, seeking for a theory of truth and life that would include an explanation of that power, he worked out his present teaching which he imposed on the power.

128²⁶²

CRITIQUE OF JOEL GOLDSMITH

129

CRITIQUE OF JOEL GOLDSMITH

(68-m)

(129-1)²⁶³ Everyone must come in the end to the Short Path, since it is based on the highest truth. But only a few are ready for it since only a few possess the mental concentration, aspirational perseverance and emotional control needed to practise it. So however attractive its apparent direct method and swift results may be, in actual practice few persons are really able to utilise the Short Path, if they come to it unprepared and unpurified. The ego will prove too strong for them, the lower nature will divert their efforts and distort their motives.

(129-2) I agree with all that the advocates of the Short Path claim for it. Simply look at the true Self and it will do everything needed for you. But – where is a man to get the strength and the concentration to look in this way unless he gets it from the Long Path? For no ordinary man can control his thoughts and feelings to this extent without previous disciplining of them.

(129-3) What he teaches about “-I am God” is correct. What he says about the rightness of preaching pure unadulterated Truth and refusal to compromise it with the lower points of view, is also correct. But he also admits that the general public could not understand this tenet, with [the]²⁶⁴ consequent rejection of petitionary prayer as useless. But what he has no place in his teachings for, is a serious deficiency and that is the techniques whose practice will fit the general public to come eventually into the mental and moral capacity to grasp and accept his ultimate-plane teaching. This is what I am trying to supply – the Long Path, the Hatha Yoga, the psychological eradication of negatives. Philosophy has been up against all these problems during its thousands of years’ history. They cannot be swept away so lightly as he and Zen sweep them.

(129-4) His teachings about living in the ever-present infinite “I” is grand. But how very few, by [his]²⁶⁵ own admission, of [his]²⁶⁶ students have been able to do it. [He has]²⁶⁷

²⁶² Blank page

²⁶³ The paras on this page are numbered 5–8, making them consecutive with the previous page.

²⁶⁴ The original editor inserted “the” by hand.

²⁶⁵ The original editor inserted “his” by hand.

not even half a dozen, I believe, out of 3,000. This is where philosophy is more realistic and practical than [his],²⁶⁸ for it points out that students need the power of concentration, both to grasp and to hold on to the teaching. And they also need purification or their desires and passions will sweep them out of it repeatedly. And they need non-attachment or their ego will divert and distort their entire understanding into subtle pseudo-realizations.

130

CRITIQUE OF JOEL GOLDSMITH

(130-1)²⁶⁹ What is the difference between Joel's material demonstrations and Eva's getting whatever she needed or asked for during the illumination for 4 weeks? Answer: She gave God the last word – "Thy Will be done," whereas Joel's method does not.

(130-2) He claims that living in the Christ consciousness brings one under a higher law and one is freed from the necessity of complying with the requirements of the body's hygienic laws of being. My answer is: If I include poisonous mushrooms in his diet, will they affect him? If his body is subjected for ten days to a temperature well below zero, without clothes or shelter or food, will he survive? The chances are that he would suffer or die, as others would. He himself eats a very light lunch because (he told me) a heavy one would interfere with his day's work. That is, it would interfere with his inner state or mental condition.

(130-3) Art Gerhart, who has had experience of both Christian Science and philosophy reported after an interview with Joel: "I could not reconcile my ideas with his, regarding the Quest of Reality. My experience has been that it is much harder to obtain than he believes."

Joel Goldsmith

131

JOEL GOLDSMITH

(131-1)²⁷⁰ followed your advice.

In my last letter I wrote that since I have retired, I would like to do some work of benefit to others and which would be agreeable to me. Since then I have come across (in a rather unusual way) a book entitled, The Art of Spiritual Healing, by one Joel Goldsmith, who has now died. The book does not necessarily imply that one does have

²⁶⁶ The original editor inserted "his" by hand.

²⁶⁷ The original editor inserted "he has" by hand.

²⁶⁸ The original editor inserted "his" by hand.

²⁶⁹ The paras on this page are numbered 9-11, making them consecutive with the previous page.

²⁷⁰ The para on this page is unnumbered. This appears to continue from a missing page.

to be a spiritual healer, but that something of a useful nature could result. I have no objection to being a spiritual healer, if it can be of service and I am capable of being one. But I would like to do something of a useful nature. I was not spared from this severe operation I underwent in December for nothing.

However, Goldsmith writes that one cannot achieve the state of spiritual healing and spiritual living "in which God is understood as the Soul, the law, and the life unto all being, and in which the mind is an instrument and the body the outward manifestation," the procedure is: "When someone asks for help, you will close your eyes and you will think no thoughts. You will merely sit there, knowing that your mind is an avenue of receptivity. Receptive to what? Receptive to the still small voice, to that which is called God, that which is the Soul of man. You will make no declarations, but you will maintain a listening attitude, and then the still small voice will utter itself, and the earth will melt."

"In the silence, in which you have become almost a vacuum – a listening vacuum – always attentive, never sleepy, never tired, never lagging, but always awake, alert, waiting for the visitation of the Christ, out of that silence, out of the infinity which is God, out of the depths of the Soul, comes either a voice, a feeling, a stirring, a release, or an assurance – call it any name you wish – and the error is dissolved and disappears."

In my thinking that is meditation. I also recalled the time you and I were in Columbus, Ohio, with others, and this man, a baker who had received some type of illumination, was so confused and bewildered that everyone was much concerned. As I recall it, he was a Theosophist and had practised for years. I do not wish to be in that state.

Nor is this meditation for the Ultimate. However, if one can do some good, perhaps the rest will follow. At any rate I will go no farther until I receive some clear indication that meditation in this instance is permissible. Of course, you do not have to write. But something will show up; it always does.

132²⁷¹

JOEL GOLDSMITH

M.A. Green

133

M.A. GREEN

(70)

(133-1)²⁷² The statement by N.H. that love to God is ineffective in getting grace compared with love to humanity, is wrong.

(133-2) I never lose my awareness of God even in the midst of marriage relation.

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²⁷² The paras on this page are numbered 1-7; they are not consecutive with the previous page.

(133-3) I do not use free will to interfere with the course of events even when realising the need of, and seeking, a change. I wait for the inner direction to come first, before taking the initiative.

(133-4) If pestered by the neurotics and unbalanced seekers or annoyed by self-appointed enemies, I refuse to worry about them but instead turn them over to that part of the Universal Being which can best take care of them and ask It to deal with them or their problems. Or else I make a specific suggestion when faced with one of their specific problems, silently and mentally of course, either in denial of their negativeness or in positive affirmation of what they need or should do. Then I dismiss them from my mind.

(133-5) When I was in business and met a person for the first time, or when I have to give an interview nowadays, I silently and mentally say "I give you love and goodwill. I will serve you to the best of my ability." If I had to meet them periodically they inevitably became very friendly disposed toward me, no matter how cool in the beginning. Even my father, who once hated me, has yielded to this silent power of suggestive loving mental treatment and become devoted to me.

(133-6) I always felt intuitively that illumination would come to me this birth so I was not surprised when it did. It was the deepest desire of my heart and I often prayed for it. But at the same time I worked very hard for it too.

(133-7) Illumination does not come unless a long period of hard effort precedes it. That was my experience. Prayer alone, aspiration alone, were insufficient.

134²⁷³
M.A. GREEN

Gilbert N. Holloway

135
GILBERT N. HOLLOWAY

(135-1)²⁷⁴ The limitless life-force surrounds us, it is this one cosmic creative force which is the basis of our healing.

(135-2) Our breathing is what bring us into touch with this cosmic force. Hence, breath is life.

²⁷³ Blank page

²⁷⁴ The paras on this page are numbered 1-11; they are not consecutive with the previous page.

(135-3) I have never seen an adept.

(135-4) People become ill because the life-force is not circulating properly in them. When we breathe we charge our aura with magnetic force.

(135-5) Right breathing will restore our energy if it is depleted. The danger of going insane or getting ill from breathing exercises is an exaggeration.

(135-6) Our breathing brings to us this Prana life-force. It affects our consciousness as well as our body.

(135-7) AURIC COLOURS

Violet = Spirituality

Gold = Spirituality

Blue = Mentality, Mind

Green = Healing forces of nature and man

Orange = Sympathy, Sociability

Yellow = Emotions, feeling, often intuitive

Rose-pink = Cheerfulness

Grey = Negative - opposite of pink

Red = Energy, action

The basic character is shown by the colour but a temporary change of colours happens with temporary change of feeling or mood.

(135-8) In absent healing there is a relation between the strength of the healer's aura and his success in treatment. The power released depends on his own emanations.

(135-9) If you meet someone and feel yourself put on guard or disturbed or uneasy, it is really an inner reaction to the other persons auric field. There is no limit to the extent of the aura.

(135-10) The aura of a person highly developed in the art of meditation is powerful and has healing quality.

(135-11) You will be able to release your consciousness from the fly-wheel of life if you develop spiritually.

(135-12) As you effectively grow in the spiritual consciousness all the occult powers and physical health blessings automatically come with it. Trying to develop psychic powers apart from the higher growth is wrong and unwise.

Ralph Houston

137
RALPH HOUSTON
(73)

(137-1)²⁷⁶ Patients should not cross the feet during treatment. Press the pulse of the right hand and give the vocal suggestion "You are relaxing. You are falling asleep. You are asleep." Press the psychic nerve centres in the back of the right and left shoulders, giving the same suggestion.

(137-2) If the patient falls asleep he remains so for about ten minutes during which time the healing process is at work.

(137-3) Begin the treatment by a prayer to the guru to use you. In time even the prayer will be unnecessary and the mere mention of his name will be enough. It is important not to mix one's ego with the influx of healing force but to remain pure, otherwise it is better not to offer one's self to be used as a channel.

(137-4) Valuable accessories to the treatment are coloured lights combined with soft music. The treatment varies and may include or combine physical magnetic psychic mental and spiritual methods.

(137-5) The spiritual method alone ignores the particular sickness of the patient and indeed the patient himself by plunging straight into the silence and contemplating only the Reality.

(137-6) The practitioner can remove the disease magnetism of the patient by vigorously shaking his forearms as if he were throwing water off his hands.

(137-7) I put my problems in the Lord's hands and don't worry over them. He always works them out for me.

(137-8) One never knows when one may be used as an instrument to help spiritually others whom we meet in the course of daily life for quite other purposes.

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²⁷⁶ The paras on this page are numbered 1-12, and 1-3; they are not consecutive with the previous page.

(137-9) When I begin each meditation, I bring into it all those whom I want to help by remembering them.

(137-10) My medical treatment includes soft coloured light, soft music and some psycho-analysis in the sense of reviewing childhood for some causes.

(137-11) Most books on healing are vague but Ramacharaka's "Psychic Healing" is practical and the best available.

(137-12) Use the "Raj" mantra²⁷⁷ for desperate cases, for making healing more effective, or whenever you need to help others. Repeat the word "Raj" 3 times, silently or aloud.

Hannah Hurnard (70-year-old British Religio-Mystic)

(137-13) Think all your thoughts through me (Christ).

(137-14) The real Satan is the ego.

(137-15) When this referred to the consciousness of self, i.e. ego.

138²⁷⁸

HANNAH HURNARD

Ralph Houston

139

RALPH HOUSTON (OCCULT HEALING)

(75)

(139-1)²⁷⁹ After treating a patient it is essential to protect oneself against absorbing pain or vibrations from him. This is done by snapping the fingers briskly and shaking the hands vigorously as if throwing off bad vibrations.

Dr Fenwick Holmes (by an old friend)

²⁷⁷ "Mantram" in the original.

²⁷⁸ Blank page

²⁷⁹ The para on this page is numbered 13; it is not consecutive with the previous page, but follow the paras on page 137. There is an unnumbered para at the bottom of the page.

(139-2) He is a good man and a brilliant mind. But he is not a spiritually illumined man. He still remains a New Thought Metaphysician, and like his brother Dr. Ernest Holmes does not even want to rise to the higher level.

140²⁸⁰

DR FENWICK HOLMES

Farwell Hull

141

FARWELL HULL

(76)

(141-1)²⁸¹ I had been reading mystical and occult literature for 20 to 30 years but never got any real experience. Finally I determined to do so, and realised that I must go 'all out' for it. So I went to bed nightly at 8 p.m. in order to be able to rise at 4 a.m. At that hour I practised meditation in real earnest. I was gradually able to increase the time of practice until in about 15 months I was doing an average of 2½ hours every morning. Then came the climax. One morning I sat for 3 hours and passed completely out of the physical world. There was no consciousness of the body at all, or of the room. At a certain point I could not even remain aware of my identity and forgot my name. But I allowed no fear to arise, as I knew intuitively that would set me back again. All thinking came to an end. There was glorious rapture and peace. I had made contact with the higher self. From that day I was able to repeat the experience at will. At first it took about ½ to ¾ hour to re-enter the same deep state, but within a year I had brought the preliminary time down to 10 to 15 minutes. Anyway I was able to enter it every day.

(141-2) The factor which above all made this successful result possible was Will; the fixed ambition to put all my force and determination and effort into [the]²⁸² meditation. I wanted to know for myself, by my own experience, that the higher self exists. I made the necessary pre-conditions for that knowledge.

(141-3) The belief that higher meditation is purely passive was found by me to be erroneous. Effort is required from beginning to end – but its nature changes. In the early stages it is used to brush off distracting thoughts; in the later ones to brush off sleep. I discovered that at the verge of the stillness, the contemplative stage, an overpowering sleep would take hold of me, if I let it. Only by determined effort could I resist it. The result of that resistance was the trance state of soul awareness. I made it a positive duty to remain constantly aware of what was happening all the time, and also

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²⁸¹ The paras on this page are numbered 1-5; they are not consecutive with the previous page.

²⁸² "the" was typed below the line and inserted with an arrow.

to understand it. I deliberately went back and forth over the steps of entering an emerging from the deepest state, many times, merely to become fully cognisant of the tracks leading into and out of it.

(141-4) My early training at the University in chemistry and my present work as an engineer constructing chemical plants have given me a thoroughly scientific outlook. Hence my attitude towards my mystic experiences is that of an investigator. I seek the truth above everything else, above peace and ecstasy even.

(141-5) After I was able to enter the soul state, fragments of astral phenomena began to manifest. I heard voices, saw people and landscapes, all quite unfamiliar to me and belonging to a different world. They fascinated me. I wanted to develop this type of experience further but could not as my external conditions changed and I had to give up meditations through lack of time. The truth about them is what I mean when

142
FARWELL HULL
(76a)

(continued from previous page) I say I want to go beyond peace. This may be contrary to the Maharshi's²⁸³ teaching but that's the way I am. I believe it is possible to use this power in astral projection on this plane.

(142-1)²⁸⁴ Certain conditions must first be established before meditation can be successful. All physical noise, such as traffic, must be shut out. I found that the disturbance caused by an auto starting would set me back, throw me into full physical awareness again and that it would be impossible to pick up from that point and continue. I might as well abandon meditation that day. A second condition was bodily comfort. I tried lotus posture but after ¾th hour my knees got cramped, so I gave it up. I found the least disturbing posture was to sit in a corner of the couch, its back and side wall supporting my trunk, and to stretch my legs out on a high footstool, which was almost as high as the couch. A third necessity was to practise in the early morning, as then one was least sleepy, provided one went to bed very early. In the evenings, fatigued by the day's work, the difficulty of keeping sleep out when on the edge of contemplation was insuperable. Incidentally, the soul trance-state is well described as "conscious sleep" for it has all those characteristics, whether dreamless or dreaming, of sleep. A fourth condition was [patience;]²⁸⁵ to fix no time limit but to be ready to go on and on until the deep thought-free state was reached. Once reached there is no irksomeness, but on the contrary I felt that I could stay in that state for ever; it was so

²⁸³ "Maharshee's" in the original.

²⁸⁴ The paras on this page are numbered 6-14, making them consecutive with the previous page.

²⁸⁵ "patience" was typed below the line and inserted with an arrow.

easy and delightful. A fifth is meatless diet. "TK" Richardson wrote that such a diet after a time so purifies the body that the mind is automatically made ready for spiritual faith and enlightenment by itself; I believe that.

(142-2) Before one can still the mind, one has to learn to still the entire body.

(142-3) Relaxation is a good contributory practice which helped prepare me to succeed with meditation.

(142-4) In the earlier months of practising I was able to get as far as losing consciousness of the extremities, the hands and feet, first of all.

(142-5) I retraced the first three steps of meditation numerous times but could not advance beyond them until I tried the 3-hour long meditation. That broke the ground and revealed the 4th step.

(142-6) For projecting healing forces to sick individuals, the palms of the hands were held in front of me.

(142-7) Sitting in padmasana, the stimulating force was directed up the back to the top of the head and then down to the centre of the forehead: this was done during each "transition" into meditation.

(142-8) In finding the most comfortable position, squatting on a couch, I had the head backed up by a pillow and closed my eyes.

(142-9) I first meditated on an imaginary space, slightly above the root of the nose in the lower forehead, [the eyes turned back as if looking at the top of the head.]²⁸⁶ When this was established, I transferred attention to consciousness alone. A point was reached where a complete change suddenly took place

143
FARWELL HULL
(76-a)

(continued from previous page) when I rose to a height above the body and seemed quite free of it. I call this a "transition." It was accompanied by ecstasy. It only lasted a couple of minutes, although the work of the entire session lasted three hours. The second transition took only two hours. I began practice immediately on rising, after turning on the heat and covering myself with blankets, before attending to ablutions.

²⁸⁶ "the eyes turned back as if looking at the top of the head" was typed below the line and inserted with an arrow.

(143-1)²⁸⁷ (a) It seemed when I turned my eyes upward and to the night, it brought on the deep stage of meditation very quickly. (b) I tried to start the coils upward from the base of the spine.

144²⁸⁸

FARWELL HULL

Norma Hutzler

145

NORMA HUTZLER

(77)

(145-1)²⁸⁹ What we feel in the Overself is badly described as “inner peace.” That seems to mean something dull and passive. It is better described as “joyous peace,” for there is much joy in it.

(145-2) Henry Wallace is an egotistic fanatic, an impractical idealist. He is sincere but ambitious, desiring to be the leader. When Secretary of Commerce he unfairly and one-sidedly attacked business men, as though they were all evil and the labour unions all good. He is a bad advertisement for mysticism. Had he not alienated business and other groups by his tactless unbalance, he might have been president today and with the prestige of high office, would automatically have lifted the prestige of mysticism.

(145-3) The American people are suitable for, and will be receptive to, any new message or faith of practical spirituality. They want a higher doctrine only if it can be demonstrated and proven in everyday living. They do not want to be lifted to the clouds and left there.

(145-4) When asking in prayer for myself or others, I cannot bring myself to ask for a particularised thing, nor can I visualise it in meditation for such a purpose. Something inhibits me. So what I do is to pray for atonement with higher power for myself or for others and leave it to that power to do what is best in the matter. I do not attempt to instruct it!

(145-5) I distinguish between visualising for selfish purposes and visualising for unselfish purposes. The former is wrong, the latter permissible.

²⁸⁷ The para on this page is numbered 15; it is not consecutive with the previous page.

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²⁸⁹ The paras on this page are numbered 1-9; they are not consecutive with the previous page.

(145-6) The need for something more tangible in religion led Protestant and even Liberal Jewish churches to introduce more doctrine and ritual. But they have kept this up after the war. Hence the breadth and purity for religion have declined.

(145-7) How can FWL be an adept if he is so utterly indifferent to others, so bereft of love for humanity, so unwilling to pass his knowledge on to anyone? How could an adept be so shut-in that he lives only for his own peace? How could anyone realise the love of God and not feel in consequence the love for God's children? No – it is FWL's duty, if he really were what he is asserted to be, to help at least those seekers who are ready for him.

(145-8) Leibman's "Peace of Mind" is a shallow book. Nor is there anything new in it. It deals in vague generalities, gives no specific practical guidance.

(145-9) Just as in deep sleep the Self still remains even though we are unaware of it, so in waking the Infinite Being still remains even though I am unaware of

146

NORMA HUTZLER

(continued from previous page) it due to having to give my attention to the personal life. But – at any moment I can shift this attention away from the world – introvert it and again become aware of my self as Infinite Impersonal Being.

(146-1)²⁹⁰ Everything will come at the appointed time. We cannot hurry an event, nor miss it. That is why I am not concerned about, nor doing anything with my writings. If they are to be printed and published, I have no doubt that this will be brought about in its own good time.

(146-2) There is no truth in the twin-souls or split-egos theory of FWL and Teye. All the truth in it is that through long association, the members of a partnership or even a family tend to become alike. It is a waste of time to look for the 'absolutely right' person to be sent by destiny with whom alone there can be perfect harmony in marriage. There is no such person. What should be sought in a marriage partner is that he or she should be on the same general level. Otherwise the effort needed to lift him up to one's own level will be too great, perhaps too impossible, and it will either drag one down or cause one to stagnate.

(146-3) I would suggest that you open a school of Philosophy, to function only for a short limited period every year, say five or six weeks, like a summer school. Here you

²⁹⁰ The paras on this page are numbered 10-15, making them consecutive with the previous page.

should give an intensive course of training to selected students who should not number more than twenty or thirty. Nothing, no reading, can equal the benefit of daily personal contact with a teacher. This will help them to understand your books much better, inspire them and clear away errors and doubts.

(146-4) The Catholics teach that God made the world out of nothing. By this they do not mean the same as esoteric philosophy. They do not mean God made it out of his own being, or "Pure Act" as they call that. Hence their creation doctrine is not acceptable.

(146-5) Every situation that is not rightly met, every problem that is wrongly solved or left unsolved, will reappear later in life in another form, in another guise. The experience will then have to be gone through all over again.

(146-6) New Thought did have a fine quality about it in its early days, for its pioneers were greater than the little people who lead it today.

147

NORMA HUTZLER

(78)

(147-1)²⁹¹ It is wrong to call this teaching 'esoteric' or to describe these experiences as 'mystical.' That appeals only to, and attracts, 'screwy' people while antagonising the mass of ordinary people. Moreover it sets the Quest apart from Life, as if it were something special, exclusive. It is far better to use the ordinary terminology, and not to talk about it in a 'different' way. Make it seem a natural human thing, not at all separate from sound living or beyond the reach of normal persons.

(147-2) I am suspicious of any so-called mystic experience if it is labelled such. How much of it is imagination? And what is not so is really a part of what should be normal human experience. How much of it is desire to be thought a wonderful person?

(147-3) I will believe that K²⁹² appreciated and recognised the benefit he received from working under me only if he returns for more of the same thing. Otherwise it shows that he keeps away because he can't take it, his vanity is hurt, he may repeat the words but won't apply them.

(147-4) The two chief reasons why people go wrong are ignorance and fear, not the ordinary human motives like ambition, desire, sex etc. It is the first two which cause them to misuse the other motives. They need to be taught, instructed, to remove the ignorance, and freed from the unnecessary fears by a courageous attitude toward life.

²⁹¹ The paras on this page are unnumbered.

²⁹² could be referring to Kenneth Hurst. —TJS '20

The proper teachers would be parents, but since these are mostly ignorant the children must be reached by teaching the parents. They too must not only preach by words but by setting an example even more. They will be judged by this and their teaching evaluated by its successful application or failure to do so.

(147-5) If a man marries unsuitably or fails to marry because he can't find the right person, it is because of what he is in himself. When he corrects himself, he will meet the right one. What he is reflects itself in what he experiences. If the latter is undesirable, it is because he has some lesson to learn from it for his own self-improvement.

(147-6) I have trained the Columbus women students now to take proper care of their financial affairs, to stand up for their just interests and rights, and to cast out fear of assuming responsibility.

(147-7) I prefer to replace the term 'spiritual helping' by 'sharing experiences.'

(147-8) I know numerous women in Dayton but never make the mistake of telling them about my philosophical views, except a tiny handful.

148²⁹³

NORMA HUTZLER

149

NORMA HUTZLER

(79)

(149-1)²⁹⁴ Even when Christian Science and New Thought do succeed in miraculously disposing of problems, eliminating painful situations or improving unpleasant conditions, there is no real gain by this apparent success. If the psychological cause of those conditions, the moral weakness behind those situations, the faulty intelligence behind those problems, have not been recognised and dealt with at all, then the trouble will merely reappear again, later on. It has only been postponed. Hence even the bodily healings are temporary. The fault or sin still remaining in the nature, it will lead again to the same undesirable that it led to before.

(149-2) After puberty, the body begins to feel the need of sex experience. It is easy for young people to mistake the satisfaction of this need as alone affording enough ground in someone for a harmonious marriage. It is not. Their inner levels are not less but more important.

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²⁹⁴ The paras on this page are numbered 16-23; they are not consecutive with the previous page.

(149-3) We have to learn that we are the mind, not the body; that we are to use the body and direct it as we may direct a puppet.

(149-4) Those correspondents who are not willing to [work]²⁹⁵ in self-betterment or who are not ready for you, will soon drop out of your mail anyway. Or else they try to turn the contact in a merely [idle]²⁹⁶ social one, and then, you yourself have to let it fade away.

(149-5) I am not for unprofitable brooding over the past nor for living in past patterns merely because they are there. I am all for giving our attention to the present, and by consequence, to the future.

(149-6) If we have love for all God's children, we must give as much as we can to them. Why keep back knowledge from them under the excuse of esotericism. Everyone will respond to love.

(149-7) I do not agree that it is wrong to accept pay for spiritual teaching or counsel. The doctor and lawyer, the college teacher are paid for their time and knowledge, why not you for yours? You have to live. If you give your help for nothing it will be valued accordingly. The more you charge the more such knowledge will be appreciated. The begging bowl may be appropriate to the Orient, it is not appropriate to the way we have to live in the Occident.

(149-8) I never see any vision clairvoyantly, never glimpse an aura, have no occult experiences but get my knowledge from within intuitively or reflectively.

150

NORMA HUTZLER

(150-1)²⁹⁷ The disciple has to develop the capacity to appreciate the beautiful things as much as other people but to do so without increasing his desires. Hence he will admire them yet not feverishly seek to possess them. So too may he may be attracted by, and fall in love with, a beautiful woman yet he will not let it become possessive love, which is not happy unless it grasps at, and personally owns, the object of its love. Hence he need not break up an existing marriage, whether his own or the other person's, for the sake of his love.

²⁹⁵ The original editor inserted "work" by hand.

²⁹⁶ The original editor inserted "idle" by hand.

²⁹⁷ The paras on this page are numbered 24-30, making them consecutive with the previous page.

(150-2) Will Harper was deceitful, insincere, lazy, not really earnest nor deep. He made use of his friends, such as PB to boast he knew them.

(150-3) H. [Bridgeman]²⁹⁸ was mixing physical affection with the pure affection felt for the teacher. (b) she was giving to a limited outlet (PB) the impersonal feeling she ought to give the Unlimited Soul [alone].²⁹⁹

(150-4) I am constantly engaged in efforts at self-betterment. I am grateful if shown where they are needed. But those correspondents of yours lack the humility and the sincerity to accept my probing of their faults as being beneficial to them. I am not even trying to teach them. I merely explain the principles and standards, the truths by which I live. I ask them to do the same as there can be no compromise with the Truth.

(150-5) I refuse to regard intellect and intuition as separate and different faculties. The intuition receives truth and the intellect finds reason for it, but because intellect accepts the truth or would not seek reasons for it, both are really aspects of me and the same faculty of intelligence.

(150-6) My way of writing is to accept what is given me from within, even if it alters what I had intellectually planned to write about. If I find nothing forthcoming, I take it as a sign not to waste further time that day, and so I put aside the paper. Nor do I strain to know or understand what I do not yet know or understand. For I believe that when I am ready to receive it, it will be given me.

(150-10) God's children help each other. Older students help the younger. Contemporaries help each other. But no child's (student's or self's) expression to the Perfect Creation but merely the image of it, as nearly perfect as possible in this experience – which is doubtless among the beginning levels of life. Therefore love your helpers, yes, but patiently, calmly, tirelessly and expectantly “listen” to God.

151

NORMA HUTZLER

(81)

(151-1)³⁰⁰ Although I say that no master really helps disciples in the way the latter feels, I admit that for an illuminated person to think helpfully of someone does have some value because of the power of mind. But it is usually grossly exaggerated. The best way to serve is to combine this mental help with external guidance – the two together.

²⁹⁸ The original editor inserted “Bridgeman” by hand.

²⁹⁹ The original editor inserted “alone” by hand.

³⁰⁰ The paras on this page are numbered 30–38; they are not consecutive with the previous page.

(151-2) There is great danger to both parties when a disciple deifies a master. The latter begins to feel he is a tin god, the former ceases to look within for his true goal. The proper course is for the teacher to firmly reject deification and to teach the truth about his own position. His sole work is to teach the seeker how to get his own intuitive guidance from within and how to discriminate the right from wrong, the true from false, the real from illusory in ideas and experiences.

(151-3) Even though illumination has been gained, a man will be forced to step down the ladder and take the rungs he has missed. For he is here on earth to learn the lessons, and missed lessons must be mastered sooner or later, despite the fact that more advanced ones have been already done.

(151-4) Not "test" but "opportunity." I do not like the word "test."

(151-5) Bill Brown's \$500,000 loss is not a test imposed on him but the direct consequences of his own negative bitter thoughts about and against labour. For the trouble is caused by his workers! The direct results of every thought are usually connected with, or of the same kind, as the thoughts themselves.

(151-6) Fear is the worst enemy of happiness. Often it is very exaggerated. It is best dealt with by boldly facing the problem, doing what is humanly possible and then letting go.

(151-7) I live in the awareness of the true self. Hence I find the body, the emotions and the intellect are within the Self as vehicles which it uses, not as myself.

(151-8) The first step which I take in healing is to send the sufferer to a doctor. This is to remove fear by getting the trouble clearly known and humanly treated. Then I hold them in the thoughts that God wants their bodies to be healthy and well.

(151-9) I refuse to make decisions for anyone, even my husband and child. All I do is to explain all aspects of a problem and to point out the probable consequences, good and bad, of each decision. But I do interfere after a decision is made and I consider it

152³⁰¹

NORMA HUTZLER

153

NORMA HUTZLER

(83)

³⁰¹ Blank page

(153-1)³⁰² A knowledge of the Creator's laws and obedience to them is necessary to our happiness. We should study them as well as learn to know ourselves.

(153-2) Pain has a beneficent, educative purpose in life. We should therefore be grateful and appreciative for it.

(153-3) Most people are trying to run away from themselves; are refusing to face themselves. They are trying to hide or cover up some weakness in themselves. It is my work to show them to themselves as they really are. To prick the bubble of the Ego and to tell the truth to persons fearless of the consequences.

(153-4) There is the good hypocrite and the hypocrite. The former is the man who is usually [of]³⁰³ spiritual mind and who talks about trying to improve himself and who does really try. At the same time even amidst his trying he is busily engaged in covering up awkward and inconvenient weaknesses which he does not want to face. Hence I call him the good hypocrite.

(153-5) Earning a livelihood is not so important as forging and building a character. The two should go together.

(153-6) Marriage provides a wonderful opportunity for each of the partners to work upon themselves and to discipline themselves and thus it becomes a path of spiritual development.

(153-7) Burkhart preaches wonderfully but inside himself he is unable to rise to such a high level. The result is that the more successful he becomes, the more hypocritical he is forced to become.

(153-8) I believe in work. Do not become an idle parasite, merely because you have a husband to support you.

(153-9) Do not tell others what you are doing. Keep your business to yourself.

(153-10) I could not live if I were without this constant practice of prayer and presence, not only every day but from moment to moment.

(153-11) Do not try to practise the meditation of blankness. You are not ready for it. Instead think intensively upon my "Written Prayer" and aspire to correct yourself. [(to FS)]³⁰⁴

³⁰² The paras on this page are numbered 1-13; they are not consecutive with the previous page.

³⁰³ The original editor inserted "of" by hand.

³⁰⁴ The original editor inserted "(to FS)" by hand.

(153-12) Do not withdraw from society – you can be alone in the midst of a crowd.

(153-13) Your concern should be with yourself and not with the duty of others with whom you are thrown into relationships by marriage or association by work, leave it to them. Besides it is out of your power. Get your own thinking right, let your thoughts of them always be positive; never negative or antagonistic. Then the best possible outcome will develop.

154³⁰⁵

NORMA HUTZLER

155

NORMA HUTZLER

(85)

(155-1)³⁰⁶ [Ken is] not yet ready to leave her orbit [as] Will [Harper] has. [I] feel [he] still needs [me.]³⁰⁷

(155-2) This episode is a challenge.³⁰⁸ [Ken's] attitude to him was wrong .. and [his]³⁰⁹ reaction was negative. It's bad to leave on a sour note.. do the job well.. quit when things are going well. Aim to compensate for mistake by extra effort and service.

(155-3) Too much outside distraction. Resign from Temple. Don't undertake any more activities.

(155-4) My methods in pounding home the necessary steps to character foundation may be drastic but they are necessary. We should refrain from judging a person by one past action (or series of actions), because we cannot determine their development since then – and they may well be a changed person.

(155-5) I feel no necessity to initiate a meeting with X in order to help him. If it were meant for me to meet him for this purpose, the way to it will be made clear; if not, nothing will happen.

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³⁰⁶ The paras on this page are unnumbered.

³⁰⁷ This para has been heavily edited. It originally read "N. H. says I'm not yet ready to leave her orbit as Will has. She feels he still needs her. The original editor changed it to its current form by hand.

³⁰⁸ The original editor changed "My" to "Ken's" by hand.

³⁰⁹ The original editor changed "my" to "his" by hand.

(155-6) The idol-worship of a guru is dangerous, for it can lead to rationalising foolish acts [or acts unsuitable to oneself]³¹⁰ in imitation of him.

(155-7) The [neurotics]³¹¹ tend to glamorise situations. They need to be more realistic about life. They dress up small events as if they were major ones or melodramatically see occult significance in them.

(155-8) The wish to help others [by getting involved in their lives]³¹² is a disguised vanity. God will take care of them without our help. We do not have to pass onto them what we have learnt, by talking to the them about it. We can best help others by attending to ourselves and setting a good example.

(155-9) I do not approve of the name “Quest” Magazine. It is a backsliding into your earlier mystical background and will attract neurotic curiosity seekers. I refuse to contribute to it.

(155-10) I do not approve of Ken helping the magazine, because he is not competent yet to instruct others. Even though it would be merely personal opinion, the majority of readers would accept it as gospel. Let him wait until he is successful in business; then, like Bruce Barton, he will be listened to with respect.

156³¹³

NORMA HUTZLER

157

NORMA HUTZLER

(87)

(157-1)³¹⁴ wrong. I then give a warning about the harm that will result.

(157-2) I do not agree with FWL’s assertion that meditation with others is dangerous. On the contrary, it should be helpful.

(157-3) I gave my daughter the needful general education at an early age, so that I am not afraid to let her mix freely with local boys. This was to free her from ignorance and dependence on me, to teach her self-reliance.

³¹⁰ “or acts unsuitable to oneself” was typed below the line and inserted with an arrow.

³¹¹ The original typist changed “young” to “neurotics” by typing it above the line and drawing an arrow.

³¹² “by getting involved in their lives” was typed below the line and inserted with an arrow.

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³¹⁴ The paras on this page are numbered 39–48; they are not consecutive with the previous page.

(157-4) To my own family and to friends or enquirers I show the consequences of various decisions about a matter but refuse to choose the decision for them. This is to enable them to grow, for as I tell them, I may not be there tomorrow to help them. But after a wrong decision I may issue a warning.

(157-5) What is the value of FWL's explorations of occult worlds compared with being in the true self? Despite his claims, his is not the supreme knowledge. Nor do I agree with his ascetic advocacy of celibacy. God does not wish that for us.

(157-6) The function of the spiritual guide is to promote the self-development of spiritual seekers. But that means directing them to look inward to their own resources of intuition and discrimination and showing how to cultivate them; [if]³¹⁵ the guide directs them toward his own person, or even allows them to look toward it constantly, he is misguiding them.

(157-7) Do not allow would-be disciples to push you to a false position. Be resolute – Keep them at arm's length. Let them come to see you only at sufficient intervals. Each time point out their need of self-dependence and your refusal to be a leaning-post. Make clear that they must do their own work.

(17-8) If God wants you to have a wife, a secretary, a house, etc., then the right circumstance will be brought about to make this possible. So if they do not happen, it may well be that God does not will it, and you must be resigned and accept.

(157-9) The only occult experiences of another world I know are those in a dream-like state; but they have no more value than that.

(157-10) It is unwise to tell a lie, [even when it is]³¹⁶ a white lie. For further lies have later to be told to support the first one, without end. This applies to all normal circumstances. And in the end a lie always gets found out, the truth cannot be hidden. Only in abnormal ones, as under Nazi rule when life was in danger, may the truth be falsified as being the lesser of two evils.

(157-11) I do not believe any master helps disciples: it is God that does [it].³¹⁷ Even where they feel the help coming

³¹⁵ The original editor changed "however" to "if" by hand.

³¹⁶ The original editor changed "when" to "even when it is" by hand.

³¹⁷ The original editor inserted "it" by hand.

³¹⁸ Blank page

(continued from previous page) from him, they are mistaken and deceive themselves. In their weakness they look for a tangible object for worship and help, but the proper object is intangible Spirit.

(159-1)³¹⁹ Daydreams which ought not be allowed into the mind will, if held often and long, eventually attract the corresponding kind of circumstances and reflect themselves in untoward events. The proper way to deal with them is, and indeed to protect oneself against all negative tendencies or evil influences – is to nip them in the bud, kill them at their very start. Otherwise they grow rapidly and one has a Frankenstein monster to contend with soon.

(159-2) A platonic intellectual or spiritual friendship between young men and young women is not possible. It is bound to break down [first]³²⁰ into self-deception or wilful deception and then into marriage or sex. Nature has planted the mating instinct too strongly in women to permit it. It is only possible where the couple are over 40 years old or where, if young, their sex life is already adequately satisfied by a happy marriage.

(159-3) A man like D— F— who glamorises the most prosaic episodes and reads esoteric significances into trivialities, needs to have his illusions and self-deceptions brusquely stripped away. Otherwise he merely goes on hurting himself and others. Because of this weakness, he has no capacity for reading the lessons of experience. Because of the chaotic state of his mentality, his judgements are unsound.

(159-4) Those seekers who say they saw a vision of a master, whether one whom they are in touch with or one they have read about, deceive themselves. Their own eagerness, or expectancy, [combined with concentration on this thought form,]³²¹ created the vision but the real guidance which was coupled with it came from God.

(159-5) Because there is an all-knowing, ever-present Mind in the universe, it knows what spiritual need is felt by seekers and brings them the satisfaction of it. This remains

³¹⁹ The paras on this page are numbered 49–52a, making them consecutive with the previous page.

³²⁰ “first” was typed below the line and inserted with an arrow.

³²¹ “combined with concentration on the thought form” was typed below the line and inserted with an arrow.

true for every case, even where a master seems to help them. They felt the help only because they were psychologically ripe for it, not because the master deliberately gave it. They had worked on themselves and to that extent made themselves ready for God's help. Even if there were no master they would still have obtained it and been conscious of it! I repeat, it is God who really helps us and therefore we should go direct to God, and not to any mortal, for help. Our prayers and meditations should be directed towards him, not to a master.

(159-6) FWL's advocacy of celibacy is an error, accounted for by something wrong or unfortunate in his mind or life.

160³²²

161
NORMA HUTZLER
(91)

(161-1)³²³ The people who read occult books and who join queer sects, often flit from one cult to another. With each move they are retrograding (retrogressing) in actuality although progressing in their own deceptive belief. For they are moving nearer to primitive magic and away from scientific laws. They want 'witch-doctor' stuff to solve their worldly problems, for they are mostly suffering from some frustration or disappointment or neuroticism. Do not believe them when they say that they are seeking peace of mind, mystic calm. In most cases you will find a worldly problem worrying them and really actuating their search for a magician who will relieve them of it. No one can do this except themselves, by going within, working to change their characters, and thus helping themselves.

(161-2) The first condition requisite in successful choosing of a marriage partner is compatibility. This is to be judged by the willingness to endure the other person's faults for the sake of the attractions. But it must be judged primarily by the reason, only secondarily by feeling and least of all, physically.

(161-3) Some problems of marriage can be solved by divorce and in no other way. It is fortunate that divorce has been made easier, therefore. But the penalty of this freedom is that people fly to this solution who ought not to do so. By changing their mental attitude toward each other, that is their thinking, and by seeing in the very problems a chance to change their character, and develop spiritually, their marriage could have been saved. E---- F---- did wrong in taking D--- F---- from a wife with three children. She could not build her own happiness on this wrecking of another woman's.

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³²³ The paras on this page are numbered 53-57; they are not consecutive with the previous page.

Consequently the same thing has happened to her retributively and E--- R---- is doing the same to her! And if Dr. B--- P---- really loved himself less than he loved his children, he would for their sake have renounced his sweetheart and continued the marriage until they had grown up, at least. Such self-denial would have brought him a spiritual reward. His affair with the sweetheart would have been nipped in the bud. It would have been much easier then. It was a physical attraction chiefly, the intellectual being a secondary thing. As it is, both allowed it to grow and so have to deal with a much harder problem of self-conquest as a result.

(161-4) Men and women ought not to marry until they have learnt to love people generally.

(161-5) If we are to give spiritual help to others, it should be on the clear understanding that it is really they who help themselves (especially on disciplining their egos). What we do is merely to tell them what and how to set about it.

162³²⁴

NORMA HUTZLER

163

NORMA HUTZLER

(93)

(163-1)³²⁵ Busyness is no excuse for not writing. It's poor manners – innately poor manners, and pure laziness of mind not to overcome either the inertia he's experiencing, or the subconscious resentment and combined hurt vanity. It's also lack of gratitude for the opportunity, time and effort, and hospitality that was affectionately and graciously given to him. Personally, I'd as lief he didn't write. It would free me of all contact with him. However, I can't free myself until I'm certain there's no longer any tie of responsibility – and this admonition must come from somewhere.

To say one "thinks" of another is not sufficient in an experience of life where the mental and physical effort must complement each other.

I wish PB would give Dan a fatherly word-whipping and make him see himself for the stupid, self-destructive, responsibility-shirking child-in-a-man's-body that he is--wasting his years in blinders!..

(163-2) If the trust in, and surrender to, God is complete the guidance as to any course of action must come and must come quickly, often instantly. Inability to see one's way

³²⁴ Blank page

³²⁵ The paras on this page are numbered 58–64, making them consecutive with the previous page.

is a sign of insufficient faith or incomplete conformity to God's will; it is a sign of seeking one's own will instead.

(163-3) Freud must have had great intuitive spiritual knowledge which he deliberately presented in a solely scientific way with scientific demonstration by results, because he saw that is was the only way effectively to appeal to our culture today. (I quoted this to Dr Horney, who studied [personally with Freud. She declared it wrong.])³²⁶

(163-4) If opportunity does not offer, it is a sign that one is not ready for it yet. If a desired thing or person does not enter one's life it is because the time is not ripe and one is to get some other kind of experience as more needed.

(163-5) One part of the being may see and accept the truth about a situation but the other parts may lag behind; it takes time for them to accept it too. Thus the mind usually sees it long before the body yields to it, or the guidance for action.

(163-6) Whenever I had the courage to venture in fullest trust in God's leading, it led to success. When through doubt or hesitation I did not, it ended in failure.

(163-7) The proper way to help others spiritually, whether one's own family or humanity at large, is to put aside self-importance and show them how to help themselves. Then if one drops out through death, they will be able to carry on or they will be taken care of by God. No one is indispensable, Life will look after its children. My daughter is 16 years old, makes her own decisions already because she has been trained to do so.

164³²⁷

NORMA HUTZLER

165

NORMA HUTZLER

(95)

(165-1)³²⁸ If K will only make himself worth being loved, by eradicating his emotional childishness and eliminating his egoistic weaknesses, he will have something worthwhile to give a woman instead of merely seeking one to mother him, he need not fear that some one will eventually be attracted to him. He will not then have to offer

³²⁶ "personally with Freud. She declared it wrong.)" was typed below the line and inserted with an arrow.

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³²⁸ The paras on this page are numbered 65-74, making them consecutive with the previous page.

marriage to the first girl he is thrown into propinquity with, out of fear that another opportunity may never present itself. He is girl-minded and has not got his physical body under control. He is infantile in childishly emotionally resenting constructive criticism.

(165-2) Psycho-somatic medicine is a very important contribution to the healing art. Psychiatry, if practised at an early stage in life, say at the threshold of manhood, before grooves and habits are made, could have saved many from mental institutions.

(165-3) Prayer's only value is in impressing upon the mind higher ideals and resolutions. It does not reach out beyond oneself.

(165-4) There are periods of lull and lassitude in inner life, when outer fortunes are going smoothly. At these periods we cease to be vigilant, slacken on prayer, lose the love for others. They are times when we have absorbed our own reserves.

(165-5) Nothing happens and no one is met without meaning. No event comes to us, no person crosses our path, except for a reason lying in our thinking or need. If we dislike meeting someone we have to analyse what in us creates it and correct it. Burkhart's rule of seeking out a critic and converting him is not enough: his love needs combining with wisdom.

(165-6) I approve of desires. They are necessary and should be expressed tangibly. The present free sex attitude among young persons is dangerous but is healthier than the repressed attitude of earlier generations.

(165-7) We create nothing. God alone creates. Everything and every-thought is already there. We merely pick it up. In doing this we often pervert God's thoughts and get it wrong. This is because we may get too excited or lack the capacity to see ideas rightly.

(165-8) I do not act on impulse. I wait to see if it repeats itself enough number of times to be a right one.

(165-9) Prayer is the voluntary and conscious holding of a certain necessary thought until it becomes integrated by time and repetition into oneself. The answer to prayer never comes with its first utterance but only after self-development and circumstances have made one receptive to the solution of the problem. Prayer does not go to God, but to oneself.

(165-10) Those mystics who want a shortcut rapid motion to union with God, who impatiently turn aside from the long slow preparatory path of humility and correction of weakness,

(continued from previous page) are really seeking more power for their ego – the power which comes from God. This non-mystical preparation is intended gradually to overcome the ego, a result they unconsciously or consciously wish to avoid. The attraction of mysticism to such persons is its opportunity to feed the ego and aggrandise it, by super-human resources.

(166-1)³²⁹ Those who talk of altruistic service are self-deceiving. There is always some reward they are seeking, even if it be only the inner emotional satisfaction.

(166-2) The professional or business man should engage in work that he loves and refrain from what he does not. He should also seek the financial profits of service, for he is entitled to them. To serve without reward is to let others exploit him. This merely caters to their selfishness and condones or strengthens their weakness.

(166-3) Timidity is an expression of egoism and as such has to be overcome.

(166-4) When, in the depression, I went to a store's book dept. in search of a job, I allowed no personal emotion to handicap me or prevent my approach – whether the emotion of timidity (because I had never done such work before) or fear (because there was much unemployment everywhere). I picked out a store where I would like to work and where I thought I could render good service and talked the management into giving me a position, although they had not announced any vacancy.

(166-5) We must resolutely hold the thought of what we need, after being inwardly aware of its rightness, and overcome all negative feelings that may cause us to hesitate through fear or to falter in its pursuit. We must have the faith that, if we feel its rightness, or the inadequacy of the service or the things we can give in exchange, it will become ours. If we are ready for it, it will be ready for us. But if it does not come to us, then we are not ready for it at that particular time or we will in the end be better off without it or we need the lesson of doing without it. There is reason and wisdom behind the pattern of our lives.

(166-6) Every person I meet, I become aware of what is wrong or lacking in them. I do not usually tell them this, unless guided or requested to.

(166-7) On going to bed and also on awaking, I lie on my back, passively, and identify myself with the cosmic power, God, letting go of all personal existence.

³²⁹ The paras on this page are numbered 75–81, making them consecutive with the previous page.

(167-1)³³⁰ If XYZ goes insane, it will be her own doing, the consequences of her own wrong thinking, and so her own responsibility. Do not waste sentimental pity on her.

(167-2) Far better than meditation is the minute-by-minute effort to correct wrong attitudes and stop wrong thinking. We should watch at the mind's door incessantly refusing admittance to negative unworthy thoughts every time they present themselves.

(167-3) HBC is leading an amoral life. Hence, he meets disappointment and failure in his career. If he would abandon this and settle down to a permanent marriage, his fortunes would begin to change and success would come.

(167-4) K- is too sympathetic. This will lead him to get involved in other people's troubles, to the hurt of the important work he is engaged in. He should remain detached, and remember people are themselves responsible for their troubles, or are receiving just what is really best for them.

(167-5) We should be thankful for our troubles. God sends them for a good purpose..

(167-6) I do not recommend psycho-analytic treatment. It is preoccupied with past thinking and tries to explore that, when what really matters is our present thinking. So why not go direct to the latter and correct it? The past is already contained in it. Analysis is unnecessarily long and roundabout.

(167-7) Good and bad thoughts constantly present themselves. Our business is to accept only those which are positive, constructive factual and right.

(167-8) The situation and events and circumstances in which we find ourselves reflect our past (and present) thinking and doing. If they are troubled or frustrating, then there is some fault in us which is their origin. The inner world of our mind is causal, the outer world of happenings is effect.

(167-9) I often quote from the Bible, Book of Job "The thing that I feared hath come upon me." Since we are on the path of self-improvement we need an environment that conduces to it. Hence, we have the right to it. Do not let negative anxieties to the

³³⁰ The paras on this page are numbered 82-91, making them consecutive with the previous page.

contrary enter the mind. To worry over any possible evil event in advance, or to fear it, is unwise because it tends to attract the thing itself, the materialisation of such events.

(167-10) Guidance as to decisions is not to be taken from circumstances alone. Sometimes the latter may be a test or a temptation. It must first “feel” right. If it does not, then postpone arriving at it.

168

NORMA HUTZLER

(168-1)³³¹ What I call prayer, is much like what you call meditation, i.e. being passive, relaxed and thinking of God.

(168-2) I have no karmic responsibility for advice I give others for they are warned to think it over before acting on it.

(168-3) Seekers have to be built up (they are often very superficial) to the point where they really want to do something for themselves.

(168-4) When I take a new group I ask them to relax and be quiet for a few minutes and think of things that trouble them most. Then, in my class talk to them I am led to say just those things which will help meet their need. This is not done by second-sight, clairvoyance; I do not possess that. It is done by my keen receptivity to ALL-intelligence which I have practised all my life. This silent period may be just a few minutes but its length depends on when I feel requisite inner conditions are established.

(168-5) No teacher should be so conceited as to think he has ‘made’ people what they are. He cannot. He can only tell and show them truths but unless they apply it, unless they do something about it, work and practise on it.

(168-6) The teachings of the New-Thought type schools about getting money quickly by concentrating on it, and that miracles can be performed, are superstition.

(168-7) There is nothing to be ashamed of in being truthful with oneself, for everyone has a motive, expects to gain something from an action however altruistic it seems.

(168-8) The test of the value of counsel received, whether from teachers or clairvoyants lies in their fruits, their results. It is better however to take one’s own counsel from the voice of intuition. I teach it is better to learn how to listen to this inner voice. One must

³³¹ The paras on this page are numbered 92-105, making them consecutive with the previous page.

learn how to do it by quieting the mind and differentiating it from voice of ego, subconscious tendencies, etc., between divine level and human level.

(168-9) If there is something wrong with one's outer life, it is a sign that there is something wrong with the inner life.

(168-10) The idea that a teacher working with groups is more efficacious for spiritual advance than a teacher working with individuals, is quite wrong. Group work has its place but it does not give spiritual awakening. That comes only from what one does oneself.

(168-11) My understanding arises not from my human mind, but from Perfect Intelligence, with which I am at-one.

(168-12) It is necessary every day to see that you give sufficient time to meditation to recuperate spiritual energies.

(168-13) Each can only speak of what the presence of God-illumination is like as it appears to him individually.

(168-14) Pacifism and non-violence were erroneous in the past and are still erroneous even vis-a-vis atomic war. Strife will go

169

NORMA HUTZLER

(99)

(continued from previous page) on although its forms may change. The bully has always existed, in individuals and in nations. He must be resisted for his own as well as his intended victims good.

(169-1)³³² So-called spiritual love between men and women usually degenerates into passion and sex. It is self-deceptive.

(169-2) During and since the war there has been religious revival because there is need of finding support, help and hope in time of peril. But it took form of ritual in religion as that is tangible, appeals senses.

(169-3) If I were to choose a Christian faith as my own, it would be the Unitarian.

³³² The paras on this page are numbered 106-116, making them consecutive with the previous page.

(169-4) The appetite for food must be disciplined, for the body's good health and appearance. This gives will power which can then be used in any other direction. The starch foods should be curbed (I do not eat bread and spaghetti) and the calories should be calculated and kept to a fixed maximum.

(169-5) Even if atomic war came, which I doubt, civilisation will not be destroyed. This fear is an exaggerated one.

(169-6) It is nonsense to say we should give up or become less attached to material things. They make up our very life, what would be left if they were removed? How is the Orient more spiritual because it lacks refrigerators and electric stoves? That is mere backwardness.

(169-7) Speaking truth fully is both the foundation and first-step of spiritual life.

(169-8) There is no perfect person. Do not put any man or woman on a pedestal as [being such, for it will be illusory. Both]³³³ spiritual masters and loved wives are compounded of faults and deficiencies with virtues and merits. If you do, there will certainly be disillusionment. Similarly, do not let others turn you into a god, or the same disappointment will follow [for them.]³³⁴

(169-9) The economic strivings (through political parties) of the Asiatic masses is a blind groping of backward exploited people for a better material and cultural life. It is not all evil, therefore, even though accompanied by the evil doctrine of violence and hatred. Its general direction of improved human existence is good but its totalitarianism methods are bad. The upheaval was inevitable and will eventually be shorn of its fanaticism and guided in proper peaceable channels.

(169-10) Occult and mystic-psychic phenomena are usually the fruit of nothing more than imagination.

(169-11) The particular form which an illness takes is always significant of a corresponding wrong in mind or conduct. Thus HH overworked, despite my pleas, and now spinal trouble forces him to relax from this excessive tension.

³³³ The original editor inserted "being such, for it will be illusory. Both" by hand.

³³⁴ The original editor inserted "for them" by hand.

(170-1)³³⁵ Probably 9 out of ten Christian clergy and Jewish rabbis of today have no real faith in God or are bewildered into doubt whether there is survival. They are in a profession for the sake of its livelihood rather than in a vocation. I know one bishop who gets into immoral escapades which any man dwelling on a high level of thinking would never get into because the idea would not enter his mind.

171
NORMA HUTZLER
(101)

(171-1)³³⁶ When my daughter had to choose between two colleges I did not influence her. I told her to choose the one where she felt happiest. (However I had always thought and hoped she would go to a particular one; this was the one she actually chose!)

172³³⁷
NORMA HUTZLER

Ananda Jennings

173
ANANDA JENNINGS
(103)

(173-1)³³⁸ Whatever the situation that worries you may be, or whatever the problem that causes you anxiety, do not hold it continuously in the mind. Deal with it as absolutely necessary and then dismiss it.

(173-2) If you are lingering in joy or in sadness over something you are attached to, do not permit yourself to linger too long in the sensation of it. The sixth Chinese Patriarch said: "From every sensation pass back to Essence."

(173-3) When engaged in doing anything that greatly excites you, ask yourself: "I am doing this, but where am I in the doing of it?"

(173-4) If you have awareness of the all-pervading Essence, then the holding of any image or concept limits its pure flow.

³³⁵ The para on this page is numbered 117, making it consecutive with the previous page.

³³⁶ The para on this page is numbered 117; it is not consecutive with the previous page.

³³⁷ Blank page

³³⁸ The paras on this page are unnumbered.

(173-5) In the deepest moment of love, the mind does not want to chatter. (This may throw some light upon the preceding point.)

(173-6) The belief that you have to fill yourself with this higher awareness is not correct. The awareness is already there. You have only to open yourself to it. The effort must come just where you are and within yourself, in being self-recollected in your conduct and in watching your thought. Thus you utilise experience and do not become its slave. You are travelling on a journey that was accomplished before you set out. You will realise this not when you arrive at the destination, but when you remain in it – being already there – that is, when you cease your intellectual questionings in Time's succession.

(173-7) There is always a smile on the face of Revelation. It is telling us that we are forever half a second too late. Who is it who can make muddy water clear? – yet, allow it to remain still and it clears itself.

174³³⁹

ANANDA JENNINGS

175

ANANDA JENNINGS

(105)

(175-1)³⁴⁰ Whoever wishes to follow this teaching must give up everything and live like a hermit. This, of course, is very difficult if not impossible to follow in the West. All a Westerner can do is to study the teachings and prepare himself; and then, when he is ready the door will open, circumstances will arise which will enable him to give his undivided attention – and life – to the implicit following of the teachings. Meanwhile, he can put into practice whatever he can in his everyday life, of them, so as to be ready for the Call.

(175-2) However, while trying to follow these teachings and yet live a normal life in the world, certain dangers arise – as destructive powers interfere. The full practice requires seclusion and the passage of some difficult experiences, which vary according to the person. However, hold no thought of limitation as to circumstances since great progress can be made even under our present conditions. Reality can come to us, and one never knows when it will do so.

(175-3) Even in family life one can prepare oneself for that final stage, and, at the same time, such life gives one the opportunity to help others to awaken to Truth, and to

³³⁹ Blank page

³⁴⁰ The paras on this page are unnumbered.

practise Universal Love: especially those who are thrown into contact by karma should be taught the Truth.

(175-4) It is essential to take care of physical health, since ill-health interferes with memory and other mental faculties.

(175-5) Certain sacrifices have to be made for attainment. There is no escape from them.

(175-6) Since everything one sees and hears is not real, try to become aware of the Essence. It is better not to have any images, and to eliminate them in order to make room for the Essence. However, if one must have images, then it is advisable to have a good one – like that of a Sage. Nevertheless, remember that every image limits you.

176³⁴¹

ANANDA JENNINGS

177

ANANDA JENNINGS

(107)

(177-1)³⁴² Nature is a production of Cosmic Mind; it is not real. In fact, everything we see and hear through the senses is like a passing cinematograph show – an illusion. We ourselves create this falsity, and if we stopped creating it we would never be out of the Essence.

(177-2) One would achieve freedom if one stopped running after objects or after perceptions, and provided one did this with understanding.

(177-3) Be aware of the ego's actions. Keep close watch on its thoughts so that you know whence they come from.

(177-4) Buddha taught the state of the undivided mind.

(177-5) The practice of loving kindness towards all humanity helps to lead one on the Path.

(177-6) To hold on to any idea is to give it one's energy, and to strengthen it and to give it power. The longer you linger in an idea, the more does it become active in your life.

³⁴¹ Blank page

³⁴² The paras on this page are unnumbered.

(177-7) To make progress along the Path, conditions of tranquillity and peace are necessary. Let past experiences go after you have digested the meaning. Let the memory of them go – since it is inadvisable to dwell upon phenomena.

(177-8) Do not make the mind a blank. Do not think of acuity or emptiness, since you will get back merely blankness and emptiness in return – and these make a wall through which the Essence cannot enter. Such a practice is merely a method of the ego.

(177-9) By not allowing images to enter the mind, you make room for Essence to enter.

(177-10) Do not let the senses create your thinking, but cut them off. Let the mind rather be open for Essence.

178³⁴³

ANANDA JENNINGS

179

ANANDA JENNINGS

(109)

(179-1)³⁴⁴ Go step by step. The Essence of the Teacher will go with you and help you. No matter where you are or where you travel, the Teacher's Essence will go with you; you will not leave him behind – even though you leave his physical body behind.

(179-2) Remember that whatever you believe in, you give power to it, so believe in the protective power of the Essence to guide you and protect you from suffering.

(179-3) This whole universe is a thought-form universe energised by our belief in it. This false use of the mind is due to so strong a habit that to undo this habit, what you have to do is not to create the thought-forms that come between you and the Essence. This does not mean to hold the thought of blankness, as then you will get only blankness: simply get rid of whatever is standing in the way of ALL-fullness.

(179-4) The mature mind flows freely in awareness, and does not become attached to any thought or image to think with. When direct awareness of the Essence in the heart is released, no thinking can arise. Think about Essence whether you are walking, talking, seeing, or doing anything else.

(179-5) Religions teach you to fill your mind with ideal thoughts, which is beneficial at the religious stage. But we teach you just to be aware and to let Essence direct your

³⁴³ Blank page

³⁴⁴ The paras on this page are unnumbered.

thoughts. Do not let any ideas come between you and Reality. Do not hold thoughts as then you stay within them. The picture of the universe which you hold gives back what you put into it.

(179-6) The Real is also the Omniscient. We will not need to direct it nor tell it what to do.

(179-7) Even the sunset's beauty is only an image. Do not give it value, for, then, the new world of Reality will open up – a world which does not fade.

180³⁴⁵

ANANDA JENNINGS

181

ANANDA JENNINGS

(111)

(181-1)³⁴⁶ The thinking process uses energy, whereas when the Essence functions, it does so quite freely.

(181-2) When one has to depend upon a teacher and to practise devotion towards his image, one is still in an intermediate stage. For in the higher stage there is no thought and no image between one and Reality. However, if there has to be an image, or a thought it is, of course, best that they should be ideal ones such as this. However beautiful and however lofty the thoughts may be, still they are thoughts, and they prevent the Essence from seeing with eyes which no longer see what they create.

(181-3) The Essence can arise only in non-vibrating minds. The thought-process has such a swift vibration that we cannot see it – just as we cannot see the movements of the blades of a fan when working at full speed.

(181-4) Life has a way of bringing you the things and the books that you need for your further enlightenment. The depth and sincerity of your dedication is what opens the door.

(181-4) If you work with Forces you must be careful, as the opposites are anxious to prevent the progress of the disciple. Transcending the opposites through peace and understanding is the way to eliminate them.

³⁴⁵ Blank page

³⁴⁶ The paras on this page are unnumbered.

(181-5) All thoughts – even thoughts of the highest kind – must be eliminated, for they fill the space which Essence could use. Even thoughts that are abstract and not connected with the senses are as great obstructions as thoughts that are concrete and connected with them.

(181-6) If one can stay in Awareness and stop the chain-thinking process of good and bad, then Reality will be there and will do all the directing that is necessary. It will be done in wisdom and love, and not out of personal opinion or personal idea. If, however, the chattering mind must still continue to fill itself with images, then it is better to create good images rather than bad ones.

182³⁴⁷

ANANDA JENNINGS

183

ANANDA JENNINGS

(183-1)³⁴⁸ Where the chattering mind is made still without having gained complete comprehension, then that stillness would be mere escapism and a negative state. Comprehension comes when we understand the false thinking process, and, in that understanding, see right through it completely.

(183-2) It is the rapid vibration of a succession of thought-images which shut out the Essence, and which weave a web of obstruction between us and the awareness of the Essence. The rapidity of this process is such that it evades detection.

(183-3) When Cosmic Consciousness begins to open up it is imperative to isolate oneself in seclusion, and to live apart from the world. It is also very necessary to have a living teacher whom one can see whenever it is necessary until one is able to face the dangers oneself.

(183-4) In making your choice of which teachings you are to follow, find out which are for you at your stage, and just where you are. Then put everything you have into it after making your decision.

(183-5) The ego is not a part of the whole, but a complete misconception of the whole.

(183-6) Don't let your thoughts make an image in the mind. This image is a problem which is the cause of all your other problems.

³⁴⁷ Blank page

³⁴⁸ The paras on this page are unnumbered.

(183-7) In connection with the solving of personal problems, give some power to the Real. Keep the mind tranquil, and things will then adjust themselves. Speak to the Essence about them, and it will respond. Allow the Higher Force to come in.

(183-8) Remember that the mind that is empty of images is not empty but full of Essence.

(183-9) The Realised-man stays in the Essence and expresses only the Essence. He refuses to see others as existing within ignorance, and he will give no power to delusion by trying to see them as ignorant.

184³⁴⁹

ANANDA JENNINGS

185

ANANDA JENNINGS

(115)

(185-1)³⁵⁰ In passing from one teaching to another, and from one teacher to another, there is a transitional stage of confusion and difficulties. But it will pass.

(185-2) There are different functions with the different persons who work with the Pure Consciousness of Essence. Thus, the Maharshi³⁵¹ works with keeping in balance. My work is more delicate – and different.

(185-3) It is important to pay one's karmic debts now. If not one has to come back and pay them in a later life. By doing this, one gets nearer to the Divine.

(185-5) The churches very sensibly advocate a normal married life for those on the religious stage. But, in this final stage, which we teach, one has to be alone.

(185-6) Constantly ask: "Where is my Consciousness?" Keep on asking this question no matter where you are or what you are doing. The fewer human formations one enters into, the more one is free for Essence, as such formations are limiting.

(185-7) One need neither affirm nor deny the objects of perception. The important thing is to understand the fallacy of the unilluminated thought-process.

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³⁵⁰ The paras on this page are unnumbered.

³⁵¹ "Maharishee" in the original.

(185-8) A teacher is beneficial as a crutch to use for a time, but when you are ready to understand the limitations of all mental images, then you shall not allow even this one to hold you back from going directly to the final stage. You have then earned the right to give it up. It would, however, be foolish to throw away the crutch before you can walk. What is needed is intelligent understanding and the following of one's intuition to know whether to take such a step. The intuition manifests itself when one is in tranquillity and rested.

(185-9) When the Buddha took the vow of bringing all creatures into Nirvana before passing on, he did that when he was at the lower stage – the stage when people take the teachings for their own individual benefit. But in the final stage, no such vows are taken for they would involve omniscience, which we do not possess.

186³⁵²

ANANDA JENNINGS

187

ANANDA JENNINGS

(117)

(187-1)³⁵³ The best meditation form is to realise continuously the Essence within for short periods during the day and without making any image in the mind. Nevertheless, to suppress the images before one is ready for this step is a mistake.

(187-2) The Buddha is more advanced than the Maharshi.³⁵⁴ I do not know of any other women who have become Buddhas. I have special work to perform with the Buddhas.

(187-3) To form the image or picture of Love is not to be in it. To talk about, or to think about the True Awareness is likewise not to be in it. When one touches this Awareness, everything else falls away mentally. To be aware of something else is a dualistic process, but to be aware of Essence is not a dualistic process.

(187-4) The "I-process" has to be developed and brought up to a certain point of relative intelligence before it can consciously and understandingly let itself go altogether.

(187-5) The true effete stage resulting from the highest religious and mystical processes makes one ready for the paradoxes and contradictions of the right-about-turn in consciousness which frees the true awareness.

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³⁵³ The paras on this page are unnumbered.

³⁵⁴ "Maharishee" in the original.

(187-6) Never get anxious and have no fear.

(187-7) This teaching is really the most intelligent and normal way of living.

(187-8) So long as you think you are entering the Real you are caught, just as when you think of it as entering you, you are also caught. But as soon as you see the whole process directly, it stops.

(187-9) Your sense of limitation makes the whole process which limits you.

(187-10) Special³⁵⁵ Note: In A.J.'s use of the term, "undivided Mind" means primarily not divided (into Mind and mind) the One Self and the individual ego, but secondarily it means into "self" and "other" my ego and another's ego. Hence it is an expression synonymous with Non-Duality. [(see also next page)]³⁵⁶

188³⁵⁷

ANANDA JENNINGS

189

ANANDA JENNINGS

(119)

(189-1)³⁵⁸ If faced with a worldly or personal trouble, ignore it. See it only from the ultimate viewpoint. From there you see the ego to be unreal and hence its troubles also.

(189-2) The situations we experience are not projected but self-made. Our worldly experiences are not projected by the Overself for our benefit. We make them ourselves. Instead of considering them to be expressions of infinite intelligence, consider them to be the Karma of what we have done in the past. It is the law of Karma which is such an expression not the results of our blundering deeds.

(189-3) Special Note³⁵⁹ (cont) A further meaning is that the Absolute refuses to divided itself into two: that which sees and that which is seen.

³⁵⁵ NOTE: this para is typed on a different typewriter; clearly PB is making a note for himself, whereas the other paras are his notes from his interview with her (or extracted from her writings). —TJS '20

³⁵⁶ The original editor inserted "(see also next page)" by hand.

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³⁵⁸ The paras on this page are unnumbered.

³⁵⁹ This note is typed on the same typewriter as 187-10, and is obviously a continuation of that note; it is inserted between paras typed on the same typewriter as the Ananda Jennings quotes on this and the previous pages. —TJS '20

(189-4) The Maharshi's³⁶⁰ picture may be kept in a room as if it were a friend. When thinking of him, however, think of him as being Essence.

190³⁶¹

ANANDA JENNINGS

191

ANANDA JENNINGS

(121)

(191-1)³⁶² I was disappointed in the British Buddhist Lodge. This is probably because it is of theosophical origin. The theosophists have too emotional an approach to truth. The work which Krishnamurti, myself and you are doing is to show a higher approach than this. Hence I leave the theosophists alone and do not interfere or proselytise them in any way. Their work is important and useful in its own place to those who need it. But they are not ready for, and hence unable to grasp, my higher approach. I have found better response among the Universities.

(191-2) During the cholera epidemic at I'Mallai, I remained quite fearless and unharmed. I believe this was because as soon as anxiety about it began to trouble me, I took the problem into the Silence. There I felt it was really remote from me, could not touch me.

(191-3) I feel that you and I and others are working for the same end – the great outpouring of Buddhist consciousness in the world.

(191-4) Alas! I find very few are ready to receive the Truth. It is just two or three here and there that listen to our message with real receptivity and understanding.

(191-5) Gerald Heard's ego wanted to manage everything, to provide for his financial needs instead of letting the cosmic power do so. So he took to writing the mystery stories and thus polluted the atmosphere of his monastery.

(191-6) [One can be a saint while living in a household life but not a sage.]³⁶³

(191-7) [Always keep in mind that Realisation can come at any moment.]³⁶⁴

³⁶⁰ "Maharishi's" in the original.

³⁶¹ Blank page

³⁶² The paras on this page are numbered 26-32; they are not consecutive with the previous page.

³⁶³ The original editor inserted "One can be a saint while living in a household life but not a sage." by hand.

³⁶⁴ The original editor inserted "Always keep in mind that Realisation can come at any moment." by hand.

(191-8) It is not safe for psychic types to meditate themselves into the trance state. The kind of meditation they can safely do is to keep a heart full of love at all time and to know that all wisdom and understanding are within themselves.

192³⁶⁵
ANANDA JENNINGS

193
ANANDA JENNINGS
(123)

(193-1)³⁶⁶ Non-entry of world-image. If one can see without letting the eyes create what one sees.

(193-2) Mysticism, yoga leads only to the observer. What about the observed?

(193-3) React to events not has human being but as the ultimate undivided Mind.

(193-4) India follows lower path of "Worship" rather than letting undivided Mind flow through.

(193-5) Pure Action is goal, got through letting Undivided Mind flow through us.

(193-6) Affectionate detachment should govern our human relations.

(193-7) Empty the mind so that the truth may speak through it.

(193-8) Unmaking the ego-complex, born in time-space phenomena and creating it and seeing it, until un-affected by the very phenomena (image) one creates.

(193-9) The inferior way is to worship the ultimate as an 'Other.' This is duality: it sets up relationship between two entities. The superior way is to dissolve the 'I' and realise the Ultimate as Oneself, not as a separate 'Other.'

(193-10) The conditioning of the mind cannot be got rid of by the conditioned mind itself. It can be done only by the undivided unconditioned mind itself.

(193-11) What is needed is the pure undivided mind.

³⁶⁵ Blank page

³⁶⁶ The paras on this page are numbered 1-20; they are not consecutive with the previous page.

(193-12) We walk into our own created conditioning of the mind in all yoga techniques using the ego. Thus yoga leads to quietism not to the Pure Buddhic Mind.

(193-13) The Maharshi³⁶⁷ is in a transition between the quietist and Buddhic stages. He is above ordinary yoga but not yet in the great ultimate level.

(193-14) The quest always finds out the weaknesses in a man.

(193-15) Don't worry about your problem or about another person. Just stay with the Overself; don't desert it for your problem and you will not only enjoy peace but the Overself will also solve the problem. This is the lesson we had to learn from life's experience and why __ had to go through it. Why leave Peace, Faith, Reality? Stay with them.

(193-16) The time has come when the external troubles must be treated by the pure undivided mind. All other methods have failed and will continue to fail.

(193-17) Most mystics have entered "the quiet state" within the Pure Mind, not the later itself, which transcends all states.

(193-18) This great work is now universal. It is without labels. Let us attach none to it. All labelled teachers have hitherto merely prepared the way for it.

(193-19) We have to learn to stay with the pure undivided Mind and not let other thoughts dealing with time, space and succession take us out of it.

(193-20) Speak out of the higher awareness and hence with deliberateness and unhurriedly. In that way one stays with the

194³⁶⁸

ANANDA JENNINGS

(continued from previous page) Great Mind even in active talk. (continued below)

The Mother (Pondicherry) 1935

(194-1) Do you think we shall see a spiritual revival in our own time?

Ans: Yes, most probably

³⁶⁷ "Maharishee" in the original.

³⁶⁸ The paras on this page are numbered 1-5, 21-25; they are not consecutive with the previous page.

(194-2) Do you think world disaster inevitable?

Ans: Mostly, yes. But we are trying to shift the catastrophe further and further away each time it comes close, to hold it back whilst we build up a concentration of force sufficiently strong to dissolve it altogether, in which case it will never happen, at least not on a vast scale. It is a case of playing for time; we need more and more time to keep the forces of falsehood, evil, and destruction at bay whilst our building up goes on.

(194-3) Does your prohibition about writing of you still hold good?

Ans: Yes, we do not want to draw attention and interference from the outside world to our work here. So powerful and so widespread is the materialism and adverse forces today that it may soon be impossible to do as the Maharshi has done – withdraw into the interior quiet of the Self and remain there.

(194-4) Question³⁶⁹ re. Abyssinian war.

Ans: God always intervenes in a crisis.

(194-5) The adverse elements do exist. It would be a pity if all that evolution and civilisation has built up were totally destroyed; there is some good in it, despite the bad, and for mankind to relapse into barbarism with its destruction it would mean having to start all over again.

Ananda Jennings

(194-6) Whenever I have a worldly problem to consider, a worldly decision to make, I do not give an immediate reply but ask for a couple of days waiting period. I then take the question 'within' to get an answer from the inner mind, not from the ego. If a thing is for me, I can thus confirm it.

(194-7) After I emerged from my four year retirement, I found to my surprise that all my discoveries therein during meditation were recorded in "The Buddhist Bible." During the retreat I did not read a single book, did not give a single appointment to any friend, did not engage in any activity whatsoever. I even did not, and still do not, eat any evening meal.

(194-8) Since it is only in the total stillness that reality can be known, it is an essential part of the self-training to hold to the stillness, remain in it, and not wander from it on any pretext whatever which incidents outside or emotions inside may give. Once my cat caught a bird and my first impulse, through pity, was to rush out of the stillness and excitedly rescue the bird. Then I recollected myself, clung to the centre within, and

³⁶⁹ "asked by someone else" is crossed out

quietly deliberately, unhurriedly, saved the bird. Thus I did achieve outwardly what I sought to do, but not at the price of losing my inward hold on the stillness.

(194-9) Stay in the Essence and do not stray from its stillness into externals of emotion, passion or thoughts.

(194-10) Keep thoughts from rising, whether they be good or bad.

195
ANANDA JENNINGS
(125)

(195-1)³⁷⁰ There is really no struggle inside oneself between higher and lower selves. We create the illusion of it by giving power to the egoistic ideas through our own thinking. There is only the One in reality.

(195-2) The Maharshi,³⁷¹ as a guru, has a protective power for disciples who live with him or who have faith in and devotion to him from a distance. For this purpose, his photo is valuable.

(195-3) Whenever the awareness of the Inner Self comes, adopt a listening attitude to it.

(195-4) I refuse to discuss the personal or worldly problems of disciples as I am living on a level far above all that sort of thing. I refuse to advise any of them.

(195-5) I do not undertake to give protection to anyone against the dangers of living in the Cosmic Process, nor even to those who go into retreat from it. This may be got by faith and devotion and photo-concentration on such leaders as, Aurobindo, Maharshi,³⁷² etc.

(195-6) "The Path to Sudden Attainment" by Hui Hai, translated by John Blofeld contains A.J.'s teaching. If a student could really understand and live it, he would have Realisation.

(195-7) Almost all humanity is governed by false unillumined thinking, to which it unconsciously gives power. It is like a tremendous auto-suggestion.

(195-8) The way to obtain control of mind is to start with the very first thought. Otherwise a whole train of other thoughts follow after it.

³⁷⁰ The paras on this page are unnumbered.

³⁷¹ "Maharshee" in the original.

³⁷² "Maharshee" in the original.

(195-9) By keeping photos of sages and adepts openly displayed in your room it acts as a protection.

(195-10) You have no problems. If you will believe this whenever a situation presents itself that ordinarily you regarded as a problem, and if you will at once refuse to acknowledge it as such and draw your mind away from it, the Higher Power will take it into It's own hands and settle it for you on a higher level than the ego's, hence more effectually.

(195-11) CHELA of A.J to PB: "You may say you are not fully realised but you have a definite spiritual mission in the world. Through the achievement of this mission, you will yourself become realised."

(195-12) Your deeply sincere intuition is bound to bring you through – for it will bring you at each step – the book, the poem, the word that will awaken you to ever deeper and deeper understanding.

(195-13) The Essence of Reality does not permit everything to happen. For the Real, being Wholeness and therefore Holiness could not permit anything unholy to happen. But, we, until

196

ANANDA JENNINGS

(continued from previous page) we understand completely, allow false temporary creations to take place, which as long as we give them energy by holding them in the mind's attention, have power to dim our Awareness of Reality.

(196-1)³⁷³ In trying to settle problems or difficulties of personal relationships, work on them by dropping them into the higher self. Let Essence speak to Essence.

(196-2) When in doubt or difficulty about meeting certain individuals, leave it in the hands of God.

197

ANANDA JENNINGS

Lecture³⁷⁴

(27)

³⁷³ The paras on this page are unnumbered.

³⁷⁴ "Lecture (original is in Book Excerpts)" in the original.

(197-1)³⁷⁵ All are welcome who have gone beyond trying to seek Reality, God, Essence, in terms of phenomena, whether mental, emotional or physical; but have sensed that Truth can only finally be realised deeply within, when and only when, we stop using a thinking process that continually splits the mind, thus causing it to “see double” and so to become the creator of the whole phenomenal illusion that enslaves us.

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

To deeply and truly be Aware, to be wholly and completely conscious, separate thoughts and mental images must stop. Awareness needs no separate thoughts – no “ego” process. A great Saint and Sage has said: “thoughts are like a loom shuttle which is always going to and fro, weaving a web which clouds and shuts out the True Mind.”

So to be whole, we must learn to think without thoughts. For to think with separate thoughts is to be caught in a “chain process” of Time succession, which is unreal and therefore shuts out the Direct Insight of the Heart. And to think with that which is unreal can never lead us to the Real, but only to the unreal.

So the world sickness is the split mind torn from the Heart, torn by a belief in a little separate “ego,” a little separate “thinker” and “doer,” a separate identity.

This is our world problem individual and collective and it will only be solved when we think directly with the whole Heart of Awareness itself.

The split mind and not the split atom is the real source of man’s terror; for the split mind will create and continue to create that which it has no {way}³⁷⁶ to handle.

The whole Mind Heart of Reality, no longer being the creator of the Ignorance will alone free man from the terror of his own creations; and then the Real is here.

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

198

ANANDA JENNINGS

Lecture

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

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

So it is the “ego,” the creator of the personal opinion and idea that splits the mind and lets it go only half way. In Meister Eckhart’s words: “There are plenty to

³⁷⁵ The paras on this page are unnumbered.

³⁷⁶ There is a blank space here in the original. way” or “means” seems likely.

follow our Lord half way, but not the other half. They will give up friends, possessions and honours, but it touches them too closely to disown themselves.

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

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

199
ANANDA JENNINGS
(129)

(199-1)³⁷⁷ Ananda has always stressed the Awareness during the day, but has never offered any suggestions about any method of set period meditation.

200³⁷⁸
ANANDA JENNINGS

Dr C.G. Jung Interview

201
DR C.G. JUNG INTERVIEW
(131)

(201-1)³⁷⁹ C.G.J.: Is the Unconscious of psychoanalysis one and the same as the Consciousness of the Hindu Yoga philosophy? It seems to me that the West approaches Reality from the physically conscious side and calls it the Unconscious, but really it may be the Great Universal Consciousness.

PB: Without the continuity of Consciousness, there could be no awareness of change from deep sleep to waking. Consciousness is present throughout, even when it possesses no contents, as in deep sleep, but this is the utmost that Yoga can teach.

C.G.J.: The Ego is one of the contents of Consciousness, evidently what psychoanalysts call "Collective Unconscious" is the Universal detached Pure Consciousness or non-ego awareness of Hindu philosophy.

PB: Whilst in the waking state, when one thinks of deep sleep, one perceives that the latter is the state in which no ego exists. Yoga is only an experiment to bring this ego-less Universal Consciousness. But Yoga must come into life, or it is of no value.

C.G.J.: In the real treatment of practical neurosis, I first make the patient conscious, then in the last stages, I detach him from the ego. I find that there is

³⁷⁷ The para on this page is unnumbered.

³⁷⁸ Blank page

³⁷⁹ The paras on this page are unnumbered.

something beyond his ego which enables him to “be aware” and nothing more. This heals him.

PB: Yes, the Hindus have a proverb that dreamless slumber is the best cure for certain nerve illnesses, because it stops the ego.

C.G.J.: I tell patients not to identify themselves with their external circumstances when the latter seem insupportable and insoluble, but to escape to a superior point of view, to be their Selves. This cures them and their maladies, by separating them from the ego. For example, six months ago, a brewer's wife came to me as a patient in a highly hysterical state. I put her through such a course of treatment and now she has not only become calm and peaceful, but is studying with deep interest something which she had never even looked at before – the philosophy of Kant. There are secret mental connections between Mind and what is going on in the objective world.

PB: Yoga is a somewhat similar course of treatment. It seeks to detach people and give them an ego-free viewpoint, to liberate them from complexes which distort the mind in its quest of Truth.

202

DR C.G. JUNG

(continued from the previous page)

C.G.J.: I was led to the study of Indian wisdom by the back door so to speak, only indirectly, because I could not find satisfactory explanations in the Western scientific knowledge of the time when I began my researches. People talked only from the head. They did not include the heart. I believe that our Western scientific quest will lead us ultimately to the same Truths as those in the best Indian wisdom, but as I am a Doctor and a scientific man, I must not allow my belief to outrun my experience and so I must wait whilst working and promulgate only those doctrines which it has so far been possible to test and prove through experience.

203

ROBERT KING

(133)

(203-1)³⁸⁰ Uranus is the Octave of Mercury. Neptune is the octave of Venus. Pluto is the octave of Mars.

(203-2) The West should be firm with Russia. She will take advantage of weakness.

(203-3) The Indians have no guts. They talk much about a thing but do not seem to be able to carry it through.

³⁸⁰ The paras on this page are numbered 6-8, 1-10; they are not consecutive with the previous page, but follow the paras on page 55.

A.E. (George W. Russell)

(203-4) C.W. Leadbeater was a charlatan.

(203-5) Annie Besant, a great orator but for spirituality she was far below W.Q. Judge, who was spiritually the greatest person I have ever met.

(203-6) Yeats is a poet. He never studied philosophy until a few years ago; that is why he was unable to discriminate and accepted a Swami Purohit as his master.

(203-7) J.W. Pryse taught me magic for eight months. I am glad he went away as magic is dangerous and I ought not to have continued it. Pryse was the most powerful magician I knew.

(203-8) I often wished that Krishnamurti would run away with some girl and so show up his Messiah-sponsors as fools.

(203-9) You will find your best style in writing as you grow older and learn to write out of your deepest feeling.

(203-10) The human race had spiritual vision in the beginning; it has gone into evolution and to add strength to that vision. The "Secret Doctrine" explains evolution in the way I would accept, particularly its interpretation of the Promethean myth.

(203-11) Primal man had the inner vision; now he must add Action to it. Evolution is doing this for him; having descended from the contemplative he will ascend to the heroic.

(203-12) As a boy I used to see pictures of scenes which I thought were merely imaginative; later I confirmed those scenes by finding them in books. This verified pre-existence for me because some of those scenes go back to ancient civilisations, with which I felt strangely familiar. I really saw these in the astral light.

(203-13) It is often difficult to tell what is imagination and what is clairvoyance. Once I fell into a half-doze in my office when I was a young man, while sitting next to a clerk of mine. I saw a picture of an old man, a shop and a cobbled street. Later it turned out to be exactly like my clerk's father's shop, as well as the former's sister, whom I also saw in the picture.

(205-1)³⁸² The view that evil is non-existent, being merely the deprivation of good, is only half the truth. It should always be coupled with the other half, which is that we are living on this plane and here evil is quite a reality, even though it be only a relative one. Opposition is necessary in the scheme of evolution to bring out the latent qualities of the individual, hence evil and suffering could not be avoided as shadow could not be avoided by light. They are relative to manifestation, however, for God is the ultimate and He is beneficent. Hence all things work out for the best in the end.

(205-2) There can be no return to the physical plane once we have left it at death. Nature wastes no time by returning to the same point. Hence there is no reincarnation and no karma, but evolution proceeds in other planes, not here, after death. This does not mean that injustice reigns. The balance is made up in other ways, either before or after death.

(205-3) What has become of those who perfected themselves in former times? They are still alive but they exist on other planes. Their perfection is, of course, only relative to our present stage, for development is continuous: It is possible to enter into communication with them and to receive help from them. They do not exist here and they achieved their perfection during post-death development.

(205-4) The way of attainment does not follow orthodox mystic or yogic lines. It requires the cultivation of impersonality, self-detachment, first of all, but it does not call for asceticism, yoga, meditation, celibacy, vegetarianism etc. It says to use common sense in practical living, not austerities, intelligence. It yields its revelations not in yogic trance but in full waking consciousness. Each must know for himself and with all his faculty. We are learning through the experiences of life, and especially through suffering, opposition and adversity.

(205-5) The scientific attitude has its limitations but it is a search for the facts. When developed it will become a search for the full truth. Hence, if this is coupled with the degeneration of the Orient, we must say that the spiritual guidance of humanity will come out of the West rather than the East. The present condition of India is not a demonstration of superior spirituality over the West. Its failure to respond fully to the war crisis and its following of Gandhi are also indications of its lost spirituality.

³⁸² The paras on this page are numbered 3-8; they are not consecutive with the previous page.

(205-6) All the old religions are doomed to decay and disappear within a few hundred or thousand years. This is especially true of ritualistic religions, featuring external formalities like wearing the sacred thread, having ornate ceremonies etc. The coming faith will be less dependent on external organisation and freer, less authoritarian, more personal. Baha'i will not be this faith, its claims are untenable, although it is forming a rigid organisation which will hamper individual freedom of development.

206

ERNEST KIRK

(206-1)³⁸³ We need not fear the collapse of civilisation after this war. Humanity will successfully go forward into a better world. There may be upheavals, lapses here and there, difficulties, but still it will triumph in the end. This is in accordance with the evolutionary urge. Hypocrisies are being discarded, social justice established, etc. even now. Truer religion is coming up. Even Russia, despite its abandonment of orthodox religion, was seeking the ideal of justice in its social upheaval, and this surely is a true religious ideal? Even Hitler, despite his brutalities and evil, contributed the ideal of discipline to his country when it was falling into mobocracy and anarchy. But men like Churchill and Roosevelt represent the new ideals in their finer fuller expressions. Churchill has grown immensely and there is a spiritual note in his wartime speeches often. The English-speaking peoples, which includes Britain, United States, Canada, Australia, are being evolved as the leaders of humanity. Hence they are working together in this war. The British Commonwealth is a forward step in the history of humanity.

(206-2) I am at times in contact with these perfected spirits, especially when I am working at writing. I feel an inspiration come over me and I write truths I could hardly have produced in my ordinary self. At such times, such a spirit-adept is overshadowing me. Our method is not spiritistic, however, as we do not use mediums and practice trance but insist on full consciousness and positive attitudes.

(206-3) Christian Science has got much vedantic truth, although of a one-sided absolutist character, but its practical doctrines are not in accord with the demonstrable facts of life. Hence its tenets of overcoming death, attaining perfect health etc. are illusory. There has always been death and disease in Nature, as part of her processes.

³⁸³ The paras on this page are numbered 9-13, making them consecutive with the previous page.

(206-4) There is a threefold constitution of man: spirit, soul and body. The Atman, or the One Life,³⁸⁴ is quite beyond our power of cognition. We can know it only in its manifestations, not its essence.

(206-5) The teachings given in our books have been communicated by the perfected spirits. They represent the true facts of life. We place these facts before individuals who are known to be keen searchers after truth and not hidebound by inherited beliefs. If these facts appeal to them, we give them further volumes; if not, we withhold them. There are very few ready for this truth, because there are very few ready to practise intellectual self-detachment. But the few who do come into it are usually predestined and prepared from birth for it and are known and watched all their lives by these spirits. All my own previous experiences, for instance, in journalism and the theosophical society, was a preparation for my present work for the Order.

(completion of Ernest Kirk)³⁸⁵

207
ERNEST KIRK
(137)

(207-1)³⁸⁶ I recognise in you a man predestined since birth to be a religious teacher and hence you have the innate capacities for that.

(207-2) The “Angelic Order” was begun in Manchester, I believe, about 1881. The first series of books which it issued were more elementary and symbolic. There was some trouble of a public character in which the Order got involved and so the series was withdrawn and the Order remained quiescent for about 7 years. Then, in the 1890’s it was restarted with a new series, the present one, and everything was done on quiet discreet lines. It became a secret order, the books are never sold but only loaned, no propaganda is allowed, nothing may even be published about it. In “Life” however, I give a diluted fragment of our teaching.

(207-3) Bhagavad Gita’s historical setting is only allegorical. There was no battlefield and no Krishna, latter being symbolic. Many other epic poems, like Homer’s, are also allegories, using imaginary history for spiritual teachings.

(207-4) The One Life is ultimate omnipresent reality. It sends out innumerable rays from itself who become individual entities. Each shows some differentiation, for

³⁸⁴ See para 207-4.

³⁸⁵ This note suggests the end of notes from this individual, but the next page goes on with him.
— TJS ‘20

³⁸⁶ The paras on this page are numbered 1–10; they are not consecutive with the previous page.

variety is the mark of manifested multiplicity. No two human beings are exactly the same. Hence the Baha'i notion of one religion to suit all men, is untenable.

(207-5) There has been a general rise in the level of intelligence exhibited by mankind. The latter are evolving. Therefore the old religions are becoming unsuitable and will slowly vanish. A more rational faith is becoming needed.

(207-6) Our Order is in communication with perfected beings who when on earth were Swedenborg, Newton and Confucius. Swedenborg of course has perfected himself after death and explains how it is he cast his teachings in narrow sectarian form.

(207-7) The other planets are inhabited, some with beings more evolved than our earth's, others with less evolved ones. Also, astrology is not a superstition.

(207-8) Krishnamurti's attribution of man's misery and its cure entirely to himself is only a partial truth. Nature (God) also contributes for it has brought suffering into the scheme of things as being the surest means of evolving man.

(207-9) Jinnah is Muslim India's man of destiny. There can never be any solution of India's problem which does not take into fullest account the Muslim community. The willingness to concede Pakistan must come to Congress.

(207-10) After half a lifetime spent in India I regret to say that there is a great gulf between the tall talk³⁸⁷

208
ERNEST KIRK
(138)

(continued from the previous page) of Vedanta and the actual conduct of the talkers. Moreover I see no benefit that has come to the Indian people from Vedanta, but only backwardness.

(208-1)³⁸⁸ A man's life-work is predestined for him even before he is born on earth. It is the outcome of his special characteristics, with which he was differentiated out as a spark of the Infinite millions of years before and of the experiences he had in other spheres of existence during those pre-natal years. And in the case of great men who leave their mark on history, this is strikingly shown to be true. Churchill, Roosevelt and

³⁸⁷ This para continues on the next page; the first sentence is repeated.

³⁸⁸ The paras on this page are numbered 10-13, 1-3, making them consecutive with the previous page.

Stalin were obviously prepared even by their earlier life on earth for the tremendous task that was given them to do in their old age.

(208-2) Evil is not only the absence of good, but also a positive reality. The Nazis have demonstrated that. But if we believe in the existence of a beneficent One Life behind the cosmos, we must also believe that there is a place for evil in the divine plan, that it is used by this Life and allowed to exist because it indirectly contributes to the outworking of this plan.

(208-3) Not only are great men used by destiny for good purposes, as Churchill has been used, but also for evil purposes, as Hitler has been used. He too must have had a place in the divine plan, a mission to perform, even though it was only a liquidating and destructive one. Hence he too must have received power from and been supported by the One Life, as Churchill and Roosevelt were.³⁸⁹

Brother "M"

(208-4) In earlier centuries the rays of the Divine Force struck the heart – Bhakta Yoga. In this modern age they strike the mind – producing the illuminated intelligence. This is the path for today: the Light must come through Mind. And the head must guide the heart.

(208-5) When you receive your illumination and pass your degree you will then realise your work fully and occupy your place. Each of us has his own work and specialises in that. The initiate knows his limitations and works within them.

(208-6) To reach the Temple of Great Light we must pass through or recapture past periods in which you lived, but which are now debris that clings to you, preventing you rising to the sphere of the Higher Self. In rising out of the body we steer quite clear of the Spheres of illusion – the physic and astral. This temple is on the mental plane.

Gertrude de Kock (October 1953)

209

GERTRUDE DE KOCK
(139)

(209-1)³⁹⁰ When I visited the Maharshi³⁹¹ I did not feel that I received anything from him. On the contrary, I felt that I had been sent there to give him love. None of the people around him had any other than a selfish or self-centred motive for being there.

³⁸⁹ The original editor inserted "(cont. on p 74a)" by hand.

³⁹⁰ The paras on this page are numbered 1-10; they are not consecutive with the previous page.

³⁹¹ "Maharshee" in the original.

(209-2) The followers of Maharshi³⁹² tried to boast that he suffered no pain from the cancer from which he was dying, but it was perfectly obvious to me that he was in tremendous suffering, that his nerves were taut, although he refrained from giving any outward sign. I poured love upon him. During the months preceding his death he remained silent all day and never spoke at all.

(209-3) Later I heard Krishnamurti but was disappointed in him. He was arrogant.

(209-4) S. Viswanathan, who published Cohen's book, told me that it was generally said that you had broken off relations in 1939 because you had been asked to pay for your meals at the Ashram and that you had refused to do so. Or, alternatively, that you had been asked to contribute to the Ashram and had refused to do so.

(209-5) Swami Ramdas told me that I was on the same Bhakti path as himself, whereas Maharshi³⁹³ was on the intellectual Jnani³⁹⁴ path.

(209-6) When I inadvertently crossed the American border into Mexico, I was refused reentry. I asked the Immigration Officer to give me a couple of minutes to be alone in which to think over my serious predicament. I used the time to tell God silently about it, and to confess that unless His Grace saved me from it, there was nothing else that could. The officer broke the rules and let me reenter.

(209-7) I heard Herald Heard but was disappointed in him. There is something lacking in him. It is joy and love.

(209-8) At times I do not have the wherewithal to pay for my travels and other expenses, yet it always comes, often at the eleventh hour. I live entirely by faith, cast out anxiety and know that if guided to undertake anything the necessary means will appear eventually.

(209-9) At different periods of my life I have had a vision, an initiation, someone called it who was a member of a secret brotherhood. Each was followed by an expansion of consciousness. The seventh was dark and painful, and the events subsequent to it were sad and dreary. The eighth, which was the last I have had, was bright and joyous.

(209-10) I healed myself of physical disease by holding the thought that life in the cells of the body was intelligent and powerful, and that the body itself was therefore self-recuperative, so I gave it my love and imagined it building up the affected parts into

³⁹² "Maharshee" in the original.

³⁹³ "Maharshee" in the original.

³⁹⁴ Gnani in the original.

perfect condition. I had intense faith at the same time and would not admit any thought of doubt.

210

GERTRUDE DE KOCK

(continued from previous page) In those cases where I healed others, it was done by using the same method, together with intercessory prayer or meditation, during which I held them in the light. This is the magical light which comes from God. At this point of their treatment I refused to see their disease and associate them with perfection, harmony and oneness of God.

(210-1)³⁹⁵ Swami Ramdas told me that during the thirty years of his Ashram, nobody had been harmed by a snake, although there were several around. He asserted that this was because he and his followers recognised the life force in the snakes as being the God in them, and because they consequently gave the snakes love, and because finally the God in the snakes responded.

(210-2) After my tour in India, I came to the same conclusion as yours that what the world needs is a wedding of East and West. Of our activity and Christian love with Eastern contemplation. There is too much tendency in India to seek one's selfish salvation and forget all about others.

(210-3) I knew Walter Russel before he founded his Carolina headquarters. I have met him since then and found that he has fallen. He is now an egoist. His wife is very ambitious.

(210-4) Murdo McDonald Bayne I knew very well in South Africa. He tried to get me to join him as a colleague, but I refused. I considered him being mixed up with black forces. He had two weaknesses – women and greed for money. He could never conquer them. The sexual scandals in which he was involved were many. Yet it is true that he went to Tibet and studied in a monastery there. It is also true that he developed remarkable occult powers and performed some striking healings. He died recently when he was over seventy years old.

(210-5) When I visited England in 1953, I met Henry T. Hamblin, he was then going through a "dark night of the soul" and felt miserable with guilt complexes concerning the failings and misgivings of early life.

³⁹⁵ The paras on this page are numbered 11-17a; they are not consecutive with the previous page.

(210-6) I told the clergyman in whose church I preached, that his ritual performance at the altar every day, as well as kneeling to pray in public, were futile. I told him that God simply could not take any notice of such performances.

(210-7) I have decided to become an American citizen and settle in the U.S.A. because I think from that country there will go forth an outpouring of spiritual light over the entire world.

(210-8) At times I am aware of evil psychic forces attacking me and at such times it is difficult to hold on to the light. There are periods of darkness when I have to struggle against these dark forces.

211

GERTRUDE DE KOCK

(211-1)³⁹⁶ Nicol Campbell who is head of the School of Truth in South Africa, I also knew very well. He is not working on the highest spiritual lines but on a lower mental line. He makes his followers tithe their income for his benefit and he has persuaded some very wealthy people to do this also. The result is his own income is very high.

(211-2) I fasted for forty days several years ago, and got part of my psychic and spiritual development then.

(211-3) I am trying to live financially as Jesus lived, taking no thought for the morrow and accepting no payment for my preaching and teaching. I give my books away free and some students always turn up to pay the printer. I take hotel rooms and stay there for weeks even though during the first week I do not have enough money to pay the rent. Anything that is needed for my work is either presented at the time it is needed or someone appears to pay for it. Thus, I have proved that if one lives in the presence of God, God will provide for all one's physical needs. I continue to prove this every day and every year in my own life.

212³⁹⁷

GERTRUDE DE KOCK

Brother "M"

213

BROTHER "M"

(141)

³⁹⁶ The paras on this page are numbered 18-20; they are not consecutive with the previous page.

³⁹⁷ Blank page

(213-1)³⁹⁸ The best hour for practising concentration is the hour when you were born. A good time in a large city is also the twilight. Ten minutes concentration each day will be enough, but those minutes must be clear, definite and you must feel that you are contacting some Power. It is what you bring back out of your concentration that matters – not how long you had it. It is what you are able to receive from it and express in action, in your work, or in your art that determines work, or in your art that determines the worth and result of your meditation.

(213-2) In order to regain control over your thoughts after the wearing materialistic activities of the day, bathe your feet in hot water every night.

(213-3) When you withdraw into the holy of holies in meditation, that is the only time when you become “nothing” before that great immensity of God: but otherwise we are “something” in the world of outer life. Hence be positive then.

(213-4) Love alone is not enough. Reason must guide the heart. The heart alone is not a safe guide. We need both Love and Knowledge; the union of both produces Wisdom.

(213-5) From the time you set foot on the Path, the higher self never deserts you till you reach the goal.

(213-6) Often when you are talking to someone, you find you are stopped from saying certain things. This is a warning not to reveal all you know.

(213-7) Before a disciple links up with a girl or gets engaged to her he ought to wait a few months to get to know her will, her ideas and ideals (not alone in speech but in action). He must see they are not likely to obstruct his own spiritual progress or work, or our (the Master’s) work, but are in spiritual harmony with his own.

(213-8) Amid the greatest panic, or babble, or excitement, or noise in outer business circles where you have to move, always remain calm and imperturbable and return home uninfluenced.

(213-9) Out in the East it is easier to find the Light, but on returning to the West the mental atmosphere, the tearing vibrations of Europe and America have a destructive effect and rob one of this acquisition. Hence necessity for balance for spiritual growth right out in London for instance, despite environment and for not running away into the wilds, only to lose later what is gained.

(213-10) The following saying of Christ applies very forcible to students today. “The Children of Mammon are wiser than the children of the Serpent of this generation.” He

³⁹⁸ The paras on this page are numbered 4–13; they are not consecutive with the previous page.

meant that to be practical and live out the spirit's life in every day action amid the sordid surroundings of our cities, will help humanity far more than retiring into solitudes and deserting action for contemplation. Hence those who live the materialists life fully, without attempting

214
BROTHER "M"

(continued from previous page) to escape from it and without neglecting the body are wiser than students who are mere dreams. To withdraw into the solitudes under present-day conditions is selfish. Be Christ militant.

(214-1)³⁹⁹ We (the Masters) never interfere with the domestic affairs of the pupil. And we prefer not to give advice even, but only to make suggestions.

(214-2) R.W. Emerson brought a Greek influence – calm dignified, reposed. He is good but lacked feeling.

(214-3) Study physiognomy. The degree of spiritual development is shown in the face (also) by the forehead and eyes: the nose and middle portion shows the personality, the mental nature; and the middle and lower part shows the animal nature.

(214-4) The actual act of awakening Kundalini will take 30 seconds. We will awaken it in you when it is safe to do so, not otherwise. Many factors have to be considered besides character such as health for instance. Leave it for the right time.

(214-5) When founding a movement seek to attract such people only who are successes in the world; who are achieving something or who have positions of influence and power. It may seem harsh, but if a person can do nothing for himself he will be able to do nothing for the movement.

(214-6) An influence will sweep over the mental plane of the world which will be like . It will be good or bad according to the mental attitude of reception shown by people. Those who can answer to the higher vibration of it will receive an added Positive energy and determination towards their ideal; but the others who distort it will become anarchistic centres, causing turmoil and destructiveness. In a way it is like the 2 edged sword, which censures those who cannot receive it properly.

(214-7) Every effort made towards inspirational work or writing is met or countered by an opposition effort which tries to put you off it. If, however, you persist and attempt

³⁹⁹ The paras on this page are numbered 14-22, making them consecutive with the previous page.

to overcome the obstruction, you will do so... also keep bowels open and urinate before beginning inspirational writing – otherwise the force is obstructed.

(214-8) When the Black Forces try to use any one as a means of striking at you, making them angry and agitated with you, they do this to try to draw you away from the calm of the Higher Self and then do something wrong in consequence. But always remain calm and thus conquer them. Yet be strong, whilst you are patient.

(214-9) Your writing will make people stop and think – it will challenge them to thought. Most people hardly ever make the effort to think really – Your writing should produce an effect of peace and calm. It should make man feel more noble, more impersonal. If it comes to an end abruptly, do not try to go on. This is the psychological moment. It brings the mind of the reader up to a certain point, calming it. Then the pause creates a vacuum, into which the spirit can flow and fill the reader. Try not write in the same room where eating is done. When possible secure a room especially for your work –

215
BROTHER “M”
(143)

(continued from previous page) isolate yourself in this and thus create an atmosphere which will exalt your consciousness each time you enter. And keep the feet well wrapped and warm when writing late at night. This is imperative. In your writing you will manifest the Determination of Nature element. This force is being poured on you into the condition of greater assurance, poise, power and decision. When you are perfectly receptive to it, your writing (or speaking) will leave nothing to be added to what you say: it will be the final word: it will say all that can be said about the matter even though only in two lines perhaps.

(215-1)⁴⁰⁰ We (The Masters) require no one to surrender himself to us. You ought only to surrender yourself to the highest ideal you know – God.

(215-2) Our Power can wipe out in an instant all the dark conditions that may hang over a pupil's shoulders.

(215-3) Your writing will carry henceforth the contact with our power of Distributive Energy: all that you write will go out in ripples, and reach many others than its immediate audience, who will carry in on to these others. In this way you will begin to collect a body of listeners, an audience.

⁴⁰⁰ The paras on this page are numbered 23–31; they are not consecutive with the previous page.

(215-4) Concentration is one thing; Meditation is different. Concentrate for a short period only each day, but try to hold for the rest of the day the contact or Force you reach at the time. But meditation is simply basking in spiritual sunshine. It is very nice and pleasant and you could do it all day, but it is really selfish and does not contribute to service of humanity down here. Also when prolonged it weakens the body.

(215-5) Most occult movements are usually broken (spiritually) by sex, etc. and he falls and loses the light. The women [(often rich)]⁴⁰¹ are used as decoys. They are sent when a man is lonely and needs sympathy. Yet that is just the time to be on your guard. One must not reveal higher secrets to a woman who is not ready for them.

(215-6) The posture for meditation should include the hands resting on the knees, with the thumbs interlocked. When they are together like that they form a complete chain through which no obsessing entity or evil spirit can enter.

(215-7) When you plant the seed – thought in a man the Power begins to work upon tiny atoms in his head. After six months these atoms stir and reflect light and life. Once planted the thought gives him no rest until he turns and faces it. In this you see the operation of the double-edged sword which he must obey or else be censured by his Higher Self.

(215-8) If in your meditation you feel tired and fatigued, you may go for a short brisk walk, taking a few deep breaths. You must be fresh and alert when meditating.

(215-9) Try to get rid of obsessing or troublesome evil spirits put

216
BROTHER "M"

(continued from previous page) flower of sulphur in your socks and applying vinegar to the rectum. They dislike it. And put vinegar in the bath. Physical culture and sunlight check invading astral entities and remove depression.

(216-1)⁴⁰² Bathe the face and head with cold water when you need to get mentally refreshed.

(216-2) When the sex art is turned into a sacrament, the two bodies become as two poles of a battery, and thus charge each other. It is thus the intention that matters most in the act as that will exalt and help you both spiritually or degrade you back into matter.

⁴⁰¹ The original editor inserted "(often rich)" by hand.

⁴⁰² The paras on this page are numbered 32–42, making them consecutive with the previous page.

Both ought to have a spiritual intention to raise both your minds above the animal. This affects the centres and of course connects with Kundalini.

(216-3) Contacts are important. But one person may come into your life merely to give you the contact with a third person and then the mediating one would drop out. But they had connected you with someone who is of importance to you.

(216-4) In concentration for inspired writing remember you must first aspire, then pierce through the lower planes like a sword. It takes time of course. Once you reach that high sphere you aim at, then it is necessary to HOLD the vibration and not lose it. After awhile this forms a thought-image which has the power of gathering to itself the information you seek upon the subject concentrated. The same applies to outer things. The longer you can hold your mind on the subject or practice, the quicker you will master it. If you can hold your mind in this positive and persistent concentration on dancing, for instance, for some hours you will become an expert dancer very quickly. "Not letting go till you are through" is the secret.

(216-5) Humanity cannot be helped today by going away into the wilds and just loving. You must go in the midst of them – that is Service.

(216-6) The Sphinx has its higher counterpart. There is a college of the Sphinx on the astral.

(216-7) Amenhotep III is connected with "M" and us.

(216-8) The Egyptian initiate has the trumpet of Assyryus hung around his neck, which means that he will be given the power to give spiritual uplift and help to a thousand people simultaneously.

(216-9) To invoke higher Egyptian planes and with them the super-solar force, call on "A-E" three times, prolong the final "A-E." This mantra⁴⁰³ is to be pronounced before sitting in meditation.

(216-10) There is a stone with a dove carved on it in the King's chamber which is the true entrance stone.

(216-11) To churn up the naval "chakra" rotate the lower part of the body. This helps in getting to know Nature's will, and with it the power of confidence which comes with such knowledge.

⁴⁰³ "Mantrum" in the original.

(217-1)⁴⁰⁴ You have not met your great Master yet (1934) but you will probably meet him in the Western Hemisphere.

(217-2) Never be afraid of these Egyptian evil forces. When a horror, like the Dweller of the Threshold presents itself to you, just laugh at it, and it will disintegrate, if at the same time you call to the Supreme for help.

(217-3) I sometimes think of your future work as a giant statue, magnificent and beautiful to behold when it was made, but now alas fallen into the sands, half-buried, prostrate and crumbling. Your work is to disinter this statue from the sand and to raise it to an upright position.

Dr Roman Ostoja

(217-4) What is the use of counting sheep and similar methods to overcome insomnia? They keep the mind still active when what is needed is to relax it.

(217-5) The ideal is to live without pain – physically, mentally and emotionally.

(217-6) On rising in the morning practise a deep breathing exercise to make you awake and fresh.

(217-7) In the Creative Healing which I practise, it is another "me" which works through me, really effects the cures.

(217-8) We have smell and taste to help us decide which foods to eat. They are not of our own asking, these senses and instincts, but given to use by a higher power. Let us therefore trust by them, and not allow the preferences of other persons sway us in dieting.

(217-9) Even the common people of India swarm in numbers to the presence of a Master, for then they get a feeling of security and peace and love.

(217-10) My training period involved a year spent in the Himalayas with a guru, living only on milk. The combining of various foods at a single meal is unhealthy. You cannot digest two different vegetables at the same time.

⁴⁰⁴ The paras on this page are numbered 43-45, 1-10, making them consecutive with the previous page.

(217-11) When my guru told me at the end of training that I was ready to perform feats, phenomena, cures, I denied it because I did not feel I possessed the power. "Have the faith," he replied, "and you will. Doubts will prevent you but faith that you can will enable you to do them."

(217-9) Few of the people who take up spiritual technique and exercises finish the training. They are lazy, for hard work is required, and keep on putting it off till the next day. Success can come, as it came to me, only by making up their mind to see the practices through to a finish, taking the decision and sticking to it.

(217-10) Never eat the following foods: Cakes, pies, cookies, ice cream. This is because they contain much sugar which is a slow poison. Sugar causes fermentation, acidity, gas. Instead of it, eat honey.

218

DR ROMAN OSTOJA

(218-1)⁴⁰⁵ Bodily health is very significant. Take care of yourself never exhaust yourself physically or mentally, practice relaxation of mind as well as body.

(218-2) The New Thought Faith Healing cults which work mentally alone are insufficient. Auto-suggestion is not enough. It is useless to tell yourself that you have no pain when your body continues to feel it. If the sickness is caused physically, that cause must be removed.

(218-3) The body is a temple. This is why we must start Yoga with its physical side, especially Westernised Yoga. The lower four centres or plexuses – the coccygeal, the lumbar, [the dorsal],⁴⁰⁶ the solar and the sacral – are not only the body's powerhouse but also the whole man's. They support his thinking and emotional self.

(218-4) Posture is important. The man who walks with a slouch causes undue pressure on Vital organs, prolapses the "powerhouse." We must straighten up the spine.

(157-5) Whatever healing method is used – whether orthodox or unorthodox – the actual cure is by divine power, by higher force. Creative healing directly contacts this force.

(218-6) In healing work, begin by opening yourself to the current prayerfully and passively. As it flows into the body through the head, turn the neck around in a circle.

⁴⁰⁵ The paras on this page are numbered 11-24, making them consecutive with the previous page.

⁴⁰⁶ The original editor inserted "the dorsal" by hand.

Apply the hands to the affected part of the body. At the end of treatment, breathe in through the nose strenuously and expel the air through the mouth sharply.

(218-7) I find carrots upset my stomach so I refrain from eating them. Health dieters tell me that carrots are beneficial. I must be guided by own instincts, and eat what suits my body and reject what does not, no matter what so-called health experts say.

(218-8) The activity of the pituitary gland is connected with the awakening of infinite consciousness. The activity of the pineal gland brings the power of all-seeing.

(218-9) The vital organs are not yet awake one hour after waking. Digestion begins five hours after the first meal. Eat only one kind of vegetable at a meal, as digestion to me varies for each. After twelve years Ostoja was forced to leave the vegetable diet, because of anaemia.

(218-10) He blesses food by breathing on it. He talks to the fruit and explains why he picks it.

(218-11) He is so sensitive he hears fruit, flowers and vegetables squeak when pulled out of the ground. He says that perhaps even the animal may not cry if it is explained to why it is being killed.

(218-12) There should be one elimination for each meal.

(218-13) Sugar causes gas and acid. Most food already contains sugar so why add more?

(218-14) Honey is pre-digested. It heals or neutralises acids in fruits and juices.

219
DR ROMAN OSTOJA
(147)

(219-1)⁴⁰⁷ He refuses to endorse vitamins.

(219-2) Two vegetables can not be tasted at one time.

(219-3) Food is life and likes to be appreciated. Somehow I am blessed.

(219-4) Baking kills acid. Potatoes are not fattening.

⁴⁰⁷ The paras on this page are numbered 25–47, making them consecutive with the previous page.

(219-5) Toasted bread will not ferment.

(219-6) Wild rice is included in my daily diet.

(219-7) Fat remains 48 hours in the stomach lining.

(219-8) I eat no desserts. They are the promoters of fermentation.

(219-9) If one must have preserves, they should be made with honey. Take them alone between meals. Cakes should be made with honey.

(219-10) Do not take ice water before meals. Only drink when thirsty.

(219-11) Forcing food because "it is good for you" creates tension. Avoid all tension, mental, emotional, physical.

(219-12) Analyse why you like or dislike foods. Concentrated foods are not good for one.

(219-13) Cabbage stimulates the adrenal glands; my opinion is that ulcers or cancer is caused by constant irritation. Too much concentrated food causes irritation, and so does too much acid.

(219-14) If children must have ice cream, let them melt it in their mouth before swallowing.

(219-15) Sour cream with meals is good for digestion and elimination.

(219-16) Honey is not necessary with dried fruit.

(219-17) Never drink tea with milk. It is hard to digest. If you have acid condition, drink no milk.

(219-18) The subconscious is a memory mind. It is neutral. It is not the creative mind. The creative is the superconscious. We must go consciously to this mind which is located in the mass intermedia (between pineal and pituitary gland). The subconscious will accept your indecision and laziness. He believes in individualised diet.

(219-19) He is mild, humble quiet, not bubbling.

(219-20) Dr. Ostoja does not agree that one can spiritualise himself and "the body will follow." One must spiritualise the body first.

(219-21) Diet is all-important. Wild animals are not subject to disease. Animals eat only when they are hungry. Why do we have feeling of appetite? We have acquired many unnatural habits of eating.

(219-22) Never have dessert at same time as meal; wait or it causes fermentation.

(219-23) Honey neutralises acids in lemon juice, so add latter to tea in [morning.]⁴⁰⁸

220⁴⁰⁹

DR ROMAN OSTOJA

221

WILLIAM J. MACMILLAN Interviews
(149)

(221-1)⁴¹⁰ The help I need, in a worldly sense, comes only at the time it is actually needed – not earlier. My patience is greatly tried and my freedom to plan ahead is nullified.

(221-2) Actually I do not go into the ‘deep’ meditation for more than ten minutes – the rest of the 25-minute period being really spent in sitting around to give the patient the feeling that he is getting his money’s worth of attention from me. I found that to give more than 10 minutes to meditation would cause an over-plus of the ‘power’ to flow into the patient, with violent reactions such as mental unbalance, stimulated ego, etc.

(221-3) Do not drink tea at night whilst under this work, as drugs interfere with the reception of the ‘power.’

(221-4) I may protest against having to be a healer when I want to be an artist but nevertheless I submit, if the inner command to be one remains. For I have surrendered the personal will and seek the heavenly will above all else. If it makes this healing work one price for finding the kingdom of heaven, then I must pay it.

(221-5) I find most objectionable in Catholicism and Yoga the harsh rigid fanatic systems of discipline. Bragdon’s “Yoga for You” is a specimen of this type – too mechanical, as if the kingdom is simply a matter of doing certain exercises. Actually it is even more a matter of Love and surrender, of Grace.

⁴⁰⁸ The original editor inserted “morning” by hand.

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⁴¹⁰ The paras on this page are numbered 1-14; they are not consecutive with the previous page.

(221-6) We know that in every fight between the will and imagination, the latter always wins.

(221-7) There is far too much over-simplification in New Thought, e.g. Emmet Fox, and consequently of cheapening truth and partly falsifying it.

(221-8) Your movements should never be rushed, hurried or jerky. Do not enter a room, or leave it, like a projectile! Do not jump up from a chair. Be easy slow and smooth (a la Ananda J)⁴¹¹ so as to let the currents of Life flow through you.

(221-9) A Tibetan came to me ten years ago, said I was a Buddhist priest, that I and others should be on guard against being led away by glamour of psychic tricks instead of seeking God, and that I was taking myself too seriously and intensely. I needed to relax, laugh, take things easily and lightly.

(221-10) Do not waste nervous energy. Restrict attention given to other people's problems. Relax from work and avoid pressures imposed upon you.

(221-11) Eileen Garret is very kindly but not inspired by anything higher than her ego.

(221-12) I sit 5 or 6 feet away from the patient in the deep meditation, when taking him up into the power. I once tried absent treatment but gave it up because I can't measure the progress or reactions of patient whereas by personal treatment I can tune in to the patient and not them, and also in absent treatment I can't test whether patient is tuning in to me at the time as he is supposed to do.

(221-13) Neither I nor the patient has to be concerned with results. Our only concern is to open up to the power by relaxing, letting go. What we have to aim at is "awareness" of its presence increasingly.

(221-14) During treatment I have no other [psychic]⁴¹² indication of the power than a pressure in the forehead. But patients often get as reaction lights, heat or cold.

222⁴¹³

William J. MacMillan Interviews

223

WILLIAM J. MACMILLAN
(151)

⁴¹¹ Surely Ananda Jennings, interviewed in this file. — TJS '20

⁴¹² "psychic" was typed above the line and inserted with an arrow.

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(223-1)⁴¹⁴ Each patient can and should 'treat' himself by sitting or lying down in meditation posture, relaxing completely, and trying to become aware of the presence of the healing force.

(223-2) I have worked with, and greatly admire, Dr. Gerhard Adler, of London, one of Jung's disciples and translators.

(223-3) You are so intensely focused that there is no liaison between the outer and inner selves. You concentrate continuously and overwhelmingly on what you are doing so that you don't get outside the outer self at all.

(223-4) What I want you to do in treatment is to go limp, let go. I can then take you up into "the stream of consciousness" and leave you there. I need do nothing more for you. The Power does the rest.

(223-5) Do not be concerned with self-development or self-disciplining. Too often that is merely the ego revolving within itself. Be wholly concerned with becoming conscious and surrendering to "the stream of consciousness," the power itself. This is the meaning of 'seek ye first the kingdom of heaven and all these things, such as self-purification, will be added unto you.'

(223-6) Despite my dislike and protests against being a healer, the power stays with me and heals. Why? Because the kingdom is still my chief concern, desire and aspiration, and if being a healer is the inner command and price to be paid for getting the kingdom, I have to submit.

(223-7) Allow time for relaxing; don't be strenuous.

(223-8) Only when I do the pure deep contemplative treatment should the patient meditate also. For the strokes and passes I do not want that, merely be light hearted and not intent on anything.

(223-9) Your left eye muscles are tired from staring too much during reading and writing. Pause from time to time in your work and roll the eyeball around to relieve the muscles.

(223-10) I believe all sickness is due to wrong living in some form, so that spiritual healing even may be merely temporary in results if the wrong course persists after it.

⁴¹⁴ The paras on this page are numbered 15-33, making them consecutive with the previous page.

(223-11) 'I have to absent myself to let the Power be present and work.

(223-12) The Force operates despite my personal moods, even despite fatigue and anger.

(223-13) Your contemplations should heal you of all ailments. I am surprised you have any. Seek to improve the liaison between the higher and ordinary selves.

(223-14) Your bronchitis is the result of tired nerves. This could be due to overwork. Relax more from writing and reading.

(223-15) When treating patients the less mentally active the latter are, the more the Force can reach them.

(223-16) With me a change of scene and work is equal to a rest.

(223-17) I do not see an early death for you at all.

(223-18) The Power used in our treatment awakens centres of consciousness and this causes a spiritual change in the patient. His character improves, his outlook is ennobled, his faith in higher power develops. So it really is spiritual healing, not magnetic. If it did not bring about such an inner change, I would not consider it a true healing.

(223-19) Physically, you have tremendous vitality. It is only intellectual overwork which has depleted and fatigued you.

224⁴¹⁵

WILLIAM J. MACMILLAN

225

WILLIAM J. MACMILLAN

(153)

(225-1)⁴¹⁶ Some patients were aware of the fact when I treated them from a distance and I used to be aware whether or not they were practising the relaxation exercise prescribed for them at a fixed time.

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⁴¹⁶ The paras on this page are numbered 34-47, making them consecutive with the previous page.

(225-2) We should love our body and thus come into the harmony with the intelligence within it. We should not hate it, or treat it violently in discipline. This will help it cure itself.

(225-3) If we can only get out of the way, the body will cure itself for there is intelligence within it.

(225-4) I consider Jung the greatest psychologist and Grock the next.

(225-5) I do not consider there are any exceptions to the rule that wrong thinking or emotional disturbance are the true causes of physical sickness. If anyone objects that there are also physical causes, I say why did those causes pick on this particular person to fall sick and not harm another who has also created them but is unaffected by them?

(225-6) There is no wilful sin for everyone acts according to what he knows. If he acts wrongly it is only because he is ignorant.

(225-7) After my experience of using voluntary helpers in my country centre, I have decided never to use it again. It becomes too personal and hence disturbing.

(225-8) I must ask you not to take any form of stimulant while under treatment. This includes tea and coffee as well as alcohol. The treatment itself is so stimulating that any additional stimulant will tend to make you feel extremely uncomfortable.

(225-9) I cannot tell how long the treatment will take until I have watched your response to the first three treatments. There is an unpredictable and wide variation in the speed of a patient's response to this treatment. Except in unusual cases, the time required is about 3 to 4 weeks for long-standing cases, daily treatment. After this the patient has to put into practice the things he has been taught during our work together. This rest from me may be about a month and if needed will be followed by another few week's treatment. The effect of this treatment is accumulative. Some respond more quickly than others.

(225-10) My treatment loosens subconscious tensions in the mind of the patient and thus brings about inner changes as well as physical.

(225-11) I myself have no sex difficulty or trouble. All its energy is taken up by the Force and transmuted. Thus without any effort on my own part, its urgency is overcome and vanishes. Hence my emphasis on opening the centres to the Force, on seeking the kingdom first, for it then controls the lower nature automatically.

(225-12) Marriage should be a sharing of experience, not a tyranny captivity urgency or attempt to satisfy one need at the cost of others. Successful marriage is based on friendship more than anything else.

(225-13) If a sleepy feeling comes over you during the day, yield to it. It is the effect of the Force working on you again.

(225-14) With you it is not climatic influence on the body causing bronchitis or sciatica, but psychological:[– your tenseness].⁴¹⁷ It is the wrong way you do things – not the excessive doing and the activity itself. Even a holiday would not heal this.

226⁴¹⁸

WILLIAM J. MACMILLAN

227

WILLIAM J. MACMILLAN

(155)

(227-1)⁴¹⁹ The Force causes me to perspire so much when treating that I have to change underwear twice daily.

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(227-2) It is seven boot lengths from the centre of bed to the centre of the healer's chair in deep contemplation treatment. Sit facing away from patient towards his feet, with eyes closed.

(227-3) You are naturally so highly keyed up, so stimulated, that the taking of drugs in form of tea and coffee, obstructs the Life Current from flowing into you.

(227-4) I came to conclusion after 3 years study in seminary, that orthodox religion is a power in the life of the people and is needed.

⁴¹⁷ The original editor inserted "your tenseness" by hand.

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⁴¹⁹ The paras on this page are numbered 48-61, making them consecutive with the previous page.

(227-5) What I want you to develop is the ability first to feel, then to hold on to the current in the midst of your activities without losing it. There is this gap in your life between the inner and outer. I will build a bridge from both sides for you.

(227-6) I accept infectious disease cases and do nothing to protect myself, although of course I protect other patients. I leave my protection to the Force.

(227-7) When I release a lot of the Force (by giving more time to an individual treatment) there is an arousing of the forces in the unconscious. This will cause reactions, possibly unpleasant dreams, or it may lead to fatigue. At such times rest as much as you can, go slow.

(227-8) During treatment don't do anything too strenuous, for that may cause you to lose the Force and not hold it.

(227-9) Night is the time when the emotions are stronger but morning when intellect is stronger.

(227-10) I never had anyone teach me. I had to learn through trial and error. Yet I found that whenever I needed to know something, I always found it in a book that would turn up, and that in every crisis I found someone turned up to give me loving support.

(227-11) All pain, whether emotional or physical is a warning of something to be corrected. Hence it is not to be refused. Accept it, let it flow through you, instead of resisting it.

(227-12) Sleep is prescribed after treatment for the purpose of allowing latter to soak in.

(227-13) My reaction to spiritism is one of faint horror mixed with uncertainty about its confusion of fraud deception and fact.

(227-14) I live in the Eternal Now so actually that the past vanishes for me. Only by intense concentration can I recall it, then only all details return.

228⁴²⁰

WILLIAM J. MAMILLAN

229

WILLIAM J. MACMILLAN
(157)

(229-1)⁴²¹ Healing is only one of the aspects which this Force can take. When I lectured, submitting entirely to its intuitive impromptu inspiration, my lectures were successfully given. I made no previous notes and indeed could not even bring myself to make them.

(229-2) I have taken the most desperate chances in various situations of my life, simply because of my faith in, and obedience to the Intuitive pressures or guidances from within and they have always proved right.

(229-3) I deliberately charge fees because I want to establish spiritual healing with a dignified professional status for the first time in history. I want to avoid the old 'Hiding like-a-rat' attitude of fear and shame. By fixing my fees at the same level as [any]⁴²² other good specialist, I maintain equality with medical profession. I do not accept presents or voluntary contributions instead of fees. But to help poorer people, I adjust the fee to what they can afford, if necessary.

(229-4) The Four centres are Physical, Mental, Intuitive and Spiritual. I include the emotional under the physical category. I regard Karma and rebirth only as symbols. As such they are true enough. But nobody knows whether they are literally true. Thus undoubtedly we get back what we give out, we continue to exist in some form or other, but who knows the details?

(229-5) I am not conscious of entering any exceptional bliss in the deep meditation, for the "I" simply is not there; there is only the Force. Nor is it present in the practical physical treatment.

(229-6) When I draw a patient into the current of Divine Life, I concentrate on the patient only for a few seconds now. In earlier years I took much longer. I do not think of his sickness or weakness. Then I dismiss all thought of him and enter the current. Thus he is the last thought I have before such entry. I remain in the current for 10 to 20 minutes.

(229-7) I am not advocating a complete surrender to circumstances and taking your cue only from them, like Indian bhaktis. I advocate surrender only to the Intuitive. Throw the problem up to Its guidance from within and wait for that to come. Pause and seek for the feeling of being led.

(229-8) A friendship should not be kept up artificially. Where there is no longer any inner value to it, it should be dropped. And a marriage that is devastating and

⁴²¹ The paras on this page are numbered 62-70, making them consecutive with the previous page.

⁴²² "any" was typed above the line and inserted with an arrow.

destroying both parties, should be ended. But the person who constantly marries and divorces searching for a happiness she is trying to get by getting and never giving, is to be censured.

230⁴²³

WILLIAM J. MACMILLAN

231

WILLIAM J. MACMILLAN

(159)

(231-1)⁴²⁴ I have never followed any course of [self-development]⁴²⁵ or discipline or training. I have relied only on one thing – so loving the Spirit that it has done all needed development for me. Consequently I do not teach or recommend others to go in for any regimes or yogas. I do not advise them to concentrate on their personal weaknesses in trying to overcome them but rather to forget them in looking upward [lovingly]⁴²⁶ toward the Spirit. Let the Spirit dissolve their weaknesses for them!

(231-2) I believe that Heaven has already planned ‘up there’ the course of my future life and so I can put all care for it aside. Nevertheless I experiment with various possibilities and drop them until I reach one that I know intuitively is the right one that Heaven has sent me for my use. Until I reach it I do not know what it is and until I try one thing after another I do not reach it.

(231-3) I refuse to accept Mrs. H. as a patient because, under the stimulating of the Force, there is no knowing what she might develop during the first few treatments. She might get paranoiac, for instance. It would require someone to be present at each treatment to safeguard me.

(231-4) It is dangerous to make rigid plans for the future. Heaven may think otherwise and prevent their materialisation. It is better to toss up the future to Heaven.

(231-5) Do not move in terms of results. Do not take precautions unless ordered by the intuitive. They will be good only from the limited of the intellect.

(231-6) I released a lot of negative emotion, i.e. panic, through my sinus attack. If I had panicked really seriously, I might have got pneumonia.

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⁴²⁴ The paras on this page are numbered 71–81, making them consecutive with the previous page.

⁴²⁵ “self” was typed above the line and inserted with an arrow.

⁴²⁶ “lovingly” was typed below the line and inserted with an arrow. ow.

(231-7) The mind will tell you about an emotion only that it is unpleasant or pleasant, but only the intuitive can tell you whether it is right.

(231-8) I disagree with Mr. C.S. Lewis' view of the problem of Evil, because he is dualistic. There is no evil power in the universe. There are no evil situations in history; all are needed and right in the work of evolution.

(231-9) The present world crisis is not an outer sign of inner struggle between the forces of good and evil. There is only the force of good. The crisis is only a vomiting up of elements lying in mankind's unconscious. And just as vomiting is useful and necessary for health in physical conditioning, so is the crisis needed and useful in spiritual conditions.

(231-10) The way I write literary work is exactly like the way I treat patients - by listening.

(231-11) The patient must try to get awareness of the force which has been released by the healer.

232⁴²⁷

WILLIAM J. MACMILLAN

233

WILLIAM J. MACMILLAN

(161)

(233-1)⁴²⁸ I use the term "Heaven" to stand for the Intuitive.

(233-2) I have never seen a real case of possession by spirits. I do not believe in it. Even where it has been supposed to exist, I found only the victims of their own egos and their own thoughts.

(233-3) The release of the Force stimulates the ego in all sections of the psyche, its weaknesses as well as its merits. Hence when I do creative writing I have the same inner experience as when I treat patients.

(233-4) The Force not only heals but also spiritually develops. Hence my opposition to formal disciplines, special regimes and mechanical techniques including yoga. What is

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⁴²⁸ The paras on this page are numbered 82-97, making them consecutive with the previous page.

their use when by merely letting oneself become aware of the Force's presence through relaxation, it spontaneously lifts one up above one's faults and bring about progress?

(233-5) The work of healing is not to get people well, but to recognise divinity and await the result of this recognition.

(233-6) The moment one accepts the intellect as guide one moves out of the world of the intuitive.

(233-7) The intellect has to know how to put into action that which has been illuminated. This is its only work, not to dictate or initiate. Its job is to communicate.

(233-8) Over-emphasis by intellect overrules emotions.

(233-9) Let your intuitive motivate what you are doing by placing your centre of attention and your emphasis is placed on the effort to co-operate with it.

(233-10) These must be everlasting and continuous reactions to the Divine.

(233-11) Turning to the intuitive brings the intellect and emotion into line with it – does not refuse or reject them.

(233-12) If you make a habit of turning to the intuitive, formal meditation would not be needed. But you deliberately limit yourself by trying to be or do something else.

(233-13) Do not live by the intellect's judgments, suppressions, interferences, repressions and fears. Toss everything up to the Intuitive.

(233-14) The effort to co-operate with divine cannot go alongside efforts to control faults. The latter is a mental turning and one can't look both ways at once.

(233-15) Use reason to carry out an intuitive order, but not to initiate orders. Mind must not be permitted to dictate.

(233-16) Don't block emotion, but move through it by praying that the energy going out in a negative emotion be illuminated.

(233-17) I am opposed to PB's teaching of meditating at fixed times. Instead it should go on subconsciously throughout the day.

(235-1)⁴³⁰ Healing is a capacity which is innate. It is the actual release of an energy. It is the intangible made visible. Its purpose is to open the patient to forces that, if he becomes aware of them will have a recuperative effect on him.

(235-2) Three persons in my experience have had their own healing powers opened up by me, I showed them what I did as I felt intuitively they had these powers innately but undeveloped. One was a physician, whom I left to decide when to use his drugs and when to use the healing power. The second person is an art teacher, an atheist. The third person's healing gift is helping to put people to sleep.

(235-3) What is required to release this healing gift is selflessness, an enormous capacity to open oneself to Life. The self becomes interposed between recognition of the Force.

(235-4) I reject Christian Science's denial that illness is in the Mind of God. Everything must be in that Mind. I also reject its attitude to pain.

(235-5) Most illness is both psychological and physical, so a simultaneous attack must be made on both levels.

(235-6) The release of the healing Force by the healer is not enough. It gives a fresh beginning to the patient. The patient must receive it freely, however, if he is to benefit.

(235-7) My function is never for a minute to forget that there is only one Power.

(235-8) The co-operation required from the patient is not to release the energy but to accept it. The less active his mind becomes, the less he brings his own ego into play and to desire this or that, the better the result. Hence I chat to him in order to keep his mind out of the way.

(235-9) When I make passes with my hand, it has registered on a photographic plate as a flash of light. Hence it is undoubtedly a form of energy or force.

(235-10) Everyone has a healing gift who shows affection in any form.

⁴³⁰ The paras on this page are numbered 97-108, making them consecutive with the previous page.

(235-11) The egotism involved in deep sorrow acts as a barrier to its healing.

(235-12) A simultaneous approach on the psychological and physical levels is most often needed. T.B. is often connected with emotional problems.

236⁴³¹

WILLIAM J. MACMILLAN

237

WILLIAM J. MACMILLAN

(165)

(237-1)⁴³² Nobody should try to meditate; that is wrong. Just be passive.

(237-2) The particular treatment indicated is always individual and got by referring back to the Intuitive, by inner prayer.

(237-3) My contemplation treatment is unceasing, the actual formal period of 20 to 30 minutes is only a slight intensifying of it. At that time I sit, quiet my mind, concentrate more on God and it intensifies itself automatically.

(237-4) The force aroused by contemplation increases and intensifies what is in the patient's mind. The ego at once comes in.

(237-5) My hand treatment consists of rubbing the nerve centres – the solar plexus, the base of the neck and the base of spine – and then making to-and-fro passes.

(237-6) If the patient is taking drugs, he gets nauseated and vomits them up, or else my treatment becomes less effective.

(237-7) I turn to my Intuition for everything; there is no distinction with me between ordinary living and special treatment.

(237-8) It does the work and in the process my own illnesses are also cured.

(237-9) A patient nearly always involves the family, so that healing includes his human relationships, and is not separate from them.

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⁴³² The paras on this page are numbered 108a-120, making them consecutive with the previous page.

(237-10) I dislike absent treatment because I can only treat when I know how the patient is getting on. I do not know how to pick up what is happening to the patient. I do not know where I am with him, nor how much or how little he is co-operating with me. This treatment increases symptoms the first few days, and it is so powerful that the effects may be serious. Hence I feel I must control them and must be aware of them.

(237-11) I try to find out what causes the illness and to teach the patient to correct psychological errors. There must be a character change but I leave the widest latitude to the Force as to the particular changes to be brought about.

(237-12) If one always asks for guidance and is sincere in purpose, it comes.

(237-13) By the term 'Christ' I do not limit it to the man Jesus who appeared in Palestine, but I include Buddhas, Krishna, etc. By it I mean the Intangible made Visible.

238⁴³³

WILLIAM J. MACMILLAN

239

WILLIAM J. MACMILLAN

(167)

(239-1)⁴³⁴ There are no two selves, a higher and a lower, a divine and an undivine. I reject such duality. All is divine.

(239-2) The divine needs a link with the body, as the difference is too wide. The intellect is that link. It communicates the divine will and orders to the body. As such an obedient servant, it functions correctly. But it forgets, or does not know its subordinate place, usurps control and initiates its own activity. Consequently, it shuts out the messages and orders of the divine, and replaces them by its own. Disharmony is the result.

(239-3) It is here on earth that we develop. Life is for action.

(239-4) The writer who understands his job knows that whenever a creative period comes and he is inspired, he should hold on to it with all his tenacity, and not forsake it for some other activity. It must leave him, not he leave it.

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⁴³⁴ The paras on this page are numbered 121-130, making them consecutive with the previous page.

(239-5) The sleep is an indispensable part of the treatment and must be included even in self-healing by medication, which it must follow. This is because the sleep is the quickest, most effective and easiest way for the Force to work on the body.

(239-6) We should take our cue for guidance both from the way circumstances arrange themselves and from intuitive promptings.

(239-7) The worst of having to take one's cue from circumstances is that one has to keep waiting until they happen, so that nothing can be arranged or planned for in advance. Arrangements have therefore sometimes to be made almost without notice, in a split-second!

(239-8) There can be no compromise between the total dependence on Heaven for one's future and using reason or will for it. The two not only cancel each other out but cannot be even reconciled and combined by regarding one as superior and the other as inferior.

(239-9) There is no real creative art being done in our time. This is because there is no real inspiration, only dependence on intellect.

(239-10) There is no other way than experience to get the lesson and value of it. Imagination alone is too feeble, Reason alone too weak. Therefore what has been gone through was needed, was inevitable, was unavoidable. There was really no free will in it, no free choice.

240⁴³⁵

WILLIAM J. MACMILLAN

241

WILLIAM J. MACMILLAN

(169)

(continued from previous page) My visit to South India was a fiasco. Its huge temples were dark gloomy places with an atmosphere of evil. It is because people go there to deposit or get rid of their evil, with help of the priest. I felt nauseated and fearful and fled.

(241-1)⁴³⁶ What I call "the centres" are psychic, are exactly what theosophists call "chakras" in the aura. These are not the physical nerve ganglions although having correspondence with them. I do not see them but I feel their activity.

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⁴³⁶ The paras on this page are numbered 131-139, making them consecutive with the previous page.

(241-2) I could go on treating 'til Doomsday but unless the patient co-operates by removing the psychological cause of his malady, the relief will be only temporary and the malady will recur.

(241-3) Relief is got from sinus in a dry climate like that of the Arizona desert because it forcibly relaxes the muscles and nerves. But when the person moves to New York, his sinus trouble recurs because the psychological cause of his sinus still remains unchanged.

(241-4) Healing is only a result of something else, of a knowledge and inspiration just as artistic {work} is produced out of technical knowledge and surrender to spiritual inspiration. It is not a goal to be arrived at, but an incidental result of seeking a goal – the surrender to the Intuitive.-

(241-5) Where a limb or an organ, a leg or a larynx, is only half-functioning, deliberate exercise of it is necessary to restore its full use. This is because as soon as the effort is made, it is tantamount to a command and the nerves and muscles of that limb or organ hasten to obey it. At first they can only try to do so, but if the command is repeated persistently through exercise, they succeed eventually.

(241-6) The identifying marks of a true response to a question or problem from the Intuitive are, first, its overwhelming force and power, and second, its assurance and certitude. I do not agree with you that it is faint and subtle and delicate. If I speak with such positive correction, it is only because the Intuitive is speaking through me.

(241-7) Negative thinking, such as fear, may attract the very circumstances it fears. But it will not necessarily do this always.

(241-8) I wrote my books by the process of listening inwardly. They came through so quickly that I could not keep pace with the inner voice. This is the true inspirational method. (Obviously this must be preceded by stilling the thoughts – PB.)

(241-9) It is a matter of watching one's thinking and concentrating on the present, as well as of praying when mental disturbance or pain comes.

242

WILLIAM J. MACMILLAN

(continued from the previous page) priest. I felt nauseated and fearful and fled.

B. Renault on the Healing Work of W.J. MacMillan

243

B. RENAULT ON THE HEALING WORK OF W.J. MACMILLAN
(171)

(243-1)⁴³⁷ The healing Work of W.J. MacMillan is not pure spiritual healing, but a mixture of that with lower kinds of healing, probably the Pranic. Were it pure he would not have needed the two months vacation every year, nor would he have had the breakdown through exhaustion. The current of spiritual healing is entirely self-recuperative and automatically restorative to the channel through which it works.

CRITICISM BY R. STEVENS⁴³⁸

(243-2) If MacMillan's healing power were really from a spiritual divine source (or he a really spiritual receiver) why should he so constantly have to seek physical and mental rest, as though these efforts knocked him out which they did? My deeper feeling is that he was [not]⁴³⁹ a 100% spiritual channel.

Brother James (Bruce Leadbeater)

(243-3) I practice Intercessory Prayer for others. I seek to be used as a channel to help those in need who ask me by answering the small adverts I put in newspapers for those wanting God's Spirit help. The pseudonym obscures my identity. It is all done by mail and prayer.

(243-4) Almost as soon as I lie down in bed at night I feel bodiless and lifted up to the higher being.

(243-5) There is a little shrine fitted up in my business offices, a partitioned corner, with table, bookstand, altar, pictures flowers chair. The blind is always drawn. I retire to it at the beginning and end of each day, for prayer meditation.

(243-6) These intercessories have brought successful results.

(243-7) Thru the shrine room, my working everyday life and passive inner life have been successfully interwoven, since I also retire there at odd moments. My prayers are silent meditations.

⁴³⁷ The paras on this page are numbered 1-6; they are not consecutive with the previous page. There are two unnumbered paras at the top of the page.

⁴³⁸ This is Romaine (aka Lorraine) Stevens, sometime secretary and companion of PB, and resident at Mataji's ashram in Cohasset.

⁴³⁹ The original editor inserted "not" by hand.

(243-8) I take no amusement, go to no theatre or concert, preferring to use the time for prayer meditation.

-CRITIQUE: He is far too solemn, too intense, lacks lightness or humour.

244⁴⁴⁰

BROTHER JAMES (BRUCE LEADBEATER)

245

MARION (Czech Clairvoyant)

(177)

(245-1)⁴⁴¹ People wrongly think that because I am called clairvoyant I immediately find a picture flashing before my eyes whenever I wish to know something. That is not right. The real process is like this: First I get a feeling, an intuition, a 'clear-thinking' as I like to call it. This is the most important step. It is something in me which knows firmly, but of course it is a most delicate and subtle 'something.' It is very deep and only felt by turning my attention completely inwards, so that for a moment or two I blot out all other impressions and even forget my surroundings.

There were moments during my public demonstration when I entirely forget that there was an audience in front of me. Having received this first impression, the next step is to concentrate upon it in order to translate it into words and thus make it more definite, more clear to myself. Having done that, I enter the third and final stage when still holding on to the impression and to my mental interpretation of it, I grope after the detailed circumstances of which the impression is but a kind of instantaneous summing-up. It is only then, as I try to pick up one detail after another, that pictures begin to arise before my mind's eye and I reach the stage of "clear-seeing," which, you will observe, is only part of the process – and not the most important part. It should now be possible to understand why I cannot call myself a clairvoyant, or psychometer and so on. The process is not so simple as that.

"Let me pick up this clock." At once I have a feeling in connection with its owner. I feel that a man is far away. I concentrate on this feeling and try to know more exactly where he is. The word "Australia" rises in my mind and I accept that without hesitation. I begin, therefore to think of Australia and this brings pictures before my mind's eye. The first picture is a man walking down a busy street in a large town; there are tramcars running through the street. The man has a pipe in his mouth. I connect this man with the clock as its owner, guided by my first impression. When I describe him to the person who is in charge of the clock, she is amazed; yet the whole thing has been perfectly natural to me. The more I concentrate on that man the more intuitions I receive about him, about his character and his past.

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⁴⁴¹ The paras on this page are unnumbered.

(246-1)⁴⁴² DF's farewell message to you is Isaiah Cap 10, Verse 19 & 20.

Martinus: Denmark (1950)

247
MARTINUS
(179)

(247-1)⁴⁴³ I never utter any condemnation of others and abstain from criticising other spiritual teachers or movements. I seek to practise tolerance.

(247-2) We recapitulate past births until the age of 25/30 years and only then start the fresh development.

(247-3) Many failures in marriage are due to marriage at too early an age, for people find themselves only at 25-30.

(247-4) If illumination comes too soon people become fanatics or thinking they are equal to Jesus. The force of the illumination makes them more conceited.

(247-5) In about 3000 years there will be one government of the world by spiritual initiates, wise men, and with that no more wars.

(247-6) When one tries to own the other, it leads to failure. Animals and primitive persons have happy marriages, because straight male [or]⁴⁴⁴ female {roles.}⁴⁴⁵ But civilised persons have [been developing into the opposite sexes, hence the confusion of sex polarities.]⁴⁴⁶

(247-7) You, PB have now finished the recapitulation of former Indian reincarnations, [which is]⁴⁴⁷ what you have really been doing until recently. Henceforth you are starting your real new development.

⁴⁴² The para on this page is numbered 52; it was typed upside down at the top of the page, and is not consecutive with the previous page.

⁴⁴³ The paras on this page are numbered 1-11; they are not consecutive with the previous page.

⁴⁴⁴ The original editor changed "and" to "or" by hand.

⁴⁴⁵ We have inserted "roles" for clarity.

⁴⁴⁶ The original editor inserted "been developing into the opposite sexes, hence the confusion of sex polarities" by hand.

⁴⁴⁷ The original editor inserted "." Looks like "which is" by hand.

(247-8) The next war will be the Armageddon of the Bible. It will be the culmination of animal man's epoch and his jungle-struggle mentality. And just as the Bible predicts a "new earth" to come after it, so we shall see a spiritually based civilisation after it.

(247-9) The fearful agonised cry of an animal fleeing from a wild beast is in reality the entity's first aspiring call to God.

(247-10) M. keeps to his study and receives no visitors before 11 a.m. He starts work on his typewriter at 4 a.m.

(247-11) I am 60 years old. In 2 or 3 years' time I hope to complete the series of books I am now writing and expect then to pass away from the body, for my mission to teach men to love one another will be completed, my work to explain its scientific validity will have been done.

(247-12) My help is given through lectures and writings, correspondence and individual interviews.

248⁴⁴⁸

MARTINUS

249

MARTINUS

(181)

(249-1)⁴⁴⁹ The war must come, because its suffering is required to arouse mankind from their indifference to spiritual knowledge and to fulfil the karma of what they have done in the past.

(249-2) The war will be terrible and the large capital cities will be destroyed. But it will not be followed by chaos or anarchy. Almost immediately after it, there will be the beginning of a [new era.]⁴⁵⁰

(249-3) There will be much more seeking for spiritual light soon after the war.

(249-4) Those who have not fallen into current materialism but have sought the knowledge and obedience to spiritual laws will be protected and come unharmed through the war.

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⁴⁴⁹ The paras on this page are numbered 12-21, making them consecutive with the previous page.

⁴⁵⁰ The original editor inserted "new era" by hand.

(249-5) Scandinavia will suffer less and be safer than the rest of Europe, even though it {will}⁴⁵¹ be occupied by the Russians.

(249-6) The real evil of today is Stalinism, which is twin to Nazism. Communism is only an idealist theory, but it is not really being practised in Russia. The earth is {a}⁴⁵² living being and tries to shake out of its system poisoned blood. Just as it shook off Nazism, so will it shake off this Stalinism. Because the latter is doomed, its leaders show fear and suspicion. They ban spiritual literature out of this fear.

(249-7) The course of evolution develops each of two principals in us – the positive and negative, the male and female – and then equalises and balances us. When this equilibrium is achieved, the individual is ripe for initiation and his intuitive faculty begins to unfold.

(249-8) Mystics and yogis who renounce the world prematurely, may get illumination too soon and be too unprepared. The event will be a stimulation of their egos in {a}⁴⁵³ certain direction, such as vanity.

(249-9) I would sooner have around me a happy meat-eater than a sour vegetarian. Joy is an [object]⁴⁵⁴ of spirit.

(249-10) Alcohol is harmful to physical and mental health, hence I recommend abstaining from all such drink. The difference between whiskey and wine is only a difference of degree in the harm done. Tea and coffee, although also stimulants, may be taken so long as they are not taken to excess, or to the strength where their

250⁴⁵⁵
MARTINUS

251
MARTINUS
(183)

(continued from previous page) drug deposits become excessive and harmful.

⁴⁵¹ We have inserted "will" for clarity.

⁴⁵² We have inserted "a" for clarity.

⁴⁵³ We have inserted "a" for clarity.

⁴⁵⁴ The original editor inserted "object" by hand.

⁴⁵⁵ Blank page

(251-1)⁴⁵⁶ Smoking is banned because it harms like alcohol (both are poisonous drugs) and also because it is immoral to burn growing leaves.

(251-2) No cut flowers should be used. They are decaying, and to take their lives needlessly is immoral when one can use potted plants and ferns, and even climbing ramblers, inside rooms.

(251-3) It is dangerous to do astral projections, because evil powers might enter the body.

(251-4) The most practical way to progress [more quickly]⁴⁵⁷ is not by meditation on peace, but by meditation on one's enemies and to try to overcome hate for them.

(251-5) The starting of a new spiritual era will be immediate after the war ends. This is because so much force will be reconcentrated.

(251-6) In 3000 years mankind will be transformed.

(251-7) To help others or to get help for oneself from advanced souls, think of it just before falling asleep at night.

(251-8) One can go and travel out of the body unconsciously and that is safer than astral projection.

F. ROBB

(251-9) The basis of healing is given in V.G. Rele's "Mysterious Kundalini." This is what you used tonight.

MARTINUS

(251-10) I accept the man Martinus even though I must reject some parts of his doctrine.

(251-11) Martinus, the man who says he is from a higher planet, gave me messages for humanity's general, and my own private instruction. I shall reveal them at the proper time

252⁴⁵⁸

⁴⁵⁶ The paras on this page are numbered 22-30, making them consecutive with the previous page. There is an unnumbered para in the middle of the page.

⁴⁵⁷ The original editor inserted "more quickly" by hand.

⁴⁵⁸ Blank page

(253-1)⁴⁵⁹ When the nature is faulty imperfect uncorrected unpurified or undisciplined, it would prove dangerous for a cosmic glimpse to return a second time. The cells and micro-entities of the brain nervsystem and body could not receive the vibrations of the inpouring Force without disturbance or resistance, resulting in untoward conditions such as illness.

(253-2) A negative attitude and selfish behaviour prevents the second return to a cosmic glimpse. These must first be corrected. The first glimpse had to go away until the faulty nature could be set right, until the undeveloped parts of it could be developed. Once that is done, the glimpse will at once return of itself.

(253-3) So long as anger or any other negative attribute exists in the character, so long will some person or situation keep on manifesting to provoke it until the quester overcomes it in himself.

(253-4) It is foolish for two persons to live together as enemies when by divorce they could remain good friends. But they should not resort to the latter extreme until after trying their utmost to better themselves and help each other spiritually, [being kind loving and careful in speech.]⁴⁶⁰ If after a reasonable time that [fails,]⁴⁶¹ they should not hesitate to divorce

(253-5) This teaching is not to be accepted like a sect on mere belief or on M's say-so; it should be accepted on its sheer logic, on its capacity to demonstrate its truth by one's own experience and by humanity's experience of life and on its coherence. If much of it is beyond our present capacity to prove because of lack of necessary illumination, examine all that is so provable and if there it proves correct, is it not reasonable to assume that the remainder may also be correct?

(253-6) There will be no more prophets bringing new sects and new religions in the coming epoch. There will only be spiritual science, founded on logic and not on persons. There will be no more worship of "redeemers." The only Messiah will be the

⁴⁵⁹ The paras on this page are unnumbered.

⁴⁶⁰ "being kind loving and careful in speech" was typed below the line and inserted with an arrow.

⁴⁶¹ "fails" was typed below the line and inserted with an arrow.

Christ-Impulse, which will enter into human consciousness more and more from within each individual himself.

(253-7) Hypnotic 'cure' of bad habits merely postpones them until the next birth, when the sufferer will have to face them all over again but this time with a weaker will than before.⁴⁶²

254

MARTINUS

(254-1)⁴⁶³ If we are to be perfect, then [not only the organs but all the]⁴⁶⁴ micro-beings in our bodies must first become perfect. A sound mind in a sound body is the goal.

(254-2) Gandhi still had some way to go to reach the goal, he was still imperfect, he had not the intellectual knowledge of the cosmic picture. His antimachine idea was wrong, for we need the leisure it creates [to make use of]⁴⁶⁵ for our development. However he was quite right in his non-killing idea.

(254-3) Even in 100 years from now the improvements in mankind's condition internally and externally will be astonishing. We are going to make very quick development now, as compared with former centuries, for as with individuals when their growth is to be forced, their dark karma is unloaded more often on them, so with the whole race.

(254-4) In this epoch the appeal to reasoned thought which Jesus failed to provide, must be made. There must be analyses of the truth and explanations why things are as they are.

(254-5) The Indians and other Asiatics have suffered much; the toiling masses have been kept down in grinding poverty, much dark karma unloaded on them to force their more rapid growth as the Europeans and Westerners needed, as they make their descent into, and passage through, the phase of materialism which now awaits them. It will be easier and shorter than ours was.

(254-6) Jesus did not teach reincarnation openly for the people had to believe that they had only one life in which to do what they had to do. Consequently we made quicker progress intellectually and materially, than the peoples of the Orient who believed in

⁴⁶² The original editor inserted " — Martinus" by hand.

⁴⁶³ The paras on this page are unnumbered.

⁴⁶⁴ "not only the organs but all the" was typed below the line and inserted with an arrow.

⁴⁶⁵ "to make use of" was typed below the line and inserted with an arrow.

reincarnation and felt no urgency. But now the teaching of rebirth to the West must be restored, to help balance their spiritual outlook.

(254-7) The eating of meat and the practise of war have made much dark karma for mankind, for they have expressed the animalist killing principle that must be dropped if we are to attain real human life. When armageddon comes, here is much of the cause.

(254-8) We cannot attain the perfect spiritual condition without attaining perfect physical condition. And the latter cannot be got if we neglect or become indifferent toward the multitude of little lives in our body and in our organs. We must not only take proper care of them but also give them our love. For the body is our instrument for attaining experience which in turn yields growth.

255
MARTINUS
(187)

(255-1)⁴⁶⁶ The perfect food which will be used by the perfected 'real' human race will be fruit. Nevertheless this term does not include seeds. Nature intends them to be replanted in the earth – not to be eaten. Hence bread (made from the seed of wheat) and nuts (which are really seeds) will not be eaten then but will be dropt at some point on the way to that era. They need not be dropt now, since we are not ready for that.

(255-2) The raw vegetable diet has curative value but it is insufficient as a lasting diet. Root vegetables are unsuitable as food unless cooked.

(255-3) In quiet countryside or mountain retreats it is much easier to feel spiritual but the feeling is superficial: it is not real development. For that one must face and overcome the opposition of environment in city life.

(255-4) The yogis of the Orient who weaken their body by fasting or other ascetic forms make a bad karma, since they maltreat the minute cells of the body. These are living entities entitled to our loving care. As a result the yogis will be reborn with weak or defective bodies.

(255-5) The yogis who escape to Nature's solitudes for spiritual development are selfish. In any case they get only a one-sided illusive development, mainly feelings. The karma of it will be their rebirth in city environments of the very opposite kind, where they will be forced into the very experiences they tried to dodge.

⁴⁶⁶ The paras on this page are unnumbered.

(255-6) No one can attain cosmic consciousness in the present period, but only glimpses of it. M is the only person who has it now.

(255-7) Those who do not find on this planet the conditions required for their development, will be reborn on a different one where those conditions exist. And even when that planet has served this purpose and further growth becomes impossible there, they will pass on to a second planet.

(255-8) This earth is a living entity, with its own mind. We are cells in its organism, parts of its organs, and hence necessary to it. The earth-mind has not yet attained its own cosmic consciousness, which is why it is impossible for us to attain it. But in 3000 years it will have reached that stage, and we along with it.

256

MARTINUS

(256-1)⁴⁶⁷ The blue light of intuition is drawn from the universe and focussed by M on his audience and helps them to understand his lecture more easily. He also sees it like blue flames around his typewriter when he is working on it creatively.

(256-2) God is the totality of everything in existence: the All. But in the last analysis we can only say God is something that exists and that creates eternally outside of time and space. Everywhere in the universe stages of all things are in development but their [eternal]⁴⁶⁸ essence is beyond comparison with anything else. Only the results of this creative ability are perceptible and these results are in finite time and space but the creative ability is outside of them, because eternal. This applies to suns, stars, men, animals, planets etc.

Thus we have analysed the root existence into:

1. Eternal living being
2. Creative ability
3. The results of this ability

These three principles are eternal by nature. They have ever been and ever must be. The living energy behind everything may be called X-1, the creative ability is X-2, the results of it is X-3. When these three are working together they constitute the cause why a living being can make itself be perceived. They are connected inseparably together. The central feeling of an 'I' is in the universe or in a man. This is the first principle - a living being. X-1 = 'I,' X-2 = creative power, X-3 = the things resulting, that is, the creation.

⁴⁶⁷ The paras on this page are unnumbered.

⁴⁶⁸ "eternal" was typed above the line and inserted with an arrow.

The body, whether a universe or an animal, is the result of X-2, is the thing we experience and perceive. Thus the universe is on a threefold principle. The Father = X-1, Son = X-2, and Holy Ghost = X-3, in Biblical symbolism.

You have this central feeling of an 'I' = X -1.

You have the ability to execute its will = X-2.

In the universe there is an endless number of 'I's. They are organs of creation. Where the universal 'I' meets the smaller 'I's, there X -3 is born.

257

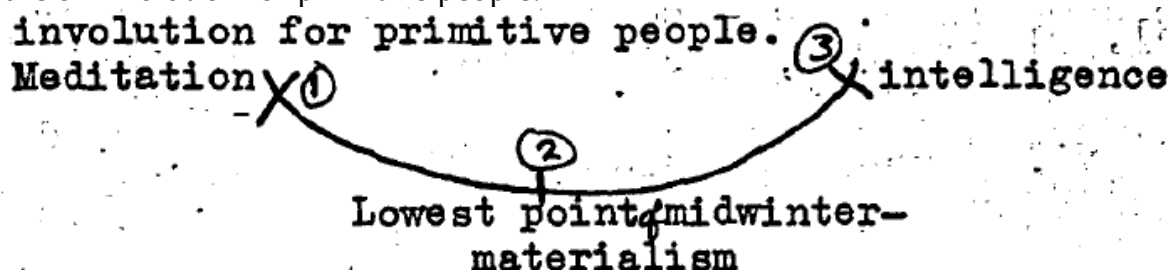
MARTINUS

(189)

(257-1)⁴⁶⁹ There comes a time when some energies of the universe go into latency. The result is that some parts of the universe go on but others go into latency. The Hindu idea of all the universe going into sleep. There is always some activity going on and also some latency. The principle of total sleep and total waking can apply only to men and animals, not to God. The six fundamental energies are carrying on the universe. Each has its culmination and latency.

The answer to your question whether God is personal or impersonal is, God is this 3-fold existence.

(257-2) The use of meditation was perfectly proper and indeed the only method at this stage of arc of involution for primitive people.



The technique of meditation is unnecessary now as logical thinking replaced it.

(257-3) M deliberately veils his inner self and appears as an ordinary man in order to protect others who he claims would be dazzled and blinded through the light shining through him. Being unable to receive it they might even be hurt by it.

(257-4) Both the Maharshi⁴⁷⁰ and the great medieval European mystics will have to reincarnate again in order to receive their illumination again through the head; it is not enough for them to have received it through the heart. They must now receive it through intelligence as formerly they received it through feeling. However in the case

⁴⁶⁹ The paras on this page are unnumbered.

⁴⁷⁰ Both instances of "Maharshi" in this para were "Maharishee" in the original.

of Maharshi and the more evolved kind of mystics this need only take a short time for they will not need to go deep down into the midwinter point of materialistic intellect, as the mass of primitive Indian peoples will have to do. Their passage through this phase will be easy, brief and with little suffering, whereas the masses of oriental people will have to undergo great suffering

258

MARTINUS

(continued from previous page) in the same way that the Western masses have been undergoing. This suffering is the karma of materialism, which in turn is the fruit of one sided logical intellect. The latter results in errors of living sin and misconduct, which all lead to bad karma and suffering.

(258-1)⁴⁷¹ Parts of the Bible are written for the masses hence have to be simply expressed to enable them to understand it. For instance the book of Genesis and the episode of Pontius Pilate are not to be taken literally but allegorically. They have to be interpreted more deeply than the surface meaning, and, symbolically.

(258-2) The circuit of evolution eventually carries the entity back to the same kingdom and exposes it to the same forces (basic energies) that it had experienced in a former cosmic day. But this does not mean it returns exactly to the same point and undergoes exactly the same life. No – the return is on a higher level, for the path is a spiral not a circle, and the plant kingdom, for instance, is experienced again in principle only.

(258-3) The entity has to pass through both [so-called]⁴⁷² good and evil because it cannot know the one without the contrast of the other. But the evil is made to work out for good in the end. Its results in suffering teach and warn the entity to avoid it.

(258-4) In the coming era, in our next incarnation, the economic order and social arrangements will be totally different and far better. Art will be used widely to beautify life. The State will own and distribute both the means and products of production. No one will be able to exploit others, to live unfairly [or in idleness]⁴⁷³ by their work. The use of machines will produce such a surplus of goods as to give everyone what he needs, and more if he will do a little extra work for it. The hours of labour will thus be very short, of leisure used for self expression service study art etc. very long.

(258-5) One of the first results of the next war will be extensive unemployment. In the urgent need of solving this problem, people will be forced to abandon the old style

⁴⁷¹ The paras on this page are unnumbered.

⁴⁷² “so-called” was typed above the line and inserted with an arrow.

⁴⁷³ “or in idleness” was typed below the line and inserted with an arrow.

capitalism to remove the dictatorship of the money power in it, and to seek a synthesis of its best points with those of socialism.

(258-6) At birth, loving hands are waiting to receive the newly-incarnated ego. At death loving friends, or relatives, are likewise waiting for it in the spirit world to welcome it there. Thus the same phenomenon attends the entry and exit of man.

259
MARTINUS
(191)

(259-1)⁴⁷⁴ M composes direct on a typewriter but revises his work on another day with pencil. He retypes this second draft himself, as he is thus able to insert and revise still further while proceeding with the work. He chooses the hours from dawn until 10 a.m. for the first creative writing, because then the mental atmosphere of the large city is purest and calmest. He finds the atmosphere most polluted and agitated towards the end of the business day, in the early evening or late afternoon.

(259-2) M remains still in contact, by spiritual means, with his own planet, where the conditions of existence are permanently similar to those which are to come here in a few thousand years, when 'real' humanity appears.

(259-3) M exclaimed, after reading the Forward; "No one else has understood me and my teaching so well in so short a time. Your comprehension is amazing. I thank you a thousand times." It may be added that no one else has even been privileged to receive the private lectures and lengthy talks which M gave to PB.

(259-4) M's mind has to be completely fresh when starting the literary work on "Book of Life." Consequently the previous evening is kept free from any kind of mental work. He relaxes, walks cycles or visits. Moreover he would be disturbed if he wrote in the evenings by the thoughts which still fill the atmosphere of the city after a day's activity – thoughts expressing the lower nature and interfering with the free flow of his pure inspiration from a higher plane.

260⁴⁷⁵
MARTINUS

261
MARTINUS
(193)

⁴⁷⁴ The paras on this page are unnumbered.

⁴⁷⁵ Blank page

(261-1)⁴⁷⁶ M has given a scientific validity to the moral teaching of turning the other cheek to aggressors and to the practice of altruism.

(261-2) The correct way to spread this teaching is not by emotionalist enthusiasm but by appealing to intelligence, planting seeds and letting them grow until the fruit is ripe.

(261-3) It is alright to ask in prayer for personal and worldly things, provided the request is ended by the qualification, "Thy Will Be done."

(261-4) The explanation of the origin and future of division into sexes is unique with M. Moreover it throws new light on the problem of homosexuality.

(261-5) There is a psychic current to be established, connecting the head with the base of the spine, before the "Great Birth" illumination can take place.

(261-6) Steiner starts his plan of evolution with the mineral kingdom, being unable to penetrate before that. M is able to go farther back.

(261-7) The knowledge of our teaching on the bi-sex poles throws entirely new light on Jesus saying "I and my Father are one." He had these poles perfectly balanced and so the two sexes were united within him. Ordinary sex union gives only a faint fragment of the satisfaction which this inner union gives, but it is the nearest that ordinary men can come to it in a physical way.

(261-8) Steiner came nearer than all the other Western occultists to this spiritual science, nearer even than theosophy.

(261-9) The coming of Christ threw open the doors of initiation into spiritual science to the great mass of people. Hitherto they had been open only to the privileged ruling classes, high priests etc.

(261-10) The Pyramids and Sphinx were not only initiation temples but were also constructed on a symbolic plan.

(261-11) When Maharshi⁴⁷⁷ went into trance, he went out of his body and was then free to go anywhere. He must surely have given his devotees a touch of his own high consciousness at that time, so that they got the "feel" of it temporarily. No doubt it helped them by giving the experience of something beyond the material plane, but if it led them to renounce the world and devote themselves to meditation, it actually

⁴⁷⁶ The paras on this page are unnumbered.

⁴⁷⁷ "Maharshee" in the original.

harm them. However long and however blissful was the inner experience which was developed in this way – and it could last a long time – in the end it would have to be given up and regained through the head, with knowledge, intellect. By delaying this approach, the bliss of meditation was thus against their true interests.

(186-12) Not only has feeling to be developed and balanced by intellect before cosmic consciousness can be gained, but intellect itself must

262
MARTINUS

(continued from previous page) be developed and balanced too. The primitive low-evolved persons cannot balance these two at all. First of all they will not have the desire to do so. Secondly, they will not have the need to, since Nature is seeking to unfold their primitive energies and qualities first. Thirdly, they will be quite unable to do it, since balance is a quality which can only appear in the advanced stage of evolution.

(262-1)⁴⁷⁸ Primitive feelings are quite different from those of advanced types; they will be purely animal physical simple. With evolution they become complex spiritual refined aesthetic. Then only can they be balanced by intellect.

(262-2) The difference between intellect and intelligence is that the former is present in the latter but being neutral, can when alone be devoted to merely animalistic physical grossly selfish ends, as with a leader of gangsters, a materialistic scientist. When intellect is governed by high ethical considerations, then it is already becoming intelligence.

(262-3) M. will not accept the service of collaborators merely because they offer it or because they are technically qualified. He looks first to their moral fitness, their personal motives in serving, and only secondarily to their technical fitness. If they lack the first, he rejects them. Similarly he will not accept money help from those who dictate how it shall be spent or who interfere with his freedom.

(262-4) The study of spiritual science develops new brain cells required to cope with it. This study will go on all one's lifetime for as one tries to put the teaching into practice, new questions arise. It is not something that can be finished in a course lasting a few years.

(262-5) If one is cooperating with the laws of spiritual science, then the help needed for any situation, the service needed by the teachers and leaders, comes magically of its

⁴⁷⁸ The paras on this page are unnumbered.

own accord. But if one is antagonising those laws, or acting insincerely with them, then difficulties arise, and disappointments result.

Dr Margaret McLean

263
DR MARGARET MCLEAN
(195)

(263-1)⁴⁷⁹ After the initial attraction I developed a strong antagonism and resentment to you. This was due partly to the exaggerated way the others regarded you as a guru, as God's right-hand man, partly to the character deficiencies and psychopathic mentalities and chaotic lives of the other [students,]⁴⁸⁰ leading me to believe that such mysticism was dangerous to them; and partly to my discovery of psycho-analysis as being more useful and valuable at that stage of my growth as a preparation.

(263-2) I worked for 9 months under Kunkel. He is a sensitive intuitive man who, if left alone, would have gone on to more and more discovery. But his wife, who is an aggressive ambitious Jewess, returned after the war from Europe and has dominated him since. She has stopped his progress and hindered his true work, by urging him into writing books and giving lectures when he ought to be doing research. He is completely under her influence and so now expresses her, not himself.

(263-3) After the past three years study and work in psychiatry and analysis I am now convinced that it is only a preparation, albeit a most valuable one, for the further work of mystical philosophy's work of leading to the Overself. It cannot itself lead to that. Hence Dr Horney was wrong if she pictured analysis as leading to the same goal as mysticism: it could do so only so far as it is a step to mysticism.

(263-4) I found your followers like Elma F. strongly opposed to psycho-analysis only because it demanded work on themselves whereas they wanted to avoid that work. The doctrines of guruship and grace [and karma]⁴⁸¹ have been abused or misused and led to their harm. Thus the guru is a tin-god who guarantees their salvation and protects them from harm and works magically in their outer life. Grace is eagerly sought and expected because they do not need to probe for their weaknesses and correct them, since grace will forgive their sins and transform their character. Thus they have nothing to do for themselves; all is done for them. Karma explains why they are failures in the world or why they have so many difficulties or things going wrong. It never occurs to them that these troubles are caused by deficiencies within themselves.

⁴⁷⁹ The paras on this page are numbered 1-5; they are not consecutive with the previous page.

⁴⁸⁰ The original editor inserted "students" by hand.

⁴⁸¹ The original typist inserted "and karma" by typing below the line and drawing an arrow.

(263-5) Jung's system is the most spiritual of all the analytic procedures. Kunkel's work is a hodge-podge; it is not scientific and cannot be called a system.

264⁴⁸²

DR MARGARET MCLEAN

J.G. Meyling

265

MEYLING

His Technique⁴⁸³

(197)

(265-1)⁴⁸⁴ I was instructed to seek by concentration and meditation to achieve the state of mental blankness. When this was achieved I had then to give myself the particular autosuggestions needed to heal me of moral weaknesses, psychological incapacities and besetting handicaps to spiritual progress. The entire exercise was to be done just before sleep.

(265-2) For a time I was troubled by adulterous emotions and he prescribed the above exercise plus a critical analysis of the nature and evil consequences of yielding to these emotions, the analysis being part of the meditation itself. This was carried on daily and within six months I was cured. The same exercise succeeded in ridding me of social timidity and inferiority complex.

(265-3) It is important to note that the remedial part of each meditation period follows immediately after the achievement of blankness, the latter thus supplying the creative dynamism to make the remedy successful.

(265-4) Meyling enters the trance state and therein writes sermons and teachings in an incredibly short time covering much material or heals patients by making magnetic hand-passes over them in that state.

266⁴⁸⁵

J.G. MEYLING

His Technique

267

J.G. MEYLING

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⁴⁸³ The original editor deleted "(Dutch guru of Hagedoorn)" by hand.

⁴⁸⁴ The paras on this page are numbered 1-4; they are not consecutive with the previous page.

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(267-1)⁴⁸⁶ By feeling and vision they clairvoyantly diagnose the precise sickness, even where its true nature is unknown.

(267-2) They have had the gifts since childhood.

(267-3) They see aura and its changes of colour. They learnt that different sicknesses were indicated by different colours. They see seven centres or chakras in aura: (a) top of head (b) forehead (c) throat (d) heart (e) naval (f) abdomen left inside (g) base of spine – sacral. The same is in Leadbeater's books. The centres revolve, the whole aura revolves, if in wrong way that is a sign of sickness.

(267-4) They have always had a spirit-guide. He died 80 years ago. He calls himself TRIVONA but his real name is not revealed to others.

(267-5) Treatment. They project energy from their own aura to patient by lightly touching him with fingers. It is also possible to give absent treatment by telepathy but it is more difficult and needs much more strength. This current is taken in by a particular one of the seven centres which needs it. Different sicknesses affect a particular centre most but the others and even the whole aura show it too.

(267-6) They touch the whole body from head to toe after the patient reclines, at the same time concentrating to pour energy into him. This had become automatic so they can concentrate on treatment whilst holding a conversation with someone else at the same time. But before this, they can intuitively get the kind of treatment the patient needs after a very brief concentration.

(267-7) Most patients get a feeling of heat in the affected parts, but there is no massage given, only light finger touching.

(267-8) All bodily sicknesses are not psychically caused. There are differences. Some are caused by germs and other physical causes.

(267-9) The idea that weaknesses of character express themselves in bodily sickness is largely correct but not in all cases. The treatment is really such that the patient cures himself. He receives enough strength over a course of treatment that the centres in his own aura get strong enough to heal it. When the power thus transmitted is too much for the aura to bear, treatment is stopped. The chakras need some time to absorb

⁴⁸⁶ The paras on this page are numbered 1-9; they are not consecutive with the previous page.

(continued from previous page) the power so some patients get headache or fatigue some hours after treatment but after a night's sleep all is absorbed by the aura and these feelings pass away.

(269-1)⁴⁸⁸ Some cases healed in two or three minutes, others take a long time. Thus, lumbago may be relieved in one treatment.

(269-2) After treatment the healer has idle talk with the patient for a quarter-hour and during that time he removes some bad from the patient's aura and puts healing force into it.

(269-3) Cures are permanent because the patient is told what he is doing wrong and that until the change – inner or outer – is made there is no cure.

(269-4) If the patient withholds or falsifies some facts from the healer the latter knows them intuitively.

(269-5) Diathermy and herbs are used in treatment, if necessary.

(269-6) He can enter trance at will and leave both the body and the earth sphere. He sees and experiences then his occult teaching and knowledge.

(269-7) He uses the healing work to open their mind and transfer their belief from materialism to spirit.

(269-8) The chief teachings are: – (a) Life is unlimited. (b) People are responsible now for their future after death. (c) People live in illusion, not reality. (d) Missing links of science are perceived. (e) Good and bad are only relative. The individual himself creates the difference between them. He also creates time and space himself. (f) Illness is individual too. You may not speak of "an illness" but only of "my illness."

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⁴⁸⁸ The paras on this page are numbered 10–22, making them consecutive with the previous page.

(269-9) On the question of re-incarnation, it is outside our experience, we know nothing to confirm it. But our field is limited to the next world.

(269-10) Fasting is suitable only for some cases, not all. It is partly an individual matter and partly climatic. It is better to fast in summer. In winter and in such a climate as Holland it is bad.

(269-11) House shortage creates disharmony between families forced to live too closely; this leads to nervous troubles and thence to physical ones.

(269-12) In trance-speaking in public, he often sees his body on the platform but he is outside it and cannot direct it.

(269-13) At night in sleep four nights a week there is full consciousness.

270⁴⁸⁹

J.G. MEYLING
Healing

271

J.G. MEYLING
Healing
(203)

(271-1)⁴⁹⁰ Meat and tobacco do not affect my occult powers but alcohol inhibits them. After a small glass of wine, even, they cease functioning for two hours.

(271-2) Hypnotism is used only rarely in extreme cases of insanity or violence. Otherwise, part use because of interference with free will.

Major Vasey

(271-3) Some years ago I came into contact with a Healer, helping him with the mundane side of his work at the commencement and gradually learning more of the spiritual side. Suffice it to say that when my friend departed I resolved to carry on his work.

I was taught and I believe that healing is a God-given gift, given to everyone of us alike, to use and to develop or not as we choose. In the Gospel of St. Matthew we

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⁴⁹⁰ The paras on this page are numbered 23-24, making them consecutive with the previous page. There is an unnumbered para at the bottom of the page.

find the following: – “And when He had called unto Him His disciples He gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease.” This power was passed on by the disciples and has been passed on throughout the ages. It is a most personal gift to each one of us who thinks rightly. –
– And a most impersonal one because of yourself you can do nothing; as every student of Healing realises that the curative power is due to some super-human presence whom we call God.

Paracelsus teaches us that all organic functions are caused by the activity of one universal principle of life. If the activity of the life principle takes place in an harmonious and regular manner, unimpeded by any obstacles, we are in a state which we call Health. If however, its activity is impeded by any cause, or if it acts abnormally or irregularly we are in a state of disease. You have only to substitute the word vibration for activity and you will have heard this fact before in this very study group. A few people can see either of those conditions by observing the Aura. That power was not given to me, but I am becoming more sensitive to the radiations from other people in other ways: e.g., the other day a friend asked me to give my services to help a woman who had written to him saying that she had to go into Hospital under observation as the doctors did not know what was the matter with her; I took the letter and at once sensed TB. Sure enough a week later my friend had another letter from the woman’s husband saying the doctors had diagnosed it as TB.

272⁴⁹¹

MAJOR VASEY

Erik Moller

273

ERIK MOLLER

(205)

(273-1)⁴⁹² I have been meditating on the Void and I have even to some extent and as I view myself found contentment in the Void, and yet – . I feel you drew me towards deeper understanding through direct experience as well by means of words and as you will know yourself only in Silence and by being silent shall you receive my gratitude.

(273-2) I felt throughout our meetings a pronounced feeling of inner peace that really made words between us superfluous.

(273-3) The proposition for a service to Denmark you made me was once my dearest dream, but I am without dreams now and therefore may be able to make better work if it so happens that it becomes my future work.

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⁴⁹² The paras on this page are numbered 1–5; they are not consecutive with the previous page.

(273-4) The problem of married life as I see it does not consist so much in difference of temperament, but the fact that we believe our projected ideals to last forever – to remain changeless. I think this attitude of ours mainly underlies the fact that we continuously try to re-create our dreams in the past in our wives and husbands. Do you not feel that the charm of life is its flow, its ever changing rhythm. To find rest at last does it not mean that we learn to accept also the other aspect of life – the painful one – as being a due part, and a right part of the one play. I may probably over-emphasise this part in stating that without pain and suffering there is no progress, nor would even happiness seem full if it was not contrasted by pain and disappointment. I feel that if we could but learn to forgive and accept also everything in ourselves, and I am here having in mind Fander and the question he put to you as the last and probably painful question of his, we may then soon balance activity with even peace and quietness of mind. I see no other solution to any personal question than constant abidance in the Quest of the Overself which means the dissolving of the ego mind. What I do not know is how many different means there are to achieve this – and, what means may profitably be advised the various types of people one may wish to help.

(273-5) Do you think Andersen too would feel the intense atmosphere of peace as I did or would his inferiority complex be a hindrance? I suppose that would be the case.

274⁴⁹³

ERIK MOLLER

275

ERIK MOLLER

(207)

(275-1)⁴⁹⁴ I have no higher consciousness during sleep, except for just before or on awaking, when it comes to me and remains throughout the whole day, even in the midst of all office work. Even in that work, it gives me guidance and direction.

(275-2) I have no other emotion than the feeling of the Void itself.

(275-3) All I have to do is to listen, and the Inner voice gives me definite guidance in worldly matters, future actions and practical decisions, no matter how apparently trivial. There is thus absolutely no conflict between everyday living and inner realisation. In fact the latter has become a great help towards the former.

⁴⁹³ Blank page

⁴⁹⁴ The paras on this page are unnumbered.

(275-4) I never had to attack individual faults. Meditation practice on the higher self alone was enough to gain me realisation. The latter washed out the faults. For instance, I was formerly very neurotic, emotional, excited, irritable, worried about the conditions of my office work: all that disappeared by itself after illumination. However I partly agree with the school of thought which asserts meditation to be not enough, for I did find it necessary to complete it by working to separate myself from my emotions. However meditation makes this very separation possible, leads up to it, and thus helps the efforts which still have to be made during everyday living [in]⁴⁹⁵ its emotion-provoking situations.

(275-5) For [some months after starting]⁴⁹⁶ I got no adequate result from meditation. I found later that this was due to my stopping each exercise period prematurely, when impatience and irksomeness manifested themselves. All sorts of reasons presented my mind with excuses to bring the practice to an end for that sitting. One day I resolved to fight this impatience, sat for one and a half hours, and succeeded. Thereafter I was never again troubled by it.

(275-6) When I first got illumination, it stayed only a short time and then went. This happened a number of times. Then I found out that it could be made to remain permanently if I worked harder at meditation, and did not prematurely give it up, as I did, because I thought the goal had been reached.

276⁴⁹⁷

ERIK MOLLER

277

ERIK MOLLER

(209)

(277-1)⁴⁹⁸ I agree that some types of people are not fit for meditation, such as the wildly unbalanced, the highly emotional and the excessively egoistic. Also those whose motives are wrong. Unfitness is [less a moral question than psyche-balance question.]⁴⁹⁹

(277-2) I have never prayed and feel no need to.

⁴⁹⁵ "in" was typed below the line and inserted with an arrow.

⁴⁹⁶ "some months after starting" was typed below the line and inserted with an arrow.

⁴⁹⁷ Blank page

⁴⁹⁸ The paras on this page are unnumbered.

⁴⁹⁹ "less a moral question than psyche-balance question" was typed below the line and inserted with an arrow.

(277-3) It is essential to practice meditation twice daily for years until realisation is a fully settled fact.

(277-4) I remain in the Void all day, with ego dissolved and consciousness expanded, with a tranquil feeling of emptiness. There is no ecstatic headaches.

(277-5) When one is sick, especially with headaches, it is better to drop meditation that day and not force oneself into it. The result will be fruitless.

(277-6) Ordinary emotion comes and goes but this feeling of the Void's emptiness is always present. An ordinary feeling is always related to some thing event or person, but this is not: it is non-dual, and unrelated to anything else. I live always in it.

(277-7) Even after I first attained realisation, I found its fruits were invariably lost within one hour or so, as I got immersed [in]⁵⁰⁰ or upset emotionally by office work, with its tensions and pressures. But when I vigilantly watched to prevent this, I was able to keep the higher consciousness. But I had to watch out all day!

(277-8) When one feels like giving up the Quest he may do so: that is a sign to stop trying by personal effort. At that point he is really near the outpouring of grace.

(277-9) Twice in my lifetime meditation brought me into a half-trance state where the circulation of the blood and the breathing of the lungs were nearly stopped. It seemed that if I continued any farther it would end in death. A great fear took hold of me. There was an internal struggle between the desire to stop meditating and the desire to continue. I overcame the fear and continued. A current of energy came down from the brain to the heart and solar plexus and then went up again. Twice this cycle was repeated, the energy being so powerful as to be beyond control. The body resumed normal breathing and circulation. A great relief came over me and then I felt a deep wonderful peace and knew that the fear of death had been annihilated.

278⁵⁰¹

ERIK MOLLER

279

ERIK MOLLER

(211)

(279-1)⁵⁰² [The light and exaltation of higher self came to me a few times, lasted days or

⁵⁰⁰ "in" was typed below the line and inserted with an arrow.

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⁵⁰² The paras on this page are numbered 1-3 and 1-2; they are not consecutive with the previous

weeks, and then faded away. I found out later that this was is due to my failure to continue regular meditation exercises. I dropped them prematurely. But after correcting this error, the light became a settled realisation.][⁵⁰³

(279-2) [That the ego does not really exist, came to me as an illumination.][⁵⁰⁴

(279-3) I am able to attend my work in the office daily, to go through all the harassments troubles and difficulties of business life without the slightest loss of inner calm and emotional peace. In fact it seems that my emotions have died, that I can neither worry nor jubilate over anything, nor get excited about it.

PULYAN

(279-4) Subud is occult and therefore hateful. So are many of your students [under oak][⁵⁰⁵

(279-5) Our Zen group sittings here are for 2½ hours-periods, with 4 breaks in between of 5 minutes duration. Tea & Biscuits are served during the last break. They are held by candle-light and incense is burnt. There must be no pressure from tight clothing around the diaphragm, where breathing occurs.

280⁵⁰⁶

ERIK MOLLER

281

ERIK MOLLER

(213)

(281-1)⁵⁰⁷ My consciousness is either deliberately brought down to, or automatically gravitates to the centre in the middle of the body below the heart but above the solar plexus.

(281-2) My first meditation with you was unique. It was, as you said it would be, a communion. For the first time in my life I experienced the perfect harmonious blending of consciousness with another person, undisturbed by thoughts even. That is the only true way for two beings to meet one another, know one another and love one another.

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⁵⁰³ The original editor inserted this para by hand.

⁵⁰⁴ The original editor inserted this para by hand.

⁵⁰⁵ The original editor inserted something indecipherable by hand. "Under oak" is our best guess.

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⁵⁰⁷ The paras on this page are numbered 1-8; they are not consecutive with the previous page.

(281-3) In my struggling days, whenever I fell into sex desire, three or four meditations on the middle body centre for four or five days re-established my non-desire condition again.

(281-4) I practised psycho-analysis professionally part-time (evenings) for a few years but abandoned it when I realised how incomplete it was, how temporary and superficial its cures were. Only a fully spiritual technique will be of any real avail, I now see.

(281-5) I suffer uneasiness when with people because I feel psychically the ego-tension which they carry with them. Hence I prefer to give absent treatment or correspondence help rather than personal consultation.

(281-6) I was guided from within to give up tea and now take only 1 or 2 cups a day.

(281-7) I am not attracted to physical sex any longer because I now have complete inner satisfaction. This is immeasurably more gratifying. Moreover sex pleasure itself is so brief whereas the inner joy is so much more lasting.

(281-8) In my present condition I am free from all sex desire. It never comes to me. Consequently my wife's demands are refused. I do not consider there is any obligation on my part to satisfy her. She is free to leave if she wants. I cannot violate my inner peace by yielding to something that is unattractive to me like sex. Not only sex, but all other desires, except to serve humanity, have gradually left me of their own accord as I gradually deepened my meditations and developed them by regular practice three times a day.

282⁵⁰⁸

ERIK MOLLER

Aldo Mondini

283

ALDO MONDINI

(214)

(283-1)⁵⁰⁹ To heal others start by visually projecting a tube extending from between your own eyebrows to the patient. Fill this tube with an appropriate colour suited to the particular treatment and glowing like a neon tube. The colour green gives calmness. Gold and rose is very curative and may be held for a long time. Yellow gold is good for

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⁵⁰⁹ The paras on this page are numbered 1a-7; they are not consecutive with the previous page.

nervous people. Violet should be used only for a very short time as otherwise it becomes destructive. White is to be used when you do not know what colour the patient requires. It is better for the patient to know that you are treating him. Think of the patient as being already cured.

(283-2) To heal oneself instead of a tube visualise the colour surrounding you in the shape of a flame.

(283-3) You have healing powers.

(283-4) You have got two spiritual guides – one representing Power and the other Love. One is in the spirit body, only stands for Power and follows you everywhere and reckons on your direct collaboration. The other guide is in a physical body and also follows you. He stands for Love. You are the centre of a triangle on the astral and mental planes.

(283-5) Your guide wants you to think more intensively of his so as to let him raise you to the atmic plane. His symbol is a light pink lotus. He has a rosy diamond on his throat chakra.

(283-6) I see a new book in your future work which will synthesise all your previous work. You will describe in it the aura of the highest bodies including the planes of adi and anapadmi.

(283-7) Breathing exercise: (a) Draw the energies inwards guiding them by the mind. Next send them outwards. (b) The other breathing exercise is to visualise a colour while breathing so intensely that it is done with the skin and not the lungs.

(283-8) You will settle down to live in a very important centre of light [(This place could only be Arles, Nimes, Montpellier or Aix -PB)] in the South of France between Toulon and Lyon.

(283-9) There are [three]⁵¹⁰ masters in London, Paris and Rome⁵¹¹ who are trying to bring East and West together. A bridge has been made already to the seventh ray. They are like transmitters which receive and give out. [Put your thoughts on them] .⁵¹²

⁵¹⁰ The original editor inserted “three” by hand.

⁵¹¹ “London, Paris & Rome” are typed above the line and inserted with a caret

⁵¹² The original editor inserted “put your thoughts on them” by hand.

(284-1)⁵¹³ Every 25,000 years there are planetary changes causing volcanic eruptions etc.

(284-2) Rome is a centre of light because it is on the magnetic pole of which the other end is Peru and because a master has lived here.

(284-3) The old cycle will end in 1975. Aquarian cycle began in 1935. Progress will come automatically during this new age and human development will be two and half octave higher than in Atlantis. The human race will become androgynous, procreating by thought.

(284-4) PB's inner currents are in good equilibrium with each other. He is near the third higher degree of Initiation, after which He will be free to choose His mission whether to work in or out of the body. His lower centres, the sacral, the Kundalini and the spleen are losing or limiting their activities, because He is now receiving energy in the heart directly from the pineal centre.

(284-5) If trying to get vibration of anyone with whom you are sitting, to give clairvoyance etc., ask him to hold up at his side for one minute his left hand.

(284-6) Your Overself has an aura of rainbow colours. Yours is twice as large as the average one.

(284-7) As regards avoiding a World War, that depends on humanity's progress and Karma. The East Coast of America may be destroyed, leaving California safe, and new land may rise in the Pacific to join Japan with California. The earth would straighten its [axes, so]⁵¹⁴ there would not be any winter or any summer. New plants will also appear. The polar regions will melt away.

(284-8) Your discovery that the Count of St. Germain refused to eat bread may be explained by its being made, in those days, by the hands of persons whose vibrations were lower.

(284-9) The cancers of Ramakrishna and Maharshi⁵¹⁵ were not real diseases since they existed only in the physical bodies and not in the subtler bodies. They were due to the Violet Ray Initiation which destroys cells in a few minutes.

(284-10) The thoughts created and imagined tend to manifest on the physical plane.

⁵¹³ The paras on this page are numbered 8-17, making them consecutive with the previous page.

⁵¹⁴ The original editor changed "axes. So" to "axes, so" by hand.

⁵¹⁵ "Maharishi" in the original.

(285-1)⁵¹⁶ ARLES:⁵¹⁷ town in South France, at the mouth of the Rhone; 32,000 inhabitants; well preserved relics of antique buildings, amongst them the Roman amphitheatre; 879 capital town of the Burgundian Kingdom.

AVIGNON: town in South-East France, near the mouth of the Rhone; 57,000 inhabitants; in the middle ages residence of a pope (1300-77); archiepiscopal Dome (12th century); silk-spinning mill, weaving-mill.

BEZIERS: town in South France (Dep. Herault) at the Canal de Midi; 52,000 inhabitants; vine-growing.

MARSEILLE: capital town of the French Dep. Bouches du Rhone (mouth of the Rhone) on the gulf of Lion; first place for maritime trade; the greatest but one town in France; 915,000 inhabitants; catholic bishop; cathedral, chapel Notre-Dame de la Garde (1214); broadcasting transmitting station; faculty for mathematics and natural sciences; observatory, museum, industry; town founded by the Greeks.

MONTPELLIER:⁵¹⁸ capital town of the French Dep. Herault; 87,050 inhabitants; university, chemical industry.

NARBONNE: French town at the Channel of N.; 32,000 inhabitants; Gothic cathedral 14th century.

NICE: 250,000 inhabitants; climatic health-resort; university, observatory, meteorological observatory, floriculture; aerodrome.

NIMES: the old Nemasus, French town on the Vistre; 89,213 inhabitants; cathedral, museum, important textile industry; temple of the 2nd century after Christ (now museum of Archaeology); amphitheatre; well preserved Roman aqueduct.

⁵¹⁶ The paras on this page are unnumbered.

⁵¹⁷ The original editor circled "ARLES" by hand.

⁵¹⁸ The original editor circled "MONTPELLIER" by hand.

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(287-1)⁵²⁰ None of the buddhic, supermental and higher auras fade away from a magnetic centre like Delphi; they never leave it, but the lower, the physical psychic etheric and lower mental ones fade very slowly.

(27-2) Tint the globe in which you are to see or treat yourself with whatever colour needed for any special work or circumstances: Pink, peach, yellow or tearose for healing; green emerald gives calmness, serenity. Make the globe thicker and thicker to increase protective capacity against negative energies.

(287-3) You can put persons in a greenish-gold flame to calm them and give peace. It should be around and inside them. Use violet flame for short time only as it is too intense; also visualise it under the feet. Ask your Overself to terminate the violet flame at the correct moment for safety. The violet colours at Easter in Catholic Churches have a purifying effect on the people there. Golden flame has all possibilities on all planes. Blue colour is to be used cautiously as it has the power to bring about manifestation of all things, inner and outer.

(287-4) You will be questioned during the next few days. Be cautious and discriminating in answers as latter will be misinterpreted. It will be a new experience but really a test of you, so be watchful. With the test will come beautiful inspiration and new possibilities, which will enable you to do excellent work next year.

(287-5) If you put all your heart into this work with Masters, it will give successful results.

(287-6) Regarding Greece, work with Fredrica⁵²¹ with the paradoxical independence and impersonality demanded from you. Divide the work into 3 parts and concentrate on the middle or 2nd part, and on the beginning of the 3rd part. This is a chance to put the violet flame into action and use it to dissolve the mental fogs there. In Greece the work has succeeded and been felt even by the Indian Masters. The London-Paris-Rome adepts are grateful for energies thereby given to humanity. But the entity was not in a sufficiently receptive condition.

(287-7) Humanity awaits much from you and your books in the future.

(287-8) The right forefinger stiffness and pain which started in Athens is coagulation of ectoplasm which was not passing out properly. Stroke it with left hand, blow it away, think of the violet flame and in a few days

⁵²⁰ The paras on this page are numbered 18–25; they are not consecutive with the previous page.

⁵²¹ Then Queen of Greece, and personal acquaintance of PB.

(continued from previous page) it will go away. Concentrate the flame on palm and wrist. It has not a physical cause. If this condition does not go away, use midnight blue colour for 2 or 3 seconds only as it is powerful. This dark blue is very dangerous, so do not use it longer. It is destructive, like lightning. But it has not this great effect if used in electric lamp.

(289-1)⁵²³ Concerning Para Seven, think of the East-West bridge as white, surround it with lilac-amethyst aura to protect it against negative thoughts.

Leone Muller

(291-1)⁵²⁵ The stopping of thoughts and the emptying of mind came almost naturally to me since the age of eighteen. I can do this for several hours so when I came to learn meditation, I had no difficulty. But although this ability gave me less mentally it did not give me any knowledge of reality or any revelation so I felt I could not stop with it.

(291-2) I had part of a retina of one eye destroyed in an operation, and my sight was badly affected. I tried the Bates and other systems of exercise but did not get any success with them. I then tried to find my own method by using the power of the mind creatively in meditation. I began to develop the sense of sight within the head behind the physical eyeballs. I believed that if the world was really mentalistic as you said in your book, the whole body was also mental and therefore the five senses were also. It should be possible to control or cultivate them by mental power. Practising in this way I have very markedly improved my eyesight. I know now that the mind has wonderful creative power and also healing power in reference to the body and its organs.

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⁵²³ The para on this page is numbered 25, making it consecutive with the previous page.

⁵²⁴ Blank page

⁵²⁵ The paras on this page are numbered 1–5; they are not consecutive with the previous page.

However, I was doing all this by my own personal effort and I feel that somehow success will need a higher power to come in or Grace as you call it.

(291-3) I studied dianetics for a time and find there is much truth in its ideas and practises. It is a great help along with psychology in getting rid of psychosis and neuroses. However, since it is entirely an effort made by the ego and within the ego I found that there was imperfection and discord among its practitioners. One of them was quite unbalanced.

(291-4) Although I have studied Zen for two years, I believe it is incomplete. Its lack of a cosmogony is unsatisfactory. We do have intellects which asks questions for which we need to find answers. Zen refuses to trouble itself with such matters.

(291-5) The Zen way of walking is to concentrate the mind on the feet.

292⁵²⁶

LEONE MULLER

Murshid

293

MURSHID

(217)

(293-1)⁵²⁷ When these annual periods of the number-scope cycle arrive, one looks up the natal chart and obeys Nature's law. But this is for spiritual infants. For those who are evolved, the intuition is sufficient guide and birth-scope may be disregarded.

(293-2) The mind can be perfectly still, attuned to the Absolute Presence, and yet active outwardly in writing.

(293-3) If the voice is not in rhythm with the breath, the effect will be shown.

(293-4) The shocks and sufferings of life enable us to grow. The creation must have variety – bad as well as good. Without it there would be stagnation.

(293-5) Don't get too rigidly attached to one diet. Live on fruits at one time and on fruit juices at another, raw vegetables again, then cooked food, etc.

(293-6) It is possible to live on very little solid food if you know how to draw prana from the air. It is done by using the breath. Draw in gently for seven seconds hold for

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⁵²⁷ The paras on this page are numbered 1-13; they are not consecutive with the previous page.

seven seconds, expel breath over a seven-second period. At the same time use your feeling and taste in getting the awareness of prana. Don't use suggestion, that will merely lead to deceptive imaginings. In this and other self-development, feeling is the important thing. The intellect cannot achieve.

(293-7) Whoever stays with me for a short while, even only seven days, in solitude, will not need to practise formal exercises in meditation even, for he will quickly learn to be in constant meditation all the time, inwardly, however active he is outwardly. This is my own state. I am always in it. It is indeed difficult for me to come out of the absorbed state and I instantly fall back into it as soon as I am free from outer calls on my speech or action.

(293-8) To get success in meditation it is not enough to practise the exercises. There are four 'airs' or 'winds' in the body which must be expelled before this can be attained.

(293-9) Never practise meditation when demoralised or fatigued. It will be useless. At such time, the best thing to do is to relax on a couch lengthways and utterly like a cat, and wait until the condition has passed away. Then only begin meditation.

(293-10) About diet. I advocate flexibility. One day a week should be devoted to raw fruit only, the rest of the week to mixed foods, raw and cooked. I do not object to tea. Care should be taken to avoid excess.

(293-11) It is wrong to say enter the Silence, or hold the Silence. For you cannot enter what you are already in; only you have to become aware of it. Nor can the ego take possession of it as one takes a cup in the hand. The right phrase is: Be silent.

(293-12) I sleep only three hours. But they are like a baby – utterly relaxed. I shall show you a practice for sleeping like that and of awaking perfectly refreshed.

(293-13) If troubled by inharmonious thoughts,

294⁵²⁸
MURSHID

295
MURSHID
(219)

(continued from previous page) don't try meditation, but relax utterly on a couch until they go. To expel airs: Concentrate feeling on the following organs in turn (like the

sucking motion of a pump) up to the mouth from the organ and expel between lips three times each: 1 – Solar plexus. 2 – Liver. 3 – Heart. 4 – Lungs. 5 – Brain. Except this last, No. 5, exhale through nostrils. The result should be a feeling of unity between mind and body, a result of the mind's inactive calmness and union with the body. Relax before drawing in the breath. Sit crosslegged. Expand lungs, then close them in. Keep spine straight always in all yoga exercises. Base of spine, where you will feel an up and down oscillation. Draw breath and exhale through nostril.

(295-1)⁵²⁹ Concentrate on sternum (below ribs). Don't think that you want to be still; just let yourself go. Don't recall memory of uplift; get a new inspiration. Let mind become as if asleep without thoughts, even as if losing consciousness. Thus you pass through to the planes to peace. Do no breathing exercise for No. 14.⁵³⁰ At times you may get a jerking of nerves, starting up as if out of half sleep. This shows there is still air to be got rid of in the nerves.

(295-2) During the summer early-autumn 1948 period, a spiritual light or revelation or personage will appear in China. Although chiefly for the Chinese people, it will be known by, and listened to, in the rest of the world.

(295-3) The transmission of fear thought, as in the case of fear of theft of valuables, may reach someone's mind and of itself put into him the very idea of stealing those particular valuables.

(295-4) If a man is really possessed of peace, there will be no thoughts – only a void.

(295-5) A highly evolved person is greater than his planetary influences.

(295-6) I have the power to take into myself the sicknesses of my disciples. When this happens they are cured overnight, and I know how to throw off the ailment I picked up from them. I do this healing by a meditation.

(295-7) We must obey the law of Numbers as the whole universe is formed on it.

(295-8) Do not have fear of any kind for that alone can keep you from entering the deepest state of thought-free meditation.

(295-9) If the higher self is really attained it will show in the way one walks and speaks. Even the voice will change, for it is connected with breath.

⁵²⁹ The paras on this page are numbered 14–22, making them consecutive with the previous page.

⁵³⁰ This ("No. 14") is a reference to this current para, numbered 14 on the original page

(297-1)⁵³² Whatever darkness or material destructions mankind goes through in this generation, we shall come nearer to light and spirit, nearer to a change in the consciousness of humanity that will bring them to a more spiritual life.

(297-2) After I come out of my spirit centre to go down into intellect I do not have to sit and practice meditation in order to return to spirit. My consciousness flies back there.

(297-3) My training was to stay for 5 years with my Master. It was chiefly to make self passive to him. But now I am independent being, an adept. I no longer need to do that; as I have found God I can stand on my own feet. It was only a means to an end, not the end itself.

(297-4) Ra Mak Hotep quoted Jesus' saying "No man cometh to the Father except by me" and he explained that "me" means the Master and that hence a Master is absolutely essential. Go back to your master in India to take your great initiation from him. Catch his gaze every day, after he passes into trance, and let him live in you. Yield yourself up to him. Gaze into his eyes until you lose yourself, until you are able to FEEL the truth. This is what was done in the higher initiations of the Great Pyramid.

(297-5) The time has come for these things to be made known once more. The world must rediscover its lost knowledge. Those who want to seek us out may certainly find us, but that is not to say that we are therefore going to appear in person under the full glare of modern publicity to be examined and cross-examined by the millions of doubters and sceptics. We shall and must retain our reserve and our seclusion, but those who seek may approach us through our disciples. Hence we turn all such seekers over to the care of our disciples, who become their tutors, and who may, in time, turn a selected few of the seekers over to us eventually.

(297-6) There is still a third group of masters who actually move in the world to serve mankind. They too are linked up with the other two classes and are in conscious communication with them on inner planes of consciousness.

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⁵³² The paras on this page are numbered 22-30, making them consecutive with the previous page.

(297-7) The teaching of symbolism is only for beginners, an intellectual thing, and to begin the real practice of the Path is much higher.

(297-8) The trance of the spiritualist medium permits his mind to go into space either by some method of training or by mere unreal imagination. That, he may only contact his own idea of some invisible being, and not really contact that being or spirit, but he is nevertheless still in some trance-like state. Or he may have a clear conception of this being gained from genuine contact with

298

MURSHID

(continued from previous page) him, and in this same trance-like state he may have real contact with the spirit. Both experiences seem real to the medium. The contact of real experience is not the same as imaginary ones, however real they may seem; however much plunged in trance the medium or hypnotic subject be. Still more, the medium might be carried away by some other entity before he arrives at his goal; and unknowingly he can thus give you an entirely wrong account.

Emmanuela Allowena

(298-1)⁵³³ I was a Christian Science practitioner for 18 years. Now I have resigned, having found its limitations, errors and organisational tyranny too much for me. The practitioners are expected never to fall sick, but they do in spite of that. Then they have to pretend they are not, which puts them in a false position.

(298-2) I have found in practice that no healing could occur if I thought: "here is the patient suffering from X disease and here am I to heal him." There had to be a forgetting of myself and of my relation to him first. This in turn would lead to a forgetting of him. Then only could a healing happen. The self-forgetting came through reading and pondering on God.

(298-3) We are told in Christian Science to live in the Absolute but we are not told how to achieve this as a continuous thing. So in actual result the practitioner is unable to do so.

M. Vassen

⁵³³ The paras on this page are numbered 1-3, 1-5; they are not consecutive with the previous page.

(298-4) A number of Steiner students have become insane through practising his exercises, while many other have lost the ground beneath their feet and have become mere dreamers.

(298-5) All Steinerites believe, and behave, as if they hold the monopoly of truth, they are intellectually arrogant.

(298-6) They live in a world of fantasy, and are lost to the actualities.

(298-7) Graf von Durkheim wrote an article which severely criticised Yogananda and Shivananda.⁵³⁴ I thought this a wrong thing to do in public (one may rightly do so in private when advising or guiding someone, for instance) so I consider him not fully evolved.

(298-8) During all my wartime experiences in Munich of being bombed, I never felt anxious, either for myself or for my little daughter. One who is in this high consciousness cannot feel anxiety or fear. I met Kirpal Singh, head of the Radhaswami and accepted him as a guru. But within a week I changed my mind and dropped out. I found that he lacked love, he did not live in his heart and he acted like a dictator.⁵³⁵

P.D. Ouspensky

299⁵³⁶

P.D. OUSPENSKY
(223)

(299-1) [Ouspensky's]⁵³⁷ training of students was largely directed to self-objectifying, to becoming self-aware of thoughts, feelings and acts, to understanding the source of the prevailing forces in oneself at any time, to standing impersonally above situations to separating oneself from the ego's standpoint. [– A disciple.]⁵³⁸

Alan Watts (Letter)

(299-2) To attempt to get rid of wandering thoughts by efforts to destroy them only centres attention on their wanderings; conversely to try to eliminate them by strenuous concentration on the task in hand centres attention not on the task but on oneself trying to perform it. For evil is overcome neither by direct opposition nor by concentration on

⁵³⁴ "Sivananda" in the original.

⁵³⁵ The original editor inserted "(cont. Pg. 225)" – The paras on this page continue on page 301.

⁵³⁶ The paras on this page are numbered 1–5; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

⁵³⁷ The original editor changed "His" to "Ouspensky's" by hand.

⁵³⁸ The original editor inserted "A Disciple" by hand.

the contrary virtue----The point is that evil action comes from pride and fear, which cannot be rooted out by violence but only by the conviction and the realisation of inescapable union with God. But the more a hostile attitude to evil develops the sense of guilt and separation from God, it will (the soul) cling to God through fear, and thus not realise union with God at all, because as we have seen, realisation cannot possibly come through fearful and possessive clinging.

(299-3) As the ever-deepening realisation of union with God is the only way of final victory over evil, so it is the only source of creative virtue. But in moving forward man's principle of action will no more be a moral code; it will be the in-dwelling Holy Spirit, the ever-present fact of our union with God.

(299-4) In short, therefore, self-loathing must give place to self-acceptance, which is permitting oneself to be loved by God.

(299-5) The horror or hatred of a thing is a form of attachment to it, since an object of hatred fascinates and holds the attention despite all efforts to turn away.

(299-6) The trouble is that many Christians do not perceive in God the very virtues which they expect in saints. Jesus told us to forgive our⁵³⁹

300⁵⁴⁰

ALAN WATTS

Bertrine Powers

301

BERTRINE POWERS

(225)

(301-1)⁵⁴¹ Each of us has a soulmate.

(301-2) My seership is read out of the akashic records. The subconscious keeps records of the past and their effects are with us now.

(301-3) The Catholic Church is foolish to maintain absurd dogmas and rituals. This involves it in imposture and hypocrisy, which leads to its downfall.

⁵³⁹ handwritten note: "Continued on 365" - The paras on this page continue on page 405.

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⁵⁴¹ The paras on this page are numbered 1-5, 6, 9; they are not consecutive with the previous page.

(301-4) Why go to guides and masters at all? They are secondary. Why not go to the primary source to which they themselves have to go – the light of God?

(301-5) Armageddon is about to begin now (December 1950). No wishful thinking can avoid it. Everyone must face the awful reality. God will protect His own.

M. Vassen

(301-6)⁵⁴² The promises he exacts from his now initiates include (a) not eating eggs and (b) not indulging in sex. The first is good but what is the use of asking young people to become celibate?

(301-7) Irene Steffen is the only person I met who enjoys a consciousness higher than mind,⁵⁴³ and so the only person I can look up to.

(301-8) I am a karma yogi, I bring meditation into all my acts, as I do not have the time to sit down specially for it.

302⁵⁴⁴

M. VASSEN

C.S. Price

303

C.S. PRICE

(227)

(303-1)⁵⁴⁵ It is possible to increase vitality for an hour or two by a single meditation, but the fundamental degree of resistance to disease cannot be increased that way. Only change of living habits and diet can do that.

(303-2) Garlic is excellent for me in removing the heavy catarrh condition I suffer most from.

(303-3) [You]⁵⁴⁶ suffer from anaemia too, so use iron foods.

(303-4) There is calcium deficiency in [your]⁵⁴⁷ body.

⁵⁴² These paras follow the paras on page 298.

⁵⁴³ "Mind" in the original, but it's tempting to make this "mine" – TJS '20

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⁵⁴⁵ The paras on this page are numbered 1-18; they are not consecutive with the previous page.

⁵⁴⁶ The original editor changed "I" to "you" by hand.

⁵⁴⁷ The original editor changed "my" to "your" by hand.

(303-5) Soya food [is bad]⁵⁴⁸ for you.

(303-6) Two starches together [are]⁵⁴⁹ bad.

(303-7) Trataka is dangerous, withdraw it from publication.

(303-8) Aluminium cooking vessels poisonous.

(303-9) Chocolate leaves ash-like clogging deposit in interior organs.

(303-10) The syrup of canned fruit is very bad, but the fruit itself is good, because picked off tree and canned at once.

(303-11) Just as important as what foods we eat, is the combinations of them.

(303-12) Man is the only animal which has a perfectly developed macula because he alone can focus parallel. It concentrates mental attention.

(303-13) Much better than the practice trataka is to shut the eyes and to see the object with the mind's eye instead. This shuts out impinging rays of light which disturb concentration. Trataka is dangerous to sight. It paralyzes the optic centre.

(303-14) Most people confuse true relaxation with mere flopping down. The two are not the same. The first is graceful and rhythmic whereas the second is jerky and careless.

(303-15) Exercise to improve balance: Walk slowly forwards, then without turning around and still facing in the same direction retrace your steps along the same route but backwards. Do this as rhythmically as you can.

(303-16) Exercise to develop rhythm: Roll the back of the right hand a couple of feet along the surface of a couch or bed. Then reverse direction and roll the inside palm of the hand back along the same path.

(303-17) Exercise to harmonise the astral body: Slide forefinger along the thumb, inside touching inside. Do this slowly, smoothly, and rhythmically. Then sway the head and neck slowly from side to side completing a semi-circle with each movement. Then combine the two exercises – finger and neck – into a single movement. Then alternate the rhythm by missing one finger movement whilst continuing the neck movement and vice versa.

⁵⁴⁸ The original editor inserted "is bad" by hand.

⁵⁴⁹ The original editor inserted "are" by hand.

(303-18) Exercise for harmonising the etheric body: Stand on the feet and sway the trunk gently from side to side, placing the weight of the body alternately on each foot.

304⁵⁵⁰
C.S. Price

305
C.S. Price
(228)

(305-1)⁵⁵¹ Exercise for harmonising the breathing: Watch the outgoing breath for a limited period – say, five minutes – and make it of equal duration to the incoming breath.

(305-2) The purpose of these exercises is to establish a rhythm between the physical and the subtle bodies in order to prepare the aspirant to receive without disturbance and without hindrance and without losing his balance the great stimulation which comes from the successful practice of meditation. Therefore they should preferably be done as a course for beginners before taking up the art of meditation, being a western equivalent of the much more strenuous Indian system of Hatha Yoga.

(305-3) Theos Bernard's "Heaven Lies Within You" is mostly Hatha Yoga. Moreover it would require 28 hours daily to do his exercises!

M. Wilt

(305-4) Gurdjieff's⁵⁵² teaching (in which Ouspensky's is necessarily [included] is the completest,]⁵⁵³ best balanced and most suitable teaching for the West that I know. It uses the intellect to go beyond the intellect. It recognises the seven different types of individual and prescribes the proper spiritual approach or practical need suited to each type. It does not withdraw from the world but it is to be used by the householder.

(305-5) There is an element of wild impracticality in all Krishnamurti's teaching. I noticed this especially in his book on Education, which was hopelessly impractical. It

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⁵⁵¹ The paras on this page are numbered 19-21, 1-2, 1-3, making them consecutive with the previous page.

⁵⁵² "Gurdjieff's" in the original.

⁵⁵³ The original editor changed "...necessarily completest, is the best..." to "...necessarily included is the completest, best..." by hand.

described ideal conditions, ideal parents, ideal teacher, and ideal schools – all non-existent in actual conditions.

Michael Culme Seymour

(305-6) I spent half-hour with Swami Shivananda.⁵⁵⁴ His Yoga University had about 100 students, a lecture hall, classroom and outdoor teaching. Much of the latter seemed hatha yoga.

(305-7) He used the time I was with him to continue deskwork, autographing books and signing letters. When he took me outside to show me the ashram a secretary and photographer followed everywhere. The former wrote down every word he uttered, the latter took pictures from time to time.

(305-8) I did not receive any feeling of high enlightenment in the Swami. He is large bodied physically, and kindly, but not inspiring.

306⁵⁵⁵

MICHAEL CULME SEYMOUR

Psycho-Analyst

307

PSYCHO-ANALYST

(269)

(307-1)⁵⁵⁶ The parallels between psycho-analytic therapy and spiritual development through the master-pupil relationship, are considerable and close. It would be of great benefit to aspirant if a competent and well-experienced analyst were to add our philosophy to his existing knowledge, and if the philosophical master adds the valuable details, understanding and techniques of analysis to his work of guiding the pupil's development.

(307-2) The relationship of the patient to the analyst passes through three stages: (a) positive transference, (b) negative transference, (c) balanced orientation. "b" may manifest first or "a" may do so but "c" is always last. I have observed exactly the same stages in the relationship of the disciple to master. There is no fixed time period for the duration of each stage; it will vary with the individual patient. Moreover, he may get stuck in the first stage and never progress beyond it, or get stuck in the second stage and never change from that.

⁵⁵⁴ "Sivananda" in the original.

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⁵⁵⁶ The paras on this page are numbered 1-3; they are not consecutive with the previous page.

(307-3) Positive transference exhibits great love, emotional attachment and intense dependence; its objective is identification and union with the analyst. When carried to excess there is unbalanced enthusiasm, egoistic possessiveness and lack of self-reliance. The patient becomes so dependent that he will bother the analyst for the most trivial

308⁵⁵⁷

PSYCHO-ANALYST

309

PSYCHO-ANALYST

(271)

(continued from previous page) problems, and will even telephone him in the middle of the night. He becomes jealous of other patients and wants the analyst's attention and affection exclusively for himself. Daniel Franz is an example of a person in this stage. The only way for him to progress is to overcome his emotional attitude towards you. Meanwhile his inability to do so harms his own development and spoils his collaboration with you and with the others working for you. He is jealous of, and hostile towards, them.

(309-1)⁵⁵⁸ Negative transference exhibits the opposite process to positive. There is a withdrawing from the analyst, a coolness towards him and even antagonism for him. Instead of wanting to be constantly with him, as the positive one does, the negative patient wants to leave him and see him less and less or break off relations altogether. Whereas the positive patient feels joy and happiness in the relationship, the negative one feels pain and tension. Bill Lohr is an example of this stage. He has been in and passed through the positive stage and now feels inner pressure of the strongest kind to leave you, which he expresses outwardly by a desire for independence or a wish to try an ashram. If not expressed it could result in overt action of a violent nature against you. Verbalisation of the contents of his subconscious is necessary and is indicated as therapy to deal with his symptoms. Also it is better for him to withdraw for a time from you and be on his own; otherwise he would have to face reality, face his own ego, which he is not yet in a condition to do. Only by Dan passing through a similar stage can he attain balanced orientation towards you.

(309-2) In addition to the three stages – positive, negative and balanced, there is a fourth which may or may not appear. It is called ambivalent. Here there is a mixture of both the positive and negative symptoms. The patient oscillates between attraction and

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⁵⁵⁸ The paras on this page are numbered 4–6, making them consecutive with the previous page.

repulsion towards his analyst, or else feels both forces present at the same time in himself.

(309-3) In the handling of students, you will find that the same problems arise for you with them as do with the psychoanalyst who has to deal with transference neuroses.

310⁵⁵⁹

PSYCHO-ANALYST

Dr Daniel Freeman (Notes by M. Redpath)

311

DR DANIEL FREEMAN

M. Redpath

(273)

(311-1) ¹⁵⁶⁰ He was a professor of philosophy who had spent all his life searching for truth. He lived for many years in India and as you were – or are – was a friend of the late Maharajah of Mysore. He spoke of the same things you have written about. I was only eighteen then and my acting career was fighting with my other career. He has since passed on but all through your books are the ideas he expressed and which I was too young and frivolous at that time to have more than an intellectual curiosity about.

(311-2) First you get your big concept of life and then you can fit all the smaller ones into it automatically. The big concept is that you are here to know what you are. Everything can and must then be regarded from the standpoint of how it helps or hinders that quest. The big concept thus provides you with a measure for everything, a standard for all actions.

(311-3) He told M that being an actress she should dramatise the faults of her pupils by acting them for a period, thus drawing pupils' attention to them, then dropping the act and explaining to the pupils.

(311-4) He died in Vancouver in 1939 at the age of 82.

(311-5) He told M that his work was not that of a writer but that that was the work of a man named Paul Brunton whose books on the teaching of "All is Mind" would appear later – whose work it was to write and he advised her to look out for them.

(311-6) He dressed like a native when in the Orient where he went to seek truth. He found his guru in Indo-China. He was a wealthy man (private means), had a medical

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⁵⁶⁰ The paras on this page are numbered 1–9; they are not consecutive with the previous page.

doctor's degree but never practised. Mrs. Redpath met him in California where he lived but he did not like it and removed to Vancouver, B.C. where he died.

(311-7) First met in Vancouver. He did not care for the states. He had been twice married but each time for brief duration. His first wife died in childbirth; the son grew up and was killed in the first world war. The second marriage lasted a few months. His wife was killed in an accident. In both cases he was young. He predicted the war and gave its dates.

(311-8) Sir Wilfred Grenfell (of Labrador) was a close friend (student) of D. Freeman. So also was Dr. Paterson of England.

(311-9) Freeman said that human life develops in 7-year periods. The younger people have to get over the stage of immature emotions before they can go on the quest.

312⁵⁶¹

DR DANIEL FREEMAN
M. Redpath

313

DR DANIEL FREEMAN
M. Redpath
(275)

(continued from previous page) Hence must start after 30 on it.

(313-1)⁵⁶² He lectured at Calcutta professionally in the early days of the university.

(313-2) He gave M copies of Goddard's Buddhist Bible and the Upanishads.

(313-3) He was a great friend of F.D. Roosevelt. Latter when only Governor of NY discussed mysticism with M as himself a believer in it. He kept this belief a secret from the world. His New Deal embodied some of F's ideas.

(313-4) M sees previous reincarnations often. She sees the figure of the earlier rebirth loop up out of the present body, temporarily displacing it, then gradually going back into it. In that way she instantly recognised Freeman and he also recognised her as being an old friend from the past. She recognised PB as having been in Egypt at the same time as herself. He was then a priest and she was his sister. She was a priestess of

⁵⁶¹ Blank page

⁵⁶² The paras on this page are numbered 10-17, making them consecutive with the previous page.

the temple, used as an oracle [and clairvoyant.]⁵⁶³ He was at first in favour with the [religious]⁵⁶⁴ hierarchy but when they found he took an independent line he aroused their antagonism. They tried to hit at him through her. Thus although their earlier life had been pleasant enough their later life was troubled.

(313-5) DF really died in 1913. I was born 3 days later as his reincarnation. Some of the dates and information in O'Brien's novel are wrong. DF's first wife was a neurotic and that marriage was unhappy.

(313-6) I do not see the previous births of strangers but only of those with whom I myself was connected in those births.

(313-7) When PB was 12 years old, during a school holiday DF met him for a few minutes and talked to him. He recognised PB's future work and greatness instantly and wrote to friends to look out one day for PB's books, as it was latter's mission to write on the mentalist truth.

(313-8) Christian Science has the right theory (that there are no persons and that all is mind) but the wrong application of it. It says demonstration is in healing but where are the persons to be healed? This is illogical.

(313-9) DF's personal servant was Kaji, really a Tibetan, who had met him in Tibet and followed him out to the West. DF spent 5 years in Tibet and had his outstanding mystical experience in Indo-China. He left his house at Vancouver to Kaji, containing many Oriental art works pictures figures, when he died.

314⁵⁶⁵

DR DANIEL FREEMAN
M. Redpath

315

DR DANIEL FREEMAN
M. Redpath
(277)

(315-1)⁵⁶⁶ The Hutzler method of handling aspirants is harsh, too drastic and undesirable. Mrs. Hutzler is intolerant. I do not agree with her or with Teye that you

⁵⁶³ The original editor changed "clairvoyant and" to "and clairvoyant" by hand.

⁵⁶⁴ "religious" was typed below the line and inserted with an arrow.

⁵⁶⁵ Blank page

⁵⁶⁶ The paras on this page are numbered 18-27, making them consecutive with the previous page.

should drop all these seekers who have come to you. By publishing the teaching, you invited them! To who else should they come, if they accept your teaching, if not to you?

(315-2) There is no separate principle of Evil. After all, it is only a thought. Nevertheless there are lower forces which oppose the aspirant, or test and try him; which may work through human instruments to drag him down or create troubles for him. Such are evil forces and if they influence or use an ordinarily good man, he will show a double personality and be schizophrenic.

(315-3) There are the lower occult powers, which are expressions of the ego, and the higher mystical forces, which are expressions of the Overself. In the former case, the man deliberately sets out to perform the phenomena; in the latter, they are performed without his knowledge by the higher power. Jesus did not cure all who came to him simply because it was not he that did the healing, but the power above him.

(315-4) The thing that really matters is the concept or idea we have of life inside the mind. Everything that happens outside will then be merely the reflection or result of it.

(315-5) In your Egyptian reincarnation you were also writing books then.

(315-6) I was your very devoted sister in several lives.

(315-7) My experience of the visions of former births is that there is an alternating cycle of seven births in the male body followed by seven in the female body. In the case of a more highly developed ego there is some choice in the matter and hence greater variation.

(315-8) People who get emotionally entangled easily often swing to the other extreme (if they are on the quest) of renouncing the opposite sex altogether. This phase is equally temporary and they react back to the former one. To lift them out of it I tell them to think of the truth that in Mind there are no persons, to regard the opposite sex spiritually and not physically, to recognise what they really are in Mind. In this way they have succeeded in freeing themselves whereas when they try to do it by will power, which means the ego, they always fail.

(315-9) The doctrine of a higher individuality is illusory; in Mind there are no persons, not even spiritual ones.

(315-10) Why make plans ahead? That is the way of the ego, not the illumined man. For him what he needs to do will be shown him at the time it is needed. Besides anything may happen to nullify the plans. Let the future take care of itself. Don't worry about matters before the time for them arises actually.

(316-1)⁵⁶⁸ Christian Science cures may occur in plenty but often what really happens is that after an interval a new disease appears in place of the old one. This is because the cure has been the result of egoistic working. Other Christian Science cures are genuinely the result of Overself working and they are lasting. This is because the character, the inner being has been healed first. The failures are due to the fact that character-weaknesses have not been remedied, that these weaknesses are the real cause of the disease, and after a while create another sickness even though [the first is]⁵⁶⁹ apparently 'healed.'

(316-2) PB is to be the "PROPHET" to the Western world. He belongs to it now, not to the East. He is to write prophetic, i.e. inspired books. His work is not to give personal instruction or guide individuals, only to write. Hence he is quite justified in stopping most of his correspondence and devoting his time to creative work. His next book should certainly be the Message to his Times which he proposes writing. In an anterior reincarnation he helped to spread early Christianity.

(316-3) The modern West does not need to be working on meditation exercises, ascetic disciplines and monastic ways in order to follow the quest. Its own path is through Life itself, through the right reaction to its experience. This it can do through becoming possessed of right Concepts, which provide it with the fundamental basis of right living. Such Concepts, their importance as being sources of outer-life events and experiences, should urgently be taught by PB in his next books.

(316-4) In the "Outline" which you propose writing, teach that the path is followed in stages. First, there is the preliminary preparation for it, which is often mistaken for the Path itself. Such preparation even includes formal meditation exercises and moral strivings. The unfoldment from within comes first; this is reflected in the preparations which follow as consequence. Then teach that this is a quickened recapitulation from former births, like embryonic physical recapitulation.⁵⁷⁰ All have to pass through it, even a Jesus-Master, for when Consciousness steps down into relativity, it has to limit itself. Next teach that the real path consists of eight stages. These you can get from

⁵⁶⁷ Where the previous pages are "mroundf" which we've taken as Dr. Danel Freeman: Notes by M. Redpath, this page is merely titled "(M.R.)" and may be her own views

⁵⁶⁸ The paras on this page are numbered 28-33a, making them consecutive with the previous page.

⁵⁶⁹ "the first is" was typed below the line and inserted with an arrow.

⁵⁷⁰ "recap" in the original.

Dwight Goddard's Buddhist Bible. This last teaching is needful because aspirants do not know correctly what to expect, they are vague.

(316-5) The next centre for the spread of spiritual light over the West and even into the East, will be Canada. Europe is dying, the Orient has already served this purpose in the past, and the current now flows westwards.

(316-6) Next war will come towards the end of the 1950's. But both it and the previous one are really continuation of the first war; the intervals are only breathing spells.

(316-7) "Lead us not into temptation" is wrongly written. It should be "Lead us when in temptation." Also: "Father, why hast thou forsaken me" should be "How thou hast glorified me!"

317

M. REDPATH

(279)

(317-1)⁵⁷¹ Mary Baker Eddy had the correct basis, that God (Mind) is the only reality, that man is God's idea and that his chief purpose is to reflect the idea as it is in divine mind. But she was a reincarnation of the apostle Peter and both made the same mistake in misinterpreting Jesus' saying, "On this rock I found my church" as meaning a material church. It is not.

(317-2) As PG Bowen & Blavatsky say, Jesus was really Jehoshua who lived a century before; the New Testament is really a mixture of parts of his biography and his sayings with allegory. There was no nailed-hands-feet crucifixion at all; that is a symbol of the ego's suffering at a certain stage of the quest in having to give itself up.

(317-3) See Luke cap 10 verse 22.

(317-4) You are of the dual type: intellect-emotion. In early life you were much more emotional than intellectual but now you have balanced them nicely.

(317-5) The chief obstacle on the path is that the personal ego gets into its own light, stands in its own way, does not want to get out of the way. Instead it invents all sorts of excuses cunningly to remain where it is.

(317-6) When you stretch out and relax physically and mentally, you may receive an intuition. But the moment you think you have got it, you will lose it. Similarly the

⁵⁷¹ The paras on this page are numbered 34-45, making them consecutive with the previous page.

master is not aware that he is a master, not even that he is a person, but only that he is Mind. When you are nothing, [then you can know that]⁵⁷² God is everything.

(317-7) Genesis I and II contains the explanation why [and how]⁵⁷³ the Consciousness came down into time and relativity, [hence]⁵⁷⁴ what man is to do here to get out of it and why he is here.

(317-8) Opening an inspired work like the Bible at the right time, it may give us a definite personal message needed then. But if opened at the wrong time, it won't.

(317-9) The Messiah comes when the need of him is greatest. Yet he helps only a few individuals directly and personally in his own lifetime. The inspiration he drops like a seed will grow up into a new religion and inspire millions only after his death, perhaps long after.

(317-10) The meaning of Immaculate Conception is that the mother or father is aware of the incoming Light from a higher plane destined to enter the baby and she mentally surrenders to or unites with it at the time of conceiving. The other partner need not be aware but nevertheless will be momentarily [and perhaps unconsciously]⁵⁷⁵ overshadowed by the same Light at the same time. The baby will be only a man, not an Incarnation. He will lose the divine consciousness in his early years, because Nature works that way, recapitulating the various stages of unfoldment anew, but he will recover it a little before or after the age of thirty at the earliest.

(317-11) You should write on the deeper meanings, the truer non-materialistic ones of words like Security, Work.

(317-12) The book "Aquarian Gospel of Jesus" by Levi is largely a work of imagination. The "Secret Doctrine" and "Isis Unveiled" of H.P.B. leave readers confused. The books of Leadbeater and other theosophists draw on writer's imagination.⁵⁷⁶

318

M. REDPATH

(318-1)⁵⁷⁷ You are plainly not aware of the wide and deep influence of your books, but I often come across it. You do not realise how much they have meant in other peoples'

⁵⁷² "then you can know that" was typed below the line and inserted with an arrow.

⁵⁷³ "and how" was typed below the line and inserted with an arrow.

⁵⁷⁴ "hence" was typed below the line and inserted with an arrow.

⁵⁷⁵ "and perhaps unconsciously" was typed below the line and inserted with an arrow.

⁵⁷⁶ This para was written upside down at the bottom of the page

⁵⁷⁷ The paras on this page are numbered 46-51, making them consecutive with the previous page.

lives. Nor need you accuse yourself of the errors in them. You are exaggerating. I see no really important mistakes that need setting straight. You have pointed out the possible harm and danger of meditation; you have pointed out the need of moral purification and emotional control.

(318-2) The highest development of Love does not give for the sake of its own emotional satisfaction being gained in return; it gives for the sake of the beloved alone. This cannot be called Compassion, for that involves the idea of pity. There is indeed no word for it. Although it is so impersonal, there is room within it for the personal love as there is room within a larger circle for a smaller one. Charles Morgan has dealt with these themes in his novels, especially "Sparkenbroke"⁵⁷⁸ and "The Voyage," very finely.

(318-3) The only value of monasteries and retreats is temporary. In the end, every man must test himself in [and against]⁵⁷⁹ the world by living in it. So why should he not do so all the time? Just the same, a man may be the highest Master and live the married life. Nor is there any advantage to the aspirant in abstaining from marriage. All that he needs to develop can be developed within it. He gains no power over sex by abstaining from married life for in the end he will have to test his so-called growth got monastically or celibately by life in the world, or it may be only a dream-power, not a real one. The figure of Mejnour in "Zanoni" does not appeal to me; it is dried-up, unloving, self-centred, remote, feelingless.

(318-4) Teach people to question what is the real meaning of intimate facts of their life like Security, Work, Love, Possessions. The ordinary worldly meaning is purely superficial and materialistic and shows its incompleteness and insufficiency on semantic analysis. Thus money in the bank does not afford security against numerous ills evils dangers and sorrows. Working [outside]⁵⁸⁰ for a livelihood does not suffice to fulfil man's duty; he has also to work inside on himself for his soul. Love is often mere selfishness, seeking its own satisfaction through the convenience of another person.

(318-5) I do not see past births in clairvoyant vision; I remember them just as you remember earlier years of the present birth. If a problem or situation has not been mastered or correctly dealt with in a past birth, I observe that it reappears again in a later birth and goes on doing so until it is faced and rightly overcome or solved. Running away to monastery or ashram or retreat from it does not mean its end; it will come again in a later birth.

⁵⁷⁸ "Sparkenroke" in the original.

⁵⁷⁹ "and against" was typed below the line and inserted with an arrow.

⁵⁸⁰ "outside" was typed below the line and inserted with an arrow.

(318-6) In Goddard's "Buddhist Bible" the chapter on "The Supreme Path" dealing with the non-existence of sentient creatures, gives the secret of swift realisation. By constantly holding to the truth that there are no persons, you become aware of Reality.

Dr Herman Reistrup

319

DR HERMAN REISTRUP⁵⁸¹

(281)

(319-1)⁵⁸² Most people unconsciously keep the diaphragm muscle tense. It is necessary to loosen this by a special breathing exercise which takes the form of moving the diaphragm in and up while inhaling and down and out while exhaling. During the exercise the chest must be watched to see that it is kept unmoving since usually untrained people breathe with the chest only.

(319-2) Professor C.G. Jung is teaching what philosophy also teaches in different words. He says that it is not possible for the self to enter into the noumenon and that what happens in the highest mystical experience is that the rays of light from the noumenon are reflected into the self producing a reflected image of it. Philosophy says that man can not know God but he can know the likeness of God which exists deep within himself as his Overself. It denies the claim of those Hindus who claim that man is God but it says that he is only Godlike.

(319-3) The danger of meditation deteriorating into mediumship is an undeniable one, but this is no reason for rejecting it altogether, as Martinus rejects it. The correct attitude is indicated by Steiner who points out that the meditator should at no time permit himself to lose consciousness but should take every care to guide it. However philosophy adds to his statement that where the meditator is working under the personal guidance of and protected association with a competent spiritual guide he may at a certain stage experience the phenomenon of "yoga nidra," yoga sleep, which is very deep and refreshing although brief and dreamless.

320⁵⁸³

DR HERMAN REISTRUP

F.D. Robb

321

F.D. ROBB

(283)

⁵⁸¹ "DR HERMAN REISTRUP: (Denmark's Leading Psychiatrist)" in the original.

⁵⁸² The paras on this page are numbered 1-3; they are not consecutive with the previous page.

⁵⁸³ Blank page

(321-1)⁵⁸⁴ I do not eat second helpings at dinner.

(321-2) Most healing and teaching work is done in sleep.

(321-3) The healing treatments do not really become effective until the patient goes to sleep. You see that even with animals.

(321-4) The metaphysical (mental-spiritual) side of my healing treatment begins automatically as soon as a patient comes to me for cure by the mere entry or contact with my atmosphere. It is just the same with you. A would-be pupil begins to receive instruction and inner help from the first meeting with your atmosphere. It even starts, in a lesser degree, from the reading of your books, as they carry your vibrations, hence your atmosphere, too.

(321-5) The spiritual path for modern man does not end in the idle monastery, but in the active life. At the best such an institution may be useful as temporary retreat but even then much depends on the way it is used. It should not be to escape from coping with the problems of human life.

(321-6) I value cooked oats as an article of diet very highly, to replace meat.

(321-7) My healing is done by a combination of physical methods and metaphysical: i.e., drawing on the Cosmic Consciousness. It works through the magnetic field on the sympathetic nervous system.

(321-8) The human body is not constituted to live on raw food exclusively. Even in the pre-fire age food was cooked by sun-drying.

(321-9) The body does need some starch, but the quantity depends on the kind and amount of work it does. It is true though that we eat too much starch.

(321-10) My knowledge has been derived from the courses of Amorc Rosicrucians, to which I have belonged for many years.

(321-11) My massage produces both heat and cold---according to what is needed. An inflammatory condition requires heating. The heating adjusts itself to this requirement.

(321-12) I never use the term "subconscious" it is wrong: the "true self" is more correct.

⁵⁸⁴ The paras on this page are numbered 1-13; they are not consecutive with the previous page.

(321-13) You are drawing on the same Cosmic force and doing the same work really with your writing as I am doing with my healing: it is all a matter of vibration. The printed page carries to the reader, magically, the inner force you put into your words. Those who feel this force when reading will eventually – even after many years – be urged from within to seek you out and become your pupils. The force touches their inner self at the time.

322⁵⁸⁵

F.D. ROBB

323

F.D. ROBB

(285)

(323-1)⁵⁸⁶ The increase of Electro Potential in Sub-normal Body. The ratio of activity conducted by an increase of the potential of the electronic manifestation, produced by the alteration of the factor, where the blending of both rays made themselves co-operate, is in proportion of a three to one increase in the psychic sphere, further contained and made in a state of progression by the dormant body during the state of sleep.

(323-2) Although inactivity of the conscious portion of the brain to outward or internal conditions does not make itself known, a higher amount of radiation is manufactured by the glands, going directly to the main areas of depletion, whence the cellular growth or activity is enhanced by the spectacular manifesting vibration.

(323-3) Healing is operated upon a short wave high potential wave band, (electronic). Is interrupted less in an atmosphere where UVR have been decreased and in this state is more readily absorbed by the patient.

(323-4) The natural method of healing, that is the actual body cellular building up is a continuous process, hence the areas involved for healing have been over active, a pathway has been opened wide – —when external healing (contact) is given difficulty | arises in closing down the pathway enabling true healing to take place.

(323-5) With that condition which emanates a high magnetic field, rays have less effect. A natural condition for raising the magnetic content of the body also one which deflects unwanted rays is to have an abundance of water in the system. This can be readily affirmed by an approach into the field of modern electricity with radar, which shows

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⁵⁸⁶ The paras on this page are numbered 14–18, making them consecutive with the previous page. There are two unnumbered paras at the bottom of the page.

that deflection takes place within a moisture content body, such as clouds, or if another body is placed within the clouds, deflection of both takes place.

Adela Curtis

(323-6) My Meditation at our monastery with students only lasts for 15 minutes and we discourage anything more than that for fear of psychic developments or even the trance state happening.

Dorothy Kerin

(323-7) When a woman came to rob and deceive me by lying words, I got a feeling of discomfort and also felt quite cold, unenthusiastic and quite unmoved at the glowing promises she held out. When Meher Baba's picture was shown to me, I experienced a spiritual revulsion and the face seemed to change and become sinister.

324⁵⁸⁷

DOROTHY KERIN

Jacques Romano

325

JACQUES ROMANO

(289)

(325-1)⁵⁸⁸ I am 86 years yet my muscles are hard as iron, my shoulders broad with chest expansion, I am never sick. The highest kind, the number one yogi must have good health. Your guru may be a number two or three, he cannot be a top level yogi for he is sick. It is the first consideration for ill health disturbs the mind and interferes with meditation.

(325-2) Better than all yogi breathing exercises is the following: dispel all the stale air from the lungs, through the puckered-up half-whistling mouth. Then sharply draw in fresh air. It will automatically be a deep breath for you will need to refill the whole of the lungs. Unless the stale air is first expelled, no breathing exercise will do enough good for it will mix the good with bad air.

(325-3) Always walk with erect spine, and sit with it too. This keeps youthfulness and strength and health.

⁵⁸⁷ Blank page

⁵⁸⁸ The paras on this page are numbered 1-9; they are not consecutive with the previous page.

(325-4) I despise books and book-study. All my knowledge has been gained by intuition, observation, analytic thinking for myself and extra-sensory telepathy. I learnt to trust my own impressions. When I 'read' people clairvoyantly I do so by looking away from the person a half-turn, and listening deeply as if to catch something being spoken to give me the required information. I can paint pictures and play music; am an expert chemist and medico, yet I have never taken formal courses of study in these subjects. I learnt to do by doing. I did not go to teachers but used my own instinct to guide me.

(325-5) The greatest yogis live in hidden retreats. I have found them in Arabia and India in such places. Once, when I was young, I wandered alone in the desert and then gave up, the search seemed without end. One of the masters from such a retreat rescued me: He said, "If you had only had fifteen minutes more faith you would have found us!"

(325-6) I practice adaptation to environment and make myself one with whatever kind of persons I happen to be with at the moment. This not only puts them at their ease, and myself too, but gives them the chance to move a step closer to me and thus be helped spiritually. Only when I am alone in my solitariness, can I afford to be myself as I really am. For these reasons I never reveal who I really am, never tell the unevolved or the masses how great I am inwardly in powers or how many famous persons are in my circle of acquaintance.

(325-7) No dog or beast has ever bitten me. This is because I let myself [feel]⁵⁸⁹ I am it, because I identify myself with it.

(325-8) I do not want to become a fanatic; that is dreadful. Hence I wear no labels, adopt no fixed point of view, have no settled purpose, acquire no followers who merely echo what I say.

(325-9) Man's is a finite mind. How can he know what is in the Infinite Mind? That is impossible. Hence all talk about God's purposes, aims, etc. is mere imagination and speculation. Those who claim such knowledge merely get their own thoughts.

326⁵⁹⁰

JACQUES ROMANO

327

JACQUES ROMANO

(291)

⁵⁸⁹ "I let myself feel" was typed above the line and inserted with an arrow.

⁵⁹⁰ Blank page

(327-1)⁵⁹¹ The anti-histamine drugs are harmful.

(327-2) The simplest preventive of seasickness is to eat less and lightly for a day or two before sailing. Take only soup, fruits especially orange and grapefruit, and lightly-digested vegetables. Avoid all starch foods and bread. Miss entirely the meal before sailing. With so little in the stomach, there will be little to be brought up if vomiting starts. But at the first feeling of nausea take 3 drops of peppermint oil (using dropper) on a lump of sugar.

(327-3) If iodine is taken internally (the non-poisonous kind, which I make, of course) it increases resistance in sickness.

(327-4) All organised religions are merely businesses, profit-making or exploiting. I rebelled as a young boy against the ignorance hypocrisy and superstition of religion, as I saw it in the Church. Even in the Oriental monasteries that I visited later, I found mostly laziness, superstition, exploitation, greed and ignorance.

(327-5) King Solomon's Temple, the first we have recorded, was not originally a church to be visited once a week. It was a place where the priest was only a teacher, not an intermediary, who showed people how to pray. Their prayers were made at home, in the privacy of their chamber. The Sunday, Saturday or Friday weekly visits of Christian, Jew or Islamic religions were priestly accretions for profit.

(327-6) When I am clairvoyantly 'reading' for a person, I look away from him by half-turning my head upwards; this is to get into my own solitariness. At the same time my thinking stops and I become passive, listening inwardly. It is instantaneous.

(327-7) There is no need of retreats for spiritual development. The life in the world, if one is mentally alert, provides all the experience for obtaining such development. Hiding in a dark cave is also unnecessary, and its artificiality proclaims its dwellers as inferior yogis. However a warm climate is certainly conducive to meditation. Nor is the Buddha-posture a requisite. The cave's darkness-benefits can be got by painting the walls of one's room in a non-stimulating colour, that is, grey. The squatting can be equalled by using a low-seated chair or stool. Closing the windows to avoid cold draughts and keep inside air warm, will be as good as going to India.

(327-8) I accept all the changes of climate as a challenge to develop the resistance wherewith to meet them. Such development fosters my health and strength. The seasons are my gymnasium, where I exercise my will and power.

⁵⁹¹ The paras on this page are numbered 10-19, making them consecutive with the previous page.

(327-9) I do not say that religions should be destroyed, as atheists do but that they should return to pure religion, which is expressed in the Sermon on the Mount.

(327-10) Fabre D'Olivet's discoveries about the ancient cosmological character of Hebrew alphabet and language, are quite correct. Each letter had numerical value and each number has cosmological meaning.

328⁵⁹²

JACQUES ROMANO

329

JACQUES ROMANO

(293)

(329-1)⁵⁹³ Man has varied possibilities of outlook but the animal has only one: to eat or to be eaten!

(329-2) I never eat bread. Milk is harmful, so I don't take that too.

(329-3) Thirteen is the number of highest wisdom. Yoga is its achievement. Hence the numerical value of 'j' and 'g' in Hebrew (there are no vowels in the language) is 13. The word yog, yoga, yogi, and the idea behind it, was as certainly known to the ancient Israelites as to the Indians.

(329-4) Those who talk [much]⁵⁹⁴ of their own honesty, are really clutching at the virtue. There exists an inner conflict within them against dishonesty, and this is its sign. The same with other virtues.

(329-5) I possess a healing ray which emanates from my body and can be felt by the palm of another person as a cool current. It instantly stops a patient's pain.

(329-6) The human entity after death is nothing more than a thought.

(329-7) I have died to the body. This frees me from the time-space relations connected with it, especially the desires.

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⁵⁹³ The paras on this page are numbered 20-35, making them consecutive with the previous page.

⁵⁹⁴ "much" was typed below the line and inserted with an arrow.

(329-8) I have cured sufferers from arthritis and rheumatism by putting them on a mono-diet of grapes. They eat nothing else each day for a time – say five days at a time. I myself go on a fruit mono-diet annually.

(329-9) The universe is governed by law. Prayer cannot interfere with the laws. If all the 2 billion people on earth prayed for the Mississippi river to flow backwards, it would not do so. Yes such is the imposture of organised religion that it mumbles prayers everywhere and teaches people to pray for their desires. Why, God, as the infinite and impersonal existence, does not even know of their individual existence!

(329-10) When I have been in sore need of money, I found checks in the mail to cover the amount needed. They arrived from benefactors unsolicited and unexpectedly. These persons said they could not sleep at night for the feeling which came to them that they ought to send me the money.

(329-11) Part of the Christian religion was borrowed or made out of Buddhist traditions.

(329-12) I refuse to answer questions whether or not I believe in reincarnation. If I say yes, then my followers will blindly believe it too. That makes for fanaticism. I want them to judge it for themselves.

(329-13) Civilisation is peopled with fanatics and fools; they have no wish or capacity for deep analysis of things so necessary to find truth. They are governed by mere opinions. Their opinions have no value. Why should I argue with them? I let them say what they like. The masters do not try to teach them.

(329-14) The Four Gospels were the work of many different writers, brought together.

(329-15) I personally knew Kahlil Gibran. His character was far lower than his reputation which is exaggerated.

(329-16) The New Testament has been mistranslated in many places. A symbolic phrase like 'offer your left cheek' is not to be taken literally at all.

330⁵⁹⁵

JACQUES ROMANO

331

JACQUES ROMANO

(294)

(331-1)⁵⁹⁶ The harmful element in tea is its tannic acid. This may be counteracted by using lemon with the tea and by not infusing it more than a short time, so as to leave it weak, and by diluting the [brew.]⁵⁹⁷ Otherwise tea certainly makes for nervousness and restlessness.

(331-2) Everything we have experienced from infancy is registered in the mind. By deep hypnosis I have recovered unknown or forgotten incidents of the past from subjects. In this way I have traced the origin of fears too.

(331-3) I use honey in my hot drinks but brown sugar is also good. I never use white sugar.

(331-4) Although marriage is not a bar to spiritual attainment, if the wife is not harmonious spiritually there will be discord and consequent disturbance of the man's mind and interference with his way of living.

(331-5) I knew Abdul Baha. He was really a spiritual man whereas the yogis who have come to America whom I've met were not. The latter commercialised.

(331-6) I never eat lunch and take only a light breakfast. I eat no flesh food. Man was intended to be herbivorous and there is better proof than merely the shape of his teeth.

(331-7) The harm of bread is that it is digested in the mouth and then ferments in the stomach. Whole wheat is just as sinful as white bread in this way. Rye and Black bread are much better and much less harmful; still I would not eat any bread myself. The substitute you should use is rice and potatoes for they are digested in the stomach.

(331-8) There are no such things as ghosts, materialisations and spirit communications. The idea arose in primitive [minds]⁵⁹⁸ from dreams, which are mere imaginings. All the phenomena of spiritualism can be explained by subconscious mind. They may be quite actual but even so these apparitions are self-made mental images unconsciously thrown up through suggestion or desire.

(331-9) Conversion between Protestants and Catholics merely means what a man likes, it is taste, whereas conversion from Christianity to Islam Buddhism etc. means a real search for truth.

⁵⁹⁶ The paras on this page are numbered 36-47a, making them consecutive with the previous page.

⁵⁹⁷ "and by diluting the brew" was typed above the line and inserted with an arrow.

⁵⁹⁸ The original editor inserted "minds" by hand.

(331-10) The canonised saints of the church have no power at all to help their devotees. They are dead and really gone.

(331-11) The psychologists reading of character from the face is imperfect and maybe deceptive. This is because the face is ruled only by the conscious mind. It is better to watch a man's hands and feet, for there he unconsciously gives himself away.

(331-12) I would never permit any coal tar derived drug to enter my stomach.

(331-13) If bread must be eaten, it should be thoroughly masticated. I like matzos and eat them occasionally.

(331-14) The Ten Commandments are perfect. They contain everything needed for the purpose. Therefore Jesus saying Moses ordered an eye for an eye, and tooth for tooth is due to error [in]⁵⁹⁹ preserving Moses' teaching. What he really said was "an eye under [an]⁶⁰⁰ eye." This means "May my eye be knocked out if I knock yours!"

332⁶⁰¹

JACQUES ROMANO

333

JACQUES ROMANO

(294-a)

(333-1)⁶⁰² I saw the Rope Trick performed in India. It is mass hypnotism, despite Keel's denial. If the audience numbered 500, the performer stationed about a dozen of his agents among them. The monotonous rhythm of the drums continually beating would start to lull their minds. Then the performer would sway and chant like a dervish. His agents would take up the same mantra⁶⁰³ and movement, thus suggesting to, and introducing the audience around him to do likewise. When everyone was doing this, a highly suggestible state of mind was reached. Then the rope trick was hallucinated into their minds.

(333-2) Freedom from nervous tension makes PB's appearance younger.

⁵⁹⁹ The original editor inserted "in" by hand.

⁶⁰⁰ The original editor inserted "an" by hand.

⁶⁰¹ Blank page

⁶⁰² The paras on this page are numbered 1-11, 5; they are not consecutive with the previous page. There are two unnumbered paras between 8 and 9.

⁶⁰³ "Mantram" in the original.

(333-3) Yog in Hebrew means “full intelligence.” Yod is the 10th letter of the alphabet and Gimmel is the 3rd letter; together totalling 13, “yog” means that maturity of intelligence is reached at the age of 13; beyond that age, nothing more is added.

(333-4) I never have destructive or negative thoughts about any matter or person – I instantly close the door to such thoughts and always try to find something constructive about it.

(333-5) I have such intense concentration that if four bands are playing around me I do not hear the music if I am considering something or talking.

(333-6) Atlantis was destroyed by earthquake, which caused the flood associated with Noah’s Ark. Note how African and European west coast fits American east coast.

(333-7) The rejuvenating claim made for Ginseng is false.

(333-8) When you think of a person suddenly and strongly, after a long period, it is because their presence has entered your locality; or in case of a letter from a long distance, because their letter has entered your locality.

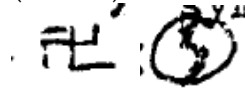
(333-9) The Biblical sentence “Man is made in the image of God” has been wrongly translated. In the original Hebrew is “intelligence of God,” not “image.”⁶⁰⁴

(333-10) The combination of acid with starch in tomato sauce-spaghetti is very indigestible. I would not eat it.

(333-11) Most of the mind-reading stage acts, such as Dillinger’s, are not genuine ESP at all, but faked.

(333-12) I was invited by an agent of Hitler’s to come to Berlin and act as a seer for him at high pay, but refused.

(333-13) The origin and meaning of symbols for swastika and Chinese Yin-Yang



are the same – the revolution of the universe and the opposing principles of Spirit and Matter, Involution and Evolution, Good and Evil, in short, the Two-Way Universe.⁶⁰⁵

⁶⁰⁴ The second half of this para is found on the top of page 334.

⁶⁰⁵ “ROMANO” hand lettered at bottom of page

(334-1)⁶⁰⁶ There is instruction for man in his natural environment to enable him to use his thinking power and develop his intelligence. If there were no change of seasons, forcing him to adapt different means to cope with them, he would become apathetic. The presence of cyclones, tornadoes and floods suggests to him removal to safer zones. The occurrence of earthquakes teaches him to think out quakeproof houses. And so on.

(334-2) I soak figs until soft, then run them through a grinder until they become a paste. This I mix with a little lemon juice and eat for dessert daily.

(334-3) Pressure on the arteries on both sides of the neck will induce unconsciousness or trance.

(334-4) I am certain that there will be no WW III.

(334-5) If one sleeps with a high pillow, the brain goes on thinking and insomnia results. It is much easier to sleep with no pillow. A narrow-roll pillow, say 3"-4" diameter, placed under the neck, inhibits the blood flow and thinking, and thus the best sleep results.

(334-6) The symbolism of the triangle is "Harmony and Equilibrium." When expanded, it becomes the Pyramid, which still includes the same meaning.

(334-7) Edgar Cayce's ESP was not reliable and not quite genuine.

335
JACQUES ROMANO
(295)

(335-1)⁶⁰⁷ My education and knowledge are based on as much intelligence as I was born with and its application to life. I have wandered with camel caravans and many of my good fellow wanderers are still camel drivers.

(335-2) I do not commercialise Soul or Spiritual development. The progress of self development is based on PATIENCE and UNDERSTANDING. One does not have to go to foreign lands to study, right here in this country you can practice the "Sermon on the Mount."

⁶⁰⁶ The paras on this page are numbered 12-18, making them consecutive with the previous page.

⁶⁰⁷ The paras on this page are numbered 19-28, making them consecutive with the previous page.

(335-3) People are inclined to lay much stress on the place of birth and nationality, a condition which has no bearing on the mental or spiritual development. I was born in this Universe – The United States is my home – I am an American by CHOICE.

(335-4) The mental faculty of stopping the pulse, stopping the blood circulation in parts of my body, stopping and starting digestion, raising or lowering the blood pressure have come with practice and have nothing to do with religious beliefs or soul development.

(335-5) No true Yogi has ever come to America – and any person who writes about the life of Yogis has never met a true Yogi.

(335-6) The mental and physical aspirations of many seekers have been abused by numerous self styled teachers and money making imposters. To commercialise the weakness and heartaches of people is unpardonable.

(335-7) Learn to understand with humility instead of superiority. Hate is a confession of fear and lack of self confidence. Avoid those who spread propaganda of hate, regardless of what religion they profess or position they hold. The God given rays of the Sun baptise all earthy creations alike without discrimination. The true Christian does not degrade the teachings of the Master, to stoop to hate, bigotry and bloodshed.

(335-8) True development rises from our mental attitude. Self control, self discipline and self mastery are the basic purposes. Only when you have attained these can you experience the exaltation of what the Great Master meant by saying “Peace be with you.”

(335-9) As for HEALTH – my mind does not recognise the proverbial, three score and ten. My mental attitude does not permit the aging process to force itself upon me.

(335-10) My assurance for good health is a life without Fear, Worry and Hate – and malice toward none.⁶⁰⁸

336⁶⁰⁹

JACQUES ROMANO

337

JACQUES ROMANO

(296)

⁶⁰⁸ The original editor inserted “(Multigraphed)” at the bottom of the page by hand.

⁶⁰⁹ Blank page

(337-1)⁶¹⁰ Hate is a form of suicide.

(337-2) A true mahatma never comes to a violent death, hence, Gandhi being shot, was no mahatma. He was a shrewd politician.

(337-3) I dream what I want to dream. It is under my control.

(337-4) The development or use of this psychic intuitive faculty I have is inhibited by the presence of a personal motive. The latter prevents mind becoming a true blank which is an essential pre-requisite. Nobody can make his mind a blank; the presence of motive creates thoughts which prevent the blank passivity needed for such clairvoyance.

(337-5) Physical Exercise for Health & Strength: Stand with feet together palms interlocked across upper chest. Stretch hands out to each side of body breathing in deeply at same time. Rise arms above head, then bend trunk and touch toes. Try to keep the muscles of the legs and thighs tense and hard during inhalation. Do 3 times a day. Lie on floor flat after exercise.

(337-6) I knew Edgar Cayce for 25 years. He was grossly overrated. He was a semi-fraud. His trances were not genuine. His trance prescriptions were memorised from a book. His last five years he was a sick man and asked me to help cure him.

(337-7) Instead of normal 16 breaths per minutes, take only 5. This means longer and deeper and slower breathing.

(337-8) I cannot do clairvoyance for friends. I cannot do it for you because you would be thinking, "How much of this is because he already knows about me." I would feel these doubts coming from you and they would disturb me. I can "see" only for strangers.

(337-9) Whether sitting or walking, carry the body with spine erect, head and shoulders up.

(337-10) When a new problem comes up or something [I]⁶¹¹ do not understand appears, instead of getting worried I am delighted. For it means that I have a chance to gain fresh knowledge. The doubt will eventually elicit its own clearance, if I use it rightly. And the right use is to analyse it until it becomes quite clear. This in turn leads to its mastery.

⁶¹⁰ The paras on this page are numbered 48-60a; they are not consecutive with the previous page.

⁶¹¹ The original editor inserted "I" by hand.

(337-11) Gandhi was a crafty politician primarily. He was no mahatma.

(337-12) No one has ever communicated from the after-death state to ours. For there, finite man returns to his infinite source. No finite personal entity can exist in that state. Mediums get their own or suggested thoughts instead of real messages.

(337-13) I have cured arthritis in patients by putting them on a mono diet of grapes and cranberries.

(337-14) In summer I breakfast off grapes and miss lunch. In winter I take hot soup only for lunch.

(337-15) I am never disappointed. I do not know what disappointment means, since I expect nothing.

338

JACQUES ROMANO

(338-1)⁶¹² Although I am an old man, when I see young courting couples I do not frown on them or get depressed. Instead I rejoice with them. For I know that life goes on and must go on. Thru sex it does so physically.

(338-2) If patients refuse to go on the reformed diet I advocate, then they must go on being sick, I tell them. Nature is merciless. It does not pander to the weak-willed or habit ridden. However, I first win their interest by eating and drinking with them in their way for a couple of weeks, then tell them that the special diet is really my own regular one. Then I confess that after eating with them I hurry home to rid my stomach of these poisons.

(338-3) Keep all plans, business or private secret. If you talk about them they lose their chance of success.

(338-4) Food requires energy to digest it; so I eat sparingly.

(338-5) There will be no war, now or later with Russia. The latter are trying to get what they want by cold war only.

⁶¹² The paras on this page are numbered 61-72, making them consecutive with the previous page.

(338-6) Your present state of unsettlement regarding your writing work is due in part to your looking for the wonderful in the Orient uncritically. Now you stopped seeking with the conscious mind but still continued with the subconscious.

(338-7) My idea for a book is that you shall say after seeking in the Orient, here, in the USA, you find a man who, demonstrates Masterhood.

(338-8) I do not encourage those who approach me as would-be disciples. I send them my circular and close it down there. I do not teach them personally.

(338-9) The yogi's abuse their body by fanatical asceticism. We teach the middle path to self-mastery, the disciplined way. Although smoking and drinking & meat are banned, because [they are]⁶¹³ poisons, celibacy is not absolutely enjoined.

(338-10) Alcohol stultifies brain action and is artificial, but disciplined marriage is a natural activity. However the sex currents can be transmuted into creative work; dissipation prevents it. The polygamous Turks, produced no inventors.

(338-11) The retreat I spent 8 months in when I was about 17 years old, was inhabited by over 200 adepts, mostly Muhammadan⁶¹⁴ but also others, thus drawn from the four great religions to symbolise the H. sides of a pyramid – Islam, Christianity, Israel and, Buddhism. Those who were only disciples were not admitted, so high was the standard required and maintained there. The system of instruction was not based on intellect but on intuition. Teaching was given in parables. The adepts had to work out the meanings by their own reflection and feeling.

(338-12) It is a good sign when a man gets excited or enthusiastic or agonised over a spiritual question. If he keeps it up, the answer will eventually be found by him from within himself,

339

JACQUES ROMANO

(297)

(continued from previous page) and without an outside teacher. All needed knowledge is contained in Nature, the subconscious can pick it up by insistent demand.⁶¹⁵

(339-1)⁶¹⁶ Hitler had no penis. It was amputated after shrapnel wounds in World War I so he could not marry. Unity Mitford, sister-in-law of Moseley, was sent to him to wed

⁶¹³ "they are" was typed below the line and inserted with an arrow.

⁶¹⁴ "Mohamedan" in the original.

⁶¹⁵ These lines are also at the bottom of the previous page, where they were crossed out by hand.

in a political alliance. When she found he could not marry her because of this physical incapacity, she tried to shoot herself. Hitler had become homosexual [in consequence.]⁶¹⁷

(339-2) I have been to Tibet. I did not mix with the lamas. I mixed with the masses who report the correct appraisal of the lamas. I did not stay long in each Oriental country as I did not need to. I got my results quickly.

(339-3) The Catholic religion has many similarities in forms to the Buddhist, and has derived a number of them from Buddhism as well as from old Egyptian religion.

(339-4) The rosary was originally meant for illiterate men who could not count and who had to repeat a prayer a certain number of times. Later, religious ignorance turned its use into a sacred exercise for all, including the literate!

(339-5) The adepts in the retreat banned coffee and tobacco as poisonous but said if you must take one then take the other also, as they act as antidotes to each other.

(339-6) I quickly close contact with the crowd of those who read endlessly on mystic-occult subjects but never apply it to their lives, who flit from [one]⁶¹⁸ teaching to another, who talk in a superior way, "Oh yes, I have read Brunton, Steiner, Blavatsky," etc. but understand them [only]⁶¹⁹ superficially [so]⁶²⁰ that they do not really understand at all. A man does not understand a spiritual teaching unless and until he does it. The man who does understand it, automatically and naturally applies it.

(339-7) I use no narcotics, no poisonous drugs, in my pharmaceutical preparation. My nasal catarrh oil is harmless whereas ephedrine cracks the mucous membrane.

(339-8) You have a considerable following here who regard you as an honest, objective investigator, so that whatever you write will be accepted as being so.

(339-9) There is happiness only in freeing oneself from the incessantly growing acquisitiveness of possessions, in the inward satisfaction with an outward simple life. This acquisitiveness does not end with obtaining the desired objects, but restlessly feeds afresh on new desires or on discontent with what has been obtained.

⁶¹⁶ The paras on this page are numbered 73-82, making them consecutive with the previous page.

⁶¹⁷ The original editor inserted "in consequence" by hand.

⁶¹⁸ The original editor inserted "one" by hand.

⁶¹⁹ The original editor inserted "only" by hand.

⁶²⁰ The original editor inserted "so" by hand.

(339-10) Why are worshippers enjoined to throw their head up and back in praying? It is to stop⁶²¹ their thinking which it does by pressing the vasomotor nerve and stopping its blood supply.

340
JACQUES ROMANO

(340-1)⁶²² The first impressions I receive on meeting people include clairvoyant perception of past or future episodes in their lives.

(340-2) If the professional fortune-tellers were genuine, why do they not foresee how to make their own fortune? They don't because they can't.

(340-3) The earth is millions of years old.

(340-4) Fear, worry and Hate are our worst enemies, and often related.

(340-5) There is no need for everyone to go through suffering in order to learn. What most people get by painful experience could also be got by using imagination and analysis, mind.

(340-6) There will be no 3rd world war. Neither the American nor Russian people want it.

(340-7) The tannic acid in tea and coffee causes indigestion. I put a tiny pinch of bicarbonate of soda in my cup. This turns the acid into tannate, which is harmless.

(340-8) White glaring walls harm eyesight.

(340-9) Never walk with toes turned outward. Best way is to turn them inwards, so that feet point to each other. Failing this, then directly straight.

(340-10) The most valuable knowledge I can pass on to you, as a younger man, is that when faced by a problem or a question, understand that the solution or answer to it are contained within your own inner resources and that the mere fact that life has now posed it to you means you are already at the beginning of the track leading to it. So instead of running to others for it, wait until it manifests itself to your intuition. It may take years but it will surely come.

⁶²¹ "stop" was typed below the line and inserted with an arrow.

⁶²² The paras on this page are numbered 83-97, making them consecutive with the previous page.

(340-11) I trained myself to respond instantly to inner promptings. I obey and follow them even though there is no logical support for them, even though reason contradicts them, or even when it means moving blindly. Once I got out of a subway train before reaching my destination. I went into the street. Why, I did not know. There I met an acquaintance I had not seen for years who introduced me to another man who gave me an article I had been seeking in vain for months.

(340-12) Lettuce is indigestible unless well cooked or finely shredded or thoroughly masticated.

(340-13) In my early years I picked up various maladies and infections but cured myself by herbs and grape cure. A monodiet of grapes will cure many maladies.

(340-14) The two essential points in maintaining vibrant health and dynamic energy are, (a) Sit or walk with erect spine under all conditions (b) do not eat more than is needed to allay hunger.

(340-15) Fabre D'Olivet was a genius. He was known to the elders of my Adept Order.

(340-16) Maharshi's⁶²³ way of living, always on a couch, the lack of bodily movement and exercise, was a part cause of the way he fell sick and died.

341
JACQUES ROMANO
(299)

(341-1)⁶²⁴ I would be content with very little furniture and very few belongings. Our modern civilisation clutters up our lives with things that demand constant thought and attention, thus keeping them agitated and obstructing inner peace.

(341-2) Owing to the decreased efficiency of digestive organs with coming of middle and old age, I dilute orange juice with 25% water, to make digestion easier.

(341-3) The dead who are supposed to enter heaven need not be envied for their happiness. We, too, can have it. For now they are only a kind of thought-being, they are without the body and consequently must be without the desires which accompany it. If we too chop off these desires now, we can enjoy the same happiness, for it can be but a thought too.

⁶²³ "Maharshee's" in the original.

⁶²⁴ The paras on this page are numbered 98-113, making them consecutive with the previous page.

(341-4) Christian Science is wrong in denying the existence of sickness. If so, why does it have healers?

(341-5) We should not worship. The greatest respect we can show Infinite Power is to say we don't understand it.

(341-6) In the teaching and preaching of religion, it is necessary to tell lies also when dealing with people.

(341-7) Jesus never stayed more than a few days in any place. This was because he left the best effect on people by not staying long.

(341-8) Through the rising of questions and doubts, we progress. For the effort to answer them develops us.

(341-9) The hands behave as the brain dictates. Hence I watch them when dealing with a man.

(341-10) Whenever you get a thought with a question in it, the proper rule is not to talk about it to others, not to go to others seeking the answer but to wait for it to come of itself. For the [two exist]⁶²⁵ together inside you.

(341-11) My muscles are hard as iron yet I do no exercise. I get this result by stretching the body.

(341-12) The Oriental coolies squat on their haunches (Egyptian style). This stretches the muscles and keeps them from getting tired although [carrying heavy]⁶²⁶ loads.

(341-13) Chocolate is an undesirable food. I do not eat it.

(341-14) To learn to walk spine erect, practise 3 times daily walking backwards.

(341-15) Trees and animals grew to enormous heights in prehistoric ages.

(341-16) I have to write down my intuitions on practical and technical matters or I quickly lose or forget them.

(341-17) I am in favour of the use of contraception. It is not sinful or unnatural.

⁶²⁵ The original editor inserted "two exist" by hand.

⁶²⁶ The original editor inserted "carrying heavy" by hand.

(342-1)⁶²⁷ The moment I mention Greek Art, I see the statues as plainly as I see you. This is what kind of imagination I have.

(342-2) The triangle, essence of the pyramid, symbolised [the]⁶²⁸ Spiritual, Mental and Physical.

(342-3) A man must have guts: he should not belly-ache about difficulties.

(342-4) No thought is ever lost.

(342-5) My clairvoyant reading comes to me as if I were trying to remember something that I had heard a long time ago.

(342-6) Parables appeal to me but intellectual [expositions]⁶²⁹ bore me.

(342-7) Most people who seek psychic healing or spiritual powers do so in order to profit in some way by such powers, whether money or influence or fame. Also such motives destroy the possibility of attaining real power.

(342-8) The life of Jesus is largely a symbolic drama, with some bases of truth. The Greeks were the first Christians and the Greek drama provided much of Christianity.

(342-9) Fear is a necessity until we learn how to take care of ourselves. Hence, it is good, not bad. The body educates the mind through fears. But if fear continues constantly without the mind learning, it becomes sick.

(342-10) Coue's teaching is a mistake. It is based on holding the unconscious thought that you are sick.

(342-11) If you can keep the intestines clean you will have clear skin and youthful looks. Evacuation is usually incomplete. The mucous membrane is filthy. Hence a fountain syringe should be used daily. It is one of my secrets of youthfulness. This also cleans prostate and prevents its enlargement through old age.

(342-12) Many kind of [bacteria]⁶³⁰ form on the [tongue].⁶³¹ I use a spoon to scrape it.

⁶²⁷ The paras on this page are numbered 114-134, making them consecutive with the previous page.

⁶²⁸ The original editor inserted "the" by hand.

⁶²⁹ The original editor inserted "expositions" by hand.

⁶³⁰ The original editor inserted "bacteria" by hand.

(342-13) Animals have to lie down after a meal because they get dopy, through expenditure of energy in digesting food.

(342-14) My lunch is often 6 dates and 2 glasses of water. This gives me energy without the heavy sleepy feeling that comes from eating bread and a bean lunch.

(342-15) Mahmoud Bey's paper screwing up trick, with writing of words on it, is all conjuring. It is done by exchanging papers.

(342-16) The knowledge is always there. We have to make ourselves a part of it. If we analyse it we spoil it.

(342-17) I use the fountain syringe just for the rectum, not colon, immediately after evacuating, every day to finish the cleansing work started by Nature.

(342-18) Patience is [needed to]⁶³² contact with Infinite Source.

(342-19) The body has developed false tastes, false desires.

(236-20) Foods which ferment, like bread, make one sleepy.

(342-21) Why am I so happy always? Because I take nothing, not even myself, seriously.

343
JACQUES ROMANO
(301)

(343-1)⁶³³ I was never harmed in my life because I had attained self-discipline. It is the greatest protective power in the world.

(343-2) A great writer, musician, executive is really unbalanced. He has over-developed one thing at the expense of the rest of his being.

(343-3) Practise the Chinese squat. Crouch on heels, bend legs at knees. [see para 1, Second Series]⁶³⁴

⁶³¹ The original editor changed "tea" to "tongue" by hand.

⁶³² The original editor inserted "needed to" by hand.

⁶³³ The paras on this page are numbered 135-138, making them consecutive with the previous page.

⁶³⁴ The original editor inserted "see Para 1, Second Series" by hand, meaning para 345-1 in this file.



(343-4) The yogis who advocate complete celibacy are wrong and are following an unnatural path. They are denying one of the four basic needs of bodies, of animal bodies (1) air (2) water (3) food (4) sex. Both the absence or abuse of any of these elements will be injurious; thus we cannot live without air beyond a few minutes, or without water beyond a few days, or without food beyond a few weeks. We may go without sex up to three months but after that the absence of it becomes injurious. Moreover, it has a special and unique place as it is the only one of the four elements which is creative. Those who have no sexual expression wither up. All the great creative work in the world whether in the arts or business or science has been mostly done by either married men or single ones who had sweethearts. But of course, this is no excuse for license or abuse. Excess and dissipation will lead to fresh evils.

344⁶³⁵

JACQUES ROMANO

345

JACQUES ROMANO

(303)

(345-1)⁶³⁶ The Chinese squat⁶³⁷ {see para 343-3} is valuable not only as an exercise to secure good posture and firm leg muscles but also as a habitual and natural sitting posture wherefrom you can read or sort papers if they are placed on the floor.

⁶³⁵ Blank page

⁶³⁶ The paras on this page are numbered 1-6; they are not consecutive with the previous page.

⁶³⁷ handwritten note: "Illustration para 137, 1st series"

However, take care that it is not done with feet raised on the toes. The feet must rest flat on both heels and toes. Sitting in chairs is unnatural for it forces the legs into a right angle which imposes strain on them. [This squat exercise helps rectify abdominal troubles.]⁶³⁸

(345-2) The ordinary method of walking alternately throws almost the entire weight of the body on each foot which is an excessive burden for it to carry even for so short a time as one second when that second is repeated a countless number of times each day. The correct way to walk is not to raise each foot from the ground at the same time by adopting the South American shuffle walk. In this the feet are shuffled along the ground.

(345-3) I never take any exercise yet my muscles are as hard as iron. I never get tired; I never get sick.

(345-4) In doing the Chinese squat exercise, start with 3 seconds the first day and do it daily, increasing to 7 seconds within the first week. Then continue to increase until posture eventually becomes easy and painless.

(345-5) Macaroni and spaghetti are useless and even harmful item of diet. They remain in the stomach as a mass of dough paste which cannot be digested and merely clogs it. They should never be eaten. How is it then that millions of Italians in Italy do not seem to be harmed by Macaroni? The answer is that they drink some wine with their meals and the bacteria in the wine counteracted those of the fermenting macaroni in the stomach. Note that I say wine and not cocktails which are poisonous.

(345-6) Oat cereal is much easier to digest than wheat. That is why horses are given oats but not wheat. There is an element in oats which is an excellent medicine for nervousness but it has to be released and made active before it will relax people. This can be done and the oats cooked as a breakfast cereal without affecting its efficacy. Iodine affects this release. To overcome the mushiness of the starch content of the oats which prevents proper mastication, mix in a small quantity of Grape Nut cereal which being hard forces thorough chewing. Furthermore, to enrich the blood with Iron, add raisins which have been soaked over night. The Iodine referred to in the porridge recipe and in all my teachings is not the ordinary tincture of Iodine which is poison but the special kind manufactured by me whose secret is known to no one else. Its use is the basis of my system of rejuvenation.

⁶³⁸ The original editor inserted "this squat exercise helps rectify abdominal troubles" by hand; "exercise" is abbreviated as "ex" in original.

(346-1)⁶³⁹ I never take salt. People say it is harmless but let them take one tablespoon of it and they will see what harm it will do to them!

(346-2) I have the power when I touch a suffering patient to radiate healing force to him. It enters my head and I feel it coursing through my body to my hand with sledge hammer force. For this kind of cure I do not accept payment.

(346-3) People who believe that God answers their prayers for material help are deceiving themselves. All the Catholics in Poland were praying when Hitler invaded the country, yet it did not avail them. It is just the same with those new thought cults which claim to get material wants supplied with their prayers.

(346-4) The truth is that everything is governed by universal law which cannot be changed by or made dependent on human desires [or human prayers] .⁶⁴⁰

(346-5) Self confidence and autosuggestion help to create success by making the mind, speech and conduct positive and cheerful, sending them boldly forth in search of opportunity. People are more inclined to grant requests if approached with a smiling face than a long one.

(346-6) One of my secrets of my power and influence over others is the fact that I take care not to exaggerate my words. Not to practice overstatement. Truthfulness and accuracy in thinking and speech is a source of power.

(346-7) I met Swami Yogananda in his earlier days and saw that he had come here to make money.

(346-8) If evaporated milk is rubbed into the skin of the face every day it will soften the wrinkles of the face so that elderly people will look younger.

(346-9) Whenever I find myself thinking strongly of a certain person and shortly after received a telephone call, a visit or a letter from him, it means that he was thinking first about me and I was sensitive to his thought.

(346-10) When I find myself in need of something be it an item of knowledge or a material thing I concentrate upon it for a time sending out the call into the universe, it invariably comes to me.

⁶³⁹ The paras on this page are numbered 7-18, making them consecutive with the previous page.

⁶⁴⁰ The original editor inserted "or human prayers" by hand.

(346-11) Man is not a carnivorous animal by nature, but a herbivorous one. His meat eating is a habit which he has imposed upon himself. I myself prefer vegetarianism but when I am dining out with friends, I am expected to take meat there, I choose lamb or mutton as being less harmful.

(346-12) I hold no dogmas. I keep an open and flexible mind. This is why I am able to receive intuitions, guidances and leadings. For instance, once I was taking the subway down town [but]⁶⁴¹ at the 59th street station I felt an urge to get out. I did without the slightest reason to do so. In the street I met a man who recognised me and who was able to perform an important service for me which I needed at the time.⁶⁴²

347
JACQUES ROMANO
(305)

(continued from previous page) There are hundreds of instances like this in my {life; I}⁶⁴³ follow my instincts not logic, but do not forget that my instincts are based upon self-mastery without that they might be wrong or perverted.

(347-1)⁶⁴⁴ Moses was the greatest Master of all. He achieved this status through going into the solitude of the desert as a young man where alone with nature he learned to use and depend upon his own thinking, intelligence alone. When he returned to the Hebrews he was mentally equipped to become their leader.

(347-2) The triangles symbolism is; apex equals the spirit, the two sides, body and mind.

(347-3) Everyone is relatively as perfect as can be for he cannot help being what he is; the product of habit, environment, etc. Of course, he is faulty in comparison with a superior person but that only shows that all is relative.

(347-4) My mind has developed its powers through keen observation and analytic thinking and intuitive receptivity. I believe every problem can be solved if it is properly analysed..

⁶⁴¹ The original editor inserted "but" by hand.

⁶⁴² He told this anecdote in 340-11 as well. —TJS '20

⁶⁴³ This is needed to make sense of this statement; it could be "my experience" or "my world" or something like that. —TJS '20

⁶⁴⁴ The paras on this page are numbered 19-29, making them consecutive with the previous page.

(347-5) Nature has provided humanity medicines in the herbs of the plant kingdom and in the plant foods. I am opposed to using drugs, including antibiotic drugs. The last-named are experimental non-vegetable in origin, and are often harmful.

(347-6) Jesus was an Essene. They were the monks of Jewry.

(347-7) At an early age I was sent from Spain by my parents to a school in Bordeaux. I rebelled there and went to Morocco. I lived among the native Moors and later among the Arabs.

(347-8) I go to sleep at 1 am and awake at 3 am thoroughly refreshed. If there is nothing to do, I often go to sleep again for a further hour or two, although it is not really necessary. The belief in the proverb that an hour before midnight is worth two after it, is not correct. It is really part of the general vague encouragement to orderly living and good natural habits contained in other proverbs like, "Early to bed...makes a man healthy and wise."

(347-9) The blessings of priests and popes are quite useless in the intrinsic result. A plane carrying people blessed by the Pope crashed and the occupants killed. If anything does come from such blessings it is entirely a result of faith and auto-suggestion.

(347-10) There will not be a 3rd world war. Russia is deliberately, by [making the Korean]⁶⁴⁵ peace, creating an economic crisis in the U.S.

(347-11) Another secret of my vitality is the way I breathe. I take only four complete breath cycles per minute against the average sixteen.

348

JACQUES ROMANO

(348-1)⁶⁴⁶ Contact with the innerself is needed to obtain knowledge: Self-mastery is price of this contact. This contact.⁶⁴⁷ This takes time: there is no magical shortcut.

(348-2) Jesus was crucified on a pole, not cross.

(348-3) The idea of a cross was not mentioned till 4th or 6th centuries scripts. In the Near-Eastern retreats where I studied I was taught by the interpretation of symbols, not

⁶⁴⁵ The original editor inserted "making the Korean" by hand.

⁶⁴⁶ The paras on this page are numbered 30-37, making them consecutive with the previous page.

⁶⁴⁷ This repetition is in the original. —TJS '20

by intellectual methods. They were Aramaic, Old Greek, Hebrew, Arabic, etc. Modern intellectual education kills the intuitive faculty used in learning symbolism.

(348-4) I never use soap at all and I bathe only once in three days. Soap is unnatural. I sit in a very hot water bath from ten to twelve minutes to open up the pores then I take a Loofah glove or sponge and rub the skin vigorously. This is equal to the way animals who do not use their tongue for that purpose by rubbing themselves in sand.

(348-5) Potatoes should be eaten with their jackets even if baked. They should not be mashed as that prevents proper chewing and then creates gas.

(348-6) Jewish Motza is as good for you as toast.

(348-7) When I begin to practice meditation I enter into communion with the Infinite. The way I do it is to forget everyone. I can do it sitting in this office of mine. I become absorbed in the Infinite Life and realise that I can never die for I am a part of this Life. At this time I know of nothing else save this Infinite existence. This it is which has made me what I am and given me the health that I have, and the inner strength that I have. I draw from the Infinite the strength to live in the Finite. This is the true God. Yes, meditation is important, and is good. Its practice will give poise and self-confidence too.

(348-8) I never get irritated with people, for I realise that they cannot be other than they are. Even if others are stupid and inefficient that is no reason for me to get irritated, for it shows up that I am efficient and wise so I ought to be pleased not irritated.

(348-9) I keep my muscles iron hard without exercise. How do I do it? By tensing them, by clenching my hand hard and arms and shoulders but it must not be done for more than five seconds or the reaction will make the muscles flabby again. Another exercise is to imagine that you are sawing a piece of wood and tensing the arm muscles and shoulder and back muscles accordingly. Again do not do this for more than 5 seconds.

(348-10) There are three kinds of marriage: (1) The most common and on the lowest level, the attraction is purely physical, sexual, (2) This is based on financial or social position. (3) This is the highest level and is based on intellectual and spiritual interests. Women of type no. (1) when they enter menopause make themselves childish in trying to look and act young.

(349-1)⁶⁴⁸ I like Chinese cooking best of all.

(349-2) Salt is harmful. I avoid it.

(349-3) In meditation I draw the Infinite Power down into every atom of my body. This is one of my secrets of [good]⁶⁴⁹ health. The Yogis fail to do this because they ignore the body.

(349-4) Every time I move about, or bend, in my office I take care consciously to keep an erect posture, especially with the shoulders [drawn]⁶⁵⁰ back, or practice the exercise of tensing the muscles of the arms and the legs by deliberate movements.

(349-5) Man is polygamous by nature, and woman is monogamous by nature.

(349-6) People of the same basic type alone make proper mates. That is why, although I had sweethearts, and affairs, I did not marry until fifty.

(349-7) I analyse every disturbing experience and try to find out its cause. This is how, for instance, I got much dietetic knowledge. Thus I remembered what I ate during that particular meal preceding the disturbance.

(349-8) Especially in people who have reached middle age, the effect of the cold shower is to slow down the heart beats, and even to give the heart a shock. It is therefore better to begin with hot water and very gradually lower the temperature little by little until the cold is reached; in this way there will be less shock. But it would be better to forbid cold showers and cold tubs to the middle aged.

(349-9) Bread should never be eaten with fruits, nor indeed any starches, as that causes fermentation and then gas. However they may be taken with some vegetables.

(349-10) From the first moment that we met, I knew we did so for a purpose. I knew it could not be to disturb your spiritual philosophy, for that was your 'baby,' but I foresaw that your bodily condition would deteriorate far below your mental, and that I would help you to remedy it.

(349-11) Jesus was a simple man preaching to simple illiterate people. He was not an intellectual. His message was "Love your neighbour as yourself" not like Buddha's "Seek out Truth."

⁶⁴⁸ The paras on this page are numbered 38-52, making them consecutive with the previous page.

⁶⁴⁹ The original editor inserted "good" by hand.

⁶⁵⁰ "drawn" was typed below the line and inserted with an arrow.

(349-12) Formic Acid – as I prepare it naturally, and not synthetically, by drowning bees in alcohol, is an excellent remedy for prostate bladder trouble. A small dose causes or increases, stops or reduces it: [enables a sufferer to pass water.]⁶⁵¹

(349-13) For Poison Ivy remedy use ordinary photographers Hypo (Hypo sulphate of soda) on the affected part.

(349-14) There is only 16% starch in potatoes, the rest is water. So they may occasionally be eaten, but never bread.

(349-15) The Indian ideal of withdrawal is too self-centred. Christ's ideal of love and service is much higher.

350

JACQUES ROMANO

(350-1)⁶⁵² 1953 will see the end of all this cold war and the beginning of a Peace era. The result will be a cessation of armaments followed by unemployment and serious depression.

(350-2) Communism will eventually collapse in China.

(350-3) The acquisition of possessions like autos, radios, washing machines, good furniture is not to be condemned. It is good for people to have these conveniences. Nevertheless, I myself prefer a simple life with as few possessions as possible.

(350-4) When I move into a house or apartment I feel the vibrations of previous tenants. If unpleasant, they render me uneasy. Everyone leaves an impression of his aura and emanations of [the]⁶⁵³ room he lives in, or on the furniture he uses.

(350-5) Madame Chiang Kaishek⁶⁵⁴ is a hypocrite, insincere. I knew her years ago. Her ambition was to become Queen of China.

(350-6) Prayer is never answered by God for God does not even know of my existence. Nevertheless, it may have a beneficial [stimulative]⁶⁵⁵ effect through auto-suggestion.

⁶⁵¹ The original editor inserted "enables a sufferer to pass water" by hand.

⁶⁵² The paras on this page are numbered 53–66, making them consecutive with the previous page.

⁶⁵³ The original editor inserted "the" by hand.

⁶⁵⁴ Properly "Chiang Kai-shek"

⁶⁵⁵ "stimulative" was typed below the line and inserted with an arrow.

The person who hopes or expects granting of prayer may adopt a positive mental attitude and an improved physical bearing towards events and people, which may favourably influence them.

(350-7) I show my trust in God not by useless prayers but by believing in and obeying the eternal laws of the universe.

(350-8) The homeopathic principle is sound. Its dosage is so tiny that it does not irritate the system like large dose drugs. The body sets up counter attack to drugs to undo them.

(350-9) I am an expert in herbal medicine. There are herbs for most ailments. The plant kingdom was earlier in evolution because it had to provide animals and man with food and medicine.

(350-10) The homeopathic system uses no drug which is incompatible with the system.

(350-11) Hate shortens life.

(350-12) "Why hast thou forsaken me" is an interpolation. It was intended to create sympathy for Jesus suffering. To show what a tremendous sacrifice he made in dying for our sins. The claim that he did, is false.

(350-13) 15 drops of iodine at a meal eradicated starchiness.

(350-14) Stretching is my only exercise. I take no other.

The Superior Abbot, Monastery Of Notre Dame, Roquebrun, France

351
THE SUPERIOR ABBOT
(311)

(351-1)⁶⁵⁶ I invite you to come and live here in order to make a spiritual retreat from a few days up to four weeks.

(351-2) Solitude is the most favourable condition to arrive at calmness of heart and concentration of mind.

(351-3) Regularity of practice each day is important.

⁶⁵⁶ The paras on this page are numbered 1-9; they are not consecutive with the previous page. There are three unnumbered paras at the bottom of the page.

(351-4) Fasting helps to give calmness of mind as well as mastery over the animal appetites. The duration of the fast must vary with different individuals according to their physical constitution.

(351-5) Tertullian says that what you take in from the external world prevents you from holding to the inner life. Pere Collin in “La Vie Interieure” – a book which I recommend – says that newspaper reading retards one’s inner life because it puts one’s heart back in the world again.

(351-6) It is needful to renounce many things, many habits. The following test should be applied to them: does this thing serve for the advancement of my inner life or not?

(351-7) It is necessary to cut down the amount of time we give to worldly conversation and business, so as to find more time for the inner life.

(351-8) Another book I recommend to you is by Bremond “Les Vies Des Peres.”

(351-9) The lesson of my life which impresses me most with reference to the inner life is summed up on psalm 118 of the vulgate.

Padre Pio

(351-10) I was sitting in the sacristy waiting for his passing by on his way to perform the Mass. After fifteen minutes had elapsed, I suddenly heard clairaudently an inner angelic chorus singing joyously a theme of triumph, victory and mastery. Immediately after, Father Pio entered the room and I associated the [psychic]⁶⁵⁷ experience as an impingement of his aura upon mine.

(351-11) He performed the Mass in a half-trance-like state with his consciousness indrawn. Afterwards, as he returned to his private quarters, I was introduced to him by his secretary, Dominic Meyer. Padre Pio patted me affectionately on the back of my shoulders, smiled and said a blessing.

Swami Ghanananda (Of Vedanta Centre, London)

(351-12) Speaking [to Hesper le Gallienne Hutchinson]⁶⁵⁸ of Aurobindo said: “Ah! But Ramana Maharishi was a far greater spiritual soul. And what a splendid work Paul Brunton has done in interpreting Indian thought to the West!”

⁶⁵⁷ “physic” was typed below the line and inserted with an arrow.

⁶⁵⁸ The original typist inserted “to Hesper le Gallienne Hutchinson” by typing below the line

Norman Lears on Padre Pio in Sunday Times

353
NORMAN LEARS

(353-1)⁶⁶⁰ All over southern Italy photographs are sold by the 100,000 of the grey-bearded Capuchin monk, often in the act of benediction, arms outstretched. His followers have promoted him to a position of veneration immediately below that of the Virgin Mary.

(353-2) His mountain hamlet of San Giovanni Rotondo, near Foggia, has been transformed into a flourishing town. It is set in austere landscape, pastureless, waterless, littered with rocks, one of the most poverty stricken regions in Europe.

(353-3) Pio became novice at 15, developed tuberculosis by 23, and then it mysteriously vanished. He was ordained about that time (23/24).

(353-4) The ecclesiastical authorities stated that the supernatural origin of his stigmata cannot be proved, and ordered him to keep his hands covered with mittens.

(353-5) As often happens, others were exploiting the saint [who was himself quite penniless].⁶⁶¹ A lucrative trade developed whereby money was extorted by his institutional officials from applicants waiting to be confessed by the Padre and by surrounding relic-mongers who sold bandages soaked in chickens blood as relics of his stigmata. A papal investigation became necessary to subdue these abuses.

(353-6) In 1920 he was sent

354
NORMAN LEARS

(continued from previous page) into strict seclusion, and not released for 20 years, nor permitted to celebrate Mass for 26 years.

and drawing an arrow.

⁶⁵⁹ Blank page

⁶⁶⁰ The paras on this page are numbered 1-6; they are not consecutive with the previous page. This page was The original editor inserted."

⁶⁶¹ The original editor inserted "who was himself quite penniless" by hand.

(354-1)⁶⁶² He is supposed to have other [supernatural]⁶⁶³ gifts besides healing the sick: they include prophecy, conversion, the exudation of perfume and the power to be seen in two places at once.

{7th January, 1960
Dr. Paul Brunton
c/o Thos. Cook & Son
350, George Street,
Sydney,
AUSTRALIA.}⁶⁶⁴

Walter Russel

355
WALTER RUSSELL
(313)

(355-1)⁶⁶⁵ Spiritualism is a delusion, mediums are mostly frauds. Houdini, whom I know well, told me that he could duplicate most or all of the physical phenomena, while the mental phenomena was explained by the fact that the medium possessed a wider range of sensing, (extra-sensory perception) and used this to get information which they gave out as from "spirits." My own view is that E.S.P. enables the medium to read the universal memory, the etheric records, and it is either unconsciously or deliberately interpreted as communications from the "dead." There is no after death "heaven" or "hell" or summer land; there could not be. All descriptions of these places are priestly or mediumistic impostures or misconceptions.

(355-2) I do not accept the predictions of the Bible. I do not consider the prophets of the Bible to be cosmically conscious, scientifically enlightened seers. They were mere narrators of prayers, myths, legends, and histories.

(355-3) Modernistic art gives me the shivers! It is ugly, uninspired and degrading, whereas it ought to be beautiful inspired and elevating to man.

(355-4) Paul Brunton – write a book of Cosmic Consciousness! Bucke's book was good but a more modern one is needed.

⁶⁶² The para on this page is numbered 7, making it consecutive with the previous page. This page is handwritten.

⁶⁶³ The original editor inserted "supernatural" by hand.

⁶⁶⁴ This is typed in the background of this handwritten note—obviously PB writing on an envelope.

⁶⁶⁵ The paras on this page are numbered 1–8; they are not consecutive with the previous page.

(355-5) I have met most of the Swamis who lectured and talked in New York in the earlier years of the century and my experience was that they were charlatans and fakers preying on rich women. Moreover, the Indian idea of renouncing the world, lapsing into inactivity, denying art and beauty and refusing to rear a family is a denial of the garment or expression of God which this world is.

(355-6) The universe never had any beginning nor creation. It always was!

(355-7) Flying saucers are impossible because (a) none of the planets in our solar system are inhabited, with the exception of Mars. They are too near the sun and living creatures would be shrivelled by the sun's heat. Mars is nearest to Earth, hence cooler than the others. (b) Any people who did travel through space to Earth could not survive the journey. They would either be frozen stiff or, because the atmospheric pressure to which they are accustomed is quite different from that which they will find here, they would be blown to pieces.

(355-8) Gertrude de Koch came to visit us with a friend who told us confidentially that she was a most selfish woman, and treacherous. Her assertion that God supports her is

356
WALTER RUSSELL
(314)

(continued from previous page) a mere cloak for parasitic beggary. I class her with the other metaphysicians who teach "Be Still and Know That I Am God," and claim to do good but take care that meanwhile they pass the begging bowl around. They imagine that mere affirmations are enough and can bring them all they desire while doing nothing tangible to achieve it. This is false.

(356-1)⁶⁶⁶ PB's mental power and his recognition of the greatness within and his realisation of the Power within ensured his success in whatever field of activity he enters. Nothing could stop a successful career with such uncommon qualities as he possesses.

(356-2) We have had to correct the ideas of many beginning students on meditation. They all thought it was something they had to do by their own effort in concentrating their thoughts whereas it is the very opposite. It is the stoppage of thoughts, the entry into the still centre within where man can knowingly commune with God.

⁶⁶⁶ The paras on this page are numbered 9-14, making them consecutive with the previous page.

(356-3) What is it that re-incarnates? The still centre acts as the seed out of which extends the ego of each-re-incarnation. The seed is planted in mother earth which supplies the materials for the body.

(356-4) The religionists and spiritualists believe that the personality continues to survive. That is absurd. First of all the spirit would have to remain in the same bodily form and at the same bodily age and dressed in the same clothes for 200 years between the reincarnations.

(356-5) It is unwise from a practical point of view to attack, criticise or condemn the errors and falsities of established science and official religion. This only antagonises them whereas if our message is presented as an extension or completion of their present teaching with praise for what they already have done, they will be more sympathetic. We must be patient with them. (remember Jesus's statement: "I have come not to destroy but to fulfil" -PB.) Such a sympathetic approach, free from negatives gives us the chance of getting our message heard by them, whereas the reverse one puts up a wall of refusal between us.

(356-6) Paul Brunton is the only living man who because of his wide researches, studies, experiences and visits among the illumined men of the Orient, as well as the West, is well fitted to awaken humanity to the necessity of becoming self-aware. The time is short. We have only until 1960 for humanity's leaders to practice co-operation or to perish.

357

WALTER RUSSELL

(315)

(357-1)⁶⁶⁷ Every creature who has any consciousness of itself at all is to that degree, possessed of the beginnings of what will gradually expand into Cosmic Consciousness, which is the consciousness of the One Self beyond this little self.

(357-2) Any great artist, or leader who shows obvious inspiration like Beethoven and Gandhi forgets his body in his work and to that extent becomes temporarily cosmically conscious.

(357-3) The genius's ideas are not really his own but in the state of inspiration he makes contact with the universal mind where they already exist and then absorbs them into himself.

⁶⁶⁷ The paras on this page are numbered 15-22, making them consecutive with the previous page.

(357-4) It is impossible for God as the Infinite one Self to be reincarnated in the body of a single man like Christ in any way more than he is incarnated in other men. The difference is that Christ was aware of his God self and the other men were not. The church's dogma of the son of God as being the Divine Incarnation is a false one.

(357-5) I disagree with your "Quest of the Overself" because the book advocates concentration whereas I advocate deconcentration or the stoppage of thinking. Also the book teaches desirelessness whereas I teach that desire is not only needed but is inescapable.

(357-6) Jesus was a cosmically-conscious man, not an incarnation of the Deity.

(357-7) In the event of the failure in attempts to avert war, by the time the fateful year 1960 approaches, I expect to be able to save myself and my followers for the following reasons: We are growing our own vegetables. We are establishing ourselves at Swannoanoa, which, being on a mountain top 2400 feet high will be above the path of the radio-activity caused by bomb explosions. Even if Washington were attacked the waves of harmful radio activity would be confined to the low lying valleys below us, if they were not already weakened or stopped by having to cross several mountain ranges before traversing the 117 miles to us.

(357-8) Why is Nature so cruel in forcing animals to live by killing each other while in the wild state? Nature adjusts the number of preying animals to the number of those preyed upon. This keeps a balance between them. The over-breeding of rabbits would destroy man's food crops so Nature sends foxes to destroy the surplus rabbits. The zebra is eaten by the lion but the lion's corpse fertilises the earth which feeds other zebras. Thus {through}⁶⁶⁸ the law of interchange the rhythm of life is continued. (a) Animals do not suffer to the

358

WALTER RUSSELL

(316)

(continued from previous page) same extent or in the same way as human beings. We increase ours by imagination. They have an instinctive acceptance, of the inevitably and naturalness of the hour of death and do not fear it in the way we do. (b) The animals experiences do contribute to what is evolution, which carries the life into the human kingdom eventually.

⁶⁶⁸ We have inserted "through" for clarity.

(358-1)⁶⁶⁹ If anyone has a desire to fulfil a creative purpose in external life or a great aspiration within themselves he should concentrate on it, and not go directly seeking other persons to teach them, whether in humans or bodies. He should first try to contact his own inner source and having done that, this higher force will guide him by a series of steps. This will be a constant absorptive process for everything and everyone you then meet will have some contribution to make toward your desire. But you must be awake or aware to detect their significance and utilise it. Moreover, by relying on this inner power, he avoids the errors which the ego makes.

(358-2) Where is the spirit world? If it were somewhere in physical space the spirit would get frozen to death, up so high from the earth. The truth is that we can only know the dead as we know the living, that is as mental persons, not as forms to be seen.

(358-3) The real Self is Consciousness, the illusory one is Sensation. There is no subconscious, and no superconscious mind – only consciousness; which is simulated by sensation.

(358-4) [Atomic experiments are changing world climate. The temperate and arctic zones are getting warmer. The tropic zones will get cooler. In a dozen years Canada will have a more temperate climate, the U.S. a hotter one. For young people thinking of the future, Canada is the better country to settle in.]⁶⁷⁰

Critique of Russell By PB

(358-5) Despite Russell's assertion that with the contact with the Source we need not have ill health, he himself was seriously ill in 1952 and even now – 1954 – he suffers from sciatica colds and his hand trembles with palsy.

(358-6) His constant emphasis on Cosmic Energy (Shakti) and Desire, indicate he is a Western Tantric.⁶⁷¹

(358-7) See also my Critique of Martinus.

Psycho-Analyst B. Thorpe's Critique of W. Russell

(358-8) My impression of his wife was of a physically-based, lustful person. He ought not to have married her. There is

⁶⁶⁹ The paras on this page are numbered 23-26, making them consecutive with the previous page. There are two unnumbered paras at the bottom of the page.

⁶⁷⁰ This para was typed after the PB Critique, but then inserted here with an arrow

⁶⁷¹ "Tantrik" in the original.

(continued from previous page) weakness in his character. (b) His early book, "The Divine Iliad"⁶⁷² was flamingly inspired by the cosmic consciousness but his latest book was not. It was dull in comparison. He has lost his higher awareness.

Correction by M. Schirmer on Errors about Christian Science

(361-1)⁶⁷⁴ It does not promise property. It promises supply. This is what you need, not what you want.

(361-2) Perfect health is part of the outward harmony which reflects inward harmony. A man may be a saint but still hold a mental error, such as fear, which could and would reflect itself as a bodily sickness. Thus Ramakrishna's cancer was caused by such an error, however perfect his sainthood. So Christian Scientists do not seek to be saints. They seek perfect, error-free spiritual understanding.

(361-3) It does not specify how death will be overcome. There is no statement about it in the teaching. It says there is no death in divine mind.

(361-4) Treatment in his office lasts half hour. 20 minutes of it is devoted first to letting patient talk self-revealingly about his trouble, the practitioner watching the talk for clues to the mental cause (or fault) of the physical sickness or unharmony. Then he discusses with patient this point, so as to correct this mental error. The last 10 minutes

⁶⁷² "Illiad" in the original

⁶⁷³ Blank page

⁶⁷⁴ The paras on this page are numbered 1-3; they are not consecutive with the previous page. There are two unnumbered paras at the bottom of the page.

of the treatment are devoted to silent meditation wherein the practitioner sees the patient as God's perfect child, not sick. But the practitioner need not necessarily detect the mental error; it will still be enough, if he fails to do so, to give right teaching to the patient, in which latter will find this error pointed out unconsciously.

Meurig Morris

(361-5) "It must sooner or later permeate the Spiritualist societies who will eventually tire of the phenomena. How I envy you being with the Masters. It must be so refreshing mentally to meet those who know and have experience. Your work is greatly needed in these Western countries whose people are so self satisfied with their knowledge and belief: especially, many who have had a little psychic experience."

Stephen The Mystic: Russo-Chinese-Christian-Buddhist

362
STEPHEN THE MYSTIC⁶⁷⁵
(44)

(362-1)⁶⁷⁶ If you are a surgeon do not think of the sick injured or wounded man as [being]⁶⁷⁷ such but think of the Source of your own skill and intelligence, of where they come from. Your operation will then be an inspired and hence a successful one.

(362-2) Whenever you have a problem to meet lie down on couch, relax, become passive, and concentrate for 15/20 minutes letting the Soul itself work at it for you.

(362-3) To develop occult powers based on mentalism, you must develop your image-making faculty to 100% efficiency. If a bodily organ is sick or malfunctioning, imagine it during meditation as if it were functioning perfectly and were in perfect condition. Carry on such visualisation for a whole hour at a time, if necessary every night before going to sleep and in bed.

(362-4) There is no personified evil, and no Spirit of evil. It is only the thoughts of men, not a separate principle warring against God.

⁶⁷⁵ The original editor inserted "Stephen" by hand.

⁶⁷⁶ The paras on this page are numbered 1-5; they are not consecutive with the previous page. There are two unnumbered paras at the bottom of the page.

⁶⁷⁷ "being" was typed below the line and inserted with an arrow.

(362-5) You may go about in the most dangerous places fearlessly, conscious that you will be protected, if you carry the right attitude. It is: "I am a child of God. God is with me. Nothing else than God's perfect goodness can befall me."

J. Krishnamurti: Interview in India, 1936

(362-6) Krishnamurti asked, "Are you writing a new book?" I replied, ["Yes."]⁶⁷⁸ I asked, "Do you think we ought to interfere in world affairs, or do you think we ought to develop our individual self spiritually?" "How can you avoid doing both!" he replied, "We are one with the world. No man is able to mark off a part of his back garden unless it is a part of the world." "You have seen the real India of the village," he then questioned me, "what are your impressions of that India and what does it need the most?" I answered, "Material development and less religious activity." But Krishnamurti did not agree. He remarked excitedly, "The politicians are doing that already, the nationalists are doing that, the communists are doing that, but give the villages what they need materially – will that be enough? No! It is not only a matter of more bread, more material needs; it is a matter of a deeper need – Truth!" Then we changed the subject. He poured scorn on meditation, masters, methods. "No system can help," he said, "a system is a trap because it encloses a man's mind, and keeps it fixed there. Comprehension is the only way. Insight, full and deep, will cure humanity, not meditation. Beliefs must be put aside."

(362-7) Letter to d'Orssaud {from Krishnamurti;}⁶⁷⁹ "To understand one's mind or one's consciousness is quite a complex and difficult matter. The approach to understanding matters more than what is to be understood; so to understand there must be no condemnatory or disciplinary attitude, which only brings further irritation and confusion. The desire to achieve a result precludes understanding and any active will to bring about a

363

J. KRISHNAMURTI
(319)

(continued from previous page) result, whether on the nerves or on the psychological state, only strengthens resistance which will take its vengeance. The control of the mind is not so important as to understand the mind. The control of thought is of infinitely less importance than to understand the thought process. This understanding in itself demands extensive concentration. As long as the observer makes himself separate from the observed and tries to control what he observes or himself, there can only be further

⁶⁷⁸ "Yes" was typed above the line and inserted with an arrow.

⁶⁷⁹ "From Krishnamurti" not in the original, but the header on the following page makes it clear this is from him. – TJS '20

confusion and conflict; so the observer himself has to understand his own activity and from this he will perceive that the observed is not separate from himself.”⁶⁸⁰

When I interviewed Krishnamurti at Adyar, he was in Indian dress. He received me in a bright small ante-room, covered with Numda rugs (camel coloured) and one huge cushion. He offered a chair but I preferred squatting as he did. He gazed at the floor for the first minute. He has a shock of hair, rather wild with many grey strands in it. His face is the face of a man who has lived, and lived deeply. It is a haunting face, full of intensity. His fingers moved restlessly tracing patterns on the rug. At first he was silent, quiet and modest. I savoured in the silence and atmosphere of peace power and self mastery, which I liked. Eventually he warmed up and as he talked flashes came into his eyes, his pupils dilated, he looked me direct in my eyes for moments and I felt the intensity behind them.

364⁶⁸¹

J. KRISHNAMURTI

Interview with Dr. Huston Smith on his contact with Krishnamurti (1950 and 1966)

365

DR. HUSTON SMITH ON HIS CONTACT WITH KRISHNAMURTI
(320-a)

(365-1)⁶⁸² Personally he is a very striking man, with a complexion a little darker than Nehru’s with a shock of grey white hair, deep-set eyes which are burning and almost hypnotic. His walk, the last time (1966) of course he is much older, is more stiff and jerky. He also walked very rapidly into the area and left abruptly to avoid the throng that would be pressing upon him. ...earlier, in the fifties, the impression was that of a very shy man – essentially. It wasn’t merely quietness...this may have been produced by the fact that with his extraordinary really unique background the pressures on him have been so intense as to cause him to shrink back into himself somewhat...I felt no sense of pride in the man, no trace of a big head even though this destiny, into which he was nurtured, a sense of destiny must have surrounded him during his upbringing surrounded him and could have produced megalomania in a lesser soul...the question of whether he considers himself a world-teacher is irrelevant with the man. He has no pretensions, no delusions. I have a feeling he would be quite content with solitude – a near hermit’s existence but the people will not let him have that and he doesn’t insist on it. If they want to make tracks to his doorstep he will not refuse them. I don’t think he depends on them and this is a real mark in his favour...

⁶⁸⁰ From the language, it seems this is the end of the quoted letter. – TJS ‘20

⁶⁸¹ Blank page

⁶⁸² The paras on this page are unnumbered.

Paul Schoppel

367

PAUL SCHOPPEL

(321)

(367-1)⁶⁸⁴ Russia has insufficient thorium and so cannot match our atom bomb stock, and she also has insufficient plants and personnel.

(367-2) Communism will fail and vanish because the working man is not any better off [under it]⁶⁸⁵ but much worse off than here, partly because it is inhuman. However, in creating discontent among, and arousing desire for a higher standard of living in, the coolies, it has rendered them a service.

(367-3) Costa Rica Highlands have no rain from January to July inclusive, but they have rain the rest of the year. But people are poor and the standard of living is low [there.]⁶⁸⁶

(367-4) Puerto Rico – there are hills 2,500 ft. high and there is an excellent climate.

(367-5) I go direct to the Source, it gives me everything. If I have faith and hold any desire, it is mine already. Prayer is desire and is granted when we believe it is completely.

(367-6) We cannot help others, Experience is their only teacher. They cannot but be other than what they are and they alone can make themselves better or wiser. At best, we can expose them to some idea we think they need, like the exposing of a photographic plate, but then the result will depend upon them. They may or may not “catch” on. The result is in their hands, not ours.

(367-7) The flying saucers are real; they are inventions developed by the U.S. government. They are able to go all over the world. Russia is frightened by them.

(367-8) I was a Master of Arts when I was 21. I studied many books and developed my intellect. Now I am only a child of Nature loving beauty and simplicity, and joy. The universe is perfect in its intelligence and loveliness, and I enjoy living in it immensely. I

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⁶⁸⁴ The paras on this page are numbered 1-14; they are not consecutive with the previous page.

⁶⁸⁵ The original editor inserted “under it” by hand.

⁶⁸⁶ The original editor inserted “there” by hand.

am also without any sense of good or evil, sensuous and uninhibited. I express myself freely and do what I feel I want to do.

(367-9) There is no evil, no sin, in the universe, and [no]⁶⁸⁷ suffering. If other people find them to exist, I leave them to it, that self-deluding is their business, not mine.

(367-10) Diaphragmatic breathing is the secret of abundant vitality and continual youth.

(367-11) Diaphragmatic breathing may be used to generate healing force; the latter can then be directed toward any affected part.

(367-12) I get everything I want because I fully believe that I shall do so, and because I know all things are in Consciousness.

(367-13) Diaphragmatic breathing generates power[, it]⁶⁸⁸ gives a sense of joy and release.

(367-14) Walter Clemow Lanyon, (dead) is my teacher.

Nyogen Senzaki (Zen Priest-Monk)

368
NYOGEN SENZAKI
(322)

(368-1)⁶⁸⁹ Vivekananda had the right spirit and development but today Vedanta is a church.

(368-2) Both Suzuki and myself are disinclined to use koans in our teaching and use only a few. Koans were not originally in Zen, were a later development and mainly in Japan.

(368-3) Some mistake inspiration for enlightenment.

(368-4) In meditation they concentrate on No Thing.

(368-5) Comment. During a group meditation in a darkened room where Senzaki performed the role of prefect sitting at the shrine before a lighted incense stick, he beat the clappers three times during the period of 1 hour. This was intended to recall the wandering attention or tendencies to sleepiness of some of the meditators, but at the

⁶⁸⁷ "no" was typed above the line and inserted with an arrow.

⁶⁸⁸ The original typist inserted comma and "it" by hand.

⁶⁸⁹ The paras on this page are numbered 1-4; they are not consecutive with the previous page.

same time its violence had a disruptive effect on the meditation of newcomers who were unused to it. The only illumination was a dim green light bulb.

Swami Siddheswarananda

369

SWAMI SIDDHESWARANANDA

(323)

(369-1)⁶⁹⁰ Swami Ramdas is a realised soul and now that M. is gone, you should send seekers to him in preference to Aurobindo. I regard Aurobindo's experiment in prolonging life and body as anti-metaphysical. His "Life Divine" is wearisomely verbose.

(369-2) The Huang Po doctrine of Universal Mind is exactly in accord with V.S. Iyer's inner teaching, which he revealed to me only after 10 years' preparation. I still maintain that V.S. Iyer had only one more incarnation to take, that he was a genius in intellectual comprehension of the most esoteric truths. He had been initiated into the traditional esoteric doctrine of Shankara, which is not written in the books, but taught privately only.

(369-3) V.S. I.⁶⁹¹ taught me that when he was initiated by Shankara it was explained to him that one of the most important questions is How does knowledge come? The answer is that it comes by the contrast of opposites. We know light against the presence of darkness, a thing by its standing out from its background, and so on.

370⁶⁹²

SWAMI SIDDHESWARANANDA

De Berniere Smith

371

DE BERNIERE SMITH

(325)

(371-1)⁶⁹³ There is a terrible time coming shortly to this earth but all will end well. The true "Golden Age" however, will not be until the poles run from West to East – and that's a good long time off.

⁶⁹⁰ The paras on this page are unnumbered.

⁶⁹¹ V.S. Iyer – TJS '20

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⁶⁹³ The paras on this page are numbered 1-10a; they are not consecutive with the previous page.

(371-2) The next war will come within a year or two i.e. 1949/51. It will be followed by a spiritual era of more goodwill.

(371-3) There is now more hate and evil than before the 1939 war.

(371-4) The lower and higher astral experiences have to come to an end. Now he gets things by intuition and reflection.

(371-5) He can still his mind but gets no revelations or experiences in that state.

(371-6) One of my astral experiences was to find myself seized from behind by an iron grip and pulled backward while lustful feelings were forced into me. I knew intuitively that to yield would have been failure, relapse and the end of progress. (I had during the wakeful state successfully disciplined my mind, after years of lust, to eradicate every sensual thought the moment it appeared). But I emerged from the test a victor and the evil entity, whom I could not see but whose presence I could feel, left me – defeated. The one thing that saved me was the resolve to keep my mind continuously on the thought of resistance to it.

(371-7) The purity referred to in the Beatitude is not sexual, it is the freedom from separateness.

(371-8) All my astral experiences occurred in sleep at night, never in meditation at day. As soon as I went to bed, I'd fall asleep and then wake up into the 'conscious sleep' state, wherein I knew quite well what condition I was in.

(371-9) The greatest sin is not lust but hate. The greatest virtue is Love. All moral culture has this wide benevolence, goodwill, as its final goal.

(371-10) The World-Mind exists but it is a circumscribed entity within the unlimited Absolute Mind.

(371-11) Communism is the Devil's imitation of the true spiritual universal brotherhood.

372⁶⁹⁴

DE BERNIERE SMITH

373

DE BERNIERE SMITH

(327)

(373-1)⁶⁹⁵ There is an animal-body evolution of forms but not a spiritual-mind evolution. The spirit cannot evolve. The individual entity is this Spirit individuated and temporarily unaware of its true identity.

(373-2) I have no fears. How could I have them when I am aware that Love is supreme in the universe, that whatever happens it is good and wise because in accord with God's plan?

(373-3) My old interests and desires have fallen away of their own accord. I used to be a club man, drinker and low-liver; that has all fallen away. The playing of cards, the reading of light novels, bores me now – I prefer a serious book on religion or mysticism.

(373-4) I do not pray. What have I to pray for? Whatever happens to me is accepted as in the divine plan, as wisely ordained. Why should I seek to change it? Nor do I believe in expressing love to God. That is right and useful in the beginning but not at this advanced stage. For I am ever conscious now of God's love flowing into me, so I let it flow out of me again to other people. Why should I turn it and send it back to its source?

(373-5) The spirits of the dead do exist. I have talked with many of them, including acquaintances I knew in the earth life. They continue with the same character, the same interests, as before. They are aware that they are 'dead' but their life and surroundings seem to be just as material to them, and they themselves are just as materialistic as before.

(373-6) It is true that Europe suffered more than the U.S.A. but it drew no lessons and is worse than before the war: there is class hatred and selfishness where it did not exist before. America will be more responsive to a spiritual message than Europe.

(373-7) All his astral experiences came in sleep. Before falling asleep he practiced a mantra-sentence⁶⁹⁶ in English "Sit still and pray for – " and he usually awoke in the conscious sleep (astral) state still repeating the mantra.

374⁶⁹⁷

DE BERNIERE SMITH

375

⁶⁹⁵ The paras on this page are numbered 11-17, making them consecutive with the previous page.

⁶⁹⁶ Both instances of "mantra" in this para were "mantram" in the original.

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(375-1)⁶⁹⁸ He will be used after war to start a new universal religion which will combine Christian truths of Jesus without church dogmas combined with the Eastern truths of Karma and re-birth.



(375-2) He has experienced the Cosmic Womb – an inner state – once and was re-born. It can be entered once only. This is what Jesus meant by being born again. It is a literal fact. From that time he was spiritually aware.

(375-3) Personal effort is useful only in the beginning of the quest. Much more effective is right desire. Man is a being of desire and work on his desires will be [the]⁶⁹⁹ most fruitful way of growth.

(375-4) No changes have been required of me in living habits. I smoke and eat ordinary diet.

(375-5) The only true free-will is to do God's will, to be utterly free of the lower self so as to be able wholly to express the higher self. For whenever there is the necessity to choose between two courses, there is inner conflict, a struggle that prevents the possibility of feeling freedom. I want to reach the stage where God's will only operates in me. Then I will know that only the best and wisest deeds will be done and the possibility of wrong courses will be eliminated.

(375-6) I have reached a state of consciousness twice in which I have no body, environment, thoughts, memory or personality – the Void. I am in darkness yet I can see. I have no feeling of any kind; I seem to be nothing but a condition of pure awareness.

(375-7) I perceived two half-circles thus: . These merged into each other and separated three times and ended up thus:  linked together by what looked like an iron bolt, complete with nut. It seemed to me to represent the waking world and the world of spirit and that, after I had been granted three more mystical experiences, those two worlds would become linked for me.

⁶⁹⁸ The paras on this page are numbered 18–25, making them consecutive with the previous page.

⁶⁹⁹ “the” was typed in the left margin and inserted with an arrow.

(375-8) I perceived some distance away three bodies about the size and shape of the prisms of old-fashioned candelabra with a flat side up. They were spaced thus:

thus: a.
b. c.

. b and c were dark but a.

376⁷⁰⁰

DE BERNIERE SMITH

377

DE BERNIERE SMITH

(331)

(continued from previous page) was full of a glow resembling the heart of a very hot coal fire and seemed in some way to be alive. Between this bright body and my awareness there was a sort of telepathy and I knew it was mind and spirit – ‘Nous,’ and that it belonged to me. On awakening, I thought these three bodies should fit together into one. Is it possible that I was shown a presentation of my “space-time” self – spirit, psychic and earth bodies – from the point of view of the Overself?

(377-1)⁷⁰¹ I have several times seen my earth body from the outside and my astral body twice. The second time it went into “reverse.” Starting from my present age – 65, it went back rapidly and I ended up as a small naked baby, lying on my back. There were no incidents of my past life presented.

(377-2) I have also been granted a glimpse of my last two incarnations. I don’t mean that I had visions and thought that I was the person concerned. I actually was that person occupied that body and thought as that body. In the first I had a brown body and was in a clearing in a forest, filled with holy wisdom and reverence, waiting for some revelation or realisation. I believe that just as I was taken back 1280 years, so as I stood in that forest I had a glimpse forward into my present incarnation, in which what I had spent my life working for would be realised. I had to wait so long on account of spiritual or intellectual pride and had to go through an incarnation as a very dull and stupid Irish gentleman. I had to compose and write some speech or important document which could not be left to another to do for me and this was causing me great trouble. This trait has followed me and there is nothing I dislike more than having to write a letter.

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⁷⁰¹ The paras on this page are numbered 26–29, making them consecutive with the previous page.

(377-3) I have also been on the earth so long ago that there were giant lizards and the ground on which I walked was undulating in waves.

(377-4) Since (25)⁷⁰² I have felt as if I were at the end of a long invisible wire at the other end of which was the Overself, but there has been no special feeling of joy or awe.

378⁷⁰³

DE BERNIERE SMITH

379

DE BERNIERE SMITH

(333)

(379-1)⁷⁰⁴ The nearest to mystical ecstasy was the time I received the sacrament of bread on some high plane. I was kneeling, with cupped hands, and the bread was placed by an invisible celebrant, and gradually de-materialised after I had placed it in my mouth. I then had a feeling of great peace, contentment and holy awe, but I never have meaningless rapturous visions.

(379-2) When I first began consciously to use the astral body a guide was sent who held my hand, showed me my sleeping body lying in bed beside that of my wife and how to gently press my forehead against the window and pass through.

(379-3) My besetting sin was lust. I was on a broad plain; about 50 yards ahead of me was a large cross, planted in the ground. I was in twilight, but behind the cross was the light of early sunrise. I was struggling towards the cross followed by many lewd entities, who were trying to induce me to stay with them. I did not yield to them, but awoke before I reached the cross. This was surely direct guidance.

(379-4) A few weeks later I first met my astral double face to face, and I was disgusted! It was a parody of myself, of a dirty yellow complexion and loped along with the gait of a wolf. Some months later I again confronted my astral double, greatly improved.....it went back very rapidly in time, becoming younger and younger until it ended up as a small naked baby, lying on its back, with arms and legs stretched upwards. There were no incidents at all.

⁷⁰² "25" could be an age reference, or it could be referring to para 25 in the original, which is now para 375-8.

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⁷⁰⁴ The paras on this page are numbered 30-34, making them consecutive with the previous page.

(379-5) Later I realised the significance of this, although Steiner says that this living backward takes place after death. I now believe this to be the hidden meaning of Jesus' saying, "Except ye become again as a little child..." Steiner says that if this living backward stops at any unfortunate incidents in one's life it means that the wrong done must be wiped out in a future incarnation. It reminds me also of the "book of the recording angel." (There is also on a higher plane, an oblong shaped book called, in my case, the "Book of the 53 secrets." I was only allowed to glance at the first page on which were six entries. No more – it is not yet finished.

380⁷⁰⁵

DE BERNIERE SMITH

381

DE BERNIERE SMITH

(335)

(381-1)⁷⁰⁶ Dramatisation of my release from lust – The time of final parting seemed to have come; Lust was personified as a dark handsome woman with red painted lips. When I told her I had made up my mind to leave her, she first stormed, then wept and begged me to stay. Finally she became reconciled to the parting and asked me to kiss her good-bye, which I did with a feeling of pity, but not of regret. As I turned away I was met by another woman, fair and calm – Virtue, and as I walked by her side, I woke up.

(381-2) I am trying to make use of my dream life to continue my meditations; striving after consciousness in that time series which is nearest to the Void; where thought can function and I may be consciously aware of my relationship to the Monad. I think this cannot be realised until my "Egoity" is transferred from the Persona to the eternal reincarnating Self – the Second Birth. After this the lower bodies would become merely vehicles in which the Spirit could manifest in the lower worlds. I long ago offered up my personality and free-will. Having been granted glimpses of several of my incarnations, each one of which must have seemed of supreme importance at the time, why should I value my present one more than the others? They have gone, in mind... I used to think that when the drop sunk back into the ocean it was lost. I know now that the ocean becomes the drop.. My consciousness can never grow less. Ultimately, I am and everyone else, is God.

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⁷⁰⁶ The paras on this page are numbered 35–38, making them consecutive with the previous page.

(381-3) I am beginning to think that there is a space-time where things which are going to happen on earth occur first; but it seems to work in a way that seems strange to us, that is, the result happens first and causes are built in afterwards.

(381-4) After having experienced the Ocean of Transparent Darkness and Undifferentiated Mind, I have now experienced the Ocean of Light and Love. Love as existing in its own right, the very essence of good and well-wishing, without the metaphysical need of an opposite.

382⁷⁰⁷

DE BERNIERE SMITH

383

DE BERNIERE SMITH

(337)

(338-1)⁷⁰⁸ I was just a centre of consciousness, without thoughts, but, in this case, there was added feeling and a sense of movement. From or through me gently flowed the most intense love and goodwill – not for anything; there was nothing there. All about me was Light, not a brilliant or fierce light but pure Light, “the Light that never was on land or sea.”

(338-2) The Ocean of Darkness and Mind is the Father. The Ocean of Light and Love is the Mother, the Holy Ghost. The above I know to be truth and uncontradictable.

(338-3) The following I believe to be true. Above these two Oceans there is the Unknowable, Cosmic Will or Purpose which I think of as Π (pi), a sort of plus-ness which makes the whole greater than the sum of its parts (vide Morrish’s “Outline of Metaphysics”). Hegel wrote, “this one immutable substance separates (a part of) itself from itself and makes this second aspect of itself its polar opposite.” When the law of Cosmic Karma decrees manifestation, divine Will flashes down and on its passage “between” the Ocean of Darkness and the Ocean of Light absorbs each. When this happens thought and imagination arise and a time of some sort is, of course, necessary. Thus is the Son born into manifestation – spiritual manifestation. Christianity would thus seem to have got a wrong conception of the Trinity. Instead of the Holy Ghost proceeding from the Father and the Son, in truth the Son proceeds from the Father and the Holy Ghost. The Son now manifests as Atma and has, to work with, Manas and Buddhi. (Symbolised in the sign Pisces). Here is constructed the completed World in

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⁷⁰⁸ The paras on this page are numbered 39–42, making them consecutive with the previous page.

the divine imagination, that is completed up to the standard of perfection aimed at for that particular round.

In the next stage He “builds” up the material world by a process of causes and effects which we call evolution. Manifestation and dissolution have always been going on. The Cosmic, Spiritual and Material stages might roughly be compared with sleep, dream and wakefulness.

(338-4) Now as above, so below and man must collaborate if he would take a step in evolution before

384⁷⁰⁹

DE BERNIERE SMITH

385

DE BERNIERE SMITH

(339)

(continued from previous page) the mass of his fellows. Just as above Mind was united with Love and balanced by Will so must man unite by his will his purified mind to his feeling or desire nature – his astral self. The astral body must become a replica of the Mental body in astral matter. Our minds and desires are not balanced and controlled by our wills because of a “displacement factor,” symbolised in the structure of the Great Pyramid. If I apply the symbol of a triangle to myself, I know that all my angles should be equal, so that a line dropped from the apex would equally divide the based (Sattva). This is not yet the case. If it were, my will and the divine Will would be the same and my “Egoity” would be in my higher Self instead of in my beastly personality. The divine Will may be thought of as a straight line passing through the centre of every pair of opposites.

(385-1)⁷¹⁰ For a man to be born again, that is a second birth in this world here and now, free from displacement and so back at the centre where he rightfully belongs, it is necessary that the Cosmic process of birth be recapitulated for his benefit. I am hopeful that, having, by Grace, got two-thirds of the Way, the process will be completed in this life time, because I had a spiritual vision, in the moment between wakefulness and sleep, as follows:

About⁷¹¹ me was a field of ripe wheat, clean, not a tare, glowing with inward golden light. Next, a bound sheaf was presented as a “close-up” and I could see each

⁷⁰⁹ Blank page

⁷¹⁰ The paras on this page are numbered 43–45, making them consecutive with the previous page.

⁷¹¹ this para is separately numbered in the original, but is clearly a continuation of the preceding one. – TJS ‘20

grain magnified. This was withdrawn and a breeze seemed to curve and lengthen each stalk, which grew rapidly longer and thinner, until I was surrounded by whirling golden light.

(385-2) Light is the first manifestation of movement and love the second. Mind, existing without movement is in darkness. Π wills, "Let there be light," that is the first and 'finest' vibration of Cosmic 'substance.' With these primary tools Π 'creates' and sustains all that is. We might say that the numbers 1.2.3. hold the Cosmic secret.

ay that the numbers 1.2.3. r
 et.
 Tamas Sattva Rajas



386⁷¹²

DE BERNIERE SMITH

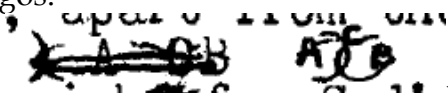
387

DE BERNIERE SMITH

(341)

(387-1)⁷¹³ Before theopoiesis, a new set of vehicles must be created. This process is what second birth is, the birth of a spiritual self (from what was a mental self) from the union of gnosis with agape on the highest level. On a lower level a new psyche is born from the union of the present purified psyche with Virgo - the virgin birth - and a new psychic and a new psycho-physical vehicle provided. The experiences are vivid and real. The spiritual vehicle is angelic, the psychic vehicles are tubular or cigar-shaped and are vertical. Our present vehicles are prism shaped and horizontal. (On thy belly shalt thou go).

(387-2) A is the source of gnosis, B is the source of agape, C is ontos - active being - the Logos through whom is done the will and purpose of God-the-Unknowable, apart from the Logos.



{The image on the left may be a cross-out, and that on the right may be meant to be two intersecting circles with "C" as the vesica.}⁷¹⁴

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⁷¹³ The paras on this page are numbered 46-50, making them consecutive with the previous page.

⁷¹⁴ This is my thought - Timothy Smith

(387-3) Yearn day and night for God's love – 'the Good' – as a thing in itself until it becomes so much a part of your sub-conscious self that it intrudes into your night life and will persist after death, so you will never be content in a personal heaven.

(387-4) Our idea of a circle is wrong. The true circle is really a 'mode' of a straight line, as a straight line is a 'mode' of a circle. The mean between the two is as in the sign Pisces. The abstract perfect circle has a circumference four times its diameter. The line is the beginning and the circle the end, yet both are one. Everything between is in Pisces.

(387-5) Notes on a diagram of the principle of our solar system and of the ultimate 'atom' of radiant energy: the circle now being formed by the passing through each other of the negative and positive hemispheres of Pisces is not allowed entirely to complete itself except at the end of a manvantara.⁷¹⁵ When it is almost complete the solar system is nearly run down – there is hardly any energy or urge (nisus) left, and all is cold and dead. It is then 'wound up' again by the hemispheres being pulled back through each other, and another 'round' begins. When the circle is finally allowed to complete itself wholeness or

388⁷¹⁶

DE BERNIERE SMITH

389

DE BERNIERE SMITH

(343)

(continued from previous page) perfection is reached and all merges back again into the Supreme.

No perfection can exist apart from the Supreme, hence the 'Ens' of earth and other planets were projected to provide an incompleteness, without which the Logos could not exist per se or as such.

There was no "unfortunate incident" in the Garden of Eden; it was all planned. The diagram of the principal of the world was projected from the negative pole of Pisces before the Sun was formed. At the end of the present Manvantara,⁷¹⁷ when "all is safely gathered in," the completed and perfected Logos merges back into the Supreme. The Logos does not feel any sense of imperfection. It is like a golden cup half-filled with wine. The wine itself is perfect and cannot be improved but there is room in the cup for more. Only when it is full will the King accept it.

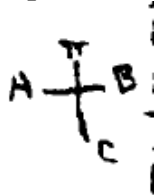
⁷¹⁵ "Mauromtara" in the original; since De Bernière Smith has used many other Hindu terms, I think it likely that Manvantara is what is meant here. – TJS '20

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⁷¹⁷ "Mauromtara" in the original (see comment on pg. 387)

(389-1)⁷¹⁸ We are in the third “eternity” of the present Manvantara.⁷¹⁹

(389-2) The Key. If we put a pair of ‘legs’ on to point C. and call them Manas and Buddhi we get a picture of Cosmic Man. In the cross we have symbolised the great



Cosmic Secret.

II. The Unknowable, The Uncaused Cause, Latent Cosmic Will, Plus-ness.

A. Ocean of Transparent Darkness and Undifferentiated Mind (Nous), God the Father, Latent Capacity, Tamas, Single. There is what we call sight.

B. Ocean of Light and Love, God the Mother, The Holy Ghost. Rajas, Dual. There is what we call sight and feeling, Latent force, power of cohesion.

C. Will or purpose (after passing through A. and B. and absorbing (part of) them) in activity as our World Logos, Atma, Creator of Archetypes, Ruler, Dispenser of Grace, Sattva, Triune, God the Son).

The first becomes the last and then the first again all the way through. ‘I am Alpha and Omega.’ Atma has Manas and Buddhi to work with.

From this trinity our world is objectified. Atma becoming Man’s will, Manas his mind and Buddhi his astral.

390⁷²⁰

DE BERNIERE SMITH

391

DE BERNIERE SMITH

(345)

(continued from previous page) In due course the return journey should commence and so the grand circle be completed. Man, however, on account of his displacement, is unable to play his proper role and has made a little circle of his own, living for a time after death in the astral and if worthy getting into some Heaven of the mental plane; then a sleep and a re-incarnation on earth. Only during an earth life can he switch from the smaller to the larger circle.

(391-1)⁷²¹ Man made in the image of God. Correspondences may be traced as follows:

⁷¹⁸ The paras on this page are numbered 51-52, making them consecutive with the previous page.

⁷¹⁹ “Mauromtara” as before

⁷²⁰ Blank page

Π Crown of head. A. Forehead B. Heart
C. Logos, Throat (The spoken word being thought in manifestation).

(391-2) Cosmic Karma, acting in reverse, as it were, has destroyed the ocean of evil astral light and hatred in Nazism and Fascism and will shortly destroy the dark debased mind of Russian communism. (This last is only a guess but it may be true).

(391-3) "Man is himself the key to all he seeks
He is not exiled from this majesty
But is himself a part of it."
(Alfred Noyes)

"How should man find it? Only through those doors
Which, opening inward, in each separate Soul
Give each man access to that Soul of all
Living within each life, not to be found
Or known, till, looking inward, each alone
Meets the unknowable and eternal God."
(Alfred Noyes)

"This shown a wise contrivance and discovers
Some great Creator sitting on the throne
That so disposeth things for all his lovers
That everyone might reign like God alone."
(Traherne)

"O Wonder and Delight! O sacred Mystery!
My soul a Spirit wide and bright
An image of the Deity.....
That being greatest which did nothing seem."
(Traherne)

(391-4) Man's consciousness is not absorbed; it absorbs and expands, perhaps from planetary Logoi, Solar, Universal, and so on up to some great Central Sun?

392⁷²²
DE BERNIERE SMITH

393

⁷²¹ The paras on this page are numbered 53-56, making them consecutive with the previous page.

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(393-1)⁷²³ This second birth is a definite process and is a recapitulation of the birth of our Solar System. Fundamentally man and God are one. The rebirth is not something seen objectively, but an ordered sequence of actual experiences, clear cut, unforgettable and uncontradictable. Nothing else is so real and true to the experiencing----

(393-2) Yoga, in the sense of mind control, is necessary. In my case the work was done in previous incarnations but the fruit of this past work is now available to me. It was, of course, by Yoga practised in the past, that Pho-wae-⁷²⁴ came so easily to me. With (_____)only⁷²⁵ a split second of unconsciousness, I was able to pass, freely “awake” into the dream state, and know that I was in that state: sit still and tell myself my name and what I proposed to do, always starting with a prayer for guidance and help. I actually have died, and lived by night, for about a year among the dead, though I still was alone in my earth-body by day. This, as you know, was described by Evans-Wentz as one of the deepest Yogi attainments. I had, I must mention, for some time, in the waking state, practised “transcendence” – standing as it were, on tip-toe above one’s mind – watching and counting each thought as it arose – stopping the flow altogether if I wished and concentrating on a soundless sound – like Aum-m-m-m- to prevent falling into unconsciousness.

(393-3) Each soul has a complementary counterpart, male or female, to be reunited into one androgynous body to reach the celestial realms and so achieve immortality, and the freedom of all planes.

It is probably, however, almost unique that they should meet in an earth life, and realise it. It is this knowledge and this past which creates the link with mankind which will enable the Bodhisattva to return in his Nirmana Kaya body.

Normally I think, the Shakti awaits the Shakta in a Paradisical realm, or vice-versa, and they enter Eternal Life as one androgyne⁷²⁶ and do not return.

It is not necessary to consciously go through this process of rebirth. When spiritually united to her complementary half, all his experiences become hers and all hers his.

⁷²³ The paras on this page are numbered 1–4; they are not consecutive with the previous page.

⁷²⁴ Could be “Pho-wac” – the last letter is unclear; or the double-dash could be meant as a strike-over. – TJS ‘20

⁷²⁵ 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.

⁷²⁶ “androgene” in the original.

(393-4) I do not know, of course, all that Mystics experience. What I do know is, that there is no standing still once the path of true and full enlightenment is entered. Things just happen without effort

394⁷²⁷

DE BERNIERE SMITH

395

DE BERNIERE SMITH

(349)

(continued from previous page) except constant prayer and meditation. They are given, not acquired. From what I have read it would seem that Mystics, at least followers of the Eastern path, regard Nirvana as the goal – as if God or whatever they call It, existed in a state of masterly inactivity!

I care not if my doctrine is different from everyone else's "Stand they on that side, for on this am I."

(395-1)⁷²⁸ I believe that there is a differentiated or "specialised" thought of God which actively interests Itself in the evolution of Man. This is known under a multitude of names, e.g. Najra-Dhara, Dharma-Kaya etc. Apollo etc. Brahma, Krishna etc. Christ, Son of Man, Masda and a host of other names.

The name is of no real importance, it is the "Idea" behind the name that matters.

I believe that it is possible, by psychic and spiritual rebirth, to become concentric with this Being and become His instrument.

(395-2) Paul Brunton is a great man. I have read all his books and possess a copy of THE WISDOM OF THE OVERSELF. Nevertheless, through no fault of his – for ultimate reality cannot be reached by human effort but is a Divine Gift and may come to the simple and not to the learned –in⁷²⁹ his present incarnation PB has only reached the negative aspect, that is the seed state which awaits fertilisation at the positive pole. He has entered World Consciousness emptied of content.

I will make an attempt to describe this positive experience though it will, of course, be quite inadequate.

(395-3) In an old book – Latin – called "Tractus Aurius" on the teaching of Hermes it says "Homo Adamus, though he appears in male form, always carries Eve (that is his

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⁷²⁸ The paras on this page are numbered 5–7, making them consecutive with the previous page.

⁷²⁹ The original editor inserted dash by hand.

feminine opposite) with him, concealed in his body, making one androgynous being."(_____) ⁷³⁰

Plato: Symposium XIV speaks of round androgynous man. The shape of our new vehicles is cylindrical – _____ ⁷³¹ Plato's idea of roundness; not triangular as our present vehicles are.

The ancient Hebrew Adam – Kadmon was androgynous. There are others which I will not list now. If modern yogis others have lost sight of this, well, I cannot help it. I know it by direct revelation, before I sought or found any written confirmation.

396⁷³²

DE BERNIERE SMITH

Mrs Kingsley Tarpey

397

MRS. KINGSLEY TARPEY

(353)

(397-1)⁷³³ I feel a non-physical power of descent through my head into the arms and feet, and pass into the patient as I hold his hands – It ferrets out the sick organs itself.

(397-2) The patient feels a warm glow coming from my hands. During or immediately after the treatment, he often falls asleep for a period of about 15 minutes; it's blissful and refreshing and soothing.

(397-3) The effect of this treatment on character is also noticeable. Quick temper has often been reduced.

(397-4) When holding hands I tell patient not to concentrate on it, but to let go.

(397-5) I found that pictures painted by me conveyed the radiating to patients, who needed only to place the picture within 3 feet of their body. It is not necessary to gaze on it. The same effect can be got from water [I]⁷³⁴ have magnetised.

(397-6) (Memo by PB: Could it not also be got from some hand written letters.)

⁷³⁰ 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.

⁷³¹ 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.

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⁷³³ The paras on this page are numbered 1-6, 1-4; they are not consecutive with the previous page.

⁷³⁴ The original editor inserted "I" by hand.

Priest Marnell Lubeck Jesensky

(397-7) I can see the chakras.

(397-8) Be circumspect and do not behave more unconventionally than you have to – thus avoid people talking adversely about you.

(397-9) In meditation, if you start with hands flat on thighs, change at the peak point of meditation by raising palms upward.

(397-10) If a pure life is not lived, when Kundalini is aroused, the result is dangerous.

398⁷³⁵

PRIEST MARNELL LUBECK JESENKY

Major Vasey

399

MAJOR VASEY⁷³⁶

(355)

(399-1)⁷³⁷ But for us who have not the power of seeing the aura there is a very simple artificial means of testing the vibrations. I refer to the pendulum. When it is held over the patient, if the patient is in a healthy state it will rotate clockwise. That is speaking very generally. Sometimes it starts revolving counter-clockwise, then it wavers for a second or two, finally revolving clockwise. I think this signifies that although there is something wrong, it is neither a serious condition nor one that is likely to be of long duration. If the patient is in a state of disease the pendulum will rotate counter-clockwise. The pendulum is sufficient proof that there are radiations from the human body and it forms a very easily-used diagnostician.

In healing, we visualise the affected part as being in complete harmony with the rest of the body, holding our hands over the seat of the trouble or its appropriate centre of astral vibration.

Sometimes we treat with the pendulum. As you see the pendulum has a cavity in which can be placed magnetised water, salts or herbs. When it is so filled the radiations from the filling intermingle with the vibrations of the patient and so affect a cure. For instance, if filled with common salt and swung over the throat, nose and

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⁷³⁶ While this says “cont’d” in the original, it is NOT continued from the previous page; at the same time, this page is from the same typewriter (and, given that we are seeing only the front side of each page) its number, 355 appears to be consecutive with page 353.

⁷³⁷ The paras on this page are unnumbered.

lungs of the patient it will cure the common cold and catarrh. Rosemary filling can be used for some types of headache while water is used for TB.

The whole question of healing depends on recognition of the fact that all disease or disorder comes from the mental plane. Therefore they can only be cured on the mental plane. We can apply palliatives in the form of drugs which may afford relief but right thinking is more useful than the whole pharmacopoeia.

My technique is to place my hand about an inch or two above the patient's head, to utter silently a prayer for us both and, offering myself as a channel, to make myself utterly passive and negative so as to open up to the influx of the divine power. Then I treat the centre which governs the affected organ or part; thus, the chest centre for lung troubles, the solar plexus for stomach and liver troubles, the sacral (base of spine) centre for genital troubles. This I do by pointing my forefingers at the centre, thus directing the power to it. Sometimes the healing takes place without any awareness on my part that the power has taken me up.

400⁷³⁸

MAJOR VASEY

Count Walweska Esoterica

401

COUNT WALWESKA ESOTERICA⁷³⁹

(361)

(401-1)⁷⁴⁰ I became a dealer in ORIENTAL antiques because I'm mostly interested in the mystical teachings of the East.

I find that these treasures around me are actually alive and give off wonderful vibrations within which are Truths that cannot be realised by reading or listening to mere words.

I belong to a Persian [mystical]⁷⁴¹ school and was initiated into the realms of the spirit by the great Master [MORYA.]⁷⁴² He is the most severe Master of all. When I first saw him there was a light so bright and vivid that next to it the sun looked pale. Love flowed around me so intensely that I became overpowered. I felt a thrill in the region of my heart and then it was as though some one had taken a very very thin needle and driven it through my heart and it filled me with ecstasy. I was in the presence of God and I felt love for every creature, man and animals. I then became choked up and tears filled my eyes and I cried for days.

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⁷³⁹ The original editor inserted "Esoterica" by hand.

⁷⁴⁰ The paras on this page are unnumbered.

⁷⁴¹ "mystical" was typed above the line and inserted with an arrow.

⁷⁴² The original editor inserted "Morya" by hand.

There is a Tibetan Temple in Farmington, New Jersey which is run by a Mongolian and there are one-hundred families of Mongolian [refugees]⁷⁴³ living there.

402⁷⁴⁴

COUNT WALWESKA ESOTERICA

Lillian de Waters

403

LILLIAN DE WATERS

(363)

(403-1)⁷⁴⁵ I meet every problem by taking it into my identification with the One Reality. Thus, when I was given a ticket for a motoring offence, I asked myself who had done wrong and who was being punished. Then I knew that in the One Spirit there is only rightness and that I was always right. The result was that the ticket was withdrawn.

(403-2) I do not recognise any truth in the ideas of gradual [spiritual]⁷⁴⁶ growth, of the need of an eternal Master, of the necessity of organisations, etc..

(403-3) I take my stand solely upon the teaching of the One without a second, and apply it literally to everything. I apply it even to the body, whose existence I do not recognise. I apply it to the World Crisis, and the threat of atomic war. I realise that in true being there are no crises and no wars. That sets me free of all fears and anxieties about them.

(403-4) It is not an intellectual act, this recognition of truth; it is a perception. When this is experienced, truth becomes dynamic.

(403-5) I practice the Maharshi's⁷⁴⁷ method of asking "Who Am I?" whenever a problem presents itself concerning my life. I ask if such a problem could really concern my true being. For instance, there is no lack in the Spirit, so how could I, who am pure Spirit, lack anything?

(403-6) I was in Christian Science for many years, but found its faults and fallacies in time, and so left it. These include, (a) erecting a papal infallibility pedestal for Mrs. Eddy. (b) not allowing members to read other literature. (c) using threats of death or sickness & punishment to hold members who want to leave. (d) making healing all-important instead of the Real for its own sake.

⁷⁴³ The original editor inserted ""refugees" by hand.

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⁷⁴⁵ The paras on this page are numbered 1-7; they are not consecutive with the previous page.

⁷⁴⁶ "spiritual" was typed below the line and inserted with an arrow.

⁷⁴⁷ "Maharshee's" in the original.

(403-7) Most of my readers are former Christian Scientists who find they can get no more healing from it and so leave it, or who are dissatisfied with the tyrannies of its organisation and prefer to regain freedom.

404⁷⁴⁸

LILLIAN DE WATERS

Alan Watts

405

ALAN WATTS

(365)

(405-1)⁷⁴⁹ brethren even if they sin against us 'seventy times seven.'

(405-1) God permits us to be tempted, and when we say the prayer, "Lead us not into temptation" we are asking Him not to let us descend to fighting evil on its own ground and in its own way.

(405-2) Almost all mysticism, whether Western or Eastern, has the sense of the givenness of Union with God, of its eternal Reality, which has to be accepted and recognised – not achieved.

(405-3) The hatred of evil strengthens evil, and opposition reinforces what is opposed. This is a law of an exactitude equal with the law of mathematics.

(405-4) Union with God is here and now. Surely God in His Love could have made nothing more simple but the Old Adam in us raises every possible objection.

(405-5) There is no such thing as a saint without joy, without God's own happiness.

(405-6) First the aspirant strives and disciplines himself; later discovers such work and effort to be futile and then ceases it. He need not have striven at all in the first place. He could just have waited for grace. For this waiting is itself a work!

(405-7) PB's Comment: That something is wrong with Alan Watts is evidenced by his diet alone. There are other signs. He not only drank whiskey and smoked constantly in my presence, but ate, and much enjoyed – ham, eels, octopus, raw fish, and snails.

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⁷⁴⁹ The paras on this page are numbered 6–11; they are not consecutive with the previous page, but follow the paras on page 299.

Father Jim Wilson's Healing Technique

407
FATHER JIM WILSON'S HEALING TECHNIQUE
(367)

(407-1)⁷⁵¹ "When I enter into deep contemplation on God's love and purpose, and take any person in fellowship into that consciousness of peace and goodwill, a contagion is caused and the healing life of God is aroused within that person and cures him. It is a sharing, not a force passing through or from my mind. All healing is of God, whatever its kind. God's life in mankind works to heal when the hindrances are removed. Rheumatoid arthritis is usually associated with some emotional hardness.....with spiritual starvation. Deep contemplation treatment of a patient can be even more effective while the patient is asleep.

I sit with the patient, putting out of my mind any thought of his physical condition and think only of God's healing power and benevolent purpose and goodwill toward him. This goes on for about a half-hour. This heals him.

The Reverend McLaughlin's Healing Technique

(407-2) First we think of God, of Christ's presence. Then we introduce into that the thought of people needing healing. Then we drop that and continue thinking only of God again. It takes only ten minutes.

408⁷⁵²
THE REVEREND MCLAUGHLIN'S HEALING TECHNIQUE

Dr Franz Winkler

409
DR FRANZ WINKLER
(369)

(409-1)⁷⁵³ In 1917 Steiner predicted a second and third world war. But he said, the second could be prevented if Germany created a new social order. In 1922, he withdrew from Germany to Switzerland because he had failed to create it and the war

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⁷⁵¹ The paras on this page are unnumbered.

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⁷⁵³ The paras on this page are numbered 1-8; they are not consecutive with the previous page.

had become inevitable. In the third war, he said, Chinese cavalry under Russian leaders would reach the Rhine.

(409-2) There is a faint hope still that third war could be prevented if a few leaders would work spiritually in the right way. Only a few would suffice for the masses would follow them. And the right way, the Western way, is not the Oriental way of renouncing the world and becoming a monk. It is to be in the midst of activity, to share the common human life, and yet to show the right goal, the right direction for it.

(409-3) The correct path of life today is the middle way between hedonism and asceticism, between materialistic attachment to the world and fanatic rejection of the world.

(409-4) The best start for a marriage is a combined physical-spiritual love, not one of them alone. The physical should be taken up along with the spiritual.

(409-5) Steiner later ruefully recognised that all sorts of undeveloped people were members of his anthroposophic society, but said it had been necessary to admit them to get weight and size in the organisation. But for real inner work he felt that it would be necessary to form a secret or semi secret order within the society.

(409-6) You have with the age of fifty come to the close of and completed the cycle of the Oriental path derived from previous births and left unfinished. Hence you were under protection all that time to prevent your yielding utterly to it. Now you must start a new path, the Western path as depicted by Steiner.

(409-7) A spiritual message will be better received after than before the next war.

(409-8) When Steiner wrote that the middle Europe peoples could be bridge between East and West, he referred to Germans and Austrians. But they failed to take their opportunity, through their leading men failing to accept Anthroposophy, and so this opportunity was lost and the first World War which would thereby have been prevented, had to come. It ruined Germany. The "bridge" statement is now not correct any more and anthroposophical teachers based upon Germany's mission have to be revised in the light of that failure.

410⁷⁵⁴

DR FRANZ WINKLER

411

DR FRANZ WINKLER

(411-1)⁷⁵⁵ The more one advance on the path, the less one is given protection against evil forces. This is because one must become proportionately responsible for oneself. It is like a child receiving constant and vigilant protection from its mother but being given less and less as it passes into adolescence and maturity. Therefore the advanced initiate has to be extremely careful about making even a slight swerve from the correct path.

(411-2) The Jesuits were good and necessary in Loyola's own lifetime, but a successor of his used his position for the organisation's selfish advantage, thus introducing an evil principle. Then it deteriorated. Now Jesuits use meditation hypnotically to will someone to come under their influence or to obey them.

(411-3) The hope of preventing war is a slim one. But even that, as well as the hope of greatly reducing its duration and devastation, could be realised if a few leading men in each city earnestly embraced the mystical path and worked hard on themselves.

(411-4) The spiritual hope for humanity's future lies with America. If enough of her leaders or influential men follow the path, she will be saved and can then save the world.

(411-5) You have a great work yet to do. High spiritual forces will use you.

(411-6) Many so-called mystical cults are inspired by unseen evil beings. This is obvious in the case of those where the human leader on earth is a charlatan. But it happens also even where their leader is a good man. This is because his goodness is used as a trap to lure the unwary into depths whose evil character will be revealed only later. Among these are several in California. Another example is Edgar Cayce (of Virginia) whom I met personally. He was good if ignorant, his teachings often correct and his clairvoyant reading also often right. Yet I saw an evil invisible being using him as its channel. Some cults outwardly good, are even more dangerous to seekers than outright scepticism or materialism.

412⁷⁵⁶

DR FRANZ WINKLER

413

DR FRANZ WINKLER

(373)

⁷⁵⁵ The paras on this page are numbered 9-14; they are not consecutive with the previous page.

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(413-1)⁷⁵⁷ The anthroposophical path believes celibacy is preferable but it does not reject marriage. It says full achievement of the goal can be got even within the married relation. Sex is permissible provided a middle ground, a delicate balance is found between the path of Ahriman (hedonist) and the path of Lucifer (ascetic).

(413-2) Psycho-analysis may do some good but it has also done much harm. I often get patients who have been injured by it. This is because it is groping and working in the dark, in ignorance of the astral forces behind the human consciousness.

(413-3) It is wrong to say that you cannot help others [spiritually]⁷⁵⁸ before you are yourself fully realised. In trying to uplift them, you are shamed into making yourself better merely to live up to what they expect of you! Secondly, the unselfish doing such service for others causes you to be helped in your turn. Thirdly, the power of the pen is enormous today. You as a writer can wield much influence to guide or ennoble your readers.

(413-4) You have a large following of students and are karmically entangled with them. I know that many are looking forward to your next book. If you now take to the anthroposophical path and thus take a higher road to truth, you lift all those students up with you; all will benefit by it. If however you refuse, then they will stagnate with you. But you cannot desert them.

(413-5) The pull of the Orient has been overcome by you, yet it will one day recur again, albeit not so strongly. Now, with that gone the choice is between anthroposophy and no path at all. I may not influence your decision. You have full freedom of choice but also the responsibility of knowing that all your students will suffer or benefit by your wrong or right choice.

(413-6) The masses are subject to karma almost wholly but an advanced individual like yourself has full freedom of will and choice. It is a transition period for you, a cross-roads. Even I do not know what decision you will make, such is your freedom, what road you will take.

(413-7) The evil forces are allowed to test an aspirant but they do not want to see him yield to their temptations. If he fails, he is thrown back for a long period of time. Help is given him during his trials but it usually does not take the form he wants, hence he rejects it, as for example, warning or counsel.

(413-8) The advanced disciples are extremely rare today yet even a single one can do an immense amount of good. He becomes like a lighthouse in the dark astral world,

⁷⁵⁷ The paras on this page are unnumbered.

⁷⁵⁸ "spiritually" was typed above the line and inserted with an arrow.

throwing out help to many people who would otherwise be without guidance or inspiration.

(413-9) The Christ, as a Being, is in all hearts but not known until the door of the heart is opened to Him. But the process of opening the doors has dangers: other entities may come in, darker forces. Hence need of anthroposophic knowledge.

414

DR FRANZ WINKLER

(414-1)⁷⁵⁹ The reason why you are unwilling or unable to come to a decision and accept anthroposophic path is because you know it will carry certain responsibilities with it and create some changes of your way of living, changes that will be not convenient. For instance, you will have to settle down and not wander about.

(414-2) In the end even the evil forces which tempt and test an aspirant exist for his benefit. The test is needful to this growth. So there is no ultimate evil.

(414-3) Each new incarnation brings new experiences to an individual. But you are the only person I have known of whom this is not true. You are actually reviving your past births again in the present one. Your Oriental spiritual experiences are such. But now the time has arrived for this to end, hence you are faced with the decision whether or not to accept the Occidental path. From now you really begin a new incarnation.

Robert Whitehead

415

ROBERT WHITEHEAD
(375)

(415-1)⁷⁶⁰ Your work is to interpret East to West and West to East and at the same time be true to yourself.

(415-2) Yoga practices may not be suitable for the West, it is true, but God is the same for both East and West. The basic heart and desires of man are the same in East and West. The differences are not so great that they have nothing to learn of each other. They have.

(415-3) Criticise the Churches, yes, yet but for them the masses would be far worse than they have been. The Churches keep them within bounds.

⁷⁵⁹ The paras on this page are unnumbered.

⁷⁶⁰ The paras on this page are numbered 1-14; they are not consecutive with the previous page.

(415-4) You are already largely conscious of the presence of God, but you should not think of it vaguely, but bring it clearly, definitely and tangibly into every part of your being.

(415-5) Think also of God as a Personal Being.

(415-6) Sex has its place, a lesser place, inside or part of that greater love of which it is only a single manifestation. God makes no mistakes and sex is not wrong.

(415-7) The new spiritual rebirth brings an actual experience of entering into a sphere of light, actual light. That light is God, the Creator, the Logos. He is a Being, not a mere nebulous state. Once I penetrated beyond this state into the unknown God, the Absolute, the Great Dark. I lost all memory of what I experienced there, lost consciousness itself when I went beyond the light. It was like the Buddhist Nirvana. I picked up consciousness again only when I returned to the light.

(415-8) The Advaita position of One Reality is the really true one.

(415-9) Alice Bailey does not understand the science of Serenity, she says that mental blankness is to be avoided because it is psychic etc.. Thoughtlessness is the condition to be attained to enter into God.

(415-10) One gradually loses consciousness of the external in entering into the Light.

(415-11) Teach people to seek first the realisation of the Presence of the One, and that will of its own accord remove their troubles and disharmonies and pains and even if they have to endure the pain let them accept it if it is the will of God.

(415-12) Some great beings descend into incarnations to help the world, plunge into matter and forget who they are but horror ultimately arises and causes a revulsion.

(415-13) There is first a condition of inspiration of Spiritual excitement but that passes when we enter the Light actually. Hence it is an inferior intermediate state.

(415-14) Balance between body, soul, mind, emotion and spirit is necessary. Keep even balance: remember that Upanishad saying: "Equilibrium is Yoga."

(416-1)⁷⁶¹ Mabel Collins, whom I knew, was not as [high as]⁷⁶² her book “Light On The Path.” Once she wrote a book which was supposed to be an interpretation of “Light On The Path” but really was a misinterpretation.

Professor Ernest Wood

417

PROFESSOR ERNEST WOOD

(377)

(417-1)⁷⁶³ When I was in my teens I wanted to become a doctor. Since the family could not afford to send me to medical college, I became interested in psychic, or spiritual healing and spent two hours every day for five years on practicing breathing exercises which were intended to develop healing powers. But after studying Vedanta I gave up all thought of becoming a healer. However, when an acquaintance of mine who was seriously ill was visiting with me, I felt a force going through me to him and he was cured. This occurred many times later, even in theatres. I could feel this power going out to a certain person through me and I could even point this person out of the crowd. I do not deliberately go out of my way to heal. I never think about it, or tell anyone that I can heal them, but nevertheless healing still takes place so I conclude that I am being used as an instrument.

(417-2) Before I went out to India and when I had only recently joined the Theosophical Society in England, I had a vision of Madame Blavatsky, Col. Olcott, and Master M. Madame B. looked right past me and spoke to Col. Olcott saying, “He is ripe. Let us send him to India.” The Master M also spoke. Soon after that I saw the figure of Annie Besant. She said to me, “You must come to India.” Within a short time I left for India intending to stay a few months, but actually stayed there 13 years, on the first visit. I worked for Mrs. Besant who made no remark when I described my vision.

(415-3) The Maharshi⁷⁶⁴ and Ramakrishna had some last bit of karma to work out before they could pass to a higher realm. The disciples should not be afraid or ashamed to admit this, and try to pass off other explanations. What was the bodily pain compared to their great realisation? It could not matter much to such Sages.

(415-4) When people are looking at a beautiful scene, or listening to inspiring music they sometimes have the experience of super human joy, so sublime that it is overpowering. They do not realise that at that moment they are free of themselves and are actually realising God. This is also what happens in meditation when you have

⁷⁶¹ The para on this page is numbered 15; it is not consecutive with the previous page.

⁷⁶² The original editor inserted “high as” by hand.

⁷⁶³ The paras on this page are numbered 1-5; they are not consecutive with the previous page.

⁷⁶⁴ “Maharsee” in the original.

gone to the depths of silence. It comes unexpectedly, like when you fall asleep, hardly realising what has happened, but there you are in a realm so filled with light, bliss, and pure happiness that you almost feel that you cannot bear it another moment.

(415-5) We have the Knower always with us. We are so concerned with the Known that we do not reflect back to this divine beginning. Just as the mind watches or observes the body, the Knower observes the mind. This dual consciousness is what the Sage has that makes him greater than the ordinary man. {continued at top of page 419}

418

PROFESSOR ERNEST WOOD

(418-1)⁷⁶⁵ Adam and Eve in the garden represent mystics who do not want the world, with its opposition and difficulties. But such mystics merely con over old thought trends, do not get the jars which start new ones. Adam and Eve being driven out of the Garden Of Eden allegorically represents mystics being forced to re-enter the world

(418-2) There is no official statement of belief in the Hindu religion, as to the variation of the sexes on reincarnation. However, the implication of stories in myth, texts and scriptures is that a very long period is passed in the same sex.

(418-3) A little hatha yoga is usually prescribed as being good along with raja yoga, but more is unnecessary or may even be obstructive.

(418-4) Alice Bailey got her first knowledge of the Tibetan, the Master D.K. from Leadbeater whom she went to visit in California. She also got much of her other occult teaching from him.

(418-5) In the four periods of life, the Hindu prescription for total celibacy is at the age of 63, not 75 as Vitaldas asserts. Even for married householders, intercourse is prohibited for any other purpose than breeding children, and even then it is limited to two days a month.

(418-6) There is no other Ishwara than the good of each individual, the divine spark within each man.

(418-7) Law is the greatest thing in the universe. It is the expression of God, not love. Love is the expression of Christ.

⁷⁶⁵ The paras on this page are numbered 19-31; they are not consecutive with the previous page.

(418-8) The four qualifications laid down by Shankara have to be obtained before the search within oneself in meditation can become fruitful. This is a preparation, a beginning and not the end.

(418-9) The Flying Saucers are myths, absurd. I do not believe in them. The identification of "Vamanas" in the old Hindu literature with them is unwarranted.

(418-10) Thoreau's death at such an early age shows that he was not wise in practical living.

(418-11) The translations of the Gita by Isherwood and Prabhavananda merely explain what they know. It is a personal interpretation often shallow or erroneous. In my own I have been liberal, faithful and kept out opinion.

(418-12) The Ramakrishna Swamis in New York do not know of or teach the correct and highest view of Vedanta.

(418-13) The three ways in which consciousness is awakened in animal and humans is through pain, pleasure, and love.

(418-14) At my age I need only 6 hours of sleep. I get four from 10:30 to 2:30 am then I rise to work on writing until 5:30 am, then I sleep again for two hours. Thus my best writing is done in the early hours of the morning.

419

PROFESSOR ERNEST WOOD

(419-1)⁷⁶⁶ He sees the world knowing all the time it is only a play but also knowing that this play will ultimately lead everyone to the realisation that he now has.

(419-2) There is no "separateness" in the world. Take the example of the sculptor confronting a block of stone from which he will soon carve out a figure. If he has in mind a cow, then he will chip away so much of the stone to reveal a cow. Likewise, with a pig or a dog. But all the time these three animals were all inside the block of stone and many thousands more too. Only the thought brought into life the separate animal. So it is with the whole Universe. Thoughts bring separation, whereas in reality, there is nothing but the One.

⁷⁶⁶ The paras on this page are numbered 6-12; they are not consecutive with the previous page., but follow the paras on page 417-5

(419-3) When I was thirty and living in India, I grew a beard to my waist and wore the Indian dress. I was initiated into Vedanta by the Shankara Acharya of Sringeri in 1910. I took the vow of a Sanyassin, but later broke it by marrying.

(419-4) All the great Sages who wrote the Upanishads were married. Some of the greatest lessons in these books were written because the woman's keen inquiring mind provoked the husband to answer her question.

(419-5) Christ gave a regular system of Yoga in the New Testament. He told us that we all are Christs potentially.

(419-6) In order to recapture a lost spiritual illumination, one must think back to it and realise that actually it has never left one; that it is always there, and one need only clear away the thoughts blocking its return. One must not think that it will not return in this incarnation, but it will and can be with one even at this moment. If one had it once that proves that one can have it again!

(419-7) I passed through the pacifist, then the non-pacifist beliefs in the past. Now my attitude toward non-violence is unsettled. Perhaps the right solution is that it is an individual problem. But I am inclined to think that it depends on the spiritual caste, or grade of evolution to which one belongs, that non-violence is right for the Brahmin and Sanyassin but wrong for the mass of people who are still living the worldly life and belong to a lower spiritual level.

(419-8) Everyone has the "I" but usually mixes it up with its instruments the body, emotions, or thoughts. The adept has succeeded in isolating it.

(419-9) During my year of association with C.W. Leadbeater, whose mother was a spiritualist medium, I was forced to the conclusion that although he was naturally psychic, his clairvoyance was faulty, and liable to gross errors. And that at times he unconsciously imposed the pattern of his own pre-conceived thought forms upon what he saw, or coloured it by his own opinions. In other words, his clairvoyance was unreliable, although he himself was childlike and sincere.

420

PROFESSOR ERNEST WOOD

(420-1)⁷⁶⁷ The psychic is to look up, whereas the intuitive is to look down from above. The former is inferior.

⁷⁶⁷ The paras on this page are numbered 32-33; they are not consecutive with the previous page. There is an unnumbered para at the bottom of the page.

(420-2) When I first met Eva I was almost drawn out of the body for 15 seconds with the impression that she was a Kanarese woman.

(420-3)⁷⁶⁸ “In 9 cases out of 10 the Master is not the form that appears and speaks words: that form is created by the pupil even when the words speak truth. The Master in the pupil thus speaks to himself.” – E. Wood.

421

PROFESSOR ERNEST WOOD

(381)

(421-1)⁷⁶⁹ I have met Geoffrey Hodson, whose clairvoyance is somewhat like Leadbeater’s. I consider that Hodson⁷⁷⁰ is seeing what his own studies, beliefs, and expectations lead him to see. In other words, he too is imposing his own thought-forms on whatever it is he may actually be seeing. Or he may be seeing nothing more than his own thought forms. I am sceptical about his Fairy and Angel visions.

(421-2) In an old Sanskrit Yoga book I found a description of the proper way in which a Yogi should be seated in order to prevent fatigue even though he has to remain seated for some hours. (a) This part I have added myself since there were no chairs in the early days: Sit in the chair with the feet and knees together, if this is comfortable or spaced apart a little if it is not. (b) Let both arms fall like heavy weights to the sides downwards, full length. Then very slowly raise the right hand at the elbow and let it drop in the lap. Do the same with the left hand letting it too fall in the lap with the palm upwards. Care must be taken not to lose the feeling of a limpness and heaviness in the hands at any time. (c) Imagine that the head is being pulled upwards by an outside force and held in that position. This automatically straightens the spine and keeps it erect. (d) No support is needed externally. This posture is so beneficial that one rises from it at the end feeling physically refreshed and relaxed. It can be used when having to listen to a lecture or to a long boring conversation, or when preparing for meditation or after a fatiguing day.

(421-3) Patanjali lists not less than nearly thirty psychic and occult powers as possible of development by Yoga but at the end of his list he says these are only obstacles to the highest goal.. So the earnest aspirant should not want them.

(421-4) Nature’s cruelty is exaggerated. Animals do not suffer as much as humans. The brain of an elephant is smaller than a man’s so its quality of consciousness is different.

⁷⁶⁸ Quotation by E. Wood. It is a new para, in a different typeface.

⁷⁶⁹ The paras on this page are numbered 14-18; they are not consecutive with the previous page.

⁷⁷⁰ see paras 431-1 through 431-7 – TJS ‘20

90 percent of ours is in the brain, 10 percent in the local reflexes whereas the reverse is the case in animals. Moreover most animals are not carnivorous.

(421-5) Much of Leadbeater's alleged clairvoyance probably came from his fecund imagination. As far as his statements concerning Buddha, he had never really studied Buddhism and knew very little of its doctrines. Nor could he have imbibed its spirit and still founded the highly ritualistic church he did. (a) The idea that Jesus was really born a century before the date attributed to him and Saswitha's idea that Jesus lives today in Lebanon were both originated by Leadbeater.

422⁷⁷¹

PROFESSOR ERNEST WOOD

Unknown

423

UNKNOWN⁷⁷²

(383)

(423-1)⁷⁷³ D. last knew J.G. Bennett personally in her Ouspensky days. As a result she distrusted him so much that when he joined Subud, she remarked, "I will have nothing to do with it or with anything that Bennett sponsors."

(423-2) Nyogen Senzaki, died May 7, 1958, was a student of Soyen Shaku, the first Zen master to visit America. Senzaki left Shaku's monastery to become a wandering Zen monk. He came to California in 1905.

(423-3) Calouste Gulbenkian was probably the world's richest man at death in 1955. [He said,]⁷⁷⁴ "The most precious thing money can buy is privacy." He limited his entry in "Who's Who" to a three line description.

(423-4) Cecil Roberts: "I determined to preserve my freedom of thought and movement, but it grows hourly more difficult to escape the mesh. My need now is a quiet and settled life."

(423-5) Werner Zimmerman: "I met the President of Ananai-kyo in Japan. He thinks too much of himself but he has some psychic power or intuition."

⁷⁷¹ Blank page

⁷⁷² The typeface on this page is different from that on the preceding and "D" is surely not Ernest Wood; it could be De Bernière Smith, or someone else. — TJS '20

⁷⁷³ The paras on this page are unnumbered.

⁷⁷⁴ The original editor inserted "he said" by hand.

(423-6) Professor Wood: (A) 'The Stoics' phrase "Whatever is, is right" (as pronounced by Alexander Pope) is often mistaken to mean that a particular condition or situation is right for all time. This is not necessarily so. It usually means that the condition is right only in that particular context of time and place. (B) The Buddha figure's hands on lap, palms open and upwards, represents "receiving." His right hand upraised, fingers apart, represents "blessing." The

424

UNKNOWN

(continued from previous page) same, but thumb and forefinger touching in a circle represents "Spirit." (C) The stages of human life according to Hindu scripts are 1-21 years student, 21-42 householder, 42-63 semi-renounced seeker, 63 sanyassi, fully-renounced. The first period develops physical faculty, the second period emotional faculty, the third, mental faculty, and the fourth, spiritual. According to my own belief and personal experience, each of the first three periods represents a singly-seen phase of development, whereas the last and fourth period is a synthesis seeing meaning, value, and purpose of all three at once.

Elizabeth Young

425

ELIZABETH YOUNG

(385)

(425-1)⁷⁷⁵ I have had Realisation times without number and as I look back my moments of most intense Realisation were not the result of seeking, at least not the direct result. Those vital moments seemed heaven-sent, God making Himself known, the human heart leaping in response. Self-conscious analysis of such experiences only sullied them, to try to repeat them seemed like an insult to the Giver.

I believe that we always have this Realisation unconsciously and that it is self-consciousness which blinds us to it and of course as Father Watts says the more we try for it the more self-conscious we become. Unselfconscious little children are bathed in it so they are "greatest" and we must become like them.

All this is just a variation of the theme we know so well. God's will for us is that we should have this Realisation and the only means to that end is the acceptance of His Will.

To do this at all times and in all situations is the conquest of self - a conquest not by opposing but by yielding.

It seems to be the hardest thing we can be asked to do, well-nigh impossible, but when at last by God's grace we have learned surrender we can truly say, "His yoke is easy and his burden is light."

⁷⁷⁵ The paras on this page are numbered 1-3; they are not consecutive with the previous page.

Although it seems to be so hard it is so simple that the common, everyday, unlearned person can grasp it.

(425-2) "And a pathway shall be there and a way and it shall be called the way of holiness; the unclean shall not walk over it but it shall be for them and way-faring men though fools, shall not err therein."

I write this for my own benefit, not for yours. I have wandered and meandered and it was all necessary but I hope to stray less and less.

(425-3) Ineffable-Love-Wisdom, for such an attitude on our part and such a way of life is Realisation. One is the other and vice versa.

Take but the first step whole-heartedly and you have Realisation – Quibble about the degree and you have Relativity.

426⁷⁷⁶

ELIZABETH YOUNG

427

ELIZABETH YOUNG

(387)

(427-1)⁷⁷⁷ "If, with understanding, one can keep the mind just aware, without running after objects of perception, one would be free –"

To think of oneself as an instrument is wrong – one cannot send out love or healing – let essence flow through – how can the ego do anything – If one is living in the ego – even with selfless motives – one cannot heal – One must "die" before essence flows through – Eckhart says, "If the mind is fixed on God and continues so, the senses will obey it – It is like hanging a needle on a magnet and then another needle onto that, and so on – It might be even possible to suspend 4 needles from the magnet in this way – as long as the first needle hangs onto the magnet, the rest will hang onto it, but if the first drops off, it will lose the rest. And so, as long as the mind is firmly fixed on God, the senses will obey it, but when the mind drops away from God, the senses drop off from the mind, and are unruly –"

Could it not be said, that in reality no one has any problems, for in God we live, move and have our being, and in that Divine Consciousness there are no problems, there are no actions or reactions. It is only the ego that creates the problems and then tries to solve them – which of course it can not do – By taking one's thoughts away from the problem and directing one's thoughts within, for God is our being, our true nature then the problem is transcended and is solved on that higher plane – The moment we dwell upon a problem one gives power to it and then has to live through the activity of

⁷⁷⁶ Blank page

⁷⁷⁷ The para on this page is numbered 4-7, making it consecutive with the previous page.

that problem. To take one's thought instantly away from the problem and think only of God, our true nature, is to take away any power from said problem – God's Essence is in every activity as one could not move or breathe if one did not live in that Divine Essence – The thoughts or ideas that are a cloud between we and God, must eventually go, as they obscure the glory of the sun – even one's idea of God must go so that one desires nothing, strives for nothing, except the will of God as it is presented in the experience of each moment, the Eternal Now.

If any experience of the Now is accepted with humility, gratitude and love, whether said experience be "good or bad" then one is truly accepting the will of God for God is all-inclusive – One is never out of Reality whether one is aware of it or not, and all of us have experiences of Reality or God, at one time or another.

428⁷⁷⁸

ELIZABETH YOUNG

429

ELIZABETH YOUNG

(389)

(continued from previous page) It is important to try to be aware of such experiences of Reality as we are never out of God's Consciousness – There is only (one) Power, as there is nothing that can oppose God – So in Reality there is no opposition no conflict but one builds up an idea of conflict and opposition by giving power to such thoughts – Our idea of separation helps to build up such. There is only God-Non-Duality –

Love and one-pointed dedication to God helps to unlock the door to that Divine Consciousness.

Geoffrey Hodson

(429-1)⁷⁷⁹ When my inner sight opened, the world revealed to me was much like Plato's archetypal one. It also showed me that much disease was of psychosomatic origin.

(429-2) I listen to classical records chiefly, and some light operas. But I have no use for jazz – it reflects the distorted mentality of so many persons living today.

430⁷⁸⁰

GEOFFREY HODSON

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⁷⁷⁹ The paras on this page are numbered 1-2; they are not consecutive with the previous page.

⁷⁸⁰ Blank page

(431-1)⁷⁸¹ The Dalai Lama visited the T. S., in Adyar. We [collected] funds for Tibetan refugees. We all felt the Power present in, and using him.

(431-2) There may be a meaning behind the Dalai Lama living in India. It may lead to a revival of Buddhism in India – a much needed and desirable thing. For Buddha tried to fight the Brahmin priestcraft, its selfishness and superstition, spreading. He wanted to make truth available to all.

(431-3) There is great and remarkable power in and around your Siamese Buddha statue. It has undoubtedly been magnetised. I hoped that you would light incense next to it. [There is a golden aura stretching out to 2 feet wide beyond each side of the figure.]⁷⁸²

(431-4) The intertwined snake on your Tibetan Dorje stands for Kundalini. It is a weapon used to drive away evil forces and I feel its power. [There is a grey psychic emanation from it.]⁷⁸³

(431-5) In your Siamese “Reclining Buddha” scroll the solitary seated figure in front of couch is Ananda.

(431-6) In your Tibetan Tara scrolls observe some of the figures have a large aura, golden, around them showing their special character. It bears a Chinese key border.

(431-7) Your scroll of Lao-Tzu⁷⁸⁴ I recognised at once. It shows him on his way up to the mountains of the West. It has a rather more jovial expression than usual. I love his “Taotehking.”

(431-8) The Peking palace Buddha scrolls is amazing. Its rich red warmth and vivid gold, its folds of the robe are artistically impressive in the great tradition with which it is charged, which must be a blessing to have in your room.

⁷⁸¹ The paras on this page are numbered 1-9; they are not consecutive with the previous page. There are three unnumbered paras at the bottom of the page.

⁷⁸² “there is a golden aura stretching out to 2 feet wide beyond each side of the figure” was typed below the line and inserted with an arrow.

⁷⁸³ “there is a grey psychic emanation from it” was typed below the line and inserted with an arrow.

⁷⁸⁴ “Lao-Tsu” in the original.

(431-9) It would be a sad day if the Chinese hordes swept down into India's plains carrying their materialism and atheism. These are the days when we must [really] make a stand and choose whether to be on the side of good or evil. Nehru's attempted neutralism is impossible and mistaken.

(431-10) I never drink with meals as that causes flatulence and interferes with digestion. I drink between meals.

(431-11) I felt the inner stillness which charged the little room used by Maharshi at the asram.

(431-12) To regain perception of, and communion with, Angels it would be necessary for me to withdraw from world into a quiet solitary country place.

432⁷⁸⁵

GEOFFREY HODSON

E. Maas

433

E. MAAS

(389-b)

(433-1)⁷⁸⁶ My son developed interior knowledge during his illness. He learnt that his disease was a karma-consequence of his practice of black magic in Atlantis.

(433-2) At Adyar I was told that whereas Australia is the home of the coming 6th subrace (says G. Hodson) New Zealand is the home of a different ray – the 7th subrace. Aust keynote will be intellect and will, NZ's joy of abundant living.

A.W. Osborn (Of Melbourne)⁷⁸⁷

(433-3) There is no future. What we call by that term is already present.

(433-4) There is no rigidly single predictable future event but rather a number of possible future events.

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⁷⁸⁶ The paras on this page are numbered 1-2, 1-9, 1-2; they are not consecutive with the previous page.

⁷⁸⁷ The original editor inserted "Of Melbourne" by hand.

(433-5) Religious teaching is mostly false; its hierarchical organisation mostly self-benefitting; its ritual mostly imposture. Prayer is useless and history shows its failure.

(433-6) Even meditation is very limited. Only understanding can reveal truth.

(433-7) Like yourself, I found Krishnamurti's early writings muzzy and his communication of truth unclear.

(433-8) The theories of precognition are inadequate and insufficient. The correct one is that we all are connected with a Universal Mind, in which every event has already happened in an eternal Now. Thru momentarily expanded awareness, in waking or in dream, the human individual mind may touch a tiny fragment of this knowledge and precognise what we call the future.

(433-9) Krishnamurti told me that his attitude toward his brother, when the latter was suffering the fatal illness, was pathological. For three years he himself suffered [emotionally and empathetically]⁷⁸⁸ along with his brother. In the end he had to find out why he was suffering and this led him into recognition of the truth about the self; and that the way out of suffering was the way out of self-delusion – much like Buddha's discovery.

(433-10) The mere fact of the precognition of events being possible is of tremendous importance. It proves that the future, the past and the present are not three separate things but are simultaneous, one. The intellect cannot grasp this truth except through the help of mentalism. Time is an idea, unreal.

(433-11) The way to influence or even control the so called future is also shown by mentalism.⁷⁸⁹ [cont. on p.395 {435}]

Sir Paul Dukes

(433-12) The Hatha yoga⁷⁹⁰ texts claim that certain exercises cure all diseases or confer bodily immortality. But these claims were not intended to be taken literally. They were to encourage the pupil in a general way.

(433-13) Arthur Koestler's "Lotus and the Robot" is a book I do not agree with. He spent only 5 months in India; what could he learn in that short time? Then, he started with a prejudiced mind. Next, he⁷⁹¹

⁷⁸⁸ "emotionally and empathetically" was typed below the line and inserted with an arrow.

⁷⁸⁹ Note in original: "(Cont. on p.395)"

⁷⁹⁰ "Hathyog" in the original.

⁷⁹¹ The original editor inserted "388" at the bottom of the page by hand.

(continued from previous page) gives a disproportionate (too much) space to Hatha yoga.⁷⁹² 4th, he was unfair to sweet old Kuvalayananda. His rejection of the higher yoga shows his ignorance and materialism. The only point in which he has some ground is the one on Indian attitude of anti-sex.

(434-1)⁷⁹³ Public Lecture: (a) Defeat the pull of gravity by standing on your head to give bodily organs a respite from the drag they are subject to. (b) Breathe deeply to oxygenate blood and sweep away poisons. (c) Use jaws, teeth and palate as nature intended – chew. (d) People eat too much and the body protests. (e) Keep supple by stretching like that most relaxed animal, the cat.

(434-2) Iyengar, the guru in hatha yoga⁷⁹⁴ of Yehudi Menuhin, teaches by strict adherence to the conservative Indian teaching method, repeating the past ways rigidly. Consequently he made no allowances for Y.N.'s occupational malformation due to hours of daily practice throwing weight on one leg and on one hip. YN developed hip trouble and the Hatha yoga⁷⁹⁵ did not cure it – naturally – so he had an operation. After I explained this to YM I was able to adapt the HY exercise to suit his individual case. But such flexibility comes from my western scientific logical outlook; the Indian gurus don't think that way.

(434-3) Gurdjieff, who was one of my teachers, and one of the greatest, once declared that all religions were balderdash. He meant that they were so to the person not ready for their teaching.

(434-4) Maharishi Mahesh Yogi I interviewed in London, using another name. I could go along with most of his teaching and found him a pleasant man to meet and talk to. But his attitude of antagonism to Hatha yoga⁷⁹⁶ shows his limitation. The business financial and publicity methods he uses are, I believe, the work of those around him who are to some extent probably exploiting him if only for boosting their own self importance; such methods are undesirable. Regarding the mantras he gives, since there are a thousand names of God in the Hindu system, he can use these and still give each person a different one, as though it were specially for him!

⁷⁹² "Hathyog" in the original.

⁷⁹³ The paras on this page are numbered 3–8, making them consecutive with the previous page.

⁷⁹⁴ "hathyog" in the original.

⁷⁹⁵ "Hathyog" in the original.

⁷⁹⁶ "Hathyog" in the original.

(434-5) PD's hands are really youthful and in beautiful condition. He says Writer's Cramp can be avoided by making hand exercises which use hands in opposite way to that which writing does. They get taut and tense at desk, so get up for 1 minute and stretch fingers out-and-in repeatedly. When inward, relax them fully. Also to counteract round shoulders caused by desk work, rise every hour and practise stretching spine, bending and twisting it.

(434-6) There will be no pain or difficulty in sitting Japanese fashion if a cushion is inserted between the heels and thighs.⁷⁹⁷

A.W. Osborn (of Melbourne)

435

A.W. OSBORN (OF MELBOURNE)

(435-1)⁷⁹⁸ Scientologists are gullible people.

(435-2) Krishnaji told Dr. Weiss it took him 7 years during his twenties to see through the 'I,' penetrate his ego and dissolve it. This happened after the death of his brother following great suffering. Krishnamurti suffered too then asked himself; "But why am I suffering?" There followed a pause for some minutes while he reflected. It ended with his penetration of the 'I.'

(435-3) Krishnaji is right. None of the religions, cults, paths lead to Reality, only to mental creations of their own.

(435-4) Devotees of gurus and cults will heed no other source of truth than their own leader or sect. They exclude the others and shut themselves within walls and cages.

(435-5) Cases of precognition prove that the future is already here and now. Cases of psychometry prove that the past is also here. Thus past, present, future, co-exist in a single continuum, an eternal Now.

(435-6) Krishnaji's exposition of truth goes beyond yoga, beyond all paths or techniques. These can never open directly on to Reality. They, and religions, claim to lead adherents to God. Do they? Can they? Answer is No!

(435-7) The idea of progress has come up through science [only]⁷⁹⁹ in the last 150 years. It has been inserted into spiritual teachings and yogic paths where it is illusory. It is

⁷⁹⁷ handwritten note: "(Cont on 389)" which is now page 429

⁷⁹⁸ The paras on this page are numbered 10-17; they are not consecutive with the previous page, but follow the paras on page 433.

⁷⁹⁹ The original editor inserted "only" by hand.

associated with the belief that one must pass through and gradually evolve during hundreds of births. But realisation is not a matter of time, as is belief. Time may lead to self-improvement, that is, of the ego, but it is false to believe that enlightenment comes from it. Only one thing opens directly on to Reality; it is [NOT by TRYING]⁸⁰⁰ (but then again it is not by not-trying).

(435-8) The attitude of mystical identification with other persons and creatures, of being them, is not the ultimate one. For it still involves egos. In the Real there are no egos.⁸⁰¹

436⁸⁰²

A.W. OSBORN (OF MELBOURNE)

Sir Paul Dukes

437

SIR PAUL DUKES

(437-1)⁸⁰³ Take a deep breath. Then stand with feet together and body erect, hands at side. Slowly raise both arms straight in front palms down until they are above your head. From this last moment of upward movement slowly expel the breath, chanting a continuous prolonged "OM;" while doing so, bring the hands as far back of the head as possible without losing balance on the feet, completing the OM sound at the same time. Pause, rest, and let the arms fall to the side again, breathing in as they fall.

(437-2) I knew Murdo McDonald Bayne well in Johannesburg. He received letters containing hundreds {of} money orders from all over the world sent to his Sanctuary "of Divine Science;" this was non-existent, for he shared an office with a dentist, and had 3 or 4 typists working in the other room attending to these letters. I regarded him as a semi-charlatan, but personally liked him.

(437-3) Swamis who ignore the body, or give it no importance ignore the fact that they both use it and depend on it for their lecture travels, meals, etc. [With it too they attend to bowel evacuation. So the body does enter their mind – quite frequently!]⁸⁰⁴ It is the instrument which enables them to do all this.

⁸⁰⁰ The original editor changed "BY NOT TRYING" to "NOT BY TRYING" by hand.

⁸⁰¹ The original editor inserted "(395)" at the bottom of the page by hand.

⁸⁰² Blank page

⁸⁰³ The paras on this page are numbered 12-16, 1-8; they are not consecutive with the previous page.

⁸⁰⁴ "With it too they attend to bowel evacuation. So the body does enter their mind – quite frequently!" was typed below the line and inserted with an arrow.

(437-4) Theosophists of all audiences are the most hidebound dogmatic and hardest to reach, in my experience.

(437-5)⁸⁰⁵ I believe Alexander Cannon has been to Tibet. I knew him quite well in the Isle of Man. His place is crammed with hart objects & furniture from Tibet etc.

Diana Dukes

(437-6) We should never let the body dictate to us. Mind must be its ruler

(437-7) I have no use for astrology and numerology.

(437-8) I do not believe in the necessity of gurus. They only seem to help and in the end one has to retrace to where one should have started at the beginning – Look Within! Whatever I can really get must come from myself.

(437-9) Krishnamurti is the world's greatest teacher today. But I do not agree that he is only for the few, the advanced. What is the use of teaching illusions to the others? He is for everyone since Truth alone is of avail.

(437-10) Murdo McDonald Bayne's book "Beyond the Himalayas" has violated the copyright of Krishnamurti's writings considerably.

(437-11) Somerset Maugham's writings influence – like his face – are evil. His visit to India for "the Razor's Edge" was purely for 'copy' material, not for any search after truth.

(437-12) I lived in the same Dorsetshire village as Adela A Curtis. I criticised her teaching to her disciples when they asked my opinion. This caused her to attempt to kill me on the astral.

(437-13) Dr. Alexander Cannon really helped me medically & in occult development. I have high opinion of him and know him very well He thinks he is Comte de {Saint-Germain}⁸⁰⁶

438
SIR PAUL DUKES
(390)

⁸⁰⁵ See similar statement by Dukes in para 471-3. – TJS '20

⁸⁰⁶ This sentence runs off the page, but this is the most likely 'Count' that one might imagine oneself to have been! – TJS '20

(438-1)⁸⁰⁷ Maharishi⁸⁰⁸ Mahesh Yogi has the matter aright but not the realisation.

(438-2) Ex: squat on floor. Join palms above head [their flat inner sides touching against each other and fingers pointing upward [Hold this for some time.]]⁸⁰⁹ Swing⁸¹⁰ arms down to left and behind and body, synchronised with deep breathing. Return arms over head. Then swing them to right and behind body. Pause and hold breath between each movement.

(438-3) Gurdjieff had deep contempt for human beings.

(438-4) The beginning of St. John's is cribbed from the beginning of the Mandukya. The latter starts "In the beginning was OM." As the translator had no equivalent to OM he used "the Word." (meaning sacred word.)

Lady Diana Dukes

(438-5) Comte de St. Germain. He does not seem to get older. It's impossible to know his real age. He claims 17 years in Tibet.

Sir Paul Dukes

439
SIR PAUL DUKES
(391)

(439-1)⁸¹¹ It is true we can get all the body's needed chemical constituents from various foods, but [it is]⁸¹² only from foods exposed to the sun's light can we get Life-force. This means all fruits and some vegetables, including carrots and potatoes and [cereals]⁸¹³ as their tops just peep above ground. Fruits and vegetables are living when we eat them whereas slaughtered meat is already dead and gives no Life-force to the body.

⁸⁰⁷ The paras on this page are numbered 9-12, making them consecutive with the previous page. There is an unnumbered para at the bottom of the page.

⁸⁰⁸ "Maharishi" in the original

⁸⁰⁹ The original editor inserted "hold this for some time" by hand.

⁸¹⁰ "their flat inner sides. touching against each other and fingers pointing upward. Hold this for some time." Was typed below the line and inserted with an arrow.

⁸¹¹ The paras on this page are numbered 16-27; they are not consecutive with the previous page.

⁸¹² The original editor inserted "it is" by hand.

⁸¹³ "cereals" was typed above the line and inserted with an arrow.

(439-2) The Muhammadan⁸¹⁴ prayer of prostrating on earth is the base of these postures in yoga. They are mostly extensions of it. It was devised by the great Muhammad both for physical and religious benefits.

(439-3) Our schools would do better to teach the young some anatomy and physiology and hygiene before teaching them anything else. It is more important to learn how to live, how the body works, etc. than much that will be useless later.

(439-4) The correct pronunciation of Hathayoga is "Hartha yoga."

(439-5) There is no fixed maximum period for the duration of each Shoulder or Headstand. It varies with (a) each individual, and (b) What the guru is seeking to achieve in each case. So the 3 minutes which Muzumdar advocates and the 3 hours which Theos Bernard's guru prescribed to him must not be universally applied to all others.

(439-6) Theos Bernard's book "Hathayoga" is reliable, but the writings and teachings of contemporary Indian hatha yoga⁸¹⁵ gurus are not. For they seem to treat the subject as a gymnastic, putting the body into as contorted positions as possible. The original texts are merely memoranda from which the guru expounded into detail, whereas modern gurus follow them blindly as [if]⁸¹⁶ they were the full texts!

(439-7) I hold a low opinion of Swami Vishuddananda, who was sent on a world tour to display Hatha yoga by Sivananda who is himself now unable to do the postures. I met V and some of the postures he teaches are dangerous in certain cases or useless in all cases. Among the latter is the Frog asana, wrapping feet around neck, mere contortionism.

(439-8) Even the most difficult hatha yoga postural achievements can be done by long practice, in the same way that acrobats are trained for years from childhood.

(439-9) If the Hatha yoga guru is ignorant of anatomy he exposes his pupils to danger. Such was the case with B.K. Iyengar, of Poona, whom you met. While teaching Bow posture to Yehudi Menuhin, the violinist, the latter injured his spine and took 3 months to recover.

(439-10) Joel Goldsmith's writings and teachings are mere sentimentality.

⁸¹⁴ "Muhammedan" in the original.

⁸¹⁵ "hathyog" in the original.

⁸¹⁶ "if" was typed below the line and inserted with an arrow.

(439-11) Without the intelligence which directs it so wonderfully [the]⁸¹⁷

440
SIR PAUL DUKES
(392)

(continued from previous page) body would be only a lump of meat!

(440-1)⁸¹⁸ Infections can be picked up not only physically but also aurically, not only through the skin but also through the tips of finger nails.

(440-2) It is the constant repetition of the chants which gives much of the Roman Catholic and Russian Orthodox ritual its real inner value, turning them into mantras;⁸¹⁹ otherwise it would be mere theatricality and superstition.

(440-3) There are two ways of approach: World Renunciation and World Use. I follow the latter, the Tantrik, although the former is more popular and better suited to India. The evil of Tantra arises only where its followers do not know where to stop, pushing it to extremes.

(440-4) A detail which is highly important in postures but not in the texts is the way in which the pupil holds his hands. The finger tips are the sensitive force-centre – hence their use in healing work. [Some, through ignorance hold them wrongly.]⁸²⁰

(440-5) Gurus who don't know physiology or anatomy can't help pupils when latter get into trouble or may even be unable to ensure that posture is safely and properly carried out.

(440-6) [I have to earn my living so I charge £3/3/0]⁸²¹ for a private consultation.

(440-7) I rise before dawn, face sun rising direction, meditate and pray.

(440-8) Many years ago, during my fasts, I used a little lemon juice in the water I drank to dissolve the calcareous⁸²² deposits on the membrane of digestive tract. Lemon is an antidote to hardening of arteries.

⁸¹⁷ The original editor inserted "the" by hand.

⁸¹⁸ The paras on this page are numbered 28–44, making them consecutive with the previous page.

⁸¹⁹ "Mantrams" in the original.

⁸²⁰ "Some, through ignorance hold them wrongly" was typed below the line and inserted with an arrow.

⁸²¹ "I have to earn my living so I charge £3/3/0" was typed above the line and inserted with an arrow.

(440-9) Where can you draw the line between good and evil? I can't say that any man is evil. The summing up is "Judge not that ye be not judged yourselves."

(440-10) I believe Jesus went to India.

(440-11) It is not necessary to take an enema daily, but it should be done fairly often. "Clean both ends" says Hatha yoga⁸²³ text.

(440-12) After my fasts (a few long ones of 20 days each and several short ones) I found I need only half the quantity of food formerly eaten.

(440-13) The discipline of sex depends on, and varies from, each individual case.

(440-14) Sivananda is obese, eats enormously of rich food, and has to be helped about by a disciple supporting him on each side. This proves that he has not practised hatha yoga⁸²⁴ for a long time.

(440-15) Round-shouldered desk workers not only carry themselves badly, but breathe badly, because shallowly. By deeper breathing they would be less liable to colds.

(440-16) Daily practice is essential to bring body into youthful health, and obedient to the will.

(440-17) Aspirants should be light, cheerful, not heavy, long solemn faced.⁸²⁵

Dunleavy on Scientology

441

DUNLEAVY ON SCIENTOLOGY

(393)

(441-1)⁸²⁶ Most people suffer from guilt complexes. These are not necessarily only from present birth but come often from former ones. They cause much sickness.

⁸²² "Calcereous" in original

⁸²³ "Hathyog" in the original.

⁸²⁴ "hathyog" in the original.

⁸²⁵ at the bottom of the page, typed upside down is the following: "PROFESSOR ERNEST WOOD: (1) When I was in my teens I wanted to become a doctor." - this is the beginning of para 417-1.

⁸²⁶ The paras on this page are numbered 1-4, 1-4, and 13; they are not consecutive with the previous page. There is an unnumbered, partial para between 4 and 13.

(441-2) To project the personality outside the body (so as to cease identification with it) imagine that you are pushing up both hands to support the corners of the ceiling behind you.

(441-3) SC tries to get you to assume responsibility for the adverse circumstances and events of your past history, including past reincarnations. This is not in the sense of blaming yourself but of accepting that the quality of your thoughts attracted them, and especially your negative thoughts.

(441-4) I am impatient with the rigid fatalism expressed in such views as Arthur Osborn's (of Melbourne) and deduced from such experiences as Joseph Sadony's. Scientology⁸²⁷ has proven that from the time we assume responsibility for ourselves, for our past as well as present, we have the power to alter the consequences.

Sir Paul Dukes

(441-5) I met Swami Sivananda at his ashram in India. His body is obese, grossly repulsive, as a result of diabetes. He will not live much longer. He ought never to have allowed himself to fall into such a condition. He has failed to live correctly. I knew Yeats Brown too. He died at 56. He is [himself]⁸²⁸ to blame for such an early death. He got shingles and went on a fasting cure. This killed him because he had recently returned from India where he became rundown and anaemic. So he needed to build up his bodily strength – the very opposite of fasting.

(441-6) Pundit Nehru told me that he was interested only in Hatha yoga; even so he does only a little of it.

(441-7) I attended a National Convention of Hatha yogis in Delhi and was disappointed at the jealousies exhibited there.

(441-8) Exercise Special: Stand [(cont.)]⁸²⁹

A.E. Bennet (Sydney)

(441-9) All economic-politico solutions of the world's crisis are no solution at all. The world position is hopeless if the only real solution – the spiritual one – is not accepted.

(441-10) By accepting, by going along with my troubles as karma, I have peace.

⁸²⁷ "SC" is capitalised in the original – this may mean that the "SC" of para 441-3 is shorthand for Scientology.

⁸²⁸ The original editor inserted "himself" by hand.

⁸²⁹ The original editor inserted "(Cont.)" by hand.

Dr Richard Weiss (continued)

(441-11)⁸³⁰ shortly before the dis-identification with ego, when it becomes quite conscious of itself.

(441-12) Krishnaji told me that the teaching of truthknowers goes through successive periods of adulteration and deterioration soon after they die. This may be due to well meant attempts to bring truth within everyone's reach so that each succeeding generation of disciples makes additional compromises until the final result is deplorable. To safeguard against this K asked us never to compromise truth for the sake of popularising it. This would force others to lift their understanding up to it. Hence his own rigidity.

442
DR RICHARD WEISS
(394)

(442-1)⁸³¹ Masters are for companionship, not for worship.

(442-2) In his later years Krishnamurti has adopted, for his explanations, the psychological approach. This is because many hearers find it more comprehensible than his earlier way.

(442-3) If, in the end, the seeker has to abandon all the more tentative positions – occultism, religion, theosophy, etc. – why continue on the detour which they provide? Why not abandon them from the very beginning? They are a waste of time, involving many incarnations. This is why Krishnaji insists on rigid uncompromise, why he refuses to adapt, adulterate, popularise or lower the truth to suit idol-hugging minds.

(442-4) GRACE alone confers illumination. Its choice of persons is inexplicable. No one is able to say why one man is chosen and not another. It is not any effort or discipline of our own that brings enlightenment.

(442-5) The initiations on the Occult Path bring only vulnerable advance. "Light on the Path" speaks of Great Ones who fall back from the heights. I myself, being able through dreams to look back on several past incarnations, see how there has been tremendous spiritual vicissitudes. I have risen but fallen again many times. At last, in the present birth, I realised it was all suffering – for myself or caused by others. Only through Krishnamurti's teaching have I found the right way to bring an end to all this

⁸³⁰ This para probably follows the paras on page 442.

⁸³¹ The paras on this page are numbered 1-12; they are not consecutive with the previous page.

permanently. It leads to real transformation of one's being, putting a stop to the fluctuation of ordinary and occult living.

(442-6) Outside of your books I have read no other references to the Gap between two thoughts mentioned in Krishnaji's writing.

(442-7) You have undoubtedly had a very long occult past.

(442-8) Meditation should be a continuous affair, all the time and in all places. Even as I sit in this crowded restaurant, meditation is going on as the background.

(442-9) At your personal interview with him, Krishnaji must have recognised that you were an exceptional person and so he felt it worth while to make a special effort to arouse you to the higher truth. Hence his passionate, vehement denunciation of the conventional yogic mystic ideas you stood for.

(442-10) The value and rightness of a teaching depends on the position it gives to the ego.

(442-11) I was operated on for cancer at the age of 70. As I was being wheeled on the table into the operating room, a liberating experience came. I became a detached observer. It all seemed to be happening to another person. Time stopped; past and future went. Memories went. Since then the old RW was no more. Although I am not completely liberated, I am detached from everything; I do not feel identified with the RW that I was.

(442-12) There is a period,

Athos

443
ATHOS
(395)

(443-1)⁸³² The gorgeously-embroidered rich brocade robes of Greek bishops provide a strong contrast with the plain black coarse cotton robes of ordinary priests and Athos monks.⁸³³

Father Ephraim Of Mount Athos [(Interviewed By

⁸³² The paras on this page are numbered 6-7; they are not consecutive with the previous page.

⁸³³ This is probably by PB himself. — TJS '20

(443-2) a. Mantra⁸³⁵ meditation joined with breath rhythm is the only method practised on the Mount Athos. The larger monasteries do little meditation, but much attendance of services – only the smaller ones and sketes (small groups of a few monks living in separate cottages) do either meditation alone and no services or partly one and partly the other. (b) Vegetarianism is practised because it abates the physical passions. (c) I am happy. (d) God shows himself to us in many different aspects and in several ascending degrees. But Light includes them all and is the ultimate and highest. (7 cont.) (e) My spiritual Master, Father Joseph found his own guide living in a cave on Mount Athos, which was once occupied by Saint Athanasius. Father Joseph died in 1962. Forty days before his death he told the eight monks who were his disciples: “I shall have to leave you all in 40 days time.” Before dying he advised his disciples: “Whatever you do outwardly, keep within.”⁸³⁶

444⁸³⁷

FATHER EPHRAIM OF MOUNT ATHOS (INTERVIEWED BY PB)

Romana Huerscher Interview

445

ROMANA HUERSCHER
(397)

(445-1)⁸³⁸ Subud’s inspiring force is not God, but demons.

(445-2) The destruction of millions of people by Nature or war is God’s Law to correct the earth’s over-population. These excess people are of inferior quality, animalistic and low.

(445-3) Beatniks seek complete freedom because in previous birth they were repressed by rules, institution, family, government, society. I examined the previous incarnations of one of them: she had then been a Catholic nun!

(445-4) Dr. H: Frozen vegetables have lost much of their vitamins. Refrigerated food should be covered to help preserve vitamins.

⁸³⁴ The original editor inserted “interviewed by PB” by hand.

⁸³⁵ “Mantram” in the original.

⁸³⁶ the page has “June 1 1966” typed sideways at the bottom (probably from a letter)

⁸³⁷ Blank page

⁸³⁸ The paras on this page are numbered 1-11, 1-4, and 1-4; they are not consecutive with the previous page.

(445-5) MAHESH yogi's path is elementary while by sending his disciples to India he makes them neurotic and unbalanced.

(445-6) Everywhere mass-humanity is honoured; individuality is a discount, whereas the situation ought to be reversed. Such values are all wrong.

(445-7) The complete Universal Law is Evolution coupled with Anti-Evolution (Yin and Yang). The Plan is infinitely wise down to its smallest details.

(445-8) All isms yogies dogmas church-organisations stand in the way of the truth-seeker. He must be free of them.

(445-9) Jesus' last words on the cross were: 'My god, my God, I have NOT forsaken Thee!'

(445-10) The change of sex at rebirth varies with each person and his karma. Sometimes there are a few successive births in the same sex, another time there is a change with each incarnation..

(445-11) The wide spread of evil in world today is due to incursion of evil spirits. They attach themselves to individuals and seek to influence their thoughts and deeds, especially those who are questers whom they try to drag down.

INT DR CARL VON WEIZSACKER. Astrophysicist and Professor of Philosophy. The Max Planck Institute for Physics, Germany, author of "world view of physics" & "history of nature"

(445-12) I worked for many years under Professor Werner Heisenberg in nuclear physics. It seemed to me that the latter could not reach its ultimate explanations of itself without moving into philosophy. I broached this idea to W. and suggested that in view of his immense knowledge and leading position, he could act as the pioneer in this movement. He did not accept but in turn deflected the suggestion in my direction. "You are the one who should engage in this [task.]"⁸³⁹ I hold the conviction very strongly that this is the path which science will have to take in the end but I find little sympathy for this view among the younger physicists of England and America. They are not to blame, of course, for the technicalities of their work absorbs their time and energy, leaving no inclination to get involved in deep abstract thought and study in addition.

⁸³⁹ The original editor deleted "I went down to one of the remote Greek islands to make the decision and, having made it to formulate my plans." From after " " by hand.

(445-13) A Russian scientist who was visiting Germany said to me when questioned: "We have our official philosophy of materialism for public use and our own philosophy of contradictory views for private use."

(445-14) I was 17 years old when having to decide my future work and having chosen philosophy and being about to embark on its study, I met Heisenberg. He dissuaded me from this purpose and urged me to study science first, and especially nuclear physics in which he offered to instruct me personally. "This will give a basis, a foundation for philosophic studies later, which has hitherto been lacking from the available systems, but which is of the highest importance" he said.

(445-15) There is work still to be done, we have not gone far enough in nuclear physics, to be ready to start tying in our knowledge with the religious mysticism of say, Mount Athos. Meanwhile the philosophy of science can and must be developed: this is what I try to do now. I have very strong convictions of my duty in this matter. And since this is a side of nuclear physics which does not attract or interest most of the physicists, and since I believe it is of grave importance to the future, I have allowed nothing to deviate me from this path. [(CONTINUED OVER)]⁸⁴⁰

Allan Bennett

(445-16) He explained that much of his physical suffering went back to ceremonial black magic practises, i.e. using the power thereby engendered for personal purposes.

(445-17) He was so delicate as a baby, so liable to pneumonia, that when he had to be taken from one room to another he had to be wrapt in a blanket.

(445-18) His skin was the colour of parchment, he suffered not only from tropic ailments, but also from asthma.

(445-19) When talking of Nirvana he illustrated it to me as a Box whose sides, top and bottom were all knocked out – what then was left? (The box being personal [self])⁸⁴¹

(445-20) [Referring]⁸⁴²

446

ALLAN BENNETT

⁸⁴⁰ The original editor inserted "continued over" by hand.

⁸⁴¹ The original editor inserted "self" by hand.

⁸⁴² The original editor inserted "referring" by hand.

(continued from previous page) to the series of mystical experiences which I had had as a young man, he said they really originated from the efforts of a previous earth-life. I had been very bewildered by its sudden cessation and total eclipse. "Do not worry about its loss," he advised me, "do not let that hold you back. The self must go."

Prof T.M.P. Mahadevan⁸⁴³

(446-1)⁸⁴⁴ Because Hinduism says that all will ultimately attain liberation, and because it says that conditions here move through the four stages – golden age to kaliyuga, and back again to g.a.⁸⁴⁵ – there must be some kind of progress. I envisage it not as a dead circle but as a spiral. Thus the move back to golden age must pass through the other intervening stages: it is not a jump.

(446-2) The feeling of Maharshi's presence in meditation should be regarded as a grace from him. Although he merged, this was done during his lifetime too, so there is something representative of him, which can communicate with us here.

(446-3) It is obscuration which prevents liberation.

(446-4) At Dasara we worship by puja our tools: the carpenter his saw, the musician his instruments, the scholar his pen.

(446-5) Patanjali's Raja Yoga differs from Vedanta's Atma Vichara in the matter of attitude [(path of mind-control)]⁸⁴⁶ towards Nirvikalpa Samadhi. Translated this means complete absence of all mental modifications, i.e. thoughts, imaginations, sense-impressions. In Yoga this NS is essential but in Maharshi and Vedanta's Vichara they may or may not coexist with the knowledge of Self, as the latter is the essential thing. In my own personal experience, such fullest absence of impressions & thoughts regarding street traffic noises is more difficult to attain in a city, but it is not impossible and I have been able to do it. So it is left to the meditator which path and result he seeks.

(446-6) I meditate twice daily at sunrise and [after dinner]⁸⁴⁷ at 7 pm for one hour each time. If the second time proves not convenient, I make up for it by practising late at night.

⁸⁴³ "Prof T.M.P. Mahadevan Univ of Madras (disciple of Maharshi & Shankara of Kamakotee Peetha)" in the original.

⁸⁴⁴ The paras on this page are numbered 1-13, 5; they are not consecutive with the previous page.

⁸⁴⁵ i.e. "golden age" – TJS '20

⁸⁴⁶ The original editor inserted "path of mind-control" by hand.

⁸⁴⁷ "after dinner" was typed below the line and inserted with an arrow.

(446-7) If philosophy could be accepted it would save the world.

(446-8) Mahadevan⁸⁴⁸ remains silent seldom speaking unless spoken to. If questioned, he remains still, half shuts his eyes, and then speaks slowly.⁸⁴⁹

(446-9) I do not believe the world has changed for the [worse:]⁸⁵⁰ on the contrary I believe it is getting better. In any case Gita says all will be saved, so there must be a movement upward toward this salvation.

(446-10) I consider the inner attainment of Sri Shankara⁸⁵¹ of Kamakoti Peeta, (who you met on first Indian trip) is equal to Maharshi's so I associate with him now.

(446-11) Jnana, knowledge, is being aware, pure awareness.

(446-12) The deep sleep reference often used by Maharshi and Shankara must not be misunderstood or misused: it has its limitation, and is used simply as an analogy. The wakeful state is more important, because it has Awareness in it whereas sleep is a state of ignorance. Liberation is possible only in the waking state.

(446-13) The third ashrama, stage of life, has no fixed age. That varies with each individual, according when he is ready for it.

(446-14) Until he died Maharshi's references to P. Brunton showed affection and esteem.

(446-15) Maharshi will go down to history and be as famous and respected as Shankara.

Professor Carl von Weizsacker (cont)

(446-16) To your question 'How far is the West able to accept Pure Awareness as Reality?' I reply: Of all our rigorous thinkers Kant came closest to this then followed Schelling but he was slightly mystical while deriving from Kant, and next Hegel. But Kant gave it a different name: he called it "Transcendental Unity of Apperception." But as regards bringing western scientists (as apart from metaphysicians) to accept this, is my own work which I undertook because no one else has hitherto undertaken it. I hope to lead science to it by strictly correct thinking based solely on scientific knowledge. It may be said that Pure consciousness as reality is implied in science's discoveries and knowledge, but it is not yet conscious of this. You ask, 'When will science acknowledge this?' I believe this will happen before the end of this century.

⁸⁴⁸ "Mahadevan" in the original

⁸⁴⁹ PB is making this note to himself. —TJS '20

⁸⁵⁰ The original editor inserted "worse" by hand.

⁸⁵¹ "Sankara" in the original.

(447-1)⁸⁵² PROFESSOR VON WEIZSACKER VISITS THE ASHRAM
“I COULD NOT PREVENT TEARS OF BLISS”

PROFESSOR C. F. VON WEIZSACKER the renowned German Physicist and Philosopher, winner of the German Peace Award and Director of the Institute for Futurology in the Max Plank /foundation, West Germany, visited the Ashram on the 8th and 9th of December.

He was accompanied by Dr. T.M.P. Mahadevan, Director of the Centre of Advanced Study in Philosophy, University of Madras, and by Dr. S. E. Demetrian, Research Scholar attached to the Centre. The party reached the Ashram on the 8th at about 1 p.m. and were received by the President, Board of Trustees, Sri T.N. Venkataraman and Hugo Maier of Germany residing at the Ashram.

Professor Von Weizsacker was first taken to the Mahasamadhi Shrine where he stood almost transfixed for quite a while, being visibly moved. He preferred to stay in the Old Hall and meditate after lunch instead of taking a rest. In the evening led by Dr. Mahadevan he visited the Arunachaleswara Temple in the town. He was greatly interested in everything he saw there.

The next day Professor Weizsacker, went up the Hill to Skandashram in the company of Dr. Demetrian, Dr. Raymond Williams, a Research-Scholar from Indiana, U.S.A., attached to the C. A. S. P., who was on a visit to the Ashram at that time and Hugo Maier. The party spent the whole of the morning there enjoying the peaceful atmosphere. After lunch, the guests visited the Samadhi of Sri Bhagavan, the Mahanirvana Room and the New Hall. The Ashram President offered to Professor Weizsacker, as parting gift, some translations in German of Sri Bhagavan's books. The Professor was very pleased with his visit and intended to come again. Before leaving Tiruvannamalai the party performed *pradakshina* (circumambulation) of the Holy Hill, by car.

At Dr. Mahadevan's request, Professor Weizsacker has set down his experience in the following words:

“Let me bear witness. I went to Tiruvannamalai, expecting to pay homage to the place where a great sage had lived. We were kindly received. When I saw Sri Maharshi's shrine, I was immediately moved by an indescribably gentle radiance, by the Presence, by an undivided 'yes.' We were shown around, lunch was offered and taken. I returned alone to the shrine and sat down on the floor. Now I knew what I had unknowingly known all my lifetime. I could not and did not prevent the tears of infinite bliss. Members of the Ashram

⁸⁵² This page is a clipped article; there are no para numbers.

(continued from previous page) stayed with me in silence for hours, and in the end they helped me gently to set my foot back onto the earth. Twenty-four hours after our arrival I left the site as someone changed into what he had always been!"

There were also, as usual a number of visitors from abroad. Their names and the countries from which they came are shown below:

Arrivals of Foreigners in Sri Ramanasramam from 1st Oct. 1969 to 10th Oct. 1969

Marechal Michelle (Paris)
 Tanka Harumiko (Japan)
 Johan Willem Frederik Ebbinge (The Netherlands)
 Ebbing, Barwolt Sybrando (The Netherlands)
 Antoni - Charles (Paris)
 Careron Sylvie (France)
 Singleton Peres Lamila (London)
 Brown Pratrack Michael (U.S.A.)
 Lawrence David (Calif. U.S.A.)
 Rosenkrantz Stuart (U.S.A.)
 Jeanson (Paris)
 Abrahams Keith & Irene (U.S.A. & England)
 Swami Narikutti, Barry Owen Windsor (Australia)
 Susan Cohn (U.S.A.)
 Arnold J. Cohn (U.S.A.)
 Wellings Julie (U.S.A.)

Mr. M. R. Grover, Retd. I.D.A.S. from Dehra Dun, a long-standing devotee paid one of his usual visits in December and he wants to express the following to fellow-devotees:

"In my childhood I have been inspired by stories from the Mahabharata and similar ones which my father used to read or tell me. One evening looking at the moon I was startled to see pictures moving across it of gods and goddesses and saints one after another; Narayana, Vishnu, Lakshmi, Guru Nanak and others.

I began to meditate when I was 30. One morning I had the experience of my heart expanding with a feeling of indescribable bliss. Then I got frightened that my body would disintegrate and die and what would happen to my family? This started my heart contracting again. Another time I dreamt of a majestic personage seated in great splendour. I made my salutations whereupon he asked me "What do you want?" I replied I wanted to see God. Under his intense gaze my heart started expanding again. This time I felt fear and with it this experience subsided. The saint explained to

me that my nervous system was not strong enough, advised me to continue my sadhana steadfastly without too much strain or impatience and assured me that there would be fulfilment gradually in due time. Then I heard of Bhagavan Sri Ramana Maharshi, obtained some books about Him and finally came to Ramanasramam with my wife in 1962 after retiring from service. I felt at peace and that this was a truly holy place. The only regret was that I did not manage to come during His lifetime on earth.

I came to Ramanasramam again in 1965. The very first night I felt I was rising from my bed up and then down again and there was Sri Bhagavan smiling with Grace and assurance. It made me feel so happy. After retiring to Dehra Dun some months later again Bhagavan appeared to me in a dream. I offered Him 1 rupee which He accepted. Next morning I sent 5 rupees to the ashram without any explanation. Mr. Osborne to whom I narrated the dream explained that it meant I had been taken up by Sri Bhagavan. Now my faith is firm."

Raphael Corona from Mexico, who is now at the Ashram says:

"After finishing my studies I went to America to work. There life was luxurious and I indulged in it but still there was discontent. I was seeking a meaning to life and a purpose. A friend introduced me to *The Search in Secret India* by Paul Brunton. This was a real revelation and I was immediately drawn to the path of a spiritual seeker. I became a vegetarian and started travelling giving up my previous values. In a desert in Nevada I heard a voice telling me to go to India to Arunachala. Nobody I asked could tell me anything about it.

At last I came here to Ramana Maharshi – Arunachala and immediately felt at home."

THE MASTER'S 90TH BIRTHDAY CELEBRATION

The ninetieth jayanthi or birthday of our Master, Sri Ramana Maharshi was celebrated at His Shrine of Grace on the Christmas Day, December 25, 1969, in the presence of a large gathering of devotees from all parts of the world. The day started with *Mahanysam* (the consecration of the waters) and was followed by Vedaparayana (the chanting of Taittiriya Upanishad) by a group of persons well-versed in chanting. Next came the puja at the Shrine with the pouring of the consecrated waters over Sri Ramaneswara Mahalingam and the decoration of the lingam with flowers, clothes, etc. A *sahasranama*, or the⁸⁵³

Brother Mandus

449

BROTHER MANDUS

(401)

⁸⁵³ The remainder of the article and bulletin are missing.

(449-1)⁸⁵⁴ Whenever I become still in meditation, entering the Presence, my breathing deepens. Everyone I have met who knows meditation speaks of strange phenomenon. With this deeper breathing rhythm for a few minutes comes a sense of power. Then the breathing becomes shallow quiet gentle – in that quietness one feels poised in Spirit.

(449-2) A lady came in great distress – due to have a growth removed from left breast try operation. I spoke of need to commit the whole situation to the Father. Then we went into the presence. After a few minutes the lump disappeared ... the hospital was amazed.

(449-3) Invariably for nearly an hour before a meeting I enter into the Divine Consciousness in meditation. In this state I envelope the hall and all people as they come in, with Divine Love. Then allowing God to take control I speak. There is no emotionalism – just a quiet knowledge, feeling the presence of God. Then I offer prayer for those in specific need, calling them on the platform. It is at this point I become filled with an indescribable divine Love. I know it is manifesting. I see some instantaneous healing in a few moments.

(449-4) We do not seek to create a new church or movement but to inspire people, churches.

(449-5) Whatever difficulties of any kind assail you – become still.

(449-6) People began writing... I discovered the Power of the Written Word in letters that were formulated in prayer. ...And it was proven that healings were taking place through our Sanctuary – Prayer-Meditations for them ... Distance made no difference to the Healing released. ... And the written word can be read at any hour of the day or night, and gives power when the need is greatest.

(449-7) When you become still – waiting upon the Lord – you can expect to receive the inspiration and guidance for your work ... This is the imperative need in all the Arts before proceeding to execute them. ...You will find this in the Silence. Spend at least a half hour in It before attempting to write. Then go into action but continue to be “aware” of Presence, receptive.

(449-8) The artist’s work, together with religion

450⁸⁵⁵

BROTHER MANDUS

⁸⁵⁴ The paras on this page are numbered 1–8; they are not consecutive with the previous page.

⁸⁵⁵ Blank page

(continued from previous page)– the most important service...The arts lead man into highest dreams, his true destiny. They keep man alive to spiritual needs, are bridges to truth and beauty.

(451-1)⁸⁵⁶ The author through his books is producing outward manifestation of mental images: The vision, idea, mind is the important factor in expression. Change your mind and adopt the practice of the Presence of God as the first obligation and standard. Prove its effectiveness in your human mental power of creativeness.

(451-2) Awaken pictures in your mind in which you see yourself living the perfect way in your home, at work, in relationships with others.

Madame Soleil

(453-1)⁸⁵⁹ Swami Siddhas-Warananda⁸⁶⁰ told Soleil her occult powers were due to her awakened Kundalini at the 5th chain.

(453-2) “I always cross my hands when I have a questioner, interviewer, client, facing me: I close my ‘circuits.’” Mme Soleil.

(453-3) “Après que vous avez enregistré toutes les indications relatives à votre sujet, observez une minute de silence intérieur; c’est alors que le misterieux enclenchement a lieu et que vous pouvez parler (or write know PB).” Guru of Mme Soleil. {*Roughly: After you have taken in all the information relative to your subject, observe one minute of interior silence; it is then that the mysterious ‘engagement’ occurs, and then you can speak.*}

⁸⁵⁶ The paras on this page are numbered 9–10, making them consecutive with the previous page.

⁸⁵⁷ Blank page

⁸⁵⁸ The original editor inserted “Madame Soleil” by hand.

⁸⁵⁹ The paras on this page are unnumbered.

⁸⁶⁰ Normally this is spelled “Siddeshvarananda” – TJS ‘20

(453-4) “Il ne faut jamais oublier non plus que l’astrologie est une science d’approche, une methode previsionelle; elle n’est pas une science exacte” – The astrological guru of Mme Soleil.⁸⁶¹

454⁸⁶²

MADAME SOLEIL

De Martino

455

DE MARTINO

(455-1)⁸⁶³ Hui-ko requested Bodhidharma to alleviate his plight. What was B’s response? Did he delve into H’s past – his personal history, when he first began, the attending circumstances? Did he explore H’s present – his occupation, status, dreams? B’s reply was: “Bring forth your heart-mind and I shall pacify it for you.” Eschewing all the particularities of H’s past or present life, B plunged immediately and directly into the core of the predicament. The ego, caught in its own intrinsic contradiction and split, which it can neither resolve nor endure, is challenged to produce not anything it may feel to be its problem, but itself as apparent sufferer of the problem. Bring forth the ego-subject which is troubled. Zen realises that finally and fundamentally it is not that the ego has a problem but that the ego is the problem. SHOW ME WHO IT IS WHO IS DISTURBED AND you shall – be pacified. The approach of Zen is assault upon the dualistic ego in ego-consciousness in order that it may fully be and truly know who and what it is.

(455-2) Improperly applied the koan system becomes its own impediment and eventually succumbs to the very danger which the koan originally intended to guard against. At last the ego is thoroughly exhausted as ego, it is unable to strive or attempt. But as long as it can undertake its own annihilation, it is not truly helpless.

Wei Wu Wei: Ask The Awakened

(455-3) The great Masters invariably sought to manoeuvre the disciples into turning round in the right direction, so that they might one day apprehend the truth for themselves.

⁸⁶¹ Rough translation: It must never be forgotten that astrology is an approximate science, a method of prediction; it is not an exact science.” – TJS ‘20

⁸⁶² Blank page

⁸⁶³ The paras on this page are numbered 4-6, 1-8; they are not consecutive with the previous page.

(455-4) We have no living Masters at hand so we have to find out how to do that ourselves. It can be done only when we have acquired a high degree of dualistic understanding, which is only a beginning.

(455-5) We have no awakened living Masters but we have their words, preserved in particular in the supreme Prajnaparamita sutras.

(455-6) St John of the Cross⁸⁶⁴ understanding is in perfect conformity with that of the Oriental Masters. He defines meditation as “discursive mental activity by means of images, forms, that are produced imaginatively” and he says it is the first thing to be got rid of. It is also the focal point of the teaching of the Masters.

(455-7) One meaning of Dhyana is ‘awareness,’ implying a vivid state of consciousness free of all mentation.

(455-8) Wu Wei does not imply ‘inaction’ but rather ‘spontaneity.’

(455-9) Everything you do, think, is for yourself – And there isn’t one!

(455-10) Gathering honey

456

ASK THE AWAKENED

Wei Wu Wei

(continued from previous page) here and there, and adding it to our stock, we waste time, and worse, we build up the very persona whose illusory existence stands between us (phenomenal selves) and the truth of what we are, which is what the urge in us is seeking. That ‘laying down’ of everything that is ours has always been insisted on by Masters, but we ignore it, because self is the centre of what we lay down, takes charge of the operation, thereby frustrating it from the start. Is there any wonder that we rarely get anywhere?

(456-1)⁸⁶⁴ The recurrent menace is man’s infatuation with himself. Whenever the succession of great Masters weakens, the self-flattering mirror-polishing doctrine re-emerges. We are busy polishing and perfecting, instead of understanding that neither polisher nor mirror exists. What we need is another Bodhidharma, fierce, merciless. For self-exalting Buddhism is pseudo-Buddhism⁸⁶⁵ – a contradiction, a soothing syrup, a drug.

⁸⁶⁴ The paras on this page are numbered 9–16, making them consecutive with the previous page.

⁸⁶⁵ “Bud” in the original, but it is at the edge of the paper.

(456-2) The assumed so-called present is our point of contact with Bodhi, through which intuition reaches us. The present alone is what IS in our experience.

(456-3) All volition is a manifestation of the 'I' concept. WHO seeks enlightenment? As long as it is sought under the compulsion of the I how could it possibly be realised? I wants only pseudo-enlightenment by which it can pose as a sage, {not} realisations⁸⁶⁶, {which}⁸⁶⁶ involves its own liquidation. This is the reason why any and every method, discipline, etc. subject to the I concept, must be a path leading away from the home. Since all action that is not spontaneous is performed under compulsion of I, satori enlightenment can only be the consequence of non-action.

(456-4) The potency of silence, of which the Maharshi speaks, is to be sought in the interval between thoughts, of infinitesimal duration to split-mind but without duration in itself, since it is intemporal. It is the permanent background, the screen on to which what we experience as time is projected.

(456-5) I am pure Subject: everything I perceive is my object, but as object, ultimately my Self. All objects are necessarily untouchable.

(456-6) All methods require a doer. The only doer is the I.

(456-7) Searching is trying to see the Self as an object. But, all the time, that object is Subject.

(456-8) Understanding has been sufficient for people born ready but for the rest of us habit and practice are a necessary prelude to conscious experience of reality.

457

ASK THE AWAKENED

Wei Wu Wei

(457-1)⁸⁶⁷ To seek to persuade ourselves that we do not exist as individual entities is to ask an eye to believe that what it is looking at is not there.

(457-2) Every one of the awakened tells us that all we need to do is to arrest the movement of thought in order to know whole-mind and find ourselves awake.

⁸⁶⁶ We have inserted "not" and "which" for clarity.

⁸⁶⁷ The paras on this page are numbered 17-27, making them consecutive with the previous page.

(457-3) In early stages teaching can only be given via a series of untruths diminishing in inaccuracy in ratio to the pupil's apprehension of the falsity of what he is being taught. Truth cannot be communicated; only laid bare.

(457-4) The explanation of Maharshi's teaching "WHO AM I?" focuses split-mind on its subject, i.e. whole-mind, the Father, and so transcends the duality of split-mind (subject-object). "WHO am I" is not just an intellectual exercise, as has been thought, but a technique for resolving the basic dualism which bars the way to synthesis.

(457-5) There are two methods of dealing with I: the dualistic seeks to discipline, purify, ameliorate this supposed self; the non-dualist disposes of it by realising that it is only a concept and is not I at all. Only the second method is completely efficacious because it is alone radical and permanent.

(457-6) Universal consciousness can be made accessible to men via the medium of the awakened in a radiation that is not sensorially perceptible. Its scope and penetration are limited by the degree of receptivity encountered in the men.

(457-7) Man's vain search for happiness is in escape and evasion.

(457-8) When you know that you do not exist as yourself, there is no longer any barrier between that suchness which is all that you are and reality – for they are one. You know of it as the void. That is the direct path. It is the Negative Way, the famous Prajnaparamita. None better, nearer.

(457-9) Can an animal be a sage? Of course. Being largely sub-conceptual rather than concept-bound can hardly be a disadvantage for knowing a state which is non-conceptual. Conceptual thought is the supreme barrier to enlightenment, hence the falsity of its judgment. It is dualistic thought, based on comparison of opposites. However it is useful in phenomenal living. Truth can only be known by bypassing it.

(457-10) Neither Void, nor Form exist. Both are concepts. Their reality can only be indicated by a term such as "Suchness" or "isness."

(457-11) No master uses the modern differentiation between 'Reality' and 'Relative Reality,' between 'to be' and 'to exist.' We are told categorically that Nirvana and

458

ASK THE AWAKENED
Wei Wu Wei

(continued from previous page) Samsara are identical. We can't maintain that the masters were not sufficiently intelligent to think of this device. That they did not use it

can only mean that it does not lead in the right direction, that it would constitute a hindrance rather than a help, as we imagine it to be. It is not true. There can be no relative aspect of Reality. Intellectual dualism cannot lead to Unity. There cannot be a semi-reality. That may be the I-concept's invention; the I subtly trying to maintain its foothold and keep us under its domination.

(458-1)⁸⁶⁸ The Way of Negation is the only way to purge mind of obstacles, it is the great cleanser; negation of all dualistic perception and cognition. Without it, the Void, which is Reality cannot be realised. Until every tie to the dream-world is broken, how could there be awakening? When our dreamer knows himself to be everything in his dream world he would find that he is no longer dreaming, but awake; when he realises that everything is identical with (is nothing but) himself – he finds he is awake, i.e. that he is the dreamer also. For dreamed, dreamer and dream are one.

(458-2) According to Huang Po, the resolution of subject-object pair of opposites, which is the direct way to awakening he says, is not possible for split-mind to achieve. We cannot have two thoughts at once, and two consecutive concepts cannot be united by a third concept. Unity can only be found by the negation of each – The Negative Way – , never by a union of the two. When split-mind's interpretation is removed, there remains the Suchness for which we were looking in the opposite direction.

(458-3) The Masters always spoke from whole-mind. For them there was nothing but that. It was necessary that their disciples should see in this manner, from a single-point-of-view, never from two, from real and phenomenal alternately. Obliging them to see from reality point-of-view only, and then phenomenal through that, is the only means to perceive unity of opposites, both concepts being dissolved in the negation of each.

(458-4) There never was anything outside ourselves, any idea that could exist of itself, in its own right, real. Even subject cannot be, for in being recognised as subject, it thereby becomes an object.

(458-5) Everything we know is a concept based on a percept, sensorial or imagined. But no concept can be real, for reality is that which is immutable, always identical with itself. But reality as such is itself a concept and so unreal.

(458-6) Attempting to perceive nirvana from samsara is absurd, for so

459

ASK THE AWAKENED
Wei Wu Wei

⁸⁶⁸ The paras on this page are numbered 28–33; they are not consecutive with the previous page.

(continued from previous page) seen Nirvana can only be a concept. We must perceive Samsara from Nirvana (wholemind); they will then be seen as one, having only one suchness. Huang Po said many times “You can’t reach Mind by mind, or Bodhi by Buddha.” That is why Masters always spoke from wholemind and left disciples to understand what they could.

(459-1)⁸⁶⁹ THERE ARE NOT TWO POINTS OF VIEW – ours and the real. [That explanation is not valid because it looks in the wrong direction. There is only one way of looking that is valid. Nirvana⁸⁷⁰ and Samsara have to be seen as one not separated. For ‘our’ point of view is a figment. It is possible to apprehend what we are only from realisation of the essential non-reality to us of ‘reality.’]⁸⁷¹

(459-2) If one abides in subjectivity one is no longer an object, nor sensorially perceptible. Others think they see one as such, but they see only their own object. The apparent object is not us. In that mode one is not, unattainable and invulnerable. That is why sages do not appear to react, why their actions express non-action.

(459-3) Consciousness is all that is. It is not anything, neither thing nor concept nor nothing. It is the ocean in which we are eddies.

(459-4) The mechanism of thoughts is dominated by the notion ‘I,’ it is to be eliminated.

(459-5) Everything seen as pleasant or unpleasant, desirable or undesirable, better or worse, is a judgment dictated by the ‘I’ concept. ‘Good’ and ‘Evil’ set the mind looking in the wrong direction. Ceasing such judgments, the I-concept is eliminated.

(459-6) In this dream that is Life man talks of a concept – which is another degree of dreaming. This is an accurate description. The ancient Vigyan Bhairava and the Sochinda Tantra say: “At the point of sleep when sleep has not yet come and external wakefulness vanishes, at this point Being is revealed.” Maharshi tells us if in awakening we can hold our identity we shall indeed be awake.

(459-7) Pure Consciousness is nothing but that which we are when ‘we’ are not. Tsung Kao told: “If you want to grasp it, it runs away, but if you cast it away it continues to be

⁸⁶⁹ The paras on this page are numbered 34–41, making them consecutive with the previous page.

⁸⁷⁰ “Nirv” in the original.

⁸⁷¹ The original editor moved “That explanation is not valid because it looks in the wrong direction. There is only one way of looking that is valid. Nirv and Samsara have to be seen as one not separated. For ‘our’ point of view is a figment. It is possible to apprehend what we are only from realisation of the essential non-reality to us of ‘reality.’” From after “own object” by hand.

there all the time.” Why? Because you would be making it an object, and it is yourself – which you cannot see.

(459-8) We never see anything but a reflection of ourselves. It is a pitfall to tell oneself that behind dualism lies reality. The sutras continually say Nirvana does not differ from Samsara. There is no reality outside manifestation; it can never be anything

460

ASK THE AWAKENED

Wei Wu Wei

(continued from previous page) but an idea [a concept of split-mind.]⁸⁷² It has been said that reality is that which is immutable, of whose existence it is not possible to doubt. These fine dualistic definitions are ropes with which we tie ourselves up and which hold us in bondage. Nothing is immutable, no thing whatever; and we should doubt everything because nothing exists, nothing is, no thing and no concept. We can never know what lies beyond the end of the road because there is nobody to know if there is anything there or not.

(460-1)⁸⁷³ By thinking of something as real or unreal there is necessarily a subject that observes an object. As long as that process continues we are still tied to phenomena. In our negation there is no object; without it there can be no subject: one is no longer – we are not. This is void – the Void, if you must make an entity of it.

(460-2) The teaching of the Negative Way became property of a sect which developed it into a positive doctrine looking for reality somewhere inside its own hand, instead of outside like the rest of mankind. The mind was likened to a vast mirror whose purity must be maintained, to reflect reality. This gets us nowhere. Today the West has this little sect, busy polishing its mirrors, keeping dust off, search for reality in them, conveniently ignoring the teaching of Bodhidharma. It is a noble and true doctrine, but not the direct path brought by Bodhidharma⁸⁷⁴ and taught by Hui Neng. It is a long path indeed, because the I-concept too is a pilgrim who leads the others astray at every turning. The direct path is the Negative Way, along which no I-concept⁸⁷⁵ can travel, for a shadow can't travel by itself.

⁸⁷² “a concept of split-mind” was typed below the line and inserted with an arrow.

⁸⁷³ The paras on this page are numbered 42–47, making them consecutive with the previous page.

⁸⁷⁴ “Bodh” in the original.

⁸⁷⁵ This could be ‘-concept, but “I-concept” appears in the previous sentence. – TJS ‘20

(460-3) Maharshi gave a koan – Who Am I? The Ch'an gave "Who is the one who recites the name of Buddha?" Their aim is identical – direct seeing by cutting out thought.

(460-4) If an eye can't see itself, neither can an 'I.' For years we have been cudgelling brains what the Void could or could not be; all the time it is only [what]⁸⁷⁶ subjectivity can't see because it can't see itself, can't be its own object. Since there is nothing else but subjectivity how could Samsara and Nirvana⁸⁷⁷ not be identical? Samsara (objectivity) is just I projecting objects. No one can see self-nature, which can't be an object of a subject, & can't be 'his.'

(460-5) Huang Po tells that the sudden perceiving of subject-and-object as one reveals the truth.

(460-6) By never explaining anything

461

ASK THE AWAKENED

Wei Wu Wei

(continued from previous page) to disciples and by manoeuvring them at cost of years into finally reaching understanding in themselves by themselves the great Masters avoided objective comprehension. It was pure subjective understanding, whereby they instantaneously recognised themselves as impersonal consciousness and nothing else, complete insight, not mere opening of the mind – a manifestation in time, phenomenal, not an end but a beginning.

(461-1)⁸⁷⁸ Logic is based on dualistic thinking, and can only lead to the brink; that is its most precious function.

(461-2) Reality can be experienced in 3 modes – Being, Consciousness, Bliss. The Upanisadic method, according to the remarkably qualified Swami Tapasyananda, is just the negation of their opposites or affirmation of the absence of their opposites. They are phenomenal, the noumenal being the negation, which is the void of subjectivity, Pure Consciousness. Of that, nothing can be known. An objective description of it, also called 'original nature' & 'self-mind' & 'no-mind' makes nonsense, for mind can't see itself or be seen, but only experienced. We observe our body as magic shadow, a

⁸⁷⁶ "what" was typed below the line and inserted with an arrow.

⁸⁷⁷ "Nirv." in the original.

⁸⁷⁸ The paras on this page are numbered 48-54, making them consecutive with the previous page.

dream. When we reach this point we can be considered as having arrived at the true [state]⁸⁷⁹ of No-mind.

(461-3) Truth can't express itself. Being nondual it can't be conveyed dualistically as object of a subject.

(461-4) Look in the right direction. Seeing objects as Mind is still looking in the wrong direction. The correct way is "As Mind itself, seeing everything." It displaces the seer from being a seer of pseudo-objects to being Mind itself. The seer was an object himself, and so a pseudo-seer. It does not mean seeing everything in a different manner, not the dualistic subject looking at object, but the non-dual vision of self-recognition as Mind itself, Pure Consciousness.

(461-5) Transference of control from objectivity to permanent subjectivity is the famous leap or jump into the void, the turning-over of the mind, leap over the abyss, or going to the other shore. When Wu Wen realised that he was required to turn round in the direction opposite to objectivity, he found that he was awake seeing voidness. Han Shan said "If the 8 consciousnesses are not broken thru, whatever one sees and does are merely samsaric (the 5 senses, cognition, egoity, and what is called the Witness in Vedanta) – all that we regard as the psychic aspect of ourselves."

(461-6) Shen Hui explained that gradual attainment of nirvana is impossible because Samsara and Nirvana⁸⁸⁰ are of different orders of being; no bridge is possible.

(461-7) Using word 'Subjectivity' is creating an object in order to describe that which is not an object. Without Masters we need it. It

462

ASK THE AWAKENED

Wei Wu Wei

(continued from previous page) alone can turn our minds in right direction. It should never be thought of as any thing. Once understood, it should not be thought of at all nor sought, nor looked at, for it is that which We can never see. In the texts the term Mind often means it.

(462-1)⁸⁸¹ Maharshi formally stated that reincarnation cannot really exist; it can only appear to. The late Nyantiloka Thera explained it by analogy of undulatory motion of a wave.

⁸⁷⁹ "state" was typed above the line and inserted with an arrow.

⁸⁸⁰ "Nirv." in the original.

⁸⁸¹ The paras on this page are numbered 55-69, making them consecutive with the previous

(462-2) Attainment, an object, experienced in time, represents 3 modes of unreality, is a 3fold illusion. It is pure objectivity. Huang Po said "I assure you that one who comprehends 'nothing is to be attained' is already seated in the Sanctuary of Enlightenment."

(462-3) Trying to make out that samsaric things are merely parts that don't make a whole misses the point, which is that all the factors concerned are equally unreal.

(462-4) We cannot become It because we are it. We cannot know it, for knowing is objective – it is being.

(462-5) Shen Hui: "If the mind could be looked at, it would then be an object of knowledge. To fix one's mind (concentrate) is an error." (b) "Seeing that one can't see the absence of things (subjectivity) is true seeing, permanent seeing."

(462-6) The only service Masters can render is to turn them round, set them facing right direction, place them with backs to the object. They had nothing to teach. Go to them – and leave your baggage behind.

(462-7) People seeking enlightenment via their own egos try to pull themselves up by their own bootstraps.

(462-8) Our only freedom is to understand. The idea that one lives one's own life has to be laid down. This is a fatuous and arrogant notion.

(462-9) Searching for reality is looking in wrong direction. It implies a subject, which is itself an object, a factor in time. Truth is neither real nor non-real.

(462-10) Cancellation of knower and known cannot be the result of an act of will.

(462-11) Everything we think of thereby becomes an object. That is why thinking is a barrier.

(462-12) Awakening is ceasing to look in the wrong direction. It is removal of the concept of subject-I, which made enlightenment appear as of myself, instead of that which is when I am not. "Busy thyself with Me not thee" says Sufi Shaikh Ahmad Al Alawi (1870-1932) (cf Martin Lings "A Moslem Saint").

(462-13) Self-nature cannot be seen, it can be recognised or apperceived.

(462-14) The absence of doctrine reveals the direct path.

(462-15) As an interpretation,

463

ASK THE AWAKENED
Wei Wu Wei

(continued from previous page) every phenomenon, thing, concept, neither is nor is not, but it is not inexistent. Apperceiving an absence of absence is non-objective vision, the only Truth.

(463-1)⁸⁸² The concept 'not-thinking' is an object of subject as is its counterpart the concept 'thinking.' That is why the Masters stated that sitting with a blank mind or forcibly suppressing thoughts are not the path to true seeing (in-seeing).

(463-2) Huang Po: "The perceived cannot perceive." If you should ever come to the full understanding of this, you will understand all that needs to be understood.

464⁸⁸³

ASK THE AWAKENED
Wei Wu Wei

465

ASK THE AWAKENED
Wei Wu Wei
(407)

(465-1)⁸⁸⁴ We are living in Relativity. It is impossible for anyone to escape from it. Not even for sages. All of the people and a number of spiritual teachers are living in objectivity. They may rightly refer to themselves as "me." Only sages understand. They are in subjectivity. The ignorant look outward. Even those searching for truth do that. They ought to be looking subjectively.

(465-2) Enlightenment – what do these teachers mean by it? They also are in Relativity. None escape.

(465-3) I am not a professional spiritual teacher fortunately.

⁸⁸² The para on this page is numbered 70, making it consecutive with the previous page.

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⁸⁸⁴ The paras on this page are numbered 1-12, and 1-6; they are not consecutive with the previous page.

(465-4) He preferred the Mahavakya, "This Here Now" to "I Am That," because the latter makes an object of "That;" or else he prefers merely "I Am." Everyone wants to objectivise.

(465-5) Latin and Greek roots of words are of semantic importance and help us to get the precise meaning of the derivative English words.

(465-6) Object is often mistaken for subject and vice versa.

(465-7) Descartes led the French on a wrong track.

(465-8) Ramana Maharshi's "I-I-I" is right. The real subject, the Being, comes first.

(465-9) The word identify and idea of identification are horrible words to use. (Maharishi⁸⁸⁵ Mahesh Yogi claims "Identify" exercises are wrong anyway: PB).

(465-10) Time is subjective.

(465-11) There are no other people.

(465-12) 'Who are you?' asked the Chinese Taiwan Abbot. 'I am Buddha!' I replied. 'Good!' he said.

(465-13)⁸⁸⁶ The heart is central and more important for Pure Consciousness. The head is secondary and for Intellect.

(465-14) D. Harding's statement that he had no head unconsciously implied that he did really have one, hence it was dualistic.

(465-15) Your mention of Eternal Recurrence is nearer truth.

(465-16) Yes there is no division between the two things – time and eternity. There is no time.

(465-17) Your portrait⁸⁸⁷ of Chu-Tun-i reveals him as a man having occult powers.

(465-18) Enlightenment is instant awareness.

⁸⁸⁵ "Maharishee" in the original.

⁸⁸⁶ Note: this para starts a new number-sequence on this page; it is #1, and set apart from the previous para (#12) by a line-space.

⁸⁸⁷ This portrait now resides at Wisdom's Goldenrod. – TJS '20

Courtenay

467
COURTENAY
(409)

(467-1)⁸⁸⁹ Shakespeare's two quotes, (a) "Wise man rules," etc., means he rules by knowing astrologic situation by not trying to speculate or beginning new enterprise when aspects at the time are adverse; (b) "Opportunity when at flood," etc., means when favourable aspects dominate, push your affairs, but when adverse aspects dominate, lie low and keep quiet.

(467-2) Shakespeare is correct. Opportunity comes once only, since it is the solar aspects only which are the most powerful, and the Sun moves only a degree each year, so same favourable aspect cannot repeat itself.⁸⁹⁰

(467-3) Your Saturn conjunct Venus means it is impossible to have a successful marriage or find a life partner. You must give up hope. It is a limitation of experience ordained for you. You must accept it. But Saturn conjunct Venus gives inspiration and creative imagination.

(467-4) The preordained decrees of fate are much more powerful than free will. The latter is very limited. It consists chiefly in cooperating with these decrees, in working with the prevailing astrologic influences, in going along with the nature of the aspects at the time, and not against them.

(467-5) To time predictions, take the progressed Sun. It is the strongest, much more powerful than mutual ones.

(467-6) Solar Annual Return Maps⁸⁹¹ I ignore. Their influence is weak.

(467-7) Solar progression indicates the general period but not the exact date of happening. This is given by the transits falling in that period.

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⁸⁸⁹ The paras on this page are numbered 1-7; they are not consecutive with the previous page.

⁸⁹⁰ By this she means the Progressed Sun in your Horoscope. — TJS '20

⁸⁹¹ Now called "Solar Return" — TJS '20

Krishnamurti

469
KRISHNAMURTI
(411)

(469-1)⁸⁹³ He is seeking to draw out untapped resources in followers, their second wind, their reserves of [inner]⁸⁹⁴ energy, just like Gurdjieff.

(469-2) He may know or not know that only an exceedingly small percentage of the followers will succeed in doing so, but that does not matter. If he had not set this goal for them they would not have tried and hence would not have succeeded. Even the failures have been given a sense of direction.

(469-3) K. is playing the role of guru, even though he denies it. If he doesn't want to be one he must shut up, not speak or write. But he is doing so in the freest possible way.

(469-4) No matter what he says in denial, he is doing what most gurus do – setting an ideal or goal, only his is the ideal of goallessness.

(469-5) It is good that K is doing this work; someone must do it.

(469-6) But there is unbalance if this goal is given to those hopelessly unready, for it is like asking them to work with higher mathematics without having learnt the simplest arithmetic. A small number may succeed by grace but the others may benefit by getting a sense of direction – perhaps!

(469-7) A criticism is needed here of K and Tibetan Norbu's point that since people must come to their teaching in the end, why not start with it in the beginning? Answer: Only the prepared few will be able to start with it; the majority simply can't because they either won't understand or won't be willing to adopt such a selfless attitude. It is like saying that since we have to come to 6th form knowledge in the end, why not start the infant pupil with it in the beginning! Can the infant grasp it without having first passed through forms 1 to 6?

(469-8) It is also like sitting on top of a high wall and advising others to leap up to the same place while warning them strongly against using a ladder. By telling them that

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⁸⁹³ The paras on this page are numbered 1-9; they are not consecutive with the previous page.

⁸⁹⁴ "inner" was typed below the line and inserted with an arrow.

this is the only way, the aspirants who are unable to leap so high are induced to cover up their failure under an imaginary success, a self-created illusion. The difficulty is to bring about a largeness of heart, a nobility of character and a sharpness of understanding that, integrated, can provide the proper atmosphere in which the non-dualist point of view can be radically genuinely and transformingly applied.

(469-9) Otherwise Zen, Vedanta, Self-Enquiry, Krishnamurti, and similar Short Path⁸⁹⁵ offerings become intellectual playthings for some people and pretexts for pseudo-enlightenment for others. Sri Ramana Maharshi, V. Subramanya Iyer, Sri Atmananda, Professor Hirianna, Indian gurus of the higher grade, as well as

470

KRISHNAMURTI

(continued from previous page) some not at all known to the world, insistently and repeatedly mentioned in their instruction the importance of ripeness, of being capable and ready not only to grasp non-dualism intellectually but also being willing and able to live up to its egoless outlook.

Unknown (Possibly Arthur Broeckhuysen)

471

UNKNOWN (POSSIBLY ARTHUR BROECKHUUSEN)

(471-1)⁸⁹⁶ A.B.⁸⁹⁷ has been visiting lecture halls, societies, etc., to get up at question time and criticise the lecturer because he teaches: (a) ego is unreal, (b) kill out ego, (c) the role of personality is unimportant. None of them can answer when he asks, "Then what is it that takes the place of ego if it is killed out, for something must be there to carry on activity?"

(471-2) Nearly all the teachers advocate suppression of the personality: I⁸⁹⁸ retort it should, on the contrary, be developed.

Sir Paul Dukes

(471-3)⁸⁹⁹ I stayed with Dr. Alexander Cannon three weeks. He thinks he is Comte de St Germain. Claims seventeen years residence in Tibet. His mansion is jammed full with

⁸⁹⁵ "Shortpath" in the original, but PB usually used "Short Path" — TJS

⁸⁹⁶ The paras on this page are numbered 1-2; they are not consecutive with the previous page. There is an unnumbered para at the bottom of the page.

⁸⁹⁷ This is likely "Arthur Broeckhuysen" (sp); a long time Dutch Student of PB's. — TJS '20

⁸⁹⁸ I think that "I" here is Arthur Broekhusyen. — TJS '20

⁸⁹⁹ see similar statement by Dukes in para 437-5

curious furniture and object's d'art from Tibet and China. It is impossible to know his real age as he doesn't seem to get older.

472⁹⁰⁰

Queen Frederika

473

QUEEN FREDERIKA

(473-1)⁹⁰¹ Daily meditation for several years often yielded Nirvikalpa Samadhi.

(473-2) My meditation experience goes on by itself for one to two hours. It reaches a point where concentration becomes so strong that absorption is complete. Both the world and the self then disappear, everything disappears, whether I am still there or not, I do not know, only leaving Pure Consciousness. Yoga is attained. The Sadana I was given to work at is to keep aware that the world is illusion and that this is Knowledge, the formless and egoless Reality. However I am not able to keep this knowledge continuously. I believe that what causes it to get lost each time is only habit, so I still seek Sahaja, that is, disappearance of the world while still active in it. I cannot even understand how such a contradiction can possibly exist. I ask the Guru but he never explains it.

F's Two Ultramystic experiences in Shankar Vihar (1976)

(473-3) Slumped over; lost the body identification but aware of its existence; there was identification with the I AM Consciousness.

(473-4) When the Professor⁹⁰² lectures or listening to tape records of them, F. passes out, world becomes maya. F. objected to the term "switch on" or "switch off" in reference to identifying or disidentifying with the Real.

474⁹⁰³

QUEEN FREDERIKA

475

QUEEN FREDERIKA

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⁹⁰¹ The paras on this page are numbered 1-2, 1-2; they are not consecutive with the previous page.

⁹⁰² This is probably Professor Mahadevan, whom she took as her guru or whom she studied with for some time. (She also studied with Shankaracarya and The original editor)

⁹⁰³ Blank page

(475-1)⁹⁰⁴ THOUGHTS

Another way of not getting contaminated by appearances and events is to know that what gets affected is the ego, its mind but not the Self.

(475-2) This business of being which is the deepest “experience” to be reached, is there funnily enough all the time, be it in nirvikalpa (away from the world) or in Sahaja (the world included). Anyway the world and one’s attention to it makes no difference in reality to Reality itself. What happens is simply that the ego feels independent. See (o).

(475-3) Every now and then, the thought has come to me, that if one makes an effort (in the right sense of the word) and with all one’s being one attempts to live the way one has read and the way one’s conscience tells one, Grace meets one half way. One is generously showered with encouragement.

(475-4) It is beginning to get clear in experience too now, not only theoretically, what is the apparent me, which is made up of thoughts. Constant practice of obeying one’s conscience is beginning to take over as a habit and is easier to hear. What happens, still now and then is that it is heard but in the same way as the ticking of a clock: Heard but not given attention. But there are accidents. At least the conscience speaks and guides. The peace is more constant now and helps to reorientate thoughts and behaviour which in their turn contribute to preserving the peace. The one complements the other. Also thoughts which formerly only used to come after or during meditation, come now during the rest of the day as well – due to peace. If this habit can be made very strong in daily life then even in special circumstances it will take over if one lets it.

(475-5) It is absolutely clear that thoughts also have

476⁹⁰⁵

QUEEN FREDERIKA

477

QUEEN FREDERIKA

(continued from previous page) their place in the Order of Things, which are all relative to the pure constant and unchanging Reality. All these things (and in this case here) thoughts exist because of their unchanging pure Source which I call Reality. They appear to become “fragments” of Reality and seem independent from the unifying force. Yet they could not exist without it. Peace pervaded this whole thought passage. (See (o))

⁹⁰⁴ The paras on this page are unnumbered.

⁹⁰⁵ Blank page

(477-1)⁹⁰⁶ We heard Indian classical music on the last evening of our stay in India. The musician had told us that within certain rules one has the freedom to improvise one's own tunes. How this corresponds to the law of Karma! There too, is a certain programme to be accomplished but one has the freedom to do it well, badly, faithfully, hypocritically or beautifully.

(477-2) I had not quite understood yet why I am not able to discover the threshold which divides the experience of essence (Nirvikalpa or mystic experience) from the experience of phenomena. Now I assert that there never was a threshold! Appearance is merely an addition like a by-product of Reality. The essence is always there. The experiencer is the essence. Due to being a newcomer to such Truth, apparent phenomena overshadowed (for my unexperienced conception) the essence and made appearance and essence seem divided by a threshold.

(477-3) When the void is experienced even if the experiencer feels as voidness itself and knows that this is what he really is, there is a trace of duality. The void and the experiencer must merge. Thoughtless peace was felt and the void plus fixedness.

(477-4) In meditation one need not "fix the mind" on something until freed, all one should really do is calm down completely, recognise the Self and only use Him-king to discard ignorance.

478⁹⁰⁷

QUEEN FREDERIKA

479

QUEEN FREDERIKA

(479-1)⁹⁰⁸ Thoughts are artificial creations but seem so natural and real, even indispensable because of the long habit of using them and feeling identified with them. When the Truth about them is understood and recognised then they have their place. One can go on using and enjoying them but is not their slave. One is free from their bondage.

(479-2) Reasons why Sahaja is superior to Nirvikalpa: Nirvikalpa excludes the world (which fundamentally is not different from the Self). This means that in considering Nirvikalpa, a duality is presupposed: Non apparent world plus apparent world. Nirvikalpa being not-world. Whereas in Sahaja apparent world and non apparent

⁹⁰⁶ The paras on this page are unnumbered.

⁹⁰⁷ Blank page

⁹⁰⁸ The paras on this page are unnumbered.

world are not opposed to each other but are included in it. The world is given existence, but as appearance, not as reality on its own. Therefore it makes no difference whether there is appearance to a perceiver (who is also an appearance). When the perceiver is no more (as in Sahaja) to whom is appearance?

480⁹⁰⁹

QUEEN FREDERIKA

481

QUEEN FREDERIKA

(481-1)⁹¹⁰ A visitor [Queen Frederika]⁹¹¹ to the Ramanashram, was informed by the Chief of Police of the district, that Maharshi knew the exact date when he was to die and secretly told the Chief where he was to be buried. Because the Maharshi's brother wanted to bury him next to the mother's shrine, and Maharshi apparently did not want to make a family mausoleum. So, this arrangement was made secretly with the Chief of Police and this was one that was carried out when Maharshi did pass. He also said that another time, when the Maharshi was pressed to sign some legal documents which kept the ashram administration in the hands of Maharshi's family forever, M refused saying, "Who am I? What name could I put?" However, under the constant pressure used by his brother and the brother's friends, he finally made a cross on the document and the government accepted that as a signature.

(481-2) [Queen F]⁹¹² met Arthur Osborne there, too. He seemed very earnest but rather solemn, looking like a clergyman without any sense of humour. There were also two or three Europeans there but they looked like freaks.

(481-3) The visitor [Princess Irene]⁹¹³ said that after leaving Ramanashram, the Aurobindo Ashram was visited and an interview had with The Mother there, who is the present chief of the ashram. There was no feeling of spiritual uplift at all with her. And Professor Mahadevan, also, does not consider she has attained the highest. Finally, the visitor met Ananda Mayee and the impression was one of radiating sweetness and love.

482⁹¹⁴

QUEEN FREDERIKA

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⁹¹⁰ The paras on this page are numbered 1-3; they are not consecutive with the previous page.

⁹¹¹ The original editor inserted "Queen Frederika" by hand.

⁹¹² The original editor changed "I" to "Queen F" by hand.

⁹¹³ The original editor inserted "Princess Irene" by hand. Princess Irene is Queen Frederika's daughter. — TJS '20

⁹¹⁴ Blank page

(483-1)⁹¹⁵ Swami Chidananda said, “The Hatha yogi thinks by activating the Kundalini power knowledge will come. But a danger is there. That if the person is not completely pure and good, the awakened forces – when they are released – cannot go to the upper channels but the lower channels are still open. So that these powers go down to them. Then that man falls from yoga and becomes a debauchee. He has awakened uncontrollable forces. Only a master can help him to find a way out to indicate some contrary pranayamas so that the prana will once again find its normal course. So Hatha⁹¹⁶ Yoga is like playing with fire.

(483-2) When I [PB]⁹¹⁷ was in Italy, I saw Padre Pio. He was saying Mass. He wears gloves but takes them off for the Mass, leaving only a little bandage to cover his stigmata.

(483-3) I [PB]⁹¹⁸ also saw Subudh, which is interesting from a psychiatric point of view. Some of its people get convulsions. Others cry like dogs or cats or birds making noises like an animal. Some run with eyes closed like sleep-walkers.

Interview with Queen Frederika by PB

(485-1)⁹²¹ She described some discussions she had had with her guru, Professor Mahadevan and also some explanations of teachings given by him to her. The first subject was her question, “how can I help other people, and especially those people with whom I am closely concerned and know?”

M: The best help could be given when she was in the high state during a meditation period, but just before she actually enters that state, because once in it there is no possibility of bringing in her individuality and other peoples.’ Both have to go,

⁹¹⁵ The paras on this page are numbered 1–3; they are not consecutive with the previous page.

⁹¹⁶ “Hathya” in the original

⁹¹⁷ The original editor inserted “PB” by hand.

⁹¹⁸ The original editor inserted “PB” by hand.

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⁹²⁰ Concerning Mahadevan – TJS ‘20

⁹²¹ The paras on this page are unnumbered.

but on the level below that, it may be done, and she may mentally send help to those persons.

PB: I told Frederika that for years I had been using this method because it is a question which many, many people have asked. Of course it requires that they possess some ability to meditate, but it does not limit them to the very high rank alone. Even on their own more modest level they can give some help, although on a more advanced level the help is greater. Of course I should add that since Frederika, after several years of strenuous practice, had the capacity to enter Nirvikalpa Samadhi quite often. It is in that state when the meditator and the scenes around vanish. There is then only the Real, Brahman, but she is not always able to gain that peak experience, and in any case it lasts for an hour or so and then goes away. She is unable to stay in that condition permanently.

Interview with Jill Purce

A spiral is not the key to the universe (as I thought when I wrote the book The Mystic Spiral in 1974), but a way, only one of the ways in which the universe works.

Norbu starts at the top and works his way down to the bottom. This throws a bridge to it, whereas other spiritual teachings start at the bottom and work upward. Norbu says don't start with the Long Path; start with the Short one and work down to the Long Path, thus reversing the usual ideas. You must not let go of the Short Path, but hold on to it.

486⁹²²

INTERVIEW WITH JILL PURCE

Princess Irene

487

PRINCESS IRENE

(487-1)⁹²³ I went through the whole meditation development up to and through Nirvikalpa Samadhi.

(487-2) Then I went through what seemed beyond it in two separate inner temporary experiences, divided by time periods: a) The world disappeared. I knew that it was illusory, a hoax played on me by myself. Like Atlas, I knew then I had made my world, that I was Ishvara,⁹²⁴ God. b) Everything, everyone, and myself, disappeared into infinite Space.

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⁹²³ The paras on this page are numbered 1-4; they are not consecutive with the previous page.

⁹²⁴ "Isvara" in the original.

(487-3) I drew back in alarm and fright from the experiences. So I knew that I had not completed it and needed to do so one day in order to attain full realisation of Truth. I was in Conscious Void, utterly alone. It was too much for me, so I asked to return to the world, which I did.

(487-4) The entry into my most advanced state usually began suddenly, as if with a plop I fell into the unlimited space of infinity with a great expansion of consciousness. I felt utterly weightless, as if floating in air.

488⁹²⁵

PRINCESS IRENE

Von Durckheim

489

VON DURCKHEIM

(489-1)⁹²⁶ von Durckheim does not give formal initiation. He waits, while the candidate is studying personally at his centre, until the latter feels something has happened or is happening inside him. This is the signal for D. to give initiation into meditation.

(489-2) Hara is the centre behind solar plexus through which one gains harmony with the Earth, being solidly planted in it like tree roots.

Wilhelm Eitel

(489-3) Religions and mystics tell us to be good and avoid evil; but they don't tell us how, how to overcome latent tendencies and change our characters. This is why perfect knowledge of Truth, abstract ideas, intellectual concepts, are not the same as realisation of it. Truth must be felt, not just be an analytic intellectual abstraction; it must unify with doing; and it must be permanently established in feeling and action. This change in oneself is to be brought about by use of imagination, as Cone saw. This is creative, and must follow or be joined to, analysis of one's hindrances and reflection upon needed virtues.

(489-4) Maharshi's "Who am I?" is a koan, a mind baffling statement which acts exactly like Zen koans.

(489-5) Maharshi's⁹²⁷ writings contain something similar to asparsa yoga and this idea he considered the highest path.

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⁹²⁶ The paras on this page are numbered 1-2, 1-8, and 1-2; they are not consecutive with the previous page.

(489-6) Asparsa-yoga teaches “Do Nothing, make no effort or approach.”

(489-7) I consider Hinayana Buddhism to be the highest. Whatever Mahayana had added to it is vague, speculative.

(489-8) Zen unbalances those who are not very advanced.

(489-9) The book “CLOUD OF UNKNOWING” is Asparsayog.

(489-10) Whereas Hinayana posits what can be confirmed by observation and reflection, that all is a ‘becoming,’ Mahayana posits an unconfirmable ‘being.’

Professor of Musicology Marie Astor and Mr and Mrs Beau Glass

(489-11) We three because we are musicians regard Mozart as the greatest composer of spiritually-inspired music.

(489-12) Whereas Beethoven, who must then be regarded, along with Bach, as the second greatest, had to struggle and work hard for most of his pieces, but had

490⁹²⁸

MARIE ASTOR AND MR AND MR BEAU GLASS

491

MARIE ASTOR AND MR AND MR BEAU GLASS

(continued from previous page) much difficulty in transferring its musical form to paper what he heard inwardly. Mozart had no difficulty at all. He had a grace, wrote it all down at high speed, with complete ease, fluency. Moreover Mozart managed to convey the joy of the Spirit in almost all his work, even using to redeem and balance those pieces where tragic or melancholy. It seems that Beethoven’s mission was to portray the power of God in Nature and the idealistic Nature of man. Mozart’s mission was to give out serenity, depth, balance and joy. Bach’s mission was to provide music for the Protestant Church – organ, cantata, orchestral and hymnal, all expressing religious devotion. He was not so versatile as Mozart but he got his inspirations just as easily and was as prolific.

⁹²⁷ “Maharshee’s” in the original.

⁹²⁸ Blank page

Hodson

(491-1)⁹²⁹ Alcohol poisons the brain centres, and dulls the pineal and pituitary glands through which higher consciousness comes. Also it opens the aura to lower astral entities.

(491-2) N.Z. is part of Lemuria, and has not been submerged.

(491-3) Maori esotericism was known to the Tuhungas priests, who have now vanished. Its highest worship was not IO, the deity of the populace, but the Nameless Being behind IO.

(491-4) The meat industry is making war against the animal kingdom. So long as it continues, so long shall we have war among the human kingdom, as a karma consequence.

(491-5) The paths I practised to gain my development were Mantra⁹³⁰ and Raja Yoga.

(490-6) The Sphinx Pyramid are psychically and spiritually mere relics of the past. There is no power in them now. Any occult experiences there in our time are only picking up their [akashic]⁹³¹ records.

(491-7) see p 38/ "Western Int." {now para 421-1} for E. Wood's rejection of Hodson's clairvoyance}.

Dr Richard Weiss

(491-8) Dr. Richard Weiss believed that Krishnamurti had understood the human mind, its nature and especially its motives, more deeply than anyone else.

(491-9) Weiss lived with K's ideas so intimately, so sympathetically, and so correctly, that K preferred him to translate his own

492⁹³²

DR RICHARD WEISS

493

⁹²⁹ The paras on this page are numbered 1-7 and 1; they are not consecutive with the previous page.

⁹³⁰ "Mantram" in the original.

⁹³¹ The original editor inserted "akashik" by hand.

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(continued from previous page) talks into German above all possible choices.

(493-1)⁹³³ He spent 30 years in a strange kind of research. His conclusion is that, besides heredity and surroundings, there is another contributory element in human individuality. He puts forward arguments from religion and art, and more originally, from mathematics to support his conclusion. This is that the intervals between two known dates of historical persons, particularly those of birth and death, birth and birth, death and death, put into series as days, and into prime factors, show a definite rhythm, a regularity of appearance. This suggests a link with the theory of reincarnation, a link which Weiss accepts provided the latter is regarded only as a process, a vibration, a wave of life. He rejects the notion that any kind of permanent entity is here involved, since the ego is an illusion. W. asserts that he has found only two other authors in the whole of Western writing who have put forward mathematical theories of the intervals between an individual's lives on earth. These were the son of Helmont, 17th century chemist, and Pythagoras.

494⁹³⁴

DR RICHARD WEISS

Conversations With PB as Recorded by Ed McKeown 1979

495

CONVERSATIONS WITH PB

(495-1)⁹³⁵ It doesn't matter what they call it - Zen, Bon, even Advaita teaches the possibility of sudden enlightenment. All of them have to admit that it isn't simply a matter of becoming acquainted with the teaching and then getting enlightenment. They all have to admit in the end that everybody has to do a lot of hard inner work before he gets sudden enlightenment. The enlightenment may be sudden, but years and years of preparation must go before, otherwise one would be bewildered.

The work still has to be done; but some people have done more work in their past lives. However, people like Ramana are rare. Most of us have not reached that point, of being completely ripe for sudden enlightenment. There is no escape from the work. They say, all you have to do is accept that you are divine, that you are born divine and are not going to become more divine by being enlightened. You only become aware of what you already have. But it is not going to come to you in a day.

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These miraculous teachings that are going to give it to you in a day are incomplete. There has to be the work.

Sitting in this very cafe years ago, I gave an interview to a Parsee girl, who was grateful. I left and she left. She had a sister who was still in school. They decided to go on a tour, during the holidays, to Japan. They inquired after the Gurus, mostly Zen, interviewed them, and learned some things. (cont.)

496⁹³⁶

CONVERSATIONS WITH PB

497

CONVERSATIONS WITH PB

(2)

(continued from previous page) She – the following year – said she'd like to see me once more, having understood that one of the Gurus had said he would correspond with me.

I told her that I had not heard from him, that he must have changed his mind. The point that matters now is that she was surprised to find him smoking cigars, drinking whisky, and behaving like a modern, youngish man. She had expressed surprise to him at this behaviour, and he had said, 'We're liberated, and not under those ascetic restrictions.'

This man was well-enough known to be recommended to her as someone to see. So even within a school there are differences of opinion with regard to what is to be done.

(497-1)⁹³⁷ Even Plato in his Republic wanted to ban poets, on the basis that they are harmful to society. The problem is whether he is justified in banning all poets because a certain percentage of them are harmful.

Just the same with music, which is related to poetry. Some music is definitely harmful, but is all music to be banned? It is again finding the right proportion between good and evil, which leads into great difficulties: the old 'What is good, what is evil?' argument.

Even Lao-Tzu⁹³⁸ said, don't govern, or govern as little as possible. But if he eliminates government as much as possible, what will be the

498⁹³⁹

CONVERSATIONS WITH PB

⁹³⁶ Blank page

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⁹³⁸ "Lao Tsu" in the original.

⁹³⁹ Blank page

(continued from previous page) condition of society? Now we're over-governed. Lao-Tzu would have us under-governed.

You get into problems because it comes down to the individual. Some need a lot of government and they should get it, whether they want it or not. Others need little, or none at all.

Plato has certainly given us something to think about with his philosophers as kings and kings as philosophers, etc. etc. But who is going to appoint such philosophers and kings. He would have to be himself a philosopher and king if it is to be a one-man appointment. If it's to be democratic, they certainly wouldn't agree to that. They would all want to share in the appointment. So we come back to the big question mark.

Wasn't Plato himself banished at one time for a number of years when he went abroad? And Pythagoras was chased by the mob of so-called democrats.

But because these are difficult questions, it doesn't mean they shouldn't be faced, and because a perfect society is impossible doesn't mean we shouldn't try. We are living in an imperfect society and it will continue to be, more or less, depending on what is done.

To understand why this is so, we have to go back first of all to the admission that people do differ. They are on different levels, some lower, some higher, and it must be accepted.

So reincarnation has to be accepted along with it.

(continued from previous page) As Ramana said – I remember when he said it – there was some trouble and dissention in the ashram and they came to him with it, the different parties within. He refused to join in reorganising the thing because he said there will always be grumbling, meaning that someone will always have his psychology, disagreeing with his neighbours, whether through selfish reasons or whatever, that's another matter.

⁹⁴⁰ Blank page

Yes, it is very difficult, but not impossible, to ameliorate things. If things are bad, they could always be worse.

And I always add my observation, which is to quote that eighteenth century verse of English source:

I do not like thee, Dr. Fell
The reason why I cannot tell
But this I know and know full well
I do not like thee, Dr. Fell.

And the explanation of that verse, why it has so much truth in it, is found in astrology and the aspects, the signs, the planets, and all the relations between them, plus the houses, cardinal signs, the earth water, air, fire natures, and all that. And also the auras, the vasanas, all lead to instinctive likes and dislikes between human beings. The ordinary person makes no attempt to control, discipline, his emotional attitudes and reactions. But the would-be philosophers are at least aware of the situation and try to some extent to ameliorate it.

502⁹⁴¹

CONVERSATIONS WITH PB

503

CONVERSATIONS WITH PB

(5)

(continued from previous page) But the ego being what it is, they usually can deal with only part of what they want to do to improve themselves.

This is where the influence of a sage can contribute something, whether he puts out a whole system of self-development, or just some rules and regulations for conduct, or whether he prefers to do nothing at all outwardly and merely continues to be what he is. That, too, makes his contribution, invisibly perhaps, but visible in the long term result.

No sage has ever appeared anywhere who did not make such a contribution just by being there, and of course, being what he is.

I use the word sage deliberately and not the word guru or master.

(503-1)⁹⁴² All the sages don't agree with one another. Some support poetry, others do not. So what will you do? Did any sages support poetry? The Alexandrians did, except Hypatia. She had a masculine outlook – a woman's body, but a man's outlook. She had many offers of marriage, but turned them all down. She probably supported Plato on the question of poetry, from what I remember.

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But it all depends on the kind of poetry. Not all poets are desirable to have in a Republic. What about Shakespeare? Where should we place him? He's a playwright, but he also wrote the sonnets,

504⁹⁴³

CONVERSATIONS WITH PB

505

CONVERSATIONS WITH PB

(6)

(continued from previous page) and his plays are so colourful, so full of metaphor and simile, that they are almost poetry. So what is Plato going to do with him? Tell him to leave?

But certainly many of the modern poets should not be allowed to come in.

Buddha forbade dancing, and, I believe, music. That would have to be checked. Dancing goes along with music. Buddha wouldn't have that. He was a sage and therefore he and Plato would probably agree on the poetry.

If you look through the Oxford Book of Mystical Verse, it's a book of verse particularly dealing with mystical feeling, all the poets who appear in there would not be welcomed. Not its companion book, the Oxford Book of English Verse. Non-mystical, but still beautiful.

We have the man who became poet-laureate of England, John Masefield, who lived in my time. His poems are very mystical and very beautiful. One – I must try to remember it – was a very long one: "...the deep peace burnt my me alive...,"⁹⁴⁴ and "...the gates of Heaven were bolted in, I knew that I had done with sin."

So. They were poets.

506⁹⁴⁵

CONVERSATIONS WITH PB

507

CONVERSATIONS WITH PB

(7)

(507-1)⁹⁴⁶ One can waste a lot of time with newspapers. Ramana Maharshi⁹⁴⁷ only read newspapers when people brought them in. Then he'd look over them. I visited one

⁹⁴³ Blank page

⁹⁴⁴ Both passages are from a very long poem "The Everlasting Mercy" – TJS '20

⁹⁴⁵ Blank page

⁹⁴⁶ The para on this page is unnumbered.

⁹⁴⁷ "Maharishi" in the original.

guru who had founded a colony seven miles from a village in Southern India. There were about two hundred followers, men, women, and children, living there in the colony. They were different from most of the other sects because he was himself born a Mohammedan, but his followers were mostly Hindus.

Anyway, at that time, the Chinese had invaded Tibet, or were about to invade Tibet. There was some trouble about Tibet. I was spending a week in the colony – it was interesting – and I told him the news, as there were no newspapers there, even in the village. I used to get mail, and I subscribed to various English and American newspapers. I told him about the Tibetan thing, which I thought would be interesting to the Indians. He asked me, “Where is Tibet?”

I saw that he didn’t know, and had no especially great interest in it. So I didn’t discuss news anymore. He never read newspapers. That’s why they had withdrawn to this deserted area, which was really in a jungle. There were thorns all over the ground. The moment you stepped out, if you didn’t wear shoes or boots, you’d get thorns in your feet.

He had a peculiar teaching, too. He was a good man, but he advocated that his followers

508⁹⁴⁸

CONVERSATIONS WITH PB

509

CONVERSATIONS WITH PB

(8)

(continued from previous page) should get married. He was married. And of course, he was a vegetarian. But he only advocated one meal a day, so that was the midday meal. And then at the time we had tea, he let them have a biscuit or something. So they ate as much as they could at mealtime.

They all had to get up at two in the morning to start their meditations, and in order to wake them up, he had a musical performance, with a lot of banging of drums, and so on. This kept on for five minutes to make sure they were really awake.

They had to meditate for two hours. And then to make sure they didn’t fall asleep during the two hours, every half hour his official helpers would walk around and see that everybody was doing his duty, meditating. (Something like Zen, isn’t it, this going around?)

And on top of that, although it was not intended for the meditators, until daylight there were a couple of soldiers employed by him, and every half hour, they would fire a rifle. That was because as they were surrounded by jungle there were still some animals around. So the rifles were fired every half hour to scare them off, through the night.

⁹⁴⁸ Blank page

Anyway, there was nothing else very remarkable. The rest we knew. The teaching was not too different from Hinduism. But it's strange that a Mohammedan should be a guru for a Hindu group, but there it is. It's very rare to see that.

510⁹⁴⁹

CONVERSATIONS WITH PB

511

CONVERSATIONS WITH PB

(9)

(511-1)⁹⁵⁰ (With reference to a quote in the Surangama Sutra, forbidding the use of onions:) It's a bit amusing. It's a Buddhist book, but the Brahmins are the ones who don't eat onions. But the Brahmins don't mention ghosts; they differ from the Buddhists on that point to some extent. Professor Mahadevan for example doesn't believe in ghosts. He's a non-dualist. But why single out ghosts? Human beings are also non-existent.

The peasants of France put up garlic to scare off the hungry ghosts, but the Buddhists say it attracts them. So there you are. You have to use your own judgement.

The masses in India eat onions; they couldn't make curry without them. The Brahmins don't, but the others don't have to obey such rules.

(511-2) (With reference to a question about Ramana's teaching concerning the Heart:) This problem keeps coming up. He says the heart is on the left and the physicists say it is on the right. He says the heart he experiences is on the left and they can't find it. It doesn't worry me – he's obviously talking about the etheric one. It's strange. I never took up the question with anyone among Ramana's followers. We all accepted it because it was his personal experience. But it seems he's made statements difficult to follow. He's talked about the heart being an invisible spiritual cave or cavity and at other times as being a physical experience. I shall suggest that

512⁹⁵¹

CONVERSATIONS WITH PB

513

CONVERSATIONS WITH PB

(10)

⁹⁴⁹ Blank page

⁹⁵⁰ The paras on this page are unnumbered.

⁹⁵¹ Blank page

(continued from previous page) they write to the Ramanashrama and let them deal with the problem. I have no authority to deal with the problem. It would be interesting to see what they say. Ramana speaks of it as being a spiritual centre and as being in his experience. One day his followers presented a statement from a magazine in which a physician had found a heart on the other side, presumably an abnormal case. Perhaps the Maharshi too was abnormal in that way but no one will ever know, because they don't examine the body from the inside. (The question of the physical brain)⁹⁵² looks similar. I also had my experience, but I've had my brain experience. I believe Ramana Maharshi has mentioned the passing of the energy from heart to brain in answering questions to some people. Only my experience was to put it as part of the whole consciousness and how it was so closely inter-worked with the Inner Self, which brings you down through all the different levels of the different bodies until it arrives at the Overself. It brings you up to it, but the two are close together. But we have to look at the physical side first, but in actual fact, it's the reverse. But of course, the etheric double is the closest to our own physical, even though it is invisible normally. It is so close they can see it, through these auric discoveries such as the Kirlian⁹⁵³ effect, which uses photographs taken of the aura. And that includes the body, because the aura is not

514⁹⁵⁴

CONVERSATIONS WITH PB

515

CONVERSATIONS WITH PB

(11)

(continued from previous page) just outside the body, the body is also inside it.

(515-1)⁹⁵⁵ Atmananda made it very clear that he positively disapproved of studying various teachings. One of his disciples wanted to visit Ramana Maharshi. Atmananda said, 'Very well. You may go. But don't come back.' Later when we were alone I asked him why he had done that. Atmananda approved of the original Shankaracharya,⁹⁵⁶ although there are differences of interpretation. But that's Atmananda's temperament, very forthright.

A number of the Maharshi's disciples visited Atmananda and Ramana didn't stop them. They came back to Ramana and it was all right. (In the matter of choosing a teacher) these changes go on. It's usually a feeling of getting the teaching, or a feeling of affinity.

⁹⁵² I presume that Ed was reading a letter to PB and recording PB's answers. — TJS '20

⁹⁵³ "Carrilion" in the original

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⁹⁵⁵ The paras on this page are unnumbered.

⁹⁵⁶ "Sankaracharya" in the original.

(515-2) After you investigate these things deeply over a long period of years and study the terms used in the different systems of comparative religions, you find out that in many cases, the differences are purely semantic. The difficulty is over terms, but the basic thing is understood, really, in the same way. The apparent differences are really apparent, and caused by semantic differences. On the surface we find these differences, but one has to go deep down into understanding. And that deepening opens up that understanding in meaning, whatever the terms say.

516⁹⁵⁷

CONVERSATIONS WITH PB

517

CONVERSATIONS WITH PB

(12)

(continued from previous page) It also shows itself up even among people who live in the same country who will argue about apparent differences, when although they live in the same country, they have two different religions, like the Hindus and the Buddhists. That is such a glaring instance, and it is still carried on after 2000 years, when they use the word 'Self' and the word 'void.' And really only an enlightened consciousness can recognise the similarity in meaning, even when there is among the so-called lettered people, the opposition. In the two cases of 'Self' and 'void,' words that give me light and meaning can also become traps for people who have not gone deeply enough.

Deck speaks of a bifurcation where the consciousness is operating on two levels at the same time, and one level is much higher than the other.

If neither Plato nor Plotinus is recognised by any group or individual as a realised man, so much worse for those who think such. And also the Master of Plotinus, Ammonius Saccus. Whatever they say about him, he certainly knew what he was talking about.

In all the Arab, Egyptian, Greek, and Indian – and we must not forget also the Chinese – there is every sign that they knew the best truth. They knew it through realisation as well as through traditions, whether open or secret, handed down. The only arguments develop on the level of intellect,

518⁹⁵⁸

CONVERSATIONS WITH PB

519

⁹⁵⁷ Blank page

⁹⁵⁸ Blank page

(continued from previous page) and therefore the terms used ... it seems to be inevitable if you are going to teach talk, or write, that these apparent differences emerge. It is only at the highest level, where you cannot discuss or argue, that these things are seen for what they are, if the capacity is there.

That is why, in the opening chapter of his book, Lao-Tzu⁹⁵⁹ said that that which can be named is not the true Tao. It recoils from all description, all participation in the Subject-Object sense, that is, being seen as something other than yourself.

To be seen, it must be seen on the level where it is, otherwise, you're seeing only an image of it, a constructed thing.

(519-1)⁹⁶⁰ Plotinus speaks of the One being the supreme, and he often couples it with the Good, as if it were the Good. It couldn't be a separate thing or you'd have duality. But he says you can't have the good without also having evil. And yet he says it's not a separate thing from the One. So you get the commentators bringing it into the pairs of opposites. He mentions these two things (Good and One) as if they were one, but he won't mention any attributes of the One, because then you get into duality and number.

The ordinary metaphysicians characterise good and evil among the pairs of opposites. But they are ordinarily metaphysicians. These are points

(continued from previous page) that puzzle or cause students to notice this. And Plotinus admits these apparent contradictions. Deck is trying to show that it's all part of his system, which is a consistent whole, but it doesn't come out in the earlier stages, only part is brought out. That's Deck's way of defending these contradictions.

The Absolute cannot be dual. It cannot have four, five, or six attributes. Yet he selects the Good for special association with the One. And Deck apparently thinks – on hints given by Plotinus – that this is because of the experience he has had. Porphyry mentions that at least four times he's had the Divine Experience. And it is because of that experience that he associates it with the Good. Whereas the ordinary metaphysicians who only intellectualise, may not think so, and therefore couple good

⁹⁵⁹ "Lao Tse" in the original.

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and evil as opposites. Plotinus takes care to show that it is not to be treated as one of the opposites. Had they had the experience they would appreciate that the Good is somehow associated with the One. The experience is of the order of a mystical experience, but evidently very much deeper than the average glimpse.

(521-1)⁹⁶² Socrates: He's trying to be as accurate as possible and not talk about that which cannot be talked about with any truth. Socrates was very prudent to keep away from mere discussion of the non-dual with terminology which is dualistic.

522⁹⁶³

CONVERSATIONS WITH PB

523

CONVERSATIONS WITH PB

(523-1)⁹⁶⁴ MacKenna is a poet and can be excused for writing poetry. He has a poetic imagination and yet the basic truths are there. And so it is a pleasure to read his work in contrast to the others. By using poetry, he has made a difficult work easier to understand. Deck may be right as regards the literal meaning, but to get the basic meaning, imagination may help, to reproduce it in a style that has some beauty – even if it is not absolutely literal. If I had to choose between the two translations, Deck's and MacKenna's, I'd certainly choose MacKenna's.

(523-2) Re: Guthrie and MacKenna's translations: They must follow what they have an affinity for. What helps the most is what matters.

(523-3) Did you know that when Plotinus lived in the great city of Alexandria it was also a great centre of crime and of trade? So you get philosophy on the one hand and the Mafia on the other. It reminds you of New York: every possible culture is flourishing there.

(523-4) You need to be alone with God occasionally either for a day or a year. But you also need the companionship of another headed in the same direction, for balance, so that you don't get caught up in your own fantasy. All of these problems would come up in the course of the disciple-guru relationship, and should be asked of the guru, who

524⁹⁶⁵

CONVERSATIONS WITH PB

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⁹⁶³ Blank page

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⁹⁶⁵ Blank page

(continued from previous page) will clear them up. Sometimes the Guru will send the disciple away for a time because he is becoming too close, or he may tell him to stay. It all depends on the individual.

There is no one universal answer to any situation. The individual must always be accounted for.

(525-1)⁹⁶⁶ Emerson is very inspiring for young men, especially 'On Self-Reliance.' Of course I didn't fail to see the debit side of Emerson. You read his essays on food reform. He pokes fun at the New England reformers, including the vegetarians. There were a number of cranks in the movement, undoubtedly, but the ideals were very lofty. He himself didn't join them. He was a very practical New Englander, and saw that they were dreamers. But his criticism against vegetarians shows his narrow side. It certainly won't hold water when you read it.

But he was still an enlightened soul. It must have come naturally for him; it doesn't seem he ever worked for it. He was a very well-educated man, a great advantage. He benefited by the Greek culture and by the fact that he was also poetically minded.

So what with poetry, religion, philosophy, and German metaphysics, he had a good mind. He understood intuitively what he read of the Sanskrit translations, without a guru. I doubt if he ever met an Indian or talked to one.

(527-1)⁹⁶⁸ I often mentioned the Essenes and the fact that they used to commit suicide under certain circumstances only. And then they did it in a certain way, when it was not considered a sin. Otherwise, it is a sin.

(527-2) Emerson gives it very straight, makes it very clear, that he despised the business world, even in his days. He urges young men not to yield and imitate the others, but to follow their own instincts. But he's using the word instincts. Businessmen are doing

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⁹⁶⁷ Blank page

⁹⁶⁸ The paras on this page are unnumbered.

what their instinct tell them; their dollar hunger. He'll have to use a qualification of the word 'instinct.'

(527-3) A glimpse is a turning point, especially if it is the first time. But the final turning point after which there are no turnings, because everything has been cleared up, is another matter. Secondly, there is the notion in many that a Satori is a permanent enlightenment. But if you study the persons who have got into Zen, it is overlooked that the Satori itself is a glimpse. It is not a permanent thing, except with some masters. It is a glimpse, but they take on the airs as if they have nothing else to do.

One of the old teachers met another teacher, who, he discovered, was superior to his own enlightenment, which he had been resting on. And this man told him, you now have to go on and

528⁹⁶⁹

CONVERSATIONS WITH PB

529

CONVERSATIONS WITH PB

(continued from previous page) graduate, and that will take thirty years more. So what is the difference between that and a glimpse, if he had to continue the work?

He accepted the situation and went on working for it. It is in the book written by Chang (Practice of Zen).

I met Chang several times before he got a job. That was a point I raised with him, and he agreed. This is a confused situation about Satori, and also this situation about the Void.

I wrote about the Void in The Wisdom of the Overself. Professor Mahadevan criticised my reference to the Void, in Invitation to Indian Philosophy. He criticised my praise of the Void, which among Hindus destroys their theory of Self.

The Buddhists and the Hindus have that very great difference in their outlook. But as with so many of these things, the difference is an apparent one, no matter what they say. In reality it is a matter of semantics, of word difference.

And then when Chang got his job at the University of Hawaii, he started to write, and the first question he raised was this question of the Void. He pointed out how the Chinese and the Japanese Buddhists' view of the Void is so different from the Hindu's because they belong to the Chinese-Japanese-Tibetan Mahayana school of Buddhism, and they know the whole truth as it had been given out, whereas Hinayana didn't have the whole story, because the Buddha wanted them to get going and free themselves by working. He

530⁹⁷⁰

⁹⁶⁹ Blank page

(continued from previous page) told them to hurry up and free themselves from their never-ending returning to re-birth. (Never-ending is a strong term. Change it to 'continuous').

In On Having No Head, Harding had to write that it was impossible not to come back to having to think. In the end, he had to start thinking.

And then there's another point in addition to Satori and the suspension of thinking. How long do you remain without thought?

But there's a third one, almost never discussed in the books. But it's known, and it's come out in Day By Day with Bhagavan: the Fourth State of Consciousness.

They talk of the three states as being the limitation of ordinary people, with those who have the Fourth State, as realised ones. But what is the Fourth State? To explain it in detail, it's [beginning]⁹⁷¹ to come out.

In the Fourth State, when you wake up from sleep, instead of waking up to the ordinary wakeful consciousness, you wake up at the precise point where you left off when you fell asleep. If you're realised, that's the point at which you fall asleep, and the same point at which you wake up. But that doesn't mean they don't fall asleep. It's true they don't sleep as much as ordinary people – they may need only two or three hours. It's admitted by Ramana in Day by Day that it is impossible not to fall asleep, but no one else has published that.

(continued from previous page) So there are three models there, largely a muddle of semantics because they don't get a clear, precise perception of the whole situation. And since it is difficult to put it into words, they put it into words anyway, and the muddle starts.

Assisted by religious bias, they come out with coloured, biased use of words.

⁹⁷⁰ Blank page

⁹⁷¹ The original editor changed "becoming" to "beginning" by typing it above the line and inserting it with a caret.

⁹⁷² Blank page

(533-1)⁹⁷³ Ramana said there is neither creation nor destruction. All this is dealt with by Mrs. Osborn in her criticism of my article with reference to the ego. She claims it doesn't exist. The Buddhists also say it doesn't exist. All these statements are true for ordinary human beings only in a trance condition. Only then is there no ego, no world, and no individuality. But when they come back, what happens? Of course, in the Absolute, this is true, but human beings cannot say that. If they said it, it would not be true.

I'm not giving a lecture, but I'm not keeping quiet, either. You have to face the facts as they are.

Of course they are not real. All things change, even if they last for a thousand years. We know that, too. But that is said in a waking state.

To make a statement that is true at every change and level of the mind, they should mention the change of consciousness that accompanies it. And that state is not the dream or sleep level,

534⁹⁷⁴

CONVERSATIONS WITH PB

535

CONVERSATIONS WITH PB

(21)

(continued from previous page) and certainly not Nirvakalpa samadhi level. They should complete the statement and not say there is no world and no individual, and not say in what state these individuals are.

To tell a human being that he doesn't exist and leave it at that will make it very hard for the human being to become convinced of the Truth of Philosophy.

Yes. It's all in the mind...

This was a great game among the Zen, but fortunately not among all the schools. There were great philosophers among Zen and also those who could not rise to the heights, who played games and spoke in enigmas. All of this was unnecessary. It made the path to Truth simply harder to find.

(535-1)⁹⁷⁵ Re: New Book: It will concern a basically oriental question, dealt with only occasionally in the West: What is the nature of the world? Science has looked into it from the other point of view, but I'm not going to discuss it from the point of view of science. Some of the Greek philosophers – Plato and Plotinus – have discussed it, so I have also the intention of discussing it. What it is, it's too early to say, but that's what I

⁹⁷³ The para on this page is unnumbered.

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have dealt with (in the notes) among other things. And what is the connection between me as an individual, and – whatever you want to call it – The Higher Power, God, between me and That.

536⁹⁷⁶

CONVERSATIONS WITH PB

537

CONVERSATIONS WITH PB

(22)

(continued from previous page) And what am I, what is the world, and what is the relation of all three? But I'm trying to approach it in an original way, because I'm not compelled to fit it in with any existing sect, religious or metaphysical. Naturally, mine will be the third way, neither the academic's nor that of the ordinary man on the street. A third way, but in between the two.

There will be no autobiographical material. I'm not here to project the ego, to satisfy the curiosity of people, but to share ideas. They'll undoubtedly do it after I'm gone, but I'm not doing it while I'm alive. The essential thing is to get away from the personality. The moment they start labelling they bring in what pleases them. So I take from religion and science what it pleases me to take, which is an attempt to be unbiased.

But first I must get rid of all my old notes, then I can write the book I want to write, up to date, a summing up. But I'm not ready yet.

It will be a new, fresh expression. Once I've written it, I'll be satisfied. I won't want to write anymore. It will be all I intend to do.

I'm writing it for my own satisfaction, for having got nearer to Truth. Whether it's nearer Truth or un-Truth, I'm not worried, not at my age. I've had too much experience of other teachers to look to them.

538⁹⁷⁷

CONVERSATIONS WITH PB

539

CONVERSATIONS WITH PB

(23)

(continued from previous page) I want to get at Truth, to be understood as much as possible. It has to be somewhat above their heads, but I don't want to write too much for children.

We have to find a balance.

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⁹⁷⁷ Blank page

(539-1)⁹⁷⁸ The 'tunnel experience' and the being on the ceiling and looking down to see the dying body or an operation, and all that, is something that happens to living people, without dying, if they go through astral projection or if it's done through natural or developed psychic powers awakening. You go through a tunnel, but it's you, you're alive, it happens to you. But the experience is like going through a tunnel. It all happens inside yourself.

(539-2) Fasting doesn't bring spiritual benefits, but it does push away obstacles to spiritual benefits. The greatest benefits of a fast come during the half-day following the third day of fasting. Most people think they can't fast and their mind helps the body by convincing them they won't last.

The body can live fifty days with only water.

Monks control the sex drive by fasting.

The benefits of a fast are not permanent, but the fast can be repeated after a few months.

540⁹⁷⁹

CONVERSATIONS WITH PB

541

CONVERSATIONS WITH PB

(541-1)⁹⁸⁰ Even old men with one leg in the grave can still be obsessed with sexual thoughts, although nature weakens this force somewhat – anger, sex, excitement. Most old people calm down a little. But it is a fact that they don't calm down a lot, and in the next birth it will all come back again.

The only way to get a permanent result is to work at it all your life, with your mind and body together.

(541-2) When you begin eating again after a fast, you feel the life come back.

(541-3) We're not here to collect occult experiences. There's no end to that. Not all occult experiences are detrimental. Some are helpful. There is a big danger in them because you may get a swollen ego, and then you are in a dangerous situation. The ego gets bigger and bigger, and you have the problem of unswelling it. It was always so, always through history.

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⁹⁸⁰ The paras on this page are unnumbered.

(541-4) Buddha, in his teaching to those who had become monks, forbade them from ever telling their occult experiences to others. They could tell him or the abbot, but no others.

542⁹⁸¹

CONVERSATIONS WITH PB

543

CONVERSATIONS WITH PB

(25)

(543-1)⁹⁸² Re: Kipling's 'East is East and West is West': You can't stop their meeting. They've already met. That's what they are here for, to meet.

We have our own East and West in Europe. The friction between the two manifests the views of each, and brings about a third order representing an amalgam of each.

(543-2) That was the dream of Alexander the Great, to get to India, and between Europe and India to found a great Centre, which would radiate North, South, East, and West, and represent the best ideas of both.

He had had a small illumination in North Africa, west of Egypt in what we call Libya⁹⁸³ now. There was an oasis with a temple of great repute in the Orient, and also respected by those who had travelled from the Balkans and Greece. It was something like Delphi, only more spiritual.

Alexander went there and spend a whole night with the temple priests. He came out and never said anything. But enough had been done. He built Alexandria, where they had the great schools of philosophy. He went through the Buddhist countries of Asia and a lot of his soldiers stayed with the people and developed a sort of mixed race, and became the people of Kashmir, in whom you can see the Greek build. He also mixed the Persian blood and teaching with the Greek and Indian.

544⁹⁸⁴

CONVERSATIONS WITH PB

545

CONVERSATIONS WITH PB

(26)

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⁹⁸² The paras on this page are unnumbered.

⁹⁸³ "Libia" in the original

⁹⁸⁴ Blank page

(545-1)⁹⁸⁵ It's a pity that war has been used for purposes that are constructive. But people should not get confused about it. War is not used by God to develop the world in that way. The acts of violence are caused by man, and come out of their lesser side, their lower nature. It's merely karma. But along with them are the forces of the World Idea, which have to be brought out anyway, so it makes use of the War, the War being the levelling ground, levelling the way.

It doesn't mean God made the War for the benefit of those who win the war.

So even karma has its good side. It's not suffering only.

We were talking of Napoleon and I pointed out that along with the horrors of his wars he brought in certain constructive reforms in government, education, and culture. He was cold-blooded and merciless, true; he sent large numbers of men to suffer and die. But he didn't know that was going to happen. He had lost his vision.

I can tell you the exact time the reins slipped from his hands. He wasn't a spiritual man in our sense, but he was being used by spiritual powers. They have to use whatever instruments they can find.

But he wasn't an atheist. He once spoke to an atheist, a French artist, who was declaring his atheism. Napoleon got up, went to the window

546⁹⁸⁶

CONVERSATIONS WITH PB

547

CONVERSATIONS WITH PB

(27)

(continued from previous page) pulled the curtain and pointed to the stars, saying, 'There must have been a mind behind all those stars, moving in their courses.'

But he wouldn't confuse that mind with the church. But he wasn't an atheist.

His ego was too strong. It was through the mistake of personal ambition which, creeping in, caused him to alter the plan to what he wanted to do. It was also a mistake to set his family up in positions of power all over Europe. It was all for ego, and that was not the original plan.

He was warned. Usually in these cases the person is given a warning that he is going astray. It applies to Kings as well as to people on the Quest. It can come in any way. He can be told by someone else, or it can come from within. But he kept rejecting. They think it is the ego that knows.

⁹⁸⁵ The para on this page is unnumbered. The original editor inserted a question mark in the margin accompanying this para.

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(547-1)⁹⁸⁷ Anandamettaya, my Buddhist Guru, once said, 'Let's form a society for the abolition of mankind.' We were talking about humanity, how they behave toward each other in times of wars and atrocities.

(547-2) Re: removal of crucifix from rosary: It was taken off intentionally. A number of philosophic people who knew a little about the Truth, objected to this gory figure, covered with

548⁹⁸⁸

CONVERSATIONS WITH PB

549

CONVERSATIONS WITH PB

(28)

(continued from previous page) blood, being displayed for the profit of the Church. It reminds emotional people of the suffering he apparently went through for us. It is exhibited to make children think this is being religious. Why dwell on the gory? What about the glory, the radiance? It was agreed to take it off and leave Mary.

In the end, it comes to this: the ego has to sacrifice itself, and the cross is the symbol. And what has it got to sacrifice? It's ego-ness. The lesser self must sacrifice itself to the Higher Self. It is surrender. All the pictures in the end come back to that, whether it's Jesus on the bloody cross, the Celtic cross, or the swastika, in the end we have to do what we're here for: to find our higher Self.

(549-1)⁹⁸⁹ People get the impression they must meditate every day. That's for beginners, to get them used to it.

(549-2) It's not necessary to keep on trying to measure your progress all the time. The only thing is to keep the right direction. You do what you can, some people more, some less, so let it be like that.

All these notions of how fast or how slow you're travelling are still a matter of concentrating on the ego and its progress. It may be developing more virtues, improving itself, getting rid of some of its faults. But you never know. In a

550⁹⁹⁰

CONVERSATIONS WITH PB

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⁹⁸⁸ Blank page

⁹⁸⁹ The paras on this page are unnumbered.

⁹⁹⁰ Blank page

(continued from previous page) new situation, you may develop new errors, mistakes. How can you measure? You can't measure accurately. The ego doesn't really know whether its progressing or regressing, and certainly not whether it's going to attain. You can't get an exact date when you'll be free of all this business which keeps you down here on earth. The best thing is not to worry about it. Let it go. Which means, let the ego go, and thereby find peace of mind.

All the excitement that Ramakrishna had - that he was going to plunge the sword into himself if God didn't give him enlightenment - all unnecessary. He could have got it anyway, even if he didn't threaten God. He really didn't get it until he was visited by the monk who told him there was more to do. Then he got enlightenment really. Until then he thought he had found it. He used to practice meditation on Jesus, Muhammad,⁹⁹¹ and others, having union with their Gods. But the final Idea is not that. It's not you uniting with God, but forgetting you. God does all the action.

(551-1)⁹⁹² I was told to choose between the psychic and the spiritual. There is a big difference. You've got to choose what you want. The idea of losing all my powers didn't appeal to me. In a way it did, because there had been some dreadful experiences. I thought it over for two weeks and then said yes. Within another two or three weeks they were all gone and I was free. And then I

(continued from previous page) started to learn what spiritual experience means. I was shown meditation, of which I knew nothing.

At a certain point, the inner guide displaced himself, told me the guide was the higher Self. That's why I've always maintained a certain independence maintaining you have to find God within.

(553-1)⁹⁹⁴ If he (Professor Mahadevan) doesn't see the world, he's either blind or he doesn't want to see it. I don't know why he doesn't see it. It's probably semantics. He

⁹⁹¹ "Mohammed" in the original.

⁹⁹² The para on this page is unnumbered.

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probably means he sees only Brahman. But Brahman is appearing. He insists on not seeing the world. All right, don't see it then.

(553-2) The ego is necessary to see the world. How can you see the world without the ego? It's semantics. Why not learn semantics before you talk about philosophy.

If you've had the experience, you'll understand it.

I'm glad I'm not back in India trying to figure out what it's all about.

(553-3) The real understanding of Advaita can be got, even without the experience. It can be grasped intellectually, up to a point.

554⁹⁹⁵

CONVERSATIONS WITH PB

555

CONVERSATIONS WITH PB

(31)

(555-1)⁹⁹⁶ People won't solve the world's problems, because the methods they use to solve this one will just create another problem. There's no way out. Lao-Tzu⁹⁹⁷ said, "The old ways are the best." But don't worry. You're not Atlas you know. You don't have to carry the world's problems on your shoulders. But, if you reach 'unity consciousness' you'll have to carry everyone else's problems as well as your own. So in what way will you be better off?

(555-2) The body is the field through which we are working; it's also the animal side of our nature. But it's there. It serves us if we let it.

(555-3) Trung-pa says you must have a living guru, and yet you got to the others and they say, never mind if he's dead, he's still able to communicate with you. The very opposite. They don't agree. It is like their disagreements about whether you can attain Self-realisation while alive or only after you die. The Indians don't agree on that either. It's very interesting to see the differences of opinion. It's an interesting point: why there should be difference of opinion.

(555-4) I don't want references to suggest that

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⁹⁹⁷ "Lao Tse" in the original.

(continued from previous page) Ramana is second-rate. I've accepted that he is a sage. I've removed those references but I'm not stopping with that. I also want to remove the chapter itself and not mention problems with the ashram. The whole chapter must be removed, and some way found of how to do it.

There are two ways: first, to not mention anything negative and simply replace it with some introductory material; or, to save some parts of it which are worth saving, such as the three grades, which is important, and then expand that.

Another matter about the business of removing the discussion of the Maharshi and the Ashram is that those translations in foreign languages must be dealt with in the same way, and it is very difficult to get the foreign publishers to do so, either because they don't find it necessary to reprint the book, or if they do, they never tell me and I don't know whether they are going to reprint. If I tell them, they forget about it. I must find a way of handling it, by someone in that country who can keep in touch with publishers.

Better still, perhaps I could persuade Riders to keep the lookout for me and let me know.

(557-1)⁹⁹⁹ No one gets perfect freedom or a perfect marriage. There's no such thing as perfection. But a tolerably decent marriage, yes. But you can't just sit and romance about it. That's for young people. Karma, fate, and all those things come in as well.

(559-1)¹⁰⁰¹ Re: Madame Guyon: She never met Molinos but she read his books and became a follower of his teachings. Molinos was arrested by the Inquisition and spent

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twelve years in jail, until he died. She was put in the Bastille. She was subjected to the same lengthy trial as he. All they did was suggest meditation.

It was the King of France who started the activity in Rome to have Molinos jailed. The Archbishop of Paris was the judge who tried Madame Guyon. The Inquisition in Rome tried Molinos. They made over two hundred allegations against him. The people used to come to the jail and yell, 'Throw him into the Tiber!' It was all false. The Jesuits worked closely with the French. It was all a fake thing to prevent the people from getting hold of the teaching.

The Archbishop gave it all away. He said, 'If this goes on, what will become of us (the Church), if people can stay home and meditate?' It sounds like some ashrams I visited.

Madame Guyon wrote a book called the Short Path.

The King of France and the Church of France were mutually supportive: church and state. There was no chance for the peasants. Do you wonder that a hundred years later there came the Revolution and the priests had to flee for their lives? It's all karma. It served its purpose originally, but then, bang!

560¹⁰⁰²

CONVERSATIONS WITH PB

561

CONVERSATIONS WITH PB

(34)

(561-1)¹⁰⁰³ Einstein has shaken up the German philosophers, who said that finite man cannot know God. He has shown that space has boundaries. We have our own little universe with our own little space and our own little time. But we're still not in the infinitude of Mind.

(561-2) Not to need meditation is one thing, but never to meditate is another. Only a realised man doesn't need it.

(561-3) You can't eat meat without eating repulsive meat. (With Ref. to Alan Watts eating snails, eels, etc.) It's not only a matter of humanitarianism that we're vegetarians. One has to refine the finer feelings to permeate spiritual life. How could you eat meat without having coarse feelings?

The fact that Watts was a genius was in spite of that. His habits blocked and distorted the finer forces that were coming through.

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¹⁰⁰³ The paras on this page are unnumbered.

Similarly with Trung-pa (who drinks). It's in spite of his drunkenness that he is what he is, but he cannot obtain a perfect pure state of knowing the Truth because there will be something distorted in it. There's bound to be.

The same was seen of the Zen gurus, who claim not to be hampered by those things, that they're only for beginners. But that's not true. Otherwise why have the great teachers of the past insisted on purity? And purity applies to food

562¹⁰⁰⁴

CONVERSATIONS WITH PB

563

CONVERSATIONS WITH PB

(35)

(continued from previous page) as well as to anything else: body and mind intertwined.

(563-1)¹⁰⁰⁵ Re: Steiner: The Theosophists went to the extreme of Hinduism and Steiner went to the extreme of Christianity, so there was a split. Both went to extremes. It's a pity that he did not visit the Orient and learn for himself the valuable side of it.

(563-2) In response to a question about the meaning of "THIS AM I": It's a natural question. It's not my invention; it's a well-known Sanskrit mahavakya or Great Truth: TAT TVAM ASI, THAT AM I.

It doesn't mean exactly, 'this whole world am I.' It's pertinent to only one thing: The Reality of Brahman. This Brahman. The Great I. Universal Existence. Specifically, Brahman as this Reality. It's trying to show her she's not limited to the little ego alone, that even though you don't feel it, you are part of the Real. It's an exercise to remind you, when you get discouraged, that you're bigger than you think you are. Not even in thought.

564¹⁰⁰⁶

CONVERSATIONS WITH PB

Mahler

565

MAHLER

¹⁰⁰⁴ Blank page

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¹⁰⁰⁶ Blank page

(565-1)¹⁰⁰⁷ Early in 1909, about a year after taking up residence in New York City, Mahler wrote from there a long letter to Bruno Walter, back in Vienna, which sheds considerable light on the state of mind in which he composed his Symphony No. 9 during the succeeding year. It was Walter, and not Mahler himself, who was to bring the symphony to its first performance on June 26, 1912, in Vienna, a little more than a year after the composer's death in the same city. Mahler lived, symbolically, in death's shadow from the summer of 1907 until the day of his passing (May 18, 1911), and the emotional content of the symphony is aptly summarised by the late Deryck Cooke (1919-76), in these words:

"The Ninth Symphony marks Mahler's furthestmost descent into the hell of emptiness that confronted him when he received the death sentence from his doctor and found his hard sought faith too insecure to exorcise the spectre of a swiftly approaching premature extinction....This work is in truth, Mahler's dark night of the soul, and it is all the more moving in that there is no easy yielding to despair; through all the horror and hopelessness shines Mahler's unquenched belief in life." The same feeling of ultimate acceptance and earthly transfiguration shines through the letter to Walter (undated), as show in the following excerpts:

"There is so very much to write about myself that I cannot even make an attempt to begin. My life, since the events of a year and a half ago, is now so infinitely full of experiences that I can hardly talk about it. How should I attempt to describe so appalling a crisis! I see everything in a new light – feel so much alive, I should hardly be surprised if I suddenly discovered that I had a new body – like Faust in the last scene. I am thirsting for life, and find the "habit of existence" sweeter than ever....How foolish it is to suffer oneself to be submerged by the brutal vortex of life, to be untrue even for a short hour to one's self, and to the higher things above us! But I am only writing this quite thoughtlessly, for at the next opportunity – when I leave this room, let us say -- shall certainly be quite as foolish as all the others. What is it, after all, that thinks within us? And what acts within us? Strange – when I hear music, even while I conduct, I can hear quite definite answers to all of my questions, and I feel entirely clear and sure. Or rather, I feel quite clearly that there are no questions at all."

566¹⁰⁰⁸
MAHLER

Frank Goodey Interview

567
FRANK GOODEY INTERVIEW

(567-1)¹⁰⁰⁹ Beer, to a much lesser degree, wine and whiskey push out the spiritual self.

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¹⁰⁰⁸ Blank page

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(567-2) I practised hypnotism to help others until I found that it got its effects by pushing out the spiritual self. The effect was only temporary, because of this. So I gave it up and used "Conscious Counselling" instead, which enables subject to cooperate and get lasting benefit.

568¹⁰¹⁰

FRANK GOODEY INTERVIEW

¹⁰¹⁰ Blank page