

() The moment I read about S. Maclaine having A
Hermit in Himalaya among other books on Indian philosophy,
I got the Tiber bankside sunny joyous feeling

THE SECRET DOCTRINE OF THE KHMERS BY PB

I leave the thorny jungle and mount a frail bamboo ladder. The few wooden steps lead to a large grass-roofed hut. The latter is built on timber piles some six feet from the ground—a mode of domestic architecture which prevails throughout the interior villages of Cambodia. In the regions where a feeble effort to cultivate the land is made with the help of the River Mekong both dwelling and dwellers would be overwhelmed by the great annual floods were it not for this elevated style of living. And in the large forest tracts it is equally efficacious against fierce tigers, which do not hesitate to claw their way into the lightly-built huts.

This little clearing amidst thick trees and undergrowth was made by monks who have lately returned—after hundreds of years' absence—to settle near the shadow of the Wat the great temple of Angkor. They have put up a tiny village and today, after waiting for the oppressive heat of the afternoon to abate, I enter as their guest.

The bonzes squat smilingly around the floor, their eyes narrow slits, their Mongoloid cheek-bones set high, their slim short bodies wrapped tightly in cheerful yellow cloth. Some hold fans in their small hands, while others bend their shaven heads over palm-leaf books. Copper spittoons are placed here and there for their relief, because the moist hot climate creates asthmatic tendencies. A wild-looking man approaches me and mutters something unintelligible. Long ago he gave himself the title of "King of Angkor" and now everyone calls him by the name in good-humored derision. His mind is half-unhinged, poor fellow, and he illustrates in its wreckage the serious dangers in incorrectly practised yoga.

On the ground outside a boy heaps together a pile of dead branches, and sets them alight. Another servant fills two round vessels at a pool close by, ties one to each end of a flexible pole which rests across his shoulders, and then bears them to the hut. The first boy pours some of the water into a black iron bowl and rests it over the fire. Before long he appears among us with tea. It is a fragrantly-scented milkless infusion which we sip from tiny bowls. The life of these men is primitive indeed, for they have hardly any possessions. They are the historic descendants of the Khmers who had built Angkor, but my repeated questions reveal that they now keep but a pitiful remnant of their old culture. It consists of a few scraps of tradition mingled with an imperfect knowledge of the Hinayana form of Buddhism which was brought to the country from Ceylon not long before the Cambodian empire approached its final fall. The oldest of the bonzes tells me some more of their curious lore.

"Our traditions say that three races have mixed their blood in Kambaja (Cambodia). The first dwellers were unlettered savages, whose tribes still live in parts where no white man's foot has trod. They are guarded by poisoned darts stuck all over the ground, let alone by the huge tigers, rhinoceros and wild elephants which fill their forests. Our primitive religion survives among them in the form of ruined temples which are cherished as mascots. This religion together with a government was given us by the great sage ruler, Svayambuva, who came across the western sea. He established the worship of BRA, the Supreme Being.

The other races who settled here were the Indian and Chinese. Brahmin priests became powerful and taught our kings to add the

might be in
one of "Asiatic Notes"

worship of the gods Siva and Vishnu and to make Sanskrit a second court language. Such was their power that even today, after our country has been purely Buddhist for many hundred years, their direct descendants conduct all important ceremonials for our king according to Hindu rituals. You have seen in the royal palace at Phnom-Penh a sword made of dark steel inlaid with gold. It is guarded day and night by these Brahmins. We believe that if the slightest rust appears on the blade, disaster will come to the Khmer people. That sword belonged to our great king, Jayavarman, who built the grand temple of Angkor, spread the limits of our empire far and wide, yet kept his mind in control like a sage. He knew the secrets of both Hinduism and Mahayana Buddhism, which dwelt in friendship side by side in our country. Indeed the Mahayana was spread among us even before it reached China."

The afternoon passes. The magic of the evening sun begins to work. A stream of reddening light pierces the grotesquely tiny windows and plays upon the uneven floor. It reveals the teeth of the smiling monks, some glittering but most betel-stained. We adjourn to a larger structure for the evening rites. While josticks burn freely before the gilded image of their faith and long litanies are softly chanted, I leave the assembly and settle down in the great Temple of Angkor to savor its sanctified darkness.

I hold to the modern attitude, which has proved so significant in science that the era of mystery-mongering is past, that knowledge which is not verifiable cannot be received with certitude and that the overmuch profession of the possession of secrets opens the door of imposture and charlatanry. He who is unable to offer adequate evidence has no right to the public ear. I have generally followed this line of conduct in all my writing, even though it has compelled me in the past to leave undescribed that which I consider the most valuable of personal encounters and to record the minor mystics as though they were the highest sages. If therefore I now reluctantly break my own rule, it is for two reasons: that it would be a pity to withhold information which many might appreciate and that political amity has put my informant's head in danger. Let it suffice to say that somewhere in South-east Asia I met a man who wears the High Lama's robe, who disclaims any special knowledge at first, but who breaks his reticence in the end. A part of what he tells me about Angkor is worth reconstructing here, but the statements are his not mine.

"You are the first white man to prostrate himself before me for many years. I am deeply moved... The key which unlocks understanding of Angkor's mystery needs to be turned thrice. There is first a secret tradition which has combined and united Hinduism, the religion of many Gods and Buddhism, the religion without a God. There is next an unbroken line of sages who held and taught this doctrine as being the real and final truth about life. There is thirdly a connection between Angkor and, on one side South India, on the other side Tibet. In all three lands there was a time when both faiths even dwelt outwardly together in complete harmony, with interchangeable rites, symbols and dogmas. The tradition itself was limited by the mental incapacity of the masses to the circle of a few sages and their immediate disciples. Vedanta and Mahayana are corruptions of this pure doctrine but of all known systems they come closest to it."

(continued)

"Its chief tenet was the demonstration to ripe seekers of the existence of a single universal Life-Principle which sages named the 'First' or the 'Origin'. In itself it has no shape, cannot be divided into parts and is quite impersonal—like a man's mind when in a state of deep sleep. Yet it is the root of every shaped thing, creature, person, and substance which has appeared in the universe. Even mind has come out of it. There is no room or necessity for a personal God in the Khmer secret doctrine but the popular religion accepted diverse gods as limited beings who were themselves as dependent on the First as the weakest man. Apart from these gods, the sages gave the people symbols suitable for worship. These symbols had to represent the First as faithfully as possible. They were three in number. The sun was chosen because everybody could easily understand that it created, sustained and destroyed the life of this planet. From the tiny cell to the great star, everything is in a state of constant growth or decay thanks to the sun's power. Even substances like stone, wood and metal come into existence through the working of sun force. The sages knew also, however, that even the human mind gets its vitality from the same force, causing it to reincarnate again and again upon the earth. The people of Angkor worshipped Light as a very god and the rite of sun-worship was carried on in vast stone-paved courts which were open to the sky and faced the temples.

"The second symbol was the male organ of sex. It appeared as a cone-like tower on some temples and as a tapering single column set up in the center of the building. To Western eyes it is a strange and unsuitable symbol. But the people were plainly taught to look upon it as a picture of the Source of Life. Orientals in general and primitive people everywhere feel less shame about natural organs and functions than Westerners. Anyway the temples of Angkor never linked this symbol with the worship of lust. Its existence never degraded them. The Khmer people were so pure-minded that Sulayman, an Arab merchant who wrote an account of a voyage in which he ventured as far as China in the year 851, wrote of his visit to Cambodia: 'All fermented liquors and every kind of debauchery were forbidden there. In the cities and throughout the empire one would not be able to find a single person addicted to debauchery!'

The third symbol is also thought of in the West as connected with evil, but the adepts of Angkor held a different view. They gave the previous symbol because hardly a man escapes seeing the miracle of sex, whereby a tiny seed slowly grows into a fully-matured human being composed of different parts, thus teaching the possibility of the First becoming the Many. They also gave the serpent as an emblem of worship for three reasons. In the course of a single lifetime its skin periodically dies and is thrown off, permitting new skin to appear each time. The constant transformations, reincarnations and reappearances of the First as Nature are thus represented. And when a snake lies in its hole, it usually coils itself into the shape of a circle. It is not possible to mark where and when a circle begins. In this point the reptile indicates the infinity and eternity of the First. Lastly there is a strange mesmeric influence in the glittering eyes of the snake which is found in no other animal. During the operation of the mysteries, which have now been lost to the Western world, the adept initiated the seeker into the elementary stage by a mesmeric process which enables him to get a glimpse of his origin. Therefore, the carvings of every temple in Angkor showed the serpent, while on the lake of

Pra Reach Dak nearby there is an islet on which a small shrine stands entirely encircled by two great stone snakes.

"The line of sages which had penetrated into the secret of the First and gave these symbolic religions to the masses has shifted its headquarters from epoch to epoch. From the sixth to the thirteenth centuries it flourished in Angkor, but for seven hundred years before that period it flourished in South India. Reminders of this earlier center exist in plenty in the architectural forms and sculptural details. Even the Sanskrit used by the Brahmin priests in Cambodia is of Pallava (South Indian) origin. But the wheel of Karma turned, the Cambodian empire declined and disappeared with a rapidity which outran the fall of the Romans. The rulers were dazzled by wealth and conquest and failed to heed the advice of the sages. The latter withdrew and migrated to Tibet.

"You ask me if they are the same adepts as those spoken of by HP Blavatsky. When she was a girl and fled from her husband, she accidentally met a group of Russian Buddhist Kalmucks who were proceeding by a roundabout route on pilgrimage to the Dalai Lama of Tibet. She joined the caravan as a means of escape from her husband. One of them was an adept. He took care of her and protected her and brought her to Lhasa. She was initiated in due course into the secret tradition. She visited other parts of Tibet and also India. Before the existence of Angkor ruins was known in the West, she was sent there to continue her studies and to receive a certain contact by meditation in the temples. HPB went but experienced great difficulty in traveling through the uncleared jungle; however, she bravely suffered all discomforts like a man. Later, she was introduced to a co-disciple, who eventually became a High Lama and a personal advisor to the Dalai Lama. He was the son of a Mongolian prince, but for public purposes took the name of "The Thunderbolt" i.e. "Dorje". On account of his personal knowledge of and interest in Russia, he gradually altered it to "Dorjeff". Before their guru died, he instructed Blavatsky to give a most elementary part of the secret tradition to the Western people, while he instructed Dorjeff to follow her further career with watchful interest. Dorjeff gave her certain advice; she went to America and founded the Theosophical Society. Her guru had forbidden her to give out his name. Moreover, she knew much more of the teachings than she revealed. But she was always fearful of saying too much so she constantly created what she called 'blinds' and wrapped her truthful secrets in imaginary clothes. I may say no more. However, the poor woman was unjustly maligned by her enemies. Her sole desire was to help humanity. They could never understand her peculiar character nor her Oriental methods. Her society did an enormous service to white people by opening their eyes to Eastern truths. But its real mission is over; hence its present weak condition. A new instrument will take up the work in 1939 and give a higher revelation to the world which is now better prepared. But the beginning of this work will be as quiet and unnoticed as the planting of a seed. It is 108 years since HPB's birth. There are 108 steps on the path to Nirvana. Amongst all the yogis of the Himalaya, 108 is regarded as the most sacred number. It is also kabbalistically connected with the year 1939 in a most important way. Therefore, this year will witness the departure of the adepts from Tibet. Their location was always a secret; even most of the High Lamas never knew it. Tibet has lost its value for them; its isolation had begun to disappear rapidly and its rulers no longer respond faithfully to them. They leave Tibet seven hundred years after their arrival."

With the opening of its first issue, I explain why this journal came into being and proclaim what objectives it has made its own.

For several years I amused myself scribbling mystical books to bore materialistical people and playing with queer thoughts which were thrown up into the air and caught on the tip of my pen. The consequences was quite unforeseen. Letters came to me in a thin but ever-increasing and never-stopping stream from people who took more than a literary interest in these matters. They asked questions, raised problems, expressed criticism, offered praise or described experiences. I had to attend to a growing correspondence from both strangers and friends all over the world, which accumulated in quantity until it became formidable and forbidding. These letters were perforce frequently neglected in favour of more urgent matters or often left unanswered for long intervals. It was in this way that I observed

To most authors letter-writing is an unwelcome task. "Ask a queer carpenter to plane planks just for fun," complained one of them. "Alas! I have not yet attained -- although I still humbly try to attain -- the sublime patience of French Fenelon, the distinguished courtier, clever ecclesiastic and religious mystic, who was sent into disgrace through the misunderstanding and envy he had incurred, and who gave himself unwearingly to the multitude of letters sent to him by pious persons. He unfailingly and promptly answered each one, saying "I had rather die, than fail a soul sent me by God." Not that I disliked receiving and reading letters. The very contrary was the case, I perused them attentively and found them full of human interest. It was only the labour of constructing written replies that weighed heavily on me. And having found a little light in the dark forest of life I knew I ought not to grudge a few rays for those who were almost lightless. I realised reluctantly that I must accept a permanent and unending correspondence as a part of life. I did what I could, therefore, making my answers so brief and often so belated that many correspondents wrote me down as impolite. Thus a certain number of letters managed to trickle out of the typewriter, especially when the latter trembled with shame or when an occasional assistant became sufficiently alarmed to draw attention, with a worried look on his face, to the state of extreme neglect into which correspondence had fallen!

Other correspondents requested an interview and where these were granted it became my destined lot to receive and respect numerous confidences from persons who ranged in character all the way from crook to saint. Hundreds asked me, at interviews or in letters, for counsel in their distresses, light in their perplexities and guidance in their quest. Whatever my little store of experience and knowledge contained, I freely gave out of it to those who came in sincerity what counsel I could and answered their questions, speaking as truth bade me, not as I preferred or my interlocutor desired. But the pressure of deeper, wider and more important activities eventually came to absorb so much time as to compel me to abandon this practice of granting interviews and, in the interests of greater service, to become inaccessible to the general public. This personal aloofness is a price which has since to be paid to pursue more effectively the grandly impersonal aims which fate placed in my hands.

From this crowd of correspondents and callers there emerged a small number of serious seekers, earnest and maturer souls who repeatedly begged me for more personal guidance. They made a little progress in the art of meditation or rose a little above the common view. Occasionally these pressing requests would strike a note of veritable anguish, as when an aspirant ran the whole gamut of pseudo-teachers, half-baked schools, commercialistic cults and the like, wasting many years in the process and ending in disappointment or disillusionment.

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But, as I pointed out in both letters and books, were I to hearken to these appeals I would assume an unwanted position into which I could fit only with some uneasiness. I expressly published to the world in the opening chapter of "The Wisdom of the Overself" that I "claim no higher status than that of a blundering student." Yet some emotional people still said that P.B. was an adept! I could only reply that it is true I was once an adept but then it was only in the art of practising foolishness! Bacon said that a little philosophy leads to atheism whereas more of it leads back to religion. Apparently nothing succeeds like failure for when more philosophy enabled me to discover my own unimportance, I actually walked into pre-funerary fame and people discussed me quite seriously! It was to some extent this consciousness that I was neither a holy adept nor a wise sage which prevented me from responding to requests for individual guidance, for this would be tantamount to an unspoken claim to exalted sanctity.

There was further and final reason why I always hesitated to respond as fully as others request or I myself wish. And this is that I observed with disgust and studied with cynicism the birth and course of so many Asiatic and Euro-American fanatical cults, dubious organizations, queer movements, freak societies and exploiting ashrams. I could not without losing my own self-respect place myself in a position likely to reflect some of the ridicule, notoriety or guilt which educated opinion rightly assigned to many of these movements. Nor could I ever bring myself to place philosophic knowledge or the transmission of mystic experience on sale for money as dealers placed cheese for sale on a shop-counter. I believed with Carlyle that "No man is ever paid for his real work or should ever expect to be paid." Nor could I find sufficient desire in my heart for the homage of others to inaugurate a new public organization of which I shall be the talked-about head, which may seem strange at a time when everyone who has an idea to propagate or an ambition to subserve flies to form another association. I did not want any followers; indeed I tried to evade them!

Indeed it was only out of a profound compassion for the seeking few that I consented again and again to emerge from the tranquil seclusion that my temperament needs. It was for their sake that I agreed to endure the attacks of dark powers, which attended such emergence, not seldom working through so-called 'spiritual' persons. When I consulted my heart it always answered by the irresistible wish to do something more for people than my books could possibly do. How could I meet their needs and yet retain my own freedom? How help others without tying bonds between us both? This was the vexing problem I constantly faced.

Fate repeatedly forced it to an issue and now at last to a solution. For recently I was compelled to meditate afresh on the thorny situation in which I was placed vis-a-vis my readers, as well as those correspondents who complained of my laxness in answering letters without understanding that that was better than not answering at all! And the situation was made worse by handicaps placed upon my time, energy and movements. Letters had multiplied to the point where the work involved in individual replies proved too heavy for one person to carry out efficiently with a frail slender body, greatly limited time and little competent help.

Moreover, certain serious misconceptions about the teaching and about my own mental position arose as a consequence of deepening the revelation of it. Furthermore its profoundly metaphysical nature rendered it inevitable that numerous questions, problems and perplexities would trouble the minds of readers and press for clarification.

Some persons were plunged in bewilderment at the new vista which was thus opened for them, others formed incorrect notions and most felt the need of a little personal guidance to cope with their mental problems. Indeed, an adequate conception of the hidden teaching is hard to get without undergoing a prolonged course that discusses and satisfies the questions which insistently raise their heads. These philosophical ideas, which had meant so much to me, needed to be better understood and appreciated by those who were ready for them. But the misunderstandings embedded in their minds could not be cleared nor the doubts removed without applying to the author himself. And thoroughly for him to unfold the details of the hidden doctrine so as to solve every reader's problems would inevitably necessitate adopting that very relation of teacher and disciple which I wished to avoid.

Failing such face-to-face instruction, the mailbag naturally suggested itself as a substitute for dealing with querents. But my correspondence would then swell to proportions which would be still more unmanageable as I had to cope with it single-handed, having no trained deputy to help me. It was then that I keenly felt the need of having some regular medium of communication with those who not only read my writings but try to study them closely and seriously. It became obvious that part of the ultimate solution of my problems lay in the creation of a little journal which would act as such a regular means of communication between us. Periodical publications are firmly established as excellent vehicles of intellectual traffic. They are no less important in the cultured world, ephemeral though they be, than books. Moreover, books are often apt to get a little out of date whereas periodicals possess that aura of topical freshness which gives them such an attractive appeal to most readers. It became my cherished dream that the archaic wisdom should become articulate in a modern way and that a brightly-written, beautifully printed periodical was as good a fulfillment of this as anything else. However, I hesitated when confronted by the actual creation of such a magazine, playing with the plan again and again yet never materializing it. Some strong intuition arose on every occasion and forbade the plunge, whilst reason itself counselled that I await the right conjuncture of circumstances. Moreover, it was necessary to have a fixed headquarters, an adequate staff and sufficient capital reserve properly to launch the projected journal. I had none of these things. All three were offered me by different publishers at different times but I had invariably refused such offers because both content and tone of the magazine would then have to be dictated by a commercialistic aim. Such an aim did not interest me and could not attract me. I regretfully answered that I could not contract away my independence of thought, writing and action. Thus, determined not to dissipate my forces in a premature beginning, I lay low whilst time passed over my head.

II

Now at last I glimpse with complete clarity that the right moment has arrived. The same intuition which always warned me against starting the journal, now approves it. The same reason which always pointed out all my handicaps, abruptly points out the way to their removal. Moreover, the re-establishment of safe, proper and regular postal communications between the different countries of Europe, America and Asia enable us to come into closer and freer touch with readers -- from many of whom we were entirely cut off -- than could have been possible before under the serious handicaps of war and censorship. Only now is it possible to consolidate, stabilise, revise and clarify all that my ten books may have achieved. And hence, only now when so much of the metaphysical, mystical and philosophical teaching is in the public's hands is it proper adequately to tackle their questions and clear their problems. I foresaw that from the months immediately following the close of the war there would be almost an avalanche of publications, of books, magazines and pamphlets expressing dissatisfaction with the old conventional principles and propagating new ideas in economics, finance, politics, education, transport, travel, literature, in mechanisation, ^{evolution}, metaphysics and mysticism.

Quest, so long-awaited, has come out of its seclusion at last! The opening issue of this youngest magazine, devoted to the oldest wisdom has been purposely timed to synchronize with the early years of the post-war period.

Such are the factors primarily responsible for its birth and such the way in which it was born. The value of such a journal to me is as great as its value may be to readers themselves. For it will enable me to play the role of a silent preceptor but at the same time permit my relation with all students to be perfectly free, independent and unobligated. It will keep me in effective mental touch with all those who themselves want to keep in touch with me. It will provide a fitting personal organ of expression. Within its two covers it will uphold teachings which can best uphold men and women in this unstable age of mental confusion and ugly conflict. It will promote those teachings effectively but it will do so without starting a cult and hence without bringing to birth those unsavoury exploitations and unethical exaggerations which so often drag after every organized movement. It will supply continuity of mental plane contact amongst us all, wherever life throws us or fate holds us, so that students in the remotest places can feel that they have entered into inward relations with a common centre, which stands for the truth and reality of this lonely quest on which they are engaged.

Its pages will reach several others whom I find little or no time left to reach personally. From time to time I met in odd corners of the world a few persons with whom the relation of friendship somehow came to birth, a friendship slowly ripening with the years until it became so firm-based as to sur vive the resistance of abrasive karmic happenings. The personal and ideological loyalty of these friends triumphed grandly over the crude tests placed in their way by jealous malice or ignorant misunderstanding as it vanquished the subtler tests placed in their way by life itself.

They were not only profoundly loyal and devoted but they tried, according to opportunity and capacity, to follow out my teachings to a logical conclusion. Because their feet are still trudging the Secret Path, they look to me for the inner help they need. They have thus unwittingly imposed a loose uncovenanted kind of moral responsibility upon me. What I do for them is little anyway, although they usually think it to be much. It is true that I have never become a missionary for my own ideas and that many have deplored this exclusiveness, but nevertheless I always hoped that out of this small group there would emerge a few who felt the vocation and found the competence to play the role of teacher themselves.

We were not often or not long together; and indeed are not even now. The fates, behind their mask of inscrutability, keep the ways of our feet much apart. But let us be thankful anyway that we are on the same planet at the same time. Alas! that my time-pressed, work-laden life made me almost abandon the writing of letters. We need to find a further and better link to express our mutual affection, aspiration and collaboration. Quest will certainly be an excellent beginning of it.

III

What are the aims which inspire this journal? What is the task it has undertaken? What is the platform on which its feet are set?

"What's in a name?" asked Shakespeare.

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"Everything!" thought the learned men of ancient Egypt.

The title chosen for our magazine felicitously typifies this objective. Its scope embraces the FOUR chief phases of the Quest: Pure Religion, Mystical Meditation, Metaphysics of Truth and The Philosophic Life. It will be useful to consider them seriatim, to try to make them clearer to begin with by clearing the position in reference to the terms used, and thus remove likely misconceptions of the way in which it is intended to deal with them.

1. Pure Religion: What is meant by this is first best clarified by pointing out what is not meant. And under the latter heading the most important item is organized religion. Those who possess enough discernment in the study of history and enough discrimination in the study of doctrine find that most religious establishments have sought their own self-advancement at the expense of the spiritual advancement of their individual members and their worldly success in terms of wealth, power or prestige. Socrates, Jesus, Pythagoras, Joan of Arc, and Hypatia were put to death because they tried to enlighten their fellows. Organized religions did not save them but actively supported their persecutors. It was not the infidel enemies of Islam who excommunicated and exiled the young Kahlil Gibran but the priestly guardians of Islam. Yet these six men and women were more godly than the priests could ever be, more attuned in spirit to their Prophet's teaching than the ecclesiastics could even imagine, more spiritual than the clerics were even human.

Ceremonial observances and social ordinances could be left out of religion without harming its true functions. When the enquiring mind discovers that religious forms are human creations rather than divine revelations, it begins to become wary of accepting them without critical reserve.

Organized religion gives the illusion of saving humanity, not the reality. It is a surrender to human weakness, a device to enable all those who will not or cannot begin the search for God, to deceive themselves with the comfortable feeling that they have done so.

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2. Mystical Meditations: To ensure a full and balanced growth, Quest will cover the entire field of the principal systems; but it will purify their exposition of the exaggerated claims and ridiculous one-sidedness which mar their native Oriental exposition. In addition to the elementary and intermediate yoga methods, it will also expound the ultra-mystic contemplation practices which belong to the most advanced stages and which are essential to the ultimate realization of the Overself.

There is no intention of inculcating ancient methods of practice which are impracticable or inadvisable in modern twentieth century environments. The electric machine which impresses these very words for the reader's use is a product of the twentieth century A.D. but the basic ideas beneath them were known in the Far East long before the twentieth century B.D. Therefore, it is no meaningless paradox and no

violation of congruity if this magazine deliberately adorns its cover with the picture of a slender palm-tree spreading its leaves like a fan to shade a yogi squatting in front of a New York skyscraper. Its message has sprung from the soil of today, from the immediate needs of modern man, even though its roots descend into the far-off past. Hence, it will have no use for queer museum methods so often associated with yoga.

3. Metaphysics of Truth: Under this head there will be elucidated and published for the benefit of the laity as well as for those members of the cultural world who have not imprisoned themselves in idea-tight compartments, some of the loftiest truths accessible to human mind. There will be material here for sustaining study and valuable research.

It is fully realized that some portions of this section will impose severe intellectual strain upon the reader. This from the nature of the case is unavoidable. The metaphysics of truth usually demands a life-time's arduous study. Few in these busy times can find the requisite leisure for such a specialized task. Hence, this department will endeavour to help them by working out simple presentations in short articles, and by converting difficult knowledge bought in a dear and hard market into understandable journalistic contributions accessible to a moderate effort of most readers' minds. It will do its utmost to lighten this burden by presenting the most advanced subjects in the most readable manner possible and by expressing the most difficult thoughts in as easy straightforward and clear a way as possible.

Quest will seek to communicate the profoundest metaphysical ideas in the plainest words. It rejects obscurantism as it rejects mystery-mongering. For it wants to share its knowledge with the worthy and it realizes that this cannot be done where words are used so darkly in learned lucubrations as to hide and not reveal, or where they are used so speciously as to distort and not unravel truth. Readers new to the subject will be helped to teachings while every effort will be made to remove the vague and undefined fancies which rest in the minds of not a few amongst those already familiar with it. The editor has little use for merely academic writing bristling with technical terms. He will not encourage platitudinous professors who fill lecture-halls with words and bulky books with theories. Quest exists for those who have not had any formal initiation or special training in technical metaphysical lore as such, and even as more than it does for those who have plodded painstakingly through it, only to find bewilderment at its end because it was not the metaphysics of truth. It is desirous of reaching intelligent, unprejudiced layfolk who are not drawn to academic discussions but who want to understand life, and therefore it will use lay language to the utmost extent. It wants them to follow this study without becoming metaphysical pedants.

Nevertheless, if this journal will not tolerate a dry and dull treatment of metaphysics, this is not to say that it will therefore tolerate an incompetent amateurish treatment of it. Although its contents will primarily be unacademic and generally readable, a lofty standard of sound scholarship and documentary accuracy will not be deserted. We shall try to present the fruit of philosophy but to leave out its dullness.

4. The Philosophic Life: Men can be shown by their own experience how to know that inwardly they are truly immortal and truly spiritual. It is not enough to give merely a wordy adherence to the higher doctrines. They must apply this knowledge and its moral ideals to their daily business. Quest will place within the reach of readers the fruits of ripe reasoned thinking, sane views and sober judgment on world trends. It will establish itself amongst the discerning few as the advocate of a resurrected higher knowledge in contemporary life, as well as the exponent of a physical progress based fearlessly on lofty ethical principles. It will seek to instruct and guide opinion, dealing in an attitude of cold reason with questions of human welfare. Hence, although its chief interest is cultural it will ~~not hesitate to~~ deal with them from no narrow sectional viewpoint. Every such question will be judged soberly and scientifically by the light of our philosophy in the effort to give a correct lead to our readers. But it will chiefly stress principles and leave to others the question how exactly those principles can be best applied in detail. The scope of this journal will be broad and comprehensive, because philosophy itself is such.

IV

Through these pages I shall carry further the studies begun in my later books. Those students who are interested in following up these lines of thought will now be able to do so. There is no other way in which they can keep in such regular and frequent touch with me. Hence, I propose to devote substantial space in every issue to selections from the mailbag. Putting questions and demanding answers does help to bring out the truth - intellectually. It has been found that many of the questions asked -- no less than much of the advice given -- have a general interest and should be useful or welcome to a wider circle than the particular correspondents to whom they refer. It is my intention, therefore, to keep copies of all such replies and to publish here the more interesting excerpts from them. The program to be unfolded here will make a prominent feature.

It is one thing to sit in a comfortable editorial chair and give cheap advice via print, but quite another to feel profoundly the responsibility for words which may make or mar the lives of men and women. In this matter I dare not let my pen please itself. Hence, it would not be surprising to find that this feature becomes the most popular and perhaps the most valuable of all. A friend associated with an English university wrote us recently: "It would be of enormous help and encouragement to your readers and students in these bewildering days to have some word from you which stimulates them to continue thinking in principles and not get overwhelmed by the immediate details of living."

8

If this journal is to fulfill its purpose, it should contain a symposium of individual expressions of its general viewpoint. Therefore, those friends who are somewhat familiar with it and who have a little literary talent and write with grammatical accuracy, should assist the editor. They could write for the paper as well as read it. At the same time, I shall also feel indebted to students who will co-operate by sending reports on empirical results obtained from their meditation practice as well as from the working out of our principles in everyday life. Such material will help to improve my own researches as well as to accumulate evidence which may interest and perhaps help to convince here and there the sceptical modern mind.

It will be the task of this office to put all manuscripts into reasonable shape: the contributors will have the duty of writing simply and naturally -- as in personal diary or to an intimate friend -- what they have experienced. These reports will be published, if at all, only anonymously. They will not, I hope, take the editor or his assistant to task for wielding the blue pencil liberally; that is their job and if its exercise hurts a writer's pride or vanity -- why so much the better for him!

It might be advisable to explain why America has been chosen as the headquarters of this journal. It would be more correct to say that I have but half-chosen it, the other half of this decision having been dictated by Karma.

There were repeated requests to establish myself, with the closure of Oriental researches, in England. Although it is my native land, I have been able to make fewer friends there than in America. Yet they are the most faithful of all. This is partly because they have known me longer than others and partly because beneath the cold surface of the Britisher is a warm core of strong loyalty which once aroused, makes him your follower or friend for life. Admittedly, it is difficult to arouse, but a single success compensates splendidly for several failures.

The need of health compelled me to live out of Europe. England's cold wet climate and my weak chest's reaction to it, helped to turn me into an expatriate. My love and need of the sun helped even more. The consequence is that I became something of a nomad, detached and quite international in my outlook, or rather, under the pressure of my philosophy, supernational.

The tropics nearly finished me. Although still somewhat frail in body, I feel as vigorous in mind as ever. But the delicate health of a body rescued in adolescence from tuberculosis and its later conditioning by tropical residence have combined to render advisable, if I would stay a little longer on this planet and thus perform a little more service, the avoidance of the misty skies and low temperatures of the British Isles and the selection of a warm dry climate for the major part of its remaining years. Such a climate exists in Arizona. So I have pitched my tent in its sparsely-populated desert region. The solitary reclusiveness of such a life is no objection. For I do not possess the kind of attractive personality which fits a man to be the public leader of a movement. But it is not immodest to say that I do possess the kind of studious mentality and mystical temperament which fit me to be the philosophical thinker and introspective seer of a movement like the present one. If I am determined not to appear in public to speak for it, I am quite willing however to remain in private to write for it.

9

Although the journal will inevitably tend to find its largest field of influence in the United States itself, nevertheless it will remain international in scope, appeal and operation. Quest is an internationally-run and internationally-read paper. It stands on an impartial platform. Its pen is free and its articles are written for those who are willing to think freely too. But this does not make it the mouthpiece of everyone who wants to use it. The distinctive principles which guide it and the special aims which it serves are followed by few and therefore its pages will be open to few likewise. There are no particular interests whose favour it courts or whose lips can dictate a single item of its policy or whose purse can purchase its resolve to publish anything less than truth. There are no axes of any kind to be ground here, whether personal or party. Its sponsors seek to serve men, not to profit by them. It is the partisan of no country, no organization, no society, no cult and no creed.

Such is the perspective with which there has been formulated a policy whose details will steadily be elaborated with each successive issue of ~~both~~ journals. These first issues hardly foreshadow future labours. Further numbers will carry a goodly cargo of philosophic lore, ethical inspiration and constructive messages to those who care for them. They will seek to incite suitable beginners to proceed with these teachings and to exhort earnest intermediates to practise them; to give bewildered neophytes the detailed information they are often demanding and all others an incentive to travel in the correct direction.

Proper spiritual guides are exceedingly rare nowadays. Hence, the work of this magazine will be most useful to those who are unable to obtain admission to a genuine school, which means to almost everyone, yet who would like to keep within the outer precinct of one school. It will also indisputably benefit all others who study it without prejudice. To work out the teaching I have to transfer it from my own mind through the channel of successive issues of this journal and thus gradually formulate its detailed development. Such explanation thus becomes a work of education. This education of the mind into grasping fundamentals is the immediate task.

I offer the journal to the consideration of those who care for these doctrines and to the judgment of Father Time in the hope that its words may communicate a burning desire never to rest until truth be found. Once understood, even by a handful of competent persons, this knowledge will make its own way in the world. Its dissemination is not to be secured by noise and shouting but by understanding and living it. Quest will modestly voice a subtle message and not play the part of a raucous loud-speaking propagandist. It will seek to exemplify in its pages that same calmness and dignity with which a philosopher should meet the ups and downs of contemporary events. It will not shout with the crowd nor permit its balance to be upset. It will always pursue its own inwardly-suggested policy. I shall write here only for those who are already convinced of the falsity of materialism -- not to argue with the others who have yet to find this out. For this is an educational and not a propagandist paper. It does not seek to compete with any other paper for the simple reason that it cannot. Its own distinctive characteristics restrict the circulation of this journal to the few whose interest in this special teaching is deep and devoted, whose minds are sufficiently ripened to be naturally sympathetic towards it. Thus it may now be better understood why there is no sense of disparagement in our statement that Quest will not be set apart from the motley crowd of other magazines by reason of its uniqueness.

10

That is merely a matter of destiny. The others have their place but not one will be able to fill its own. Let it be boldly emphasized that it seeks to break new and exclusive ground in periodical literature. It has appeared because certain seekers of the West must now enter on a new phase in their evolution. Its objective will be to give such guidance on vital subjects as can be got nowhere else. I was forced to start this journal as much as any other reason because of the complaints by those who, listening to contemporary utterance for a consistent expression of philosophical or mysticism identical with that taught in our latest books, listen in vain. It is issued for those who belong to the twenty-first century but who have unfortunately been born in the twentieth. It is more than merely up-to-date; it is uniquely ahead of date.

V

The foundation of a new paper represents a new opportunity, the opportunity to express the unspoken thoughts of a little group of like-thinking people who hold ideas differing from those voiced in existing journals. Quest will bring together those who are members of an unique though scattered community of thought and ideals. Through it I can reserve the first publication of my most revelatory writing only for the few who, out of intellectual acceptance of my teaching and generous loyalty to my name, can receive what I have to give and can receive it sympathetically even if, on occasions, they might not be able to do so understandingly. They have shared my struggles in the past. Let them share my discoveries in the future.

It will find a few friends and some of them may even seek to serve it in their own way. It will really be my personal and authentic messenger to them. Within its semi-privately circulated pages I can open my heart and speak my mind more frankly and convey my news more freely than in a publicly-circulated print. There will be a sense of fellowship with its tiny audience which can never exist in a journal which, at any moment, might fall into the hands of unprepared persons and thus become the jest of fools and the jibe of knaves.

We know well what some say and many think. Their criticism might easily discourage the starting of an enterprise which will afford further fuel for their petty malice or large misunderstanding. But I draw courage for the effort from the knowledge that an impersonal power bids me make it. Not to glorify self nor to gain reward but to fulfil my own heavenly duty do I move my pen or open my lips to instruct others in the sacred doctrines. Quest is not a commercial enterprise. If it begins its career with this initial disadvantage of dealing with a stratospheric subject; if such a magazine could never be a popular or a prosperous one, it will nevertheless be perfectly satisfied to find no more than the few whom it seeks to serve. If any others take it into their hands, it will merely hinder and not help their course. If both makers and readers of this journal are to avoid dissatisfaction and attain mutual cooperation, it is needful to restrict our circulation, to strive indeed for the lowest possible circulation -- which is the very opposite of what other journals strive for!

For all these reasons I have refused to make it indiscriminately available to the general public through commercial distributors and newsstands. This may cause a certain loss. The need of keeping the letter within bearable limits and thus assuring continuity of publication, compels me to limit the appearance of this magazine to once every two months. Anyway, the serious and subtle character of the subjects dealt with will cause the contents to demand not merely perusal but re-perusal and reflection. Hence, there will be plenty of time between the bi-monthly issues for such mental digestion. Moreover,

such an unusual journal needs a waiting period to collect together a staff of unusual contributors to provide sufficient reading matter. For the capacity to think philosophically or feel mystically is independent of the capacity to write skilfully, and good writing is a great help to creating understanding in the mind of the student.

Thus this little magazine has been born. Here it lies before your gaze. It was born out of necessity. It will live by service. Its success in moving men upwards to a higher life may deliberately be noiseless but may also be priceless. Its beginning is of the humblest and smallest kind -- it will come to your windows with the morning sparrows six times a year and try to show you a peerless way of thought and life.

Yet I do not really know how to classify this journal. I do not really know how to describe its character to prospective readers. Those who, with hopes raised by the cover picture, take it in expectation of getting a printed correspondence course on how to achieve success in Indian yoga, will be disappointed. Those who, with hopes equally raised by the same provocative picture, take it in expectation of getting a printed correspondence course on how to achieve success in worldly life, will likewise be disappointed. Nevertheless both groups may eventually get the equivalent in essential but scattered ideas of several such courses -- may, we say, because we ourselves do not know. What this journal will contain is something which even its own horoscope could not tell you!

It is indeed somewhat puzzling why Paul Brunton appointed such an irresponsible person like P.B. as its editor. For this erratic gentleman will print whatever happens to come into his head when he rises from his evening meditation on the ineffable Absolute, or when he reads the day's news in the gazette and the day's letters in his mailbag, or when he ascends the elevator of a New York skyscraper or --. In fact, the contents of the journal will depend chiefly on his momentary moods, supplemented by the labours of all his associate contributors. When it was intimated that this resulting Irish literary stew was hardly a satisfactory basis for starting a journal with such a specific cover, he replied that Paul Brunton had asked him to make the journal fit the special need of a particular planet at this precise moment in its evolution; that this need seemed to him to be not only making more yoga sit inside skyscrapers, but also to be making yoga itself spread around until it took in all human activity.

This doubtful declaration must be left to be puzzled over by our bewildered readers. But two things about this publication are quite clear. It does not propose to teach anyone anything but it may incidentally teach many people something. It proposes only to be itself -- just a queer little journal for those queer loyal persons who want to hear P.B. think aloud about various matters at random, from serious subjects like the Inner Reality to (as some mystics believe) trifling ones like the Outer World. There will be those who may be offended at this facetious lifting of the editorial curtain to a supremely serious stage. We are sorry for them and unapologetic. Spain, which in the medieval period furnished Europe with her greatest mystics, furnished them also with a sense of humour. They were not less successful in their mystical endeavours and they were certainly more successful as human beings.

If this journal has a planetary mission, so had Hitler. His was absurd and insane, however, partly because he lost his sense of humour. His secretaries, for example, never dared bring him a cartoon from democratic newspapers which took even the gentlest fun at his own person. This journal's mission is not so dreadfully solemn as that. It has no need to be deprived of life's saving grace of humour. Too many serious writings carry the solemn odour of midnight oil. Too many are products of musty learning gained at second-hand. I want this journal to be different, to be the distillate of the freshly-born experiences of the day and to be thoughtful without being dull. Although it seeks to elevate the content and presentation of material to a dignity worthy of its lofty message, this is not to say that it must permit dulness to creep into its pages. I may not succeed at all but I shall endeavour to make it

pages breathe such youthful vigour as to carry their readers jauntily along with them, yet to make their content hold such ripe wisdom as to set longbeards frequently nodding in approval! And even if I cannot instruct anyone in the art of becoming a millionaire I can try to instruct ~~them~~ in the art of becoming a little wiser, a little better and perhaps a little happier.

I have already written far more on this subject than it was intended. Who would have thought that this old pen had so much ink in it? Or that it could fall into such flippant fluency at times? It forgets alas! that I am supposed to be if not an adept then at least a serious philosopher and simply pleases itself, taking fewer orders from my head than from its own cap. I am indeed much tempted to shoot at it just now but as it might be useful should I ever have to write another book again, I must refrain. And besides, I do not live, like a lawyer, under the tyranny of dusty precedents.

I have talked a lot about myself here and even to myself because that seemed the appropriate thing to do in an opening number. Fortunately for readers there can only be a single first issue of any journal! So they will not have to bear with my egotistical soliloquies again. But if I continue much longer I shall exhaust my ink and the reader his patience, so this article must be brought to a close!

† † †

FRIDAY, 1 OCT 82

PB, THE RELUCTANT BUT DEDICATED WRITER

TWO INCARNATIONS

Looking back over my notes on PB's past lifetimes, I see that I have omitted two that are perhaps more important for us than all others. On page 119 of the Message/Aunachala, He mentions those experiences when He must have been a writer. If He wielded a stylus, it must have been as a Greek or a Roman; if He took up a quill it was as a medieval writer in Western Europe.

THE WRITER

Entering this lifetime as a writer, He has thus already acquired the skill of one as well as some liking for it. Knowing this we may now ask ourselves: "What influences were at work to bring this special skill into use? What special influences did Destiny bring to bear to get Him to produce those works of genius which have brought so much hope into so many lives in one of humanity's darkest moments?"

THE JOURNALIST

It is not until the Hidden Teaching, 27, that He reveals to His readers that He had had a successful career as an editor and journalist before writing the books. We may assume that this was during the 1920s. Though we may say this is the 'pre-quest' period of His life, that applies only to His public statements. Actually He was carrying on His own private quest long before He wrote about it publicly.

WONDER WORKERS

Now although a chronological list of His works shows that the Secret Path was published before Secret Egypt, this work is in the same class as Secret India. In these two books His search for yogis, faqueers and wonder-workers is not yet an altogether spiritual quest that affects the lives of His readers in that direction. They are fascinating. They grip the reader's attention. They reveal that strange, fearful and wonderful forces are at work in this enigmatic man and in the mysterious universe. He puts us under his spell. They introduce Him to His reading public. How did they come to be written?

SECRET INDIA

It is not the ex-professor of psychology (SI 32) who predicts: "You will write of yogis, faqueers and monks" who is the real inspirer of Secret India. Three years after its publication, He reveals in the Quest/Overself, 14, that a "chance-met" Muhammadan faqueer had that honor: "Thou shalt make long writings of us yogis and cause Westerners' minds to wonder."

He said that a British government detective tailed Him all the time He was traveling about India in search of a teacher. They were suspicious of his motives in fraternizing so much for so long with the natives. I have wondered why. Perhaps they feared He might start a native uprising against the British.

Wonderful as it is, He said it was rejected by six publishers before the seventh agreed to print it. By the way, He never used an agent nor paid a subsidy to get His works printed.

It was also my first PB book, which I found in 1937 in the railroad station of Giessen, Germany, in the German translation. Its German title means: "The Wisdom of the Indians."

By the way, with regard to the phony "self-styled" Messiah, Meher Baba, to whom PB devoted two whole chapters in this book, some of his disciples came and asked PB not to mention their master in it. I read elsewhere an article written by a British colonel who was familiar with their practices, that PB treated him very leniently. Certain disciplines of the ego involved their wallowing disgustingly in filth to prove their immunity to the world.

Experiences meeting with PB

might be things Jim C. referred out of PB's notes for his notes in his

from Jim
Covell

As we know PB did not mention anything of these practices, a form of extreme asceticism which He categorically rejected.

SECRET EGYPT

He tells us in the Secret Path, 13, that He had planned to continue His private search for wonders in nine countries from Egypt to the Mongolian Gobi Desert—before His telepathic message from the Maharishee. Of course we know now He got no farther than Egypt with those plans. Destiny had other and higher plans for Him. But during his terrifying night in the Great Pyramid, 75, the ancient High Priest gave Him a message to take back to modern civilization: "Warn your fellows that those, like the Atlanteans, who desert their Creator are destroyed by their own iniquity."

Doubtless you recall His strange first encounter with Ra-Mak-Hotep atop the Libyan Mountains overlooking Karnak. The amusing little scene He describes on page 276 when He looks back up to the mountaintop and sees the Adept who had said he was "extremely busy", still squatting on a rock apparently doing nothing reminds me of a similar incident on Woking Way, LA. PB was sitting quietly with crossed legs on a sofa in Jack Masson's house. Jack soon came in and told PB he had just met a man in the street who wanted to meet Him. PB, sitting quite still with hands folded, apparently doing nothing replied: "I can't see him. I'm too busy." Well, Ra-Mak-Hotep too had a message for PB, page 279. He said in effect: "The desecration of psychically-guarded Egyptian tombs will destructively affect the destinies of nations. Even if this warning is unheeded, we will have done our duty in publishing it."

It is clear that in Secret Egypt, PB returned to His ancient Egyptian interest that Joan Surbrug told Him had been overdone, namely the occult. Killing birds, reading through a blindfold, snake charming and so on were all feats of occult magic. Still this book teaches: "There is no death."

THE STARS AND THE GODS

Before we turn now to the rest of His works which show a more spiritual bent, let us look more deeply into those episodes which gave Him the impetus to get into this subject generally.

It was revealed to us by Sudhei Babu, the sickly-looking astrologer of the Quest/Overself, 209, that PB's Sagittarian horoscope He was to travel the world and keep on with His writing as He went. But we had to wait until the Hermit/Himalayas, 80, before He told us what He was to write about. The Sacred Four drew Him psychically up into a Sirian spaceship near Earth, while His body meditated on the bank of the Thames. It wasn't until some years after WW II that I figured out that it was a spaceship they came in. UFOs began to appear in large numbers only with the dropping of the two atom bombs.

PB published the account of this encounter in 1937 two years before the war broke out with Hitler's blitz-krieg massacre of helpless Poles. But it was an awesome revelation that the Sacred Four had asked Him many years before He published it to help them "effect man's divine restoration." (124) We have no way of dating the actual encounter now. PB refers to it only as "one summer evening, some years ago." But whenever it was it was an astounding news item for us.

Yet it is not alone because the gods and the stars show Him the work He is to do. He is perhaps the most reluctant writer on these vital matters one could possibly find. Because He prefers to avoid publicity, fame and its dreaded companions, jealousy and hatred, He refrains from entering His books in the public lists as long as possible. He knows they will be misunderstood by many. So He writes only for the few.

(to be continued)

(cont.) He knows that He will be attacked by ignorant materialists and His veracity impugned. He wept in a hotel in New York where I was with Him because one of His calloused critics took Him to task for "continually harping on meditation." And yet He practised His own precepts and forgave them "for they knew not what they were doing." And so once He had risen above these blows below-the-belt and saw it was His duty to go on with the work to the end, He did not falter nor flinch. He determined all the more to carry it on in a spirit of cheerful service out of deep compassion for suffering humanity. And so He could write in the Hidden Teaching, 26, that when a higher bidding overrode His reluctant personal will, He communicated His discoveries to a host of fellow-seekers.

LITERARY WORK SECONDARY

But because these books are so wonderful for us students, it is rather puzzling to read in the Hermit/Himalayas, 81: "Literary work is but a side issue with me." We ask: "Where would we be without them?" But in Croton-on-Hudson, He said to a little group "The inner work is more important." Thus we need to keep reminding ourselves that reading them alone is not enough, however important that is in itself. We must keep in mind that they are steps to spiritual enlightenment, that one day we, too, may serve humanity in the best way...

SECRET PATH

Secret India prompted many readers, Quest/Overself, 9, to ask for guidance in meditation. I have just mentioned why at first He sought to ignore their requests. It was the description of His moment of illumination with the Maharishee that emboldened me to write Him care of Dutton in 1938, a year and a half after I read the book. I received an answer in two months from Madras. He told me to get in touch with Dan (then Myron) Franz in Chicago. After the school year in Massachusetts, I rode my motorcycle there and spent the summer with him. I had waited so long before writing because I had tried to tell one or two people of my mystical experience (PB called it a glimpse) in Paris in June 1932. But no one knew what I was talking about so I stopped talking about it.

PB was ignoring His readers and getting ready to leave for Egypt when He received a telepathic visit from the Maharishee, Secret Path, 15. "Forget not thy fellows in distress. Share thy knowledge with them." It was a compassionate plea He could not resist. And so the book was born, even though he shrank from being stereotyped as a spiritual teacher.

MESSAGE/ARUNACHALA

The next book, Arunachala/20, was introduced no less dramatically. A strange Messenger bade Him: "Write the message that burns within you. Point out the grave issues at stake for mankind. Finish with the highest wisdom you have learnt." Although He later judged this half-finished work severely in Quest/Overself, 29, I have gotten much out of reading it, less of course than from others. I still read it occasionally however.

HERMIT/HIMALAYAS

It was perhaps Prince Mussooree of Nepal who had more than any other to do with getting Hermit/Himalayas published. On page 8 he writes: "I am convinced that Paul Brunton is one of the chosen instruments to re-interpret the half-lost wisdom to the mechanized West." The Prince read the manuscript and also persuaded PB to add the Epilogue, 186, to sum up what the Himalayas had taught Him.

QUEST/OVERSELF

Meanwhile the Secret Path succeeded too well and yet not quite well enough, Quest/Overself, 10. Many oral and written requests

bombarded Him for a more complete treatment of meditation. Many asked the same questions. He struggled as before with the same conflicting feelings of being even more firmly fixed in peoples' minds as a teacher and doing His duty to serve others as with the first book on that subject. What persuaded Him to yield again? Overcoming His reluctance first. Also, the Maharajah of Mysore, to whom He dedicated the Quest, provided Him with a comfortable setting on Mt. Kemnangandi to write this book. (See Dedication) The Maharajah was as interested in this work on yoga as he would be later on in the books on philosophy. PB felt He needed even more help so He turned also to "Oriental Adepts and Sages", 42, for guidance.

INNER REALITY(DISCOVER YOURSELF)

The next book, Discover Yourself (American ed.) or Inner Reality, first published in England under that title, was not written down in its original form, 14. It grew out of a series of private lectures to small audiences on four continents, Asia, Africa, Europe and USA. Dan attended one address in LA, 1938. He gave me a picture of PB, Dan and two students, John and Irene, standing on a small bridge. I met this couple when I worked in Dan's Coldwater Canyon house (Cobina Wright's) where he tried in vain to form a movie company winter 1944-45. A secretary took down these lectures, which PB kept in the original conversational style for the book.

INDIAN PHILOSOPHY

We come now to a little book published in the same year as Inner Reality: 1939. In several ways it is unique among all of PB's written works. It is so rare that you might not know it (even) exists. Even if you have heard about it it is quite unlikely that you own a copy. It was printed in hardcover, never in paperback. Even in hardcover it never got beyond a first edition. It is quite probable that the generation after ours which knows only PB's paperback editions knows nothing of its existence either—and never will. It is the smallest book in the complete set of His works, only 92 pages long. That is less than even the paperback editions of Message/Arunachala, 144pp., or the Secret Path, 128pp. It pertains to philosophy rather than to yoga. But it does not speak of God as Mind or World-Mind. It does not even mention the Overself, which is included in every other text but Secret India, now that a Commentary to the Epilogue has been added to Secret Egypt. It was not written for the general public nor for students. Even the Message/Arunachala, which PB classified as His least important book, makes more interesting reading. In fact it would appeal most to scholars and intellectuals. It was written for one purpose alone: to qualify PB in the public mind as an intellectual and a scholar so that they would respect His philosophical works as worthy of their interest and attention. It would earn Him a Ph.D. degree and thus entitle Him to be known as Dr. Paul Brunton. It was a practical concession to the age of intellect which humanity has now reached.

I used to have a copy but let it go years ago. There is little in it for students on the Quest generally. But there is a copy in Pat's collection. This is itself most unusual. PB says in the Hidden Teaching that women find the going rough on the philosophical path. When she told Him in Tucson that she had both the Hidden Teaching and the Wisdom/Overself, He said: "You may not find them easy reading." In fact she said in later years that she no longer had the strength to study them. But she did want a copy of everything He wrote after she found the Secret Path in Carmel. full

Even the title is quite different from all the others. It is strictly intellectual: Indian Philosophy and Modern Culture.

(to be continued)

(cont.) He wrote it as a doctoral thesis for the McKinley-Roosevelt University, USA and, I suppose, for a fee was awarded a Ph.D. He did not attend the university, as far as I know. But He said in Message /Arunachala, 73, that if Jesus came today, He would have to have a university degree/s. 3.

Now, first, what got Him started on this book? Although it is mentioned in few lists of His works, the Brahmin gentleman who had that honor is mentioned in the Hidden Teaching, 35. His name is V. Subrahmanya Iyer, to whom the book is dedicated, Reader in Ancient Hindu Philosophy to the Maharajah of Mysore. Pundit Iyer visited Him in the Maharajah's summer retreat on Mt. Kemmangandi, where PB was working on the Quest/Overself. This Indian Brahmin had both a European and an Asian education. PB says in His Dedication that the Brahmin pundit's favorite theme was "the close parallels between the West's best modern thinkers and the still more profound findings of India's early sages." He perceived that our latest scientific discoveries only confirmed the oldest discoveries of India's antiquity, that the world-soul is ONE, transcending the differences and antagonisms between Orient and Occident.

So this universal Oneness is the basic idea of Part I of this little book in the first 45 pages. Part II merely adds that "human cognition of the entire manifold universe is illusionary." I will not take up our time to list the 80-odd authors, texts and quotations, Hindu, Buddhist and Eur-American which are simply placed side by side with appropriate comments in a dry intellectual manner to support these two theses.

Consequently, I would not ask you to take up your valuable time by suggesting that you read it. Besides, the Hidden Teaching shows that matter is mind and the Wisdom/Overself, among other things, that though our present understanding of the universe is an illusion, it is essentially real. Thus the two basic statements: 1) the universe is all mind and 2) human perception of it is illusory are both elaborately and admirably worked out in great detail in the two volumes which follow Indian Philosophy.

HIDDEN TEACHING

There are three men urging PB on to write the Hidden Teaching and its companion volume, the WISDOM/Overself: Pundit Iyer, the Maharajah of Mysore and the philosopher of the Yaka-Kulgan metaphysical school of Mongolia. These three are pushing Him from behind. Out front a host of readers around the world tug at Him to get it published.

But He was already thinking of such a philosophic statement in 1937, four years before the Hidden Teaching. *In the Quest/Overself, 33, He cautions us that it does not attempt to solve the mystery of the universe. At the bottom of the page He hints at it again, saying: "We are in the process of unveiling a subtle and startling wisdom... whose irrefragable certitudes have yet to be developed for all time." But then comes a definitive announcement on page 14 Inner Reality, 1939: "the highest statement of this doctrine, scientifically covering the field of the universe itself, will appear only in my next book."

So the word is already out. And He writes in the Appendix, Hidden Teaching 353: "For three years a large international group of students had waited impatiently for this promised volume, and the echoes of their impatience constantly reached my ears."

PB explained how He became dissatisfied with His own attainment and fatally disenchanted with the materialistic worldly atmosphere of so-called spiritual Indian ashrams. The Maharishee, despite his tremendous attainment, could take Him only to the level of the mystic but not beyond that to the philosophic path. So unexpectedly, Pundit V. Subrahmanya Iyer appears at His spiritual retreat, Hidden

*See HT, 45, para. In two earlier books...

Teaching, 35-7, and begins to teach Him just what He was looking for. The pundit shows Him the Bhagavad-Gita, Ashtavakra Samhita and the Mandukya Upanishad with Gaudapada's Karika and Shankara's Commentary to get the teaching across.

The Maharajah of Mysore, who had encouraged Him with His work on yoga, was also interested in His work on philosophy, Hidden Teaching, 38! You have studied and carried yoga to the Western people; now study and carry the best that India has to give—our higher philosophy!" As the Maharajah died before PB's book was published, He was disappointed that the great philosopher and ruler of Mysore State had not lived to see it. Some heartless critic said He had capitalized on the Maharajah's death to launch His book.

THE SECRET DOCTRINE OF THE KHMERS

The third man mentioned in connection with the preparation of His philosophical works was not named in the Hidden Teaching, 84 nor in the Wisdom/Overself, 14. But the instruction was given in the Angkor Wat (Temple) in Cambodia. You may see that the Hidden Teaching, 351, closes with a word on His reflections while there on the timelessness of the hidden teaching.

While working on this manuscript, I suddenly recalled something I had not thought about for years. It might interest you.

In 1939, I summered—as I have said—in Chicago, seeing Dan Franz as often as he was free. He had in his possession several unpublished articles by PB. One of them I typed out in full for myself. It is entitled: "The Secret Doctrine of the Khmers." It is about 3½ typewritten pages long. It also includes some background information on H. P. Blavatsky and the Seven Sages of Tibet. If you would like me to make you a copy, will you please line out "not" on the postcard and return it to me? Thank you.

This article is definitely connected with the Asiatic philosopher in Cambodia. It may even explain why he was not mentioned by name in the HT and the WO. Of course I had no idea in 1939 that this unpublished article would have anything to do with the Hidden Teaching and the Wisdom/Overself, as yet unpublished. Meantime it slipped out of my mind completely. Only now, while writing you about it have I made the connection. 43 years! You might like to have a copy in your files. It will be separate, if you want it, from this article: PB, the Writer.

WISDOM/OVERSELF

For the last time PB considers the expectations of His readers in relation to the publication of a book. But the emphasis is changing. He dangles it like a carrot on a stick instead of saying He is swamped with requests which He is reluctant to acknowledge. On page 45, Hidden Teaching, He anticipates the reception of the Wisdom/Overself provisionally: "If these pages kindle enough interest, then both the missing doctrines and the yoga of the uncontradictable, which is the last stone, will be built in and the task completed. The undertaking of the final volume will be extremely difficult and its separation from the present one is essential."

Then in the Wisdom/Overself itself, 16, comes the last reference to His consideration of a higher power working on Him from within to get the job done. "Something that brooks no denial bids me leave a record before I pass from this earth." And so His masterwork is complete.

By the way, this is not the first time He relates His death to the book He is writing. In the Hermit/Himalayas, 48, at age 39, He says: "If I die tonight, then let these words be found in my journal and published broadcast in the whole world: Nature is your friend, etc." In the Wisdom/Overself He is now 45. There are still 36 years to go before Samael, the Death-Angel, claims Him on 27 July 1981.

(To be continued)

SPIRITUAL CRISIS OF MAN

(Cont.)

In 1947, PB, Dan Franz, one other student and I went for an evening stroll around 9pm in Croton-on-Hudson. There He talked to us about two more books yet to be written. First there was one for the masses, which was published 6 years later as the Spiritual Crisis. But strange forebodings attended its publication. Its contents differed markedly from all the previous ones, except perhaps the Message Aurnachala. He had till then vaunted meditation, raised our hopes to the skies, enlightened us on the obscure passages of Jesus's little-known personal life, interpreted the Lord's Prayer, the Sermon on the Mount and the Bhagavad-Gita in the esoteric sense for us and carried us to new undreamed-of heights in the rarefied atmosphere of philosophy. He gave us a new vision of man and the world.

Then WAR!!! The Wisdom/Overself offered us the slim chance of entering the new age without it. But only as one of two alternatives p.257. Then He looked forward to the "possibility" that WW II was no more a "war to end all wars" than the false hope raised by that slogan after WW I. "If humanity chooses the road which is merely the continuation of that which it has been travelling already, then the new age, which has been inaugurated by the blood and violence of strife, will continue to be inaugurated by this same terrible couple."

A little farther on, 281, we run into a prophecy that anticipates the whole message of the Spiritual Crisis: "If the drift away from ingrained selfishness and olden materialism has not travelled sufficiently far, the near future of mankind will be dark indeed." It would not surprise me in the least that He knew about the atom bomb in 1943, when this book was published, two years before it was dropped. But the Spiritual Crisis perceived more realistically that the old Adam was still with us. Our faulty human nature had not caught up with His vision.

We had only just gotten through, but not yet over, the worst war in history. Now He foresaw another—even worse yet—a global, atomic war in which over half of humanity would be destroyed! (See: The Message) The revelation of this book struck with a bombshell force. Dutton refused to publish it as a straightforward prediction. He had to soften the impact to "the threat of war" before they accepted it. Furthermore the old editor with whom PB consulted in the halcyon days of his major works was now replaced with a younger man, less sympathetic to PB. Consequently, Dutton published it but made no effort to publicize it. Sales failed to get very far. Dan told PB that the "dialectical materialists" would seize upon it as war-mongering. Maybe Dutton thought it was too. So to give Him a cover, Dan proposed that He refer to Himself as JR (Jupiter Rex) on His assignment in Europe. That was what He used in The Message which you so kindly sent us.

PB still reminded us that the Overself was still there with and within us. Only now we were to look upon it as our sole hope for survival in the super-holocaust yet to come. But the response from the world to PB's newest findings was itself devastating by its absence. Privately and individually, however, PB still signed Himself 'PB' for those whom He would never forget, if they did not forget Him (closing words of The Message).

If many lost Him when He went from yoga to philosophy, how many more dropped Him when He went on from philosophy to war prophecy? Is it too much for those who feel safe and secure in His protective arms in yoga and philosophy to go it alone in the menacing outside world without taking refuge in some new ashram or loosely-knit group where there will always be someone to lean on or cling to? How long will it take us to grasp His message that the Overself is

Our only safe refuge in war—or in peace?

THE UNPUBLISHED BOOK

The second book PB told us about in 1947 was to be for students. Were the Short and the Long Path and the "As-if" Exercise, sent by KTH, taken from that work? I wonder. How come it did not get off the ground? I welcome your views on this as on the Spiritual Crisis. You are very intuitive. Your remarks on what happens to us as we go on reading gave me new insights. It was while He was trying to find a publisher for this last book that He tried, also unsuccessfully, at Rider & Co. and at a Dutch publisher's to get my own modest effort at book-writing accepted. He called it: "Journey to the Overself." But it never journeyed anywhere. I still have it but it will go only when I do—into the rubbish bin. It is too late at my age to break into the expensive market as an unknown with a subject like yoga and philosophy.

Back to the unpublished book for students. KTH assured us that if no one else would do it, he would form his own publishing company and do it himself. We know now that Aries is full of these scintillating ideas but just as prone to get someone else to actualize them. The last time I sounded him out on publishing PB's book, now that He is gone, he ducked the issue. Instead he introduced that Swedish publisher that you know about and substituted his own projected popular version of Mentalism in its place. PB's book is forgotten. Do you or Bert know if it is now in Damianiashram?

THE DECLINE

Not only did the Spiritual Crisis dampen the spirits of publishers but publishing costs have skyrocketed. PB's books always carried a very low pricetag, considering the value of the contents. A lurid novel about some modern Casanova or contemporary "respectable" courtesan will fetch \$12—15 or more. It is incredible that PB's paperback of the Wisdom/Overself is only \$7.50. It is worth at least 3 times that compared to some beautifully produced works on art going for \$40—50.

Also in the SC PB had turned from a long list of counselors and prophets: the ex-psychology professor (SD), the Muhammedan faqueer (QQ), the Great Pyramid High Priest & Ra-Mak-Hotep (SE), the strange Messenger (MA), Prince Mussoree (MH), the Sacred Four (HH), the Oriental Adepts and Sages (QQ), The Maharajah of Mysore, Pundit Subrahmana Iyer and finally the philosopher of the Mongolian Yaka-Kulgan school (plus some He said met Him only on the inner plane but never in the flesh)—not to mention a host of readers—to produce a book of major prophecy.

Where are all the counselors and readers to usher in the Spiritual Crisis? How many would want to know that Atomic World War III is coming? By the way, I learned as an Intelligence Officer in Cairo, Egypt in WW II that there were Nazis going underground into Russia to prepare for WW III. That information came through even before WW II was over.

Yes, PB seemed to be saying farewell to students in the Wisdom/Overself. I think He left more than enough for us to work on in all those books. And those of us who have formed or joined ashrams or published books on astrology clearly have misread His prescription for what a good student should be and do. I myself have misinterpreted his words several times in the past. These are not among my happiest memories of trying to become a good student of the Quest. But I feel as you do that the Spiritual Crisis, 1953, reads as if it were published yesterday. By the way, Berkeley, where I finally procured a used (like new) copy of the Hermit/Himalayas, produced also the second printing of the paperback Quest/Overself, 1980, from the revision of 1975. I bought one.

(To be continued after the copy of PB's article on the Khmers.)

*Concentration also increases and intensifies between readings.

closed
PB The Writer (continued) Finally we have to conclude that the poor distribution of the Spiritual Crisis along with the reflection of the unpublished book was simply the voice of Destiny speaking. After all He had produced more than three men's work at least, what with His interviews, counseling, correspondence and travels besides His hard covers and complete revisions of the paperbacks. Most of us have not yet exhausted the teachings and exercises in them. I am still awed and agape with what one man could do in one lifetime! I shall never understand how He managed to do it all. Yet He said He had a large file of unused notes on Persian spiritual literature but needed an expert in that subject to work on it. As we walked past a large building on 70th Street in New York one day—surely 200 apartments at least—He remarked: "I have enough material to keep that whole building full of secretaries and clerks busy."

CONCLUSION

Why did the Sacred Four ask PB to spread the truth about humanity at this particular moment in their history? The first answer is obvious to students of the Quest. Whenever spiritual darkness descends upon us all, the Higher Power always sends some human instrument to light the way so that we do not fall into total permanent blackout. The chaos and confusion in the world have reached a new, unprecedented and dangerous low. PB's message is desperately needed. It was destined primarily for the West which is spiritually worse off than its brothers in the East, although they too have slipped alarmingly.

Second, the worldwide spiritual revival is approaching. Humanity needs to look beyond the gloom and doom of the present iconoclastic stage when the worst in human nature is being thrown up to the surface to get rid of it.

So PB was required first to lay out the uncharted path to Truth. And this He accomplished chiefly in those books starting with the Secret Path and ending with the Wisdom/Overself, after getting our attention with Secret/India and Secret Egypt.

Finally, he volunteered to point us to the first faint glimmers on the horizon of the spiritual awakening of the whole world, which is karmically due. But He had to do this through the even darker, more menacing war-clouds of a nuclear super-holocaust. And the first is far more important than the second.

As far as I know (I am not sure) there is no British edition of the Spiritual Crisis. It could be published only in the USA. Even so the bald prediction of World War III had to be toned down to "a threat". Everybody wanted to read about the bright prospects in store for spiritual seekers: mystic peace and union with God's presence watching over us everywhere in the universe; nobody wanted to read about still more war—and the worst yet at that.

So the publishers and the public didn't want to hear any more from PB on that score. But when you stop to think about it, His job was done. He had fulfilled the mission with which the Sacred Four had charged Him—and fulfilled it superbly. There is not another statement in the modern world that can match His—East or West! None stands so solidly on Reason, starting with and supported by the admirable scientific method. None is so patiently, painstakingly and logically worked out and presented to the thoughtful man in the street—and as He says, to the man in the back street—as His.

So the last unpublished volume did not get into print. KTH seems to have dropped the idea of his own publishing company. Who else could do it? Did PB leave instructions not to have it published posthumously because He is not here to supervise it? He has already produced more than most of us can assimilate. So we

could not really hold any more anyway. His work is done—and well done! And the climactic changes which He tried to prepare us for are upon us. First, the colossal destruction followed by the Spiritual Awakening yet to dawn on the New Age with the long peace of Re-construction. We have only to avail ourselves of massive doses of the sum of Truth which He has placed at our disposal.

In the end PB did much more than he was asked to do. As His horse-scope said He would write and travel. But His Oriental sages-guides counseled Him not to become involved in students' lives. Fortunately for us, He was what one New York student described Him as: "A deep well-of compassion." (Incidentally, that same student laid out a valley farm site below a hill where PB's cabin was to be built, with students on the farm somewhere in Pennsylvania where a river makes a horseshoe turn. They even took aerial photographs of it. But it suffered the same fate as the one planned by the Valoisites. He did not need to take secretaries. He did not need to develop bushes of notes and mail them hither and yon for typing. He did not need to give interviews. He said after a tour in Europe that He gave 1,000 interviews in 7 months. That makes an average of 5 different people with their life problems every day. He did not need to give group meditations.

Here are some other things He did not need to do: Circulate 1) changes in one or two pages in the last chapter of Inner Reality (1943) 2) individual copies of the Appendix before its binding in the Hidden Teaching 3) an announcement that His karma obliged Him to help Eva get rid of demonic possession, not to wed her for conventional marital possession 4) Tell us we need not go to Ecuador, above all not to go in groups or a group 5) The Message 6) Revise all His books 7) Spare the ashram unnecessary suffering 8) Add a Commentary to the Secret Egypt Epilogue 9) Give out the Short and the Long Path Exercises.

No, with the books published, He could have retired "from public activity and withdrawn into spiritual retreat" as was printed on some of the paperbacks, without answering correspondence or giving interviews at all. And yet He did all these things and went on working for us and with us even when His hand was no longer steady enough to hold a pen.

He said as far back as Croton-on-Hudson one day as He was going out the front door: "I don't have to do any of this!" And yet He did do it all for us. Why us Charley? What did we ever do to deserve such compassion, such watchfulness over our personal lives, and such determined indifference to His guides' counsel?

The Congregational minister who married Pat and me (our Episcopalian faith minister at Grace Cathedral would not because we were both divorced) gave us a half-hour pep talk before the ceremony. Among other things, he said we would stop now and then in a moment of amazement and say, "How could this person (wife or husband) have chosen to share his/her life with me?"

And I say with even greater amazement, "How could I be lucky enough to be so lovingly disciplined, guided and encouraged by One who had Himself successfully realized the Overself but who had not lost His compassion for others in the process nor shrunk from the sacrifices involved in chaining His feet to the service of humanity?"

I close with an amusing and instructive little anecdote He told me in Croton. A Tibetan Master gave Alice A. Bailey, author of the Foreword in the Secret Path, an interview in a New York hotel. She found him sitting upright in his undershirt in the middle of the bed, chewing betel and leaning over now and then to expectorate in to a spittoon. (Orientals chew betel seeds mixed with lime as Westerners chew tobacco.) The whole scene so revolted her that she fled from the room and missed valuable spiritual instruction. The last news of her was she was collecting funds for the Second Coming of Jesus, in London. *With affection, Jim*

XI.

The Ego.

Beneath all our sensations, thoughts, feelings and volitions that alone which preserves a definite continuity is our notion of personal identity, the consciousness of "I". We constantly use the word "I", but with a dozen different meanings. Sometimes it means the body, sometimes the mind. At times it means what is felt, at other times what is thought. Therefore "I" is not any single entity, but is a series of entities, and this remains true even if we limit it to mean only the body, because physiology tells us the body is a series of cells which change and even renew themselves with time.

The personal ego, when not sunk in sleep, consists of a series of conscious thoughts, including the thought of the body. Each thought is related to and dependent upon another, but is itself always fugitive and transient. That which is constant is the capacity for thought, and the existence of this implies a second existence beneath the thoughts - a capacity for consciousness within the depths of unconsciousness, an impersonal hidden observer.

The "I", therefore, wears a double aspect, one which is forever changing, and the other which by reason of its continuity retains its identity amid all these changes. The multitude of "I's" which come and go are thus but appearances of and to the "I" which is always there, and relative to this permanent self the personal ego is a pseudo self.

The ego is inseparable from consciousness and therefore from experience. Yogo Ramacharaka writes "The first state is the illusion of separateness, the subsequent being the illusion of the sense universe". This means that ego appears first and the world second. The ego is that faculty in man which enables him to differentiate himself, his mental and emotional existence from that of other individuals. It gives him his knowledge of the world, which is its thought. Yet it is itself a product of further thinking, and ~~logically its structure~~ metaphysically its structure is built up of logical fictions which have no permanent reality. But the mind of man blindly identifies itself with its offspring thoughts whether they be thoughts of the ego or of the outer world.

When the ego comes into awareness of the world and experiences it in common with others, to that extent it loses its complete and conscious separateness from other egos. But when, in the sphere of human relationships it exaggerates its own importance and seeks to dominate the lives of others to make them subserve its own, when it seeks to crush, injure, exploit or interfere with the rights of others, it becomes an evil thing.

"I" is the most important thing in the world to us, and the interest we take in it is unique, but whoever falls into a fainting fit, or is stunned by a blow, or passes into deep sleep loses his ego, and with it his world. Therefore the ego is transient.

Life personal is but the gleam of a glow worm which microscopically lights up the universal darkness and then disappears. So long as we make the ego the sole centre of this universe, so long shall we remain bereft of truth. Our quest will end only when we come to the startling recognition of the truth that the ego is as transient and as illusory as all other transient and illusory forms in this universe; that it is no more and no less real than the other egos we see and hear during dreams. When we know the truth of the world and of ourselves we emerge from night to day.

Yes, if we are to succeed in resisting and overcoming the ego we must first know its real nature. Compassion will quell egoism but insight alone finally conquers it.

But we must not form a false impression of what this subdual of the ego really means. So long as the flesh is there the ego will be also there, and this subordination of the ego does not mean that a man will wander around like an idiot suffering from loss of memory no longer knowing his name, his family or friends, or his business in life. It does not mean loss of personal identity. What it does mean is that the ego will be strictly disciplined and that the illusions about its reality held by the ordinary man will be removed.

Whoever escapes from the illusions of the ego, discovers or rather becomes that same single being which is universally present. This does not mean that he must necessarily yield up his ego to that of other people in a well meant desire to render unselfish service; that would be merely silly. He must yield it to the Overself alone.

The ego lurks persistently where it is least suspected, and such is its strength that much of our talk of service arises because, by helping others, we please our own self importance. Often in our search for so-called truth egoistic impulses to gain advantages contrary to our professed ethical principles are cleverly camouflaged.

There is in the ego mind an overwhelmingly strong tendency to attach itself to ideas as independent realities. It is this tendency which blinds it to the fact that both dream and waking worlds are ideational. It is this which causes it to cling tenaciously to the beliefs that the "I" is the body, that the body is ultimately a material substance, and that the world outside it is also material. This tendency is really a perversion of the mind's chief faculty and one which is entirely proper to it, the faculty of distinguishing one thing from another, of dividing form and colour, perceiving sight as distinct from sound, recognising individual objects to be different from other objects. For we can perceive a thing only by discriminating it from other things at the same time, and the selective part of the mind has

to assume a standpoint of separateness and difference from the ideational part to perform this twofold function. The very strength of the faculty when pushed to an extreme of attention to the form, colour, etc of things shuts off remembrance of their mentalness, and becomes perverted. It then comes gradually and auto-hypnotically to believe that the standpoint it has assumed is both the only possible and the only true one. This perceptive distinguishing mind is curiously like an actor who seeks to play Hamlet successfully and absorbs himself in the part. But if he absorbs himself to the extent that he wholly forgets who he is and believes he is really Hamlet and that all the incidents of the play are real and not enacted, then we may rightly judge him to have lost touch with truth and reality. This indeed is what has happened to the central faculty of the human mind. This faculty naturally brings before consciousness all the variety and multiplicity of things, and seeing the Many it attaches itself to the belief in Many-ness as their final state. It utterly forgets the One, the Mind in which all these are transient appearances. For let us note that mind ever remains itself, and does not become converted into matter even when seeing its own projections in the form of trees and tables. And let us note too that it is only because the actor himself exists that he is able to take his pseudo existence as Hamlet for a reality. In the same way it is only because Overmind is present behind egomind's activity that the latter is able to take its own individuality as an ultimate reality. Thus is born human materialism on the one hand and human selfishness on the other. As this false belief, conducing to complete ignorance of ultimate reality and truth, has arisen by a process of self mesmerism, the cure is to demesmerise oneself. This is done by Yoga and reflection.

This goal must not be mistaken, however, for the orthodox Hindu or Buddhist goal of liberation from the cycle of rebirths. The philosophic aspirant seeks liberation only from mental and emotional bondage to the experiences of these rebirths. He does not hate earthly life nor desire to disappear utterly in the universal life. Unlike the ordinary Oriental ascetic or mystic he is content to come back to earth again and again, provided he can come back with wisdom, understanding and compassion, and participate effectively and selflessly in human affairs. For he knows that death and birth, earth and heaven, are but changes in idea, and that in reality there is one unchanging existence which is birthless and deathless and everlasting. The world is for ever changing, but the flow of changes is itself permanent. Therefore we can find the Eternal here in this world as well as in the supra-mundane realm.

This doctrine will throw the only light on after death existence that is worth having, for it does not depend on fallible mediums or fallacious revelations, or even conflicting religions. It depend on verifiable fact, truth.

Our personal "I" is like a cloud veiling the sun from us. Consciousness implies limitation. The first as well as the final limitation which it brings with it is that of the ego.

We cannot enter Nirvana on our own terms. We cannot keep the sense of reality of limited personal consciousness and yet hope to keep also the sense of reality of the Unlimited Impersonal Mind. One or the other must go. He that loseth his life shall find IT the unindividuated Being. The ego is for ever aware of the world, as both these thoughts rise together. The loss of ego attachment inevitably entails the loss of world reality as objective to the mind. If we want Nirvana we must accept its terms and not try to force our own upon it. And our own terms generally involve keeping aware and awake only to our own existence. Its terms are that ~~we~~ we become but ideas held in its existence.

Whoever insists on setting up his own idea of God against all truth and all reality, insists on honouring his own ego and therefore insists on reverencing not God but himself.

Those who teach that ego persists sublimated in the Overself have never analysed the nature of ego, never known its illusiveness, for then they would see the impossibility of its survival. So take your stand in the infinite existence and nothing that is out of the material, nothing that is out of the personal, nothing that comes from other peoples egos can then hurt you. If we must begin by subduing the ego, we must end by sacrificing it.

Those who hope for a perpetuity of human consciousness hope in vain. Even Emerson the optimist sadly matters; "Nature never spares the individual".

Ultimately we may continue to exist no longer as finite beings, only as the Absolute itself. The person is absorbed into its impersonal source. This deprives immortality of all human meaning. The instinct of self preservation holds us all in so powerful a thrall that we demand its satisfaction even after we have renounced the transient mortal life. For then there is no impress on the universal life, nothing to show in the vast void of the Absolute that the individual has even existed at all. But we as egos shall not pass into nothingness when we finish this pilgrimage from outward existence to inward Essence. We shall pass inwardly into a state where we shall not be involved in time space change as humanly known, a state where they become meaningless terms. This state is as undeniable by a being in it as it is impenetrable by those who stand outside it. But it exists. It is not annihilation, it is the fullness of being.

XI.

The Ego.

From this final standpoint there can exist no such process as the cyclic whirl of reincarnation. All births on earth are then seen to be appearances of one and the same thing. The thing is known to be the reality, and its appearances are known to be its shadows. But before this high level is reached man thinks in his ignorance that he has a wholly separate existence from all other men, that he is a finite individual who must be born again and again on earth until he attain the being of the Overself, and that the Overself and he are two things, separate and apart.

What goes to be reborn? With regard to this question let us refer to the discussion between King Milinda and Nagasena there. Said the King: "Daunte Nagasena does rebirth take place without anything transmigrating?" "Yes, your Majesty Rebirth takes place without anything transmigrating."

"How could it be. Give an illustration" "Suppose your Majesty, a man were to light one light from another; would the one light have passed over to the other light?" "No" said the King. "So, exactly in the same way does rebirth take place without anything transmigrating".

To live in the Eternal means to live in the Eternal Present—not the present past or future moment. The latter is an imposter masquerading as the real timeless ~~present~~ Present. Infinite Duration is always with us hidden under the changing masks of countless moments. It reveals itself of its own accord as soon as we strip away our ignorance, our false thoughts, our illusion born habits. The burdens of past remembrances, no less than the delights of anticipation, have the full immersion in momentary experience. When we release ourselves from false outlooks, when we liberate our minds from their age old illusions, we automatically enter into Truth, which is eternal.

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TO ADD

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GEORGEY H O D S O N: () The Dalai Lama visited the T.S. in Adyar. We collected funds for Tibetan refugees. We all felt the Power present in, and usin him. (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. (3) There is great and remarkable power in and around your Siamese Buddha statue. It has undoubtedly been magnetized. I hoped that you would light incense next to it. (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. (5) In your Siamese "Reclining Buddha" scroll the solitary seated figure in front of couch is Ananda. (6) In your Tibetan Tara scroll observe some of the figures have a large aura, golden, around them showing their special character. It bears a Chinese key border. (7) Your scroll of Lao-Tsu I recognized 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". (8) The Peking palace Buddha scroll is amazing. - Its rich red warmth and vivid gold, its folds of the robe are artistically impressive but it is even more impressive in the great radiation with which it is charged, which must be a blessing to have in your room. (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 whetherto be on the side of good or evil. Nehru's attempted neutralism is impossible and mistaken.

There is a golden aura stretching out to 2 feet wide beyond each side of the figure.

There is a grey psychic emanation from it

() I never drink with meals as that causes flatulence and interferes with digestion. I drink between meals. () I felt the inner stillness which charged the little room used by Maharshi at the asram. () To regain perception of, and communion with, Angels it would be necessary for me to withdraw from world into a quiet solitary country place.

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draft
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TO ADD

- (40) What power the human mind has when it is turned inward upon itself.
- (41) I write my books by speaking into the dictaphone. I do not know what the end will be but I slowly build one fact upon another. I remain between Time and Timelessness in the Difference, thus getting a true and objective view.
- (42) The Overself is All — we must not make it a separate existence. When we try to find outside ourselves we only lose it. When Eva lost her illumination she waited for its return from outside herself, not realizing that it is always within. The same with the Yogis. They try to get into timelessness but always find it impossible because the three must go together. They throw out their own oneness by trying to be in only a single side of the triangle.
- (43) If sorrows come, we should not cry over them but do ~~us~~ something. If our outer world is unpleasant then it is ourselves who are at fault. We must constantly look at the Difference between what we want and what is returned to us.
- (44) ~~if we have Karma~~, Karma is only ourselves. Fatalism is absurd. We have the power to build our own lives every moment. When I die I will be with Idzada because I desire it, and ever in our next lives if we desire it could be together.
- (45) In 3,000 years a new race will be born. The whole world will be white. Europe will be under the sea and also many parts of Asia and America. The new race will have a bluish tint to its skin.
- (46) You can be the Master of all situations if you resolve to be so. No problem is too difficult to solve objectively.
- (47) I built up a home, money and a profession with only my own mind. I came from a Japanese prison camp with nothing but the clothes on my back and now I am established. I will not acknowledge any Fate but only my own strength.
- (48) To heal a person you must be strong enough so that when a bad vibration comes forth you need only reverse it to a good one and send it back transformed. It is like the warmth of the stove which comes forth to you and then you must reverse it and send it back again.
- (49) I empty myself and gather strength from the trees and plants.
- (50) I see only the ego of man and not the body.
- (51) I have met and had tea with Blavatsky on the Psychic Plane and she said that everything she had started has now turned into confusion and she wanted me to take up the job of clearing up the misunderstandings about her teaching. I told her that I had my own mission to perform and had no time to take on another's.

(51a) I treat patients living at a distance by using their photograph, but they must first give their consent.

(28:-9)

LOVE OF GOD WITH MARY MAGDALENE VOI : 17741111 20492

What need you do to hasten matters? Nothing.

You can do no more than the photographic plate referred to. You must submit. Then why do I write to you? Because this is part of the process. Do you not believe that this paper coming to you, is just as much a part of your experience as was your birth into physical life? Do you not know that all that is said or done to you in every way and in all things is a part of My development with you? I know you think you must sit in the silence to be unfolded, but this is the result of your intellect. You unfold more by coming in contact with things that stir your temper, and cause you to become impatient, than you do while you hide away from the noise and vexations of life.

(8) As you have doubted and feared while being led by the self, so you will have perfect Faith as you are led by the Spirit.

(9) Do you not see then that you must meet conditions that will take away from you the things which the self is striving for and trusts in? For until you are brought down into complete darkness, and all things forsake you and you fail, you will continue to trust to self effort.

(10) Then you will enter a new world, and see the folly of trusting to the efforts of self. You will receive from Me moment by moment all you need for I within you will be your constant supply.

(11) You try to live in the future, and I am not there. I am to be found only in the present, moment by moment. You do not know what I have in store for tomorrow, and you cannot make any plans, or know what you would like tomorrow. You must leave all the future with Me. I am sufficient each moment and will fill you with all the faith and joy you can contain if you will remain with Me in the present.

(12) If you abide in Me, you will have no desire of your own. You will not live a life of separateness. You will not see evil. You will not set yourself against any part of My creation. You will sense only My desire, and will receive all from Me.

Thus you become one with Me, and know no life but Mine, no desire but Mine. And when you become conscious of My desire, you may know that the thing you desire is already done;

noise and vexations of life.

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(8) As you have doubted and feared while being led by the self, so you will have perfect Faith as you are led by the Spirit.

(9) Do you not see then that you must meet conditions that will take away from you the things which the self is striving for and trusts in? For until you are brought down to complete darkness, and all things forsake you and you fail, you will continue to trust to self-effort.

(10) Then you will enter a new world, and see the folly of trusting to the efforts of self. You will receive from Me moment by moment all you need, for I within you will be your constant supply.

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Thus you become one with Me, and know no life but Mine, no desire but Mine. And when you become conscious of My desire, you may know that the thing you desire is already done; for were it not the way things were to be, you would not have become conscious of it as a desire.

(13) The self, or separate, life is good in its time & place, but you have outgrown it. There are desires that do not find their fulfillment in things around you. You hope, you seek, you obtain the object you seek, but it is not what you thought it was, for it does not satisfy your desire. This causes unrest, and disease in mind and body.

(14) Self is not an enemy, but a servant. The same sun that builds up the growing fruit or grain, also ripens it, and causes it to fall from its place of growth and unfold all his limited and unsatisfactory qualities, cause these things to fulfil their time, and enter death.

(15) No one is ready for this message unless he is ready to sign his own death warrant, and nonresistingly submit as the execution takes place. You must be ready to say to Me in you:

(21) Your entire mental and physical natures must be subdued and made alive by My Love and Life. The physical will be the last to be reached; but all the functions and every atom of your body will accept the gift of My Life and Love, and will act under My direction.

~~xxxxxx~~It is my good pleasure to give My Life to all who are ready for it; and all will sometime be ready for it, for self is sure to convince each one that there is no life in division. The sufferings that self brings on will prepare all for the reception of My Love and Life.

(22) You and Spirit are to become united as One; you are to become married to Spirit in all parts of your being.

(23) And when I am not allowed expression as I am, I cease to be that which I am, and become evil to your consciousness. When you are fully ripe for My Wisdom and Love, you will see only Me, for I am all and in all. You will then no longer call Me good and evil, and condemn and cut off portions of My nature.

(24) My Love alone which can satisfy your heart. I am not sorry as I see you weak, discouraged, and in darkness, for this alone will enable you to let Me in, and live My Life in you.

(25) I do not condemn you for your past life with all the seeming mistakes, for they were not mistakes at all. What you call mistakes are to Me only the processes of Life unfolding you into a consciousness of My Life, My Joy, My Peace.

(26) You seek Me, for I am your Life and a necessary part of you. Our natures are such that you cannot find rest until you find Me. I likewise seek you for I love you.

(26) I have appointed to meet you in sorrow, suffering and darkness, yet you shun the appointed places with all your powers. And if perchance you are forced into them, you are so determined to get out of them, that you will not be quiet long enough that I can meet you. You call everything evil and bad that is there, so you see I cannot become known to you.

27 (~~25~~) Oh, come now! Enter these conditions you have so striven to keep away from. Enter them with a will and a gladness, for therein you will find your Life; yea, therein I will manifest My Love and Life to you, and speak to you. I will cement our lives together so sweetly, that you will never again choose self to rule over you.

Then, after you and I have become One, I can meet you in all places and conditions, for you will choose only Me, and self will cease to be to you.

Unit 27 (cont.)²⁸ Everything you meet you enter with your will and try to direct it. This sets things against you; and I cannot meet you in anything you set your will upon. 481

(28) I begin to live in and through him. He has not lost his consciousness, nor what you call individuality; but the self and self desires, all separateness from Me and My United Life, are consumed.

(29) You need not pray to Me to spare any of self in you. And I will not take away anything which is doing the work of preparing the place for My Love in you. You need not ask Me in him who writes this paper, to establish you in health or prosperity until self in you is destroyed, and you made ready to receive My Life, which is always health and prosperity. I will bring all this with Me when you are ready for Me to move in and live your life.

Through this writing you are not to be taught how to live, but how to die. I will tell you all about Life by living in and through you. It is needless to try to learn how to live before you let Me in with My Life; and after I am in I will reveal it all to you.

(30) I must give you up to your own choice and way, so you will find the end of it and see it is not the right way.

So called evil does not disturb Me, for all is working to bring you into a condition to enjoy My perfect Life, Wisdom and Love; therefore all is good.

(31) You create images in your mind and endow them with authority and power over your thought and conduct, and you give these images power to punish you for violation of the laws you make. This is all good for you, so I have made the law.

(32) You plan, and decide what you will, and will not do. And you find your plans conflicted with on all sides. So you worry, and strive against things, and you know no Rest, Peace, or Joy. Why? Because you do not know Me, and look to Me to give you My Patience and Faith, so you could quietly wait until you saw the "open way", and walk in it. Then everything would help you on, and nothing would oppose you.

(33) I do not care to rectify your present tangles only for you to go in your own way and make greater ones. I would have you give up entirely going single-handed, and join your life with Mine. I would live in you, and thus we would obey the Law of Life, and be free. But should I yield to your present desire to help you out of your own way, you would still retain faithfulness to the self

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in you, and it would lead you into deeper trouble.
(34) Trust in Life in you. Do not think you need plan anything to get Me to live in you; for just the opposite is true. When you are entirely through trying and planning, you will find Me ready to assume My position, and do My work in you. But you must not take matters out of My hand when I want to be patient and wait. You will be tempted to guide your own affairs. You do not know the Law, and all your efforts will be in vain or worse, for they will be just opposite to the Law, and you will undo what you try to do. You will be your own enemy, and defeat your own purpose. This you are doing now, and yet you blame others for it. You think someone should help you, while you do not try to help others; but in your attempts to help yourself you hinder. Now, my dear one, I shall surround you with just such conditions as will reveal to you the utter helplessness of your position in the self life. What does it matter what others think of your success or failure?

(35) I would love to bless you even now by giving you the Joy of My life, but you would not be able to direct My Life, and you would claim It as your own, and thus It would become separated; and Life separated from Life is no more Life but death and discord.

(36) All these see you, and know your sorrow; but they know by experience what was best for them, and so also know what is best for you. They do not feel moved to deliver you from your hell of discord, for they know what the hell brought them when they yet loved and obeyed the self. So, while they rejoice at your victory over self when you finally give up all and meet Me as your Life, yet they do not interfere with the good Law that is your teacher.

(37) Let your environments that are forming to cut you off from your self life, be evidence to you that Spirit in you is ready to have it so, and that It will be able to live in you when these environments cease to support the self life. You will find, My dear one, that a new environment is being formed for you as the old one is being destroyed.

(38) O dear, if you trusted Me, you would not have to be torn from your former attachments, and bleed and suffer as you do; but you, as the ripe fruit, would yield readily to the hand of Love that plucks you from your former conditions and places you in better ones.

Yes, I say, it is because you do not believe in Me and the perfection of My Law; for if you did, you would welcome each removal of old conditions. You have not had your faith exercised.

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You have doubted too much to now be strong in faith, and I speak to you in this way to increase your faith. It is My work to create faith in you as well as to supply you with all else you need. All is done by One Power, one Wisdom, One Love.

(39) I will live with you from moment to moment, and we will not trust to anything that is past. We will just live, and enjoy the present; and you will have My wisdom to reveal to you the purpose of all changes. Then, instead of being sorry when changes come and remove environments, or things used by you yesterday, you will rejoice and be glad as you watch for Me to bring you new things for the present needs.

(40) I was also in each of them, but they could not comprehend Me in themselves at all; but they had learned to look for Me in Jesus. So I remained silent until they had exhausted all their means. And when they could do no more, they gave Me room to act. They gave all into My hand, so I revealed My power to them.

So, dear one, I

am in you, and am waiting patiently until you get through trying to save yourself.

(41) You are incapable of judging anything, because you do not see My purpose, and do not wait to see the result of things.

To you the world seems all confusion, and you do not feel that it is safe for you to trust Me in all things. You think you need shield yourself, and direct your own course; for you do not give Me place in you to direct you, and do through you the things that would bring you satisfaction.

I love you...here we must meet...I seek My bride...
Freedom and joy to you...We must dwell together...Your
peace is only in Me...I permit only good to you...I love
you for I am Love...You are the only One...I must be
your only Love...I only, love you...I have no condemnation
I am always with you...Your desire for Me means you are
ready...The only evil is belief in evil...You love Me
in persons...Your failure is our success...We must be
One...I am the door to your happiness...Failure brings
success...Hell brings heaven...Trust and be satisfied...
I am unfolding you...You to become my likeness...All
are One and equally good...I give you perfect conditions.
The peach tree...I guide and guard you always...Look
within not backwards...Your savior in things you fear...
Your new home...Abiding in Me...Death of self brings
true Life...Can you surrender to Me? I forgive your sins...
You are my bride.

(42) I can not teach you while you, as a self with a consciousness that you are living your own separate life are having prosperity and everything is going smoothly; for then you will not seek Me where I dwell, but will depend on yourself as a separate power. 427

But I surround you with darkness, and give you conditions that you cannot meet; I cause you to fail in every effort and this discouraged state you learn to let go the self-effort and this brings you near to Me.

In this darkness when you cease to try, you find things go better than when you made an effort; and so, little by little, you find that it is not by your power or might but by My Spirit that things are done.

For a time you become inactive and it seems that you are not needed or wanted in the universe of action. This must needs be, that the self-consciousness cease its effort as a separate power, and in its stead you learn to trust the self-existent, ever present Life, Wisdom, Love, and give all you are and have to It. Activity comes to you when you receive the Faith that all things done through you are not done by you, but by My Spirit that dwells ever ready in you.

(43) You need not fear when all is dark, and you can not see, and do not know what to do. For then you may know that I in you will know just what to do and how to do it.

(44) When you are ready, you will ask Me with your whole heart and then you will find Me. For the instant that the heart has had sufficient experience in failure so it seeks nothing else but Me, and makes no more effort to climb up some other way, but relaxes exhausted, and every part of you gives up the attempt to obtain Life or Rest by effort, then your heart will unite in One thing. There will not be a divided purpose. You will be purposeless. When your whole nature all unites, even though it is in despair, then you will relax and I will be in your midst.

In this a strange way to seek? Is it seeking when once ceases all effort, and completely gives up in despair? He that loses his life shall find it. While he seeks to save it he loses it. When he gives it all up he finds it. The reason you do not find Me is because you still seek to save yourself. You still have ambition. You have self interests and you cannot lay down your life that you may find your true Life, which is I. I come that you might have more abundant Life, but you cannot have it until you lay down all effort to

retain the self life you are conscious of.

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(45) When the last effort has been made to save yourself, and all that is in you relaxes, and you say with a unanimous vote of all your nature, "I am done," than I will come. Then no thought shall

(46) The fires must burn; the things that yet hold you and draw you must be cut asunder. Experience alone will do this. Mental effort will not do it; it requires actual living—real experience in the things you exist in. Your loves and desires must be made active, and then the Life forces must be wounded, as it will seem to you. This gives you pain and sorrow, but it is the action in you of My Love.

(47) It is not wise to remove your trials nor to take you out of them, for this would cause My work to cease in you.

(48) I will not tell you that which is not for your present unfoldment even though you think you desire to know, for much of your conscious desire to know truth is that you may help, protest and defend yourself, and succeed in your own way apart from The Way.

You do not like to make mistakes, but if you did not, you would not be able to receive Me. Rejoice then at failure, at sorrow, at darkness, at all experiences that tend to dishearten your nature. For I say again, when you are unanimous in giving up, when your whole heart says, "I surrender all," then you find Me.

Why cannot I come and help, uniting My power with your effort? Because I am complete, and need every function of your mind and body in order that I may give you abundant Life in all your nature. And if you do not abandon all, and let Me enter all, I cannot come. I occupy the whole heart, and therefore the whole heart must surrender, or I cannot take full control of any of it, but must let it act as it can, and fail. To help it succeed would be to hinder

(49) Satisfaction is for you else you would not desire it and seek it.

It is right for you to seek satisfaction, but you cannot have it until you trust implicitly in Me.

(50) I create darkness all around you that you may let go of all you cling to as a self, for nothing that you as a self, or separate consciousness trust in, can give you what you desire.

JACOB BEILHART: LOVE LETTERS FROM SPIRIT TO YOU

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- (1) Why do you not let Me carry all your burdens? For to Me they would not be burdens, but would change to pleasant agreeable actions.
 - (2) So long as you take praise to yourself, you must also take blame for things done through you that do not seem wise to you and others.
 - (3) To Love work is not work, neither is there any time but the present, and that is full of interest and Joy.
 - (4) Know this: You cannot receive Me as I am until you have been made ready by experiences. And you cannot fail to receive Me the very instant you are made ready. It is not a matter of My choice, nor is there any arbitrary will in the matter. It is growth, and there is no such thing as your being either neglected or favored.
 - (5) Where analysis begins, love ends. The intellect therefore, has only the empty remembrance to work upon, for the Life has been shut out in the attempt to retain It.
 - (6) I am having My likeness taken on you. You are my sensitive plate, and I will be impressed on you consciously. You cannot bring the light of intellect in and analyze Me. No; all must be dark until the chemicals-experiences that come to you-cut off all that is not My likeness, for I want you to make perfect prints of Myself. I want My Love, My Wisdom, My Faith, My Perfection, all to appear on you just as they are in Me. Yes, you are to be a living, moving likeness of Myself. I am invisible, you are to be visible. I am Universal, you are to be an expression of Me. You are to show forth all My Joy, My Love, My Peace.
 - (7) Will you not endure patiently the short time it requires to develop you in the dark room? Do you beg to have the door opened and the light admitted before all is cut from you that is not My own life?
- ~~No~~ No, dear one; I know you desire to be perfect. Nothing short of perfection would suit you, for you seek to be accepted, wholly accepted, and nothing rejected. Well, then, let Me go on with My work of removing, by circumstances, all that is not like Me.

noise and vexations of life.

(8) As you have doubted and feared while being led by the self, so you will have perfect Faith as you are led by the Spirit.

(9) Do you not see then that you must meet conditions that will take away from you the things which the self is striving for and trusts in? For until you are brought down to complete darkness, and all things forsake you and you fail, you will continue to trust to self-effort.

(10) Then you will enter a new world, and see the folly of trusting to the efforts of self. You will receive from Me moment by moment all you need, for I within you will be your constant supply.

(11) You try to live in the future, and I am not there. I am to be found only in the present, moment by moment. You do not know what I have in store for tomorrow, and you cannot make any plans, or know what you would like tomorrow. You must leave all the future with Me. I am sufficient each moment, and will fill you with all the faith and joy you can contain if you will remain with Me in the present.

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(23) And when I am not allowed expression as I am, I cease to be that which I am, and become evil to your consciousness. When you are fully ripe for My Wisdom and Love, you will see only Me, for I am all and in all. You will then no longer call Me good and evil, and condemn and cut off portions of My nature.

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(37) Let your environments that are forming to cut you off from your self life, be evidence to you that Spirit in you is ready to have it so, and that It will be able to live in you when these environments cease to support the self life. You will find, My dear one, that a new environment is being formed for you as the old one is being destroyed.

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Yes, I say, it is because you do not believe in Me and the perfection of My Law; for if you did, you would welcome each removal of old conditions. You have not had your faith exercised.

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am in you, and am waiting patiently until you get through trying to save yourself.

(41) You are incapable of judging anything, because you do not see My purpose, and do not wait to see the result of things.

To you the world seems all confusion, and you do not feel that it is safe for you to trust Me in all things. You think you need shield yourself, and direct your own course; for you do not give Me place in you to direct you, and do through you the things that would bring you satisfaction.

I love you...here we must meet...I seek My bride...
Freedom and joy to you...We must dwell together...Your
peace is only in Me...I permit only good to you...I love
you for I am Love...You are the only One...I must be
your only Love...I only, love you...I have no condemnation
I am always with you...Your desire for Me means you are
ready...The only evil is belief in evil...You love Me
in persons...Your failure is our success...We must be
One...I am the door to your happiness...Failure brings
success...Hell brings heaven...Trust and be satisfied...
I am unfolding you...You to become my likeness...All
are One and equally good...I give you perfect conditions.
The peach tree...I guide and guard you always...Look
within not backwards...Your savior in things you fear...
Your new home...Abiding in Me...Death of self brings
true Life..Can you surrender to Me? I forgive your sins..
You are my bride.

(42) I can not teach you while you, as a self with a consciousness that you are living your own separate life are having prosperity and everything is going smoothly; for then you will not seek Me where I dwell, but will depend on yourself as a separate power. 487

But I surround you with darkness, and give you conditions that you cannot meet; I cause you to fail in every effort and this discouraged state you learn to let go the self-effort and this brings you near to Me.

In this darkness when you cease to try, you find things go better than when you made an effort; and so, little by little, you find that it is not by your power or might but by My Spirit that things are done.

For a time you become inactive and it seems that you are not needed or wanted in the universe of action. This must needs be, that the self-consciousness cease its effort as a separate power, and in its stead you learn to trust the self-existent, ever present Life, Wisdom, Love, and give all you are and have to It. Activity comes to you when you receive the Faith that all things done through you are not done by you, but by My Spirit that dwells ever ready in you.

(43) You need not fear when all is dark, and you can not see, and do not know what to do. For then you may know that I in you will know just what to do and how to do it.

(44) When you are ready, you will ask Me with your whole heart and then you will find Me. For the instant that the heart has had sufficient experience in failure so it seeks nothing else but Me, and makes no more effort to climb up some other way, but relaxes exhausted, and every part of you gives up the attempt to obtain Life or Rest by effort, then your heart will unite in One thing. There will not be a divided purpose. You will be purposeless. When your whole nature all unites, even though it is in despair, then you will relax and I will be in your midst.

Is this a strange way to seek? Is it seeking when once ceases all effort, and completely gives up in despair? He that loses his life shall find it. While he seeks to save it he loses it. When he gives it all up he finds it. The reason you do not find Me is because you still seek to save yourself. You still have ambition. You have self interests and you cannot lay down your life that you may find your true Life, which is I. I come that you might have more abundant Life, but you cannot have it until you lay down all effort to

retain the self life you are conscious of.

489

(45) When the last effort has been made to save yourself, and all that is in you relaxes, and you say with a unanimous vote of all your nature, "I am done," than I will come. Then no thought shall

(46) The fires must burn; the things that yet hold you and draw you must be cut asunder. Experience alone will do this. Mental effort will not do it; it requires actual living—real experience in the things you exist in. Your loves and desires must be made active, and then the Life forces must be wounded, as it will seem to you. This gives you pain and sorrow, but it is the action in you of My Love.

(47) It is not wise to remove your trials nor to take you out of them, for this would cause My work to cease in you.

(48) I will not tell you that which is not for your present unfoldment even though you think you desire to know, for much of your conscious desire to know truth is that you may help, protest and defend yourself, and succeed in your own way apart from The Way.

You do not like to make mistakes, but if you did not, you would not be able to receive Me. Rejoice then at failure, at sorrow, at darkness, at all experiences that tend to dishearten your nature. For I say again, when you are unanimous in giving up, when your whole hearts says, "I surrender all," then you find Me.

Why cannot I come and help, uniting My power with your effort? Because I am complete, and need every function of your mind and body in order that I may give you abundant Life in all your nature. And if you do not abandon all, and let Me enter all, I cannot come. I occupy the whole heart, and therefore the whole heart must surrender, or I cannot take full control of any of it, but must let it act as it can, and fail. To help it succeed would be to hinder

(49) Satisfaction is for you else you would not desire it and seek it.

It is right for you to seek satisfaction, but you cannot have it until you trust implicitly in Me.

(50) I create darkness all around you that you may let go of all you cling to as a self, for nothing that you as a self, or separate consciousness trust in, can give you what you desire.

JACOB BEILHART: LOVE LETTERS FROM SPIRIT TO YOU

- 49/
- (1) Why do you not let Me carry all your burdens? For to Me they would not be burdens, but would change to pleasant agreeable actions.
 - (2) So long as you take praise to yourself, you must also take blame for things done through you that do not seem wise to you and others.
 - (3) To Love work is not work, neither is there any time but the present, and that is full of interest and Joy.
 - (4) Know this: You cannot receive Me as I am until you have been made ready by experiences. And you cannot fail to receive Me the very instant you are made ready. It is not a matter of My choice, nor is there any arbitrary will in the matter. It is growth, and there is no such thing as your being either neglected or favored.
 - (5) Where analysis begins, love ends. The intellect therefore, has only the empty remembrance to work upon, for the Life has been shut out in the attempt to retain it.
 - (6) I am having My likeness taken on you. You are my sensitive plate, and I will be impressed on you consciously. You cannot bring the light of intellect in and analyze Me. No; all must be dark until the chemicals-experiences that come to you-cut off all that is not My likeness, for I want you to make perfect prints of Myself. I want My Love, My Wisdom, My Faith, My Perfection, all to appear on you just as they are in Me. Yes, you are to be a living, moving likeness of Myself. I am invisible, you are to be visible. I am Universal, you are to be an expression of Me. You are to show forth all My Joy, My Love, My Peace.
 - (7) Will you not endure patiently the short time it requires to develop you in the dark room? Do you beg to have the door opened and the light admitted before all is cut from you that is not My own life?
- No, dear one; I know you desire to be perfect. Nothing short of perfection would suit you, for you seek to be accepted, wholly accepted, and nothing rejected. Well, then, let Me go on with My work of removing, by circumstances, all that is not like Me.

LOVE LETTERS FROM THE SPIRIT : TRAINING 20492

What need you do to hasten matters? Nothing. You can do no more than the photographic plate referred to. You must submit. Then why do I write to you? Because this is part of the process. Do you not believe that this paper coming to you, is just as much a part of your experience as was your birth into physical life? Do you not know that all that is said or done to you in every way and in all things is a part of My development with you? I know you think you must sit in the silence to be unfolded, but this is the result of your intellect. You unfold more by coming in contact with things that stir your temper, and cause you to become impatient, than you do while you hide away from the noise and vexations of life.

(8) As you have doubted and feared while being led by the self, so you will have perfect Faith as you are led by the Spirit.

(9) Do you not see then that you must meet conditions that will take away from you the things which the self is striving for and trusts in? For until you are brought down into complete darkness, and all things forsake you and you fail, you will continue to trust to self effort.

(10) Then you will enter a new world, and see the folly of trusting to the efforts of self. You will receive from Me moment by moment all you need for I within you will be your constant supply.

(11) You try to live in the future, and I am not there. I am to be found only in the present, moment by moment. You do not know what I have in store for tomorrow, and you cannot make any plans, or know what you would like tomorrow. You must leave all the future with Me. I am sufficient each moment, and will fill you with all the faith and joy you can contain if you will remain with Me in the present.

(12) If you abide in Me, you will have no desire of your own. You will not live a life of separateness. You will not see evil. You will not set yourself against any part of My creation. You will sense only My desire, and will receive all from Me.

Thus you become one with Me, and know no life but Mine, no desire but Mine. And when you become conscious of My desire, you may know that the thing you desire is already done;

Men complain that such high moods come to them but rarely and leave them too quickly. They do not know that the source of these moods neither comes nor leaves them, for it is ever present, it is their own higher self. Who then makes the move into and out of the mood? If they find the answer they will find that it is all a matter of thought control. They can develop the capacity to bring thoughts into a stable relationship of obedience and through that to bring consciousness into steadiness and equanimity.

UC
 22c
 on
 (note: 16 rods
 2-2)

Pers P.
 P. 48
 42
 use P
 22-2 has value

A mantram becomes ^{most} ~~of best~~ ^{while} worth when it is heard deep deep-down in the practitioner's being; it will then produce the effect of profound inner absorption.

40
 -pl

To sit in semi-darkness with the only light coming from a well-shaded coloured lamp surrounded by silence and perhaps perfumed with incense helps to create in the room a condition suited to meditation.

He imagines a point upon the wall and concentrates all his being upon it until he is aware of nothing else but the point. All other thoughts have to be emptied out of his mind, all experience of the physical senses other than this sight of the point has to vanish.

40
 -pat

The higher self is there every time he sits down to meditation, but he should not let impatience pull him away from the possibility of realising its presence. Success may need time, often plenty of time; and he must learn to wait in patience on the Lord.

RANDY'S COPY
BV

TYPED

RC 241

232-C
for

XXIII⁽¹⁾ The long path provides the aspirant with a task unfulfilled, waiting, and sometimes burdensome. The short path on the contrary is just something to be understood and lived; it is not a burden but a quiet, peaceful, ever pleasant, and ever present consciousness.

232
1*

(2) All methods, systems, exercises used for meditation and other departments of the Quest are helps and preparations. All books and gurus are the same. As soon as possible the aspirant must try to remove his dependence upon them and follow the short path.

234

XX²

{ (3) There is no doubt that many of those who attempt meditation at first find nothing for their labours even though at times they seem to be on the verge of finding something. It does not get realized. When after a sufficiently long period the seeming lack of success turns the effort into a bore, two things are indicated. A point has been reached where a greater patience is needed and the man must learn to go on waiting. Short periods without practice are then permissible if the strain is too much. The other indication is that the short Path must be brought in or may even replace the work of meditation for the time being. But all this is subject to the qualification that the meditation is correctly conducted so that the method must be checked, the process must be understood, and its purpose clarified.

R2
67
TB ADD

RC 67
P450

(XV)

192-NSPA ✓

(1) We cannot renounce the world, much less the ego, unless we renounce also our own past memories which build it; ^{they} must go, the dead outgrown personality be left to bury the dead pictures of bygone experiences.

48

So doing we claim freedom, the possibility to lead a new, perhaps better life, even the possibility of being open to the grace of being born again.

192-NIAW

(2) The concept of simultaneity defies our comprehension when applied to the World-Mind's holding of the World-Idea. How could our extremely limited finite intelligence do any justice to it? How could it take in all aspects of all things and of all happenings at once? It might be expanded beyond its present limits under special conditions but still come nowhere near such superhuman feats.

40

192-NIAW

(3) In Arabic the syllable "La" is negative. Hence Allah = the no-beginning

Note: on the back of Orig. ms. , para 1, 5 written:
"please check orig"

9V
218
TO BE SCANNED/ ADDED

~~(IX)~~ (IX)

11C

(1) An evil man's mistakes sometime strike back at him later when he least expects them, and can least afford them.

11C

(2) Let us not forget that there have been in history, and are today apostles of evil, enemies of moral culture who poison the unwary with the fervent propaganda that wrong is right.

138-HP

(3) Eighteen hundred years ago the Emperor Marcus Aurelius complained that so many people were malignant. He obviously had a hard job at times to keep, in his exposed position, the philosophic tranquillity of the stoics which he tried to attain.

110-WTC

(4) The student who has got involved with sorcery or black magic must cut off every possible connection and communication with the source of evil. Then, he must destroy or get rid of any articles or writings in his possession coming from it. He must express repentance for his errors of judgment and pray for guidance in the future.

130 inc.

(5) The crisis does not bring forward in men's minds any question that is really new. What it does is to throw a tragic spotlight on certain long-asked questions and to compel widespread attention being given to them.

11C-WWC
WC

(6) The Mormons I was informed are storing huge quantities of seed against the 3rd World War. This will not only conserve their own sustenance but also prevent them being overrun and looted by the Chinese who are seeking fully grown food.

13A

(7) We live in an age of division of labour. It may make for industrial efficiency for a man to spend his whole life putting the heads on pins, but I fancy that he will be something less than a man at the end of 50 years. The artisans of old time, both in Europe and Asia, were equipped to practise all of a craft or even several arts at once. Moreover they created their own designs and then executed them by their own hands.

11A

(8) Those who are enemies to their own real good, and so to their own selves will necessarily be enemies to one another.

11A

(9) Evil arises where the good is still undeveloped from its latency, but sometimes it is the distortion of the good.

ON
PRAYER
or
WORSHIP

Every man has the right to pray to his ~~overself~~. When he bends himself mentally in it's humble silent worship, he is obeying a sound instinct and claiming his own. There is no one so sinful or so degraded in character that he is denied this blessed privilege of a contrite yearning for communion with his own divine source. Even the failure to have ever prayed before, even a past life of shame and error, does not cancel, but, on the contrary, merely enhances this right.

*The Right to
Whatever name
is used.*

This granted, it will be found that there are different forms of such communion, different ways of such prayer. But the chief value of any kind of religious worship is the extent to which it abruptly recalls the mind from pre-occupation with worldly affairs to self-humbling recognition of its own relation to the divine source. When this is sufficiently achieved, the presence of some entity other than, and superior to, the individual himself is felt sooner or later. It attracts him powerfully, draws forth his petition and love, his obedience and trust.

No student of philosophy should neglect this essential part of the philosophic life. But he need go to no place outside his own room to follow it. All his devotions will be better done if privately done. The presence of others, even as fellow worshippers, is most often a distraction. It is difficult for a mind to enter the proper attitude of concentrated reverence when it feels disturbed by the fidgety movements, the mental agitations and the emotional atmospheres of the other people present in a temple hall or a church building. Thoughtful seekers among the ancients and Orientals found fitter temples in Nature, in open desert-spaces with the sky overhead and the sand underneath than in elaborate structures resounding to the chants of professional men who had exhausted their diving mandates.

I have been astonished to meet Buddhists in the Orient and Theosophists in the Occident who deny the usefulness and scorn the need of prayer. How can there be any higher life without it, without the reverence, worship, communion, self-humbling, aspiration and self-surrender that it embodies? By ~~xxxxxx~~ taking up selfish traits and lower desires into our prayer and aspiration and meditation as regularly and repeatedly as we can, they are eventually changed as by alchemic processes into their own higher octaves or their own polar opposite virtues.

Why is it that so many prayers are not favorably answered? It is safe to say that at least threequarters of the prayers which go up to God remain unanswered. This may be because the motive behind the act of prayer, whether silent or vocal, is wrong, or because there is not sufficient faith behind it. Public prayers offered in a formal manner by a congregation gathered in a building have, in many cases, only little value beyond the noise they make. Private prayers are immeasurably more worthwhile and certainly more sincere. The individual's passage from one to the other is a passage from an inferior to a superior level.

There is however a certain benefit in corporate worship but that benefit exists only for the populace, the unindivid-
ualised herd-thinkers, who draw conscious and subconscious

*Continued
on next
page*

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→ There is however a certain benefit in corporate worship but that benefit exists only for the populace, the unindividualised herd-thinkers, who draw conscious and subconscious help from crowd psychology. Congregational prayers are helpful only where the divine is something that is heard about rather than felt.

Even a prayer which is uttered with the mouth in the beginning, must be uttered with the heart and mind in the end. The proper place for divine worship being the heart, the real value of a stone temple exists only so far as it helps to achieve this inner worship.

If certain positions of
the body favour spiritual
thoughts and religious
aspiration, the use of
them in prayer, worship
or meditation must be
desirable.

erischer Bankverein
Tresorverwalter:

Jhe yogi
PRAYER

F. Theke

sits with erect spine,
 the dervish with head
 bent to the knees, the
 Christian ~~down~~ saint falls
 on those knees for
 the body's support.

New Thought, Christian Science, Unity, Science of Mind and kindred cults are trying in varying degrees to make a trade with God. In exchange for their faith prayer affirmation and concentration, they expect to receive a fine car, a luxurious house, an attractive husband, and so on. Those who succeed in getting their desires satisfied do so for reasons other than the ones they think. Those who fail - and they are in the majority - need to be told that God's response to devotion is to give nothing less than Himself.

Prayer begins to mean something to a man when he gets the feeling of having touched some power or some presence out beyond himself.

1: *Want*

Change title of essay and chapter in current M S S from Prayer to Worship since this is what you really mean. Prayer is a narrower term; it is only a part of worship, which is a broader *larger* thing.

Prayer and meditation are not enough for the quest. Without some ascetic gesture to support and strengthen them, and to make the body go the way of the aspiring mind, their success will be limited and their results mixed with mere imaginative fantasy.

Prayer - It is much better, in petitions, only to state his ⁶ need than to go on to beg for his wants. For the first way shows intellectual humility, whereas the second does not. On the contrary, it instructs God in what he will do. Moreover the simple statement of his lack shows he is resigned and invites pity whereas the egoistic expression of his demand shows he expects to have his own way, irrespective of whether God deems it unwise to do so.

These followers of New Thought who misapply the truths of prayer and misunderstand the doctrine of mentalism, to make the world echo to their ^{selfish} desires, arrogantly put themselves on the same plane as God. If they have really become God, they should be able to show forth the capacity of God, which is ludicrously and obviously impossible for them.

Prayer MSS

Those who practice self-denial, emotional detachment and bodily disciplines as a preparatory and *purificatory* duty, are thereby silently praying to God no less and often much more than those who are constantly down on their knees with petitions and requests. And if any prayers are likely to be answered, it is theirs for they are making themselves worthy to receive grace. For what they are doing is an expression of their love of the higher power and an exhibition of their willingness to give up the self for its sake.

He will have to learn the art of patiently waiting, until the road directly ahead of him becomes clear and he is able to see what the next step shall be. This is what obedience to a superior will means. This is to cease managing his own life, to stop planning it far ahead in the way he wants it to go.

To make congregational prayers obligatory is to encourage hypocrisy. The student should also remember that thinking prayers silently out of the heart's sincerity is vastly superior to saying them mechanically out of a book's pages. When, through formality or familiarity, they have become meaningless platitudes; they are worse than useless. They are deceitful. When religious services become mechanical performances, when religious devotions agitate the lips and hands alone, but not the heart, and when religious worship is no longer a mental act, then their value for spiritual development or personal benefit is entirely lost. The higher self does not ask for such futile prayers and therefore does not heed them.

Prayer should not be commerce but communion, not a transaction of the ego with God but a humbling of the ego before God. To gain a worldly satisfaction is not the same as to gain ~~xx~~ inner peace. It is pleasant but it leaves us with the need of pursuing happiness. And we have to pursue it inside ourselves or we shall never find it at all. Hence it is not enough to pray to the higher self in the sense of asking for something. A man should also pray with the feeling of humbly submitting to it. For there is a price set upon everything in life and justice requires that he shall pay 1 for what he gets. Prayer is not primarily intended for worldly benefits. If men use it chiefly and constantly to ask for the cure of disease, for the successful advancement of their career or business, for victory in fighting battles or bountiful crops in the field, they misuse it. Prayer should be a holy act. Worldly interests and utilitarian needs should be dragged into it with the greatest reluctance, and hence only when spiritual welfare is closely bound up with them, or at highly critical times or under the stress of strong urgency. In any case, petition should come at the end of the prayer-time period, being always preceded by the period of confession. To ask for worldly things should be the exception and not the rule. To ask for them every day is foolish and mistaken. Foolish because it defeats itself; mistaken because the exercise of prayer was given to us to help us turn away from the world.

An English lady, living in Madras, India, prayed every night for many years for a child to bless her marriage. But none came. One day she met a woman who had lost her only child under tragic circumstances and was desperately unhappy. Mrs. E. then stopped praying for ~~xxx~~ her own child and nightly asked God to bless this other woman, whose suffering seemed worse than her own, with one. From that time she herself conceived and a boy was born. She believes that it was her unselfish prayer to help someone else which brought it.

If you want to learn the right way to petition in prayer, ~~listen to the words of Madame Chikong Hui Chok.~~ do not ask ~~that God make his will known to you.~~ God will do this or that. ~~Pray~~ Pray that God make his will known to you. If you only pray for what you desire, it is unlikely that you will get it. If you pray for what you need, it is almost certain that you will.

the philosophical prayer has been appointed.

In these iron times prayer has become as necessary to our inner life as food is to our bodily life. Let no one neglect it who is harrassed by the modern environment but let every aspirant put into prayer all the intensity and favour of his heart. Nevertheless let every aspirant do as much as he can in this direction and let him be assured that no effort will be wasted.

See prayer essay page 154 + 145 (cd)

his case. He should concentrate on the center until in the stillness which envelops him he can feel, or believe he can feel, the impact or pressure of the current touching the center. He is not however to concoct an imaginary experience although he may suggest it to himself. As soon as, he feels this happening he is to draw in and then send the currents flowing right through his body by stages. Let it visit first of all the sick or diseased parts and then permeate the rest of the body. This should be done for about a couple of minutes. Then there should be a rest from it for about 1 minute. Then a repetition, until it is done 3 times in all. The whole exercise should be done 2 or 3 times a day.

THE WAY OF PSYCHOTHERAPY.

However it should be understood that in many cases if not in most cases the origin of a bodily sickness whether it be caused by bad karma or by bad physical habits of living is really psychological mental moral or emotional. Thus a fault in character may in time reflect itself in a faulty body. The influence of the mind over the body can easily be seen if we take the case of a person who suddenly receives very bad news. Such a person feels a severe shock and the hair on his head may turn completely white in a few minutes. The mind's influence is not so easy to trace in other cases but nevertheless it is there. A person who often expresses anger against other persons is unconsciously thereby creating some future sickness for himself, when the karma has accumulated to a sufficient degree. This may happen either in the same reincarnation or a future one. In the same way other faults of character, like hatred

jealousy fearfulness greediness and gluttony and excessive sexual lust will eventually bring their reflexion in the body in the form of sicknesses whose nature will correspond to the origin.

To make this clearer, take the case of a person who suffers from excessive biliousness of the liver. Such a person feels as a result melancholy depression despondence and irritability. This is what the medical students are taught in the medical colleges. But the philosophical truth is that the possession of these negative qualities of character themselves create an excess of the black Bile in the body.

It is therefore necessary not to depend alone on the ways of fasting and the way of relaxing for ^{now} treatment. One must also add the way of psychotherapy. The faults in the patient's character should be sought out and an effort made to correct them, the bad passions and negative emotions should be brought under control, otherwise even though the patient is apparantly cured, whether by orthodox medicine or by unorthodox methods, the hidden causes of his sickness will still be active and may one day bring about a second appearance of the sickness. That is why in ancient Egypt the medical physicians were also priests and psychologists. They combine the three activities in a single profession. Man is a combination of body and mind and the whole man usually has to be treated to make a total cure.