

OBLITERATING THE MALIGNANT SEEDS OF FAILURE AND ILL HEALTH FROM THE SUBCONSCIOUS MIND

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The ultimate purpose of man's presence in the world of matter is the *attainment of spiritual perfection*. Once his development reaches that state, he can cast off the shackles of perishable matter and join God in the realm of Eternal Bliss.

Are ill health and failure accidents?

It is man's reaction to his various experiences--the manner in which he passes his tests in the school of life--which indicates how far he has advanced toward perfection. Let us bear in mind that *the consequences produced by his reactions to everyday experiences not only affect his progress toward ultimate eternal freedom, but they also determine his health or sickness, his success or failure for many incarnations*. Like some physical diseases which send their roots deep into his body, the evil effects of man's actions, unless destroyed, become a part of his conscious, subconscious and super-consciousness, and are felt not alone in one lifetime, but in many lives.

What causes good or ill fortune?

The failures and successes of everyday life become rooted in the mind. Unless they come to fruition or are worked out by wisdom, they bear seeds which the soul must carry over into another incarnation as tendencies and traits. These stubborn ghosts of the past are hiding in the recesses of your mind, emerging suddenly to help and inspire or hinder and discourage, according to the circumstances confronting you. It is for this reason that so many people fail in their undertakings, in spite of their conscious efforts.

From the viewpoint of material science, personal traits and tendencies are due merely to the accident of one's birth into a family of which such traits and tendencies are characteristic. This is very limiting and unsatisfactory. Why should *we* be made to suffer for the sins of our forefathers? On the other hand, why should we be blindly endowed with health, wealth, or genius, *without effort on our part*? To an unseeing materialist, disease, health wealth and genius may appear to be just the results of a physical law of cause and effect, or hereditary weakness or contagion or good fortune. When a physician discovers a tuber-



cular infection in a patient whose history shows that several members of preceding generations of his immediate family died from this disease, he is convinced that the patient has inherited a natural tendency for tuberculosis. The metaphysician, who attempts to trace the deeper causes of diseases and apparently unjust suffering, finds that the so-called hereditary diseases and predispositions do not come to anyone accidentally. Rather, a disembodied soul carrying a tubercular tendency from a previous existence is born into a family in which there is tubercular infection.

How to escape the results of wrong actions.

Of course, tuberculosis can also be contracted by a healthy person who disregards all physical and hygienic laws. However well, good or prosperous one may be, he cannot be sure of his behavior or future unless he has destroyed all seeds of disease-and-failure producing actions of the past. This is by no means easy, but it can be done. (We shall see presently what means must be taken toward that end.)

The one certain method for escaping the results of a specific action is to destroy it in this life: otherwise, it will be carried over into the next incarnation. The most successful financier, the healthiest of men, the most intolerant, self-righteous moralist—all are liable to be humbled by the sudden manifestation of *failure tendencies, hidden germ notions of disease, and unsuspected weaknesses*.

It has been said that Henry Ford, during the war, nearly lost everything—his whole fortune. He had acquired great wealth because he had been prosperous in former lives, but his mind was also filled with fears of failure and the failures of past lives, so, during the war, while conditions at times were unfavorable to certain lines of business, his failure seeds sprouted and almost caused his financial ruin. If he had permitted himself to become truly discouraged, he would have lost everything. By a superhuman effort of will, he fought off his brutal business competitors who were bent on destroying the organization he had

built up during many years of hard work. His success consciousness of the past was reinforced by his initiative in this life, by his trained business judgment, his knack for choosing the right workers for his organization, his perseverance, and his daring.

To summarize it briefly, financial success, metaphysically speaking, depends on one's earning ability in past lives and one's initiative and painstaking and persevering quality of will in this life. To raise false hopes on the one hand or discourage an ambitious person on the other, is wrong--the real metaphysician determines the exact influence of the prosperity seeds of past actions and the quality and degree of prosperity will-effort during this life.

How our actions of the past and present affect our lives

If the success tendency from a past life and the efforts to succeed in this life are weak, then the chances of financial success in this incarnation are meager; in fact, they are almost negligible. If a person's success tendency from a past life is strong, and present life is marked by inactivity and inertia, then he will either be born into a wealthy family or suddenly inherit a fortune. Some individuals who became indifferent to their wealth in the preceding incarnation may be reborn amidst poverty and struggle, only to acquire great wealth by a so-called "stroke of luck," or through a sudden inheritance, or through lucky small investments.

The individual who has a strong prosperity consciousness from a past life and makes a strenuous effort to earn money in this life succeeds in all his ventures; such a person seldom loses an investment and has unfailing business judgment. If one starts out with a poverty tendency from previous lives but makes an earnest effort to overcome it in this life, he finds that he has to struggle uphill in order to succeed. He may either become prosperous late in life or die struggling. But don't think that his efforts have been in vain, for his next incarnation will be dominated by the success karma resulting from those struggles. Those who give up and accept failure as the decree of fate are foolish, for success and failure is the result of acquirement either of the present or of the past. If you did not acquire wealth before, or if you did acquire it and lost it, dying with the consciousness of your loss, you are reborn in poverty. *By putting up a struggle to overcome your handicap, you stimulate all the dormant success consciousness of past lives, until it becomes active and overshadows the influence of the predominating failure tendencies.*



The will is man's most effective weapon in the battle of life.

A man cannot be an absolute failure unless he permits his cowardly fears of failure to exert their paralyzing influence over him until nothing can convince him that he can ever again succeed.

Friendly success tendencies are ready to help an individual, and inimical failure tendencies to crush him, depending in the first cast on his unflinching efforts, and in the second on his attitude of resignation to "his fate." These are his invisible friends and also

his unseen enemies. Let him rouse his will by repeated judicious efforts, and ultimately he is sure to awaken the success tendencies sleeping in the dark chamber of subconsciousness. The will is the weapon by means of which he can vanquish failure. He must, however, make constant use of it; then it will always be sharp and keen-edged and serve him faithfully. The power of a strong will, *guided by divine wisdom*, is unlimited. To its possessor nothing is impossible.

The complexities of life and man's weakness, which places him at the mercy of the conflicting tendencies within himself, keep him from being successful in all lives.

No one is a financial success or failure in all lives, for success and failure are the results of "heredity" (i.e., seed tendencies from past lives), and environment—the latter, of course, being determined by the former, and the influence of both, by the strength or weakness of man's will. Man has erred much and carries within himself the seeds of those errors. We must not forget, however, that he also carries within the seeds of all fulfillment. Under favorable conditions these germinate, and their growth helps to choke the weeds of failure. Hence it becomes evident that real financial success in all lives, until emancipation is achieved is not impossible to one who knows how to destroy the tendencies of failure by the power of super-concentration.

A Yogi may not have many material possessions, but by his ability to focus his mind, he learns to create at will the financial success he needs. (Of course, the Yogi does not entertain selfish desires; his only wish is that "God's love reign in the shrine of his soul forever.") True Yogis pray, "Heavenly Father! May we kindle Thy love in the flaming heart-altars of others."

When Yogis desire financial success for the group of individuals in a spiritual organization or for a single individual, they put on the success and failure tendencies of the past lives of the person or persons involved, and have to struggle like other people to gain their objective. However, the Yogi's good will always quickens the success of others.

The only possibility of abolishing want lies in the willingness of successful people to aid failures by helping them overcome their past karma and stimulating their discouraged initiative. Some satisfy their craving for wealth by impoverishing their fellowmen; others fail to share their prosperity. Their selfishness is responsible for much suffering in the world. It is deplorable that people who ride in Rolls-Royces often utterly disregard the needs of thousands of mental and physical cripples who have never received the help that would enable them to help themselves.

A wealthy man who has acquired success by overcoming his failure tendencies, becoming lazy or ignoring the agonies and needs of others, may lose his wealth through poor investments or attract poverty to himself in the next life. Heedless rich people who disregard the sufferings of others are reborn with a craving for luxuries but lack the means to satisfy that craving.

The seeds of wrong actions can be burned and the seeds of good actions stimulated by the faithful practice of meditation.

A man striving for permanent success must meditate every morning and night, and when the superconscious peace-and-concentration rays break through the nocturnal blackness of restlessness, he must concentrate these rays on the brain and mind, scorching out the lurking seeds of past failures and stimulating the success tendencies.

During meditation the Yogi feels the power of concentration in the will centre, *i.e.*, at the point between the eyebrows, and also experiences a feeling of complete peace throughout his body. Whenever he wants to scour from the brain cells the seeds of past failure or sickness, he must turn that peace-and-concentration power on the whole brain. The entire peace feeling of the body as well as the power of concentration felt between the eyebrows must be transferred and felt in the entire brain. In this way the brain cells become impregnated with peace and power, and their chemical and psychological hereditary composition is modified.

The practice of Yogoda exercises, concentration and meditation, destroy the seeds of disease

For the purpose of burning seeds of lurking and chronic diseases, the body-battery charging Yogoda exercises [the Life Force Full Body Recharge explained in Part IV of Volume One] must be practiced with deep concentration and followed by [Meditation Techniques]. [When practicing meditation] the consciousness of health, energy, and power must be kept predominating. When this power is felt all over the body as an unquenchable flow of vitality, it must be concentrated on the brain and mind uninterruptedly for a long time. In this way the vital power will destroy all lurking disease tendencies from the past.

There are many types or degrees of health and sickness. Let us examine a few of them and trace their past karmas, diagnosing their prenatal and postnatal habits.



The “asbestos” type of health

Some few people enjoy such perfect, glowing health that they may be said to belong to the water-and-fireproof “Asbestos Clan.” This is due to the accumulated health habits of many lives (including the last incarnation), and to obeying health laws and exercising regularly in this incarnation. As a rule this type of individual has been a Yogi in many lives and can destroy all seeds of ill health so long as he practices Yoga.* If he confines himself merely to obeying health laws, *i.e.*, if he exercises regularly, eats properly, etc., but fails to practice yoga, he *may* retain his health, but stands a chance of losing it late in life. The one who faithfully and correctly practices yoga concentration and meditation as taught in the [Yogoda] lessons, thereby kills the seeds of his little health transgressions. The aspirant for the “asbestos” type of health should not be satisfied to depend merely on the health tendencies of the past and on physical exercise in this life, but should also burn the accumulating seeds of unhealthy actions of this life, no matter how insignificant they may seem.

The “born-healthy” type

Some people are in good health nearly all the time, but when they are sick they are violently sick. Health of this type is due to accumulated health seed tendencies and to ordinary care and exercise in this life, but not to Yoga practices. Health gives way when that which has been accumulated has been used up. At such time the little transgression seeds of life become active and troublesome.

* Yoga: Communion with God through the practice of scientific meditation.

The “medium-health” type

Individuals of this type are healthy but weak. The exercise of will power results in the health seeds tendencies which produce “medium health.” Physical exercise will prove strengthening.

The “mechanical-health” type

The health of persons of this type is like the mechanism of a fine watch--excellent with proper care, but troublesome at the slightest neglect. They are well only so long as they follow rules; as soon as they break them they suffer. So much dependence on law, instead of faith in God and self-reliance, makes people health-law bound. They are victims of the “law complex.” Do not permit laws to enslave you: use them to serve you.

The “die-hard” type

Some continue to exist in spite of a hailstorm of disease. Their health and disease tendencies are evenly balanced; hence they alternate between health and illness. If you have great devotion and are obedient to God’s laws, He is much more likely to respond than if you have great devotion but constantly break His hygienic, mental and spiritual laws.

The “convalescent” type

There are some whose constitutions are as delicate and fragile as that of a flower. They cannot stand the slightest hardship. This is due to their burning the seeds of disease late in the preceding incarnation. In other words, death occurred after the seeds of ill health were destroyed late in life. Such people are born frail, because the circumstances connected with their recovery are still fresh in their memories; yet *they are healthy*.

Why do great souls — those who have attained spiritual perfection — suffer?

Sometimes great teachers suffer ill health and poverty because of their efforts to free their fellowmen from the clutches of disease and want. They sacrifice their bodies and possessions and devote their minds solely to the task of helping others escape the fruits of their past errors. Jesus sacrificed his life that he might help suffering, error-stricken humanity to spiritual freedom. The Buddha gave up wealth, position, family—in short, all earthly possessions—for the same purpose. Great souls do this of their own accord, for God does not compel them to make this sacrifice.



When all the seeds of evil tendencies have been destroyed, each microscopic brain cell will be filled with wisdom, inspiration, and health, singing and preaching the glory of God to the many billions of intelligent body cells. At that stage of development one is really free, and is born free in succeeding incarnations if he wishes to return to dry the tears of others. Those who have attained this freedom carry halos of invisible healing rays: wherever they go, they scatter the light of prosperity and health.

SUMMARY

In order to destroy ill health and failure we must dig beneath the surface and get at their roots, which lie buried in the subconscious mind. Health and success or disease and failure are the fruits of our actions not only in this life but in many lives. When the repeated efforts of an intelligent person to gain health or success miscarry, then disease and failure had their inception in past incarnations. Such chronic cases can be cured only by super-advanced methods of intuitional concentration and meditation.

True happiness and safety are realized by those who know how to destroy scientifically the hidden, ungerminated seeds of transgressions against the laws of physical, mental and spiritual health.