

(206) Occult-Healing, Col. Olcott cured thousands of Hindus by a use of the hands. He felt nerve magnetism go out of his body until he was exhausted. He recharged this depletion by sitting with his back against a pine tree.

(207) Ancient Javanese Healing Method :

Apply friction to the affected part, using two fingers of the right hand pressed down by the left, and passed continually downward. First anoint the part with water mixed with oil.

(208) The Far Eastern birth as Wang Yang Mind (Chinese) or Oyomei (Japanese) was live 1472 - 1529.

(209) Occult Practice: Steadily keep your mind away from fear or disturbance in the face of a troubling situation and refuse to grant it importance.

(210) "Mayjooba" was gives as mantram to be used.

(211) Secret occult fraternity handshake
grasp wrist, not palm.

(212) Pers. Med): Swami Virajanda:

"When doing Japa, meditate on the form of your chosen Ideal or Guru, otherwise it never becomes deep. Instal him in the inmost recesses of your heart and concentrate the entire mind on it, as residing there. Uninterrupted practice of this kind unfolds tremendous soul-power."

(202) Meditating on the Naval is a quick way of attaining Yogic trance. For inducing magnetic mesmeric healing sleep use only the left hand to make passes over patient's or subject's forehead. (204) The use of double mirror to examinees in a photograph should be supplemented by turning the patient upside down and examining the eyes arseash but without a mirror. (205) Edgar Cayce: "In meditation a sensation to the eyes is indicative of a healing vibration."

P

February 23, 1950

Dear P.B.,

As you suggested, I discussed the Anandavale Project with Dan but he indicated that he did not wish to actively participate in it's development because of the fact that his present employment prevented his active association with it. He agreed that it was a desirable project. He advised me to set it up as a straight commercial project as a real estate development and sell stock. I do not agree. It will be developed as a spiritual aspiration by myself and others.

I recieved a letter from Eileen Garrett with regrets that she was on the point of leaving for California to stay until April and therefore had no time to see me.

However Erica Anderson, Mrs Evans, Stuart Grayson, Joseph Heil and a few others are enthusiastic about the project and I am proceeding with it in the hope that we can begin operation by the first of April when the planting must be done.

The owner has agreed to lease with the option to purchase so that we will have a year or two to experiment before making the major committment to purchase. On this basis it will not be necessary to sell our house in New York until the project is in successful operation.

One of the people who is interested is a student of philosophy at Columbia and was a student of Natasha Rambova. She suggested that Miss Rambova's mother, Mrs Richard Hudnut would be interested and suggested that I contact her. I recall that you once told me that Mrs Hudnut was a friend of yours and wonder if you would feel inclined to give me an introduction to her.

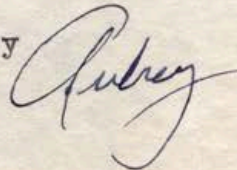
Her address is; Mrs Richard A. Hudnut, 30 West 56th. St., New York City.

I would be deeply appreciative if you would permit me to enclose your letter of introduction to Mrs Hudnut with a letter from myself to her.

We know that the work proceeds regardless of where you are but Jeanette and I both miss you very much and hope that we will be able to see you again very soon.

Affectionately yours,

Aubrey



A.J. Price
306 W. 91 St.,
New York 24, N.Y.

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215

(216) Milton L. takes no notes of films to review. He is able to remember them essentially by the process of visualization. His wife too used this as a means of doing remarkable memory feats with words, names, articles or book pages.

(217)Celsus tells of Egyptian healers who cast out evil spirits and cures diseases by directing exhaled breath on the affected person or part.

(218) If breathing is reduces from normal 16 breaths per minute to a deep slow rhythm of 10p.m. for 5 minutes the brain becomes marvelously clear, ready for study or work. This result lasts

for some hours--Robert King.

(b)Quickening the breath cycle from its normal 16 per minute to 26 11th breathe per minute will after a short time make it impossible to feel pain --V.S.Heder. (219)During the opening of the centers one should avoid direct contact with the crown rays. It is advisable to protect the crown of the head from them. Therefore you'd better put up their hair in a knot on the head...Excessive physical exercises, such as sports, are also quite harmful. --Helena Roerich. (220)Write memo for successful breathing healing technique. re. used on Noel, a hives and gave instant relief where all else failed. (221)Gages: When meditating the hands should always cross the solar plexus, balancing the forces through which in the physical body, the psychic sources are opened. (222)G.N. Holton: Subjective advance is the more remarkable, as it rests upon the law of psychic attention. If you will direct your inward attention at the Third Eye center to any person, place or condition, as this or any world, it is possible to receive impressions about them, often immediately. I have used this technique successfully for years, and find that it blends well with the exercise of Intuitive perceptions.

We would stress the point they need no longer wear a garment of flesh unless they so choose as did the Master Jesus. The Christian faith as taught by Jesus was the Ancient Wisdom which was known to the God-men since the beginning of time. His birth, His childhood, His manhood, the agony of Gethsemane, His death upon the Cross and His resurrection were a portrayal of the greatest parable ever known, the complete fulfillment of the teachings of the Ancient Wisdom. Jesus came to teach mankind that there is no death and that life is eternal and indestructible; that all that is good in man lives on, whereas the evil fades as man continues on his earth journeys.

To you, beloved brethren of earth, we would say that within each one are certain gifts of a kind known to the Wise Men of old. But when mankind sank down into materialism - exemplified by the Fall - spiritual things began to be forgotten. But we say that one day humanity will turn again to the spiritual and cease to worship the golden calf and dwell in the tents of ~~Mamon~~. In that day destructive inventions will no longer hold sway, but all things conceived by the mind of men will be constructive and for the good of their brethren, bringing peace on earth and goodwill towards all men.

We of the White Brotherhood have dwelt many times upon the plane of matter which you inhabit; having experienced everything that human life gives to each one - every sorrow and every gladness, we ~~therefore~~ can understand all your problems and enter into all your plans. We desire to help you, beloved brethren, along your life paths, which we know are often difficult.

You may ask me, "Azrael, what is your nationality?" My reply is, "I am a spiritual being." So are you all spiritual beings, my brethren, but I am not longer confined to flesh. I have finished with all earth lives and I have, therefore a wider, broader outlook. I have no nationality, but if I so desire I can be a European, an Indian or a Chinese. I can take ~~the~~ on the form of any nationality I choose, adopting one of the incarnations of my many lives on earth. I am one of the Initiates of the Great White Lodge on high the Master of which is Jesus Himself.

I would impress upon you, my brethren, that no soul can contact a Group where the White Brotherhood teaching is given without receiving help and individual guidance from the Brotherhood itself, whose teachings have been handed down throughout the ages in every mystery school of the East.

One of the ancient symbols of the Brotherhood is the six-pointed star. This is the symbol of God's love; it is also the symbol of brotherhood. To form this star two triangles are interlaced - one points upward and one downward. The upward pointing triangle is the rising aspiration of mankind. The downward-pointing triangle ~~is the symbol~~ symbolizes the Divine Light coming down upon the earth. This star is the oldest symbol known; it is the star the Wise Men followed when they found the Babe; it is the star of Christ and it shone in the heavens at His birth. It symbolizes the soul of man rising upward in consciousness toward the Unseen, and it symbolizes God-consciousness descending - the spirit of God - the spirit of brotherhood - the true brotherhood between man and Christ.

Pitkin - Relaxation

(2) When working at desk or table keep close to the desk, sitting well back in the chair. Lean over from the hips, not the waist. Never bend the head from the neck at a sharp angle when reading and studying. You strain muscles unnecessarily, and tax the eyes severely.

(3) People in arm chair pursuits often stand under a chill spray on arising, in order to start circulation. While this practice is harmless for many, it is a danger to others; and, if not a danger, then at least a waste of human energy.

(4) Never try to use up sexual energy in intellectual work unless there is associated with it a great deal of gross muscular activity.

(5) Everybody sees too much of everybody else, Hence a diffuse, continual erotic stimulation, is reinforced by the movies, the theater, and the newspapers, all of which cater to the herd porfit's sweet sake. I suspect that thousands of people have been made mildly neurotic by the state of affairs. Could all such get away by themselves and, at the same time, do plain, hard physical work, they would regain their balance in a jiffy.

(6) Many people have much trouble in paying attention to what they are reading because they read under excessively bright lights. The pupils of the eye contract, and muscle tensions are set in eyelids and face which cause fatigue, pain, and headaches. You attend to reading best, so far as light is concerned, under indirect lighting from a fixture so constructed that the opaque undersurface is indirectly illuminated with a not-too-high candle power lamp. Direct light should not enter the eyes. If the rays are brighter than the object viewed, you feel eye strain.

(7) Never allow your attention to be disturbed by disorderly or inadequate tools for the task at hand. You waste precious energy every moment you are distracted while you search for a pencil, knife, or a misplaced dictionary. Every such disturber not only shifts the focus of attention sometimes seriously, but requires additional energy to "get set" or warmed up to the task again.

(8) People of low energy must barricade themselves thus from all but the most imperative engagements, for they gain in effective work what they lose in informal good will.

(9) The older he is, the more he should pull in on games and exercise which drain his energies heavily. After forty, he should give up tennis, and play golf only moderately if at all. If greatly fatigued by an more or less strenuous exercise, he should give it up at once.

(10) If the intellectual ability is lacking, then some exceedingly simple set of attitude or pseudo-ideas becomes the object of fixation, while the coarse efforts are suspended, as before. This is with the Yogi, whom James parades as his model. True, the Yogi does succeed wonderfully in a certain kind of relaxation and narrowing of activity -- all of which is excellent. But it is all to say that he taps new reservoirs of energy. Fact is, he does not burn up nearly so many calories as a common laborer; and a high school teacher, in the course of her day's duties, probably does more than fifty cultists who, in best Yogi fashion, look at their noses, breathe slowly, stand motionless by the hour, speak to nobody and keep their minds blank. In all the annals you will find not a single well-authenticated case of such people achieving anything comparable to the deeds of voluminously energetic men. True, they often deceive themselves into thinking that they are doers. But let their works speak for them.

~~XXX~~ Meanwhile, like all other domains of twilight, this field is the happy hunting ground of quacks, cultists, religious fakirs, and sincere but blundering amateurs. The quack whoops gleefully, "I told you so!" -- and then proceeds to make all sorts of wild assertions about tapping "immense reservoirs of energy" by simple meditation, prayer, or the blank contemplation of his toes.

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Here is the huge advantage of will-less imagining. We rid our bodies of muscle strains of all sorts. We relax utterly.

Q. I think. Delahoussier

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Here is the huge advantage of still-less teaching. We rid our bodies of muscle strains of

- (25) After you have clearly identified a given tension, practise at inducing it in a weaker form. Weaken it progressively as far as you can. As your technique improves, you will note the following characteristics: Your mind is decreasingly active; for thought control really rests on muscle control. Your emotions die out as relaxation progresses. Next, practice at relaxation while you are up and at work. This involves selective relaxation. You must learn to do the essentials and omit the non-essentials, make necessary movements and omit all others.
- (26) Proper voice placement depends largely on proper relaxation. So does skill in sculpture and so does dancing, which is ruined by rigid tensions.

Years ago I learned a trick of relaxation which has prevented all strain in public lecturing, talking and the like. The approximate focus of this is the diaphragm. It extends up to the larynx, and when established, speech is maintained only by very deep breathing. The mouth seems to drop almost entirely out of the picture. It feels lax, while the lips are mere rags flapping in the breeze of my discourse.

(27) Do not imagine that you accomplish this merely by lying down. Serious tensions persist even then, as you have just seen. Do not expect to master these at the first try. It may take weeks or even months to develop the trick of easing down.

(28) If you must relax quickly, for some special reason, try a tepid bath -- that is, one at blood temperature or a trifle below. If this fails try a mild sedative.

(29) Practice relaxing often. At least five or six times during your working day, either lie down or sit in an easy chair; then relax your feet and limbs. Next relax the throat and eyes. With careful drill you may learn to relax all over in a few minutes. Then you will find that ten minutes in this condition rests you as much as an hour of ordinary sleep;

Experiment with yourself to find the easiest position in relaxing. Nobody can tell you which way is the best. Begin the tests when next you go to bed. Watch carefully the relative ease with which you go limp in each of the main resting postures, namely, lying flat on your back, lying on your face, lying on the right side, lying on the left side, and lying curled up on either side. Experiment with the positions of your arms. Try stretching them out straight beside you, then folding them across your breast, then stretching them up above your head, and finally resting your head on them in cradle fashion.

In connection with each position, make a test with slow, deep breathing. Notice to what extent it speeds up complete limpness in each position. The effect is likely to differ greatly according to position. This may surprise you.

When sitting in a chair, especially while working, see to it that your lower thigh muscles come in contact with the chair bottom throughout their entire length. Even pressure along them relaxes them best and does not tend to cut off the blood flow.

At the same time, rest your feet on their edges or else on the heels, so as to relax the sole muscles. Some people dislike the tingle that often develops in the soles, but this can usually be overcome simply by attending to one's work. If it cannot, it is possible to adopt another foot position nearly as good. Place one foot over the other so that one is tilted sideways and so pretty well relaxed.

Do not misconstrue this rule to mean that you must hold any of these positions fixedly. Shift about somewhat from time to time, but always return to the relaxed position often and remain in it until some slight tension develops. To relax best of all you will probably find that it takes less energy to recline at the angle of a steamer chair than to lie flat on your back.

(30) Never work hard for at least one full hour before going to bed. Thus you avoid establishing tensions and muscle sets that are broken down with difficulty and prevent complete relaxation.

(31) Once in bed, practise the technique of progressive relaxation just described.

(32) Sleep in a wide bed. You thereby reduce muscle tension. Donald Laird suspects that the narrow bed induces a faint fear of falling out of bed which results in unconscious holding on and secondly that it is more likely to be cold because the covers loosen easily. I add a third factor: movements of the body in sleep tend to put the hand, foot, and other parts over the edge of the bed, thus setting up equilibrating reflexes and resulting tensions.

(33) Don't sleep rolled up in a ball. This increases muscle tensions. Nor should you stretch out absolutely straight. Your leg muscles then become tense.

(34) Dodge all the work you can dodge without interfering with your success and happiness.

(35) Save energy and wasted motion in even such simple acts as rising from a chair. The best method here, is to draw in your feet close under your body, bending your trunk slightly forward. You will then rise almost automatically.

(36) If you must lift a heavy object from the floor, make your thighs do part of the work. Place your feet as close as possible to the objects, bend your knees, and stoop or squat to lift it. When carrying a heavy load on your arm for some time, place it as near your elbow joint as you can. Thus you fatigue less easily.

MONSANTO CHEMICAL COMPANY

WESTERN DIVISION

CHEMICALS-PLASTICS
LOS ANGELES SALES OFFICE
605 WEST OLYMPIC BLVD.
LOS ANGELES 15, CALIF.

January 6, 1948

Mr. Bernard Masson
Rancho Las Palmillas
Route 2, Box 559
Tucson, Arizona

Dear Mr. Masson:

Thank you very kindly for your letter of January 3 showing interest in our product Lustron.

While we are manufacturers of raw materials only and do no custom molding, it is my suggestion that you contact the aaRbee Plastic Company, 5112 W. Jefferson Boulevard, Los Angeles, California, attention of Mr. R. B. Gutsch; or the Blisscraft Plastic Products Company, 6674 Santa Monica Boulevard, Hollywood, California, attention of Mr. Charles Bliss.

Both of the above companies are competent custom molders currently using Lustron, who I feel will be very glad to cooperate with you to their fullest extent to enable you to go ahead with your project.

I am sorry we could not be of direct assistance to you in this matter; however, I am confident you will find the 2 above companies very willing to assist you.

Cordially yours,

R. J. Rickenbacher
R. J. Rickenbacher

RJR:jp

Pitkin Relaxation
(12) It is not to be denied that absolute relaxation is the beginning of the swiftest cures of mind and body alike. But it cannot be attained if the craving which we call a wish is permitted to dominate the muscles. Any good physician will tell you that nine ailments out of ten cure themselves without medicine. What you cannot learn from most physicians, is that the first step in such a self-cure is to give the body a fair chance by opening all the channels of recuperative activity.

(13) Even then, it is important to alternate freely between action and relaxation. The will is a menace at the first stage of adaptation. Its place is in carrying out a lesson well learned.

(14) No more general remedy for fatigue as well as for many diseases exists than rest.

(15) No matter what you do, you tap your energies best by short, frequent periods of rest. These allow prompt recovery from muscular contraction, and from the tiny tensions that occur in mental fatigue.

(16) People differ greatly in the angles at which they relax best. If your margin of free energy is relatively low, you will have a natural tendency to lie down.

(17) You use up more energy when lying flat on your back than reclining at the angle of a steamer chair. And Amar finds that the position most favorable to complete rest is lying on the stomach, preferably inclining toward the right side.

(18) Seashore had been feeling tired through the day and went to the director for advice. The director told him that a "Christian gentleman always took a nap at noon". Seashore tried it and found that it worked beautifully. He increased his efficiency and good spirits. He suggests the following rule. "Cut short the long, light sleep of the late morning hours and substitute a short sleep at some favorable time during the day. Fifteen minutes of sleep after the heaviest work and the main meal of the day will count for efficiency than five times fifteen minutes of sleep in the morning.

(19) There are no universal sleep habits or rules, with the single exception that sleep follows complete muscular relaxation.

(20) Begin as early in life as possible to form the habit of taking many short rest from your work but no very long rest. In the course of a single day, you may pause for a breathing spell of five or ten minutes at least once every hour or so.

(21) Experiment to find out what positions you can hold for several hours at a stretch without fatigue. For example, William Beebe discovered that he could squat on his heels for hours without weariness if his chin rested on his knees, or flat-footed with his armpits on his knees or on the balls of the feet with elbows on knees.

(22) Few have achieved such useful results in the study of relaxation as Edmund S. Jacobson, who practised first on himself and later on many others. The average person does not know when he is tense. How, then, can he learn to identify the tension in order to relax it? Jacobson finds that relaxation is often prevented by too close observation of the muscles, which keeps them tense, setting up at the same time tensions from sheer attention. On the other hand, the tense person must locate the region of the tension. So, says Jacobson, "a happy medium is reached when, with a minimum of attention, the disturbance is located and then relaxed."

(23) Practice an hour or so every day. Begin as follows: Lie on your back, or if you wish, sit in a chair, with your arms at your sides. Do not cross your legs. The room must be quiet. Begin making tense the large muscle groups. To bring out the sensation of any one of these clearly contract the part steadily while someone retards the movement. As far as possible, keep all other muscles relaxed so that you clearly identify the tension in the muscle you are studying. For example, when the forearm is flexed, the upper arm should rest upon the bed so that shoulder muscles are not in play; the fingers and hand must also be limp. Sometimes it is easier to identify these sensations if you close your eyes. (a) Practise in this order: Contract the muscles of the forearm, upper arm, hand flexors, hand extensors of the left arm and hand. Do the same with the right. Now contract flexors and extensors of the left foot; then the left leg. Do the same thing with the right foot and leg. Follow the same procedure with the major muscles of the body. Next contract the muscles that raise the shoulders, and then those that bend the head to the right, to the left, forward, and backward. Finally locate the tensions in speech muscles -- tongue, lips, jaws, and throat.

At first you will experience what is called "residual tension." The clinical signs here are the following: reflex swallowing, slightly irregular respiration and pulse, slight activities such as wrinkling the forehead, frowning, moving the eyeballs, winking rapidly, reacting to any sudden noise, and an active mind.

(24) In many cases, it takes fifteen minutes progressively to relax a single part, such as the arm, leg or foot. If practice at relaxation makes you nervous, your method is wrong. Probably you are making various efforts instead of really relaxing. You must never make an effort to relax.



GILLETTE SAFETY RAZOR COMPANY, LTD.
SAN FRANCISCO 5, CALIFORNIA

DISTRICT SALES OFFICE

810-811 FOREMAN BUILDING

LOS ANGELES 14, CALIFORNIA

707 SOUTH HILL STREET

PHONE: VAN DYKE 8518

March 18, 1948

Mr. P. Bernard Masson
Rancho Las Palmillas
Route 2, Box 559
Tucson, Arizona

Dear Mr. Masson:

Have taken the matter up with our Boston factory concerning the possibility of supplying you with gold plated Gillette razor heads and have been advised by them that it will be impossible for us to do this for various reasons.

If you desire to buy our Gillette blades, we will be happy to discuss the possibility of this with you and will appreciate hearing from you on your next trip to Los Angeles.

Very truly yours,

J. W. Nolan

Los Angeles District Manager

JWN/mb

BARBARA MOORE-PATALEEWA: I AM A WOMAN FROM SOVIET RUSSIA

(1) After witnessing many failures of the orthodox medicine with its inevitable reactions of disappointment -- I was incidentally met in India with, quite a new to me then though in fact a very old, science of healing. One that had its principle mainly in dietetics, special breathing exercises and physical exercises, and the application of a Universal force.

(2) I eat only once a day, my diet consisting of raw vegetables, fruit, nuts and honey, and I drink nothing but water. This meagre food keeps me strong and healthy; my weight is constantly the same - 9½ stones. I sleep not more than four hours, but often less. I am never tired, though I work hard, and I am never ill, being no longer subject to colds and chills.

(3) From adopting one meal a day my life became so much easier and in so many respects, that I have even evolved a saying that : to eat more than one meal a day is sheer waste of time, money and health. Now, if I can do this, I do not see why others should not, if they wished it. To begin with, many have wanted to know the time of the day at which I usually take my one meal. It is usually between 2 and 3 p.m., lately more often between 3 and 4 p.m. I have noticed that the stomach is the most obedient of all organs of the body as it "sticks" to the ruling one may subject it to. I will agree readily that it is difficult to acquire any good habit, but once acquired it is the easiest thing to possess! This applies also to feeding. In the space of a few years I omitted gradually from my diet such things as tea, coffee, cocoa, bread, pastires, and all cooked foods, etc. Each of these items I missed for a while, but as soon as I got into the habit of eating and drinking the proper things, my craving for them disappeared. I would insist also that a little will-power should be used in cases where temptation is stronger than conviction!

(4) I am only too often asked now -- how can one live on one meal a day? Invariably I reply that it is easier on one meal a day than on three or four, provided it is a proper meal.

(5) All grasses contain cane sugar, which is sweeter than grape sugar. It cannot be absorbed directly but has to be converted first into mono-saccharides in the process of digestion.

(6) The primary conversion of certain rays of the sun for making the complex substances of protoplasm takes place in the green leaves of a plant, hence the green pigment of chlorophyll seems to be a starting point of life. Chlorophyll is chemically related to the colouring matter of blood, haemoglobin. Which means that inorganic iron is taken from the soil and carried to the leaves (in this case the blades of grass), where it takes part in the formation of chlorophyll granules, which in their turn build up the complex organic compound of it. Eventually, this green stuff, when eaten by animal or human, produces the haemoglobin. In other words if we wish to have rich red blood we should eat plenty of greens.

(7) I eat the grass uncooked, as a salad. I also drink any juice extracted from it. Of what use could it be to me if I ate it cooked, since cooking destroys all of the vitamins and converts the organic iron into inorganic matter. To maintain perfect health and possess an abundance of vitality, both of which are the necessary prerequisites to longevity and perpetual youthfulness, I must, therefore, consume varied vegetation in its natural state.

(8) I prefer chickweed, dandelions, and clover leaves, but I eat what I can get. My daily diet consists of fruit, nuts, honey, raw vegetables, but mostly grass.

White Clover

Health

green peas
better protein
3 times weekly

R.B.
little one
be lemon
cavities

B W PHOTO UTILITIES, A CORPORATION, OPERATING AS



BW MOLDED PLASTICS

FROM LOS ANGELES, RYAN 1-6075
FROM PASADENA, SYCAMORE 6-6119

1346 EAST WALNUT STREET • PASADENA 4, CALIFORNIA

January 14, 1948

Mr. P. Bernard Masson
Rancho Las Palmillas
Rt. 2, Box 559
Tucson, Arizona

Dear Mr. Masson:

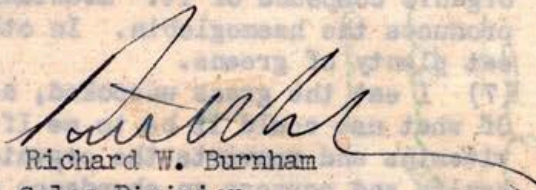
We acknowledge receipt of your letter of January 8, 1948 in regard to a product applicable to plastic development.

We would be very interested in having you consult us in regard to the development of your new item. We suggest you make an appointment to see our President, Mr. Charles W. Worley, when you return from Arizona.

We will be most interested in cooperating with you.

Very truly yours,

B. W. MOLDED PLASTICS


Richard W. Burnham
Sales Division

RWB:vs

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MANUFACTURERS OF PLASTIC PRODUCTS

Ernest Wood (with)

(17) Nature's cruelty is exaggerated. Animals do not suffer as much as humans. The brain of an elephant is smaller than a man's so its quality of consciousness is different. 90 per cent of ours is in the brain, 10 per cent in the local reflexes whereas the reverse is the case in animals. Moreover most animals are not carnivorous.

(18) Much of Leadbeater's alleged clairvoyance probably came from his fecund imagination. As far as his statements concerning Buddha, he had never really studied Buddhism and knew very little of its doctrines. Nor could he have imbibed its spirit and still founded the highly ritualistic church he

a) The idea that Jesus was really born a century before the date attributed to him and Saswita's idea that Jesus lives today in Lebanon were both originated by Leadbeater.

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March 18, 1948

Mr. P. Bernard Masson
RANCHO LAS PALMILLAS
Route 2, Box 599
Tucson, Arizona

Dear Mr. Masson:

Please accept my apologies for not answering your letter of March 8th sooner, but I was out of town the past three weeks.

(32) The psychic is to look up, whereas the intuitive is to look down from above. The former is inferior.
(33) When I first met Eva I was almost drawn out of the body for 15 seconds with the impression that she was a Kanarese woman.

Saying
of Ernest

(the
writer)

the writer in
India

Ernest Wood

(21) A little hatha yoga is usually prescribed as being good along with rajayoga, but more is unnecessary or may even be obstructive.

(22) Alice Bailey got her first knowledge of the Tibetan, the Master D.K. from Bhadracharya whom she went to visit in California. She also got much of her other occult teaching from him.

(23) In the four periods of life, the Hindu prescription for total celibacy is at the age of 63, not 75 as Vitaldas asserts. Even for married householders, intercourse is prohibited for any other purpose than breeding children, and even then it is limited to two days a month.

(24) There is not other Ishwara than the good of each individual, the divine spark within each man.

(25) Law is the greatest thing in the universe. It is the expression of God, not love. Love is the expression of Christ.

(25) The four qualifications laid down by Shankara have to be obtained before the search within oneself in meditation can become fruitful. This is a preparation, a beginning and not the end.

(26) The Flying Saucers are myths, absurd. I do not believe in them. The identification of "Vamanas" in the old Hindu literature with them is unwarranted.

(27) Thoreau's death at such an early age shows that he was not wise in practical living.

(28) The translations of the Gita by Isherwood and Prabhavananda merely explains what they know. It is a personal interpretation often shallow or erroneous. In my own I have been liberal, faithful and kept out opinion.

(29) The Ramakrishna Swamis in New York do not know or teach the correct and highest view of Vedanta.

(30) The three ways in which consciousness is awakened in animal and humans is through pain, pleasure, and love.

(31) At my age I need only 6 hours of sleep. I get up from 10:30 to 2:30 am then I rise to work on writing until 5:30 am. then I sleep again for two hours. Thus my best writing is done in the early hours of the morning.



GILLETTE SAFETY RAZOR COMPANY

BOSTON 6, MASS.

March 1, 1948

Mr. P. Bernard Masson,
Rancho Las Palmillas,
Route 2, Box 559,
Tucson, Arizona.

Dear Mr. Masson:

Further to our letter of January 8th and also in reply to your letter of January 15th, we have decided that the purchase by you of Gillette gold plated heads would cause innumerable difficulties.

We very much regret therefore, that under these circumstances we are unable to make these heads available for sale.

So far as the purchase of Gillette Blue Blades

(1) Under the accustomed method of fasting, during which only water is allowed the fasting patient, fasting is really a hardship and it requires a strong will power to continue the fast especially during the first three days when hunger is so acute. And even after hunger disappears after the first three days of the fast, that feeling of weariness and fatigue which usually is present during the day and that state of nervousness during the night, making sleep difficult or impossible makes fasting under the old way highly unpleasant.

(2) Hence, it is this state of weariness, nervousness, lack of sleep, low vitality and great loss of weight during the water fast, that has scared many people and prevented them from submitting to this process of purification.

(3) The use of the alkaline extracts calm the nerves and one sleeps as soundly or even better than before the fast. Except when beginning the fast, it is not necessary to use the enema in the new method of fasting, since the high content of organic salts in the water extracts, keep the bowels active during the fast.

(4) The blood pressure and vitality remains fairly high during the new method of fasting and there is no danger of exhaustion or fainting.

Under the new method loss of weight is much slower during the first few days of the fast, and after a certain period the loss of weight almost entirely ceases, thus enabling even weak and elderly persons to fast much longer than under the old method.

(5) The thirteen enemies of Human Life in the order in which they came into man's existence: Intense cold; Defective Elimination; Unnatural Food; Irritating Spices and Condiments; Alkaloids and Alcoholic Beverages; Drugs, Serums and Vaccines, Impure, Polluted Air, Demineralization of the Soil, Poisonous Spraying of Foods, Misuse and Abuse of the Sex Function; Fear and Worry.

(6) The excessive heat applied to food during the cooking process, disintegrated the natural composition of foods, destroyed entirely some of the vitamins, reduced the energizing power of others and deprived man's food of its life element, as proved by the fact that seeds that have been cooked, do not germinate when planted -- they are dead.

(7) Even what we call clean city or spring water contains so much carbonate and sulphate of lime that it is calculated that a person, drinking an average quantity of it daily would in forty years, have taken into his body as much calcareous matter as would make a pillar of solid chalk as large as a good-sized man. This calcareous matter plus the chlorine added to city drinking water would choke up the system before the age of 20 years were it not that the kidneys and skin continually throw it off in large quantity. But some of it gradually accumulates in the body, resulting in hardening of the arteries and muscular tissues, thus being a prolific cause of rheumatism and premature old age.

(8) These victims travel fast along the road to vital exhaustion, premature old age and death when they should be in the prime of life. How depleting of vital force seminal losses are, can be judged by the fact that the loss of one ounce of seminal fluid is equivalent to the loss of forty ounces of blood.

(9) The first cause of calcareous degeneration we shall know by the name of Water of Death for hard spring water, as well as the water we drink in our cities, is impregnated with those earthly substances which greatly contribute to ossification of the body tissues.

(10) Instead of drinking the hard water of springs or the hard chlorinated water of the cities it will be to our advantage to drink distilled water or clean rain water, when possible. But there is still a better way to prevent calcification of the body and regain and retain the vigor of youth and prolong the span of life. This better way consists in drinking as little water as possible. By this I mean that we can and should supply our cells with Living Water, with the Elixir of Life as found in the delicious juices of fruits and vegetables.

Fruit juices are the best and the only natural source of water for the body. It is proved by the fact that the desire to drink water disappears in those who purify their bodies then live on the natural food of man. I never feel a desire to drink water.

(11) We can and should obtain our supply of water from the vegetable kingdom. In other words, as it is held in fruits and vegetables, pure and organized, and containing in solution the organic mineral salts, acids, sugar, and vitamins. This is the only way in which pure, chemically balanced water (water which is really alive) can be obtained. This is the only live water there is for Nature has distilled it and filtered it in her marvelous laboratory.

(12) The new converts to Natural Dietetics have their cellular tissues saturated with several pounds of waste products and morbid matter which is interfering with the inflow of Vital Force and obstructing the normal function of the organism. They are suffering with long-standing chronic disease.

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(13) Dietetics have their cellular tissues saturated with several pounds of waste product and morbid matter which is interfering with the inflow of Vital Force and obstructing the normal function of the organism. They are suffering with long-standing chronic disease. It is necessary to purify the body before it is in the proper condition to digest and assimilate the natural foods. The process of purification must precede the process of regeneration. When purification has been satisfactorily accomplished, the organism has the capacity for speedy self-rejuvenation, provided that purification is followed by a properly balanced diet of natural foods.

~~(14)~~ There are various processes of purification but fasting is the most efficient, rapid, and sometimes the only one, although the most radical of all.

(14) Fasting is a hardship and requires strong will power to continue the fast when hunger is present during the first three or four days. This is specially true in nervous patients and those who suffer from irritation of the gastric membranes, in which case they are nervous and awake at night and always feel that they are in need of nourishment. However, in other cases, after the first three or four days, hunger disappears and they feel fairly well during the day but more or less nervous during the night because of the difficulty of sleeping during the fast.

(15) Pythagoras required that his disciples undertake a fast of 40 days, before they could be initiated into the mysteries of their occult philosophical teachings. He claimed, that only through a forty-day fast could the minds of his disciples be sufficiently purified and clarified to understand the profound teachings of the mysteries of life.

We know that in ancient times the Patriarchs of the Bible fasted frequently. Moses, Elijah, David and others fasted forty days. We know that Christ fasted forty days before he began to teach the great truths of life.

(16) Therefore, necessity forced him to concentrate his mind on his dilemma -- that in order to continue attending to his pressing duties he had to break the fast, and that breaking the fast under acute elimination was wrong and harmful -- the thought came to him that he should make a distilled-water extract from certain vegetables and herbs and drink of that extract instead of the accustomed plain water during the fast.

(17) By the use of the enema during the first three days of the fast, we remove the residue from the previous meals we see that four days after the fast we have lost 5 to 10 pounds of weight without have lost any cellular tissue. After the body gets rid of this surplus waste at the beginning of the fast, it is capable of maintaining what we might call its physiological weight, for many days, simply by the use of the water extracts.

The insignificant loss of weight during the water extract fast, makes it possible for weak and thin persons to undergo a satisfactorily long fast with comparative comfort.

(18) Sound sleep during the night is made possible by absence of nervous irritability, owing to neutralization of acids by the high content of organic alkaline salts in the water extracts.

(18) The high content of alkaline mineral salts in the extracts neutralize the acids in the blood and tissues and convert them into alkaline substances easy of elimination. Hence, the reason why the urine is alkaline during the fast with extracts but is highly acid during the water fast.

(19) As a rule, under the water extract fast, it is not necessary to take the enemas. However, we find it wise to start fasting with a clean colon, for which we use an enema the first and second day of the fast in order to remove the residue of the last meals, which otherwise would remain for many days in the intestines, resulting in the absorption of the liquid part of the fecal matter, causing headaches and other disturbances. But after the colon is cleansed at the beginning of the fast we do not find it necessary to use the enema under the new method.

(20) The water extracts should be free from nourishment in order to prevent return from hunger; they should not have the Vital Principle destroyed by the cooking process in order that they may revitalize the body; it should not interfere with the process of elimination of waste products during the fast.

(21) Formula For Making the Water Extracts: Carrots.....6 ounces; Beets 4 Ounces; Parsley2 ounces; Celery2 Ounces. Since it is important that no nourishment enters into the extract, the vegetables should not be ground nor crushed, in order to prevent their juices from being pressed out. Hence, the vegetables must be simply cut in pieces. Proceed as follows: Thoroughly wash, but do not peel, the carrots and the beets and cut in small pieces with a sharp knife. The celery and the parsley should be well washed and cut in small pieces also. When this is done, put all the above ingredients into a wide-mouthed glass jar and fill it with one quart of distilled water or pure clean rain water. The distilled or rain water, being free from minerals possess a strong affinity for mineral salts. Hence, the organic mineral salts in the vegetables, herbs, fruits, etc. pass into the water and saturate it with valuable alkaline organic salts together with some vitamins and predigested sugar and possibly with other not-yet discovered vital elements, resulting in a delicious and ~~and~~ ^{energi}

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Let the vegetables seep in the distilled water at least for three hours before using. They may be allowed to stay in the jar. Stir the vegetables with a spoon once or twice while they are seeping. Strain out a glass of extract at a time just before drinking it. Keep the glass jar in a cool place or in the refrigerator to prevent fermentation of the extract. Make it fresh every day:

Quantity To Be Taken: Of this extract take a glassful every two hours during the day. The fasting patient should drink from five to eight glasses of extract during the day. The quantity will vary according to the heat of the weather and the desire of the fasting patient for liquids. One should drink a larger quantity if there is a desire for it and it is agreeing with him. But the amount should be decreased or diluted with more water if one feels bloated or if it is unpleasant in any way.

Overcoming Possible Difficulties: As a rule, the water extracts are well tolerated by the fasting patient and he goes on enjoying the extracts all along the fast. But it may happen that obstruction occurs in the intestinal tract in which case the bile enters the stomach and causes nausea. When this is the case lemon juice should be added to the glass of extract, just before drinking it and a leaf or two of peppermint should be added to the vegetables in the glass jar.

The Enema During The Fast: Of great importance to prevent possible entrance of bile into the stomach, resulting in nausea, is the use of the enema two or three times during the first three days of the fast. This will evacuate the contents of the lower part of the intestinal tract and leave there a vacuum, into which food residue in the upper part of the intestines will rush, thus preventing possible regurgitation of bile into the stomach, as well as reabsorption of gases and toxins. However, after the colon is emptied during the first three days, the enema should not be used again, since, as a rule, the extracts will make the bowels function.

Modification Of the Water Extracts: During the water fast a great deal of discomfort was caused by the generation of acetonetic and other acids, which, not being neutralized or oxidized, caused a good deal of trouble. Acetonetic acid is the greatest offender during the fast. It arises when the supply of sugar in the body is exhausted. Then this acid circulated in the blood and is partly forced out of the body thru the kidneys, making urine acid and irritating the nerves. Hence, in order to prevent this kind of acidosis, it is necessary to introduce into the body a certain amount of fruit sugar to oxidize acetonetic acid as it arises. Therefore, after the storage of blood sugar in the body is exhausted after the first two days of fasting, a teaspoon of honey or fruit sugar should be added to every glass of vegetable water extract drunk during the day. This will supply the means for the oxidation of acetonetic and other acids, while the organic alkaline salts in the extracts will neutralize acid and render it easy of elimination. By these means, the body is in a high state of alkalinity during the fast, as manifested by alkaline urine and calmness of the nerves.

Improvement of The Extracts By The Addition Of Herbs: For each herb or group of herbs of the same medicinal virtues must be used in certain cases and not in all cases. Therefore, it will not be possible to tell what herbs to add to the extracts until one knows the condition of the patient. So I shall not go into any explanation about the use of medicinal herbs with the extracts. However, the extracts can be made much more effective yet by adding certain non-poisonous medicinal herbs to the water for the extracts while the vegetables are seeping. However, it is not possible to tell before hand which herb a certain patient should have added to this extract.

(22) During the first two days of fasting take the extracts plain without the addition of anything. After the first two days it is advisable to add to each glass of extract a little honey at the time of drinking it. The predigest sugar in honey will be used in the body to oxidize the acetone which is formed during fasting. Acetone is produced when the supply of sugar in the body is exhausted. For without sugar the body cannot oxidize the fats that are daily being disintegrated into fatty acids during the fast.

(23) The water extracts supply a great amount of energy and one feels a desire to be active during the fast.

(24) Owing to absence of irritation by circulating acids the cellular tissues of the body do not wear out so fast. Hence, a state of tranquility and plenty of sleep make loss of weight very small and it comes to a standstill after the first few days and remains without further loss for many days.

(25) Although hunger is also absent during the water extracts fast, one feels that he is in a condition to eat and begin to digest food without any difficulty, should it become necessary to break the fast before the desired end, and when the fast is broken, one finds it easy to digest

natural food soon after the fast is broken.

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(26) When I remember the ravenous hunger I used to undergo during the first three days of the fast under the old method, the sleepless nights, turning from one side to another and anxiously waiting for daylight, the feeling of anguish and depression and the slow recuperation after the fast during those thirty-four years of fasting under the old method. I feel that I should never again recommend it to others however good the results I derived from the old method of water fasting, since the new method possesses the same advantages without the hardships of the old method.

(27) They will say that by using those water vegetables and herb extracts we are not fasting. To those who advance this criticism, let me say that the water extracts do not contain any of those factors that are considered food substances, such as protein, fat and starch. The water extracts consist of only water-soluble organic mineral salts, vitamins and some directly assimilable fruit sugar. These do not interfere with the process of fasting at all, as proved by the fact that hunger is absent during the fast as is ~~the~~ the case with the water fast.

(28) I fast to preserve my youthful vigor, to prevent disease, to develop my mental faculties to prolong my life and for the greater joy of living which I feel after I have submitted to the process of purification.

(29) When the patient has a good supply of overweight he naturally can fast much longer than one ~~whose vitality is high~~ and one who still possesses a high degree of vitality will be able to fast much longer than one whose vitality is low. Hence, it is wrong to say "I am going to fast 30 or 40 days." It may happen that before the twentieth day your vitality is so low that there is danger in continuing the fast. On the other hand, one may say that ~~thence~~ he is going to fast only for a week or ten days. But, as ~~usually~~ happens, just at the end of that short fast the patient is undergoing a crisis of elimination, his digestive juices are absent and his digestive tube is busy handling waste products constantly being poured into the intestinal tract for elimination. To break the fast under these ~~conditions~~ is wrong and even harmful. We shall deal with this subject under the heading "When to break the fast."

(30) We cannot very well tell how long an unknown person should fast. Ten days may be too long for a certain person, while 60 days may not be enough for another person. Low vitality may make it necessary to break the fast long before we had planned. Or, a healing crisis may make it necessary to continue the fast beyond the time we had planned. Hence, when some one asks me: "How long should I fast?" I reply: "Let us leave it to Nature. She knows better and will indicate to us when the fast should come to an end."

(31) Failure to cleanse the colon the first two or three days will result in the putrefaction of the contents of the colon a solid, hardened mass of fecal matter, which, in many cases becomes too difficult to eliminate. After the residue from the last meals has been removed from the intestines by the enema during the first two or three days of the fast the enema should be discontinued.

(32) As I write this I am on the fourteenth day of fasting and I have been writing pages for this book since 6 a.m. and it is now 3 p.m. I feel as strong and as well as when I began to write this morning. Being in a hurry to finish this book I shall continue writing until I go to bed at 8 p.m. I know I shall as well as now at that hour, since I have been doing this all along during this and other fasts.

(33) During the fast it is well to bathe at least every other day with hot water, using soap to remove from the pores of the skin waste products which nature is forcing out through them.

(34) Such patients who fast until hunger returns lose so much muscular tissue that their digestive organs find it most difficult to resume their functional activity. Such patients, although they survive, take many months to regain their normal weight and strength. Hence, complete fasts until hunger returns should not be taken by those whose bodies are heavily encumbered with waste products, nor by those who are under normal weight, nor by those of low vitality.

(35) Short fasts are safer and more beneficial in the long run. One can repeat the fast as often as is necessary, keeping on increasing its length as one becomes stronger and much of the encumbrance has been removed by previous fasts.

In conclusion, the length of the short fast should be between 10 to 12 days duration. Less than 10 days will do little good, inasmuch as by the time nature is beginning elimination in full force, feeding is resumed at a time when there are no digestive juices available and the stomach and intestinal tract are being used as a sewerage to cast away a large quantity of the morbid matter being dissolved and removed from the body. Real elimination does not really start until the sixth day of the fast. It subsides about the 10th day to increase again on the thirteenth day. After the sixth day, every seven days usually comes a crisis. The fast should not be broken during the crises days. The very short fast should be ~~between~~ between the 7th. and the eleventh. If continued, it should be broken between the ~~15th~~ broken fifteenth and the 17th. day. If fasting still a longer time it should be continued until the 21st. day at least. It will be better to continue it to the 24th. day.

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De La Torre:

(36) Fasting patients are usually affected by dizziness when getting up suddenly from the lying position. Get to the standing position gradually. And should you get dizzy some time, close your eyes and sit down or lie down for a few moments. It will pass immediately. No danger in those dizzy spells, except you fall down and hurt yourself.

(37) Under the old method of water fasting, and especially when the fast was longer than 10 days one had to be very careful in breaking the fast in the proper way. Hunger was absent, digestive juices were not available and the intestinal tract was more or less saturated with the mucus, bile and morbid matter which nature was pouring in during the fast. Hence, it was dangerous to put into such human sewerage any kind of solid food. It was necessary to begin to feed the patient gradually and only with the diluted acid fruit juices for a few days until digestive juices were manufactured, as manifested by an abundant flow of saliva and the sensation of hunger. Those who ignorantly failed to follow this precaution and ate solid food when digestive juices were absent paid for this indiscretion — some underwent digestive disturbances for a few days and were forced to ~~renew~~ their fast; others even lost their life.

In view of these facts the breaking of a fast longer than seven days should be gradual and on the proper liquids and solid foods. However, under the new method of fasting on water extracts from vegetables no such danger is present.

(38) Break the fast with the following mixture of juices and water: Liquid Mixture To Break The Fast — Half a glass of orange juice; one teaspoonful of lemon juice, One teaspoonful of honey and enough water to fill an 8-ounce glass.

(39) Alternate the acid fruit beverage with the following stimulating and invigorating alkaline vegetable hot broth. Formula For Vitality Broth To Be Used While Breaking The Fast: Carrots...4 ounces; Beets ...6 ounces; Parsley...2 ounces; celery...4 ounces, Tomatoes...8 ounce water...4 glasses.

(40) As a rule, one to four days on this liquid regimen is sufficient to give the body the materials for the manufacture of digestive juices and one will begin to feel that one can take substantial food. Hence, you may now eat oranges or grapefruit for breakfast, grapes, pears, peaches, figs, at noon, melon in the middle of the afternoon (if more food is needed) and a salad of lettuce, grated carrot beat and apple in the evening.

(41) Especially after a short fast crises come to complete the elimination of waste products which got loose during the short fast. Hence, digestion may be disturbed now and then. For these reasons the real benefit of the fast is not felt until two months after the fast.

(42) For what causes enlargement of the intestinal tract is the extra large amount of cooked food which we have to eat in order to supply a sufficient number of living cells, since a large percentage of the cells in cooked foods are dead, having been destroyed by intense heat. When food is supplied in its living state we are able to nourish the body on one half or less the accustomed amount of food which we need when we eat cooked food.

(43) Unless this abnormal hunger which comes after the fast is naturally appeased by means of a properly balanced diet that contains a generous amount of adequate protein the patient may not have the will power to control his abnormal appetite, may overeat and thus nullify many of the good results of the fast. Hence, the importance of adopting the unfired food diet after the fast, and of eating small amounts of food at each meal.

During the fast the stomach contracts to one half or less its former size. It is for this reason that one fills up with one half the amount of his accustomed food. But the more the stomach has contracted, the stronger it is. Therefore, do not again weaken it by eating large amounts of food at one time. Eat as often as necessary but eat small amounts of food each time. The abnormal hunger will disappear when you have gained your normal weight.

(44) When one gives up the use of animal protein foods, such as meat, fish, eggs, milk and cheese they have no substitute left unless they add oleaginous seeds and nuts to their fruits and vegetables.

(44) We shall see the great importance of balancing the natural diet by mixing the high calory and high protein foods with the low calory and low protein foods so that we may get adequate nourishment without having to overload the stomach with an excessive amount of food. It is for this reason that in my system of natural dietetics I have introduced balanced menus calculated according to the composition of human milk, which is our safe guide.

(45) Wheat and Beans: (Representing the two families of cereals and legumes) also contain much more protein than human milk and an excessive amount of phosphorus (an irritant of the nerves in large amounts) and have the disadvantage that they have to be cooked and salted to make palatable and edible. Hence, though they are not so injurious as meat they should be eaten in small quantity and only occasionally when one wants a cooked meal for a change.

Sweet Fruits: (Dried dates, figs, and raisins: By comparing the elemental composition of sweet fruits with that of human milk we immediately see that they are the most natural foods for man.

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(42) They also are the most delicious and the more easily digested, their fruit sugar being ready for absorption and assimilation. Sweet fruits contain less protein than human milk but that is as it should be, because, in the first place, the human adult, having ceased growing, does not need as much protein as the growing infant and child.

(43) The fact that one can go on indefinitely fasting on tinctured water, still proves that all the theories of food values, such as adequate proteins, carbohydrates, fats, etc. are false and that the body is not built out of food.

(47) It is true that Lovewisdom may have been able to live seven months and seven days on tinctured water; it is true that I also have been able to live on water extracts that contain no protein, no fat and no starch and that we have been able to plenty of mental and even some physical work during this time, but although incredibly slowly, we were losing weight as the fast proceeded and it would have been a matter of time for our bodies to wear out to the skeleton condition, unless the miracle happened and our bodies could live on atmospheric air, which thing is not likely to happen. Hence, my advice is that we should use the new method of fasting on water extracts as a means of body purification for the purpose of regaining and maintaining a higher degree of health and youthful vigor and for the prolongation of the span of life but not as a means to live without food.

(48) At that rate of loss of body weight, Lovewisdom could have lived at least two years without reaching the skeleton condition and die from starvation, if that ever took place. However, ~~xxxx~~ ~~xxxx~~ though the loss was incredibly small, a time would come when complete emaciation would take place. Hence, so far, Lovewisdom's experiences have not proved that he can live without food indefinitely. That will become possible only when his bodily loss of weight can be permanently stopped. An equilibrium between the tearing-down and the building-up processes must take place before we can be assured that we can live without eating.

(49) The diet of regeneration after the fast must be one hundred percent unfired food diet, at least until the body has been rebuilt with vital cells from vital foods. Failure to take this into consideration rebuilds the body with partially dead cells, subject to disease and premature decay. Let me quote again from Lovewisdom:

.. "Freedom from muscular fatigue comes from body alkalinity, not from a heavy burden of protein, and that the protein or nitrogen we need comes from the ether, not from foods...."

Comment by de la Torre: "I cannot entirely agree with our good brother Lovewisdom when he says that the nitrogen or protein we need is derived from the ether and not from foods. Let him eat only nitrogen-free foods and he will see that his body begins to wear away, no matter how much food he eats."

(50) However, I agree with Lovewisdom when he says that freedom from muscular fatigue (consequently ability to perform work) comes from body alkalinity and not from a heavy burden of protein foods. But we must distinguish between "a heavy burden" of protein foods and the physiological requirement of protein food. For according to general experience, protein food is the strength-giver. Without the required protein in the daily diet, it is not possible to have endurance to do heavy work, and furthermore, loss of weight is continuous, no matter how much protein-free food one eats. But, remember this, the protein used must be adequate protein and be eaten with the proper amount of alkaline foods and only in the right proportion in order to avoid acidosis. Too little protein in the diet is just as bad as too much of it.

(51) I can not agree with what follows in condemnation of all kinds of nuts being the "Forbidden Fruit", producers of tumorous growth and acid-forming. I do not see any reason for his belief that the Biblical legend refers to the nut tree as the tree with the forbidden fruit. We know that it was an apple tree, not a nut tree, of which Adam and Eve ate and sinned. But this, we know, is allegorical, the "forbidden fruit" being the use and abuse of the sex function, and not the eating of any kind of fruit.

(52) I have depended on nuts for my source of protein for the past 37 years. Yet (unless I have not noticed it) I have not yet become "nutty", nor am I a victim of psychic dreams, nor have I been losing patience, nor have I been taken on the non-responsible person's psychosis, nor mental inconsistency, nor, finally, have the use of nuts brought to me a state of acidosis. Neither have those hundreds of persons that have come under my observations become victims of any of the above alleged evils by adding to their diet a normal amount of nuts. I make this comment not to criticize my good friend Lovewisdom's otherwise most excellent work but to prevent many who read his writings from depriving themselves of one of the most natural, delicious and energizing foods of man — the nuts. They are not acid-forming when used in combination with the highly alkaline fruits and vegetables. But even by themselves, only three kinds of nuts ~~xx~~ have an excess of acid. These are: Pecans, have 5 degrees of acidity. Walnuts, have 5 degrees of acidity, and peanuts, having 6 degrees of acidity.. All other nuts have a high degree of alkalinity, ranging from ~~xx~~ four degrees in the almond, to 13 degrees in the case of chestnuts and cashews. All fruits and vegetables have a high degree of alkalinity, between 1 degree in the case of watermelon to an average of 20 degrees, some vegetables and fruits going as high as 25 to 30 as in figs, apricots, and beet greens.

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COMPLETE IN HIM

When we come into the perfect consciousness of God as He really is, we shall naturally combine these two elements, right reasoning and right feeling. It is only the human mind that seems to ~~separate~~ separate love and wisdom in activity. But love that is not joined to wisdom is not real love. We find a counterfeit so called "love" seeking selfish ends continually. This is not love; It is selfishness-- the lack of Love. If my love is not elevated to the level of understanding my then my understanding falls to the level of my love; for love is the motive power, and I choose where my love is. If my love is still selfish, I use my understanding as a means to a selfish end. But if my love is elevated at the same time with my understanding, then I have gone to the "Promised Land" Divine love and wisdom are really inseparable, and if one really has wisdom, he has the love of wisdom. . . . Many people have mistaken this phase of animal magnetism, this thrill that goes over the body from contact with the opposite sex, and accompanying emotions of glamour and romanticism, for love. After this sensation and attendant emotions have spent their novel force, as they do, largely or wholly, soon after marriage, the couple find themselves unaccountably loathing and hating each other; and, finding no mental interests in common, they drift apart, and so marriage often ends in separation or divorce, or in years of quarreling, or of mental armed neutrality, or of stoical indifference, unless the couple have enough wisdom and force of character to re-establish themselves on a higher basis and to learn to love on the mental and spiritual plane, not considering their own temporary happiness while they are learning, but considering the good of society and their own ultimate good and happiness. The unhappiness in married life is largely due to the fact that either the man or woman is not mentally balanced, or neither of them are. It is ~~an~~ imperative that all should accept the ideal of individual completeness, whether they be married or single for it is the only way in which we all shall arrive at well balanced mental processes.

at that idea that fairy kinsmen of the Fiend
 sympathy and friendship because salvation was
 for that very reason people ought to pity them,
 they could to make them forget the hard fate
 of birth and no fault of their own. "Poor
 can a person's heart be made of that can pity a
 a devil's child, that a thousand times more

Fronte, and was crying, with her knuckles
 feet in a fury; and now she burst out of the
 other our senses together out of this storm of

feet, toward the last, and now he stood there
 as his forehead like a person who is dazed and
 toward the door of his little workroom, and
 murmur sorrowfully:

fiends, they have rights, and she said true—
 forgive me, I am to blame."

I was right in the thought that he had set a
 had walked into it, you see. I seemed to feel
 might get him into one; but upon reflection my
 gift.

"Love means exchange for service for service -- and
God's law demands that service must equal service rendered.

The law of equal giving for regiving is absolute. You must give equally
for what is given you. If you stop giving you will shut off your own supply.
If heavens cease giving rains to earth the earth ceases giving crops and
forests to the heavens. God's law will never give you anything without an
equivalent repayment in action.



DECEMBER 1953

S	M	T	W	T	F	S
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

January 1954

FEBRUARY 1954

S	M	T	W	T	F	S
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
New Moon 4th	First Quarter 11th	Full Moon 18th	Last Quarter 26th		1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

(1) Karma must ever yield its proper fruits,
For that it is ordained by God, Himself,
Supreme Creator. Then is Karma God?
No, for it is itself insistent.

(2) GKarma the results must pass AWAY
Yet it leaves seeds which in their turn sprout
forth
And throw the sower back into the flood
Of Karma's ocean. Karma cannot leave.

(3) But acts performed without attachment's urge,
and solely for the service of the Lord
Will cleanse the mind and indicate the way
Which leads at length into the final goal.

(4) Worship, consisting of God's Holy Name,
And meditation, really are performed
by body, voice and mind, and they excel
Each other in the order here set down.

(5) If we could recognize this Universe
Of eight-fold form as form of God Himself,
And serve in adoration all the world,
This is of God most Excellent worship.

(6) Constant repeating of the Holy Name,
is more than praise, at length the voice will sink
To silent repetition in the heart,
And in this way is meditation learned.

(7) Meditation, meditation that recurs
in broken fits and starts in that which is
a steady ceaseless flow, like to the course
Of falling off or a perennial stream.

(8) Worship of God as in no other way distinct
From his who worships, or in other words
Thinking that "He is I", is better far
Than any other kind of worshiping.

(9) To rest in the Real Being, that transcends
Our very thought, by reason of the strength
Of our devotion to something conceived;
This of supreme devotion is the truth.

~~(10) XXXTXXXREALXXINXXLHXXXREALXXBeingXXLXX~~

(10) To be absorbed again into one's Source
Is Karma, Bhakti, Yoga, Jnana, all
These things in truth. Or put in other words
Is Work, Devotion, Union, Wisdom.

(11) As by the fowler birds are caught in nets,
So by the holding of the breath withing
The mind can be restrained. This is a device
Which will effect absorption of the mind.

(12) For the mind and life, expressed in thought and
act
That is with thought and action as their function,
Diverge and branch like two boughs of a tree,
But both of them spring from one single stem.

(13) ~~Suppression~~ of the mind in two ways comes
Absorption and extinction; mind absorbed
Will live again, but mind which is destroyed
Will never more revive, for it is dead.

(14) When, by the means of restraint of the breath,
The mind has been controlled, then make it flow,
Along a single current, that achieved,
Its form will then entirely disappear.

(15) For the great Sage for whom all form of mind
Has disappeared and who is ever one
With the Reality, there is no Karma more,
For he, indeed, the True Self has become.

(16) When mind has given the sense-objects up,
Which are external and has drawn within,
And has perceived its own refulgent form,
Then verily alone True Wisdom is.

(9) To rest in the Real Being, that transcends
Our very thought, by reason of the strength
Of our devotion to something conceived;
This of supreme devotion is the truth.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

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(15) For the great Sage for whom all form of mind
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With the Reality, there is no Karma more,
For he, indeed, the True Self has become.

(16) When mind has given the sense-objects up,
Which are external and has drawn within,
And has perceived its own reluctant form,
Then verily alone True Wisdom is.

(17) When pondering with constant vigilance
Upon the actual nature of the mind
One finds that there is no such thing as mind;
This, of a truth, Is the straight course of all.

(18) The mind is nothing but a lot of thoughts,
Of all these many thoughts it is the thought "I".
That is the root. So we can see by that
The mind in truth is only the thought "I".

(19) Whence therefore, does this "I"
"I -thought" have its birth?
With vigilant and ever active mind
Seek this, and crestfallen the "I" becomes.
The search, itself, the quest of Wisdom is.

(20) The search pursued till "I" has disappeared
There now shines forth the "I-I" all alone,
The quest is finished, there is no more to seek,
For this is truly the Infinite Self.

(21) This is eternally the true import
Of the term "I". For in the deepest sleep
We do not cease to be, we still exist
Even though there, there is no sense of "I".

(22) As I am Pure Existence, I am not
The body nor the senses, mind nor life,
Nor even ignorance, for all these things
Are quite insentient and so unreal.

(23) As there is not another consciousness
To know Existence, it must follow that
Existence must itself be consciousness.
So we ourselves are this same consciousness.

(24) In their real nature as Existence both
Creatures and Creator are the same,
The unique Principle. In attributes
And knowledge only is a different round.

(17) When pondering with constant vigilance upon the actual nature of the mind, one finds that there is no such thing as mind; this, of a truth, is the straight course of all.

(18) The mind is nothing but a lot of thoughts, of all these many thoughts it is the thought "I". That is the root. So we can see by that the mind in truth is only the thought "I".

(19) Whence therefore, does this "I" "I-thought" have its birth? With vigilant and ever active mind seek this, and crystallize the "I" becomes. The search, itself, the quest of wisdom is.

(20) The search pursued till "I" has disappeared there now shines forth the "I-I" all alone, the quest is finished, there is no more to seek, for this is truly the Infinite Self.

(21) This is eternally the true import of the term "I". For in the deepest sleep we do not cease to be, we still exist. Even though there, there is no sense of "I".

(22) As I am Pure Existence, I am not the body nor the senses, mind nor life, nor even ignorance, for all these things are quite insistent and so unreal.

(23) As there is not another consciousness to know Existence, it must follow that Existence must itself be consciousness. So we ourselves are this same consciousness.

(24) In their real nature as Existence both Creatures and Creator are the same, The unique Principle. In attributes and knowledge only is a different sound.

the Cosmos. We are not here on earth to manifest ourselves. He who so thinks never passes beyond the boundaries of action-reaction of this material world of illusion. We are here to manifest God and thus find that we are manifesting our Selves.

(498) If you would ask of God the supreme question He would say unto you: All questions are answerable in the Light. Thou art Light. Thou canst answer them.

(500) As your understanding reaches full bloom you will know the desire to embrace and cherish the whole universe, for you will know it and all mankind as Yourself.

That is why we want you to understand the science of God's great universe, for You are the Universe and the Universe is You. Without the knowledge of what man is, how can man understand man? It is like trying to form words without knowing the alphabet. Therefore, learn the "secrets" of the universe and then command thyself to live knowingly with God in all ways.

In these lessons we have endeavored to make clear to you what Love really means -- not just abstractly but dynamically. Rhythmic Balanced Interchange is love dynamically expressed.

(501) Remember that all you are seeking and working for Love, happiness, health, friendship, business success, fame as inventor discoverer, author, artist, or Statesman -- lies in your control of that one principle -- Balance.

In the measure of your ability to control Balance in yourself and in your creations, so will you express it in your works and ways, by which you will be known.

This last unit of lessons ~~is~~ is Not "good-bye, for you will ever be a part of our great Cosmic Plan. You have but to rest your thought on us and we shall be One with you now and forever more.

(502) I have worked indefatigably for ~~thirty-one~~ years to give The Message of The Divine Illiad to the world in simple, understandable language. For twenty-six of those years I worked alone. Then came my Lao right out of the Cosmos. God knew that I needed another Cosmic Mind to ~~xxx~~ make the pendulum of my own Mind swing truly in balance while doing this great work, thus He added Lao's knowledge and inspiration to mind so that we could together find the kind of words which would appeal to the world, and present it in a human and sympathetic manner, without having the taint of "textbookishness" in it. In five years of working moment to moment, and so closely that we got to thinking as one, I have advanced farther than in the whole previous twenty-six years. Besides making my work infinitely better, it made work more joyous and less fatiguing. Hours of conferences, writing and rewriting, destroying and joyously beginning all over again with the two of us in it instead of just one.

us in it instead of just
trying and joyously beginning all over again with the two of
us. I have advanced fairly
far then in the whole system of things, but I have advanced fairly
far in five years of nothing more than the same old
systematic manner, without having the faintest of "enthusiasm"
would speak to the world, and regard it as a human and
kind so that we could together find the kind of words which
great work, that is what I do's mission and inspiration to
give it by me. With every step in balance while doing this
know that I needed another kind of word to give the world
worked alone. Then came the day of the dawn. God
understandable language. For twenty-six of those years I
gave the language of the world in the world in stages,
(502) I have served faithfully for thirteen years in
and forever more.
that your thought on us and we shall be with you now
it will be a part of our first, second, third. You have left in
This last unit of lesson has to be "good-bye, for you vi-
words and ways, by which you will be known.
will end in your Christmas, so will you express it in your
in the moments of your making a personal balance in your-
—like is your system of things.

—like is your system of things, author, criticism of the system --
love, happiness, health, friendship, business success,
(501) remember that all you are seeking and waiting for
expressed.
locally. My entire balanced language is love systematically
you what love really means -- not just abstractly but dynam-
in these lessons we have endeavored to make clear to
God shall say.

universes and thus expand itself to live knowledge with
ing the alphabet. Therefore, learn the "secrets" of the
universes and it is like trying to form words without know-
you. Without the knowledge of what man is, how can man
great universes, for two are the universes and the universe is
That is why we want you to understand the wisdom of God's
the you will know it and will want to be a part of it.

on the desire to embrace and cherish the whole universe,
least in your understanding, I will show you will know
artistic. Then I can answer that.

any more you will question me everywhere in the light. Then
(498) If you would ask of God the answer question he would
God himself.

here to manifest God and that that we are manifesting
revelation of God's world of things. We are
e. He who so thinks never passes beyond the boundaries of
the system. It is not that we are manifesting

(Orthopathy)

- (1) Healing is an internal physiological, or vital, or biological process. It is not the result of treatment. It does not depend on treatment. It is a process of life and is the result of the orderly, progressive working of the forces and processes of the living organism. It is controlled by the laws of life, not by the treatments of the doctor.
- (2) The science of healing is the knowledge of the vital processes by which the living organism heals himself. There is a science ~~affair~~ of hygiene. These too, are well understood by only a mere handful of men and women.
- (3) Every disease is a protest of Nature against an active or passive violation of her laws. But that the protest follows rarely upon a first transgression, never upon trifles; and life-long sufferings -- the effects of an incurable injury excepted -- generally imply that the sufferer's mode of life is habitually unnatural in more than one respect.

By observing the health laws of Nature, a sound constitution can be very easily preserved, but, if a violation of those laws has brought on a disease, all we can do by way of curing that disease is to remove the cause. (Felix L. Oswald)

- (4) Although there were fore-runners, the real medical awakening came in the early part of the nineteenth century. A new spirit of inquiry took possession of men. The went to Nature to learn the ways of life. This questioning of medical dogmas and practices was more or less world wide but we are here interested chiefly in what took place in America.

In Europe, medical reform took two general directions.

Under the leadership of Hahnemann, there was a move toward decreased dosage; under the leadership of Priessnitz, there was a movement to substitute physical measures for drugs. In America, medical reform also took two general directions. Under the leadership of Samuel Thompson, there was a movement away from heroic dosage ~~the~~ and the lancet and virulent poisons and a tendency to return to the herb remedies; under the leadership of Trall, Jennings and Graham there was a tendency to discard all drugs and the lancet and rely wholly upon hygiene. The American and European movements intermingled so that Hygienic movement became corrupted with the admixture of hydrotherapy, massage, and manual adjustments, with a resulting great loss in vitality and effectiveness.

(5) Hydropathy was an effort at medical reform, rather than a medical revolution. Mere reform does not go beyond Allopathy; therefore it cannot live beyond Allopathy, unless supported and saved by the principle of Orthopathy. The principle of Orthopathy is the sole bulwark of reform in the world today. Only a radical change, a change at the roots of things, will be a great change. Hydropathy was soon absorbed by Allopathy, under the name of hydrotherapy, is employed in every "regular" medical hospital and taught in every "regular" medical college in the world today. Orthopathy alone has driving and staying power sufficient to survive and evolve in the midst of present medical chaos; all else eventually reverts to Allopathy.

(6) Medicine has been a ceaseless round of changing theories and practices throughout the ages. Many thousands of different materials and means of cure have been employed by physicians. Every generation has developed new drugs and discarded or "improved" old ones.

(7) That the sick recover goes without saying. Under all forms of treatment and with no treatment at all, people get well: that is, the symptoms subside, to return again as another disease, to disappear again. This periodicity or alternating of periods of health and "disease" -- this coming and going of biogony -- has given rise to the general belief in cures. Most "attacks" of every so-called disease get well -- are self-limited -- and this permits the practitioners of ~~xxx~~ all schools to claim great success for their methods. The fates of the most absurd theories and cures have been saved because of this ebb and flow of health. Those so-called systems of cure that least hinder vital operations apparently produce the most cures, and the priests of the systems are called successful doctors. The only merit these "more successful" methods have is the negative one of not curing more but killing fewer.

It is impossible to reconcile the theories and practices of the antagonistic systems of medicine. If the large, heroic doses of poisons of Allopathy have any reason or truth on their side, then the highly attenuated and diluted doses of Homeopathy are worse than a fraud and delusion. If

Homeopathy succeeds as well as or better than Allopathy this success would prove that the damaging and dangerous poisons of Allopathy are unnecessary and should be abandoned. If the theory of health, disease and cure we are advocating in these pages is correct, there is no value in either of these ~~systems~~ systems and they are both attributing cures that were accomplished by the unaided powers of the body to their respective remedies

Both schools are deluded. If we are correct, Homeopathy should be the most successful system because it is the least harmful.

If the drugs of Allopathy and Homeopathy have any truth on their side all patients cared for by mental scientists and Christian Scientists should die. But if the successes of the latter is as great as or greater than that of the former, the drugs of neither are needed. If either of these systems are correct the Chiropractors are wrong, whereas, if Chiropractic is correct, all the others are wrong and we are murdering their patients. Thus we might go through the whole list of modern and ancient medical cults and find the same thing.

Crude experience is often very deceiving in this particular and nothing is more disgusting in this connection that the compositus with which some persons appeal to their individual "experience", when it is patent to all that such experience is at direct variance with the past and current experience of all the remainder of mankind.

If the cures follow the most absurd treatment -- follow "remedies" that act in diametrically opposite manners -- the reason for all this paradox should be of great value to the truth seeker. Under all methods of treatment the forces of life are at work -- silently, it is true. What if these forces have secretly been counteracting the wrong doing in the modes of treatment and putting the treatment seemingly on a level with right methods? People get better in spite of all cures, as is always proved after time has demonstrated their fallacy.

(8) The human organism has wonderful recuperative abilities and has generally had to contend both against the "remedy" and the cause of the "disease." Morbid states are recovered from through the exercise of the recuperative tendency inherent in the living organism.

(9) The invalid knows little or nothing of the curative powers of his own body, nothing of the nature of biogony and the causes of pathology, and is not qualified to properly discriminate between the work of the "remedy" and the work of his own body. For this reason, the greatest credit is customarily given where there is least, or no merit. Recoveries occurring despite considerable interference with the natural curative processes, are not to be credited to the supposed remedy. Every therapeutic fallacy, whether still in use or long since forgotten, has found thousands to bear witness to this.

(10) The greatest trouble with experience is that it appears to point in all directions at the same time. Every school -- "regular" medicine, homeopathy, eclecticism, physio-medicalism, osteopathy, chiropractic physio-therapy, Christian Science, appeals to the record of experience to prove the value of his system or method. Such experience either proves all methods to be good, or it proves them all to be fallacies. Interpretations may vary and fall to the ground but the facts cannot perish. All great cures pass. All systems are forever changing their principles and their methods. True principles are perfect and unchangeable and so must be any practice correctly based upon them.

(11) Instead of making a study of the laws, conditions and requirements of life and complying with these, the human race has for ages sought for some magic power, some occult and incomprehensible principle, some hitherto inoperative law or force, that will set aside the know laws of life and enable man to destroy law and order with impunity. For this is what the idea of cure amounts to. "Curing" is an effort to dose away or treat away the results or consequences of violated law, without stopping the violations. The whole idea of "cure" and "immunization" is fundamentally false.

Undoubtedly this idea of the value of medical specifics has operated very disastrously, indirectly inviting the cause of "disease" by the promise of immunity it holds out in the ideas of medical absolution. The causes of "disease" are disregarded so long as people think they can dodge the result under the shield of medicine, and just in proportion as freedom from peril is offered is the inducement to sever the lines of law whereby organic existence is bounded. As soon as people learn that suffering is a consequence drawn upon themselves, they will learn to avoid the causes of suffering. So long as they believe they can harbor causes and side-step the necessary consequences, by some pills in the bag or prayers in the book, they will attempt to do so. For this reason, all systems that hold out to man the false hope of cure and immunization -- that pretend to cure him of or make him immune to the effects of violation of Life's laws, while he continues to violate them -- are evil and demoralizing. Such systems actually encourage law-breaking.

"Cure of disease!" exclaimed Trall. "what a world of delusion in that expression!" "It has always been the fundamental error of the medical profession. It forever misleads the public mind. The phrase is founded on a false conception of the nature of disease."

Instead of trying to cure diseases, we should seek to remove their causes. Diseases never can be and never should be cured while their causes exist. It is on the fallacy of curing disease that the doctors are drugging the world to death." *** The Hygienic System.

Tilden truly says: "From time immemorial, man has looked for a Saviour; and, when not looking for a Saviour, he is looking for a cure. He believes in paternalism. He is looking for something for nothing, not knowing that the highest price we pay for anything is to have it given to us."

"Instead of accepting salvation, it is better to deserve it. Instead of buying, begging or stealing a cure, it is better to stop building disease. Disease is of man's own building, and one worse thing than the stupidity of buying a cure is to remain so ignorant as to believe in cures."

"The false theories of salvation and cures have built man into a mental mendicant, when he should be arbiter of his own salvation, and certainly his own doctor, instead of being a slave to a profession that has neither worked out its own salvation from disease nor discovered a single cure in all the age-long periods of man's existence on earth." (Tomemia Explained)

(12) The first impulse of the sufferer is to seek relief. Blind credulity causes the sufferer to subject himself to such other suffering or sacrifice as the physician, in whom he imposes his confidence, may prescribe.

(13) Those who appreciate law and order do not clamor for relief -- palliation -- for they see the absurdity of relief. They are not so childish as to believe that cure can come to them while they still break life's laws. They are not so ignorant as to believe that a drug can cure a bad habit. They do not look for relief or cure outside of their own efforts at correcting their lives. The wise man will seek for a correction of the cause of his suffering. He does not sandbag his nerves with dope.

Dr. Weger says: "We shed crocodile tears in profusion while we accept soothing ministrations. These are not tears of repentance. They are tears of self-pity -- meaning nothing."

Many, throughout their lives, thus deceive themselves into false belief that they are putting something over on God, -- on the law. They little reckon that their sins are finding them out. There is no security in a cheaply purchased immunity. Forgiveness, pardon, and parole are effective only for those who go and sin no more."

(14) Except in mild cases, the person so affected is forced to go to bed and cease all other activities. This is a wise provision of nature to conserve energy. If the work of the house cleaning is to be successful, it is essential that the undivided attention of the organism be devoted to the curing process. For this reason, all activities that can be dispensed with temporarily, and that have no direct bearing on the task of purification are stopped. This brings us, then, to our first rule of practice in acute "disease": The primary requirement is rest: Physical rest; Mental rest; Sensory rest; Physiological rest.

Physical Rest -- is secured by putting the patient to bed and making him comfortable. A comfortable bed should be arranged and kept clean. All bedding should be as hard, and all bedclothing should be as light, as a due regard for comfort will allow. Soft beds that permit the patient to sink down into them are exceedingly debilitating and uncomfortable, and prevent rest.

(15) No fallacious theories about food or exercise adding to your powers and helping you "throw off" the disease, should be permitted to cause you to continue active and to continue eating. Mental, physical and physiological rest are needed and the quicker these are secured, the more rapid will be your ~~recovery~~ recovery, the less will be your suffering.

(16) "Keep still," says Dr. Jennings, "rest, rest, rest, is the grand panacea."

(17) Sleep is the highest form of rest. During sleep, all the reparative and recuperative processes go on most efficiently. The sick should be permitted to sleep as much as possible and should not be awakened for any reason whatsoever, except, of course, where cleanliness demands it. But sleep should not be confounded with the stupor that follows the use of narcotic and hypnotic drugs.

Physiological Rest -- This is secured partly by physical and mental rest but largely by stopping the food intake. The energy usually employed in digesting and assimilating food is now used for the eliminating or neutralizing the toxic matter that is forcing the reaction. Forcing remedies act the opposite. Every illness is an effort at house-cleaning, and all the aid that nature needs is to be left alone.

Mental Rest ** The sick man should have perfect confidence in the power of nature to accomplish the work begun. The alarm and anxious concern of relatives, friends, must be met as resolutely as possible. The sick room is too often a visiting rendezvous where friends and especially ~~visitors~~ should be excluded

Such talk is not calculated to create a peaceful, restful state of mind in the patient. Besides, the noise itself is distracting to a sick man.

(18) Sensory Rest -- This means rest of sight, feeling, hearing, etc. Brilliant light disturbs rest. The sick room should be both light and airy but not brilliantly lighted.

The habit of keeping a light burning all night in the sick room is a bad practice and one to be avoided. It is sunlight alone that is of value to the sick. They should not be denied this, but at night, the dark room is conducive to sleep.

(19) Sleeplessness: -- If not fed, they will sleep almost continuously. Most of the supposed need of employing drugs to allay restlessness and pain, and to compel sleep in the severely sick, arises from enforced feeding and stimulation.

Hypnotic drugs enervate and increase toxemia, thus adding to the patient's suffering and danger. As soon as the people learn the terrible price they pay for a short respite from pain and the restless, questionable sleep (really stupor) brought on by hypnotic drugs, they will certainly cease to employ them.

Warmth: Sick people must be kept warm or recovery is hindered or made impossible.

(20) Pain is a mere symptom. Symptoms are such only and not cause. The office of pain is beneficial, protective. It may serve as a diagnostic guide, if it is not suppressed. Its suppression does not remove cause, but does retard or actually prevent recovery. "Grin and bear it," is the best advice ever given to a patient in relation to pain or discomfort. No matter what the character of the "disease", the patient is injured by every artificial relief given him.

(21) The Hygienist does not give "Nature Cures", he does not know how. He permits nature to administer her own cures. When we say nature cures, what nature do we mean? Some Nature afar off or outside of man? No. We mean the nature within each organism. We mean the processes of life and the laws that govern these. Cures come from within, not without. Cures are the same yesterday, today, and forever. The "curing" systems all add up to a stupendous plan of palliation.

A natural cure or "nature cure" is this: Learn the causes of pathology, then stop the cause and nature does the rest."

(22) Study your doctor also. Does he know cause? Does he remove cause; or does he palliate effects. Does he smoke, drink, eat bread and meat at the same meal? If he does these things, he cannot teach you. He is ignorant. A doctor must first of all be a teacher; but, before he can teach he must possess knowledge.

He may be ever so well grounded in the superstitions of the various "schools of healing" and he may be so skilled in the application of their so-called remedies, but if he lacks a knowledge of cause, he is a menace to the sick.

(23) "Men try everything," says Dr. Walter, "and fail to get well. Let them stop trying a while and they will get better results. "Not try but trust" is often as important to health as to religion.

(24) It is futile to look for gradual emancipation from confirmed habits and transgressions. Tobacco, coffee, tea, alcohol, opium, etc., keep alive the "craving" for their use. Those who attempt to "taper off" usually end in failure to break their bondage and free themselves. The morbid desire for these substances is kept alive by the least indulgence in them. There is no safety for the user until the morbid irritability of the nervous system is overcome and normal sensibility is restored. The least quantity that the organic instincts can appreciate is sufficient to forever prolong the morbid condition of the nervous system: and, until the nervous system is returned to normal condition, the user is not safe for a minute. Until then, the smell, sight, or even thought of tobacco, may revive the morbid "craving" with an almost irresistible force. The habit will be overcome with ~~the~~ greater ease and much less suffering if broken off at once.

(25) No tapering off process is possible. Make up your mind to abandon once and for all -- not one at a time, not by some mis-called transition program, but abruptly, and all at once -- salt, pepper, spices, and other irritating condiments, tobacco, alcohol, tea, coffee, cocoa, chocolate, soda fountain slops, cathartics, opium, mechanical irritant, headache remedies, and all other poison habits, morbid sex practices, or other enervating practices. Go through the pain, discomfort, irritability, depression -- pay the last farthing of reaction -- all at once, and be sure that you will suffer less than by the "tapering off" method. You will be more likely to succeed your recovery will be more rapid, more certain and more satisfactory.

(26) This would seem to be the chief reason why we have had the greatest success with the most desperate cases.

Such a patient is willing at length to submit, and do what is necessary, but the rule is with patients who are only playing sick, to follow your prescriptions as long as they are agreeable, and for the rest evade all requirements.

People will not abandon their pet vices and cherished indulgences until they have reached that point of desperation where they are willing to do anything, even torture themselves if only they may return to comfort. Those who are not very sick, those who still have hope of cure by methods that do not require correction of cause, are unwilling to forego the injurious habits to which they are enslaved.

(27) It is surprising how many people live under the delusive belief in absolution. Their thinking is so warped and distorted that they think themselves immune from natural laws. If they, Coue-like, mumble something to their God daily, their debts to law and order are paid. Those who do not go to church, go to the drug store, the serum needle, the vaccine point, the electric current, the bath cabinet, to a diet cure, or to a different climate.

Trall says: "A more pernicious doctrine was never taught than that of absolution from the penalties of our misdeeds. Causes and consequences are unalterably related in the organic as in the inorganic world. Nature punishes always, and pardons never, when her laws are violated or disregarded. In the vital domain, as in the moral, "no good deed is ever lost," nor any wrong act performed without evil effects. When this great primary truth is recognized in practice; when it is taught in our schools and exemplified in our lives, we shall have the true basis on which to prosecute our physiological redemption. "Cease to do evil" is the first and greatest lesson to be learned."

(28) "Be not overcome of evil, but overcome evil with good," is a hygienic as well as religious principal. Yet man fights "disease" which he conceived to be evil, with methods that are unmistakably evil, while, at the same time, continuing the evils that are responsible for his weakness and suffering. Not until he can see in wrong living the cause of the ills of the body will he be ready for a rational program of health building to take the place of the present false systems of "curing" the sick.

(29) In most cases of chronic disease, a prolonged period in bed, say from three to six weeks, and longer in many cases, constitutes the speediest means of recovery. The individual should go to bed, reconcile himself to it and remain there as long as is necessary for full recuperation. Dr. Weger says: "Proper relaxation cannot be obtained except in the prone position. Bed is the best place. Some people are so tense they feel as if the bed would collapse if they did not hold it up. If the bed is permitted to do the supporting, rejuvenation of the nervous system is well started."

Complete relaxation is not possible if there is pain, worry, noise, unpleasant surrounding, an overactive imagination, a craving for stimulation or excitement, and stimulating treatment. Some mild exercise, unless this is contraindicated, should be taken each day or twice a day during the period in bed.

Where it is not possible to get away from one's work and rest, as above described, one should cut down his daily mental, physical and physiological activities, so far as this is possible, and secure as much rest and sleep each day as circumstances will permit. Go to bed at the earliest possible hour. Remain in bed as late in the morning as possible. Rest during the day if this can be arranged. Where this can be done it is well to lie down for a half hour to two hours and rest and sleep, if possible, in the afternoon.

Amusement, excitement, stimulation, late hours, etc. should all be avoided in every possible way. The conservation of energy in every way this can be done is desirable.

(30) Fasting, which represents the ultimate in physiological rest, is not always essential in adynamic biogony, but in practically all cases the fast will prove to be the surest, quickest and most satisfactory means of eliminating toxemia, ~~rest~~ restoring secretion, rejuvenating tissue and restoring

lost functions. Some cases simply do not get well without the aid of one or more fasts.

(31) In many cases satisfactory results may be achieved by merely correcting the diet and holding the food intake down to a very small quantity. Limiting the food intake in this way provides physiological rest in proportion to the limitation.

(32) Sleep: Invalids and chronic sufferers generally do not get enough sleep. The importance of sound, quiet, and sufficient sleep cannot be overestimated. It is during sleep, chiefly, that structures are repaired. Recuperation reaches its maximum of efficiency during sleep.

(33) The bedding should be as hard and bed-clothing as light as a due regard for comfort will permit. A hot jug to the feet will assure warmth if the weather is cold. If one is ~~not~~ chilled he does not sleep. Have the bed room well-ventilated. Flood it with sunshine during the day. Whenever possible, sleep out doors. We do not have actually to sleep to repair and build up lost nerve energy. We need only to rest; to remain relaxed and passive in mind and body. Therefore do not make a fetish of sleep. Don't fix a certain number of hours, and then worry if you do not get this amount. The bad effects of a sleepless night ~~are~~ night are due to the worry of

(34) The enervated individual will also overeat in order to supply the necessary food elements, but, due to enervation, he will not be able to appropriate them. Eating denatured foods, ~~xxxxxxx~~ this places a heavy tax on digestion

(35) It is a mistake to try to get well by diet and ignore all the enervating factors of life. It is a mistake to attempt ~~empt~~ to restore health by overating on the elements of the

body is supposed to lack. Food concentrates, potassium, broths, juice diets, etc., to glue the body with elements thought to be lacking do not constitute an effective means of restoring health, as the thousands who have employed them and failed to recover, amply testify.

(36) We must discard the idea that a certain food, or certain diets, even, can restore health. It will be well to know and remember that when man eats normal food, such as raw vegetables, these will supply his body with all the minerals and vitamins and all the acids and alkalies that the body requires, and that if his digestion and assimilation are normal, his body will take all the alkali that he needs to keep the blood in the required state of alkalinity.

(37) He assimilates it. It is one thing to swallow an abundance of calcium, it is quite another to appropriate it.

There are other preparations rich in iron and copper.

They are highly recommended for anemia and for pregnant and nursing mothers. But anemia is more often due to a failure to assimilate iron and copper ~~xxx~~ than to the lack of it on the diet. It is not so much that the patient needs iron as that he needs power to assimilate the iron in his food.

Iodine-rich food preparations are recommended to prevent and cure goitre and to build brains. Need I remind my readers that the wide-spread use of such foods has had no effect on goitre, and has not perceptibly raised the I.Q. of the users.

(38) A present popular fad in the diet field is that of drinking large quantities of fruit and vegetable juices to supply the body with necessary minerals and vitamins. Our super-salesmen sell special, high-priced machines to extract the juices from our foods or to liquify them and extol the almost magic virtues of these wonderful healing substanc-

es. It is very easy to become water-logged through the use of juices rather than the whole foods themselves. Juice gluttony overworks the kidneys and adds to enervation. It does not enable the body to appropriate the excess of minerals or vitamins it introduces into the body.

It is the practice to see how much juice one can imbibe on the theory that this will alkalinize the body quickly and will speedily supply the deficiencies. They get best results, however, who takes least juices. The nearer they approach a fast the faster they recover health.

(18) Without nerve energy the best and the most appropriate foods will not be appropriated. The nervous system presides over nutrition and elimination. If there is enervation from any cause, digestion, assimilation, and elimination will lag. Food is only partially digested, decomposition supplants digestion, and the very best foods will fail to nourish the body. We cannot derive minerals, vitamins, and calories from such decomposition. Under such conditions the less food eaten the less poisoning the body derives from the diet. Until the nerve energy is restored, nutrition cannot be normal, no matter what the diet.

(19) Exercise: Many cases of chronic "disease" are largely due to a lack of physical exercise. Thousands have regained their health by doing little more than taking up systematic physical exercise.

In all cases of chronic "disease" where no condition of the joints, muscles, heart, arteries, lungs, kidneys, or elsewhere, contraindicate it, daily physical exercise should be indulged. This should be mild first and should be increased both in amount and vigor as returning strength permits.

In "diseases" of the heart, hardening of the arteries, advanced "diseases" of the lungs, inflammation and tuberculosis of the joints, and similar conditions, exercise must be indulged in very cautiously and moderately.

In dropsical conditions, advanced Bright's "disease," etc. it is usually advisable to take no exercise at all, until the condition is greatly improved. Inflamed and tuberculous joints should not be exercised. They should be given perfect rest.

Mental Influences:

(20) Nothing can so effectively illustrate the self-reliant vitality and inherent truthfulness of the hygienic practice than the manner in which it daily and hourly triumphs over great obstacles. We are forced to meet and overcome the ingrained prejudices, blind adherence to age-long traditions morbid feelings and artificial appetences, not alone of our patients, but also of their relatives, friends, and former physicians. Only those of strong wills and strong convictions can pass through such a barrage of evil influences as frequently come from friends, relatives, and physicians, and recover in spite of the efforts of these to prevent recovery.

~~(41)~~ A man's enemies are of his own household. His best friends are often his worst foes.

(42) Years ago the author feel victim to the cold bathing fad. Each morning he had his cold bath, even breaking the ice and going in on more than one occasion. Such a bath is a powerful stimulant, if one does not remain in the water too long and has sufficient reactive power. But by so much as it stimulates at first it also depresses later. It is an enervating practice with not the shadow of an excuse for existence. I would strongly caution everyone against such foolish practices.

(43) Do not expect nature to go forward in a steady, uniform and undeviating course. In difficult cases, and cases of low vitality, she must have her resting spells. During these periods the symptoms will appear, from the Heteropathic view, unfavorable. Appetite will flag. The pulse will grow weak. The patient will feel weak, tired, depresses. Sores will look bad, the breath will become foul. There will be an increase in all or most of the symptoms. Acute symptoms may develop. The invalid, that previously seemed to be improving now seems to be growing worse.

These crises are to be handled just as all acute conditions are handled. Above all, the invalid should avoid becoming discouraged or frightened when these appear. Welcome them and rejoice in the improved health that follows them.

(44) The important things for us to get firmly fixed in our minds is that pathology is an evolution, beginning in small, imperceptible stages and advancing step by step, to cancer, or tuberculosis, or Bright's "disease."

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Remember that regularity is important. An egg will not hatch if the robin takes a day's vacation. Be patient and constant. These two qualities are needed.

Exercise D: Go thru an entire day remembering that you have an interior life and that you propose to cultivate it.

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

I have been asked what the personality should be undertaking to do, to balance these lessons on the cultivation of the interior life. Ideally, the personality, (meaning the part of the self which is turned toward the world) should be learning and applying practical ~~normal~~ normal psychology. The behavior patterns that a re negative should be destroyed and positive constructive one cultivated. and unfriendly

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

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

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

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

First re-read the Theme and get a general impression of its drift. Then memorize it perfectly. If you are not used to this, it may take you several days until you have the smooth fluency which is necessary. Do not neglect little words nor substitute others. Learn to be accurate.

We are now going to take a step which leads the awakened energies in a definite direction, a direction in which so many students of life are naturally interested. This is in the direction of meditation on specific Themes, or Mantras, as they are known in the Eastern traditions. This is a valuable interest, because good Themes, rightly used, aid very considerably in establishing a harmonious relation between the two aspects or faces of man — the one looking into this world of human life, and the other

into timelessness and immensities beyond the grasp of mere senses and reason. Both aspects are inevitably there. We must make each contribute to the other.

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cont above

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

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

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

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

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

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

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

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

Theme: "I am the master of my fate, I am the captain of my soul.
I thank whatever gods there be for my unconquerable soul!"

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

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

YOUTH INDIAN PUNDIT: ON SAMADHI

1) Samadhi falls under two heads -- Samprajnata and Asamprajnata. Of the former there are four sub-divisions, having reference to the different stages of Samadhi and also to the capacities of the aspirant. At the outset, the aspirant or the neophyte devotes his full attention to the gross phenomena (this is called Savitarka). Then he gradually and firmly proceeds to the contemplation of the subtle (this becomes Savichara). Just as an archer endeavouring to master archery aims at the target, a material object, at the commencement of his practice and eventually lifts up his mind on to the subtle point without in the least noticing the other parts thereof that had till then distracted his attention and concentration, so does a would-be Yogee.

(2) Now for the details: -- (a) Contemplation on the gross, concrete is Savitarka.

(b) Contemplation on the abstract, subtle is Savichara.

(c) The joy that accrues to one experiencing the static condition of each and every sense-organ without to any degree entangling it among the concrete is Sananda.

(d) The consciousness of "I-ness", "I-am-ness" alone, following the subjugation of the mind, to the complete exclusion of all objects that may face or confront it, is Sasmita.

(3) The last three Savichara, Sananda, and Sasmita are present in Savitarka; Sananda and Sasmita are present in Sananda.

(4) The same in another way: -- (a) To contemplate on only one of the gross objects at the first stage is Savitarka.

(b) At the second, contemplation on only one of the abstract objects is Savichara; here the five Tanmatras, Mahattatva, and the like may form objects for it. (c) In the third rung of the ladder, stationing Indriyas (the sense-organs) in their native positions, without the contact of the concrete as well as the abstract, to contemplate in this condition is Sananda.

(d) In the fourth and last, to rest oneself, separate and detached, without the intrusion or stress of the Indriyas is Sasmita.

When he finds that Root Cause he enjoys bliss. And this is the first of Yoga, and all the severe and sometimes divergent treatises on this subject, the every day experiences, so to say, of a thinking man, serve him to a greater degree or less, as the capacity of the man is. His hard experiences during this arduous journey mould his character and purifies it considerably and later on completely.

(11) He discerns on the first step the value of his physical body and the necessity there of its healthy, pure condition.

(12) With the help of his own intelligence as his teacher and guide he will draw in the mind from its outgoing proclivities and control it; and in that happy state of meditation he will taste of the ambrosia oozing therefrom.

(13) Some teach that mind and breath are one; control of breath is a partial control of mind. Even a tyro in the field of practical yoga will demur to the above statement. Still to control the Ham and Sah -- outgoing and the ingoing breaths, and suspend them, and in the same state hold the mind to the one object, leads to subjugation of mental aberrations -- wanderings after the sense-objects and memories.

(14) On Yoga, Sage Agastya has to say some pertinent things. (a) "Marching off the two Kalas (Ida and Pingala, the Sun and the Moon) towards the threshold, the hidden entrance, with the eyes stubbornly fixed thereon, one should breathe that the serpent may begin to raise its hood and to hiss -- Kundalini power to be awakened. (b) As this practice progresses, the sixteen will vanish, and the twelve will be kindled; disentangles, on should rest on the bridge between the eye-brows and enter dauntlessly. (c) Consistently with this, the great light will shine on him who is but a fraction thereof. And more -- Till the control is neatly handled, one should wait, without any depression of heart -- a period of one month this for full gestation.

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(d) Contemplation on the abstract, subtle is Esoteric.

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[Faint, illegible text]

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(d) Is the fourth addressee to meet a specific need of the community, to contact of the concrete as well as the abstract, to contemplate in this condition is Sananda

(d) In the fourth and last, to test

[illegible]

...the company is nearly bankrupt, one agent

the also-known and well-documented (a) consequence after this, the client type will arrive on

ATTN: AMTRIP? and the contact AMTRIP re knowledge of the subject's on ground work on the subject's presence

and so there -- important home to be taken up. (p) as this business, business, the sixteen

even approximately fixed schedule, one should presume that the defendant will require to leave the room

(the sun, planets, the air and the moon) towards the presbytery, the sudden entrance, after the

(14) On 10/20/68, page 4, line 1, "some" should be "the" and "the" should be "the".

the sense-object and memory.

ports the mind to the one object, tends to simplification of mental operations -- simplification of the

The first step -- organizing and planning the project --

There is also in the field of biological work with plants for the above mentioned staff to continue

(12) Some fear that this and other are one: conflict of interest in a conflict of interest.

...and in such a state of meditation as will

(U) From his talk at his own intelligence as it relates to the future and change he will give in the future

(TS) After the party of the day...
of the party... only consultation.

(iii) he discloses on due regard to the rights of the subject and the necessity there

(11) He discussed on the first day the history of the
and that on combinatorics.

understandings and the other is a

of a "LUTHERINE" man, "GODS" with "a" "BLESSED" "GODS" "OF" "JESUS" "as" "the" "Saviour" "of" "the" "man" "is". "HIS"

and sometimes divergent practice on this subject, the early day experience, so to say,

when he finds that your canoe is empty, and this is the first of love, and all the same.

ON SANADHI:

ation, whereas wherein Satva alone is concentrated upon, without any the least tinge of the other Rajas and Tamas, it is Sasmita, in other words, meditation with the sense of being. This is not egoism (Ahankara). Asmi means "I am", and "Asmita" is the sense or consciousness of being, independent of the form "I AM". The sphere of Ahankara is Sananda Samadhi. In every act of contemplation there is the knower; the third to the instruments (Indriyas) and the first and the second to the known, objects. The first relates to the Sthula Bhutas (& Indriyas) the second to the Tanmatras and Antahkarana; the third to Ahankara and the fourth to Purusha (roughly to use the term), for Purusha is still at a distance to the aspirant. This Samprajnata Samadhi is also said to be Sabija (with the seed); Savikalpa -- In other words, in this state there is the consciousness of the thinker and the thought being apart -- the mind is conscious of that which it identifies itself with -- conscious Samadhi -- there is a hold to depend upon here -- an Alambana. Savikarka is argumentative meditation, Savichara, deliberate (6) That which has no seed, no alambana, no Vikalpa, is Asamprajnata meditation. Here there is perfect suspension of the mental Vrittis. This state argues the existence of the accomplishment in the aspirant of complete non-attachment, Paravairagya -- which as a necessary result leads to the non-consciousness of the knower or the known. Because this Paravairagya, though excellent in itself, constitutes an impression in the mind, and so long as this Samskara impression, continues there is no complete success in Samadhi. This disturbance too should go, and then flowers that Asamprajnata meditation which is the proper aim of Yoga -- the purpose of an aspirant's life. This means Nirbija Nirvikalpa. There is complete suppression of the Vrittis -- modifications of the thinking principle (mind) -- Nirodha Samadhi. This leads to Kaivalya or final beatitude, wherein all is Purusha -- a state of bliss supreme. Herein no intrusion of Rajas (activity, restlessness) and Tamas (inertia, grossness) comes.

(7) Again the four kinds of Samprajnata Samadhi, or the four steps towards the higher, Asamprajnata, Sananda and Sasmita deserve particular mention at this point. Those who stop at the Sananda stage are known as Videhas for they are free from matter. Here Rajas and Tamas are only subordinate to Satva, and there is still a tinge of their existence and presence.

(8) When this tinge too vanishes and when pure Satva is thought upon there is Sasmita. This is the cognition of the knower, and here there is meant Prakritilaya -- dissolution of Prakrit or matter. One does not pass beyond it. And this gives one the state of the Devas. Those who have gone to these two stages are inferior Yogees. They are not cognisant of the ultimate reality and re immersed in the phenomenal world where they live, wherefrom they depart to some higher states, merely to return to mundane existence again and again till the final end is reached.

meditation. When Satva

(9) In this connection one would do well to remember what the Vayu Purana has to say with regard to such Yogees of the lower strata. "Meditators on the Indriyas remain in heaven 102 manvantaras. Those of the Bhutas one hundred; on Ahankara for a thousand; on Buddhi for ten thousand; and on Avyakta for a lakh --" But there is no limit of time in the case of those who meditate on Parama Purusha. Still their vision is limited by the material world, and therefore this kind of Samadhi becomes only a means and falls under the category of Bhavapratyaya (apprehension of Samsara (mundane existence or phenomenal universe)). Here one perceives the veil of Avidya. One finds a desire for enjoying the pleasures of this world and those of the next ones (Ihamutra phalani). So fare the Gods too in their native regions. Those pleasures have no end. But if the neophyte transcends these and aims for the superior, he gets surely to that higher stage -- the unfailing means for final beatitude -- the apprehension thereof -- Upaya Pratyaya -- Life is determined by his antecedents, how these fashion his conduct and character in the world amidst the surroundings made ready for him for his good, though attributed eventually to his previous existences and his moral and spiritual nature; how he can win them over or abate their severity by penances; and how he can still endeavour to bend them to his will for the coming incarnations on this Karma Bhoomi, alias, the earth; and how in the bargain he can learn the lessons of self-sacrifice and service and love for fellow-beings -- the man and the beast -- and for the One Existence -- the good known by common consent to humanity as God.

(10) This incarnation of man is but a letter in the voluminous Volume of human evolution -- a man comes and goes, and comes again -- always on the upward ascending arc. At every step, his environment impinges on him and he is turn endeavours to over-ride it and do away with it. In everybody's life every moment various events happen, some sweet and some bitter; he begins to think. Here begins his science, philosophy and his religion. He finds facts, strives to discover their causes and their rationale, and also ~~finds~~ aims to thread them, and finds out their relations; he winnows all and separates the wheat from the chaff; from these concrete thinkings he advances to the abstracts; and this abstraction without any color of personality and attachment takes him to the root cause.

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 he advances to the abstract; and this abstraction without any color of personality and attachment
 takes him to the root cause.

Criteria of Mature and Symptoms of Immature Behavior

A mature person not only has intelligence comparable to his calendar age, but he uses this intelligence on a mature level in his daily life. He develops a reasonably objective point of view toward both himself and things and persons other than himself, determining a considerable part of his behavior on this objective basis. The person who goes through life with blinders on, who cannot see himself even in part as others see him, whose behavior is founded too largely on emotions, prejudices, and his own imagination, is immature. He integrates what he knows and lives by that integrated knowledge.

He sees various sides of a problem, studies it carefully, seeks a thorough solution. The immature person resorts to ready-made cliché solutions. The same evidence of immaturity is found in slightly different form in persons who accept a life philosophy ready-made and from other persons without thinking through to one of their own. Those who do this have no true philosophy at all, because they merely repeat words without assimilating ideas.

The immature person is highly suggestible and easily influenced by others. He is especially liable to the influence of one around whom there is a cast or an aura of hero worship and tends to be uncritical as to the effect of such influence upon him.

The mature person is open to suggestion, but he accepts it critically and does not put it into effect without reasonable examination. His behavior is an outgrowth of his own personality rather than the reflection of some other.

A mature person sees himself as a part of a larger whole. He has an appreciation of man's relation to the universe and has worked out a philosophy of life which includes things cosmic and eternal as well as things earthly, temporary, and immediate.

He understands the finesse of social relations. He makes concessions to others but at the same time he does not become too dependent upon them.

Consider first the numerous things which make up the human condition. The human condition is not a static thing, but a dynamic one. It is a process, a growth, a development. It is a process of becoming, of evolving, of growing. It is a process of learning, of understanding, of knowing. It is a process of living, of experiencing, of feeling. It is a process of thinking, of reasoning, of judging. It is a process of acting, of doing, of creating. It is a process of being, of existing, of enduring. It is a process of becoming, of evolving, of growing, of learning, of understanding, of knowing, of living, of experiencing, of feeling, of thinking, of reasoning, of judging, of acting, of doing, of creating, of being, of existing, of enduring.

THESE ARE THE CRITERIA OF MATURE BEHAVIOR

THESE ARE THE SYMPTOMS OF IMMATURE BEHAVIOR

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PAGE 240 INSERT NEW PARAGRAPH BETWEEN LINES 5b AND 6b

Linked with these glimpses is all that the more inspired workers in every art are trying to find and express. It is the pure spirit of beauty. It speaks to their intuition and through them to the intuition of mankind, whose higher development is thereby helped.

PAGE 216 LINE 6 INSERT BEFORE As

It is not at all necessary for man to deprive any living creature of its body in order to sustain his own flesh. Nature has provided him with all he needs in grains, vegetables, fruits and dairy products.

PAGE 39 INSERT NEW PARAGRAPH BETWEEN LINES 15 AND 16

Consider that the numerous living cells which compose the tissues of our bodies will themselves one day evolve into individual human beings! The spiral-like wave of evolution is infinite, carrying the minutely small onward to the unimaginably great.

PAGE 37 LAST LINE ADD AFTER history

The evolution of the living being is marked by a spiral movement which brings it back again and again to corresponding but not identical conditions. Not all portions of humanity are at the same place in this movement. This spiral-like character of the circle explains why some nations or races seem to be rising but others falling, why some are weak and helpless when formerly they were strong and dominant, why some are inert and backward while others are active and purposeful.

PAGE 41 INSERT NEW PARAGRAPH BETWEEN LINES 13 AND 14

How else could Nature form man's ego unless its informing life and consciousness had been given a wide enough experience, unless they had been allowed to journey through the bodies of the adder, the tiger, the cow and the horse for example, and gain the attributes and consciousness that such bodies could manifest? They were not merely useful but quite necessary in the making of the ego, the "I am".

PAGE 124 LINE 3/4 INSERT NEW PARA AFTER Overself.

Just as man feels an ego within himself, so this personal ego in exalted moments may feel a living Entity behind and within it. In that sense only is this Entity its personal God. It was to this Entity that Jesus addressed the opening sentence of the Sermon on the Mount, "Our Father, which art in Heaven". The word Father indicates and expresses some kind of a personal relationship here. This is therefore the paradox, God is both personal and impersonal, appearing in their own minds as the former to those who need him as such, but being the latter in essence.

...to live in more fully and wisely, and with a greater purpose.
D.B. ALBISSER: DREAMS AND REALITY

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

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

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

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

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

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

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

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

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

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

PAUL BRUNTON
P. O. Box 34
Cooper Station
New York 3, U. S. A.

23 January, 1954

I quite agree with your suggestions about trans-
lating my books, Herr von Sommerfeld . . .

However, it would be better if you wrote directly
to my publishers, Rascher Verlag, Postfach,
Zurich, 22, about them.

Your choice of the word "fortfrei" is an excellent
one and closer to what I intended.

Believing as I do in the telepathic powers of the
mind and the Overself, I send you this Oriental
greeting, which I mean in the deepest possible
sense:

"PEACE BE WITH YOU!"

THEODOR VON SOMMERFELD
Schwarzenhasel
BERA-LAND
GERMANY

We see that this Creative Spirit is ever at work, never ceasing in its activity, and possessing Absolute Knowledge of what to do and How it has to be done. This oak tree ... once it was an acorn. It has become an oak tree because the Creative Spirit (God, the Creator) within the acorn knew exactly how to make the oak tree.

(2) Consider, then, this Creativeness In Nature ... it is God in Nature. It is (a) Incessantly at work, incessantly expressing with unfaltering exactitude; (b) Everywhere at work ... it is at work in Every living thing in the whole of nature; (c) Knows its work... it is intelligent, knows how to do all things, and never makes a mistake; (d) and it has all the substance necessary to make every living thing in Nature.

(3) All that can possibly be needed for Life and Supply is to be found in Nature.

(4) Now, what is true of the Whole of Nature is true of You, because you are a part of the whole.

(5) Yes, it is certainly the same with you. There certainly is this Creative Life in You, but you cannot tell what that life is, though you are able to see its effects in your own life... in your own body, you own mind.

(6) The supply of your own life comes to you without any effort whatever... You are not conscious, indeed, of your own very breath which is the life of you.

(7) Your breath comes to you. If you obey the Laws of Nature, it is yours in its full quality and nature even without your having to Ask for it, though you must use your own body to get it. If you can see, then, the wisdom of this simple illustration, you have solved the whole of your problems. You already have all that there is in the universe... you have to "believe that ye have it" and then train yourself to use it, that's all. That is the secret of Supply. We have it. The reason that we think we still have to get it is that we do not Use it.

(8) Your source of supply is within you. You — and you alone — are the magnet which attracts to yourself everything that is necessary to make a perfect life. If your life is not perfect as you would have it, it is because you have not learned the way to Use the magnet which you are.

(9) Many people think that they have to be continually praying to God to send them more money, more of this and that — More Supply! whereas there is no need whatever to supplicate God to reveal to you the secret sources of Supply, nor to give you strength to meet your daily needs, for all that God can tell you is that You have it. All that you have to do is believe that you have it. That is the initial step, and through proper training of yourself in this thought, you will find that by the obedience by You of Nature's Laws, the abundance of Nature will flow through to you. You must train yourself to believe that you have it, to act as if you have it... to use it as you have it.

(10) Whether you believe it or not, it is the Universal Principle that operates in every detail of your life, the same as in the details of the life of Every living thing. You are a Divine Being, made in the Image of the Creator of All the Supply of the Universe. You are supply. You are Supply of all planes of Life.

What You must Do: (a) Feel the truth of Universal Supply: This means that you should give yourself a little time each day to be still, and Think of the truth that All Things in the Universe come from one Source. (b) Feel that You are in the Sea of Supply: This means that, no matter how much you lack at the present moment, the tide has turned — you must feel it to be true and that in ways that you know not and through channels with which you are not familiar, Supply is flowing to you... Now, not tomorrow.

(11) Feel that you Expect Supply to Come: You have some idea of what you think you deserve from the Universe. Now you must Expect that it is coming to you. You are not aware of How it may come, but you must happily, with courage and no doubt whatever in your mind, with Joy in your face and gratitude in your heart, Believe it coming.

(12) This is the attitude of mind that you must create and maintain, during the whole of the day, no matter where you may be or what you may be doing. The first essential is that there must be no doubt — when you doubt you "short" the current of life that will bring Supply to you. If a thought of doubt comes into the mind that perhaps Supply will not flow to you, you must instantaneously destroy that thought.

to you, you must instantaneously destroy that thought.

(11) This is the attitude of mind that you must create and maintain, during the whole of the day, no matter where you may be or what you may be doing. The first essential is that there must be no doubt — when you doubt you "short" the current of life that will bring supply to you. If a bit of doubt comes into the mind that perhaps supply will not flow to you, you must expect that it is coming to you. You are not aware of how from the Universe. Now you must expect that it is coming to you. You are not aware of how it may come, but you must happily, with courage and no doubt whatever in your mind, with joy in your face and gratitude in your heart, believe it coming.

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must feel it to be true and that in ways that you know not and through channels with which means that, no matter how much you lack at the present moment, the tide has turned — you in the Universe come from one source. (b) Feel that you are in the sea of supply; this give yourself a little time each day to be still, and think of the truth that All Things What You Must Do: (a) Feel the truth of Universal Supply; this means that you should You are supply. You are supply of all planes of life.

are a Divine Being, made in the image of the Creator of All the Supply of the Universe. detail of your life, the same as in the details of the life of every living thing. You (9) Whether you believe it or not, it is the Universal Principle that operates in every to act as if you have it... to use it as you have it.

of Nature will flow through to you. You must train yourself to believe that you have it, in this thought, you will find that by the obedience of you of Nature's laws, the abundance believe that you have it. That is the initial step, and through proper training of yourself daily needs, for all that God can tell you is that you have it. All that you have to do is God to reveal to you the secret sources of supply, not to give you strength to meet your money, more of this and that — more supply. Whatever there is no need whatever to supplicants are. (8) Many people think that they have to be continually praying to God to send them more as you would have it, it is because you have not learned the way to use the magnet which you to yourself everything that is necessary to make a perfect life. If your life is not perfect (7) Your source of supply is within you. You — and you alone — are the magnet which attracts Use it.

of supply. We have it. The reason that we think we still have to get it is that we do not to "believe that we have it" and then train yourself to use it, that's all. That is the secret the whole of your problems. You already have all that there is in the universe... you have to get it. If you can see, then, the wisdom of this simple illustration, you have solved quality and nature even without your having to ask for it, though you must use your own body life your breath comes to you. If you obey the laws of Nature, it is yours in its full connections, indeed, of your own very breath which is the life of you.

(6) The supply of your own life comes to you without any effort whatever... You are not but you cannot tell what that life is, though you are able to see its effects in your own life... in your own body, you own mind.

(5) Yes, it is certainly the same with you. There certainly is this creative life in you, the whole. (4) Now, what is true of the whole of Nature is true of you, because you are a part of (3) All that can possibly be needed for life and supply is to be found in Nature. the substance necessary to make every living thing in Nature.

intelligent, knows how to do all things, and never makes a mistake; (b) and it has all it is at work in every living thing in the whole of nature; (c) Knows its work... it is at work... incessantly expressing with unflinching exactitude; (d) Everywhere at work... (2) Consider, then, this creativeness in Nature... it is God in Nature. It is (a) incessantly Creator) within the acorn know exactly how to make the oak tree.

once it was an acorn. It has become an oak tree because the Creative Spirit(God, the assessing Absolute Knowledge of what to do and how it has to be done. This oak tree... he see that this Creative Spirit is ever at work, never ceasing in its activity, and

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

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

Requisites: in the practise of Wisdom-lore harmonizing three traditions: Christian, Hermetic, Buddhistic.

requisite	sphere	behavior
The love of God	The Absolute God	"Thou shalt love the lord, thy God with all thy soul, with all thy mind, and with all thy strength."
The Search for Truth	Bridge of Truth	"The greatest sin is ignorance" The Truth shall make ye free."
The Practise of Goodness	World man his conduct	

behavior (cont.)

right knowledge	right knowledge
right aspirations	right means of livelihood; right endeavor, right
right speech	right action, right
right conduct	meditation

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

ARE THESE YOUR QUESTIONS? (Informal answers to typical questions about Life)

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

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

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

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

Why is humanity so helpless in the face of circumstances?

Because with few exceptions, the bulk of humanity and its leaders are dominated by greed and fear, and believe material problems must be solved first. Acute rebellion at circumstances does not make them any the less the logical consequences of previous causes.

Knowledge and action must be combined over a long period in order to serve the masses. No

GEORGES FRANCK

9, Bd Richard-Wallace

NEUILLY s/ SEINE (Seine) France

Maillot 53-06

OCTOBER 13TH 1953

AIRMAIL

Mr. Paul BRUNTON

P.O. Box 34

COOPER STATION

NEW YORK 3 N.Y.

U.S.A.

Dear P.B.,

May be my long silence make you suppose that I am forgetting you a little : such is not the case.

I am very often thinking of your valuable friendship and we periodically talk of Your goodself at home.

Up to August, I have had a very difficult year. This is also why, contrary to my wish, I have not been able to propose to be in ROMA at the same time as you must have been yourself, around February I believe, when coming back from India you were returning to the United States.

I am now planning a round the world trip. I write you much beforehand and this is on purpose, in order to have the maximum of chances of meeting you on this journey opportunity.

First I was to leave early in November, I am however endeavouring to postpone my departure until early in January, which I hope to succeed in doing.

I believe, indeed, that the journey will take me three months, and it is not at all convenient to go and visit Mills and to be away from one's family at the time of Yuletide.

I intend, a little before January 15th to spend a few days in NEW YORK CITY, coming back two or three times there in between periplus down South, then to the East of Canada.

I should, first half of March, be somewhere between British Columbia and California, where from I shall fly to Australia, the CALCUTTA district with a short return flight to DARJEELING (I think I already told you of this) prior to coming back to PARIS in the course of April.

As I know you are sometimes traveling a lot yourself, I keep you posted of this schedule hoping that you will advise me that I can pay you a visit either at NEW YORK CITY, or HOLLYWOOD.

If you are not in California, I shall leave SAN FRANCISCO to cross the Pacific Ocean; but if you are in HOLLYWOOD, I shall fly from LOS ANGELES.

My family is well and the 3 children have resumed School; France made us the pleasure of passing her Bachelor's degree with distinction before the holidays.

... / ...

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

MBM: PRAXIS

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

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

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

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

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

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

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

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

side the theater, but when we came out onto the street afterwards, we walked into a blast furnace, and heard newsboys crying, "Temperature hits 99 degrees--record high for the year!" On September 8th we celebrated our 20th Anniversary by going to Radio City Music Hall.

The next day Georgia took off for her Fall campaigns. This season was shorter, ending before Thanksgiving and closing officially with her Company's annual two weeks Conference. Again Georgia was successful. In one town she originated a unique form of advertizing Community Concerts Campaign Week by showing a musical film in a store window and commenting on it thru a hand microphone to crowds in the street. Later, in Hempstead, L.I., she conducted her 50th Campaign. In January she begins her fourth year with Community Concerts.

Early in the Fall, while Georgia was away, Howard bought a mimeograph machine and commenced to print his lectures and booklets in pamphlet form to sell. The first of these was "The Pendulum Speaks". This tells the story of something new in Howard's life--his research in radi-esthesia, or Radiometry (The Reading of Radiations) as he has named it, and the unusual things he can do with the pendulum. Other booklets printed were: "The Wonderful Week", "Flying Saucers", and "How To Own Everything." In preparation is "A NEW Theory of Animal Behavior", and pamphlets on symbols and helpful philosophy.

Last Fall marked the beginning of Howard's 32nd Lecture Season. He has now given over 3,000 public lectures, and is going strong! During the Fall he talked before such audiences as: The N.Y. Psychology Forum, the Pythagorean Society of America, the Broadway Tabernacle, and held a series of six lectures in the Hotel Lucerne. He hopes to have another series of talks in Steinway Hall after the First of January. He attended one Circumnavigators Club lunch, and a reception in honor of Dr. Paul Brunton, the famous authority on Hindu philosophy. Later, Georgia and Howard entertained Dr. and Mrs. Brunton in their apartment while Howard demonstrated the pendulum.

That brings us down to the middle of December. Georgia spent a week in Atlantic City attending the first session of her company's annual Conference and is now back home busy with the second session. Together we have been to some delightful parties and concerts. At one cocktail party Eileen Farrel sang. Mildred Dilling held her annual Brunch and gave a private harp recital. We attended performances by Victor Borge, the Met, the Vienna Academy Chorus, and the Garde Republicaine Band de Paris, etc. Howard did this letter on the new mimeograph machine. All is well. The longer we live in New York, the more we love it. We plan to spend the holidays at home, with gay gatherings in prospect. Of course we will decorate a small Christmas Tree and put our precious 80-year old Santa doll and traditional glass deer in places of honor beneath it. Then we will hang up our stockings and ask Santa to bring you all here for a visit! Sooner or later, everybody comes to New York, and when you do, we'll be here to greet you. Anyway, do let us hear from you, soon. With all best wishes for all that is good for you and yours in the New Year. Good luck and Cheerio!

Georgia and Howard MacDonald
Sherman Square Hotel
New York 23, New York

DINGLE:
SINCE THE CREATOR IS ALL THERE IS
I AM THE CREATOR DIFFERENTIATED INTO THE
HUMAN FORM.

- (3) Prana, which we amplify to mean Absolute Energy, the Vital Force, the Essence of Life. I repeat, that this Principle of all energy in the Universe is everywhere present. It is all-prevading. Wherever there is life, there is Prana, it is in you. Modern science proves that in every atom, every electron, every ion, there is Life --.
- (4) The body receives the Universal Energy with every breath that you take, and it uses it with every effort of the will, every word, every movement of a muscle, every emotion -- the result of thought. When the physical man is in perfect balance and the mental man is properly attuned to Divine Principle in thought, it can be said that a human being is perfectly expressing his true nature.
- (5) Your sexual energy is actually the energy of the Creator within you. How vital, then, that this should be properly directed by your thought.
- (6) No matter where you find a human being -- with the exception of rare occasions where religious practices demand chastity -- life seems to be one physical or sexual cataclysm after another .. and to this we give the name of sexual intercourse. Indeed, it seems that within the substance of the body this inner sexual force increases to the point of a volcanic action in the individual, which is the only apparent way to relief ... and then again on and on in the same way. Such is sexual expression.
- (7) The sexual act in itself is not necessarily something which brings joy .. it is the thought behind it that determines its nature. Whether there be actual expression or not, however, when we think the act, and refrain from expression -- due to lack of opportunity or otherwise -- the effect of our thought is seen in the body. To those who consistently think sex but have no sex expression, there comes a peculiar irritability and restlessness, followed by physical lassitude and mental disturbance, and probably serious ill-health.
- (8) Sex Repression and Its Results: So strong is this felt today that a growing school of scientific thinkers declares that practically all disease is traceable to an unsatisfied or repressed sex life.
- (9) If you are perennially happy, you are so because you are sexually in equilibrium,

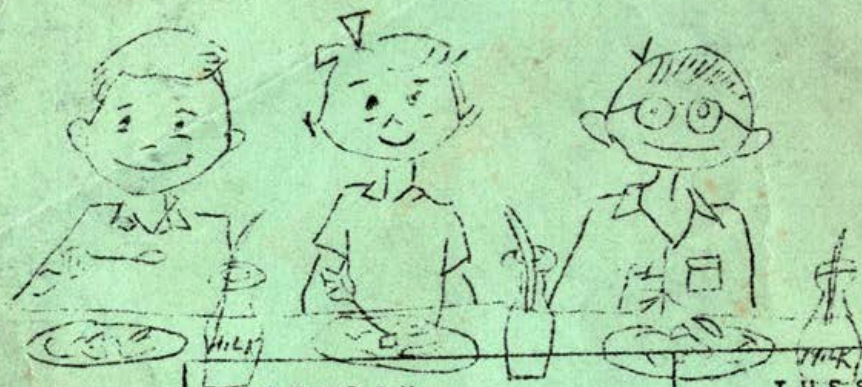
though you may be perfectly chaste.

(10) Men should learn, and spiritually minded men will learn, how to transmute their sex energy and not waste it as the great majority of men do.

(11) The body may be stimulated by concentration. Mentalphysics teaches how this is done. Further proof of it maybe found in such experiments as this: A subject is balanced upon an instrument similar to a "see-saw", lying flat upon his back. He is told to think of his feet, and that end of the balance begins to fall. He is told to think of his head, and it reverses, the head part falling downwards. The reason for this is that blood follows the thought -- or, morecommonly expressed, "Blood follows the attention."

You concentrate upon the larynx to develop a singing voice: for stron biceps upon these muscles, and physical culture instructors have abundantly proved the power of thought in that direction. The pianist concentrates upon the hands for technical execution. And so on with whatever we may desire to do, but you must be taught the way to do this.

The reason Concentrated Thought ionizes the cells is that thought is a kind of Electricity which recharges the battery of our bodies. When we meditate upon Health in the manner taught in Mentalphysics, we assist the work of metabolism or secretion. The cells are electrified, ionized. In this way sluggish cells are re-animated to healthy action. It is as if you go to a man struggling with a load and give him a lift. The cellular tissues are energized, stimulated, enlivened, animated -- charged with new power through thought. Followers of Mentalphysics methods know the effect of this, and are notso concerned with the details of the work.



SEPT.
14 - 18

SEPT.
21 - 25

SEPT. 27
TO
OCT. 1

MONDAY	TUESDAY	WED
	BEEF FRICASSE WITH FRESH VEGETABLES OVER WHIPPED POTATOES EGGPLANT, AND CUCUMBER SLICES IN SOUFFLE CUP BREAD AND BUTTER DEVIL'S FOOD CAKE MILK	ITALIAN CHEESE TOSSED G WHOLE WHE CHILLED V CANTALOUPE
DICED BEEF IN HASHED BROWN POTATOES BUTTERED PEAS AND CORN BREAD AND BUTTER CHILLED WATERMELON OR CANTALOUPE WEDGE MILK	COLD SLICED MEAT AND CHEESE RUSTLER'S BAKED BEANS CABBAGE AND CARROT SLOW BUTTERED FRENCH BREAD CHOICE OF FRUIT IN SYRUP ICED GRAHAM CRACKER MILK	GROUND B FLUFFY M FRUIT AN SALAD BREAD AN CHOCOLAT MARSHMAL
HOLLYWOOD SPECIAL CASSEROLE OF CUBED POTATOES BEEF AND BROWN GRAVY EGG TOMATO AND CUCUMBER STICKS BREAD AND BUTTER GRAPES OR PACKAGED RAISINS AND PEANUTS MILK	CHILI BEANS WITH GROUND BEEF HOT BUTTERED CORNBREAD OR WHOLE WHEAT BREAD AND BUTTER PEACH AND PINEAPPLE CHUNKS WITH SLICED BANANAS MILK	SAVORY BE FRESH VEG COTTAGE YELLOW C BREAD AND FRUIT NEC COOKIE

SANTA MONICA SCHOOL CAFETERIAS

SANTA MONICA, CALIFORNIA

M E N U * 1

SEPTEMBER 1954

W E D N E S D A Y	T H U R S D A Y	F R I D A Y
<p>PACCHETTI WITH PEPPERING</p> <p>GREEN SALAD</p> <p>BREAD AND BUTTER</p> <p>WATERMELON OR CANTALOUPE SLICE</p> <p>MILK</p>	<p>HAMBURGER PATTY ON A BUN WITH SWEET PICKLE SLICE</p> <p>CRISP POTATO CHIPS</p> <p>BUTTERED SHOESTRING CARROTS OR ESCALLOPED TOMATOES</p> <p>BLENDED JUICE WITH PEANUT BUTTER COOKIE</p> <p>MILK</p>	<p>TOMATO JUICE</p> <p>TOASTED CHEESE SANDWICH OR PEANUT BUTTER AND JELLY</p> <p>1/2 DEVEILED EGG</p> <p>BUTTERED STRING BEANS</p> <p>ICE CREAM CUP</p> <p>MILK</p>
<p>MEAT IN GRAVY OVER SHREDDED POTATOES</p> <p>COTTAGE CHEESE</p> <p>BUTTER</p> <p>CREAM PUDDING WITH FRUIT GARNISH</p> <p>MILK</p>	<p>FRANKFURTER ON A BUN</p> <p>SPANISH RICE</p> <p>CRISP RAW VEGETABLE SLICES</p> <p>APRICOT AND PINEAPPLE COBBLER WITH CUT-OUT TOPPING</p> <p>MILK</p>	<p>TOMATO JUICE</p> <p>*BAKED FISH FILLETS WITH TARTAR SAUCE</p> <p>WAFFLED POTATO CHIPS</p> <p>MIXED GREEN VEGETABLES</p> <p>BREAD AND BUTTER</p> <p>ICE CREAM CUP</p> <p>MILK</p>
<p>MEAT STEW WITH VEGETABLES</p> <p>CHEESE WITH RAINBOW VEGETABLES</p> <p>BUTTER</p> <p>BREAD WITH HOME-MADE JELLY</p> <p>MILK</p>	<p>HAMBURGER PATTIE ON A BUN WITH DILL PICKLE SLICE</p> <p>CRISP POTATO CHIPS</p> <p>WAFFLED CARROT SLICES</p> <p>CHILLED WATERMELON OR CANTALOUPE SLICES</p> <p>MILK</p>	<p>ORANGE JUICE</p> <p>MACARONI AND CHEESE</p> <p>1/2 TUNA SALAD SANDWICH</p> <p>TOSSED GREEN SALAD WITH EGG GARNISH</p> <p>ICE CREAM CUP</p> <p>MILK</p>

*20 ENTRÉE WILL BE OFFERED

will not die
The Soul of you, that Immortal Being which
stands pressing against the cage of human thought. You must arise and make the gesture of Life, which is to reach through the paralysis of human thinking and limitations -- impelled by the awakened Soul of you which can no longer be confined in the prison-house of the beliefs of man.

(2) The dramatic instinct in man is so strong that whenever he mentions or thinks of Jesus, he automatically places Him in a theatrical background, so glorified as to set it completely apart from the remotest possibility of naturalness. He forgets that at the time of Jesus, flowing robes, purple, fine linen and long hair were the vogue of that time, just as sack suits and military haircuts are today. Is this beautiful teaching and revelation given us by Jesus as a usable every-day pattern of life always to be wrapped in drama? Will he perpetually be an audience watching a drama? He only wanted what every true teacher and revelator wants, -- namely, that the students and followers absorb and use the teachings rather than deify the teacher. Until we take away the dramatic and emotional side of our acceptance of the beautiful Revelation, the whole endeavor is reduced to a fascinating story of a man -- and is of no practical use to us in every-day life.

(3) The only sacrifice Jesus asked for was of the human thought with its limitations and its terrific bondage. That great unselfishness on His part is the God-Love within Him -- and within us.

(3) There is Jesus -- John Smith, the body-temple. There is the Christ -- your permanent identity, created in the image and likeness the eternal, the Soul. And there is God -- the Universal, All Present Power, from which everything springs into BEing. It takes all three to fulfill the Trinity -- the three in ONE to bring out the perfect manifestation. Jesus without his Christ, struggles against an avalanche of false teaching and doctrine, witchcraft and hellish inventions born of Adam. Christ without a body or point of manifestation lives in a symbolic world of substance which remains forever unembodied and hence non-existent to all practical purposes.

When we see that God hath joined the Soul and the body together not to be separated, but to function as a Temple through which He can be stepped down into manifestation, then the merging of the body and the soul takes place -- the substance of the flesh in its right interpretation comes into BEing and the Invisible God is stepped down to the realm of the manifest. God the Universal, All enveloping Substance of Life everywhere present, without a channel through which to express would remain unexpressed.

(4) At best, you can only dream of it in a symbolic world until you awaken to the purpose of life and cast off the old limitations and condemnations and LET the Power of God pour through your Temple body.

(5) Mary, the Virginal Mind, could not by any means understand how she was to bring forth a child without the offices of man, and neither can you understand how the desires of your heart can come into being. But remember "Mary Pondered these things in her heart." She kept the secret and contemplated the Power of the Almighty with its ways which are past finding out. And when you do likewise, the thing will take place, -- the conception.

(6) When the masculine knowing and the feminine feeling and receptivity take place (come together) conception takes place. What can you do but surrender all the foolishness of human thought when you come into the Presence of God? What do you imagine you can do to change the Mind of God? Where did you get the desire you have for a New manifestation? If the desire is not God pressing upon the darkness of your



HOTEL PRINCE DE GALLES

(PRINCE OF WALES HOTEL)

33, AVENUE GEORGE V

PARIS

TÉLÉPHONE: BALZAC 39-90

TÉLEGR. WALESOTEL-PARIS-34

(7) You have blamed everything from birth on to the people and conditions about you, -- and will continue to do this until you discover that You hindered yourself. No one hold you back -- no one stops the flow of Light through your body-temple. As you stand today, you are the sum total of your consciousness of God. If you do not have sufficient manifestation of Life, you can do nothing about it on the outside. It must be done from within.

(8) All this is in the deepest secrecy. "Tell no man" must be brought to us again and again, else the Herod comes forth and attempts to destroy the idea before it is able to stand alone.

(9) Will you go within and magnify the Lord instead of spending time in human thought and appearances, and trying to understand how such a thing could or would take place? What you accept to abide with You, good, bad or indifferent. Likewise, what you reject is passed on into oblivion.

(10) Everything works from within out. It is always in the Secret place, the Hidden place that the idea is conceived. Be still, then, and Know (do not try to know) that I A M God. My Ways are not your ways, for My Ways are as high above yours as the heavens are above the earth -- they are past finding out. That blessed even which takes place within you and brings to you a new and more wonderful idea of Christmas than even before, is sacred and must be a secret thing until "the child is born".

(11) The Anatomy of Happiness is discovered to be an invisible structure upon which all enduring things are hung. The discovery that manifestation in the material world is in a constant state of change, a shuffling off or a disintegration of the successive manifestations, minimizes the importance of things. They only endure for a time, as the Power of God integrates itself in a never ending stream of Freshness and Life.

(12) Man must discover that he is in reality "hidwith Christ in God", -- that he is lost in the Universal LIFE of God. Then the human thought shape of consciousness he has been working with goes down and he cuts his new stencil and LETS the Life through into manifestation of health which nothing can take from him. Just as abundantly as he will, is he able to have this health, eternally new and fresh. "For in Him we live, move and breathe and have our BEing."

(13) Come unto Me, all ye that labor with the human patterns of belief, and I will Give you Life -- LIGHT. Give is the word. "Cast your burdens upon Me" -- and "Take My yoke upon you." The yoke which binds you to God is one of LIGHT and GLORY.

(14) No man has yet been able to shut light in a box and store it for future use. It would be foolish to try. Likewise, no man has ever sutured life in a body temple.

No man can create health. Health is a manifestation of life and is not produced by taking a red or green pill. The pill has no more creative power than you have. Health IS. Man can appropriate it through his recognition of it as a reality -- and this in any degree he will. Prayer may reveal it and cause it to come through into manifestation by the disintegration of the human thought-patterns.

(15) The ugly beliefs never did exist as a reality -- only as a congestion of human thought, working always from the without to the within and doomed to failure from the start, -- no matter how wonderful they appeared from the outside.

(16) Now we see why Jesus endeavored to bring man to a state of belief in the One God. When it becomes a matter of "letting" instead of "making", man will realize that all this dazzling picture is for the



HOTEL PRINCE DE GALLES

(PRINCE OF WALES HOTEL)

33, AVENUE GEORGE V

PARIS

TÉLÉPHONE: BALZAC 39-90

TÉLÉGR. WALESOTEL-PARIS-34

Lanyon:

(17) Whatever we shape in consciousness is immediately filled with substance and remains that way, always fresh and new, as long as there is a consciousness of it. Light is not solid, neither is health and wealth static, but a constant pouring through the shape of consciousness we are holding to it.

(18) The natural comment was, "That woman has a beautiful voice," but suddenly I realized just the reverse was true,-- that voice has a beautiful body through which to express. The song was singing him, singing his body,--expressing through every cell and atom.

(19) I saw that this is exactly the difference between the manifestations of Jesus and the attempted demonstrations of man. Jesus "went within and shut the door", and became a soul with a body through which to manifest. The unintelligent mass of atoms called the body and named John Smith or Mabel Jones or Jesus, has been attempting to make a singer, a dancer, a writer, a healer of John Smith, and with mighty poor success.

But when the idea is glimpsed, this revelation of Jesus Christ, then man is seen to be a soul with a body, and whatsoever he then designates the soul, that the body performs. Jesus knew that the John Smith could do nothing when He said of His Jesus-body, "I can of mine own self do nothing", -- and He stopped there as far as making Jesus perform. He went within and identified Himself with Soul,-- and whatsoever He designated that soul to be, that did Jesus perform. He was a soul with a body, and not a body with a soul.

(20) "Then went He in and shut the door-- and whatsoever He told the Father in secret, that was called from the housetops."

Having admitted that He could of Himself do nothing,-- that the unintelligent body had taken unto itself a mass of human beliefs, none of them true and most of them evil, --Jesus made his escape from this thought congestion, into His soul. Then WHATSOEVER He designated the soul, became true -- for it had a body, a perfectly pliable body, through which to express,-- with no resistance, no ~~unintelligent~~ beliefs to hinder.

(21) The moment you know you are a speaker with a body, you will speak in eloquence and with a fluidity hitherto unknown.

(22) The moment you know you are a speaker with a body, you will speak in eloquence and with a fluidity hitherto unknown. If the clubfooted girl who wants so to dance, would recognize that she is a soul, and that soul a dancer, she would find the body would move with such rhythm and beauty as to prove the "height and breadth and depth" of this thing called God, whenever it has half a chance to come through into expression. The hard, opaque walls of human thought give way, and the body becomes plastic to the touch of the soul -- and expresses in a way hitherto impossible.

If you will but grasp the idea that you are a soul with a body and that soul is awaiting the announcement of the capacity it is to take on, then you will understand all of the demonstrations of Jesus Christ. You will see why He invited you to partake of the same power -- so that God may be seen before men, instead of this awful human thing, borm of Adam filled with nothing but evil and death. Small wonder the the insistent commands of "Awake thou that sleepest,"

"A wake and arise from the dead", "Arise and shine, for thy Light has come."

(23) So overpowering is this revelation that at first you may well cry with Monte Cristo,--"The world is mine." But why possess the world or attempt to horde the riches of unintelligent matter, -- when within you is the ALL to be brought forth at your command? Long since you have washed your garments white of the greed for power, place or thing, -- and so you may have them all because

Now they are for the glory of God, and not for your own vain glory.



HOTEL PRINCE DE GALLES

(PRINCE OF WALES HOTEL)

33, AVENUE GEORGE V

PARIS

TÉLÉPHONE: BALZAC 39-90

TÉLÉGR. WALESOTEL-PARIS-34

(24) The pictures cast forth disintegrate the moment they are released. This is why Jesus said, "Loose him and let him go." Now for the first time, working from the elevation that you are a soul with a body upon which to cast your pictures, you can understand how it is that a picture of paralysis can be "loosed" and "let go",-- and all the thought-congestion of disease slip into oblivion.

When Jesus went from His body to soul and identified Himself with this Permanent Identity, He immediately recognized that everything which Jesus desired already existed. "Body" cannot understand how it is that "before you ask, I will answer, and while you are yet speaking, I shall give it unto you." Jesus never

posited a problem and then try to work it out. He started always from the answer as definitely established, and the LIGHT of this knowledge ran through the human, limited thought,-- replacing the false appearances with the manifestation of the soul.

(25) Jesus counselled, "Be absent from the body and present with the Lord." He knew He was an Immortal, with a body through which to express,-- a body which He could lay down and pick up at will. Operating from this level of consciousness, it is easy to understand the miracles.

Centuries of identification with the body has caused man to accept it as an intelligent organism, which calls upon something outside of itself for help. When it is discovered that the body is but a handful of malleable clay, formed of the dust of the earth, then it is a simple matter to grasp the power which Jesus said He had over the body temple. Whatever he desired to be, He became in soul, -- and the intelligent body obeyed, without comment and offering no limitations or beliefs. And so the musician who realizes that he is a musician with a body, will find the body performing effortlessly, beyond all its former limitations.

"Then went He in and shut the door" This is the key to the Kingdom of Dominion. The body is the unintelligent screen upon which the soul throws its desires and bruths.

(26) There is no friendship in pity or sympathy, both are means of unconsciously inducing personal worship. The human mind will accept anything it can get for nothing -- but the soul finally rises up against its "lord and master" and smites it in the only way to free itself. When you discover this, you will also discover you cannot lose something which you never had.

Friendship, -- that scarlet vine dropped down from heaven, is filled with compassion, even as Jesus or the Good Samaritan, -- but it will never descend to the level of pity in the human sense of the word,-- it will never bind the object of its compassion to it or cause it to pay tribute to a personal God.

The Good Samaritan bound up the wounds and sent the traveller on his way with sufficient to stay at the neighboring hotel until he recovered, but he disappeared, looking not for the personal glory of having done a good deed.

(27) Since you cannot help doing good, no special effort is required to do it. There are plenty of instructions -- "Let not your right hand know what your left hand is doing", Yes give abundantly, sometimes of gold and sometimes of "such as I have." But Free your gift, send it forth into life so it can find its proper place of lodgment. It will return to you, freighted with increase.

(28) Human love is nothing but emotion, defined by Webster as a stirring perturbation or excitement of mind, -- and is a sense product. Becoming emotional over the birth and death of Jesus may temporarily stimulate a sense of something mistaken for Love -- but it lacks the warmth and life-giving quality of pure God-love.

This God-Love is something different. God IS LOVE and God is Omnipresent,--"above all, through all and in all. It cannot, therefore, be "poured forth" toward a person, or a thing, or a situation.

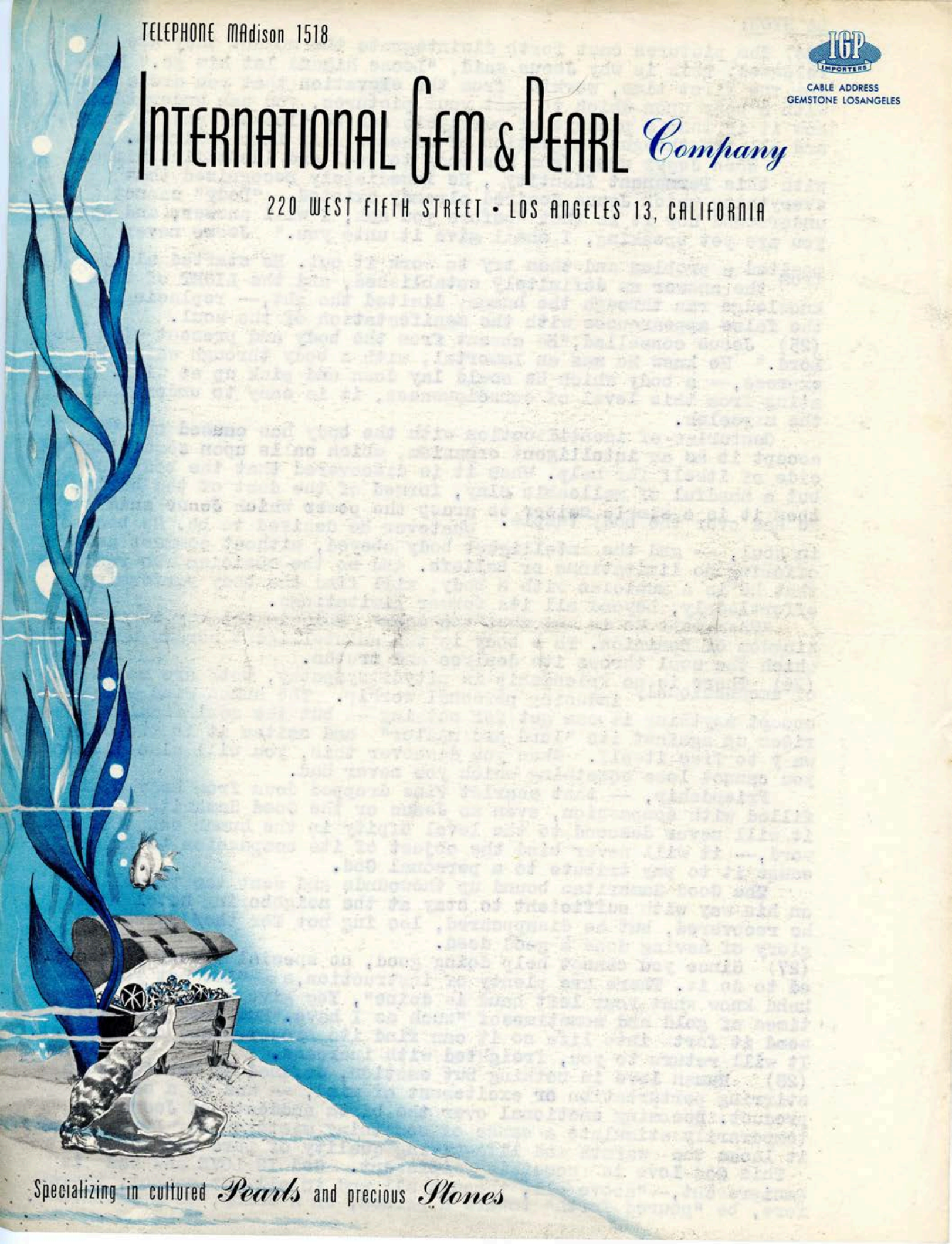
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Lanyon:

How then, can a mind which is filled with "possession" partake of this great Impersonal Love?

(29) Because you have awakened to the LOVE of God as something beyond human emotion. You can be in a glorious temple which is pouring forth the music of the spheres and the incense of a thousand flowers or in the lowest of hovels, and if you are finished with "trying" to love God from a human standpoint and are conscious of this ever-present, omni-present LOVE OF GOD, all will be well with you. The Love of God surrounds you, is in you and through you, for in Him you have your Being, -- in Him you live and more and breathe.

(30) The human love is theatrical, and this is its strongest stimulus, it needs an audience on which to unwind its coils of possession. but when it attains its object, it is finished, the expended emotions subside, leaving nothing but dust.

But when the Love of God enters in, there is an opening of the prison bars, there is such a freedom, born of absolute trust, that no lock and key can hold it, -- there is such a communion and agreement that the mere "touching" establishes all things on earth.

(31) Hanging on to an emotional love, it is impossible to see or experience the GOD LOVE. The old fear of letting go of the faded love letters of human thought keeps you from this beautiful experience.

When you "let go" of the effort of human thinking, all the limitations of the thought-mind are dissolved, and God will find a way of expressing His Love is such glory and beauty as to cause you to marvel at the wonder of it. Such is the Love that surrounds you, until you know you are never alone;

(32) When the narrow limitations of human emotion called love are broken, then ALL LOVE in all of its glorious forms comes to abide with you, -- then surely shall you go in and out and find pastures, -- then surely the heart of you will rest in peace and quiet, and be a listening post for the manifestations of this LOVE through you.

(33) Consciousness is the emanation of your God-Light, and is a direct connection between you and the infinite resources which await you. When you see the differentiation between thought and consciousness you pass through the streams of negative thinking and its resultant evils.

(34) And so does the enlightened one, by going straight up to his fear, by doing the thing he is afraid to do, find that it is composed of a mistification of human thought and gives way to the terrific on-rush of the unafraid consciousness. If you do the thing you are afraid to do, there is no fear left."

(35) "God works in mysterious ways His wonders to perform." Sometimes we are too dense to understand the inner voice, we are saved from our own undoing by the presence of what appears to be an obstacle, an apparent defeat of plans -- a sudden stoppage of the way.

Yoked with the illusory fate as your Divine Destiny, -- like two horses pulling side by side. One (fate) is so vicious and unpredictable it is apt to throw you without warning into some ugly and unexpected condition for apparently no purpose whatsoever, which you are supposed to bear with fortitude and courage as part of your lesson, or charge off to a karmic debt of which you know nothing.

You continue riding this night-mare (fate) until you discover the perfect Destiny running so beautifully beside you, -- and make a change. Whenever this Divine Destiny is acknowledged, the hateful pictures of human thought are neutralized. You are impressed with a desire, which is evidence of an already established thing, but from the standpoint of fate, would have to be "worked out."

(36) Jesus came to earth to set aside fate, which is the heritage of the Adam man. Until man sees and accepts the fact that he is not born of the Adam father, but born of God, he will experience the hateful fate of "few days and filled with trouble."

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Lanyon:

(36) The more we believe and rely on this Inner Light, the more we will see and experience the VOICE or warning that comes before every evil fate-picture.

(37) Resist the evil temptation to believe in the reality of evil, and see it flee from you. When we resist a thing in the generally accepted sense of the word, we create something to resist,-- or at least give the picture confronting us the ugly power it seems to present. When the ways of God become our ways, we stop resisting the apparent condition which seems to block the intense desire.

(38*) Eventually you must stop fooling yourselves, and recognize that your outer world is but a projection of your consciousness, beautiful, or damned as you decree. "Ye shall decree a thing and it shall come to pass!"

(39) Nothing is lost -- but all is changed, transmuted, transformed. The violent onslaught of your "evil" is transmuted into avenues of accomplishment, without struggle, without loss. The determined thought pattern of failure which has been so successful in bringing out ~~the~~ ~~failure~~, is turned into success,-- and the success it had in failure, it now has in success or accomplishment.

Many truth seekers have repeated the success formulae in reverse, after this fashion: "I try,--I read, *-I pray, --I meditate, and yet nothing happens." The amazing part of it is how successful the power they accept is in bringing about "nothing happens." It comes without effort and apparently against the strongest fight which may be put up against it. It is effortless in manifestation. It is "successful failure."

What is wrong, when we want so much the things promised and remain without them? The Law does not work two ways. In fact, it does not work,-- it does not toil any more than do the lilies of the field. All this and more is revealed to you when you glimpse that Jesus and You came to express the Glory of the Lord, not the glorification or the glamorization of John Smith. The Glory of the Lord does glorify you in ways far surpassing the glory of man, because it is not transient and fading, but Eternal, and because it has ways and means "ye know not of" in human thought.

"The people of God are a peculiar people." The people of the Adam creation and belief are more or less a string of paper dolls, all torn out of one newspaper -- and it might depend upon what part of the paper you are torn from.

(40) One thing we have discovered is that we cannot stand against the vengeance of the Lord. Yet the vengeance of the Lord is only terrible to the evil human thought pattern. In reality, it is the Love of God moving out of your world that which is false. The Spirit that goes down into the subconscious pool of human thinking, stirs it and causes the accumulated filth to pass off so that the fresh water from hidden springs can clarify the well of Salvation.

(41) Many times you have earnestly called for this Love of God, but when it comes with "sword in hand", you hug the tatters of personal beliefs about you and have a problem which cannot be accounted for.

"Despise not the chastenings of the Lord." you asked for it when you asked for Light,-- only now it is attempting to come in, you are afrighted and want to return unto Egypt. You cannot take it, because no one is going to "save your darling from the flames."

The Legend of the Phoenix Bird plunging into the Holy Fires and burning his accumulated beliefs of age, decrepitude, fear and all else, arising from the ashes anew and afresh, may be painful to contemplate, BUT he comes out transformed and "without the Smell of Fire on his garments."

This may sound as though you were to go through some ugly trial, however, the only trial is the letting go of your Sodom and Gomorrah. But,--don't look back, or else!

(42)"The glory of the Lord shall be revealed" Then what do you care about ephemeral fame, the fleeting egotism that goes with the making of yourself into a demi-god with strange powers. "Of mine own self I can do nothing."

(44) Whatever you accept, will come to abide with you as realities, and what you reject through the Light of your Christ Consciousness will pass you by. At best, they will turn out to be "clouds without rain."

(46) Behind the mask of personality lies your individuality -- and one of these times you will tear that mask away and BE your God given self, endowed with undreamed of capacities, -- and will accept the things your eyes have not seen nor your ears heard, that have never entered your mind. How could they enter a mind that has no capacity to accept them?

WALTER LANYON: 2 A.M.

(2) No man can by thinking do much, but by consciousness and recognition of his Divinity he can find a "way ye know not of" -- he can escape the hopeless pattern of human destiny and Karmic debt.

There is no jumping back and forth between evil and good. If you believe in evil to the extent that you can make a reality of it in another you must expect it to "gang up" on you some day in such force that you will start screaming "Save me or I perish", and perhaps some one will hear, but perhaps not. Watch -- be wary about laying off your Sky Robes -- they are very precious.

(5) All of these wonderful ideas are yours for the acceptance of them in consciousness. You cannot think your Magic Circle into existence--it is there the moment you recognize it as true.

(6) A Consciousness of power, and not a religious belief, typifies you, when you once come to the place of "Belief" in God. Not a profession of the lips and the human thinking mind -- but a sudden up tilt int

LANYON:

UPTILT into consciousness-- into the place of "before ye ask, I will answer." It's yours for the accepting -- if you "believe" in something greater than human thought.

(7) You are told to "go thou and do likewise". Does that statement mean anything to you? More study, more seeking? More running to Messiahs and leaders, false or true? -- or does it carry with it the wonderful realization that when once heard you "Rise and walk -- and Go into all the world?"

(8) We are told to go away from the heathenish habit of repeating words, hoping thereby to gain the ear of God. The habit only shows a lack of real faith, and posits a belief in mental magic.

(9) Once you have actually accepted your desire as a present reality, something begins to happen -- ways and means that ye know nothing of begin to come to your aid. Unexpected, unheard and undreamed of things begin to give you a sign.

(10) Prayer is the capacity to recognize God-- the power to align yourself with Presence -- and the power which results in manifestation.

(11) This automatic Power within you knows everything and can do everything but the moment the voluntary thought gets hold of you it calps you into a prison house of limitation. Even in the "thought" praying it finally becomes exhausted and cannot give the perpetual adoration -- the "Pray without ceasing" it is commanded to do but falls of sheer exhaustion. But when you enter into the LIFE within you automatically pray without ceasing, for it is a constant flood of praise and recognition of Presence.

(12) Faith is the substance of things hopes for, the evidence of things not seen." Recognition of the Presence puts in a "sense-feel" state of consciousness which can and does release the "twice as much as he had before" and will fill everything that is empty in your life -- unless you insist that you only have a "pint" measure-- then of course if the whole Niagara Falls passed over the cup you would only have a pint.

The moment you step yourself down to appearances you come under the law of judging from appearances which at best is a great limitation and which proves without a shred of doubt that you never did believe in God -- that is the God of Jesus -- but rather a limitation of human thinking -- a man god with all his foibles and limitations.

(13) "Come out from among them (the human thoughts) and be free." It is no good trying to "work" some system of truth to bring about immortality -- you will suddenly discover it -- when you believe and do not try to believe. There will be oceans of manifestations of any state of consciousness into which you enter. Remembering then that "in my Father's House are many mansions (many degrees of on-going) you will begin to push forward-- you will begin to "launch out into deeper waters" you will begin to try your wings for a skyward flight. You will put on the garments of Light-- your Sky Robes. You will mount up with eagle wings.

(14) Every negative and evil thing you attach to your I AM is taking the name in vain. When you say "I AM sick" you have the name in vain, for the I AM cannot experience the illusion of human thought called sickness.

(15) Prayer is conception -- the masculine knowing touches the feminine feeling and the new idea starts immediately to take unto itself a body and form. That you exist is enough to make you know you are eternal.

(16) Release the Love of God through your temple-- being and see it flood the world of yours with Light.

(17) The assumption of your Christ powers -- the mind which was

~~(18) xxxxxxxx~~ also in Christ Jesus -- does not bring importance, self-aggrandizement, etc. It brings a sense of integrity of purpose but withall a standing or a resting in the consciousness, leaving the results entirely to the osmoisis or the permeation of the Light. (18) Genius is your capacity to know God. In God man finds the sum total of all talent -- waiting to be expressed. If he can fix his recognition on this he will sidestep the limitations of human thinking.

(19) Where there is no vision of the complete, finished mystery, the "before you aski it is done," state of consciousness" the people perish. They are caught on the wheel of mortal illusion. They are always looking for a future reward, a future day of fulfillment. If it were ever to come it would be NOW. So hark back to the words of the Master and begin the Nowness of Life.

(20) The mother of Alexander the Great said to him--"You are not the child of the king Phillip but are a son of the god Ammon," and he believed it -- and acted like it, and ~~xxxxx~~ showed such perfect dimensions of this power that he conquered the world.

By believing in his Divinity he was able to bring it through on all planes of existence. When he "asked" his Ammon god he got results. Was Alexander then more divine than you? It would seem so. He accepted his Power as something from God(his God was called Ammon) and acted accordingly. Anyone who can accept hi God heritage will discover a definite uptilt in his life and affairs. If, however, you happen to take Jesus at his word and believe--

(even in sosmall a degree as a grain of mustard) you will begin to see some God-dimensions of power working in and through the confusion of human thought.

(21) Secrecy helps mightily on bringing out this new stage of things -- so-dont't talk. Evil will die if not spoken of-- it lives on thought and agreement. And Truth will enlarge the blorders of your tent until it has changed the whole face of things.

(22) Do you still go ~~xxx~~ a-whoring after false teachers -- or will you accept the revelation of your own inner Lord? "Am I he that should come or look ye for another?" Lean no on a broken reed -- but lean on Me-- Where is the Me -- and when are you going to believe in ME?

(23) "Come up higher" -- you come up higher by being still and knowing that I AM(in midst of you) is God-- by recognizing your own divinity -- the Father within as a point where God can and does flow through into manifestation easily, naturally, unemotionally, -- automatically.

(24) There are no questions in God and no problems. Man is the one who introduces these things -- and then being so bemused he starts trying to "make" an answer or to "work out" something. It is hard for him to start with the answer and dissolve the problem or question he ~~has~~ superimposed on Life. But that is the way Jesus did it. Why not do a right-about and go within and finish it.

(25) To contemplate the permanent unchanging source of Life is to correct the distorted picturesof health and disease which are supposed to be copies of it.

(26) No matter what your opinion may be regarding the subject, you never will change anyting in Reality by your thought process. If the eternal verities were to be changed by the mere thinking of man, the whole of existence would be at the mercy of man, and chaos would result. The only thing that is changed by thinking is your attitude toward athing.

(27) Awareness of his God Self lifts him to a place of recognition. He sees clearly that all evil is ignorance(ignoring God). Just as a student of music who ignores the principles of harmony will achieve small results and much discord, so his acceptance of evil as something that has to be got rid of is merely his ignorance of the Something that must be recognized.

EDWARD E. PURINTON: THE PHILOSOPHY OF FASTING

(1) I would never advise an extreme mental temperament to take the Conquest Fast — there must be enough of the vital to store energy, with enough of the motive, to spend it. Balance is indispensable, equilibrium must be maintained. Hall Gaine, for instance, would probably lose by the prolonger Fast; Alfred Henry Lewis, on the other hand, would probably gain. John D. Rockefeller is not adapted for it — he is too pious to be either vital or spiritual. Theodore Roosevelt should be a splendid subject, it would take an enforced recess to make his strenuosity subside to a comforting state of calm.

Lack of faith precludes or postpones the Conquest Fast; lack of flesh, if very pronounced; lack of vitality, in case the individual recovers it with difficulty; lack of the proper inner preparations or outer conditions; all deficiency, in short, must be considered before the Conquest Fast is begun.

(2) Fasting is at best but a weakly negative process of cure. Its complement is Elimination. The waste channels of the body — bowels, kidneys, lungs, and pores, should be kept peculiarly active till the latent impurities released through the Fast are brought to the surface and swept away. The mere stopping of the mechanism of the digestion causes stagnation along the entire tract. So that extra precaution is required to offset this inertia. Here's a case in point. A certain hygienic healer of national reputation advised a patient to try a two-week's fast. The patient acquiesced, and

That's all — just stopped eating. Then for nine days the bowels failed to move. Meanwhile the man was agony, the effect of fast was mostly loss, and the rightness or wrongness of the remedy could not be established in the minds of those who witnessed the perverted application. Simply because the aforesaid healer forbade all artificial stimulus to elimination — he didn't believe in massage, he thought enemas were weakening, and he deemed cathartics the Devil's ammunition. The folly of his course seemed to prove the folly of his theory. And so people judged.

(3) Suppose you wish to strengthen your will-power and establish your courage beyond assault. Then decide on a certain duration — ten, twenty, or thirty days, and keep to it if the heavens fall. Suppose, however, you seek inspiration primarily. Then fast a day at a time, you cannot set periods for the Almighty. If your object be merely therapeutic, then a series of short Fasts will usually bring better results than a single long one. Often the adoption of a specific fast diet will avail more to cure disease than any Fast at all.

(4) Fully half the benefit of the extreme Fast is lost if impurities be allowed to remain in the body in excess of the body's capacity to expel them. I should say in general a vapor-bath would be advisable the first and third day; an enema daily for a week; a thorough friction bath every morning; an abdominal or general massage each afternoon; a long walk in the evening with all the exhilaration you can get out of deep, slow, rhythmic, peaceful breathing. Drink at least two quarts of water during the day, preferably a half-glass at a time. Acid fruit-juice cannot be surpassed as an aid to elimination — about half a glass for the twenty-four hours, well diluted with perhaps three times its bulk of water.

(5) Not during the fast do you notice great improvement, rather when the fast is over and forgotten.

05

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condition the body rather than to exhaust its energies in violent and strenuous

the more important it is that the exercise should be rhythmic and designed to the tension that modern life produces in the nerves. The older we are, however, force of life. Everyone needs exercise to enliven the glands, and to relieve of carbonic acid, and of more thoroughly oxygenating the blood with the prime ton of the breath -- all with the object of exercising the lungs, freeing them hold a moment; then repeat about fifteen times. Variations of this simple four- tally counting up to seven, out; inhale steadily, men- minute, then breathe right out quickly for half a before sleep. Breathe in standing, sitting, or lying. A basic exercise to take

THE BODY:
BREATHING EXERCISE TO SPRING CLEAN

S.B. WHITEHEAD:

EMMET FOX: ONE MISTAKE SHOULD BE ENOUGH

Great could learn great lessons from small events. We lesser one should reflect upon this fact, and endeavor to extract from our experience the lessons that it is certain to contain. Nothing can happen to you unless it finds some kind of correspondence in your own mentality, and it follows from this that every seeming misfortune is but a signal of something wrong within. When something happens to vex or harass you, refuse to be thrown off your balance; analyze the thing dispassionately; find out where you made the mistake, and resolve never to repeat that false step. Charge the present grief to "experience" in your mental books, and consider it well worth while for the lesson you have received. In this way you will make continuous and rapid progress toward Peace of Mind. Foolish people make the same mistakes over and over again and are punished afresh every time, but for the intelligent student of life, one spanking is usually enough for the same mistake.

PART I

EXTENSIVE AND COMPLETE FORMULA

Nutrifax supplies 30 different vitamins and minerals in each tablet. These factors are the same as those found in the food consumed by a person who eats a well-rounded, healthful diet. Nutrifax contains all the vitamins and minerals known to be essential plus concentrates of many other factors which have been found to play a role in physiological processes.

HIGH POTENCY

The amounts of the many various vitamins in the Nutrifax formula are present in potencies which provide from 330% up to 2,000% of the established minimum daily requirements. We believe that protection against vitamin deficiencies require larger amounts than the minimums. The use of minimum daily requirements are insufficient in that they do not provide for the following:

- (a) Individual variations. No two people are alike in requirements nor behaviour. Some need larger amounts than others.
- (b) Accumulated deficiencies. Where deficiencies have existed over a period of years, the minimum requirements are inadequate for correction.
- (c) Emergency requirements resulting from unusual stress or strain such as sickness, mental, nervous or physical activity, are higher than average.
- (d) Inefficient utilization due to some abnormality or malfunctioning organ.
- x [(e) Unbalanced diets due to allergies, fads, sickness or otherwise restricted diets will usually require a higher vitamin-mineral supplement to avoid breakdowns.

PROVIDES INSURANCE

Individuals who have no apparent deficiency symptoms can benefit from using Nutrifax. Many people get old and tired too early in life. We believe that such premature loss of health and well-being is altogether too frequently due to poor nutrition. Such loss of health can best be insured against by providing a good vitamin-mineral supplement before deficiencies develop.

x [We humans are a complex organism where the whole depends upon the proper functioning of each part. Therefore, if one tissue or organ fails, the whole body will sooner or later suffer as a consequence. If one nutrient is lacking or is deficient in our diet, the deterioration of the whole body begins. We buy life insurance to pay off in the event of death but insurance to prevent loss of health from dietary deficiencies can pay much greater dividends.

1) When you are still, say verbally to yourself, with the eyes closed, the spine straight: "I am now being shown the way...the doors of my mind are now open that I may see the way." Say this several times, reverently, deliberately, calmly and quietly, believing that the Wisdom of the Creator Within You, the Lord of All Supply, is definitely showing you the way to increase your Supply.

When you have repeated the above as many times as it is necessary for you to still your Mind, you will feel a deep peace all over you -- feel that you are happy and Give Thanks in your heart. No matter how bad things are, they could very easily be worse -- so Give Thanks.

Then let your Mind dwell upon the Oneness of Life, as explained earlier in this lesson. Think of the way in which your own body is linked up with the Eternal Whole of Life through the process of your own Breath Your breath causes your heart to beat, the circulation to be continued, and so on .. Feel within You the Oneness, the rhythm of Universal Life, that you are connected in every way possible with, linked to the First Force of the Universe, which is God. God is within you.

Thinking thus of your Breath, imagine that it is like a water-wheel, and that the wheel is drawing the water into you from the Great Source of Supply, the never-failing Source which gives life to Every Living Thing. You will find that, very soon, you will lose all sense of your body and be drawn out, so to speak, into the Universal whole, for your body will get heavy. Then, a little later, you will feel the same feeling in your mind ... it will seem to be heavy or light, precisely the same kind of feeling that you are experiencing in your body. When you have come to this state of feeling -- remembering what you have learned in this lesson, declare -- "I draw my supply from the source of Infinite supply."

Say the above several times, as you quietly turn over in your mind the truth of what you are saying.

(13) It is merely a matter of time for materialization of your knowledge to come into your life as Abundant Supply.

"I am courage...Strength .. Power... My supply is in the creator of all supply ...I have no lack. ...I am Supply." Contemplate the inner meaning of these very words -- quietly feel that you have taken on a new lease of life and hope, that the Creator of the Infinite Supply is at work within you, and that you can feel it at work, being absolutely sure that the Creator of Infinite Supply is directing your path for you to discover Your own physical, mental, material and spiritual supply.)

"I thank the Infinite wisdom within me for the knowledge of this wondrous truth now revealed to my consciousness." (Still resting in your body and mind, with no movement whatever, feel that, as you declare the words, God is being brought to birth in your soul.)

(14) "I pledge myself that never again will I prevent my supply from coming to me by fearing that it will not come."

* * * * *

D W I N J. D I N G L E: Y O U R E X E R C I S E S

1) You can almost immediately improve the condition, and, if you undertake what you are advised to do -- persistently, reverently, happily, believably -- I know that you will have strong, healthy eyes that can see; for when we learn the truth of the whole matter, we find there is a greater face than ourselves which sees through our eyes.

2) Exercise: Walk much. As you walk, feel that you are taking in through every pore of your body that power which gives you life, which brings you the power to see, to feel, to be happy, to be able to do what you want to do in life.

3) Now, a word of warning: Do not talk about what you are going to do, or about what you are doing, -- carry out this regime, and do not tell anyone. It is a Law of Life that the more we talk about what we intend to do, the less we really accomplish. You have to conspire with yourself.

4) Get a piece of card board about 24 inches square: draw a heavy circle on it, and at the proper places put "E" for East, "W" for West, and "N" for North, and "S" for South, and between each letter draw four points: thus

That is all the equipment that is necessary.

Then -- tack this card on a door or a wall, with the light behind you, not looking out into the light. The height at which You place this card should be so that your nose comes about opposite to the center -- then you are ready for the following seven exercises:

Exercise One: Stand back for the card at a distance so that you focus the letters easily,

When you are still, say verbally to yourself, with the eyes closed, the spine straight: "I am now being shown the way....the door of my mind are now open that I may see the way." Say this several times, reverently, deliberately, calmly and quietly, believing that the Wisdom of the Creator Within You, the Lord of All Supply, is definitely showing you the way to increase your Supply.

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Thinking thus of your breath, imagine that it is like a water-wheel, and that the wheel is drawing the water into you from the Great Source of Supply, the never-failing Source which gives life to every living thing. You will find that, very soon, you will lose all sense of your body and be drawn out, so to speak, into the Universal whole, for your body will get heavy. Then, a little later, you will feel the same feeling in your mind... it will seem to be heavy or light, precisely the same kind of feeling that you are experiencing in your body. When you have come to this state of feeling — remembering what you have learned in this lesson, declare — "I draw my supply from the source of infinite supply."

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"Thank the Infinite wisdom within me for the knowledge of this wonderful truth now revealed to my consciousness." (Still resting in your body and mind, with no movement whatever, feel that, as you declare the words, God is being brought to birth in your soul.)

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Y O U R D I N G I N G

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Exercise One: Stand back for the card at a distance so that you focus the letters exactly.

- (2) Feel your part and instantly all your inner chords will harmonize, your whole bodily apparatus of expression will begin to function. Therefore we have found the first, and the most important master -- feeling. Unfortunately it is not tractable nor willing to take orders. Since you cannot begin your work, unless your feelings happen to function of their own accord it is necessary for you to have recourse to some other master.
- (3) Then the mind (or intellect) is the second master we are seeking. It initiates and directs creativeness." "Is imagination incapable of being a master?" "You can see for yourself that it requires guidance."
- (4) "If those longings could put your creative apparatus to work and direct it spiritually then..." "In that case we have found our third master--will. Consequently we have three impelling movers in our psychic life, three masters who play on the instrument of our souls." "How could it be otherwise? Since these three forces form a triumvirate, inextricably bound up together, what you say of the one necessarily concerns the other two."
- (5) "I do admit that I incline toward the emotional side of creativeness and I do this purposely because we are too prone to leave out feeling. We have altogether too many calculating actors and scenic productions of intellectual origin. We see too rarely true, living, emotional creativeness."
- (6) "Actors in whom will is the most powerful attribute, will play Macbeth, or Brand and underscore ambition or fanaticism." "If is, however, necessary not to allow any one of the three elements to crush out either of the others and thereby upset the balance and necessary harmony."

() Feel your part and instantly all your inner chords will harmonize,

30
100

изображение
изображение

Anciennement et au temps du Vieil Pelerin les grans princes et pers du royaume de Gaule en la guerre servoient le roy à leurs propres despens siccome le duc Jehan de Bretagne et plusieurs autres et eussent grant vergoigne de prendre riens du roy. Mais en ceste presente guerre de leurs subgies ilz ont en une partie des aides à ta royalle magesté octroyées et non obstant ce pour leurs estaz ilz ont receu les grans sommes des entrées royales dont la chevalerie se trouvoit souvent mal payée. (Fol 318-b).

Le consentement des subsides était le privilège des Etats car l'essence ^{de l'âme le fondement} la souveraineté reposait dans la volonté générale. Certains conseillers pourraient alléguer qu'il était ^{affirmé} inutile de rappeler que "les subgies du royaume en tous cas survenans sans autre declaracion selon la détermination du grant conseil royal sont obligiez generalment pour leur loyauté naturelle et d'abondant ceulx qui en tienment les fiefs de servir et aider la royale magesté à son commandement et sans autre déclaration" (Fol 318-b)

La Reine Vérité s'oppose vivement à l'absolutisme de cette déclaration. Un roi franc ^{qui vit} sur un peuple franc ne peut jamais contraindre ses sujets contre leur volonté sous l'ombre de son "droit":

Et se par aucune possession royalle contre leur volonté ilz seront asserviz en ce beau filz tu auroyes perdu la substance de ton nom et de ta gloire naturelle pour la conservacion de laquelle gloire selon ta vaillance et prouesse vertueuse tu devroies entrer en champ de bataille encontre tout homme qui la gloire de ta franchise royalle aucunement voudroit asservir (Fol 318-c-d)

Les aides sont franchises seulement lorsqu'elles sont librement accordées et levées par la bonne volonté des sujets du royaume; "par ceste condicion le peuple franc ne sera ja asservi" (Fol 318-a)

Quant aux services, les nobles savaient qu'ils étaient leurs obligations envers le roi pour les fiefs qu'ils tenaient de la couronne:

Et se les cheveteines ou officiers royaux par adventure voudront avoir autre plus grant service que le fief ne donra les nobles pour leur franchise appelleront en parlement et aucunesfoiz auront sentence contre leur roy et naturel seigneur qui est une singuliere evidence et manifeste approbacion que entre tous les peuples crestiens le peuple gallican et de nom et de fait est singulierement franc (Fol 318-a-b).

La Reine ne peut pas assez avertir le roi de se garder d'aucune manifestation d'absolutisme en efforçant ses sujets de se soumettre "par puissance absolue encontre leur volonté et ancienne liberté (Fol 318-c). Il en perdrait jusqu'à la gloire de son nom: Roi des Francs.

But, Friends,
Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception--which is truth.
A baffling and perverting carnal mesh,
Binds it, and makes all error; and to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be within.

Browning's "Paracelsus"

And:--

"The spirit of liberty is the spirit which is not too sure
that it is right."

Judge "earned Hand.

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Browning's "Paracelsus"

And:--

Judge "earned hand."
"The spirit of liberty is the spirit which is not too sure
that it is right."

- 1) The ~~five~~ following psychological changes occur in the mind which result in the acquisition of Right Faith: —(a) a general loosening or weakening of the forces of karma (b) clarity of intellect, (c) the development of a scientific turn of mind that will listen to and retain the teaching of truth. (d) a general subsiding or quiescence of powerful emotions and (e) meditation or reflection of the true nature of the soul.

It is with the acquisition of these five auspicious psychological changes described in our previous paragraph that the doctrine of grace is associated, for they cannot be acquired by study or argument or instruction. They are themselves necessary for the serenity of disposition and clarity of mind without which truth cannot be distinguished from untruth or be acceptable to the soul. How, then, can they be acquired? By grace and grace alone; that is to say by the soul itself becoming invested by the element of grace. The grace of anyone else will not do; every soul must manifest that most auspicious of the divine attributes in its own being. And the only way for the acquisition of grace is the practicing of the divine ~~attributes~~ ~~virtues~~ virtues of forgiveness and mercy.

The doctrine of grace, thus, itself teaches a very different thing from what it is supposed to. As for the idea of absorption in God, that is clearly a mystic teaching implying no more than the acquisition of the status and divinity of Godhood. For there can be no merger of two or more real entities into one another by any possibility. The analogy of the ~~absorption~~ absorption of a drop of water in the sea is beside the point, and actually proves the opposite of that which it is intended to prove, since the sea is but a collection of drops, so that the additional drop only goes to increase the number of those already there.

Some say that it is the vision of Ishvara which they seek. These are also mystics, who have taken the metaphorical expression of their predecessors in a literal sense. For the vision or contact of another cannot possibly afford anything more than a passing sensation which is as different from true happiness as chalk from cheese. As a matter of fact, true joy is an attribute of the soul, and becomes an actuality of experience the moment one gives up the idea of extracting it from things outside his own self.

(29) For without the controlling of the mind, speech and the body it is not possible to enjoy anything like steadiness in dhyana (meditation or contemplation).

(30) The difference in the two views lies in this that while a non-Jaina would insist on the Truth of his own faith, and would absolutely deny the validity of an opposite view, the Jaina would actually go out in search of the point of view (if any there be) from which the opposite view might be maintained.

(31) Why are there no Omniscient Teachers to-day amongst us to settle our disputes? The reply is that these are bad times, with worse to come in the future. The humanity of this age is not qualified for practising asceticism. You cannot have omniscience except by the culmination of a very high order of asceticism. Hence, when you have no true ascetics, you can have no omniscient Teachers either. These are, indeed, very bad times that we are passing through. None of the residents of our part of the world can obtain moksha in this age ~~from~~ from this region. Worse times are to come. The whole of this evil period is of 42,000 years of which about 2500 have already passed by. For this period the prophecy is that nirvana shall not be attainable then. There is a covert reference to this in the New Testament Scripture also. ".....when heaven was shut up three years and six months, when great famine was throughout all the land" (Luke, iv. 25).

The number of months in three years and a half corresponds to 42 millenniums, taking a month as equivalent to a thousand years. Be that as it may, it is evident that there has been great deterioration amongst men during the last 2500 years.

(32) We may fairly expect an occasional arresting of the downward movement from time to time. This is the reason why there are no Tirthankaras in our midst to-day, and why there will be none for some time to come. The next Tirthankara will appear when a better order of things has been re-established after a certain time (about 81,5000 years thence,) according to the Jaina scriptures.

(33) And now a word about the modern theories of evolution that proceed upon the assumption that mankind has evolved from a lower into a higher state, especially with respect to intellectualism and religion. Well, I have only to say as to this that you have seen for yourselves whether we are wiser today than the ancients at whose primitive "simplicity" it has become a fashion with the learned of our day to laugh in and out of season. Judge for yourselves whether you knew the truth ~~or~~ or the ancients, and in case you come to the conclusion that your ideas about the wisdom and worth of the ancients were wrong then modify your notions of evolution and other erroneous views accordingly.

(34) He who would form a theory of the intellectual infancy of the entire human race in the past would have first to account for this wealth of misunderstood wisdom which he has inherited from the remotest ancestor of his in the shape of fables and myths.

The ancients were better qualified for it by their simple living, and high thinking, though in the very nature of things pure divine knowledge must always be confined to but a few assiduous men.

Exercise 7 - By A.R. Croze

When we are aware of the passage of time, we are bored & dull, and when we are not aware of it, then time goes all too quickly.

Time is a single track succession of events.

To be able to live more fully in time we must first try to think simultaneously, and to be aware simultane-

ously, of happenings which, at present, we perceive singly and successively and not all at once.

We are as if asleep to the rich current of our emotional & intellectual life.

Some people are more aware and others less, of one than of the other two. The intellectuals are more aware of thinking than of their feeling or physical life. Artists people are more aware of their emotions, and ~~personal~~ more aware of the body. Each of these types are not aware of more than a fraction of the life in which he specializes. Very few people can be conscious simultaneously of two of these streams, and still fewer can be conscious of all three.

By becoming simultaneously conscious of our physical & of your stream

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~~of thinking~~ movements and sensations, our feelings and our thoughts, we should be leading in reality three lines at once, actualizing three possibilities at every moment.

Begin by trying to be aware of your movements and physical sensations while they are actually occurring. Later, try to notice your changing currents of feelings; ~~and include these observations with the previous without~~
~~without~~
~~leaving~~ to be aware of your physical manifestations. Finally try to become conscious of your streams of thinking; and include this with your previous awareness of the body + emotions.

The method is not introspection nor is it analysis. You are not required to think about it but only to be aware; and to be fully aware is to be fully conscious.

No. 8 of Orage -

~~Are we Awake?~~

Are we Awake?

~~How can we know~~

How can we prove to our-

selves at any given moment that we are not asleep and dreaming. There is a traditional doctrine that our present waking state is not really being awake at all. It is not sleep or somnambulism, but a tradition says, a special form of sleep comparable to a hypnotic trance in which there is no

#8. Stage (C) Hypnotist but only suggestion
~~that the world is a dream~~
& auto suggestion. ~~It~~ is universally suggested
from birth that we are not fully awake & that
we must dream the dream of this world - as our
Parents & friends dream it. Our friends and
neighbors and all the objects we perceive
~~are~~ as suggestions and dream-suggestions.
We become fully convinced (as we grow up)
not only that the reality of the world is real,
but that there is no other. We dream but we
do not doubt that we are awake.

We should make a comparison of
our waking state to the dream state.

Serious examination of the parallelism
between the states of sleep ~~and~~ ~~of~~
~~hypnosis~~ and waking reveal
many similarities. (1) The dream happens
just as our waking life. That is, we neither
deliberately initiate it or do we
create figures or events. (2) The variability
of our conduct. ~~It~~ It is true in sleep or
waking that whatever our conduct may have
been, humiliating ~~or~~ or flattering to our pride,
we could not have made it otherwise. (over)

~~The~~ The close resemblance of
our memory ^{experiences of the} regards the ^{past} states.
Our memory faculty appears to behave
much the same in relation to both forms of
experience.

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Therefore going speculations
help us to become aware that we are
asleep. The truth is that just
as in night - dreams the first symptom
of waking is to suspect that one is dreaming;
the first symptom of waking from
the waking state - the second awakening
of religion - is the suspicion that our
present state is dreaming likewise.
So to be aware that we are asleep is to
be on the point of waking; And to be aware
that we are only partially awake is the
first condition of becoming & making
ourselves more fully awake. (Finis 48)

Regardless of any appearance to the contrary we are never separated or apart from any form of good. My body is the expression of my spiritual self or being, which is the reflection of the I am that I am. The image and likeness of me, and manifests all the light and wholeness of my spiritual consciousness which I Am.

Very important is the knowledge that the world of sense, that which we see, touch, smell and taste, that is the structural sense of the universe, and is not the spiritual eternal creation. Rather it is the shadow of God's creation. This knowledge enables us to drop the material sense of life, and set ourselves free to intuitively reel to become conscious of God's universe. This is the great secret of Jesus's statement: "My kingdom is not of this world, and the secret of John's "World not made with hands."

(75) Bit by bit we are giving up our concern for the structural universe and that proportion we are gaining the awareness of the life which is harmonious and permanent and in-incorporeal.

(76) We now longer take thought to make something happen, but we receive God's thought unfolding at every moment. We no longer give treatments to change some erroneous condition, into a harmonious one, but rather in the face of discord we become silent and receptive. The illusion or mirage fades out and the omnipresent harmony is instantly revealed. Silent receptivity makes way for the conscious realization of the activity of the Christ self. What or who is to be benefited? Just be still, receptive and patient. Where human effort ends the activity of the Christ begins. Where human fear ceases, divine courage begins. When your thought is still, God's thought is revealed, and God's thoughts are quick and powerful so make way for the realization of Christ's presence and power which eternally where you are awaiting only your invitation. An invitation which is expressed as silent receptivity.

(77) The presence always goes before to prepare the way, to bring about those apparently human circumstances necessary to achieve them.

(78) Awareness of the presence is a state of grace, it accomplishes all without labor and without the struggle. Note the ease and poise which accompanies the man of the spirit. Watch his effortless energy. The care-free attitude of one who has attained communion with spirit.

(79) One must understand that there is no need to give away savings, investments or insurance. Do not misunderstand. These are a part of today's way of living. When the spirit of truth has been consciously realized you need never again have concern for your outer welfare. You will know that every moment will fulfill itself with grace for that moment.

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(80) So do not belittle human forms of good and certainly never attempt to take them away from others. As long as the individual needs the physical church, group or symbol respect that need. Even if we do not require hospitals or drugs let us respect our neighbor's need of them. Never boast or brag of your freedom from material needs. That will be a sure sign that you haven't the realization. Never voice it except in a close closet. It is wiser to live your revelations than to speak of them. Let your living preach. Do not make you students or patients a step farther than they can see at the moment.

(81) In the presence of the Christ consciousness, life is lived one moment at a time, that moment is now and that moment is God's moment.

(82) When one avenue of supply closes, another opens. We must fill this moment with God's fullness; so long as one abides in the consciousness.

(83) There are not three states of life, the material, mental, and spiritual, for the material and the mental are one, although they constitute two degrees of the same one. In that state, thoughts are things, and beliefs produce conditions. There is no such thing as mental-spiritual because the mental and the physical are two phases of the same state. The physical is the most gross and the mental is more refined, but it is still just a higher form of material.

(84) Thinking will not produce spirituality, on the contrary we are taught by Jesus, "which of you by taking thought can add cubit?" Realize that the physical and mental are the mortal and material and to look for your good there is to look in the wrong place. Men have become satisfied when they have reached the mental realm thinking they are in heaven or a state of harmony. But they were leaning on a reed. A day comes when it doesn't work. While you are dabbling around in thought, even in good thoughts you are merely in a higher state of materiality. Where there are the same opposites, good and evil, health and sickness, discord and harmony. Only in the spiritual kingdom is there infinite perfection.

In the physical realm age produces lots of faculties and vitality and in the mental realm the belief of age produces the same physical discord. In the spiritual consciousness none of these mental beliefs are found and therefore none of their physical outpicturing. The spiritual realm has no beliefs or conditions just the eternal grace of divine being.

You first learn that physical effects have mental causes, now I tell you that that is merely to attain a higher state of materiality; you are the law and neither things or thoughts can control or affect you. The truth can be the only faculty in your existence now but for the acceptance of duality of a selfhood apart from God.

(85) Our next step of realization will be attained in proportion to your ability to release yourself from taking thought. Also spiritual consciousness is not going to patch up your outworn human experience, even though it may appear to do these things. It will manifest in a completely new spiritual and eternal existence, which humans will see as improved humanhood but you will see it as it really is, ~~unipresent~~.

(86) Where human betterment is the rule and the goal there is also the sense of health, sickness, wealth and poverty; the opposites, and one may have one today and the other tomorrow. But in the spiritual consciousness's existence there is only the continuity of good.

(87) The time is long past for you to be struggling for a healing. You must have arrived at that state of consciousness where healings come through Grace, through love, through just a smile.

(88) Spiritual discernment results or acts upon your affairs to bring out harmony, peace, and prosperity.

(89) In proportion as you believe in matter as real, in that proportion will that material state of consciousness of yours act erroneously and injuriously upon your affairs.

(90) We may suddenly find that the particular discord, disease, or lack has disappeared, but this is of value only if it serves as a stepping stone to the demonstration of spiritual existence. If it does not lead to this, at best it can only be case of exchanging a bad piece of body for a good one.



Mid-West Packard Water Conditioner, Inc.

907 N. GREEN STREET HENDERSON, KENTUCKY

PHONES: 7-3526 - 7-3527

MONDAY

21ST

AUGUST -

19 55

Dear Romaine

How goes it for you at this point?

An important angle relative to the legal aspects of titles to our entire real-estate holdings here has arisen, whereby Dan could possibly clear the situation in collaboration with our local counsel.

Due to what has preceded this, felt it wiser to drop the phases in front of the table faces up, and let your inner reflex sense what should be the proper approach.

We have ten days in which to protect our interests .. we have certain evidence which should solve it all, in addition to being protected by a base untruth by the person attempting to do us in.

Shall be humbly grateful for your passing this onto your period of meditation for clarification.

Feel free to wire collect or air-post what could be of help in the premise indicated.

Kindest thots and blessings

PS : Don Sparks, one of my associates here with PACKARD, and myself may have contacted one of the most important manufacturers of air-conditioning units in the USA today, at Louisville, Kentucky .. who can tell?

and the flesh, and this warfare may wreck the temple of your being, your body, at least temporarily. You come for this search for truth with spiritual integrity. Your present sins, faults are not to be feared. They will disappear as soon as you surrender the personal or material sense existence for the spiritual consciousness, of life.

(102) The teacher in living form external to ourselves, acts to raise our consciousness higher to the level where we can apprehend that all the while we were seeing the teacher as a man or a book. We were really being taught by God, by divine consciousness appearing outwardly because we were seeking outwardly. If the man or the book were true they have led us gently to the kingdom of our own being where we behold the teacher within and thus realize that what appeared as a teacher outside was actually our own consciousness appearing. What we behold outthere is the shadow cast by reality which fills our being. Who or what is the teacher or healer. In seeking help we seek one man or woman who we believe to be more spiritual than ourselves. We did not realize that that man was our concept of the healing Christ. Now, let us go another step, you are the practitioner on whom one has called on for healing or help. You know that the human side of you is not the practitioner but that of you which is practitioner is really the Christ self of the so called patient.

(103) Assuming the troubles and burdens of others is a way to let in discord. Our path should be the realization of the freedom of everyone, even those who appear outwardly in error. We sympathize and pity them and this lets up believe that the condition is real. This opens our thoughts to many errors. Wake up this minute! See your human love or hate as mesmeric suggestion. See it for what it is and stop being handled by it. Stop your sympathy. This will not make you hard hearted but will enable you to pierce the veil of illusion. Your sympathy will only fasten the condition more firmly in thought. If you pity your patient, you will not heal him.

(104) So many imperial nations, countries owning and exploiting empires are now paying the score. Under the law, the exploiter is eventually exploited. The citizens of these exploiting nations, by their silent acquiescence are made a party to the punishment. The chaos of today will not be settled by human agreements nor by prayers to God to set aside the laws. One way only is open. Adopt the policy of equal rights to all mankind and only then will national and international harmony appear.

(105) With the actual awareness of an infinite power within him, Jesus did not have to take thought to any detail of his experience. Too many aspirants already believe that if they can improve their human faults and acts it will bring them closer to the spiritual sense. Reverse that, for as your spiritual nature unfolds, your so called human conduct will improve. In proportion as spiritual consciousness becomes more real, the conditions of so-called human existence improves. Therefore, do not make the efforts to improve yourself humanly, but keep your vision on the spiritually real and let your so-called human life, unfold progressively.

(106) One might believe that gaining physical health or wealth is a step toward the spiritual. In that case the exercises and diet would be a help toward spirituality. No.

(107) As spiritual truth reveals itself to your consciousness, the harmony of Body or business appears in tangible evidence. Therefore, receptivity should be your watchbird.

(108) It may be tantalizing to be told that the attempted improvement of human thought and conduct is not the basis of spiritual development. We are really trying so hard to be so careful of our thinking and acting. Well, that does no harm, perhaps even that way is the spirit's way of breaking through. Only, be careful. Don't stop there. Human goodness is but a way station on the path.

(109) The first step in living without taking thought, living by Grace, living in universal peace, must begin with the understanding that we are not human. That actually we are the Christ. All I have is of the Father and therefore, it is spiritual, and that everyone of us is heir with Christ and need not

labor or strive, struggle or work for that which is divinely ours.

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Sincerely yours,

James Connell

James Connell
Circulation Manager

JC:MSC
thr

What is yours is eternally yours and ~~only~~ because it is your state of consciousness in expression. The realization of this truth would make us friends, living without human lust or greed or other negatives. This is the first step towards living by Grace. This is the first recognition of an invisible spiritual tie, binding us to a eternal brotherhood of love. (110) The beliefs we entertain about the body constitutes our sense of the body. The truth about the body is something entirely different from our concepts of it. The body itself is perfect. When correctly known and spiritually discerned it is the very appearing of soul-stuff, spiritual stuff, eternal being. It is neither functional nor organic.

(111) Every suggestion of discomfort or inharmony coming from the body must be met instantly with the understanding of the true nature of the body as spiritual.

(112) Man and his universe is no part of God, because God and his kingdom is not of this world as Jesus said. Be assured that if God were in this scene there would be no disease or death.

(113) Prayer uttered for the purpose of healing, improving or aiding the people or conditions of a physical world reach no further than one's own belief and can bring only the results of our belief. Any beneficial effects of such prayers are not from God; The universal intelligence and life, but from the outcome of our faith. Metaphysical treatment if it seeks to change the human scene, can only bring forth the fruitage of confidence placed in the treatment or in the person treating, or else faith in the supposition of God to whom the prayer is expressed.

(114) To avail ourselves of the harmonious government of principle it is necessary to drop all thoughts of human persons or conditions; to loose all desire to improve humanhood and let the inner self reveal in silence the harmony and wholeness and joy of real being.

(114) Seek only contact with the divine reality of you.

(115) The human mind cannot be spiritualized, it must be put off. All effort through mental means to become spiritual is wasted effort. The attempt to understand spiritual things with the five sense of the intellect is useless. Developing a sense of receptivity, learning to silence the senses, gaining the ability to listen to the still, small voice, this is the true way.

Human thoughts, even good ones will not help. from

(116) The Christ's way is not to transfer thought ~~xx~~ one individual to another. It does include suggestion or hypnotism. It appears as a feeling of a presence and dispels the illusion of the sense of oneself or another. As we are touched by the Christ consciousness, our own consciousness becomes more and more the Christ itself. Receptive consciousness of those asking for help also feel the spiritual influence and the response to it. So in treatment, to close the eyes and to declare truth, make our affirmations and denials, this is not the way of the spirit. Better be silent, hold the listening attitude, be receptive and still and let the presence and power be made manifest through the silence. This is the way.

(117) Once you are touched by the Christ, stand and let those attracted to its healing benediction receive its light. Do not attempt to carry it to humanity, for along that path is unnecessary heartache and persecution. Only those who are ready can comprehend it and they are already seeking you, or rather seeking it and finding you.

(118) The secret is this. The life which you behold in man, tree, or animal, is not the life which is God. Human, animal or plant life is not a manifestation of God and therefore not eternal or spiritual. The life of material man or flower is mortal sense objectified. A false sense of the life which is real. Understanding this truth will enable you to look away from the objects of sense, and will enable you to abstain from attempts to heal, change, or correct the mortal sense of existence and as soon as you have conquered the desire to heal or improve the material sense of existence, the spiritual or real begins to unfold and gives itself to you. You cannot behold or experience eternal life and its harmonies while accepting the evidence of the sense as God's creations. This is the great revelation. Jesus's statement "My kingdom is not of this world" means that the attempt to bring spirit into operation in this finite sense of existence cannot be realized.

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Credits

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Produced by.....	LEON CARRE
Script and dialogue by.....	ROBERT BRESSON
From the novel, "Journal d'un Cure de Campagne" by.....	GEORGES BERNANOS
Photography by.....	L. H. BUREL
Music by.....	JEAN-JACQUES GRUNENWALD
Editor.....	PAULETTE ROBERT

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Cast

The Priest of Ambricourt.....	CLAUDE LAYDU
Louise.....	NICOLE MAUREY
The Priest of Torcy.....	ANDRE GUIBERT
The Count.....	JEAN RIVEYRE
The Countess.....	MADAME ARKELL
Chantal.....	NICOLE LADMIRAL
Seraphita.....	MARTINE LEMAIRE
The Canon.....	GASTON SEVERIN
Dr. Delbende.....	BALPETRE
The Housekeeper.....	JEAN ETIEVANT
Olivier.....	JEAN DANET

also

United Productions of America cartoon
"The Fifty-First Dragon" by Heywood Broun

We cannot enter into

STANISLAVSKI: AN ACTOR PREPARES

Our subconscious is inaccessible to our consciousness. This is not within our control. ~~We cannot enter into~~ that realm. If for any reason we do penetrate into it, then the subconscious becomes conscious and dies.

The result is a predicament; we are supposed to create under inspiration; not only our subconscious gives us inspiration; yet we apparently can use this subconscious only through our consciousness, which kills it.

Fortunately there is a way out. We find the solution in an oblique instead of a direct approach. In the soul of a human being there are certain elements which are subject to consciousness and will. These accessible parts are capable in turn of acting on psychic processes that are involuntary.

To be sure, this calls for extremely complicated creative work. It is carried on in part under the control of our consciousness, but a much more significant proportion is subconscious and involuntary. To rouse your subconsciousness to creative work there is a special technique. We must leave all that is in the fullest sense subconscious to nature, and address ourselves to what is within our reach. When the subconscious, when intuition, enters into our work we must know how not to interfere. One cannot always create subconsciously and with inspiration. No such genius exists in the world. Therefore, our art teaches us first of all to create consciously and rightly, because that will best prepare the way for the blossoming of the subconscious, which is inspiration.

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IS \$.0045 PER DECITHERM."



SUBURBAN PROPANE GAS CORPORATION

WHIPPANY, NEW JERSEY

Suburban Propane Gas Domestic Rate Schedule

EFFECTIVE MAY 15, 1950

General Rate Schedule (G)

Decitherms Used	Per Month (Approx. 30 days)	Price	Decitherms Used Per Billing Period (Approx. 60 days)	Not Price
First 20 or less	\$1.65	5% Next 40, each	First 40 or less	3% Next 80, each
Next 60, each	4% All over 120, each	2 1/4%	Next 120, each	4% All over 240, each
Next 120, each	2 1/4%			2 1/4%

Non-Usage Privileges: Upon receipt of written notice at Company's District Office, the gas service may be discontinued and minimum billings waived for all full length billing periods of non-usage. However, in no event shall the minimum gas revenue from this installation be less than \$15.00 per calendar year. Should the total gas revenue in any calendar year be less than \$15.00, then Company has the option of terminating the Service Agreement and removing the equipment or invoicing for the difference. This provision shall not apply during that calendar year in which the installation is made.

A Basic Cost Adjustment depending upon the average cost of product and service is applicable to the charge billed for all decitherms at G Rate. Notice of such adjustments, if any, will accompany bills.

Gas-Home Schedule (H)

Available only to consumers using Suburban Propane Gas in a major appliance and who, in addition, are using Suburban Propane Gas for automatic water heating or refrigeration and who sign proper Suburban Propane Gas Service Application. Consumers applying for this schedule may not elect to change to another rate schedule for a period of twelve months after date this schedule becomes effective for consumer's usage.

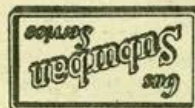
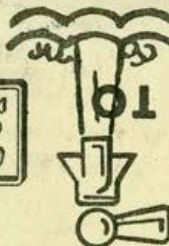
Decitherms Used	Per Month (Approx. 30 days)	Price	Decitherms Used Per Billing Period (Approx. 60 days)	Not Price
First 40 or less	\$2.65	4% Next 35, each	First 80 or less	\$5.30 Next 70, each
Next 35, each	4%	2 1/4%	All over 150, each	2 1/4%
All over 75, each	2 1/4%			

Non-Usage Privileges: Upon receipt of written notice at Company's District Office, the gas service may be discontinued and minimum billings waived for all full length billing periods of non-usage. However, in no event shall the minimum gas revenue from this installation be less than \$20.00 per calendar year. Should the total gas revenue in any calendar year be less than \$20.00, then Company has the option of terminating the Service Agreement and removing the equipment or invoicing for the difference. This provision shall not apply during that calendar year in which the installation is made.

A Basic Cost Adjustment depending upon the average cost of product and service is applicable to the charge billed for all decitherms at H Rate. Notice of such adjustments, if any, will accompany bills.

PAYMENT OF BILLS

Bills are rendered at approximately 60 day intervals. The net price schedule above applies if bill is paid by "Date for Payment" specified on face of bill. If bill is paid after "Date for Payment," gross price, which is 5% more than net price, applies. To keep account in good standing, all bills must be paid within 15 days after "Date for Payment" (approximately 30 days after bills are issued.)



HOT WATER

FULL-AUTOMATIC HOT WATER SERVICE

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(105) The exceptions to the rule of non-intervention are found wholly in the realm of surgery, and in the realm of constructive surgery at that. Strangulated hernia should be relieved by any kind and amount of means necessary for the accomplishment -- using always as both the cheapest and most effective, the mildest means that will secure the end. A

defective tooth may be pulled. The Orthopath does not violate his fundamental principles in ligating a severed artery, cleaning and stitching and shielding a wound, reducing a luxation, setting a fractured bone, and manipulating a deformity.

(106) Hernia tends to spontaneous recovery, as Dr Taylor pointed out, and most, if not all cases would recover if causes were corrected. Recovery in most cases may be positively assured by corrective exercises. Dr. Taylor was the first to work this matter out and his "Pelvic and Hernial Therapeutics" is devoted largely to this particular subject. Exercises for this condition are best taken on a slanting table with the head down and feet elevated. These cannot be given here, but I must add that they are equally as effective in remedying visceroptosis, uterine displacements, etc. doing what surgery and braces can never do. These things are not

natural, but they are often useful in the conditions named and I have no objection to their use for the purposes mentioned. I would use them myself in such conditions. But beyond this, the artificial procedures are not only valueless, but positively harmful.

(107) It has become the custom to operate upon the sick, and even the healthy, upon the slightest provocation, or upon no provocation at all. I shall now briefly state a few of the most important objections to surgery: (a) Unnecessary:

Granting that operations are often necessary, not more than five per cent of the operations now performed fall into this class. Outside of what we denominate constructive surgery, it is extremely doubtful if any operation is every necessary or beneficial. (b) Harmful: Every structure and function in

the body is intimately correlated with other structures and functions and closely connected with them. No organ is an independent isonomy, but forms an integral and necessary part of the body. Its removal, permanently and irremediably cripples the body. The ruinous effects upon the nervous system, particularly of major operations, is almost immeasurable. As Dr. Lindlahr used to say, it is like cutting into the brain.

(c) ~~XXXXXXXXXX~~

Perhaps my recently published book entitled The Spiritual Crisis of Man will also be interesting and helpful to you.

If you have any questions arising from the study of my books you might summarize them, and I will try to find the time to answer them by letter.

I will remember you in a meditation.

CLERK
Mrs. S. Whittaker
14 Moordene
Gengariff Place
Durban
Natal
South Africa

Sent by AIRLETTER
INTERVIEW SUGGESTED

(c) Dangerous: The dangers of operations are manifold. First there are the dangers from the anesthetic. All anesthetics depress the nervous centers, and often they depress the cardiac or respiratory, or other centers to such an extent that death results immediately. This is true of local, as well as of general anesthetics. Even a local anesthetic applied to a tooth or tonsil may, and frequently does, result in death. Deaths from this cause are far more frequent than the public has any idea of, and it is doubtful if as many as ten per cent of such deaths are reported as such. Where death does not occur, the injury is often more or less permanent.

(d) No one ever had tonsils or appendix removed without paying dearly for their loss. The operation is not a cure -- it makes cure impossible. It leaves permanent and lasting effects upon the body ~~thorough~~ and mind that can never be eradicated. Instead of amputation the patients bad habits, they cut out an organ, then another, and so on, as long as the patient or his money lasts.

(108) Blood transfusion is a procedure which lends itself very readily to commercial exploitation and to much spectacular grandstand play. There is plenty of money to be made from it but no benefit to be derived therefrom. Its use is always followed by shock and disagreeable reactions in varying degrees.

(109) The experiments of Dr. H. Lahmann, confirm our views. From some of his patients he gathered the perspiration produced by ordinary exercise in the sunshine. He evaporated this and analyzed it and found that it contained small amounts of powerful toxins. These were powerful enough to kill rabbits. He then produced profuse sweating by artificial ~~means~~ means in his patients and analyzed the sweat thus induced. He found that it contained practically no toxins.

Thus, did Dr. Lahmann's experiments prove that mere sweating, because of external heat, and the elimination of waste are different things. They prove that artificially induced sweating is not an eliminating process.

(110) Since spine tickling became so popular that Osteopaths, the Mechanotherapist, the Masseuse, the Electrotherapist, the Hydrotherapist, etc. are all giving more and more attention to the spine. It is a sort of fiddle upon which they play any old tune they desire. I need hardly devote any space to a discussion of electrotherapy as a means of suppression.

(11) There are methods of stimulating physiological activity through the peripheral nerves. These methods further enervate the patient and give no more attention to the cause or occurrence

~~XXXXXX~~nasation for the trouble, to

24 September, 1953

I have been travelling, Mrs. Whittaker . . .

in Europe and in the Orient and only recently returned to the United States, where I am attempting to make inroads on the vast arrears of correspondence accumulated during the past few years. However, you may be assured that your letter was read immediately and sympathetically upon receipt.

You are to be congratulated for having, in these unsettled times, appreciated the inner support to be gained from this Philosophy.

If, at some future date, our paths should cross, I will be pleased to give you an interview.

21

(e) It permits the conservation of energy. (f) It increases the powers of digestion and assimilation. (g) Clears and strengthens the mind.

Contra-Indications For Fasting: These are: (1) Fear of the fast on the part of the patient. Fear may kill where the fast would be of distinct benefit. (2) Extreme emaciation.

In such cases a long fast is impossible. A short fast of one to three days may often be found beneficial, or a series of such short fasts with longer periods of proper feeding intervening may be found advisable. (3) In cases of extreme weakness or degenerative cases. Even in many such cases a series of short fasts as mentioned may often be beneficial. In the latter stages of consumption and cancer the fast can be of no value except to relieve the patients suffering. It may prolong life a few days. However, fasting is of distinct benefit in the earlier stages of both these diseases. (4) In cases of inactive kidneys accompanied by obesity. In such cases the tissues may be broken down faster than the kidneys are able to eliminate them.

(67) In certain quarters much is said about the development of abnormal psychism during the fast. This is something I have yet to see and I note that it is not mentioned among the complications or crises by those who have had the most experience with fasting. I am of the opinion that such developments, if they do occur are due to other causes.

(68) Breaking The Fast: The care that must be exercised in breaking a fast is in proportion to the length of the fast and to the general condition of the fasting individual. The approved plan is to break the fast on liquid food, using for this purpose fruit juice, or tomato juice, or water melon, or vegetable broths. Fruit juice -- usually orange juice -- is used most often. Orange juice and water may be used for the first meal and then followed by more such food two hours later. After the first day, fruit may be employed and then other foods. After three to four days a normal diet may be returned to.

(69) A gentleman journeyed from New York to Chicago to enter a well known sanitarium of "Natural" therapeutics located there. When he arrived there he was able to walk and his bowels were moving daily. They began to work on stimulating his vitality away. Cold sitz baths, the cold "blitzguss" electrical stimulation, massage, and manipulation -- some one or the other of these twice daily. In two weeks he remained in the walk and his bowels were to be confined to his bed, but being stimulated as above, stuffed with food and given a daily enema. He was sent home at the end of this time too weak to sit in the train.

If the needs of modern industrialism and commercialism must still keep multitudes imprisoned in such dismal places, it is essential to keep their spiritual life to give them at least a partial contact with Nature through private gardens and public parks. Why should not the towns themselves be converted into "garden cities", where every family has its own little house and its own little garden surrounding that house? In the "garden city" beauty and use have demonstrated under the test of time a happy and successful marriage. Nobody who has seen Letchworth and Welwyn in England, understood their significance and appreciated their worth would again be satisfied with disorderly drift. There should be a feeling of space and air, a presence of green grass and leafy trees in the modern town. The garden city idea, which balances industrial residential and aesthetic needs is the best for dealing with the problem of placing manufacturing plants and housing their

Unless you learn how to live properly, and then live what you have learned, you will be forced to go back occasionally for another "rest-cure." Rest is only a means of recuperation. It cannot be expected to make you disease-proof.

(71) Certain superficial and not well founded objections to the rest-cure have been offered by Physical Culturists, who regard exercise as the panacea for all ills and as the creator of human energy. These objections demand a brief notice at this point. First, there are the psychological objections. People are said often not to realize that they are seriously sick until they are ordered to go to bed and their ailments are materially aggravated by being ordered to bed. Going to bed is also said to be "giving up" and acknowledging that your ailment has gotten the best of you. It is declared that one should not "give up" but that he must mentally "struggle against" his ailment.

Both of these objections are puerile and very wide of the mark. No patient is frightened or made worse or caused to worry over his troubles by going to bed if the reasons for going to bed are explained to him. If the patient is told "you are a very sick man, you go to bed at once" he may be made worse by such advice but only a fool would give advice in this manner.

An "aggravation" of symptoms does not always mean that the patient is getting worse. It more often means that he is getting better. He who lacks an understanding of the nature of disease will naturally think that the "aggravation" of symptoms means that the patient is growing worse.

An ailment is not something to struggle against. It is not something to fight. This objection to the "rest-cure" is based on the primitive idea that disease is an unseen dragon tearing at the vital of the patient. Disease is something to cooperate with. "Giving up" to it simply means allowing it to carry forward its work more freely.

(72) The argument that one should be guided by his instincts would be good if those instincts were normal. But if they are not normal knowledge and intelligence may rightly be called upon to help them out. People who keep their bodies lashed with stimulation do not know when they feel like going to bed. Withdraw their stimulants and notice the "let-down", the languor and lassitude that reveal the true condition of their system and their need for recuperation.

(73) The success of the work of the vital force is inversely to the degree of its activity. Men go to bed at night tired and worn out from a day's active toil. A night rest recuperates them. The rest-cure, is only a prolongation of this same

The dark sorrows ~~is~~ which life may present us can and should be met with a quiet confidence in the power of the soul to conquer them either psychologically or practically or both. But this power must be first felt for, ~~and then~~ found, ~~and next~~ trusted and ~~then~~ obeyed. If we keep our thought wise and good and brave, it will shield us, always inwardly and mayhap outwardly, from life's sharpest arrows. And this is true whether they are shot at us by harsh fate or by human malice.

Even in the darkest situations we often hope for the best. This is really our faintly echoing comprehension of the higher self's message, that its bliss, and therefore our best, forever awaits us. ^{There,} ~~it is~~ ^{there,} ~~a paradox~~ ~~that although~~ We begin the quest of inner happiness when we feel the deep melancholy of

(63) Gandhi, who has probably fasted more than any other man in modern times, has learned the necessity of conserving his energies while fasting. A painful mistake, which almost left him an invalid for life, taught him this lesson. It was while in South Africa that he took his second long fast, lasting fourteen days that he foolishly imagined he could do as much work as while eating. Of this he says: "From

this very costly experiment I learned that perfect physical rest during the fast and for a time proportionate to the length of the fast, after the breaking of it, is a necessity, and if this simple rule can be observed, no evil effects of fasting need be feared. Indeed, it is my conviction that the body gains by a well-regulated fast. "

I have on several occasions worked both at hard physical labor and at prolonged and exacting mental labor for three and four days without food and I have had hundreds of patients do the same up to as high as nine days. But I do not think this should be prolonged beyond the tenth day and, where it is possible to absent oneself from work, it is best that all the time be spent in rest.

Unless contraindicated by other conditions, or unless in acute disease, some light exercises should be taken each day during the fast. The practice pursued by many of spending

the whole day in activity retards recovery from disease. Conservation of energy should be the guiding principle.

(64) Dr. Hazzard, Mr. Carrington and others regard the enema as almost indispensable during the fast. This arises out of a distrust of the body's powers of self-adjustment. There is no more need for nor benefit to be derived from the enema during a fast than at other times. What is more, if no enema is used, normal bowel action will be established much sooner after the fast than if the enema is employed.

(65) How Long Must The Fast Be: The controversy between the advocates of the short fast and the advocates of the fast to completion is interminable. After all their controversies, which give rise to more heat than light, each case will have to be considered by itself. Individual considerations in each case will determine the length of the fast.

(66) We do not claim that fasting cures disease but simply that it enables the organism to cure itself. What then does fasting do? (1) It gives the vital organs a complete rest. (2) It stops the intake of foods to decompose in the intestines and further poison the body (3) It gives the organs of elimination an opportunity to catch up with their work, and promotes elimination. (4) It promotes the breaking down and absorption of exudates, effusions, deposits, diseased tissues and abnormal growths.

Hitherto, developments naturally tended to centralize industry in huge establishments. This was absolutely necessary to heavy industries such as steel manufacture. It was done to reduce cost, but it was also done irrespective of the human factor involved. It promotes neither mental nor physical health to live dreary diurnal lives under a smoky sky and work in factories where giant machines pound at their nerves. The owner-worker, that is the little capitalist who labours for himself, the workman who prefers independence and the peasant with a small land-holding, -- each of these has a right to exist. Under a wiser arrangement he could still do so without having to compete with the owners of factories, for he could collaborate with them.

A nation ought not to abandon itself to the hypnotic glamour of gigantic factories for the mass machine production of huge quantities of goods. On the other hand, it need not abandon such factories for the medieval notion of making everything by hand. It could make in factories whatever is best

(54) A sick cow or horse will also refuse food. The author has seen this in many hundreds of cases. In fact, all nature obeys this instinct. Thus does nature herself teach us that the way to feed in acute disease is not to do it.

(55) Nature indicates both in animals and man that in acute disease no food but water should be consumed, while, in chronic disease, the amount of food eaten should be much less than that consumed in normal health. If this rule were adhered to by all, an untold amount of suffering would be avoided and many would be saved from untimely death.

(56) All the purely mental powers of man are improved while fasting. The ability to reason is increased. Memory is improved. Attention and association are quickened. The so-called spiritual forces of man — intuition, sympathy, love, etc. are all increased. All of man's intellectual and emotional qualities are given new life. At no other time can the purely intellectual and aesthetic activities be so successfully pursued as during a fast. To add to the religious power of the fast, sexual desires disappear and thought of sex ceases to obtrude upon the mind. In India the priests connected with the sacred temples are pledged to the strictest chastity. In these days when the fallacies of psychology and psycho-

analysis are on the lips of everyone and when feminine leaders declare chastity and continence to be neither desirable nor practicable and insist that they would be harmful if put into effect, methods of attaining self-control in matters of sex frowned upon. This feature of fasting may not, therefore, appeal to many who read these lines. Fasting does increase one's control over all his appetites and passions, and this will account in some measure for its use by high priests and others in the religions of old.

(57) The old Roman proverb "a full stomach does not like to think" well expresses a fact that is known to all mental workers. A full meal leaves them dull, unable to think clearly and continuously and often makes them stupid and sleepily. Mental workers have learned to eat a light breakfast and lunch and have their heavy meal in the evening when the day's work is done. Large amounts of blood and nervous energies have to be sent to the digestive organs to digest a meal. If these energies are not required there they can be drawn upon by the brain in thinking.

(58) In our experience with fasting we seldom see any increase in mental powers at the beginning of a fast. This is because we deal with the sick and these people who are all inebriated and addicts — food inebriates, coffee, tea, tobacco, and alcohol addicts.

CHAPTER VII: MAN'S WILL AND GOD'S WILL

~~The Cross of Sorrow and Salvation.~~

Religionists call God, "The Merciful," but it would be equally correct to use the opposite epithet, "the Merciless." For if they feel grateful to God for pleasant things and fortunate events, they should logically be grateful also for the unpleasant things and unfortunate events. But they aren't. It would be wiser, therefore, to stop ascribing both to God and start ascribing them to the true source, which is mostly in themselves.

Most People who ask for divine blessing, whether from God direct or from one of God's saints, ^{usually} ask for it in the form of material benefits and worldly advantages. Such people do not comprehend that the divine blessings may be sent through physical sorrows and worldly misfortunes, not less than through more agreeable ways. A little impersonal reflection upon the course of past events ~~we~~ might enable them to discern good in apparent evil. Keats, with the intuition of a spiritual poet, felt this too. ^[in a letter] "Do you not see," he wrote, "how necessary a world of pain and trouble is to school an intelligence and make it a soul?"

To make our meaning a bit clearer, we will say that health is the normal state and always obtains where the normal conditions of healthy life exist. Health is potential in life and always manifests under those conditions. Disease ensues when these conditions are disturbed or interfered with, by whatever cause.

To be exact then we would say that mind causes neither health nor disease; but that, certain mental states are conducive to normal function while others are impediments to it. Whether the function is normal or abnormal, the function per se, is not produced by mind. Mind may stimulate or inhibit function and either of these influences if profound enough or sufficiently prolonged will induce a condition necessitating disease to overcome.

(10) I have observed many cases of "cures" of precisely this same nature -- that is, the patient was apparently cured, but his cure only lasted a few days or a few weeks -- to occur under other forms of stimulating and even inhibiting treatment.

Such cures, whether from mental, mechanical, chemical, or thermal stimulation, indicate that in many cases the sick organism, the impaired functions and palsied nerves, can be whipped into a temporary semblance of health. But the fact that such cures are not permanent and that often the condition of the patient after the "cure" wears off is worse than

before, should indicate to the discerning that such methods form no true part of nature's requirements for a real cure.

(11) What must be the attitude of the natural hygienist toward this so-called spiritual healing? We deal here with a problem that involves religious prejudices, psychological theories, therapeutic hypotheses and the testimony of experience. It is inevitable then, that there shall be almost as many attitudes as observers. But this much is certain, if the basic principles which underlie orthopathic philosophy and practice are correct, this healing business that is carried on by the "priests who pray for hire" is a gigantic delusion and swindle. In the preceding chapters, I have pointed out that curative actions are constantly going on in the body and that they work slowly, silently, unobservedly; often bringing about a cure of the physical trouble without the mind becoming aware of it. In such cases, what are apparently instantaneous cures are made. The real truth, as already pointed out, is that the really essential part of the cure was accomplished before the healer orrelie, etc., came along.

(12) To begin with let us consider the natural healing of a wound, scratch or broken skin. We have become so accustomed to this familiar phenomenon that we have come to regard it as an almost mechanical process. But a close examination of the process shows us the presence of that same marvelous intelligence that builded the body from a tiny microscopic speck of protoplasm to its present state.

Whenever the skin, and maybe the deeper tissue, is broken or cut, there is an exudation of blood which coagulates and forms an air-tight scab. This scab serves as a protection to the wound, and remains for a shorter or longer time as is needed.

Underneath this scab a wonderful thing occurs. Blood is rushed to the injured part in large quantities. The tissues, nerve and muscle cells, etc., on each side of the wound start multiplying rapidly, and build a "cell-bridge" across the gap until the severed edges of the wound are reunited. But this is no mere haphazard process. Everywhere is apparent the presence of directing law and order. The newly formed cells of the blood vessels unite with their brothers on the other side so that in an orderly and evenly manner the channels of circulation are re-established. In this same lawful and orderly manner the connective tissues reunite. Skillfully, and just as a lineman repairs a telegraph system, do the nerve cells repair their broken line. Muscles and other tissues are repaired in a similar manner. And what is a wonderfully, marvelous fact to observe, no mistakes are made in this connecting process -- muscles do not connect with nerve or blood vessels, or with connective tissue, but each tissue connects with its kind.

After the wound is healed, when a new skin has been formed, so that there is no longer any need for the protecting scab, nature proceeds to undermine and get rid of it. As long as the scab was useful it was firmly attached to the skin so that it was not easy to pull it off, but when there was no longer need for it, it was undermined so that it fell off of its own weight.

(13) The body accommodates itself to the habitual use of tobacco, alcohol, opium, etc., to the extent of its ability to do so, but this does not prevent these substances from slowly and gradually undermining the constitution and finally resulting in disease and death.

(14) ~~It is the authors opinion that~~ crises are very common during the process of recovery from chronic conditions, these are not absolutely essential in recovery in every case. Even Dr. Lindlahr finally admitted that many do recover without marked crises.

It is the authors opinion that crises are often forced by harsh treatment. In those institutions where the idea seems to prevail that the more the body is tortured the quicker will be the recovery, it is no uncommon thing for a patient of low resistance to be kept in a cold bath for long periods, or to be given such baths too frequently. Or, patients are forced to stay in the scorching sun until their bodies are burned and blistered from head to foot. Such treatments may easily force a reaction or crisis. Again I am convinced that in many cases a prolonged fast can be made to accomplish the work of crises, although I am aware that crises often develop during a fast.

(15) What Dr. Lindlahr and most so-called natural therapists or naturopaths do not understand is that crises forced by hot and cold baths, packs, water drinking, enemas, manipulations, electricity, and other methods and modalities of mis-called natural treatment are no more desirable or beneficial than drug induced ones.

(15) However sudden may be the apparent "on-set" of the crises, back of this "onset" are weeks, months, and even years of what Jennings called "arrears of expurgation." Exposure of the body to cold temporarily suspends elimination through the skin, and if the lungs and kidneys are unable to compensate for this, causes a sudden increase in the toxins of the body. A "cold", and "influenza," or a pneumonia may be the result. The body that is not already saturated to the bursting point will not be harmed to any appreciable extent by such influences. These healing crises represent a culmination or summing up of a long series of bodily abuses, and no more develop suddenly than the infant reaches maturity suddenly.

(16) The destructive effects upon the body of certain states of mind are as interesting as they are evident. The effect is often like an electric shock altering the feelings, deranging the body's functions and affecting the individuals sanity as certainly as alcohol or opium.

Particularly women, have a bad habit of allowing their emotions to run away with them. They seem to derive a kind of false pleasure out of the sham emotions they purposely work up.

has not yet completed her work of cure while those cases that the healer fails on are cases where the work of cure has not advanced far, or perhaps, they are cases in which the destruction of vital parts has advanced very far, for perhaps redemption. In which the functioning tissue has been replaced by connective or other tissue. Instantaneous cures, are only apparently so. The process of recovery from the effects of years of wrong living, is no instantaneous process but a gradual evolution back to normal health.

(84) All diseases are "self-limited" and may be permitted to make a full display of themselves. Whether the symptoms run high or low, let them run till they have had their run out. "The harder the battle, the sooner over" and the less it is interfered with, the less there will be of it.

(85) Dr. Walsh maintains his "Cures; The Story of the Cures that Fail", that in proper conditions of confidence literally anything will cure a large number of cases. This attributes the cure to the mental effects of the "remedy" and ignores, completely, the self-curative powers of the body. If his contention were true the more cases that were cured by some vaunted "cure" the greater would grow the confidence imposed in its curative virtues. The greater the confidence in the "cure

the more cures it would make and thus, the longer it was used the more effective it would become. A vicious circle would thus be established that would be self-perpetrating. A remedy, once popular would have little chance of ever losing its place in the confidence imposed in its powers. This is, however, contrary to what the history of the cures that failed (after they had literally "cured" their thousands and tens of thousands) reveal. Their period of popularity is usually brief. It will have to be admitted that the methods do possess some curative power at the time they were used, even if they did not possess it later, or else the self-curative powers of the organism will have to be recognized and given full credit. I do not deem it necessary that I here restate the Orthopathic position in the matter.

(86) "Be still, and know that I am God." Be still. Cease to resist. Cease trying to overcome evil with evil. "Cease to do harm and learn to do good." "Be not overcome of evil, but overcome evil with good." "Go and sin no more!" This is good Orthopathy as well as good religion.

(87) Despite the noise that is made by many drugless institutions and by certain drugless practitioners about their wonderful success in dealing with chronic disease they do not accomplish as many wonders as their talk and writing would lead one to suppose.

Fri 25 June

4:30

o/x #34 PAID Out 4 P

Pkt from M. Buckley for

EVA. Enroute
TRAIN MAIL

- N.Y.:
- 1) Psychic Observer ^{-accum}
 - 2) Portl Strake jacket
like paperbound book).
 3. Heavy ht class Insured
- Pkg. from Dutton & Co: N.Y.

wait instructions for dispensation.
(R)

normal period in bed in order that the patient may recuperate from a more profound enervation and be restored from a more injured state of his or her tissues.

(74) No other method is known which will increase the circulation to a part more effectually and quickly than exercise. Proper physical exercise of the whole body brings about this result throughout the entire system.

(75) Strength and endurance are built, coordination and agility are developed, there is an increased flexibility of the joints. Proper posture which assures a correct relationship between bones, muscles, organs and other tissues, is established and maintained. Grace and poise are acquired, beauty, and symmetry of the body developed, and neither last nor least, there is a feeling of fitness and a joy of living that cannot be had without exercise.

(76) There exists today a class of self-styled intellectuals who affect to despise physical strength and the heavier form — of physical exercise. These pretended worshippers of the high-brow are constantly telling us about "great ugly muscle — s" that are a menace to health and life and how much greater importance is the cultivation of intellect.

(77) We do not subscribe to the modern doctrine of materialism; that man is a mere machine and mind (the output of the Atom). No intellect can give its best to the world if its body is not functioning properly. The human body is an apparatus or organism for carrying on the work of nutrition — digestion, assimilation, disassimilation and excretion of food and waste. If anyone of the nutritive functions are disordered or impaired the brain, which is the organ of the mind, also suffers, an impairment.

(78) Mishapen despisers of the body are seen everywhere and may be heard declaring that all they want is health, as though any degree of health worth having is possible without strength. If these men really possessed health and strength they could accomplish far more than they do and will not be bumped over the great divide just at a time when their judgment, ripened by years of observation, study and experience render them most useful.

(79) Exercise is absolutely essential to healthy life and everyone should put forth efforts to secure regular daily exercise. Unlike the modern athlete, one should keep in training at all times. The boxer goes in training for a bout and as soon as the bout is over, lapses into indolence and laziness. The fight of life is continuous and one should be always in the pink of condition in order to meet the demands made upon him by modern existence.

To EMMET DALEY

2 March 52

I am sorry the pressure of work did not permit me to answer your three letters earlier. I would be very pleased to see you again and to have a more leisurely talk with you than was possible in the feverish rush of New York, where we last met.

In Hollywood, I could see you almost any day by appointment. I am in great arrears with a new book and working hard to meet a deadline. Consequently I see very few people. But please be assured that I would gladly make time for you.

I am sorry to hear of the difficulties which prevent your traveling at present. May the Higher Power bless you and bring you out of them.

Yes, I shall leave California for the east coast as soon as the book is finished, which will be about the last week of March.

I am glad you feel that you were so greatly helped by Mrs. Jennings so soon after your arrival on the west coast. Incidentally, I wrote her last month at her former letter address, but did not get an answer. I should be happy to learn that she is keeping well.

Yes, Maharishee's prolonged illness is indeed a great

Be regular and persistent in your exercise. Results will not come if they are performed haphazardly. Keep at it, and do not permit yourself to get out of training. Keep in the pink of condition all the time, not just part of the time.

(80) Quiet: Absolute quiet should be secured. When an animal becomes sick it seeks a quiet, secluded, sheltered spot, and lies down. It takes not a bit of food and but little water. Rest, quiet, fasting, and little water, as instinct demands, are its best remedies. Noise is enervating. It irritates and annoys. It disturbs rest and sleep and hinders recuperation — no one should be permitted in the sick room except those who are attending the patient.

(81) Dr. Cabot's question absurdly assumes that instantaneous healing is a possibility and wholly ignores all the facts of pathology and tissue regeneration now known. Cure is an evolution in reverse and no more takes place instantaneously, than a chicken can be hatched instantaneously.

I am well aware that many apparent cures of long standing chronic conditions have occurred. Emil Coudé registered a few such when he exploited American credulity a few years ago. Daddy Flynn did the same thing before he died. Many others have done likewise. Most of these apparent cures are not cures at all and only last a few days or hours.

In those that were permanent there was, back of each of them weeks, months and years during which the silent creative processes of the organism had been doing their curative work. The really essential work of cure had been accomplished before the miracle monger came along.

(82) It is said that to compel a man to maintain the erect position, even during sleep, produces the most painful death that the genius of torture can contrive. It rapidly exhausts. It completely exhausts the heart which must continue to pump blood against gravity. The recumbent position in which the blood circulates pretty nearly on a level, is therefore, a wonderful relief to the over-burdened heart. This relief was thought by Dr. Walter to be the most valuable part of sleep. It was largely to secure this relief that he sent his patients to bed to rest.

(83) It does not matter what the conditions are, time is a required element. Those mind cures, faith cures, etc. that appear to be instantaneous and that are permanent can occur only in those patients where the actual work is already accomplished. The really essential part of the cure is accomplished before the healer comes along. Cases that are cured seemingly are cases in which nature has not completed her work of cure while those cases in which nature

June 3, 1954

The scene last night, Dan . . .

would have been very familiar to you! P.B.'s apartment was strewn with cartons and packing cases, trunks and boxes as once again he valiantly struggled with the perpetual problem of moving. His correspondence files are stacked high; incoming letters are piled up --- and he hasn't had a chance to tackle any of them. He has wanted to write you earlier, but rather than delay further he has asked me to deputize in the actual scribing for him.

First, he thanks you for the three offers you so generously made. He is very appreciative of your consideration, and wanted to thank you for your thoughtfulness before this time, but he knows you understand his correspondence troubles.

Your ideas certainly present some attractive features. But P.B. had already made a prior commitment for living quarters before your offer was received.

So he is considering the domestic

When he arrived home I was called. I stopped all feeding, all drugging and all enemas and said, Rest. In a week he was able to walk. In four to five days his bowels began to act normally. He developed a ravenous appetite and suffered with no more attacks. His nerves grew steadily better. Such are the comparative results of the stimulating practice and the recuperative practice. If the "Natural therapists" would only accord to Nature the opportunity as well as the power of cure and cease their damaging gads and fancies, their successes would be greater.

The mode of living in this age produces such a waste of power and such a sense of weariness that only the limited few ever know the supreme delights and the enviable luxury of power in reserve. They keep their semblance of vigor up by means of stimulation and seldom take sufficient time to re-change their vital or nervous batteries. Nights are turned into days, while mental and nervous poise is exceedingly rare. All poison habits, all excesses, the indulgence of any or all of the passions constitute distinct drains upon the vital resources and are fruitful sources of diminished vitality, crippled usefulness and shortened life. Modern life presents us with an almost unlimited variety of means of stimulation, excitement, thrills, and dissipations chiefly originating in the clever but perverted ingenuity of those who reap rich financial rewards from these things.

(70) Throughout all nature repose alternates with activity.

Back of every action is a great repose. Nature has her resting times. Civilization attempts to do away with these and supplant them with stimulation. When disease results, instead of returning to the quiet, perfect way of Nature, man resorts to every conceivable artificial means as ~~the quietest perfect way of Nature possible~~ rapid transit back to health and strength, and, as a logical consequence, only succeeds in getting farther away from health. Man quiets his protesting nerves that he may continue to abuse them. He palliates a diseased stomach that he may continue misusing it. He seeks strength in stimulants that he may use this in greater dissipations. He does not obey the laws of life from which alone he can obtain the strength he craves. All his efforts to stimulate health injure his health. Every artificial means of increasing functional activities depletes his powers.

A "rest-cure" is not the ultimate cure. What is the advantage of a rest to restore you to normal vigor if you are only going to return to the former dissipating mode of living and again exhaust your vital fundXX fund?

we have earlier written that the partial failure of religion ^{what} ~~has~~ ^{happened} arisen because it ~~has~~ ^{was} not ~~been~~ true to itself. But such infidelity, in turn, ~~has arisen~~ ^{also happened} because it ~~has~~ ceased to understand itself correctly and luminously. This point must be clarified.

Most of the world's wickedness arises out of the tragic ignorance of men and not out of the repulsive badness of men. This ignorance arises, in turn, out of their habitual identification of self with the body alone, utterly ignoring its larger and diviner side. The separation which exists in consciousness between the ego and Overself, is a fatal one. It is the root of all man's sins, ignorance, woes and evils. To counteract this ignorance and gradually to remove it, religious, mystical and philosophic teachers are in very truth sent by God to enlighten the three different strata of the human race. Left to themselves without the guidance of spiritual instructors and divine awakens, men would lie in the torpor of ignorance and die in the baseness of animalism. It is not enough for experience alone to form their characters and sharpen their intelligence. Their experience must be explained to them--something of its inner significance must be revealed to them. ^a In the appearance from time to time of spiritual teachers, religious prophets ^a and of

As soon as these things are taken from them they suffer a period of depression with headaches and various slight pains. After a few days, that is, when the body has had sufficient time to readjust itself and overcome the depression, then, the mind brightens up. The special senses also become more acute.

(59) In fasting without the recorded exception of a single case the senses are remarkably improved. Indeed, so distinctive a sign is this that we look upon it as evidence that our patient is fasting. If have seen hearing restored on a fast. Catarrhal deafness of long standing, where there are no adhesions in the Eustachian tube, is always improved or overcome. People who have worn glasses for years and who could not read without them are frequently enabled by a fast to discard their glasses and find their sight to be as good as ever. The eyes also become clear and bright. The sense of touch becomes very acute.

(60) It is necessary to distinguish between one's actual strength and one's feeling of strength. The man who is accustomed to eating three square meals a day of rich, highly seasoned foods and taking tea and coffee along with these and using tobacco between meals, will feel miserable, weak and languid and shary when deprived of these. He will feel too weak to sit up, perhaps. This feeling of weakness is due to the withdrawal of his accustomed stimulants. As the fast progresses he will feel stronger and more cheerful. Fainting during the fast usually comes, if at all, during these first three or four days.

The faster who feels weak will find that he feels much stronger after a few minutes of exercise. The feeling of weakness is due to the withdrawal of energy from the muscles. Exercise causes a greater determination of nervous energy to these.

(61) Abnormally high or low pulse rates during a fast are exceptions and not the rule and do not denote danger from the fast itself. They should cause no alarm so far as fasting per se is concerned.

(62) This summary will give the ~~main~~ main developments which indicate that the body is ready to break the fast. (a) The tongue becomes clean (b) The breath becomes sweet (c) Body temperatures becomes normal (d) salivary secretion is resumed (e) the bad taste in the mouth ends (f) the eyesight becomes clear and sharp (g) the excreta becomes odorless; (h) there is a return of hunger -- felt in the throat and mouth just as thirst is.

necessary relaxation and amusement but also to fulfilling the purpose of incarnation, ^{and} ~~to~~ gaining a little understanding, discipline and peace, is literally wasted away in a quest of idle ~~x~~ or sensual enjoyment. But the heaviest retribution comes when the supreme Reality is regarded as the supreme triviality. [The ~~world's~~ ^{of a world} agony ~~x~~ was not remote from such a retribution.]

~~most~~. ^{it} For many men and women before ~~it~~ broke out, the values of a higher purpose to life might as well have been non-existent. They could not believe in immortal Mind, which is perfectly credible, but they did believe in perishable Matter, which is metaphysically incredible. They did not understand that in holding to the reality of Matter they were holding to the most illusory of man's conceptions. Consequently, they swung their censers of admiration before worthless idols. ^{Such} ~~a~~ self-deceptive outlook ^{could only} ~~must always~~ end in dangerous and painful disillusionment. There ^{was} ~~is always~~ a grinning skeleton at such feasting, sarcastically shaking his bony hands in warning.

The beasts with regard to these instincts are higher, not lower than man. Such a supposition does not explain man's perversions -- rather it presents another and greater difficulty, that of accounting for the fact that he was "far beastlier than any beast" at the time of his emergence from them.

(46) Homosexual love is the term applied to those abnormal conditions when the whole sexual appetite and psychic irradiations are directed to the same sex as that of the perverted individual, and which the pervert is horrified at the thought of sexual contact with the opposite sex. Both sexes are found in this condition -- the sexual appetite and amorous ideals of the man being directed wholly and throughout life to other men; the woman's sex feelings all be directed to women.

(47) Forel declares: "Human sexuality has been unfortunately perverted and in part grossly altered in civilization, which has even developed it artificially in a pathological sense. The point has been reached of considering a normal, relations which are in reality absolutely abnormal. Forgetful of the natural aim of the sexual appetite, civilization has transformed into it artificial enjoyment, and has invented all possible means to increase and diversify it." Art, literature, dress, luxury, alcohol, etc. are among the elements named by Forel when he declares "the artificial culture of the human sexual appetite has given rise to a veritable high school of debauchery."

(48) Do not eat if you are not hungry! Hunger is the voice of nature saying to us that food is required. There is no other true guide to when to eat. The time of day, the habitual meal time, these are not true guides.

But there is a vast difference between hunger and what is called appetite. Appetite is a counterfeit hunger, a creature of habit and cultivation, and may be due to any one of a number of things; such as the arrival of the habitual meal time, the sight, taste or smell of food, condiments and seasonings, or even the thought of food. In some diseased states there is an almost constant and insatiable appetite. None of these things can arouse true hunger for this comes only when there is an actual need of food. One may have an appetite for tobacco, coffee, tea, opium, alcohol, but he can never be hungry for these since they serve no real physiological need.

(49) The hungry person will be able to eat a crust of dry bread and relish it. One who only has an appetite must needs have his food seasoned and spiced before he can enjoy it.

(48a)

The goals of both civilizations are similar, only their methods and atmosphere differ, and differ widely. Both seek the mechanistic and materialistic life, but one only partially, the other wholly. Hence the real struggle is between two varieties of materialism. The only correct conclusion is that this is not so much a conflict of clashing ideologies as of two different variants of the same ideology -- a good variant and an evil one. This leads to a confused rather than a clear issue. The clean-cut difference in ethical values, aims and ideals which made the war against the previous incarnation of the aggressive spirit a defensive struggle against obvious evil is still present today, but the metaphysical issues are

somewhat chaotically distributed on both sides.

HERBERT M. SHELTON: HUMAN LIFE* ITS PHILOSOPHY AND LAWS

- (1) This reparative and defensive power, which is nothing more nor less than the ordinary powers of healthy life, never rests day or night asleep, or awake, so long as life lasts, and even after somatic death has occurred, many cells in the body continue, for some time, to repair and defend themselves
- (2) The professional classes, the self-styled intellectuals were then the most unfit and are still in this same class. In cultivating their superior(?) intellect they have permitted the foundation to rot under them. During the middle ages, "religious" fanatics denied attention to the body because it detracted from their spiritual development. "Intellectual" fanatics of the present, make the same mistake. Whether the body is neglected in the "interest" of the spirit or the mind, physical decadence is the result.

However, great may be their intellectual attainments, they have not achieved to heights they may have attained had they kept their bodies in the pink of condition. Their flat sunken chests, shallow breathing, sluggish circulation, lazy bowels, inactive skin and kidneys cannot keep the brain in its best condition.

Some of these have tried to offset this by standing before their windows and taking a few deep breaths immediately after rising in the morning. The practice is of little value. First, because a few deep breaths in the morning will not offset twenty-four hours a day of shallow breathing and secondly because in passive deep breathing the blood is not sent to the lungs in sufficient quantities to take up the oxygen contained in the air breathed. A quickened circulation produced by active exercise will demand more oxygen and will receive it. Gymnastics for the chest are very important in any health building regime but passive deep breathing is practically useless.

I realize that those who have machines for "developing" the chest will dispute this, but they do so only that they may sell more of those cheaply constructed apparatuses at a high price. The sole value of such machines lies in the fact that their use keeps up one's enthusiasm.

(3) Through proper training physically, we strive to fit the body to respond promptly, at all times and under varying conditions to the will; to counter-balance mental with physical work, contrasting through the results obtained with the aim in view -- healthy development.

Nothing in this world of real value can be had without effort. If we desire health, strength, symmetry and beauty of ~~whole~~ body, we must put forth the necessary effort. Any exercise that is not of sufficient force to arouse a conscious effort defeats its own end by ceasing to have any appreciable effect upon the physiological and chemical processes of the body. Great strength can be had only by the use of exercise that calls for strength. The bigger and stronger the muscle the greater the resistance which is needed to fully develop it. Flexibility, elasticity and speed can be had only by exercises that call for these.

(4) In beginning, exercise should be light, even assistive in some cases, and the amount of resistance gradually increased as one grows stronger. Muscles should be contracted to their fullest extent and then thoroughly relaxed. The joint should be carried through its full range of movement. If there is limitation of movement, the part should be carried as far as possible in the direction of limitation and then an effort should be made to carry it further.

Movements should be followed by one in opposite direction.

Caution must be used not to carry the exercise to the point of fatigue, nervous depletion, or circulatory embarrassment. If exercise is followed by trembling, fainting, difficult breathing, blueness of lips, or extremities, or prolonged fatigue, it has been carried too far. Except in cases where great endurance is desired exercise should not be prolonged beyond a slight feeling of fatigue.

(5) You cannot develop great strength in any other way than by the use of exercises that offer great resistance to the contraction of the muscles. As these grow stronger, the resistance must be increased.

(6) The legitimate office of the mind cure is that of supplanting the destructive emotions with constructive ones and disabusing the mind of the ideopath of his false idea. It should not be thought that mind, because it can influence function so powerfully can cure disease. Cause must be removed first, then, the cells of the body will gradually evolve back into the normal state. If one's trouble is due to the practice of sensuality no amount of mental stimulation and inhibition can overcome the effects of the sensuality.

First the sensuous practices must be given up and then gradually the organism will return to health. If the cause

(7) mental, the mental state must be corrected but the cure will not be instantaneous. We may often change the mental state quickly but the effects of the previous mental states require time to be removed.

The idea that one can break all the laws of his being and then by constantly repeating to himself some metaphysical formula -- such as, "everyday in every way, I am getting better and better," -- and escape the consequences of broken law is an idea one does not even expect from a child. That one can hurl himself down the sides of a steep cliff and escape injury when he strikes the rocks below by denying the reality of matter and affirming all is mind is an idea belonging only to that every increasing crowd of unreasoning "reasoners" who call themselves the apostles of "New Thought", "Higher Thought", "Advanced Thought", etc.

If you are living in a manner that you have become diseased, and if you expect to recover health by repeating your daily affirmations and denials and without correcting your mode of life you are attempting the impossible. You are asking your mind to set aside the laws of Nature and wipe out the legitimate effects of cause. If you are a reasoning being you will cease this vain effort at once and learn to live for health.

To have a healthy mind we should avoid any destructive or harmful effects mind is capable of producing. Fear, anger, jealousy, anxiety, despondency, self-pity, worry, envy, should be avoided like the plague. We should cultivate hope, faith, courage, cheerfulness, contentment, love and self-respect. Pride is not self-respect. It has well been called the dry-rot of the soul.

If you want health, real health, you can have it by healthy living, but you cannot, by any process, cheat Nature out of the penalty for broken law.

(7) Granting to mind a power over the organism, does not negative the converse of this — that is, the power of the organism over mind. The blood stream that is saturated with alcohol effects the brain and gives rise to all manners of mental disturbances. The brain that is affected by the toxins of disease and high temperature of fevers is subject to hallucinations and temporary insanities. The reaction of the body upon the mind is a certain and as profound as the reaction of the mind upon the body. Even so slight a body ailment as a mere cold effects the mind.

We are proving right along in our work that most cases of chronic worry, fear, anxiety, etc. are the result of disease and form secondary causes super-added to the primary causes. So strongly has this fact borne in upon us that we seriously doubt that a truly healthy man would be capable of such an intense or prolonged worry that disease would result. By this we do not deny the harm of worry to the healthy man. We simply say that the healthy man will not worry enough to produce disease. It is extremely doubtful, also, if the really ~~really~~ healthy man will be possessed of so deep and intense or so prolonged a fear as to produce disease.

(8) Man may have health as soon as he learns to live properly. He does not truly live until he lives as he should. A knowledge of how to live exists now, but it will take a few million years for the average man to get around to this. Just now he is too busily engaged in killing himself in the pursuit of false pleasures.

Other than his love of "pleasure" the belief in cure stands between man and health. This belief is the greatest obstacle to health. So long as man believes that the results of wrong living can be remedied with a pill he will live as he pleases and ~~thereby the pill will do nothing to him~~ ~~he thinks surgical mutilations~~ can atone for his transgressions of the laws of life he will attempt to substitute surgery for good behavior. Why should man obey the laws of life if they can be so easily set aside?

(9) At the outset, we admit that mind does exercise a profound and far reaching effect upon the processes and functions of life. While we do not believe it can cause health we are very certain that the evil effects of certain mental states, if profound enough or prolonged enough; can and do result in enervation and toxemia and deranged secretion and excretion although we consider the mental state in most cases of disease, only a contributory factor — one of a multiplicity of ~~many~~ causes.

*Spelling
4th Symphony*

(1) But physiologists have not found evidence that life is as chaotic as this implies. We each start life as a fertilized ovum, pursue the same course of orderly evolution, are born with the same number and kinds of organs and with the same functions. We possess the same glands and the same digestive juices and the same digestive enzymes. Structurally and functionally, our digestive systems are so much alike that the physiologists cannot find that different constitution we hear so much about. Everything points to the conclusion that we are constituted upon the same principles, are constructed alike, have the same nutritive needs and are equipped to digest and utilize the same kinds and classes of foods.

(2) Every organ and every function in the body of one man is subject to the same laws as are the organs and functions of the body of any other man. The laws of nature do not require one kind of practice in one man and another and opposite kind of practice in another man. Habits and circumstances that are precisely adapted to the same laws in another man.

Because of this false doctrine that there are many kinds of human constitutions, requiring different habits and circumstances to conform to the laws of life, we are misled into all kinds of errors. "Tobacco does not harm my constitution." Another possesses a constitution that requires large quantities of food, while another is so constituted that he requires very little sleep. There is hardly an injurious practice and indulgence in the whole long catalogue of man's abuses of himself, that it not defended by those who practice then, or indulge, on the ground that it agrees with their particular and peculiar constitution. None of them, so far as I have been able to ascertain, have ever found that jumping from the top of the Empire State Building agrees with their constitutions. But if life is as chaotic as they seem to think, there seems to be no reason why some constitutions should not be found that would need and require such jumps.

Life being what it is and natural laws being what they are what is really and permanently best for one is best for all; and what is injurious for one, is so for all. None of the above is to be interpreted to mean that human needs do not vary under different conditions and circumstances of life. No one would be foolish enough to declare that the three days old infant and the fifty years old man have identical needs; or that the needs of the tropical man and frigid regions man are identical.

Nor are the needs of the sick and those of the healthy identical. This is not due to any change in the law, but to change in conditions. The same man has different needs under different conditions. There are individual weaknesses and differences in resistance that call for temporary modification -s of any program of living, but it is essential that the

modifications comply with the laws of life. All programs or parts of programs that violate these laws are ultimately ruinous. Variations within the law are legitimate. No variations that step outside the law are ever permissible.

(3) Changing To The New Diet: Make the change to the natural diet as abruptly and fully as your circumstances permit. There need be no transition period. Nothing is gained by "tapering off" of the old diet and "tapering on" the new. There is no danger in an abrupt change. The quicker and more fully you get away from the harmfulness of the latter and begin to receive the benefits of the former the more satisfactory the outcome.

Whether you abandon a stimulating diet for a non-stimulating one or abandon overeating for moderation in eating, you will at first, in almost every case, feel a want of "sufficient" food. There is likely to be faintness and feeling of weakness. There may be a loss of flesh although, there is a frequent gain. There are often discomforts and unpleasant sensations in the stomach, headache and other symptoms that may alarm the reformer and his friends. All of these symptoms may occur while you are still taking much more than enough food to meet all the demands of your body.

But if you will continue with your efforts until the body has had time to re-adjust itself and repair the damages of the prior unwholesome food or excessive quantities of food you will not be long in realizing the actual and lasting benefits of your change of eating.

I am convinced from years of experience that the easiest way to make the transition from the old and unwholesome mode of eating to the new and hygienic mode of eating is to first undergo a fast. Cleansing of the system, nervous readjustment, repair of damages and fading away of cultivated and abnormal longings and cravings are much more rapid in the fast than while eating.

It is not easy for the habitual user of salt, pepper and other condiments to learn to relish unseasoned foods if he stops using condiments and goes on eating. But after a fast he finds keen relish in uncondimented foods and does not miss the condiments. He can overcome his craving for tobacco, alcohol, opium, etc. Fasting not only speeds up the systemic

readjustments, it makes them easier and more bearable. If the fast lasts long enough, even the old desire for large quantities of food comes to a natural end. No real

(4) Young people can adjust themselves to a change of habits much more readily and in less time than old people, not alone because their bodies are more pliable but also, because they have not, as a rule, become so thoroughly enslaved to the habits that they need to break. Break your bad habits early and cultivate good ones that will sustain you in health and strength throughout a long, happy, and useful life.

(5) Fats -- butter, cream, oils, etc. retard digestion, especially protein digestion, thereby increasing gastro-intestinal putrefaction and thus overtaxing liver and kidneys with the resulting poisons. Fats are best added to foods after they are cooked, not while they are cooking, and should not be taken with ~~xxx~~ a protein meal.

(6) Radiant health depends on a number of factors. It is not a matter merely of adequate vitamins, or correct diet. Fresh air, sunshine, exercise, sufficient rest and sleep, emotional poise, freedom from devitalizing habits -- these are all essential to recovery of health as well as to maintenance of health.

(7) In a previous chapter we learned of the "synergistic ~~act~~ actions" of the various food factors. It is necessary for nutritionists to learn the synergistic relationships that exist between other factors of living and food. Man does not live by food alone. He breathes, drinks, works, plays, sleeps, rests, thinks, emotes, reproduces, misbehaves, etc. He lives in the sun or in the shadows. He is not what he eats; he is the sum total of all the factors of life. Exercise improves his assimilative power. If he is fatigued or enervated, rest has the same effect. Sunshine helps him to assimilate his foods. It helps him to convert certain pro-vitamins into vitamins. A state of toxemia prevents due utilization of his foods. A fast is oftenthe surest and only means of restoring normal nutrition.

Our dietitians have not yet learned to prescribe for their patients a balanced life, hence their patients miss the benefits that flow from the synergism of all the factors of living. Bear always in mind that in a simple, well-balanced and well-ordered life all the synergisms of all the factors of living are at work.

(8) We know that even if the cure mongers and peddlers of diet-specifics do not, that the correction of the diet of a patient, however helpful ~~this may~~ this may prove, is almost never sufficient to restore sound, vigorous health.

Man is not what he eats any more than he is what he thinks. He is a complex product of heredity and environment and into his make-up there enter many different kinds and qualities of building stones. He is largely what he lives and what he fails to live. The man who said tell me what you eat and I'll tell you what you are did not know what

he was talking about. He was far wrong as was the man who declared that "as man thinketh in his heart so is he". It is time we abandoned our one-sided views of our many sided lives. Life is too complex to be reduced to such simple formulae. The search for diet-cures is part of man's age-long quest for a savior - something or some one to save him and his "sins" and not require him to give them up.

From one disappointment to another they turn until their sufferings are so great they can no longer bear them. Every savior having failed them, for every treatment they have received has made them worse.

(9) Imagine the surprise when they are informed that there are no cures, no saviors, and that they must forget their old faith in vicarious atonements and cease their "sinning."

(10) The time will never come when cures will be produced; the discovery will never be made that will restore potency to the sensualist while permitting him to practice sensuality that will sober up the inebriate while he continues to drink that will save the gourmand while he continues to hog it. A body vitiated by indulgencies cannot possibly be restored to sound health so long as the indulgencies are continued.

A reasoned conception of law and order would save mankind from the pitfalls of false religion-theological or medical.

(50) Never eat during or immediately before or after work or Heavy mental and physical effort. If Digestion is to proceed normally almost the entire attention of the system must be given to the work. Blood is rushed to the digestive organs in large quantities. There is a dilatation of the blood vessels in these organs to accommodate the extra supply of blood. There must be a consequent constriction of the blood vessels in other parts of the body in order to force the blood into the digestive organs and to compensate for their own loss of blood.

But if the brain and muscles are to work they, too, require an increased blood supply. In order to supply them there is a dilatation of the blood vessels in the brain or or muscles and a constriction of the blood vessels in the viscera. Every part of the body cannot be supplied with extra blood at the same time. If one gets an extra supply some other part must get less. The same is true of the nervous energies. Those organs that are working must be supplied with nerve force. If one is engaged in mental or physical effort his nervous energies are diverted from the digestive organs and digestion suffers.

(51) Dr. Oswald says: "A germ disease, as virulent as syphilis, and long considered too persistent for any but palliative methods of treatment (by mercury, etc.) was radically cured by the fasting cures, prescribed in the Arabian hospitals of Egypt, at the time of the French occupation.

(52) The conception of fasting as a means of purging the soul is found in all the ancient religions and is practiced in many religions even to this day. This is particularly true in India. Religious fasts ante-date recorded human history and probably had their origin in the instinctive fasting in disease among our more normal prehistoric progenitors, who perhaps also noticed its effects on the mind and passions.

At the dawn of human history, the "Ancient Mysteries," a secret worship or so-called "wisdom religion" -- a religion that flourished for thousands of years in Egypt, Greece IN India, Persia, Babylon, Thrace, Scandinavia and among the Goths and Celts -- required a long probationary period of fasting and prayer before the candidates for various degrees could advance.

(53) Fasting above all other measures can lay claim to being a strictly natural method. There can be no doubt that it is the oldest of all methods of treating disease. It is much older than the human race itself. It is resorted to by animals in distress.

The sufferers of today are the seekers of tomorrow.

When it will not open of its own accord, then the heart may have to be broken to let God in. When a man's life has lost its bearings, then the ego may have to be mortified. For only when its own personal rule flickers out, will a diviner one flame up. The World-Mind's method of human attraction, and hence human development, ^{of} the mysterious therapy of its holy grace, involves the use of suffering as one of its features. If the hand of man is responsible for so much of his own or ^(or) other's misery, the hand of God must be ultimately responsible for all of it. For the divine wisdom has ordained the laws which in turn ordain that man shall pass through the realm of affliction ~~before~~ before peace rests on his face.

We may get the meaning of suffering only when we get a whole picture of it, of the bright and the dark parts, both. Some, like Mary Baker Eddy, rightly perceiving its irrelevance on the highest plane, wrongly deny it any proper place anywhere at all in the divine Idea. Others, like Charles Robert Darwin, persist in looking at the shaded part of the picture only and

(124) Medicine in all its bearings is a survival of these same bloody sacrifices and superstitions of ancient paganism. Vaccination or inoculation was originally practiced among the Cirassians to propitiate the gods. Lady Montague introduced it into England from there in the year 1721 since which time the sacrifice of animals, that man may live uncleanly, has stained the altars of pseudo-science.

(125) Nature's laws need no extraneous power to enforce them. The law enforces itself. Every abuse of the mind and body administers its own penalties. Every good use of the mind and body brings its own reward. The penalty or reward is concurrent with the act — in inherent in the act.

(126) Heaven will not encourage laziness. If man can do a thing for himself, Heaven will not give it to him. There is no effortless achievement, despite what the metaphysicians say. Heaven is not an alms house. Man is not intended to be a beggar. The greatest gift of God, to man, is the power and ability to do for himself. He expects man to use this power and ability. To do for man what he can do for himself is to demoralize him.

(127) There are no magical does nor formulas that will obecity restore health, while you continue to disobey the laws of your being.

(128) When you stop injuring your body, it at once begins repairing its injuries, without treatment of any kind, and you are sooner or later restored to health, depending upon the severity of the injuries, sustained. The power of repair is the power of reproduction; and the power of reproduction is a function of the living body. There is and can be no cure outside of the powers of the body.

(129) It holds out, by implication rather than by direct assertion, that the laws of nature can be cheated if we are only clever enough.

(130) The ideas of the Confession and the Penance are the religious equivalents of the medical idea of Cure; the ideas of Atonement and Indulgence are the religious counterparts of the medical idea of Immunity, the one is Theurgic, the other is Thaumaturgic.

(131) We daily meet with the unconscious idea among the sick that if they have made themselves sick by a certain habit or mode of living they can do something, or take something, or someone else can do something to them that will Cure them. They think that after they have been cured they may return to the old habits that was responsible for their ills. It is seldom possible to disabuse their minds of this old medical y fostered idea.

Also, & in particular it seems
magnetism for me — but can that
illuminate it? It also magnifies

It looks like a Buddha - yet it is not - or at least not the closest thing to a female form and face and feeling I have seen in a Buddha as yet: it feels female - also the two symbols upon each side of the form were fascinating - I could not make out whether they were Egyptian or Chinese or Indian - they look like a composite of all - Actually, the one on the right of the figure (our left) looks like an astronomical sign of a planet - Uranus? Of course I recognize the key-of-life - but it has no loop - p in it as does the Egyptian one - however the whole piece had been something else at one time and the pin for the brooch looks as tho it were newly soldered in - whether it fits into its original setting or not, I cannot tell - or how young it is - I imagine it is young - but the symbols are old - now, if you approve of the piece, and if you will give it your blessing for her, I hope you will send it back - I wanted very much to offer it to you, but I do not feel you would accept it, tho' I know, as in the case of my yogi you would thank me - however, if it is a good piece for her to have, and since she has no Buddha or amulet - if you were to give it your blessing she would love it - and it would be from both of us, which I love.

Will you explain to us the meaning of the figure and the signs? Do you not agree that the cross-bar making it into a brooch spoils its purity of aspect? Should we not cut that off completely and let it stand simply alone without marring it? It could be worn better as a pendant hanging from the neck or lavallier - please give us the benefit of your advice if you like it - otherwise, please send her a little memento as she wants one from you - this one just popped along - it may not be suitable.

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(118) Not many, I fear. Yet they do reason just this way when medical men suppress a disease with drugs. Are they afraid to apply their own reasoning to themselves?

By massage or heat or vibration, we succeed in breaking up a deposit in some part of the body. The local trouble disappears, the patient is "cured" and we are satisfied with the "results that count!" What have we done? Simply thrown back

into general circulation to be redeposited, either at the same or some other place.

(119) I think the man of experience and the man who has spent some time in each of several sanitariums will bear out with me when I say that such cures are seldom, if ever, permanent.

(120) The delusion of cure is the chief obstacle in the way of rational and successful solutions of human health problems and, that is the idea in its religious, social, political and economic bearings also stands in the way of the solution of the problems of these spheres of human activities. I shall show that the whole idea of cure is basically wrong -- that is, that in the attempts to cure evils and diseases we are attempting the impossible and wasting our energy by directing our efforts at effects. Medicine is the offspring of ancient priestcraft and its old and fundamental dogmas are mere superstitions derived from the ancient priesthoods. For this reason the fundamental ideas of Cure and Immunity are identical with certain ancient fallacies in what passes for religion.

(121) Forming the basis for the false morality that exists in the world and are directly and indirectly responsible for much positive evil.

(122) The religious doctrines permeate present day medicine, law and politics. The high priests of medicine may repudiate these doctrines, as superstitions, in religion, but they exalt them, as scientific principles, in medicine.

(123) Conventional religion and medicine alike hold that man is the victim of agencies and forces which attack him from without. Religion thinks this enemy is the devil and his imps; medicine thinks it is germs. They both hold that a third power must come between man and his foes, else he will suffer disease and death. They attempt to save man from the penalties of violated law -- they do not attempt to show him how to save himself by obeying the law.

(124) No doctor can dose, drug or treat away the effects of your evil actions. No one can immunize you against the natural consequences of your violations of the laws of life. If

this could be done, it would enable you to go heedlessly on in your transgression, and escape the penalties that are a part of the transgression.

16 January, 1954

During my recent travels abroad, Mrs. Fuchs-Allovena, certain complications arose which, unfortunately, precluded the possibility of giving you the intended interview. I am sorry it became necessary to disappoint you. However, I am quite confident that, on my next trip, conditions will permit my keeping our appointment.

I intend to revisit Europe either this coming summer or in the summer of 1955. If you will write again, later on, I will do everything possible to arrange a meeting.

Your wish to help your fellowmen is, indeed, praiseworthy. Try, also, to understand better the reason why it is you now see that this help, by itself, is insufficient.

Perhaps my recently published book, entitled, The Spiritual Crisis of Man, may be of interest to you.

(17) Fear is the most destructive of all emotions. It benumbs and paralyzes the body and wastes nerve energy as few other things do. It has often been the cause of sudden death in weak individuals. There is a striking similarity between great fear and freezing.

(18) Worry is a baby fear. It impairs secretion and excretion and depresses all the functions of the body. The secretions are altered and nutrition is impaired. The appetite is impaired and the digestion is weakened.

(19) Jealousy is a curious combination of fear, anger, and the desire to have and to hold. There is no doubt that it is a devastating pestilence if it dethrones reason and intelligence.

(20) Some one has called self-pity, mental consumption. It is the dry-rot of the soul. We frequently meet whining, complaining individuals who feel that life has not given them a square deal. Instead of buckling down to hard work and earnign the rewards of life, they sit ^(v) around and feel sorry for themselves. Each such person feels that his lot in life is the worst that anyone ever had. I say "feel" advisedly for this class of people seldom think.

The mental state of such "lone, lorn, creatures" is difficult to describe, but its effects on the body are readily apparent. They do not regain their health until they are educated out of their self-pity. They do not enjoy life. They do not relish their foods. Everything they eat disagrees with them. Their bowels never function properly. They do not sleep well. They are victims of constant introspection. They are continually discovering new symptoms, new pains, new worries. They lead a miserable life due to the fact that they feel sorry for themselves and the desire that others also feel sorry for them.

(21) Grief is among the mental states that exert the most profound, far-reaching and powerful effects upon the body.

It takes away the appetite instantly. Intense grief often kills outright. As in fear, in grief also, the hair has been changed black to grey in a few days. The secretion of the mother's milk is checked and altered as surely and quickly by grief as by lack of or by a change of food. ~~in-
XXXXX~~

(22) Lying, stealing, cheating, gambling, and all forms of dishonesty, produce enervation and hardening of the arteries. In all of these there is the fear of being found out

In gambling there is the tension and fear of losing. Before the conscience becomes hardened, there is remorse and loss of self-respect.

I can see a connection between all the ~~XXXXX~~ spiritual and moral laws set up by the spiritual sages and the laws of physical and mental hygiene.

A sham emotion is an impulse or sensation which is cultivated for its own sake. It is not intended to be translated into actions. Emotionalism is, indeed, a variety of intoxication or, perhaps it is more correctly described as hysteria. Emotions or sensations should be normally translated into action. If they are cultivated for their own sake, with no purpose beyond this, they weaken and destroy both the mind and body. Intense ~~ext~~ emotion - s and sentimentalism work in much the same way as liquor and have ~~the~~ very much the same evil results.

Religious emotions, often used as a source of pleasureable thrills, are very destructive to the nervous system. They have resulted in ~~insanitiy~~ insanity in ~~mm~~ many instances. Any religion which leads to emotionalism, hysteria, trance, catlepsy, etc, is not religion, but mania. St. Paul admonished all Christians to exercise the "spirit of a sound mind."

SELF CONTROL IS THE GREAT LAW OF MENTAL HYGIENE AND HE WHO HAS NOT LEARNED TO CONTROL HIS EMOTIONS IS PERMITTING THESE TO CUT SHORTHIS LIFE. BEAR IN MIND THAT SHAM EMOTIONS, WHETHER IN ART, MUSIC, LOVE, OR SOME OTHER NATURE ARE AS WEAKENING ASRELIGIOUS EMOTIONS.

(23) Violent fits of passion will often arrest, alter or ~~damage~~ the functions of the body as quickly as an electric shock. Digestion may be wholly suspended by a profound state of fear, worry, anxiety, or suspense. Fright, anxiety or even sudden joy are often immediately followed by diarrhea. Many students who have been exceedingly anxious about their examinations have experienced diarrhea as a result. These same mental influences have all been observed to cause the appearance of sugar in the urine.

Mental shocks, anger, melancholy and all disagreeable and abnormal mental conditions render the secretions of the body more or less morbid. Anger quickly modifies the bile; grief arrests the secretion of the gastric juices; violent rage makes the saliva poisonous. Fear relaxes the bowels. It is claimed that many mothers have injured and even killed, their nursing infants by furious emotions, which alter their milk.

These things should emphasize the fact that the functions of the body are all under nervous control and make us see that any influences that impair the nervous system or wastes nerve force will bring on disease and death.

Such mental habits and mental states may be appropriately termed Habits that Kill, for they shorten life and often kill quickly. Learn, then to control your emotions. Self-control is the great law of mental hygiene. Cultivate poise, cheer and contentment. Be courageous, cast fear and worry aside, learn to love your fellow men. Do not anger quickly. Dismiss your troubles and think upon the better things of life.

(24) A form of overwork is that of keeping the body or parts of it tense at all times. To be constantly tensed in body, and perhaps in mind as well, constitutes a ceaseless drain upon your nervous energies, and is often largely responsible for the troubles for which people run to doctors. Many people are so tense and nervous that they do not fully relax when they go to sleep. This prevents them from falling asleep quickly and prevents sound restful sleep when they do fall asleep. As a consequence they do not awake refreshed in the morning. The tensed person is always tired and exhausted.

America is a busy world. We are always rushing, hustling, trying to get somewhere before we get started. This constant state of tension constitutes a terrible drain upon our nervous energies. Conservation is the secret of power. Relaxation is the means of conservation. Tension is a waste of power. Your reserve gone, you collapse just when it is most important that you hold up. Learn to relax -- Let Go!

(25) Dark clothing excludes the beneficial rays of the sun from the body and thus weakens, not only the skin, but the body as ~~an~~ a whole. Sunlight is an absolutely essential factor-element in normal nutrition, as much so for the animal as for the plant. Man is, by nature, a nude animal and nearer he approaches this ideal the more healthful will

he become. Clothing should be light and porous in texture and made of light colors or of white. A free circulation of air about the body is essential at all times.

(26) Indolence is also a ~~weakening~~ habit of mind and body. Muscular exercise or work is as essential to physical vigor, strength and development as air is to life. Those of light ~~occup~~ occupations who neglect ~~to exercise~~ become weak, delicate and sickly. By an irrevocable law, growth of mind and body is acquired through exercise. It is a mistake to think exercise builds muscles only. It trains the mind and develops the heart, lungs, and other vital organs. Indolence is a crime against the body. It produces weakness in every tissue in the body.

(27) I hold that sex is governed by fixed laws of nature and that the sexual activities all fall under the realm of the laws already set forth in this book; but I propose to lay special emphasis on the Law Of Dual Effect.

The sexual organs have at least two very important functions to perform, namely, (a) The development of the individual and (b) the propagation of the race. That is the divine plan for perpetuating the race is patent to all. The sex glands supply an internal secretion which is necessary to the normal development and vigorous activity of almost every organ and tissue in the body. The sexual organs are not isolated and set apart from the rest of the body. They are integral parts of the body and are closely related to and correlated with every other part of it, as is shown by the results of castration and spaying, as well as by abuses of these organs.

I do not doubt that originally man was as perfect in his sex instincts and practices as the lion of the forest or the eagle of the air. He had no sex problems. But we do not find him in this condition now. Indeed, as he is at present, he is the victim of a great variety of forms of sexual perversion.

(28) Between sexual anaesthesia (a condition in which there is lacking all sexual desire, perhaps an abhorrence of sex) On the other hand, and nymphomania and satyriasis on the other there exists all shades and colors of abnormal sexual conditions and perversions.

(41) All men are so intent on present enjoyment, that they are little inclined to practice present self-denial for the sake of future good which they consider in any possible degree contingent; and will only consent to reform their modes of living when compelled by necessity, or when they find it find it the only means of shunning imminent destruction, or of escaping from intolerable evils. Hence, so long as man is favored with even a moderate degree of health, he rushes headlong into the eagerly desired excitements of his various pursuits, pleasures, and indulgencies, and nothing seems to him more visionary and ridiculous, than precepts and regulations and admonitions concerning the preservation of health. While he possesses apparent health, he will not believe that he is in any danger of losing it; or if he is, nothing of his habits or practices can have any effect, either in destroying or preserving it. Nor can he be divorced from the universal delusion that, if he enjoys health, he has within himself the constant demonstration that his habits and practices are conformable to the laws of health, at least in his own constitution. By the violence or the continuance of their excesses, they have brought on acute or chronic disease, which interrupts their pursuits and destroys their comforts, they fly to the physician, not to learn from him by what violations of the laws of life and health they have drawn the evil upon themselves, and by what means they can in future avoid the same and similar difficulties; but, considering themselves as unfortunate beings, visited with afflictions which they have in no manner been concerned in causing, they require the exercise of the physicians skill in the application of remedies, by which their sufferings may be alleviated and their disease removed.

How deceitful this reasoning may be! Present health is no guarantee of future health. There are no iron constitutions. A strong constitution will stand a lot of abuses before their effects finally make themselves apparent, but the strongest constitution that ever existed must ultimately succumb to repeated violations of the laws of our being.

(42) Dr. Page has not overdrawn the picture one bit. There is hardly an invalid, semi-invalid, and has-been-perfect-physically man or woman, in America today, that did not, at one time, say: "Nothing hurts me -- I eat everything." XXX

XXXXX

What is true of food is equally true of the other factors of life. Every day, the physician is forced to listen to the tale of woe of the has-beens in the great army of haphazard livers, and it always runs something like this: "Doctor, I cannot do the things I once did."

(43) Perversion is derived from the Latin, *Perversus*, meaning ing, turned the wrong way. In pathology it is employed to designate an abnormal or wrong use of certain instincts ~~and~~ by education or otherwise, have suffered inversion, that is they have been turned from their right purpose or use to another and different and wrong use.

Every power, faculty and instinct of man is good. So long as it is exercised in harmony with its primitive constitution its results are good. It is only when it is turned aside from this primitive purpose and inverted to another use, that it is corrupted and abused, that its results are evil and harmful.

(44) Man alone is out of adjustment. He alone is in constant antagonism to that wonderful order and unity of nature from which harmony and certainty result. He is in continual conflict with the laws of his being. As we shall later see, the analogies of nature are contrary to the supposition that this condition of things was mankind's original condition.

The laws of life have not changed and are not changeable. None of them have ever been modified, and amended or repealed. They are eternal, always in full force and cannot be beaten in any manner. They must be obeyed or we must pay the inevitable penalty.

(45) One theory, which attempts to account for the vicious and destructive habits of man, holds that they are not aberrant phenomena at all, but are original conditions of human nature — hangovers or relics of a primitive condition. This theory holds that man, having come up from a lower form of animal life still retains within his constitution vestigial characters of his pre-human self, and that the very worst of these evils have been primitive and universal, so that the lowest and most debased forms of savage life are the nearest representatives of the primeval condition of mankind.

This theory, it seems, is based on a failure to recognize clearly in what the real difficulty consists. The evils are not in those things in which man most resembles the brute but in those things in which he falls farthest below any known beast. If such a theory were correct, it would represent the contrast between man's instincts and those of the beasts as greatest and widest, at the very time when he first appeared among and sprang from these creatures.

(29) Sexual anaesthesia is as much a perversion of sex as in nymphomania and satyriasis and is found chiefly in women, although, often met with in men who have taken considerable quantities of nervines and nerve depressants. Nymphomania and satyriasis which represent identical conditions, are more ~~xxxx~~ common. Few people, if any, of today are normally sexed.

For this reason we have a perpetual battle between the idealists, on the one hand, who would exact a perfect sex morality of a diseased race; and the expressionists, on the other who would forever fasten the desires and promptings of a diseased humanity upon the race as a standard of conduct. Neither calls bothers itself with the causes of the present condition.

(30) There is pleasure associated with eating. But pleasure is not an end in itself. Pleasure in neither its end or its object. It is merely an incident therein. So when one indulges his appetite and taste only for the pleasure and excitement he thus gains, giving no attention to the actual food requirements of his body, disease and even death results from his pursuit of pleasure.

In sex, the same rule applies. The procreative act should not be indulged for the sake of pleasure, for "relief" or "gratification," etc. Sex is the divine plan for the perpetuation of the race, and the pleasure associated therewith is only an incident, and not the end sought. The pursuit of happiness through sexual indulgence brings one to sorrow and pain.

Among though animals that are led by their unperverted instincts, sexual intercourse is never indulged in except for procreation. There is no foolish idea that ~~unah~~ indulgence is essential to the perpetuation and increase of love. This is equally true among monogamous animals as among the polygamous kind. And in man we do not find such indulgence essential to the continuance and increase of love before marriage. On the contrary, it destroys love. In marriage, too, it destroys respect and love. "Incompatibility of temperament" is too often the outgrowth of sexual excesses.

(31) The doctrine of sexual necessity has no foundation in fact. The sexual appetite bears no such relation to the individual welfare as the desire for food. Food is an actual physiological necessity, without which, the body would soon perish. Growth and repair of tissues, and the performance of physiological functions require food. Without food death must follow. The instinct of hunger is consequently a necessary provision. It forces the animal to seek for food. Food is a physiological necessity. Hunger is the instinct that causes the animal to seek for food.

66

If food is permanently withheld from the plant or animal, death results.

The sex instinct bears no such demonstratable relation to the welfare of the individual. Rather, it was established for the benefit of the race. It is a biological necessity to the propagation of the species. Herein lies the true explanation for a strong driving force, such as the sex-instinct as we can readily understand now; without such force the bi-sexual animals would not reproduce their kind. But the natural history of reproduction gives no evidence that it bears any relation to the individual welfare, except that it represents a sacrifice.

There is no more necessity for coition inside than outside the pale of marriage. The physiological necessities of man do not change with the marriage ceremony. Onanism is no more an essential to the welfare of the married man than is masturbation, harlotry, or sodomy essential to the unmarried. The evil effects of sexual excesses in married life are the same -- if we exclude any possible infectious diseases which may be acquired by certain extra-martial practices -- as those produced by an equal amount of excesses in the unmarried. Marriage as an institution of Nature is not a thing to set aside the natural rules of conduct, but it furnishes the need of companionship on the intimate and personal side of life, and provides for the care and protection of the offspring.

(32) We know that procreation is the natural outcome of complete intercourse where no contraceptive is used. This is the indisputable intention of nature in sex. Any use of sex for any other purpose is a perversion of it. The proper exercise of the sex function is for procreation. When so used it is exercised in harmony with its primitive constitution and it is only when so used that we get high and healthful enjoyment from its exercise.

I realize that everyone who reads these lines can think of a whole host of "authorities" who dispute this, who spin beautiful theories about sperm, exchange of magnetism, sex communism, Dianism, Sugassent's Discovery, etc., and who indulge in a lot of sophistry to prove their contentions. But, there

is no authority but truth. If you fall into the bad habit of accepting authority for truth, rather than truth for authority, you will be led astray many times before death finally puts a period to your existence. Nature, not the "authorities," will speak to you in no uncertain tones if you but ask her what is the proper exercise of sex. Nature is our only authority.

14(143) There is an unfailing tendency on the part of the living organism towards health. The inherent effort of the system to preserve its structural and functional integrity and its never ceasing efforts to resist, overcome and throw off any morbid influences which may be brought to bear, assures us that a system that is properly organized and possessed of sound functions, will be able to promptly and completely, and unaided by an external influences whatsoever, overcome and throw off all morbid influences unless these are so virulent or in such overwhelming quantity that they destroy life at once. Health is maintained and the injurious action of disease producing influences overcome by silent, unconscious but ever acting powers of defense and self-preservation of the body. Disease influences if these are sufficient to cause disease, are thrown off and normal health reestablished by the same silent forces, even in the face of crucifying treatment.

(143) Just what relation spinal adjustment has to unnatural living is not clear. Instead of making a study of laws, conditions, and requirements of life complying with these human race has for ages sought for some magic power, some occult and incomprehensible principle, some hitherto inoperative

law or force, that will set aside the known laws of life and enable man to destroy law and order with impunity.

(144) Such is the power of education to bias the mind that few seem able to comprehend how it is possible for a disease to be removed without a little medicine or a little treatment of some kind.

(145) This ceaseless change of methods and machines, this constant and eager search for new remedies, forms a pretty sure index to the present status of both the drugging and drugless professions. It is an acknowledgement that something more is needed in the care of the sick; it betrays a restlessness and uneasiness, a consciousness that much of the established practice is either useless or impotent, if indeed much of it is not actually harmful.

(146) Therapeutics makes slaves of men. This is an evil and cannot endure.

of a gang of unevolved brutes, England was born again and her adversity became an advantage, her evil hour became a good one. With it she lifted her drooping mood, whiplashed her irresolute spirits and instilled perseverance into her arduous struggle. The misery and miracle of Dunkirk not only saved most of the little British army but also the most of the British soul. From that gloomy hour a veritable renaissance changed the island people almost overnight.

The clear Stoic perception of Marcus Aurelius Antonius lamented: "Rome is dying because Rome has nothing more to live for." But the brave people who refused to yield even when they lay almost at the aggressor's feet after Dunkirk, were saved in the end because they had something to live for. Yes!—England had something tremendously important to live for. She had to escape conquest by Hitler because her own escape was to be the first fateful step towards the whole world's escape. In doing so, in making her lone stand against the most deadly peril all mankind—including the German people themselves—had ever faced in all their history, England performed a priceless service. She will be remembered by this long after her faults have been forgotten. She could have sacrificed Europ after the debacle of France on the altar of a fraudulent peace, which unreality would have been peace based on Nazi violence. It would have been a peace which would be but a prelude to a further bloody storm when Hitler would return to his primal plan of world-conquest. Instead, under the inspiring leadership of Churchill she spurned this false path, which could have led only to deep and permanent degradation for everyone, and took the nobler way.

So war tests character and reveals how far it has grown or how far it has degenerated. If the crisis smashed illusions and uncovered weaknesses, it also showed up surprising goodwill and revealed unsuspected latent strength. Even the horror and tragedy of this period left a train of effects not altogether bad. The comfortable inertia and half-heartedness of some Hitler disturbed,

This is equally true of other systems of treatment. Chiropractors have in recent years been making a lot of noise about their wonderful cures of chronic diseases. Naprapaths, likewise, publish a list of wonders they have performed.

Now the truth about the whole matter is that these men never mention these cases in which they fail. And their failures are many. Again, many of their boasted cures are not cures

at all. It often happens that a patient is pronounced cured, he writes an "unsolicited" testimonial at the request of the one who treated him, and in a week or a month is as bad as ever. These facts are not given to the public. When they talk, they tell of their successes or apparent successes, not of their failures. These things are all equally as true of those who "heal" by "mind power," "Divine power," etc.

The drugless professions are as much given to fads in treatment as the drugging professions. The whole human race indulges in fads, therefore the drugless "healers" being partly human, are afflicted with much of this human weakness. Only a few years back, hydrotherapy and mechanotherapy held the day. Water cure institutions filled our land. These were followed by osteopathy, this by such things as the vibrator, the beautiful "violet ray" spondylotherapy. The Chiropractic took the field. Chiropractic gave way to a conglomeration of all kinds of methods. These conglomerationists call themselves mixers and are usually mixed.

(88) All real cure is self-cure and cannot be accomplished by outside agencies and skill. The fact that millions of men and women are engaged in an effort to patch up the remainder of their fellow men and women is actually humiliating. In this particular we are lowered below the beasts of the fields and fowls of the air. In spite of all our boasted wisdom and science, in spite of our boasted superiority, we are not equal to the animals in the forest and plains in health and hardihood.

(89) Curable by the body's own processes and functions. There are no therapeutic devices or agents, except in the sense that therapeutics is the application of agencies for the suppression of symptoms. And it is just more often than otherwise. To show just what we mean by this let us take a look at the present practice ofocrinology.

(90) The weak link in this chain lies in the fact that it does not go deep enough. It treats the deranged gland as though it were the primary cause. No attention is given to the reason for the glandular derangement. The question is "Why are the glands deranged? Can the reason for their derangement be found and removed?" Stimulating or inhibiting the glandular derangement cannot give more the temporary relief.

to find a teacher. The name or mental image of any inspired person, held in constant remembrance, and upon which you bestow your faith and devotion, will suffice-- providing you hold this mental attitude and are obedient to, as well as practice, his teachings.

May the coming period bring you into a Higher Phase of Truth.

IGOR RALEIGH, ESQ.
The Gables
Tamworth Lane,
MITCHEM, SURREY,
ENGLAND

Give interview

(91) Do not sleep on pillows. Avoid all crooked bodily positions. Relax the body and mind as fully as possible. If sleep does not come immediately do not fuss and fume ~~ever~~ ~~that~~ ~~Worry~~ will keep you awake. Do not roll and toss in bed. This will exhaust you. Lie still and rest. Do not get up and walk the floor. Relax and rest.

(92) We often hear the young and healthy say "I eat what I please, I do as I like, nothing hursts me." Our many years of experience in handling the sick and and treating all forms of disease have revealed to us the fact that there ~~was~~ ^{is} a time in the life of nearly every chronic sufferer when he too did and said the same thing. In fact, it often seems that the only trouble they find with their diseased state is that they can no longer eat and do as they once did without suffering. Apparently, the only reason they desire to get well is that they hope to return to the old "flesh pots" It does not seem ever to have entered their minds that their past conduct is responsible for their present woes.

(93) A young man who had gonorrhea, was place on a five days' fast, and then for another five days on unsweetened grapefruit. The discharge had practically ceased. He was given other foods. Then the circumstances took him away from his diet and for three days he ate the conventional diet.

Another five days on grapefruit resulted in a complete cure. At the end of this time the gonorrhea was worse than it had been at any previous time.

(94) A young lady once consulted me about a sore finger. "What shall I do", she asked. I replied -- take off all that bandaging, wash off all these drugs and keep them and all other drugs away from it, keep it clean using plain water, and done bind it up. It will heal quicker if exposed to the sun and air. She then wanted to know if she could use an antiseptic. I said: "No, any antiseptic that will destroy a few harmless germs that get into it, will also kill the new cells forming there and retard healing."

(95) The bites and stings of insects, rodents etc., are to be ignored or "treated" as any other wound should be cared ofr. The dangers from such things are nil. It is popularly supposed that to be bitten by a spider is to suffer greatly perhaps to die: to be bitten by dog, cat, rat, or other animal is to be in great danger of developing rabies or hydrophobia. There are merely popular superstitions fostered by the medical profession and serum manufacturers for their financial gain.

Read "Beckwoods Surgery and
Medicine by - Chas. Stuart Moody
(don't worry for snakes & spiders + their bites)

91
16 January, 1954

The sequel to my book, The Hidden Teaching Beyond Yoga,

Mr. Raleigh . . .

was published many years ago under the title The Wisdom
of the Overself.

Perhaps my recently published book, The Spiritual Crisis
of Man, will also be interesting or helpful to you.

Thank you for your kind invitation to visit you but my
present headquarters are in the United States.

You need not feel that it is essential for your progress

(112) They have learned how to force contracted tissues to relax or relaxed tissues to contract, by the application of heat, cold, vibration, electrical currents, etc., and they content themselves with such procedures. The fact that a few minutes after they cease their application, the tissues are again contracted or relaxed, as the case may be, ~~does~~ does not enter into their consideration.

(113) The one who is accustomed to taking cold baths knows this. The cold bathing habit fastens itself upon its victim in such a manner that if he misses his daily cold splash he feels miserable the whole day through. Such a practice indulged in regularly is truly enervating.

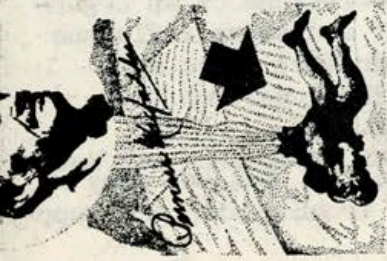
(114) The practice of "hydrotherapy" or more properly, of "thermotherapy," does not differ in its essentials from other methods of tampering with the vital machinery. After all has been said upon this subject it becomes apparent that hydrotherapy is only another method of "controlling" vital activity and that it bears no relation to removing the condition or occasion that is producing the trouble if we except drugs. Such treatments as hot or cold applications or alternate hot and cold applications are but refined methods of torturing and exhausting the sick.

(115) The use of epsom salt, sulphur, and other chemical substances in the bath are to be condemned. They have no healing or curing power and can only serve to irritate the nerve endings in the skin. They are absorbed in small quantities and act as drugs.

(116) No whiskey ever drunk can exceed in quality of stimulation the alternate hot and cold applications. And this is especially true when the cold is applied in the form of a shower-bath or douche. By these means every nerve sensation in the body is powerfully excited, and the sensations thus aroused induce extreme vital activity, which is but another name for stimulation.

(117) The curing is accomplished from the inside by the inherent powers and functions of the organism. The outside "treatments" although they may ~~have~~ have been harmful, destructive, or at least worthless, get the credit. Therapeutics is the art of meddling with the functions and operations of an organism, that is struggling to throw off a disease influence on the absurd idea that the meddler (doctor) knows more about how the organism should act under the condition than the inherent power of the organism itself.

(118) Every naturopath and drugless man of experience has had many such experiences in his own practice. But how many of them ever connect the subsequent trouble with the suppression of the antecedent one?



well last night - what a pleasure!
Thanks for everything - I rested so

love

12

P.S. I also have remembrance

of a vague dream - it had to do with

Tzu's Sentence & then you began a slight

manifestation. It seems along my spine - anyway
it was all enjoyable & I was very much
relaxed & loved every
minute.

(101) These friends are afraid of extremes, declaring "Truth lies between extremes." This is a poor sophism, all of the force of which lies in its ready adaptation to those who seek first and last their own success and mostly at the expense of truth. These beset the reform schools and protected and improved them so well that what real truth they had found was soon forgotten and buried beneath the debris of a multitude of new forms, inventions, devices, apparatuses, and methods.

(102) They do not even understand what they are saying. They all have their little pet systems of therapeutics that must be superadded to right living. Yes, must be added, or else, there's no money in it. There is only one "natural system of healing and that is locked up in the living organism. It isn't in any machine or apparatus or manipulation or bath.

(103) Now I am going to deny that there is no good in any unnatural system. Surgery is unnatural, but it is often necessary and beneficial. What! I, a no-treatment advocate, admit that surgery is often necessary and beneficial! Yes, I admit, it and if the Hottentots and the child minds that have been spitting at the no-treatment advocates had exercised as much of that spirit of investigation in regard to our position as they want the medical men to exercise toward them and their position(s), they would have understood more and gnashed their teeth less.

Surgery is necessary and beneficial in wounds, hemorrhages fractures, and other accidents. Surgery is good when some organ of the body has become so far destroyed and rotted, due to treatment, that it is no longer redeemable and becomes a menace to the life of the body as a whole.

Surgery is good in some deformities, and for some time yet, will be good in complicated and most "normal" child-births. Dental surgery is often necessary. Not only is surgery, in such cases good, but until the drugless man is fully prepared to perform such surgical work he is only a piece of a physician. He is not fit to trust the care of patients to.

Imagine a drugless man attending a parturient woman and caring for the tear that almost always occurs, even in "normal births! Imagine one of them trying to set compound fracture or trying to care for man with a deep knife wound received in a fight. He would be about as helpless as a one legged man at a kicking match.

(104) Then there are certain deformities and conditions of diminished and abolished movement that can be overcome by mechanical or manual methods. It can't be done by diet and th ink not all. with exercise, but

Units At:

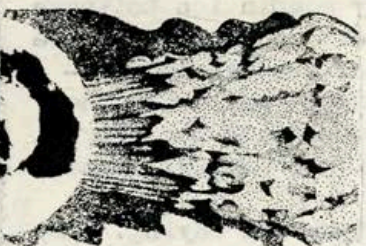
Lebanon, Tenn.
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Physical Culture Institute
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West Nyack, N. Y.
Macfadden Farms

James Macfadden
FOUNDATION
INC.

Headquarters:
News Bldg., 220 East 42nd St., New York 17, N. Y.
Telephone: MURRAY Hill 2-4221

April 5/54

Dear PB - I believe I left my (Q.) at your apt. last night.
Please save it for me. Also, you will find enclosed three
stapled sheets which you might like to incorporate. If so,
let me know how convenient - I have carbon copies of
these sheets so it is not necessary to save them for me if
you want them just as they stand.



(96) The bite of the tarantula, as far as its deadly quality is concerned, is greatly overestimated. In some cases where the person has been weak, or in a run-down and non-resistant condition, it is possible that death may have occurred from it. In the cases that I have seen and have suffered personally, it resulted in nothing more than a swollen member, accompanied by some fever, which passed off rapidly, leaving no illeffects.

(97) The rattle snake, of which we have fifteen varieties, and the copperhead are our only dangerous snakes, and the dangers from these have been greatly exaggerated. Statistics show that only about two to seven percent of such bites prove fatal and there is every reason for believing that most of these fatalities would not have occurred except for a treatment that was more death dealing than the snake bite. The enormous doses of whiskey which are poured into the victims because of the ignorant idea that alcohol antidotes the snake poison is responsible for most of these deaths. People do not know that that the death rate from snake bite is very low.

(98) "Certain articles of dress are less permeable than others. Rubber, even thin rubber, is well nigh impenetrable. Soft, closely woven cloth is also resistant. In experiments I have placed blotting paper behind two thicknesses of heavy flannel and only in rare instances have I found the virus staining the paper. This fact will serve to inform the reader that the ordinary protection of the lower limbs will be adequate to shield the wearer in a rattlesnake country. The chances of being bitten even in a country abounding in snakes are really insignificant. I have known many persons to be bitten and not know it until the symptoms apprised them of the fact.

(99) "A stinging, burning pain radiates from the wound and the wound itself becomes inflamed and angry. Swelling comes on, the heart action is immediately accelerated and the respiration hurried. In a short time, as the virus penetrates deeper into the systemic circulation, the heart and respiratory symptoms change, the heart slows down, the respiration decreases, the face becomes dusky and anxious, covered with profuse perspiration and the mind grows dull. Blindness, due to the effect upon the optic nerves, takes place.

The patient staggers as he walks, and soon unless relief comes, he will become totally paralyzed.

(100) The "effective antidote" to any bite, is good health. All serums build their reputations on the self-curative, self-reparative, self-immunizing and self-defensive powers of the body. They are all injurious and not one of them of the slightest value.

MRS. EMY FUCHS-ALLOVENA
V. Ruggero Settimo 2
MILAN
ITALY

INTERVIEW PROMISED

*Since you have written her before, I don't know
how you would care to conclude this ---*

After they have been shown the causes of their troubles, and have made a temporary reform, and are improving, they are exceedingly impatient to get back to the old habits and former mode of life. The reform is looked upon as a necessary temporary evil. It is a cure, which, having done its work, is abandoned.

(132) We learn that an act is good or evil, beneficial or harmful by its effects. If this life did not reward good and punish evil there would be no lessons taught by experience. Experience would be meaningless. The present would possess no educational value.

(133) Forgiveness can do nothing toward changing the nature of the act forgiven, or toward cancelling the effects of the act upon the individual or upon society.

(134) The very foundation of the serum and vaccine therapy is the idea that your misdeeds against your body may be vicariously atone for. Through the sufferings of an animal immunity may be built for you. You may do as you please and the poor animal, victim of the fiendish tortures of the vivsectionist can take all your sufferings upon itself and give you a clean bill of health.

The idea that man can be immunized against disease by the use of serums and vaccines grants him indulgences to do as he pleases. "Your child's life or the rabbits," ask the high priests of medicine, and the ignorant mabbawners back, "Sacrifice the rabbit."

(135) I do not believe that any man has the power or authority to absolve the sins of another. I care not whether he tries it in the confessional or in the treatment room. The efforts to treat away the effects of an unphysiological mode of life without correcting the mode of life is like trying to treat away the effects of contact with fire while in contact with the fire. It amounts to an effort to erase effects while cause is operative.

(136) That you have what passes for good health now, is no proof that your mode of living is correct. It requires time for even the worst mode of living imaginable to enervate and weaken the body sufficiently to produce recognizable disease. Disease does not develop suddenly. Back of every physical sign there are months and years of the gradual accumulation of the effects of your constant, habitual transgressions of the laws of life.

(137) It will not learn self-control; it will not strengthen its character; it will not heed the simple laws of life, so long as it has this faith in the powers of remedies and immunizers.

NO ORAL INSTRUCTIONS

OFFICE MEMO

Date July 27, 1954

To PB

From romaine

Copy to

SUBJECT:

3rd Ave. "Pick-up":

We wanted some symbol or amulet or charm to travel with us to Calif. and to express the feeling of the "Hotel-Special!" the car that Elma selected to buy for her trip to the Coast this year - it is such a joyful little car - and the color so cheerful (Chinese Red) and the feeling about it so full of fun, that she thought of calling it HOTELI and I added the SPECIAL - the next step was to carry with us a good luck piece from you - ef wanted to have something in the car that you either gave us or had blessed for us - to ride with us - she was too shy to write and ask you send her something - so I went walking along 3rd nosing thru windows casually, yesterday - I saw two clasps with the Happy Buddha's form upon it - (his common name) and the warm rich yellow tone surrounding these two separate clasps attracted me very much - particularly as they had etched or carved upon it, his figure - but the place was locked up - so I returned twice to see if it was open - it was not. So I simply went into another broken down place a few blocks away just to look, to see if I could find another set or piece in case that place was closed for the summer - whilst poking thru a trinket tray, I came upon the enclosed piece - it took me by surprise for several reasons -

*ed to expect a Strong,
be true of glass? It is
objects under it - look!*

We must teach the race that every act administers its own consequence, and that no treatment ever devised, or that ever can be devised, will or can prevent or mitigate the consequence.

(138) Drugless methods, although usually not so harmful as drugs, also produce much harm by giving so called "relief" ~~XXXX~~ and they also obscure the condition of the patient. Any method of relief that does not correct cause is evil.

The late Dr. Henry Lindlahr used to say: "Suppressed pains are deferred pains." He had reference only to pains suppressed by drugs. The doctor had the unhappy faculty of being able to state a principle in simple, terse, language, and then applying it to a very limited extent.

It may be urged that by the constant application of measures for "relief" pain can be kept suppressed until Nature has time to effect a cure, after which no pains return when measures for relief are abandoned. Can it be true? In a narrow sense it is true, but in a large sense it is false. What actually happens under such conditions is the prolongation of the period of disease, if the patient is not killed outright, and the sufferings are prolonged. Recovery is not only delayed, it is not so complete, the patient is greatly weakened and his ~~xxx~~ ultimate restoration to normal health is long drawn out. He is usually left with some chronic effect.

(139) He may attempt to "taper off" on his stimulant habit. He gradually reduces the amount of the drug taken. This does not decrease the suffering he will have to undergo in the over-coming of his habit -- it prolongs it. Instead of suffering for a week, he suffers for a month or longer and then probably fails in his effort to free himself from the grip of the poison.

(140) If the large, heroic doses of poisons of Allopathy have any reason or truth on their side, then the highly attenuated and diluted doses of Homeopathy are worse than a fraud and delusion. If Homeopathy succeeds as well or better than Allopathy, this success would prove that the damaging and dangerous poisons of Allopathy are unnecessary and should be abandoned. If the theory of health, disease and cure we are advocating in these pages is correct, there is no value in either

of these systems. If we are correct Homeopathy should be the most successful system because it is the least harmful. It does not cure more, it only kills less.

(141) By far a larger number of people have always recovered from disease than died. It does not matter with what they were treated, or that they were not treated at all, most cases of disease recover; even where the treatment was of a most ~~xxxx~~ crucifying kind.

joined with the stimulus of opposition to him, roused some of the latent forces into fresh activity and shocked them into the striving for a worthwhile new order. As the war proceeded they came to see that they must change their approach to many other problems too. They became conscious of other sins of omission—such as the economic and social. They began to think and talk of a better world which must be built after the war. Their triumph will consist not only in this but also in preserving the ethical values which the Germans lost.

If war came as the karma of Europe, its bloodshed suffering and destruction brought some mental illumination to those who, like the English, responded to it rightly. Through such tribulations properly endured the character of mankind begins to be purged and merely selfish motives to desert them. The new ideals which have passed through such pains of travail are themselves the heralds of a brighter, happier and wiser new age of world history that will manifest itself in the not-too-distant future.

What is England's worldly future? She will be driven by economic pressures, political events, the disintegration of the colonial empire and fundamental differences from Russia, to a federal union with U.S.A. under the American flag. That implies the British monarchy will disappear and the American Constitution will replace it. In this union the two countries will be partners but England will be the lesser partner. Such an Anglo-American federation need not destroy an Englishman's patriotism, but only broaden it to include English-speaking peoples. We do not mention this here as a point for advocacy but as a prediction for remembrance. For both the British and the American peoples will be forced to execute fate's decree in this way.

What is England's spiritual future? Frankly, the inspiration and unselfishness generated during these critical war years have largely ebbed away, leaving frustration and apathy behind. Nevertheless some residue remains, some definite mark on the

Either fruit or vegetable salad will combine well with non-starchy food, including all protein foods. Fruit salads should be combined with protein meal but never with starch meal. Acid fruits may be taken with milk. Ketchup makes the best sauce to spread over a meal. Use it, but no other.

Once your meal is swallowed, let it digest. Don't worry if occasionally you eat a wrong combination.

While one is eating, large quantities of digestive juices are being poured into the stomach. If drink - water and beverages - is taken these are diluted. But more, water passes out of the stomach in ten to fifteen and carries the digestive juices along with it. The food is deprived of these juices and digestion is greatly retarded. Fermentation follows.

Sunshine, oxygen, rest, work, play, exercise, mental states, sex habits, damaged organs, influence the nutritive process.

Because of the rapidity with which fruits leave the stomach and the readiness with which they decompose after they have been broken up, fruit is best eaten alone. A fruit meal is ideal.

Under all conditions and circumstances
Fruits should be taken alone and not eaten at
the same meal with other foods. Fruits
digest in the intestine, not in the mouth
and stomach, and should not be held up in
the stomach to await the digestion of other
foods before being passed on to their own digestive fields.

Shelton Rules For Eating:

- ① Eat only when hungry - watch between appetite (which is false hunger) and Hunger.
- ② Never Eat when in Pain, Mental Discomfort or when Feverish.
- ③ Never eat during or immediately before or after work or heavy mental and physical effort.
- ④ The Morning meal is best omitted altogether. The noon meal should be very light. The evening meal should be the heaviest and eaten only after a rest from day's work.
- ⑤ Do Not Eat between meals. Give the digestive organs time to rest.
- ⑥ Do Not Drink with the meals; It should be taken either 20 minutes before or 2 to 4 hours afterwards. Water mixes with the digestive juices and leaves the stomach within 10 minutes, carrying with it the diluted and consequently weakened juices along with it, thereby interfering seriously with digestion.

Cold or hot drinks should not be taken as the stomach is choked, chilled, weakened and enervated by them.

- ⑦ Thoroughly Masticate And Insalivate All Food: Much energy is saved ~~by~~ in the digestive process.
- ⑧ Never eat Carbohydrate Foods And Acid Foods At The Same Meal:
This gives rise to fermentation. Do not eat bread, cereals, potatoes, with oranges, grapefruit, peaches.
- ⑨ Never Eat a Concentrated Protein And a Concentrated Carbohydrate at The Same Meal. Don't eat eggs or cheese with bread, cereals, potatoes or cakes.
- ⑩ Never Eat Two Concentrated Protein Foods at One Meal: Never eat milk + eggs, or cheese at the same meal.
- ⑪ Masticate Soups.
- ⑫ Never take Starch + Sugar at One Meal
- ⑬ The Bulk of Each Meal Should Consist of Fresh Fruits or Fresh Green Vegetables. (Uncooked)
- ⑭ The main meal should consist of: Large raw salad, one or two non-starchy veg. and then protein or starchy food to accompany the meal.

SHELTON: SECRETS OF ABOUNDING ENERGY:

- (1) Do not over eat. To digest three meals it takes as much energy as to work 8 hours. This is a dissipation of vital energy.
- (2) Do not indulge in sexual excesses.
- (3) Do not overwork.
- (4) Do not over-bathe. Do not take a hot or cold bath, as energy is used up in resisting both extremes of temperature. Take your bath quickly and do not soak as this also uses up energy, and you will feel weak afterwards.
- (5) Do not sun-bathe. Start with 5 minutes, and never stay in the sun for over one hour.
- (6) Do not over-do pleasure, such as sports, hobbies, etc. They can exhaust you.
- (7) Do not over step your physical limitations in any work or sport you undertake.
- (8) Emotions are physical actions. Avoid intense emotions, destructive emotion, which drain and waste life's energies. Cultivate poise. If you don't have poise you will be poisoned. The basis of good-health is poise. Cultivate it intentionally. St. Paul said: "Think on these things." Use constructive meditation and positive thinking.
- (9) All drugs and stimulants like ice cream, pop, cocoa, coffee, tobacco, salt and condiments must be banned.
- (10) Prolonged hot or cold weather drains one's energies.
- (11) Activity, excitement, destroy, and exhaust energies.
- (12) Rest and sleep are the chief recuperative agents. They close up nerve leaks.
- (13) Eat natural foods.
- (14) Foods must be assimilated before you receive any benefit from them.
- (15) You must have exercise, fresh air, sunshine, and mental poise. From these health and energy are synthesized.
- (16) Health, and Holy come from the saxon word "whole". Health is the basis of a sound mind and body, mental efficiency and alertness. Dr.
- (17) Robert Anderson of New York City is a Shelton exponent.
- (18) Soya sprouts are full of pure protein. —
- (19) To stop smoking fast for three day or drink orange juice for five days.
- (20) Vegetables, plus fruits and nuts form the ideal diet. →
- (21) I do not recommend the grape diet. It gives little results.
- (22) You must remove the causes first if you desire health.
- (23) Excessive talk will enervate. —
- (24) Watermelon should be eaten alone, and thus will not produce gas.
- (25) You do not get good cumulative results from short fasts. One day a week fast has no cumulative effects.

(26) Organic fertilizers are not enough by themselves, but must first be combined with mineralization of the soil.

(27) I do not employ enemas on a fast.

(28) Causes of gas: eating beyond the capacity to digest, and eating the wrong combinations.

(29) Today I had only grapes, and spent the time reading.

(30) Brewer's yeast has no value and is harmful.

(31) Uncooked food is the preferred way of eating. →

(32) The only skin food is blood.

(33) I cured a cataract by an 18 day fast.

(25) You do not get good cumulative results from short fasts. One day a week fast has no cumulative effects.

Although it is not possible, with the faulty human material at our disposal, to make an earthly millenium, a terrestrial utopia, although political economic perfectionism is a mere dream for emotionalist doctrinaires, it is possible to make a more cooperative world ~~better world for the masses~~ than the one which exists. This would need all the uncommon sense, all the clear concrete thinking, all the ^{moral} ~~cooperative~~ goodwill, all the keen wise and *spiritual* ~~competent~~ leadership, all the imaginative enterprise, which our best men can muster. If we cannot succeed in bringing an impossible dream-^{TO} ~~utopia~~ down to earth, that is no reason why we should not try to bring a little fragment of it down to earth.

N.P. [It is quite necessary that we should move toward a higher form of civilization. The war gave the individual and the State and opportunity -- often unwelcome -- to indicate where they stood in life's struggle and to demonstrate what goals they really pursued. All, including those who emerged badly shaken and badly battered, are being driven by wide-spread chaos either to develop themselves in new directions and readjust themselves to new evolutionary currents, or through selfishness, blindness, cowardice and inertia to disasters ending in destruction. [We can understand these happenings aright if we understand them in terms of a far wider universal change embracing the whole of human existence itself, ~~that will shortly be explained.~~

N.P. The war marked one stage of a titanic turning-point in

sal change embracing the whole of human existence itself,
~~that will shortly be explained.~~

The war marked one stage of ~~atitanic~~ ^{and moral} turning-point in the mental ^{history} of mankind. It was actually an outward sign of an inner conflict between the ~~xxxxxxx~~ ^{which still continues.} forces of light and darkness, The conflict today is outwardly between political groups and economic systems. But inwardly -- and therefore essentially -- it is between opposed views of man, of his life and purpose on this earth. It is a conflict conjoined to harsh idealism between utter materialism ^{on the one side,} and partial materialism, conjoined to partial religious faith ^{on the other.}

Behind the visible crisis, as expressed in tremendous historical events, there is secreted an invisible crisis, which is indeed its activating cause.

SWAMI*PARAMANANDA:**CREATIVE*POWER*OF*SILENCE

(1) There are two ways to practise silence. One is through absence of thought. The other through fullness of thought. The second is productive of great strength. When we try to empty the mind, there is danger of falling into a dull negative state, which opens it to many possible weakening influences. This is often the origin of mental depression, melancholia and those forms of insanity which are due to obsession. When on the contrary we are able to fill the mind with one dynamic thought, not only does it fortify us against outer and inner dangers, but of itself it will empty the mind of all alien thoughts. Even a weak person by the following of this method will soon develop a certain tranquillity and strength.

(2) One overpowered by dullness may appear tranquil; but it is a very different condition from the serene stillness of Sattwa, where all the faculties of the mind are wide awake and full of light.

(3) The body is silent when it is free from both motion and tension. It must be wholly relaxed, yet firm and quiet. This is gained by the practice of posture, which is one of the most essential exercises in developing the power of meditation. Posture teaches us not only to hold the body still in some fixed position at special times, but all times one should avoid every superfluous motion and maintain equilibrium. Nothing helps more to conserve our physical energies than this form of silence. It also has great healing power.

IDA C. BAILEY ALLEN: VITAL VEGETABLES

(1) Carrots are credited with the clearness of complexion valued by French women. For this purpose they should be eaten raw; nightly indulgence in a tender uncooked carrot is the secret of bright eyes clear skin, and glossy hair.

(2) Carrots are fed liberally to farm animals where general good condition and sleek coats are much desired. The carrot contains no starch, sometimes difficult of digestion, and no vegetable save the onion has such blood purifying qualities. It ranks next to spinach in iron content. Carrots contain sufficient

pectic acid to help dissolve and digest other foods. They are an excellent nervine, also a gentle laxative which proves that there is something in the assertion that carrots "ameliorate harshness of character and reduce nervous irritability." Poultices of grated, raw carrot, in England, are considered stimulating and refreshing applications.

(3) The analysis of the carrot as follows: Water..88.2

God Rest You Merry, Gentlemen

Englis

1. God rest you merry, gentlemen,
Let nothing you dismay,
Remember Christ our Saviour
Was born on Christmas Day;
To save us all from Satan's power
When we were gone astray.

Chorus

2. Now to the Lord sing praises
All you within this place,
And with true love and brotherhood
Each other now embrace;
This holy tide of Christmas
Doth bring redeeming grace.

Chorus

O tidings of comfort and joy, comfort and joy,
O tidings of comfort and joy.

Reading:

A Shepherd
Douglas T. Fensill '56

Heywood Brow

O Holy Night (Glee Clubs)

Ada

Silent Night

Grube

1. Silent night, holy night,
All is calm, all is bright
Round yon Virgin Mother and Child
Holy infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

2. Silent night, holy night,
Shepherds quake at the sight,
Glories stream from heaven afar,
Heavenly hosts sing alleluia;
Christ, the Saviour, is born!
Christ, the Saviour, is born!

3. Silent night, holy night
Son of God, love's pure light
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth,
Jesus, Lord, at Thy birth.

Recessional

Christmas Song

Hols

1. On this day earth shall ring
With the song children sing
To the Lord, Christ our King,
Born on earth to save us;
Him the father gave us.
Ideo - o - o, ideo - o - o,
Ideo gloria in excelsis Deo!

2. God's bright star, o'er His head,
Wise men three to Him led,
Kneel they low by His bed,
Lay their gifts before Him.
Praise Him and adore Him.
Ideo - o - o, etc.

Organ: Good News from Heaven

Pachelbe

A MERRY CHRISTMAS TO ALL

per cent. Protein 1.1%..Fat...4% Carbohydrates..9.3%
Ash..1.0%..Vitamines..A,B,&C.

- (4) Celery belongs to the great group of protectives or growth producing foods. It is classed among the leafy vegetables and it should be used in abundance, especially for children. It cellulose, or bulk, is an asset, it stimulates the action of the intestines, and is a cleanser. As a tonic, celery is given to "sooth" the nerves, which it does by direct stimulation of the depressed nerve centres. A few drops of simple fluid extract of celery has nerve tonic value, so when we use a pure celery extract in cookery we add a nerve tonic to our food. Celery acts freely on the kidneys and is often prescribed for neuralgia, both in food and medicine. Its minerals make a valuable blood-builder; it should be used freely in cases of malnutrition.

- (5) Chestnut: The chestnut differs from all other nuts, save the acorn, in its farinaceous composition, and because of this peculiar make-up is a favourite foreign substitute for starchy vegetables. In Corea the Chest-nut is as commonly used as rice or Irish potatoes in other countries, and in many European districts it takes the place of cereals as well, and is used in many ways. When dried it is shelled and ground into flour or meal, then made into bread or cakes. In the mountains of Italy the meal is mixed with water and baked on hot stones. It is called "Necci." The flour is made into porridge or "Polenta"

(6) The analysis of the chestnut is as follows:
Water.....45%...Protein..6.2%....Fat 5.4%...
Carbohydrates....42.1%.Ash....1.3% Vitamines..B.

- (6) Parsley: Parsley's value is unsuspected by those who use it for garnishing, insoups, or sprinkled over various veg. dishes. It has a strong tonic property comparable with those of quinine, and the juice of its leaves has been some times substituted for it in cases of fever. sub-

BAILEY ALLEN:
(11) A "ravegate" was the inevitable accompaniment of the salad in the Eighteenth Century, and has recently been revived. It consists of finely minced chives, chervil, tarragon, and burnet leaves, piled separately on each serving of lettuce. The name "ravegate" is significant, as it means "to pick me up" or strengthen. There is no better natural tonic

(12) TO prepare Bean Sprouts: Soak a pint of mung beans twenty-four hours. Drain in a colander and allow them to sprout, rinsing each morning with cold water. It will take about ~~forty~~-eight hours. They are extremely rich in vitamins.

EBAILY:

(7) Watercress: Water cress is the true nasturtium and near kin to the horse-radish. It contains much sulphur and is considered one of the most valuable salad plants because of the remarkable quantity of mineral matter. Cress is a native of Crete.

(8) Endive: It is always a favourite because of its beauty of leaf form, being broad, smooth, and deeply serrated. The Romans ate it with vinegar and honey to correct the bitter flavour.

(8) LETTUCE: It varies in form as cabbage or head lettuce, the loose-leaved and the upright or cos-lettuce types. Romaine lettuce is the richest in vitamins of the common salad plants. It is supposed to have been grown in India or Central Asia, first of all, and has always had a reputation for soporific virtues. Galen, the great physician, said he had not been able to find a better remedy "for wakefulness."

(9) Sweet Peppers: They contain vitamin A, are valuable eliminators, and because of their capsicum, they stimulate the digestive juices.

(10) Tomato: For years the tomato was known as the "love apple", and was cultivated for ornamental purposes. It belongs to the same great order--the nightshade family -- of which the Irish potato is a member. Finally the Italians on the shores of the Mediterranean discovered that the tomato was not poisonous. It is a tonic because of its cleansing acids, a laxative because of its bulk, and a builder because of its minerals.

A. E. HOPKINS: EXERCISES FOR SAGGING AND PROTRUDING ABDOMEN (Health Culture Magazine)

(1) Lie flat on a hard surface, such as the carpeted floor, with the legs straight and the feet together. At this stage it will be found usually that the buttocks and the shoulder blades only are touching the surface, leaving a curved hollow in the small of the back. To overcome this, draw up the legs, keeping the soles of the feet on the ground, until the whole back is in contact with the surface. Now, stretch the legs slowly outwards again, endeavoring to maintain the spinal stretch of the back wholly on the floor. Repeat a few times. If persisted with, it will not be long before the straightening of the back can be performed without effort, and finally, without drawing up the knees. When this stage is reached, make a conscious effort to sink the body, in its flat condition, as low as possible, as though it were gliding through the floor. Remain relaxed while doing this. (the first part of this exercise is similar to Dorr)

(2) Lie flat on the back, spine touching the ground, hands by the sides, and legs straight out with the feet touching, in a relaxed, easy condition.

Breathe in slowly until the chest feels comfortably full. Pause a moment and then breathe out just as slowly, and, as the breath is released, draw in the abdomen until, when the breath is finally expelled, a cavity is formed in the abdominal area. Maintain this position for a few seconds then relax, allowing the body to retake its normal shape.

Repeat this exercise every morning, in or out of bed, but if in bed, keep the head low. The bed should be hard, preferably; the floor is best, however. As the exercise becomes easier, its performance should become slower, and slower, reducing the repetitions so that no more time is taken in its performance. When one becomes expert at it, one very slow movement, consisting of inhalation, pause, exhalation with retraction of the abdomen, pause and relax, be sufficient. This exercise is a most valuable one for maintaining internal health as well as for correcting postural faults.

R. F. LEDGER: CORRECT WALKING--Many of us do not know just how to walk correctly and our feet bother us. You should place the back part of your heel firmly on ground so that body weight is evenly distributed on the great heel bone. There is a fleshy pad on that part of your foot to take the shock of the step. As you press forward, the weight of your body should be shifted along the outer part of your foot where the bones are strongest and can do the job. The next point of strain is on the ball, and your body weight should be evenly transmitted across this firmly padded part. Examine your shoes and not whether the inside of the heel cup of your shoe just fits out over the place where it joins the sole. If so, you are walking incorrectly. Practise walking in your bare feet at home. Place your feet with some sort of straight line between them, make sure your toes are pointing straight ahead, and keep them that way. Then walk with ease, placing the weight of your body upon the parts of your feet built for that purpose-- the back of the heel, the outer border of your foot, and evenly across the ball. That's the way to walk into good health.

- (43) I have no desire to interfere with other peoples' lives. It would not be useful to detain you if it is your destiny to go to India. However, it should be remembered that wherever you go, your ego and lower nature will accompany you. The struggle with these two will continue, even though you stay in the holiest ashram. There is no easy way out.

It is also a sad fact that the greatest Indian yogis accessible to persons seeking personal instruction have recently passed on. I enclose the names and addresses of a few ashrams which are open to the visits of westerners. You need only mention my name and this letter. No other introduction is needed. If you can find peace nowhere else, and if you are certain that your efforts to prepare your character were made in the right way and for sufficient time, then you may be more justified in seeking for this peace in India.

- (44) It is not essential for you to go to India, nor to search for a teacher at this time. Both problem and solution lie within yourself, and the former will continue wherever you go, as long as you allow yourself to be ruled by your ego. The solution lies in learning how to free yourself and in attaining self-mastery.

Since you feel it is necessary to go to India to find the peace you are seeking, please remember it is also necessary to be inwardly certain that you have made all possible efforts to remove the inner obstacles to such peace -- in the right way and for sufficient time -- before being fully justified in undertaking such a venture.

P. E. BOOKS

- (45) Perhaps my recently published book entitled "The Spiritual Crisis of Man" will also be interesting or helpful to you.
- (46) Please read and study carefully pages (or, chapters) of my recent book, "The Spiritual Crisis of Man", as they are specially pertinent to your needs (or, interests).
- (47) Your kind appreciation of "The Spiritual Crisis of Man" is gratefully received. Unfortunately, the reviewers have largely ignored this book and it is circulating extremely slowly. It seems a great pity that this message, which is so sorely needed by the world today, should find so small an audience. You would be doing more than you know if you took suitable opportunities to recommend the book to friends who would benefit from reading it. You have my thanks in advance for this service.
- (48) Your interest in these books has deeper meaning than perhaps you realize. Scientific knowledge, which could have carried civilization to a better outward life, is carrying it instead to destruction. Humanity is being led into a situation where only the knowledge derived from philosophical insight can save it from the lamentable results of its own spiritual ignorance. Some of those who can acquire it now may even have to act later as pioneers in passing it on.

FUTURE AND PRESENT

Without lay stillness; broken only by the ceaseless sound of silence. Within were doubts and questionings; the sense of a mighty promise unfulfilled. Before me passed, in stately pageant, pictures; all forming into one, becoming one, round which my thoughts were twined. And as it grew in splendid power I veiled my eyes and bowed my head, striving, while loving it, to shut it out. At last, still seeing it, I seemed to speak:

"Oh Lord Maitreya! A year ago when offering Thee my past I promised that my future should be Thine. This year, which was the future then, has not fulfilled my word. How then shall I give the future now, oh Lord? The years to come. . . . I am afraid. . . ." My forehead touched the earth."

Within, without, from both yet seeming neither, came the words:

"Oh, foolish one, knowest thou not that the future is the present? Give me thy thoughts and feelings; let thy desires be even as mine would be. Think over every word before thou utterest it; do every ~~action~~ in My Name. Then will thy future, glorious and divine, be wholly mine."

action

.

My eyes were raised to darkness, a darkness filled with light. And all around was peace.

Humbly I bowed my head, and answered now as I had answered then; the only answer through the ages:

"Even so, Lord."

M . L . H.

BEAUCY

HOTEL CRISTINA

Copied from Theosophist magazine
1915 Edition



my room #
is 120

HOTEL CRISTINA
SEVILLA

"EAST CO. GOLD"

When the only summer vacation the East
brings is a week of heat and humidity, it is a
fact that the only place to go is the East.
The East is the only place to go.

.....

On the other hand, the East is the only place to go.
The East is the only place to go.
The East is the only place to go.
The East is the only place to go.

When the only summer vacation the East
brings is a week of heat and humidity, it is a
fact that the only place to go is the East.
The East is the only place to go.
The East is the only place to go.
The East is the only place to go.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX
XXXXXXXXXXXXXXXXXXXXXXXXXXXX

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

P.B.'s talk with Eva during walk in
Hills of Hollywood.

Thursday July 15th 1954

in the future

"You should not be sad for what you can't have. But very grateful
for what you have gained in the past. That is the difference between
being an optimist and being a pessimist. No matter what the pessimist
gains or achieves. He is always depressed by what he could not
obtain. On the other hand the optimist is always powerfully
and actively grateful for what he has achieved no matter
how little. And faces the future with confidence and faith.
The future is bright before you. Even though you cannot see a
clear cut path I have faith that each step towards the goal
will be ~~to~~ ^{to you} revealed and taken by you. When you come to the
point you wanted to find the way back to your illumination. I will
show you the way, and I help you inwardly & outwardly.
Now the time has come for us to once more go our separate ways
alone, meeting often and always together inwardly. You must
stand on your own and find me within. That is the only true
union. I am your holy husband. I will help you to get launch-
ed on a career but you must be patient. * All these people in
these lovely houses are not happy. You must go deep within to find any
real and lasting happiness. It can never be found in
outer things. Penetrate deep within and find the joy & liberation there.

A PILGRIM: SPLENDOR IN THE NIGHT

There are 2 parts to the ego - we must pierce it
with the lower or negative side - conquer it
and then we are ready to give up the whole of it.

- (1) One great change of my point of view came from the development of a strange sense which gripped me at the crucial moment when I faced the inner test. Before that time, I had gone contentedly on my way, believing in a world of separate entities, as divorced from one another as islands in the sea. Then suddenly, I saw with the amazement and startling clarity that I was "the only pin point of life in the entire universe." (I realized later that this was my first sense of your "I" and mind: one common life: the universal "I") When I felt that I was ending a great human relationship; when I felt that I had left those dear to me, "quenching them one by one, forcing them into oblivion," It was the sense of their inherent isolation that was passing from me.
- The eight years following have brought me an expanding sense of that pin point which was "I!" There is a growing conviction within me that all life is fundamentally one. Instead of many distinct entities, everything now forms a composite whole.
- (2) There was a growing conviction within me that They (whoever or whatever "They" may be!) expected me to cast away everything, come empty handed and stand alone. I sensed vaguely that this was the road to greatness.
- (3) The other path led upward. And there was no one there. Nothing there! It was bitter coldness. It was absolute aloofness. It was nothingness. That nothingness was God. I was expected to drop my dear world into space, let go of everything that I have ever known, and to ascend that mountain of frigid silence where no human voice could ever reach me. I cannot picture the aloneness that I faced. I quailed before it.
- (4) I would not solicit anybody or anything. I got that far towards standing alone. But that was as far as I got. Just the negative, the refusal to ask for help, to take help had it been offered. I did nothing affirmative but suffer.
- (5) I looked upon God's spirit before, but it has been tempered to me. There has never been more than I could bear, and always His love was about me. This is as if I were bidden to look upon God's naked face, and it was not tempered and there was no love. There was Nothing!

PILGRIM: (6) Lately, I have not tried to reach God. For me, He is just not there.

(7) This is well, for all initiative, even the slightest inner gesture, is absolutely paralysed. I have never been without initiative before. I do not know this strange self. I am very wretched.

(8) I feel now, however, that I am not expected to act. That I am in the midst of forces, dim vague, of which I know nothing.

(9) As I am being sucked deeper into this morass, all things personal mean less and less. I have been in the dark five weeks now. It seems an eternity.

(10) And yet, so stupendous are these waves of nothingness, that I am beginning to feel that they are far, far greater than anything that I have ever known. My whole being seems stupified. I can only suffer and wait. I am in the hands of Great Powers.

(11) Your suggestion that I conquer it was impossible to me. Part of my suffering came from the fact that my power seemed gone, my volition paralysed. No! could I think! I was reduced to a state of passive suffering with no power to rise above it. It was as if the solid ground of the life that I have known had given way, and I found myself in a bottomless abyss.

(12) There were two books to which I clung. In the old days they had brought me illumination and comfort. I even had a feeling that the author had passed through that which I was experiencing, for in her books lay the understanding I had not found elsewhere. In them, too, was an exposition of God, the only satisfying one that I have ever found. They were God-books somehow. The hours I had spent with them represented my desire to find God.

At this time I could not read them understandingly or with concentration. But I could carry them about with me. They had, I felt, given me light in days past. They therefore contained all the promise, somehow, of things to come. I clung to them.

Then came the night when I felt that these, too, were demanded of me. I recognized them, that these books represented a desire still remaining. Containwords of Him, they seemd to symbolize my desire for Him. And I went and laid my two books on the floor as if it had been an altar.

I found later that this experience does not symbolize the slaying of desire, as such. For desire is the great force of the universe, and cannot be slain. But it does mark the passing of the individual's desire for himself. After this when desire again stirred me, I felt its wings reach out more and more, in mother-like gesture, to encompass the Whole.

(13) The physical death is not the only death. Can it be that physical death is merely the symbol of this deeper renunciation? The next day I felt strange glimmerings of light, faint and far away. And early the following morning, January 4, 1924, the Light came to me --shatteringly. The old consciousness had died and a new consciousness had arisen. A swift change. I renounced everything. I was reborn!

(14) Giving oneself up when called upon to do so, is the condition required for the coming of the Light. One's little self candle must be extinguished before the rising of the sun. When at the call, the soul gives itself up, the work of annihilation goes on until it ceases to exist as a separate soul. Then that transpires which the pilgrims of all times and all nations have tried to express.

(15) Jesus came to make this visible. He also made visible that the price of light is the way of the cross. After the first radiance floods our understanding, we resume our normal living. For we must carry out to the letter our span of life on this plane. Here, the old laws of pleasure and pain, strength and weakness, joy and sorrow still hold. Here, the downward pull of the aeons of savagery from which we are just emerging. Here, the dragging weight of contemporary life that has not caught the gleam.

(15) And I say to you that the new consciousness does not evade the drought because it feels the abundance. On the contrary, your awareness has grown until it includes all parts that make the whole, all figures on the dial. But the darker parts no longer crush. You dimly understand. The light within goes forth to penetrate the night, and victory is your name. You ride the storm on the wings of hope, and faith grows into sight.

(16) Will you bear with me a little longer while I resume my narrative in the first person?

I realize that the only significance that can be attached to a personal record lies in the assumption that the ~~man~~ man or woman writing, is merely the symbol for all personality. The individual is of value mainly because he is part of the mighty whole, and anything true of one is therefore true of all. We sprang from one conception, we move towards one goal: the only things that differ are the crafts which bear us onward, and our manner of handling the sails. I am publishing these records because I am perfectly sure that everyone will, when his time is ripe, have the same experience that came to me.

(17) But if birth suggests the infant, it implies also a sense of growth.

(18) During that period of darkness, I lost all power of initiative. I could bring myself to do nothing. No action sprang from within.

Criteria of Mature and Symptoms of Immature Behavior

A mature person not only has intelligence comparable to his calendar age, but he uses this intelligence on a mature level in his daily life. He develops a reasonably objective point of view toward both himself and things and persons other than himself, determining a considerable part of his behavior on this objective basis. The person who goes through life with blinders on, who cannot see himself even in part as others see him, whose behavior is founded too largely on emotions, prejudices, and his own imagination, is immature. He integrates what he knows and lives by that integrated knowledge.

He sees various sides of a problem, studies it carefully, seeks a thorough solution. The immature person resorts to ready-made cliché solutions. The same evidence of immaturity is found in slightly different form in persons who accept a life philosophy ready made and from other persons without thinking through to one of their own. Those who do this have no true philosophy at all, because they merely repeat words without assimilating ideas.

The immature person is highly suggestible and easily influenced by others. He is especially liable to the influence of one around whom there is a cast ~~or~~ an aura of hero worship and tends to be uncritical as to the effect of such influence upon him.

The mature person is open to suggestion, but he accepts it critically and does not put it into effect without reasonable examination. His behavior is an outgrowth of his own personality rather than the reflection of some other.

A mature person sees himself as a part of a larger whole. He has an appreciation of man's relation to the universe and has worked out a philosophy of life which includes things cosmic and eternal as well as things earthly, temporary, and immediate.

He understands the finesse of social relations. He makes concessions to others but at the same time he does not become too dependent upon them.

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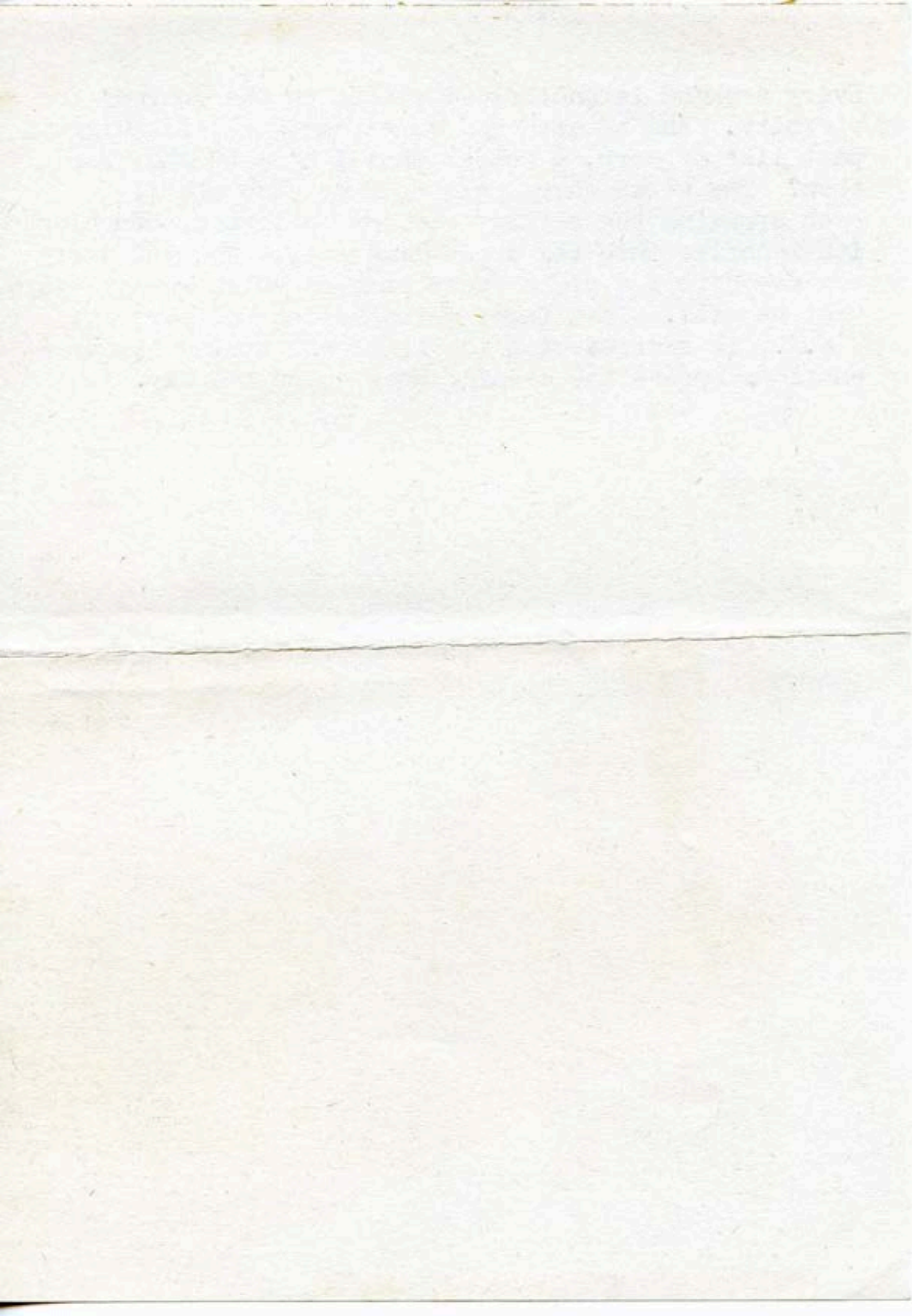
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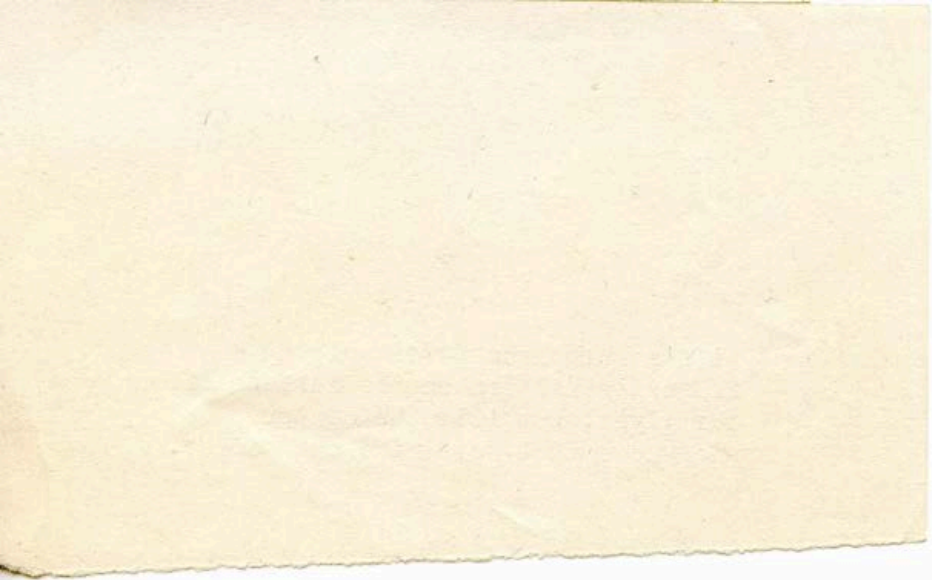
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Every weekend is another milestone on the journey to eternity. And as each one comes and goes, flashing past like meteors, I wonder what I have to show for them? The weeks hurry pell mell on each other, each crowding the earlier one into oblivion, crushing its memories into the dream-like past. And yet every new day offers a clean fresh page on which we may write what we will. That page, so unsullied and pure at 7 a.m., is scarred with the blots and stains of our emotions before the evening hues color the sky.



Life's turbulent waves whip up a
fr~~z~~enized pattern on the surface of
our lives, but 'tis the deeper
undertows that determine our course.



From both though I have been exposed to valuable lessons, and have tried to absorb them. It all centers around the darned ego -- what a cunning, vain thing it is! It is so difficult to try to rise above it. It seems practically impossible to do so intellectually; one can only throw oneself on the mercy of the Higher Self, and ask to do its will. Thus, one receives balm and succour, but still one does not know what is going on! It is like "by-passing" the ego, so to speak.

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THE LONG JOURNAGE by J. G. Bennett

(1) On the way to the Absolute there are stages of relative perfection, each accompanied by its own mode of God-Realization. As each is attained, it is to be rejected as soon as it becomes apparent that any separation still remains.

(2) "A man like Vivekananda was chosen by God to help the world. It was his Dharma which he had to fulfil. Like Shankara he died young; but he had fulfilled his Dharma. I have no such task in the world; therefore I was free to go my own way."

(3) He should go to London where he would find the spiritual teaching that corresponded to his own nature.

(4) A fixed routine of daily life, with fixed items of duties, is required.

(5) Now your body is covered with this cloth. If the cloth is removed, I can see your body. In the same way we are covered by consciousness. God is beyond consciousness. Forget this consciousness a minute, you will see God. In a flash!

(6) "But we have been told that no discipline is necessary; that all will come by itself from practice of the spiritual exercises?" There is some misunderstanding here. Everyone knows that without discipline the spiritual life is impossible.

(7) I could hope to come quickly to the knowledge of God if only I were to arrange my life better and devote more time to meditation. Whatever had been undertaken must be carried through, but if I would, from that time on, set myself to avoid commitments that would take time from meditation, I would soon find myself in an entirely different situation.

(8) I referred to the joyful state that one reaches when thoughts and feelings are quiet and the inward vision begins to open. He said: "That joyful feeling is an obstacle. There must be neither joy nor suffering in meditation, only an intense desire to see God."

(9) You should be free. But you have accepted these obligations. They must be fulfilled without commission or omission. It is the same with marriage. You are married and have children. You must perform your duties as a married man. But these should be performed in such a way as not to hinder your search for God. Little by little, you will be able to diminish them. First professional duties are to be reduced to what is necessary, then family duties.

(10) At the same time, you must understand that all this does not lead to God. It is the condition for being able to search for God; but that search is a different matter. Shankara said that Brahman alone is real, but he did not say that man has no duties in this world. On the contrary, he devoted his life to making clear what were the duties of people of his time. He lived more than a thousand years ago, and now the situation is changed. Nothing remains the same in this world, and so there can be no permanent rules, which fix the duties once and for all.

(11) But this must not prevent you from devoting the necessary time for meditation. You must not allow the relative to overcome the absolute in you.

(1) On the way to the Absolute there are stages of relative perfection, each accompanied by its own mode of Self-Realization. As each is attained, it is to be rejected as soon as it becomes apparent that any separation still remains.

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(12) He made me see the conflict between monists and dualists is not one of substance but of emphasis. In the presence of the infinite, the finite does not count.

(13) The beauty of the Shivapuri Baba's exposition is that the philosophical and the practical problems are not separated. The aim is to know God—that is Infinity. But, in order to know, one must be able to know. To be able, means to be strong, and without discipline strength cannot be achieved.

(14) This explanation is magnificent in its combination of uncompromising devotion to the Infinity of God and commonsense acceptance of experience as we find it.

(15) If you will set yourself free from so many duties, and give yourself more time for meditation, you will come to it quickly: perhaps within two years. W

(16) "Would you say that worship in the form of the Christian sacraments is an obstacle to the Realization you promise me?"

No. It is right for you. You must use all means you can. Make much use of the Rosary. It will help you when your mind cannot stand the strain of the pure meditation without form.

(17) "I still cannot realize imagine that such a realization is the end of the journey. There must still be work to be done." In one sense it is the end of the journey. In another sense it is not so. You see that I live here and perform my duties. My speaking with you now is a duty which I must perform.

(18) We are always obstructed by consciousness. When we raise our thought knowledge, out thought beyond this consciousness, we see God at once. Forgetfulness of this consciousness for a single moment, you will see God. "But for the performance of duty, this consciousness is needed?" Yes; that is needed. For Meditation, consciousness is not needed.

(19) In the beginning a guide is most essential. It will be very good...for a developed intelligence, it is not so much. For others it is essential.

(20) These religions came into being after mankind had vastly deteriorated, in order to provide some palliatives. But the final and only cure for all ills is Right Life alone.

(21) Advaita philosophy does not attach importance to life and rushes headlong to God-concentration, while Dvaita gives much importance to living this Svadharma and overlooks God. Both these attitudes are defective when taken singly. Both together constitute the truth.

(22) We cannot fulfil our Dharma, either towards our own bodies or towards the family and society to which we belong, unless we have means, artha. This word is commonly translated as wealth and it can be given a materialistic interpretation. But its true significance lies in the need for means of action. Through the possession of artha we can do what is required of us. Therefore, the acquisition of wealth is a part of our duty. Evidently this does not apply to the Sannyasin who has abandoned all possessions.

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(23) The basis of experience is in our moments of God-remembrance. We are to be aware of this basis, or mediator, of the two worlds. Those who ignore this basis are in a world of God.

(24) Other factors - Karma, Anand or Prati to all other objects - are of penance do not lead to realization of God. They only help to form a basis for the realization of God. They are to be used as a basis for the realization of God.

ALL that comes from the performance of yoga is enjoyment, not restriction. It is enough to resist pain or temptation in the external and

(25) In the world there is a sharp and material distinction between the stage of the beginning of the journey and the stage of the journey. The journey is a state of happiness and of enjoyment. It is a state of happiness and of enjoyment.

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(26) The transformation of the mind is thus the central problem for those of us, and they are almost the totality of all human beings on earth, who were not born, like Ramana Maharshi, with a mind

strong enough and pure enough to embark without preparation or training upon the spiritual quest. It is a state of happiness and of enjoyment.

(27) We must try to go beyond the gunas, but for all practical purposes we must have a foothold on one of them. For that, Sattwa is to be chosen always. Here too we can come down to Rajas or

Tamas according to the demand made to us in relation to time, place and circumstances. We do so for our own advantage for the time being. This we can do for the preservation or protection

of people. This adjustment to the external world is of utmost significance and therefore compulsory. But there are exceptions

everywhere. There are strong souls, like Buddha, Ramakrishna, Ramana Maharshi, who can ignore this disturbance, and at the same time maintain keeping their full attention upon God. They

are strong enough to resist pain or temptation in the external and worries in the internal world. To such people this work of perfecting Knowledge and Intellect is not of such importance and can be made optional and not compulsory. But, as a rule, both are to be prescribed, that is, God plus life-adjustment.

(28) It is an obligation for man to study the peculiarities of his own body so as to know exactly how it should be treated. The body is the source of energy for all our activities.

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(31) Stealing is akarma and vikarma also, but when a man steals portion from a miser's hoard, leaving something for him to maintain himself, and distributes the rest among the destitute; in this case he has used discrimination to protect many by robbing one. Like this, right discrimination is at the root of all this bending. This flexibility in attitude is permissible only to a man of discrimination.

(32) Our effort to regain our previous status is quite futile because in this ever-changing world what has happened will never return. Instead, if we are wise, we should try to adjust ourselves to the new status in which we find ourselves. The peace and happiness we get as the result of doing our duties is the Truth. Only if there is illumination on the part of the doer in connection with the law, so that he can recognize how the law permits change, and if his mind is quite prepared to change with the changing circumstances, can the Truth be realized in full. This is what we call Karma kaushala or dexterity in action.

(33) The foundation of true morality, as distinct from artificial or imitative morality, is discrimination.

(34) For maintaining the Right Life, we can break any rule of morality.

(35) He emphasized the impotence of man when he comes to the third and final stage. Until then he has to rely on his intelligence and discrimination to order his life, and upon his faith and thirst for God to sustain him in his meditation. However strong these three may be, they will not take him to the goal. This realization can be had only by the Grace of God.

(36) This process of Dharana, Dhyana and Samadhi is to be repeated times without number. By thus doing your mind is forcibly made to stay on God and in course of time, say, in months or years your mind must get toned and become steady.

(37) The present day Brahmasutra refutes each of these:

A) By doing something (i.e., by Karma) what one achieves is only bodily welfare. While it professes to lead to the higher attainment, this process of Karma can only bring external happiness or pleasure (Sukha). (B) By behaving in a particular way (i.e., by Bhakti) what one gains is only mental equilibrium (or Santosh). (C) Again by knowing something (i.e., by Jnana Marga) what we gain is only non-attachment and as a result simply peace or Shanti. God-realization is still far away. Thus, each proved to be insufficient and tending to something else other than God, and so is refuted by one. These three principles or orders, as aforesaid, should go on side by side.

(38) But beware, when we get to improve our capability to remain in this Absolute thought for longer periods, after long practice we may begin to experience a kind of serene happiness or Bliss.

That is what we call Nirvikalpa Samadhi and there, we may get entangled. We may think that as our goal, which is erroneous. Because there is an end to this world of blissful experience one

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- (39) He recommended the practice of pausing after each inhaled and each exhalation about as long as it takes to draw breath (3 to 6 seconds) and said that this greatly benefits the physical health, and that a man who trains himself to breathe that way should normally live to be at least a hundred years old.
- (40) If we think "I am now able to see" we arouse our Ego-sense Ahankara. This is like silt.
- (41) We remain in vacancy having no picture formed in our mind. Such is the moment when we get the vision of God.
- (42) Speaking with people and removing their doubts was his professional duty. By performing it, he could receive gifts, and with them he could take care of himself.
- (43) Failure to arise at the appointed time is not due to the influence of the gunas. Determination to get up at that time was there, which is beyond the gunas. Only it is because the habit is not yet formed to rise at the appointed time. It will be set right after a few days practice.
- (44) The question turns upon the role of our power of attention, here called Consciousness. If its only true object is God, why do we have to turn it towards the World? By the continual practice of constant observing this consciousness can be caught hold of.
- (45) There is no law that does not admit of fluctuation according to time, place and circumstances.
- (46) For Swadharma one must have a keen intelligence and a strong mind. (Swadharma: Literally, one's own dharma. Used here to mean right living in the sense of the best possible use of our time on earth.)
- (47) All problems arise because our minds are linked to sentiment. We should link our minds to reason, not sentiment.
- (48) We have to live in our mind and body so we must obey the law of our body and mind--which are the commandments.
- (49) A man's life must be lived within a discipline--whatever pleasure he gets, he must get from within that limitation. Without discipline a man, be he a king or a Yogi, is but a human beast.
- (50) A child must be trained to be first, efficient, second, responsible, and third, aware of questions of why we are living, truth and God.
- (51) It is possible to find enlightenment in the rest of your lifetime. Never mind yesterday, let yesterday be forgotten. Begin today. Now. That is the only way.
- (51) Every 100 years some change takes place. Every 1000 years some great change.
- (52) "How does one prepare for this destruction. Not escape--but prepare?" There is only one way. Begin to do your duty now. And meditate on the meaning of one's life. "Will the disaster break out by accident?" Yes, it will appear like a mistake. What is man's place in the universe?" In this solar system there is 'human' life only on this earth. But there is something similar on planets in other solar systems. The beings on

thing similar on planets in other solar systems. The beings on there is 'human' life only on this earth. But there is some- what is man's place in the universe? In this solar system break out by accident? Yes, it will appear like a mistake, And meditate on the meaning of one's life. "Will the disaster but prepare?" There is only one way. Begin to do your duty now. (52) "How does one prepare for this destruction. Not escape-- some great change. (51) Every 100 years some change takes place. Every 1000 years Begin today. Now. That is the only way. lifetime. Never mind yesterday, let yesterday be forgotten. (51) It is possible to find enlightenment in the rest of your truth and God. responsible, and third, aware of questions of why we are living, (50) A child must be trained to be first, efficient, second, human beast. Without discipline a man, be he a king or a Yogi, is but a pleasure he gets, he must get from within that limitation. (49) A man's life must be lived within a discipline--whatever law of our body and mind--which are the commandments. (48) We have to live in our mind and body so we must obey the ment. We should link our minds to reason, not sentiment. (47) All problems arise because our minds are linked to senti- t our time on earth. here to mean right living in the sense of the best possible was strong mind. (Swadharma: Literally, one's own dharma. Used (46) For Swadharma one must have a keen intelligence and a to this, place and circumstances. (45) There is no law that does not admit of limitation according of. time of constant observing this consciousness can be caught hold do we have to turn it towards the World? By the continual prac- here called Consciousness. It is only true object is God, why (44) The question turns upon the role of our power of attention, be set right after a few days practice. habit is not yet formed to rise at the appointed time. It will was there, which is beyond the guns. Only it is because the influence of the guns. Determination to get up at that time (43) Failure to arise at the appointed time is not due to the with them he could take care of himself. Swadharma: occasional duty. By performing it, he could receive gifts, and (42) Speaking with people and removing their doubts was his pro- Such is the moment when we get the vision of God. (41) We remain in vacancy having no picture formed in our mind. Ahankara. This is like self. (40) If we think "I am now able to see" we arouse our ego-sense should normally live to be at least a hundred years old. health, and that a man who trains himself to breathe that way (3 to 6 seconds) and said that this greatly benefits the physica and each exhalation about as long as it takes to draw breath (39) He recommended the practice of breathing after some minutes

on Jupiter are of a different structure as an atom. soul with "Bodhi" goes right back to the origin which is beyond space. Others to other planets--heavens and hells--or may return to this earth, "many many".

(53) Everything we build must be destroyed and rebuilt. This is a periodical process. Every 2300 years the end of an epoch. Every 6000 years a major disaster to civilization. Every 12000 years a complete change. We are at the end of a 6000 year cycle. "Will the destruction you foresee be universal?" No. It will be everywhere. In cities and villages. Something will be left behind to carry on this world with people who have sensed and seen the results of material living.

(54) Questions about Shakti and the Great Life Force. He said that in Hinduism this is called Shakti. "Is Shakti what we achieve by spiritual practice and meditation?" Shakti is our own power. We are its Master.

(55) The pleasure it gives, the fine liberated feeling it gives is not the purpose. The purpose is to find the truth. This force, this Shakti which has been awakened in you is to help you to find Truth. This force is not God. It was created, therefore it is not the Creator. It blocks your development,

(56) possibility of deeper understanding. Suppose you do not achieve this happiness in Isthian. Will you not be anxious that you have not experienced something?

(56) Sannyasins are in complete revolt. Grihasthas (householders) are in complete slavery. Both are degenerate. Why give up life?

(57) One is never drawn towards God by art and music: we are drawn to beauty only. One is never drawn towards God.

Art lives up the soul. Is that not towards God?" No. It will only give you the excellent beauty of God--not God Himself.

"Does not beauty draw us up towards God?" But God is still a great distance away. "Would you say then that from the point of view of coming to the knowledge of God, art is no longer valuable for man?" Not only not valuable--harmful also! Mind

will not empty of all its contents. Yes, the more beautiful, the further away from God. Ugliness and beauty, both must vanish from the mind. At that time when you see them, you forget God, you forget yourself. Then that beauty alone prevails in you. What is the advantage here? I will tell you. Every trouble of the world is gone. One is very happy here. That is all. The unhappiness of this world is not felt.

(58) Her difficulty is to understand the right balance between concern with one's own personal salvation and concern with the suffering and needs of the world. (Reply) Let those needs wait. First go to God. When one sees God, then one can take to these things

(59) A big revolution is to come now. This civilization is spent up. It cannot give happiness to people. It will be removed. "How can we prepare for these changes? Or can we only prepare for the day?" It is beyond our capacity. We can enter into these disciplines--that will help.

(59) A big revolution is to come now. This civilization is spent up. It cannot give happiness to people. It will be removed. "How can we prepare for these changes? Or can we only prepare for the day?" It is beyond our capacity. We can enter into these changes—that will help.

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That is all. The unhappiness of this world is not felt. Every trouble of the world is gone. One is very happy here. It reveals in you. What is the advantage here? I will tell you. Forget God, you forget yourself. Then that beauty above vanishes from the mind. At that time when you see that, you the further away from God. Ugliness and beauty, both must will not empty of all its contents. Yes, the most beautiful, valuable for man? Not only not valuable—harmful! What view of coming to the knowledge of God, and is no longer great distance away. "Would you say that from the point of view of coming to the knowledge of God, but God is still a "Does not beauty draw us up towards God? But God is still a only give you the excellent beauty of God—not God himself. Art gives up the soul. Is that not towards God? No. It will turn to beauty only. One is never drawn towards God.

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(54) The pleasure it gives, the fine liberated feeling it gives is not the purpose. The purpose is to find the truth. This

and seem the results of material living. (53) Questions about truth and the Great Life Force. He said that in Hinduism this is called Shakti. "Is Shakti what we call power? We are the Master."

(52) Everything we build must be destroyed and rebuilt. This is a periodical process. Every 2500 years the end of an epoch is a periodical process. Every 5000 years a major transition is made. Every 10000 years a complete change. We are in the end of a 5000 year cycle. "Will the destruction you know be the same?" No. It will be everywhere. In cities and villages. Everything will be left behind to carry on this world with people who have ceased and

return to this earth. "Why?" (51) Others to other planets—how many and how many space. Others to other planets—how many and how many space. "Why?" (50) "Shakti" goes right back to the origin which is beyond

an object as of a material thing. It is a vibration which is beyond

(60) For the moral discipline, they can read the sixteenth chapter of the Gita.

(61) "Some, who have practised seriously the method of deep meditation for several years, say that they come to a point where a plunge is made into the darkness. The consciousness becomes clear but empty of all forms. In this state, they not only feel bliss, and peace, but also the confidence that God were somewhat present. They want to know if this is the right direction." The final is God-Realization. This may be on the way, seeing such things. It may be hallucinations, or it may be some truth of their Guru's teaching; but this is not the final. "This experience of bliss and peace and confidence, is not the final end?" No.

(62)

(62)

Final end? No.

This experience of bliss and peace and confidence, is not the
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way, seeing such things. It may be hallucinations, or it may be
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(61) "I am, who have practiced seriously the method of deep
character of the Gita.

(60) or the moral discipline, they can reach this sixteenth

excerpt from BERNARD BARUCH by W.L. White p.49

no / "There is also his subconscious mind, his brilliant and seemingly effortless hunches--the fact that Muscle Shoals, which might answer America's nitrate problem, came to him one morning in a dream. It has fascinated all who have been close to him. The dazzled Hugh Johnson complained that "Bernie's judgments come forth spontaneously like lightning, with supporting brief of argument." But Mr. Baruch, who follows his own subconscious with that blind faith which the ancient Romans placed in auguries and sheep's entrails, insists that "to have a hunch, you must first have all the facts at your command, and your intelligence must be working at full speed. Then suddenly, and without conscious effort you think of a solution which is really based on facts, but isn't achieved by deliberate cerebrations. With it comes an unexampled feeling of well-being."



Swami RAMDAS, Anandashram P.O., Via Kanhangad Station, South Indian Railway, Malabar District. (only a few hours from Cochin City)

He is regarded as a mahatma, has specialised in Mantra Yoga, and is more of a Bhakti devotee than any other kind. Always jolly, loving, dedicated to service. His ashram has a school for orphans, arts and crafts workshop, ricefields but the chanting of mantras is the best attraction, after Swami himself. I have known him 20 years. He has written many books in English, and edits "Vision" Magazine.

The Maharishi Anadavar, Guru of an ashram in the jungle about 30 miles from Tiruchirapalli, (formerly Trichinopoly) largest Railroad junction in the South. There are over a 100 people living there. He is a Mouhammedan but his followers are Hindus. The aim is physical rejuvenation, good health, along with spiritual realisation. The surroundings are primitive, simple, even strange. He is reluctant to let a first visit be longer than a couple of days but if he likes you will invite you to come again. The instruction is secret. He does not know English so the approach would have to be through a leading disciple, who would also take you there in his car: M. Kailai Anandar, B.A., B.L., Pleader. 19 Thayu manavar Lane, Rock Fort, Teppakulam, P.O. Tiruchirapalli. I stayed there and have a return invitation.

Sir Manilal Nanavatti, "Leela", Juhu, Bombay 23. He is a retired Governor of the Reserve Bank of India but very active in honorary work connected with Agricultural Economics, Cooperative Societies, Village reconstruction etc. Was educated in the USA. Warm friend of mine. He belongs to the Jain faith, and could arrange a meeting with leading Jain scholars and holymen. His house is on the beach 12 miles from Bombay; on phone.

If you are interested in Hathayoga, the physical health and curative regime of breathing posture etc, a useful interview is:

SWAMI KUALAYANDA, who has an office and clinic in Bombay itself (It used to be opposite the Tilak Statue) but his main establishment, which Nehru is now subsidizing, at Lonavla, a little hill town 40 miles away. He was educated in Western medicine and surgery before turning to Yoga. Has a scientific approach. I have not met him for many years, but was impressed by his dedicated attitude.

Have you visited the Aurobindo Ashram in Pondicherry? If not, it is well worth seeing, particularly because of the College which has been established there and which is growing rapidly. There are some very fine disciples living there too. The Mother is still at its head and a remarkable woman, combining many qualities. Ask for Pauline Pomeroy, who is on the staff and who knows me well. Aurobindo Ashram, Pondicherry is sufficient address, as it is spread over several streets.

Add
Jeyarandane
Naimy
Subrah

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Handwritten note in red ink: "Anandindo Ashram" and "Pondicherry".

DIAGRAM OF MEDITATION

Dictated by H. P. Blavatsky to E.T. Sturdy in London, 1887-8

(Reprinted from Buddhism in England, Nov.-Dec., 1942).

First conceive of UNITY by Expansion in Space and Infinite in Time.

(Either with or without self-identification).

Then meditate logically and consistently on this in reference to states of consciousness.

Then the normal state of our consciousness must be moulded by:-

AQUISITIONS

Perpetual Presence in imagination in all Space and Time.

From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage.

With memory of universality all dread vanishes during the dangers and trials of life.

Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference.

Different in external activity to each, because in each the capacity alters.

Equilibrium and constant calm. Greater ease in practising the "virtues", which are really the outcome of wisdom; for benevolence, sympathy, justice, etc., arise from the intuitive identification of the individual with others, although unknown to the personality.

The perception in all embodied beings of Limitation only.

Criticism without praise or blame.

NOTE: Aquisition is completed by the conception

"I am all Space and Time."

Beyond that... (it cannot be said.)

GENERAL NOTE.- All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.

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 This in reference to states of consciousness.
 Then meditate logically and consistently on-
 (Either with or without self-identification).
 and Infinite in Time.
 First conceive of UNITY by Expansion in Space

ACQUISITIONS

DEPRIVATIONS
 Constant refusal to admit
 of reality of:-

The perception in
 all embodied beings
 of limitation only.

Criticism without
 praise or blame.

Perpetual Presence in imagination in
 all Space and Time.

From this originates a substratum of
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First conceive of UNITY by Expansion in Space

ACQUISITIONS

DEPRIVATIONS
Constant refusal to think
of reality of:-

'Perpetual Presence in Imagination in
all Space and Time.

From this originates a substratum of
memory which does not cease in dreaming
or waking. Its manifestation is courage.

With memory of universality all dread vanishes
during the dangers and trials of life.

Continued attempt at attitude of mind to
all existing things, which is neither love, hate nor ind-
ifference.

Different in external activity to each,
because in each the capacity alters.

Equilibrium and constant calm. Greater
ease in practicing the "virtues", which are
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benevolence, sympathy, justice, etc;
arise from the intuitive identification
of the individual with others, although
unknown to the personality.

The Perception in all embodied beings
of limitation only.

Criticism without praise or blame.

Separations and Meetings.
Association with places,
Times and Forms.

The Distinction,
Friend and Foe.

Possessions

'-----'
Greed,
Selfishness,
Ambition.

Personality.

Vanity,
Remorse.

Futile longings
Expectations.
Sad memories.
Broken-heartedness.
Resulting in absence
of anger and bias.
(replaced by judgement)

Sensation.

Gluttony.
Lust, Etc.

Perpetual Presence in imagination in all space
and time.

From this originates a substratum
of memory which does not cease
in dreaming or waking. Its
manifestation is courage.

With memory of universality
all fears vanishes during the dangers and trials
of life.

Continued attempts at attitude of mind to
all existing things, which is neither love,
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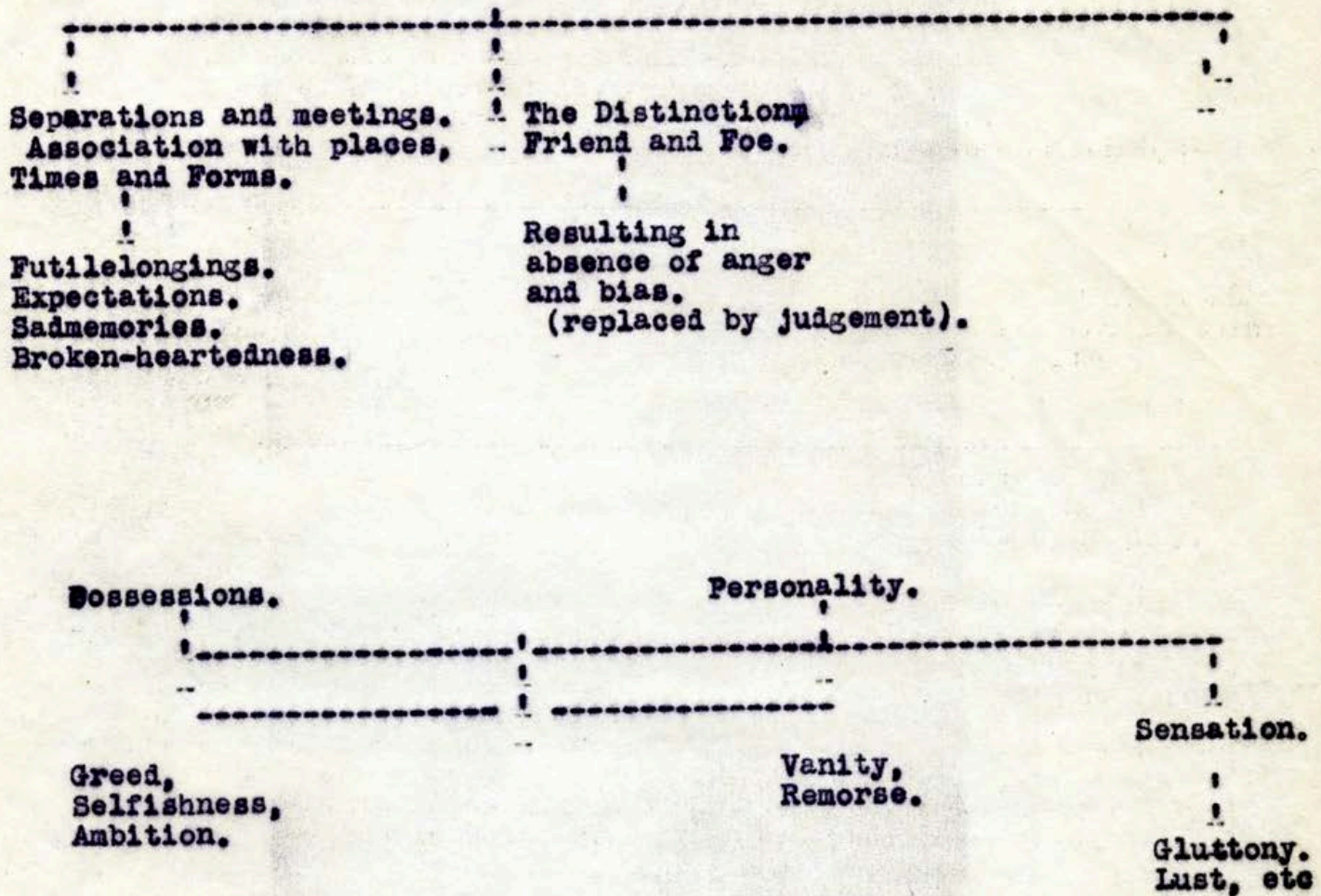
Criticism without praise or blame.

Separation and Meetings.
Association with places,
Times and Forms.
The Distinction,
Friend and Foe.
Resulting in absence
of anger and bias.
(replaced by judgement)
Broken-heartedness.
Sad memories.
Expectations.
Little longings

Possessions
Personality.
Generosity.
Ambition.
Selfishness,
Greed,
Vanity,
Remorse.
Guilt.
Inst. Etc.

DEPRIVATIONS

Constant refusal to think of reality of:-



NOTE: These deprivations are produced by the perpetual imagination--without self-delusion--of "I am without;" the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation, "I am without attributes."

* There is no risk of self-delusion if the personality is deliberately forgotten.

DEPRIVATIONS

Constant refusal to think of reality of:-

Times and Terms.
Association with places,
Separations and meetings.
The Distinctions
Friend and foe.

Broken-heartedness.
Salmemories.
Expectations.
Futileslongings.
Resulting in
absence of anger
and plea.
(replaced by judgment).

Personality.

Greed,
 Selfishness,
 Ambition,
 Vanity,
 Remorse,
 Lust, etc
 Ginstony,
 Generation.

* There is no risk of self-delusion if the personality is deliberately forgotten.

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DEPRIVATIONS

Constant refusal to think of reality of:-

Separations and meetings.
Association with places,
Times and forms.
Futile longings.
Expectations.
Sad memories.
Broken-heartedness.

Resulting in
absence of anger
and bias.
(replaced by judgement).

Personality.

Possessions.

Generation.

Vanity.
Remorse.

Great
Selfishness.
Ambition.

Gluttony.
Lust, etc.

NOTE: These deprivations are produced by the perpetual
"I am without self-illusion" of "I am
without;" the recognition of their being the
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EXCERPT FROM BOOK: KRISHNABAI'S RENUNCIATION
published by Swami Ramdas in honour of
his associate.

It might interest you to hear the quotation by the living saint, Krishnabai, in an article received today:

"Krisnabai remarked that it was no t easy to be in the constant company of a saint. "It is like eating too much of food and suffering from indigestion or feeling sick. One should eat only as much as one could easily digest. You should practise what the teacher asks you to do. If you live always with him, you begin to question some of the acts of the teacher. Instead of learning from him, you begin to teach him. If you thus lose respect and love for the teacher, instead of progressing on the spiritual path you begin to mark time, or even take a backward step."

Quite a number of men and women said they would like to join the Ashram. K. always dissuaded them."

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KING VIDOR: A Tree is a Tree

- (1) In the hills of Hollywood in those days there existed an organization called the Kratona Institute. They had built a small open-air theater which they inaugurated with a beautiful production of The Light of Asia. This is a story of Guatama, the Buddha, and his search for truth. It seemed to me then, though I have since learned differently, that the play failed in its conclusion. The royal prince, Buddha, in spite of all his wanderings, had not, at the play's end, found the great secret for which he so desperately sought. If the author of the play had not been able to give the princely Buddha the answer, I thought that I could. Oh, for the audacious courage of that youthful period!
- (2) I had always felt the impulse to use the motion picture screen as an expression of hope and faith, to make films presenting positive ideas and ideals rather than negative themes. When I have occasionally strayed from this early resolve, I have accomplished nothing but regret.
- (3) Call it inspiration, or what you will, but when a pencil or typewriter moves across a sheet of paper faster than one can think, I am inclined to acknowledge the beneficent guidance of a higher power.
- (4) I like to take things as they come. The profits and the losses are all in the same boat and that boat is a temporary affair. No matter what kind of sea it sails in, whether of pain or pleasure, the one is just as temporal as the other.
- (5) I believe that every one of us knows that his major job on earth is to make some contribution, no matter how small, to this inexorable movement of human progress. The march of man, as I see it, is not from the cradle to the grave. It is instead, from the animal or physical to the spiritual. The airplane, atom bomb, radio, television, radar, are all evidences of the urge to overcome the limitations of the physical in favor of the freedom of the spirit. Man, whether he is conscious of it or not, knows deep inside that he has a definite upward mission to perform during the time of his life span. He knows that the purpose of his life cannot be stated in terms of ultimate oblivion.
- (6) An explanation of the heroic struggle that we are living, a film story giving humanity reassurance that the good fight is not in vain and showing the individual that he is not alone in his quest for the good ~~life would be receiv~~

life would be received by receptive hearts everywhere. I think that multitudes would leave their warm firesides and doubtful television programs, call in baby sitters and stand in line to see such a film.

(7) The Great Illusion: In this world of ours--of cities, Cadillacs, and candy bars--learned scientists and some theologians are beginning to disclaim the reality of matter. When this new concept of the so-called material world first began to become apparent to me, I wondered: How can we harbor universal misconceptions concerning reality and illusion? The thought puzzled me. Then one day I found my answer in the truth concerning the world of motion pictures, a shining parallel to our own conception of the universe. The moving picture world with its theaters, its studios, mansions, stars, and millions of dollars is built on an easily provable illusion. The name itself proclaims a lie whose substance is merely a shadow. When we sit in a theater and stare intently at a moving picture screen we actually see nothing that moves. It only seems to move, thanks to a phenomenon called "persistence of vision." This series of momentary glimpses of still photographs gives the illusion of movement. I don't want to destroy the enjoyment and educational values the movies have given us, but I want to keep them in the category to which they belong. They are a bold illusion, and their very existence must always be in the hands of the magicians who breathe this life into them. When their nightly visits upon the screen are ended, the screen is unblemished by all the violence and villainy, the tempestuous writhings of murder plots and lurid spectacles. The illusion fades and the screen is white once again. Both the world of the moving picture and what we call the natural world are our oyster--palatable or bitter, as we make them. The magic of the movies is obvious, the illusion of our other world more subtle. But the stage is there, the drama ours to construct, the climax ours to create. Life has designated us all magicians. The illusion must not be permitted to dictate to its master.

(1) ...the confusion between the initial experience of "falling" in love, and the permanent state of "being" in love, or as we might better say, of "standing" in love. If two people who have been strangers, as all of us are, suddenly let the wall between them break down and feel close, feel one, this moment of oneness is one of the most exhilarating, most exciting experiences in life. It is all the more wonderful and miraculous for persons who have been shut off, isolated, without love. This miracle of sudden intimacy is often facilitated if it is combined with, or initiated by, sexual attraction and consummation. However, this type of love is by its very nature not lasting. The two persons become well acquainted, their intimacy loses more and more its miraculous character, until their antagonism, their disappointments, their mutual boredom kill whatever is left of the initial excitement. Yet, in the beginning they do not know this: in fact, they take the intensity of the infatuation, this being "crazy" about each other, for proof of the intensity of their love, while it may only prove the degree of their preceding loneliness.

(2) To respect a person is not possible without knowing him; care and responsibility would be blind if they were not guided by knowledge. Knowledge would be empty if it were not motivated by concern. There are many layers of knowledge; the knowledge which is an aspect of love is one which does not stay at the periphery, but penetrates to the core. It is possible only when I can transcend the concern for myself and see the other person in his own terms.

(3) The path of knowing the secret of another person is love. Love is active penetration of the other person, in which my desire to know is stilled by union. In the act of fusion I know you, myself, everybody--in the only way possible, by experience of union, not by thought. Sadism is motivated by the wish to know the secret, yet I remain as ignorant as before.

(4) The explosive experience of "falling" in love is by its very nature short-lived. After the stranger has become an intimately known person there are no more barriers to be overcome, there is no more sudden closeness to be achieved. The loved person becomes as well-known as oneself. Or, better say, as little known. If there were more depth in the experience of the other person, if one could experience the infiniteness of his personality, the other person would never be so familiar and the miracle of overcoming the barriers might occur every day anew. But for most people their own person, as well as others, is soon explored and soon exhausted. For them intimacy is established primarily through sexual contact.

THE ART OF LOVING (CTD)

(5) All these types of closeness tend to become reduced more and more as time goes on. The consequence is one seeks love with a new person, with a new stranger. Again the stranger is transformed into an "intimate" person, again the experience of falling in love is exhilarating and intense, and again it slowly becomes less and less intense, and ends in the wish for a new conquest, a new love--always with the illusion that the new love will be different from the earlier ones. These illusions are greatly helped by the deceptive character of sexual desire.

(6) Sexual desire aims at fusion--and is by no means only a physical appetite, the relief of a painful tension. But sexual desire can be stimulated by the anxiety of aloneness, by the wish to conquer or be conquered, by vanity, by the wish to hurt and even to destroy, as much as it can be stimulated by love.

(7) Tenderness is by no means, as Freud believed, a sublimation of the sexual instinct; it is the direct outcome of brotherly love, and exists in physical as well as in non-physical forms of love.

The Invisible Level

As we travel along through life, we live on many levels. There is the level of things. We live and move and have our being in things, we love the sea and the city and good food and our new chiffon house coat, we take drugs when we are ill and they make us better, we accumulate houses and lands, we work hard for money and put it in the bank or buy more lovely things with it. What's where our attention is, so that's where we live; and we should get all the joy out of it that we possibly can. "Happy is he that condemneth not himself in that things which he alloweth".

If now and then we get a glimpse of a higher level than that on which we are living and are a bit disconcerted by it, let's not let it upset us too much or pretend ever that it is the higher level which really interests us but we are so caught by these other things! But let's remember that glimpse--one should never forget a moment of vision, for it is the beginning of something splendid. Let's even cry out, if we feel like it: "Oh God (if there is a God), what's all this about a higher level? If there is something better here than this life I'm living, a good practical level that brings more happiness, help me to climb up there!" And then let's go back to enjoying our life of THINGS, if we can, with no condemnation of nor apologies for ourselves or anyone else for living such a life. We don't grow by condemnation or pretense, we grow by fulfilling. The time will come when we have finished with THINGS --that is the law for us -- and of course the quicker the better; but the way to get there is not by wrenching but finishing, by growth.

I know that some of you will think: "But people can get lost in things. They can wax gross, and dull everything fine in them!" Or: "That man, so filled with materialism, is becoming a drunkard!" Yes. But what can you do? As long as he is enjoying it, as long as that is the level he wants to live on, the most effective thing you can do for him is to keep your attention on the divinity, the Christ, that is in him NO MATTER WHAT SEEMS. Silently, lovingly look through to the inner self and trust it. There is more power in that than in all the forcing in the world. Respect it, talk (but not preach) to it, unceasingly believe in it -- it is the same power that was in Christ Jesus. Once a man rose by that. A man can still rise by that.

So as long as you are on the level of things, intent on them, accept yourself there and enjoy them with all you might. Fulfill! But when the emptiness begins to come, get ready to leave, for you're going up to a higher level. Don't be afraid to leave any of it -- you've finished with it when the emptiness comes. It's the overshadowing Presence touching you, leading you higher: "Leave all and follow me."

Then there is the level of thought, On that plane you worship the God of "As a man thinketh in his heart, so is he." And instead of giving most of your time to things, you give it to reading spiritual books, seeking out spiritual teachers and leaders, watching your thinking because you have learned that thoughts become things. You judge people by their thought. You judge yourself that way -- you condemn yourself for careless thinking, you suffer because of wrong thinking, you are ill and you get well by "taking thought" by affirmations. YOU PITY THOSE WHO MOVE ABOUT IN THE SHALLOW WATERS OF THINGS)) POSSESSIONS, FEARS? PARTIES? SOCIAL AMBITIONS. And if you remember back to when YOU lived on that level of things, you know that you wouldn't go back there for anything in the world. Although life is more difficult where you are, it goes down deeper. You live the dedicated truth-seeking life of a scientist, slowly advancing, filled with discovery, victory, failures, holy moments of light.

Eternal watchfulness is the coat of arms on this level. Have you learned what it is to discipline a mind, to learn to think only that which you choose to think, to learn how to set your mind in a certain direction and know that it will work as concentratedly and faithfully as a machine? Upon this level much of Your

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By Gelia Caroline Colo

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time is spent in denying evil appearances, in repeating over and over reassuring, corrective statements; you suffer doubt and its strengthening qualities; like Jacob you wrestle all night with the angel. It is a difficult level to live on, and many of us who aspire to know the Trust spend most of our lives on that plane--though no one would need to stay on it longer than the twinkling of an eye if he would only remember: "Except you become as little children, ye shall not enter into the Kingdom."

When we remember that and truly believe it and act upon it, we shall rise like an upwinging bird to the level of spiritual simplicity. Here is the level of swift insight, of seeing in a flash of light, instead of tortuously thinking one's way through. Long before we learn to abide on this level, we have flashes of its grandeur and simplicity, in the night and in the early morning. Oh, if someone could only wake human beings to the clarity and beauty of very early morning, when the clutter has been swept from our minds by sleep and all the earth is breathing in new light! Then comes revelation, understanding, insight. And in the night, in a tranquil waking time, comes the interpretation of puzzling things, of mysteries, the solution of problems in one brilliant flash, the meaning of profundities that baffle us in the light of day.

Gone, on this level, is the tyranny of things and also the tyranny of seeking and taking thought. We still love the sea and the chiffon, but we don't have to be occupied any more with collecting them, they come into our lives as naturally as day and night. Because on this level the things that belong to our desire gravitate to us in the most astonishing way--the servants we need, the clothes we want, all the necessities of free, gracious, full living come to us, sometimes in a truly miraculous way, sometimes in a reasonable, explicable way, but always without effort of time on our part. We have risen.

Gone, too, are the strain and effort of taking thought and the fearful watching and the negations. We no longer seek, we have found. We no longer repeat; WE HAVE GOT IT INTO OUR SUBCONSCIOUS. We are so aware of the abiding Presence, it so fills us, that the words of our mouth and the meditations of our heart are spontaneously wise and pure and true. And the power and vitality in us are so strong that they overflow like a river sending out a stream of true insight and healing to all we meet, with not one shadow of superiority or smugness or criticism in it but only faith in the strength of goodness in every man, his power to fulfill, his inner wisdom, his lovableness. We know our oneness with him, we love him as ourself.

One does not need to give all his time to reading and following after teachers when he has reached this place; he gives it to living, to listening to the Voice within him, to sitting in silence and realizing the Presence. "Be STILL, and know that I am God" is the open door that leads to this higher level. Free yourself from dogma and words and all settled beliefs if you would find the Presence and abide in it. Look as Jesus looked upon disease and poverty and all sin--He did not argue them away, he lifted man out of their touch! He placed him on another level where they could not abide nor even find foothold, he completely devitalized evil by paying no attention to it at all.

It is all a matter of levels--this finding our way, rising steadily to a higher level. No need to deny, no need to argue; just let our consciousness fill with a vivid awareness of Perfection. Sometimes I think that if we substituted Perfection for the majestic word God, we might understand more clearly.

There are many levels, and frequently we are on no level at all but on an incline, accomplishing very little because all our energy is used in just the effort to keep our balance as we climb up and then slip back a little. But wherever we are, the most vital thing in our life is to have a living, ardent faith in the Presence of perfection, of healing light, of redeeming power; and to practice the Presence by silent, active awareness of it, by talking continually to it and listening for its answer, by feeling it dwelling within, by expanding and opening our thought and finding it everywhere without. "Leave all and follow me," as simple and as abiding-in-faith as are those children who enter into the Kingdom.

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ZULEIKA & JOESPH

by JAMI (SUFI POET)

Zuleika at first loves Joesph very humanly, but so deeply that at last she reaches the point where, through the very strength of her passion, she outgrows its earthly side. Her love rises above the man and passes to the God-in-man, which exists in every human soul. That is the clear voice of Sufism, the highest teaching of the Persian poets.

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Shelton. The morning meal is best
omitted altogether. At most it should
consist of an orange or unsweetened
grape fruit. The noon meal should be very
light. The evening meal should be the
heaviest meal and should be taken only
after one has rested a little from his dog's
toll.

Eating should only be done when there is desire
to digest.

2 meals a day sufficient

FOSTER, Thomas
2 Norbury Ave., Thornton Heath, LONDON
(Investigator Foreign Office)

Friend

"Getting The Most Out of Life" - Reader Digest Anthology
Arnold Bennett: How To Live On 24 Hours a Day:
#

I think what it would mean to spend a whole day without a trace of any fear - of person or thing - no fear of life or death, or the future or anything else - you will feel free for the first time.

Anger, hatred, fear, greed, lust, cruelty, & pride are all deadly poisons to us.

Your persistent fear is a persistent paralysis. Wholeness & health & holiness are the same.

Everything will then flow toward you, instead of away. You will become positive instead of negative. At last you will become a genuine human being. Try it for a day, & so great will be your joy that you will try it for another & another.

The world will be the same - the same identical world - but it is you who are new & happy. The turmoil is within yourself. If you fall back into your old attitude of suspicion, fear, anger & hatred, suffering & pain followed as certainly as pain followed day. Keep to

the understanding that kindness, good will
and love are not only virtues (strengths)
but psychic & physical necessities for
withstanding the shocks of daily life, then
you can contribute to the physically,
mentally & psychically whole.

"Begin & Continue" - the oldest maxim
in the field of making oneself over. If you
fail just begin again.

Of all the things you hear, your
expression is the most important. The
next time you catch a glimpse of yourself
in a store window or a counter mirror,
check the state of your face - check
up on the expression just below. Then
decide if it isn't worth a little time
& effort to exchange that look of grim
determination for something more appealing.



the
Warwick

Sea Symphonies
Vaughan
Williams

65 WEST 54TH STREET • NEW YORK, NEW YORK 10019

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Embraced Softly Right.

Betty J. Eadie

Pg. 50 slot 57 (58) *

" We create our own
surroundings by the thoughts we
think. If we understand the power of
our thoughts, we would guard them
more closely. If we understand
the awesome power of our words,
we would prefer silence
to almost anything negative.
Our limitations + our joys begin in
our hearts.

Because our thoughts can
affect this eternal energy, they
are the source of creation.
All creation begins in mind.
It must be thought first.

First we must love the
Creator. Then we must love
ourselves. Then we must love
all others as ourselves. As
we see the light of Christ in
ourselves, we will see it in
others too, & it will become impossible
not to love that part of God in them.
We are not to deny the power of
the illness or the problem. We are simply to
deny its power over our divine right
to remove it. We are to live by faith
not by sight.



the
Warwick

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Pg. 66 *

I saw that my mind created my thought, my body performed my actions, now I saw that the spirit functions. Generally, with the mind even being aware of it. The spirit communicates with God, being the receptive device that receives knowledge + insight from him.

The light can be diminished + the spirit weakened thru negative experience - thru lack of love, thru violence, or other damaging experiences. By weakening the spirit these experiences also weaken the body.

We can re charge our

Run Spirit thru Receiving Others,
Having faith in God, & simply
opening ourselves to positive
energy - thru positive thoughts.
The source of energy is God & is always there.
We must turn God into us.

pg. (102)

"Our strength
will be found in our charity"

(109) In prayer & service all gifts
will always shine. Service is
oil to our lamps generated by

Compassion & love.
The Beauty & Light of Christ were
within - he sent it. And now I
had to search within + find it as well. I

had suppressed the glorious brightness
of my own soul. I had to
let it shine again
as it once did.

Watch - The lower
nature + mind.

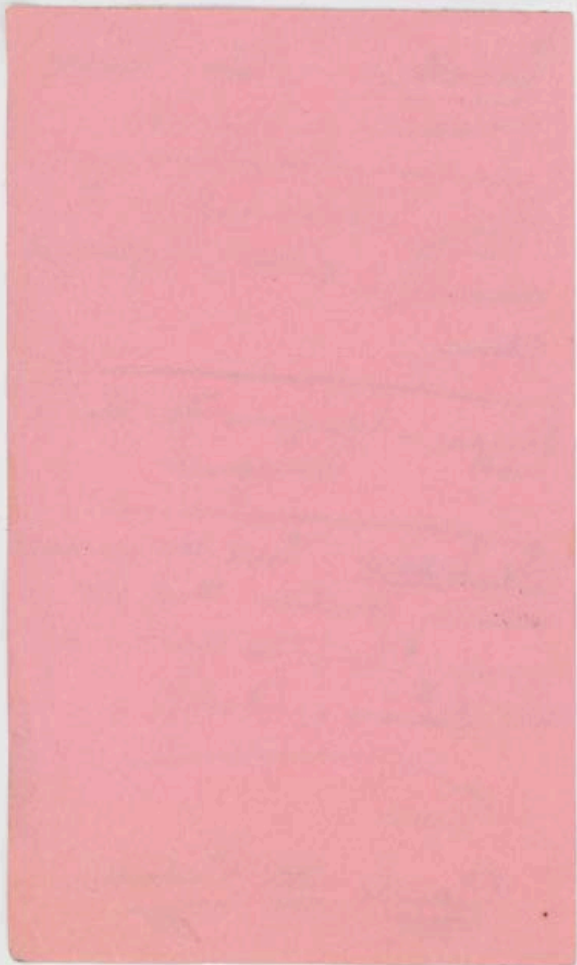
Pray - Demand and
realize power to govern
them.

Hope - Aspire to the
Highest.

Be Silent - Let the person-
ality listen that it
may hear the voice of
the Divine Self.

From

Comte De Cabanis



Marriage The Fulfilment of Love
Emerson

Love is temporary & ends with marriage. Marriage is the perfection which Love aimed at, ignorant of what it sought.

Marriage is a good known only to the parties - a relation of perfect understanding and of the word, - which does

Sappy will that house be in which the
relations are formed from character, after
the highest, not after the lowest rules. The
house in which character moves, and
not confusion, and a miscellany of
unavoidable motives. Then shall
there be a covenant to secure either
party the sweetness & honor of being
a calm continuing inevitable
benefactor to the other.