

What is the ego? It is everything we are personally aware of as being ourself - physically, intellectually, and emotionally. It acts through our senses, feelings and thoughts. Every living human creature knows itself in this personal way and cannot help doing so. There is nothing evil in it.

But still it is not the true man himself. If we are aware of that alone, we are aware of not more than a part of ourself. Why? Because behind the ego is the Universal Mind and Life from which we draw the very capacity of being individually conscious of thoughts feelings and the outside world. We are actually always in contact with this Mind, the point of contact being called the Overself. Nor could we be conscious of anything without this connection, whose effects show themselves rythmically.

All through Nature there is a process of two-fold rythm. In the body the blood is circulated by the heart. It goes out, comes back to its centre and is then pumped out again. The heartbeat is the sign of life. At night ~~our~~ individual ego withdraws into, and is swallowed by, the Universal Mind. It is then unconscious in deep sleep, for when there is no consciousness there is no movement. When the ego awakes, its activity starts. Consider the whole universe and we see that it exists between the same two-way rythm of stillness and movement. The two together make up the completeness of all existence.

Everything from atom to universe comes originally out of the stillness and must return to it. Everything we are now conscious of we will no longer be conscious of when alone in the still centre of our being with God.

The ego is part of this two way existence. It is not aware of the other part, the Overself, which is like God because it never changes. By contrast the ego, with its body, emotions and intellect, is always changing. It is not eternal. It exists, but is not real in the metaphysical sense. But behind it is the Overself, which is real, without it there could be no ego and from which the ego came out. This is the Divine Centre in us.





To understand the point better we may look at the cinema. Its pictures are constantly changing and the figures in them often moving, but the screen itself never changes. The Overself is as immobile as the screen. Just as the screen is needed to make the pictures possible, so the Overself makes the ego possible by letting it draw life and intelligence. And just as the screen is unpolluted by all the villainous crimes done in the photographs flickering upon it, unaffected by all the stormy emotions exhibited in the men and women who appear upon it, so the Overself is unpolluted by the ego's sins, unaffected by its thoughts and feelings. If we analyse the ego intellectually, we find that its first constituent is the body. All we know of the body is only our <sup>mental</sup> impression of it. We know it only in our consciousness. The key to understanding this point is to suppose we are dreaming. In that state we could move and talk and work, yet we would be doing it all in a body which we knew only mentally. But to our dreaming self it would seem to be experienced physically! In the same way the waking self experiences the world through the body as if it were outside ourselves but it is really a state of consciousness.

The idea associated with the body is always "I". We get this same idea with the thoughts and feelings also. Ordinarily it is the only "I" we know because it is the only "I" our experience has told us about. Where does this "I"-sense come from? It comes from the part of us which is deeper than the ordinary self, the part through which the ego does not act, the part which speaks to us through intuition. That is the Overself, which is impersonal.

The intellectual, the moral and the artistic lift man above the animal nature and make a human being. But they do not make the full human being. The Highest part is beyond them because it is the part from which even they draw their vitality. We have to become whole and complete as a human being to fulfil the purpose of evolution. This requires us to become aware of this unknown part. It is the still centre which makes all activities possible, the Overself behind the ego.

To an infant the painting of Mona Lisa is only a blur of color but to a grown-up man, with mature refined feeling, it is a thing of moving appeal.

Why? Because when we hear inspired music or see a beautiful painting and enjoy it very deeply we are





really experiencing a momentary reminder of this Presence of the Overself's beauty within ourselves.

How can we overcome the ego? We should watch ourselves <sup>a hundred times</sup> during the day and detach ourselves from whatever we may be doing or saying or feeling. Through long practice this will develop an amazing inner calmness. We should try not to allow anything to disturb us. Even if others behave badly towards us we should understand their bad actions as something they cannot help. They themselves are the result of all their past. They will go on from a lower stage of evolution to a higher one in time. We should try to see that such sins or errors are inevitable just where they have reached. If we should practise non-injury toward them and refrain from returning evil for the evil they do us we shall not only avoid expressing the ego, but what is more actually gain a victory over it!

We can now appreciate why in India, at the confirmation ceremony a Brahmin boy is initiated at the age of thirteen, the family guru obeys tradition and tells him that no matter what happens he must always try to practise calmness, that this is the greatest virtue he can possess mentally, just as purity is the greatest physically. Of course this is taught only to boys of the highest caste, the Brahmins, from whom the priests are drawn. If we too practise this virtue, we shall not only become serene and detached, but we shall also begin to understand what the ego is. We shall learn that the ego is constantly changing. It is not a permanent being! So where is the thing we call ego? ~~What~~ Can we not say it is unreal?? It is only a series of emotional and mental changes which we think is "I" only because beneath them all is the feeling that we exist. This does not change for even if we can succeed in freeing ourselves from them temporarily in meditation and hence from the ego, we still feel this "I" as a state where only the "Eternal Now" flows continuously from one moment to another.





There is no ego in the final reality, only in the immediate practical existence of this illusory world. We should not be deceived by what it seems to be. We must practise the exercise of constantly reflecting upon its true nature, until we understand it is only a mental idea, something we take for granted by habit but which is only an appearance.

Another way to loosen the ego's grip upon us is to think of it as if it were a figure in a dream. Holding this thought repeatedly will help our efforts greatly. A third way is to regard what is happening to us as if it were happening to a stranger. For example, we will then try to become detached from praise given just as much as from abuse thrown at us. Thus, by such disciplines and reflections we dig down to the source where the ego comes from. All these practices are necessary; meditation alone is not enough. When you can stand aside from the ego and keep it in its proper place, it will then be working in a balanced rhythm with the Overself, of which it will be the fully obedient servant.

As human beings go through their reincarnations they will be compelled, when their experience of life is long enough, to seek the real self in the end. First their mental development is forced by need, for money, later by ambition for power or position, then for culture, and lastly they ruefully realize that even though they have all these things, they still lack Peace; they are still not inwardly satisfied. So they are forced to look within themselves and then they have to begin to transcend the ego.

The first beginning in this direction is through religion, which leads them by their faith to discipline their animal feelings and lower nature to some extent. To arouse, urge and stimulate men to do this, thus furthering their evolution, God sends prophets to them. The degree of evolution in character, intellect and environment at which they stand, limits what the prophets can teach them. Out of the mass of people some are more evolved and are led into the second and higher degree through mysticism. Here not only do they try to purify their bodies, emotions and thoughts but the ego itself is now recognized as an enemy to be fought. Here also the practice of meditation is taken up. It shows them the way into themselves, by drawing them away from the world outside, where

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most of their troubles come from, or from the body. Consequently they feel a satisfying peace as their intuitive feelings are developed and expand into mystical experiences.

The third stage is the philosophic one. All they previously learned was valued for the benefits it gave them but now they want to find Truth for its own sake and to its fullest extent. For they learn that when the ego is not mastered the moment they return from the Peace of meditation, it rushes in and subtly converts part of the results to its own purpose. They not only want peace but also the answers to many troubling questions about the world in which they live. Above all, they want to be always aware of the Overself whether they are active or at rest, because that is why they are here, and not just fitfully during meditation.

The deeper and fuller discipline of the ego is the last one to be undergone by the aspirant. By competent instruction, by his own constant watchful thought and special meditation, he ferrets it down to its hidden lair, gives it battle, and destroys its illusion thoroughly and finally. It can never again intrude into his feelings or ideas, much less master him. All through his philosophic career on the third stage he works also at the short path which sees nothing to alter, improve or change in him because it does not trouble with the ego at all but tries to find the Overself by insight, by seeing and being IT, by direct awareness of the Reality which always is at the foundation of his life.

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A Talk on Ego: P.B.

What is the ego? It

being

~~The ego~~ is everything <sup>we</sup> are personally aware of as ~~yourself~~ physically, intellectually, and emotionally. It acts through ~~your~~ senses, feelings and thoughts.

Every living human creature knows itself in this personal way, ~~and~~ cannot help doing so. There is nothing evil in it. <sup>9</sup> But still it is

not the true man himself. If ~~you~~ <sup>we</sup> are ~~only~~ aware of that ~~you~~ <sup>alone, we</sup> are ~~only~~ aware of <sup>not more than</sup> a part of yourself. <sup>Why? Because</sup> Behind the ego is the Universal Mind and

Life from which ~~you~~ <sup>we</sup> draw ~~your~~ <sup>(the very capacity of being)</sup> individual consciousness of thoughts feelings and the outside world. <sup>Actually</sup> ~~you~~ <sup>we</sup> are always in contact with this

~~Mind~~ <sup>Mind is</sup>, the point of contact being <sup>called</sup> the Overself. <sup>Nor</sup> ~~you~~ <sup>we</sup> could ~~not~~ be conscious of anything without this connection, <sup>whose effects show themselves</sup> which works rhythmically.

4/ All through Nature there is <sup>a</sup> ~~the same~~ process of two-fold rhythm. In the body ~~you will find that~~ the blood is ~~being~~ circulated by the heart. It

goes out, comes back <sup>to its centre</sup>, and is then pumped out again. The heartbeat is the sign of life. At night ~~your~~ ego, ~~the individual~~ <sup>the individual</sup> withdraws into ~~itself~~ <sup>and is</sup>

~~in~~ <sup>then</sup> unconsciousness <sup>in</sup> deep sleep, <sup>swallowed by the Universal Mind</sup> ~~from~~ when there is no consciousness there is no movement. When ~~you awake and return~~

~~to~~ the ego, <sup>awakes, its</sup> activity starts. <sup>Between</sup> ~~the~~ <sup>same</sup> two-way <sup>H</sup> rhythm of stillness and movement, <sup>Consider</sup> ~~and we see that it~~ <sup>the whole universe</sup> exists. The two together make up the

completeness of existence. <sup>All</sup> <sup>Originally</sup> <sup>from atom to universe</sup>

4/ Everything <sup>comes</sup> out of the stillness and must return to it. Everything ~~we~~ <sup>is</sup> ~~you~~ <sup>are</sup> conscious of ~~now~~ <sup>we</sup> ~~you~~ <sup>will</sup> no longer be conscious of when alone <sup>in the still centre of our being</sup> with

~~in the stillness of God, who never changes. Where there is no change there is no movement to be conscious of.~~

4/ The ego is ~~also~~ part of this two way existence. ~~It~~ <sup>is</sup> ~~you~~ <sup>like God</sup> ~~the ego~~ <sup>is</sup> ~~are~~ not aware of the other part, the Overself, which is ~~also~~ <sup>also</sup> called the Ultimate

because it never changes. By contrast the ego, <sup>without</sup> ~~the~~ body, emotions and intellect, is always changing. It is not eternal. It exists, but is not

real in the metaphysical sense. But behind it is the Overself, which is real; without <sup>it</sup> ~~which~~ there could be no ego and from which the ego came out.

This is the ~~God like part of you~~ <sup>divine centre in us</sup>.



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You will understand the point better <sup>we may</sup> if you look at the cinema. Its pictures are constantly changing <sup>and the figures in them often moving</sup> but the screen itself never changes. The Overself is as immobile as the screen. Just as the screen <sup>is needed to</sup> makes the pictures possible, so the Overself makes the ego possible <sup>by letting it draw</sup>.

If <sup>we</sup> analyse the ego intellectually, <sup>we</sup> you will find that its first constituent is the body. All <sup>we</sup> you know of the body is only <sup>your</sup> your impressions of it. <sup>we</sup> You only know it <sup>mentally</sup> in your consciousness. The key to understanding this <sup>POINT</sup> is to suppose <sup>we</sup> you are dreaming. In that state <sup>we</sup> you could move and <sup>talk</sup> and work, yet <sup>we</sup> you would be doing all <sup>it</sup> this in a body which <sup>we</sup> you know <sup>mentally</sup> only. <sup>But to our dreaming self</sup> even though <sup>it would</sup> in the dream it seems to be experienced physically. <sup>In the same way the waking</sup> ~~because you are centered in the body it seems outside of itself~~ <sup>self experiences the world through</sup> but <sup>really</sup> actually it is a state of consciousness. <sup>as if it were</sup> The idea <sup>always</sup> behind the body is "I". <sup>We</sup> You get this <sup>same</sup> idea with <sup>the</sup> thoughts, <sup>and</sup> feelings, <sup>also</sup> and body <sup>Associated with</sup> all together, and ordinarily it is the only "I" <sup>we</sup> you know because it is the only "I" your experience has told <sup>us</sup> about. Where does this "I"-sense come from? It <sup>comes from the part of us which</sup> is deeper than the ordinary self, <sup>the part through which</sup> it appears first, in a very different form, in the intuition. <sup>the part which speaks to us</sup> Now the ego does not act through intuition.

That is <sup>Overself</sup> where the ~~ego~~ starts, ~~in another self~~ which is impersonal. The intellectually, the moral and the artistic <sup>make</sup> you a human being. But <sup>MAN</sup> they do ~~it~~ not the full human being. <sup>highest</sup> The ~~other~~ part is beyond them because it is the part from which even they draw their vitality. <sup>We</sup> You have to become whole and complete as a human being to <sup>fulfil the purpose of evolution</sup> distinguish yourself from an <sup>requires us to</sup> animal. <sup>unknown part</sup> You must become aware of this deep source. It is the still centre which makes all activities possible, ~~You have to know both the~~ Overself ~~and~~ the ego.

<sup>Behind</sup> When <sup>we</sup> you hear <sup>very deeply we</sup> beautiful inspired music or see a beautiful painting and enjoy it, <sup>reminder of</sup> you are really experiencing a momentary ~~awakening to~~ the presence of the Overself's beauty within ~~yourself~~. It is in the music because it is in yourself. To an infant the painting of Mona Lisa is only a blur of color but to a grown-up man, with mature refined feeling, it is a thing of deep moving appeal. Why? Because



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constant is the body. All know of the body is only your impression of it. You only know it mentally in your consciousness. The key to understanding this is to suppose you are dreaming. In that state you could move and work, yet you would be doing all in a body which you know mentally only. It is not the body which is the only reality, but the state of consciousness. The idea of the body is "I" get this idea with thoughts, feelings, and sensations. Ordinarily it is the only "I" you know because it is the only "I" your experience has told you about. Where does this "I"-sense come from? It is deeper than the ordinary self. The ego does not see through its own eyes. That is where the ego is, in the state of consciousness which is impersonal. is the part from which even they draw their vitality. You have to become whole and complete as a human being to become aware of this state of consciousness. It is the still centre which makes all activities possible. You have to become the Overself and the ego.

It is the music because it is in yourself. To an infant the painting of Mona Lisa is only a blur of color but to a grown-up man, with mature refined feeling, it is a thing of great moving appeal. My S. Roscoe



And just as the screen is unpolluted by all  
the crimes done in the photographs upon it,  
unaffected by all the stormy  
villainous emotions exhibited  
in the men and women who appear  
upon it, so the Overself is unpolluted by  
the ego's sins, unaffected by its thoughts  
and feelings.

INSERT page 2





*we overcome the ego?*

How can ~~you do this~~ <sup>we overcome the ego?</sup> How to put the ego in its proper place you can know only after the foundation formed by the two previous stages, the religious and the mystical has been laid. ~~Begin by trying to understand what the ego is.~~ <sup>We should</sup> Watching ~~yourself~~ <sup>ego</sup> during the day and detach ~~yourself~~ <sup>Through long practice</sup> a hundred times from whatever ~~you~~ <sup>we</sup> may be doing or saying or feeling. This will develop ~~in you~~ <sup>amazing</sup> an inner calmness. ~~Do not allow it to be disturbed~~ <sup>We should try anything</sup> us. Even if others behave badly ~~to you~~ <sup>towards, we should</sup> understand their bad actions as something they cannot help. ~~being what they are~~ <sup>themselves the</sup> a result of their ~~whole~~ <sup>all</sup> past. ~~on a~~ <sup>they will go on</sup> lower stage of evolution ~~than yourself~~ <sup>to a higher one in time</sup>. ~~then try to see that that is just~~ <sup>We should</sup> where they have reached. ~~in the evolutionary plan of the world.~~ <sup>such sins or errors are inevitable</sup> If you ~~do~~ <sup>if we</sup> should practise non-violence toward them and refrain from returning evil for the evil they do ~~you~~ <sup>us</sup>, ~~you do not~~ <sup>we shall avoid</sup> express the ego, but ~~actually~~ <sup>what is more</sup> gain a victory over it!

~~you~~ <sup>we</sup> can now appreciate why in India, at the ~~equivalent to our~~ <sup>is</sup> confirmation ceremony ~~when they initiated~~ <sup>a</sup> the Brahmin boy at the age of ~~17~~ <sup>thirteen</sup>, the family ~~guru~~ <sup>always</sup> tells him that no matter what happens he must try to practice calmness, that this is the greatest virtue he can possess mentally just as purity is the greatest physically. ~~Of course this is taught only to boys of the highest caste, from whom the priests are drawn.~~ <sup>the Brahmins,</sup> ~~this detachment from the ego will teach you that it is constantly changing.~~ <sup>INsert</sup> It is not a ~~real~~ <sup>al</sup> permanent being. So where is the thing ~~you~~ <sup>we</sup> call ego? ~~It is only a series of emotion and mental changes which you think is "I" only because beneath them all is the feeling that you exist.~~ <sup>Can we not say it is unreal?</sup> This does not change for even ~~when you~~ <sup>if we can</sup> succeed in freeing yourself from them, ~~and hence from the ego, you will~~ <sup>temporarily in meditation</sup> feel this "I" ~~still~~ <sup>as</sup> as ~~the Overself~~, a state where only the "Eternal Now" flows continuously from one moment to another.



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~~the ego~~ is constantly changing.

the greatest physically, ~~the ego~~ is constantly changing.

that this is the greatest virtue he can possess mentally just as purity is

Guruji tells him that no matter what happens he must try to practice calmness,

ceremony ~~the ego~~ initiated ~~the ego~~ Brahmin boy at the age of 17, the family

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where they have reached, ~~the ego~~ ~~the ego~~ ~~the ego~~

lower stage of evolution, ~~the ego~~ ~~the ego~~ ~~the ego~~

they cannot help, ~~the ego~~ ~~the ego~~ ~~the ego~~

If others behave badly ~~the ego~~ ~~the ego~~ ~~the ego~~

will develop ~~the ego~~ ~~the ego~~ ~~the ego~~

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begin by trying to understand ~~the ego~~ ~~the ego~~ ~~the ego~~

known as the foundation formed by the two previous stages, the

How can ~~the ego~~ ~~the ego~~ ~~the ego~~



If we too practice this virtue, we shall  
not only become serene and  
detached, but we shall also learn  
that begin to understand what  
the ego is. We shall

INSERT  
page 3

Handwritten text on a piece of aged, yellowed paper. The text is written in a cursive script and is mostly illegible due to fading and the condition of the paper. The visible words include "H. D. D. 11" at the top left, "The" in the middle, and "Wm. H. D. D." at the bottom right. There are several small dark spots and a small blue mark on the paper.



only in the immediate practical evidence  
of this illusory world.

practice the exercise of

There is no ego in reality, <sup>the final</sup> ~~Do~~ not be deceived by what it seems to be. <sup>we</sup> ~~We must~~ constantly reflect upon its true nature, until you understand it is only a mental idea, something <sup>we</sup> take for granted by habit but which is only an appearance.

Another way to loosen the ego's grip upon <sup>no</sup> you is to think of it as a dream. <sup>of a written figure in</sup> ~~greatly~~. <sup>INSERT</sup> Holding this thought repeatedly ~~and it will help~~ your efforts to detach ~~yourself~~ <sup>abuse</sup> ~~yourself~~ <sup>shown at us</sup> ~~from~~ just as much as from <sup>such</sup> disciplines <sup>dig down to find</sup> the source where the ego comes from, by disciplines <sup>Thus,</sup>

<sup>and</sup> reflection, <sup>is not enough</sup> ~~and meditation~~. All these practices are necessary; ~~not merely~~ meditation alone. When you can stand aside from the ego ~~and~~ <sup>you see the plan behind the world, that is the World-Idea. After that</sup> enlightenment, which is deeper than the ordinary mystic's enlightenment, ~~you will be able to keep~~ <sup>IT</sup> in its proper place, ~~it~~ <sup>will then be</sup> working in a balanced rythm with the Overself, of which it will be the fully obedient servant.

As human beings go through their reincarnations they will be compelled, <sup>when their</sup> ~~if~~ long enough, <sup>of life or</sup> ~~experience~~ <sup>seek</sup> to ~~find~~ the real self in the end. First their mental development is forced by ~~ambition~~ <sup>need, and</sup> ~~for money~~ <sup>later by ambition for power or position,</sup> and lastly they <sup>truly</sup> realize that even though they have all these things, <sup>which</sup> ~~are subject to change~~, they <sup>still</sup> lack peace; <sup>still not inwardly satisfied.</sup> So ~~from~~ <sup>they are</sup> within themselves ~~they~~ <sup>they are forced to look</sup> have to begin to transcend the ego.

The first beginning in this direction is through religion, <sup>which</sup> ~~it~~ leads them <sup>their faith</sup> ~~by~~ to discipline <sup>their</sup> animal feelings and lower nature to some extent.

To arouse <sup>urge and</sup> men ~~and make them~~ to do this, <sup>thus</sup> ~~or~~ further <sup>ing</sup> their evolution, God sends prophets to stimulate them. The degree of evolution in character, intellect and environment ~~at which they stand~~, limits what the prophets can teach them. Out of the mass of people some are more evolved and are led into the second and higher degree through mysticism. Here not only do they try to ~~purify~~ <sup>purify</sup> their ~~bodies, emotions and thoughts~~ but ~~the~~ <sup>ego itself</sup> ~~and control~~ is now ~~taught~~ <sup>recognized</sup> as an enemy to be ~~brought~~. Here also the practice of meditation is taken up.

It shows them the way into themselves, by drawing them away from the world outside, where most <sup>of their</sup> troubles come from, or from the body. <sup>Consequently</sup> ~~then~~ they feel peace as their intuitive feelings are developed and expand into <sup>a satisfying</sup> mystical experiences.



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JACQUES V. MASSON



way is to regard what is happen-  
-ing to us as if it were happen-  
ing to a stranger. For example,  
we will then try to insert <sup>ditto</sup>

Must!

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John

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