

Carbons 13 (Class II)

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Editor's note: This document primarily contains paras on the 28 categories – except for Category I. Although it is parenthetically noted as “Class II” and while it does contain paras from that category, it has all the remaining categories as well. The final section – pages 189 through 224 – is a collection of articles from “Kosmon” and related publications having to do with the dentist John NewBrough’s 1882 900 page “new Bible” called Ohaspe. According to Wikipedia he managed a sufficiently wealthy following to afford creating a spiritual utopian commune in Las Cruces, New Mexico. PB was very interested in such communities, and particularly interested in those based upon the leadership of a charismatic figure – and what happened to the community upon the death of that leader. Given the fairly bizarre ideas and bad writing of these pages I have to hope that this is why PB had these pages on file – but we may never really know. Outside of the final 35 pages, this document is typical of PB’s para notebooks, with few real textual difficulties.

Original editors of this volume include: PB himself (specifically marked as such); TJS 1979 (Timothy Smith while with PB or in correspondence with him), and the original typist, whoever that may have been.

For more information about the people and texts PB quotes or references here, please see the file titled “Wiki Standard Info for Comments.” For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled “Introductory Readers’ Guide.” We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity’s sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a pdf of the same name. – Timothy Smith (TJS), 2020

1¹

2²

Old ii: Relax and Retreat ... NEW III: Relax and Retreat

3

II

Carbon of Class II pg. 1

(3-1)³ Isolation from all culture may either breed insanity or foster wisdom.

(3-2) He should find a place and an atmosphere which offers the least obstruction to his inner work. This is not easy in our modern times.

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³ The paras in this file are all unnumbered.

(3-3) Each evening he is richly rewarded by the splendours of the western skies.

(3-4) One of those golden summer evenings when the light lingers on and on interminably as if reluctant to go away.

(3-5) It is a quietening experience to sit in the sinking sunlight and let the play of personal matters recede from the forefront to the background of attention.

(3-6) The world of large cities and to a lesser extent even small ones constantly assaults this peace.

(3-7) He may go to the silent forest to take wordless comfort when in distress.

(3-8) A man needs to get away from himself at times.

4⁴

II

5

II

Carbon Class II pg. 2

(5-1) What a striking sight is that of Sirius gleaming in a tropic sky on a calm mild night!

(5-2) If he were to move his body leisurely, he would be able to move his thoughts more peacefully.

(5-3) How soothing to sit in the half-light of early evening and let the mind fall away from the world.

(5-4) "Solitude is for him the best company." – Tabbata Sarran, 6th century Arab Mystic.

(5-5) Louis Golding on Delphi: "Delphi is a place of mystery and revelation, where the whole meaning of Greece becomes manifest to you. For it happens suddenly so... For Delphi was the shrine of the supreme Greek Oracle and having been silent for 2000 years, that day the Oracle spoke again, the lips of Apollo moved. The mountains that encircle Delphi are of such a lovely and enchanting magnificence that all the common world seems alien from it... So the evening faded and the moon gathered strength streaming down upon the gorges of Delphi."

6⁵

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(7-1) “There is one form of art which is superior to all other forms – the art of remaining quiet and silent... All the arts serve a limited purpose and provide only momentary joy. But the art of silence and the resultant peace ensure happiness... That all should cultivate.” – Shankaracarya of Kanchi (1958)

(7-2) Homage to the greatness of the Contemplative Orders especially the Enclosed Orders within the Catholic Church, including nuns and monks. This is not to be confused with appraisal of the Catholic Faith and dogma. I find that in meditation practice and in personal holiness some of their members have touched levels not less high than those touched by Hindu and Buddhist monks nuns and hermits.

(7-3) The diurnal miracle of sunrise and the nocturnal fascination of sunset are worth much more than every minute we give them. This is not only because we owe so much to the great orb, but because we can get so much from the salutations themselves.

(7-4) It is not abject cringing humility but utter dependence which is called for by the higher Power.

(9-1) If there is a sun showing on any day of the month let face be turned toward it when it goes down.

(9-2) Yes! Let us worship Eos Greek goddess of sunset, who accompanies {Helios}⁷ in his sun-gold chariot. O! sunsets! moving through the most beautiful range of colours in the spectrum.

(9-3) Any criticism I have made in the past of monastic institutions and ashrams is not

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⁷ A blank space was left in the original, but Helios is no doubt meant here. --tjs

to be taken as a refusal to see their positive value. Of course they fill a needed place in the religious scheme. They suit those who needed to be guided and led in all details of thought and deed. Who appreciate rules and regulations to which they can give unquestioning obedience. I am by temperament unsuited or⁸ unable to adjust to such institutions, an independent needing freedom, unfitted for community life, unwilling to stop thinking for myself. But most persons are not like that and should certainly follow their way.

(9-4) His own mental willed self-activity keeps the mood out when a passive surrender could let it in.

(9-5) It is not a negative state but rather a very positive one.

10⁹

II

11

II

Carbon Copy pg. 5 Class II

(11-1) It is in relaxed moments or periods that openings into the ego are possible and influx of the higher influence begin its work.

(11-2) It is not a communal experience but a highly individual one. He must isolate himself, for the time being, of course from other people's¹⁰ emotional and mental atmosphere if it is to happen at all.

(11-3) The lonelier he is the likelier is meditation to appeal to him.

(11-4) Nightfall closed around as the last day's light withdrew.

(11-5) A sense of humour may help one who is on this quest. Why? Because it may relax him.

(11-6) Let him greet the new day with a new smile: for dawn is to be welcomed by both body and soul.

(11-7) He was like some sequestered hermit yogi looking out at the world from under severe bushy eyebrows.

⁸ Typo 'for' in the original.

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¹⁰ "peoples'" in the original

(11-8) To come to rest on the summit of a hill, content, alone with Nature and space is [a time to turn]¹¹ thought to God.

12¹²

II

13

II

Carbon Copy Class II - pg. 6 End of II

(13-1) It is at such a time, when the sun is near its setting, to turn from the world without to the world within.

(13-2) This is the hour when the westering sun spills the alpine world with gold and orange.

14¹³

II

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

15

III

Class III pg. 1¹⁴

(15-1) He is able to rise above his own limited experience by imaginatively absorbing other people's experience.

(15-2) Going within oneself in this deep sense is like coming home.

(15-3) The practice of yoga is not easy, for it needs full attention.

(15-4) Too often the western world sneered at yoga and gave the name a derogatory, even condemnatory, colouring. But this ignorant attitude is rapidly vanishing and more respect is given to the subject as in earlier times.

¹¹ PB himself filled in these words which the carbon didn't transfer.

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¹⁴ The original typist changed "8" to "1" by hand.

(15-5) Too many possess an unstable personality or disordered mentality which must be remedied before the depths of meditation can safely be penetrated.

(15-6) The practical man need not ban the contemplative habit.

(15-7) We have looked outward long enough; it is now time to look inward as well.

(15-8) In this analysis, man has to take himself apart.

16¹⁵

III

17

III

Carbon of Class III pg. 2

(17-1) The ordinary man cannot endure the two-hour long meditation period. He is not accustomed to hold the body in one fixed position. It gets tired, the muscles strained, limbs get [unfinished para]¹⁶

(17-2) Those who have difficulty in squatting for meditation may find Japanese style easier. They then put a bolster (long and round) such as is used to support pillows) beneath the crotch and under the buttocks... legs are bent inward at knees.

(17-3) He must _____¹⁷ higher matters accompany his ordinary occupation his family obligation, his necessary worldly activities. For this he needs organise his time so that a few minutes at least, a half-hour (or more) if possible, are surrendered to them, to studies, reflections, meditations, and silences. [See original note. PB has.]¹⁸

(17-4) "Cat watching mouse is my guru."

—Nuri the Dervish

How to concentrate! - Watch the cat!

(17-5) Meditation regimes were mostly devised for those who lived in monasteries, not for those who live in the world today and carry on the modern world's work, but some exercises were for laymen, for anyone.

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¹⁶ PB himself inserted "unfinished para' by hand.

¹⁷ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹⁸ Lorraine Stevens inserted "See orig note - P.B. has.' by hand.

18¹⁹

III

19

III

Carbon of Class III pg. 3²⁰

(19-1) Meditation must be faithfully done daily. _____²¹ with closed eyes at the beginning of each period but they may open of their own will later. If so, let them.

(19-2) Because he needs to generate enough power to concentrate his mind on this high topic, a certain economy of energies is required and an avoidance of distractions.

(19-3) "Avadhuta Gita" "Yoga is mental arrest."

(19-4) The practise of meditation is not to be a mere daily routine. It should be, and if properly sincerely persistently done does become a joyous eagerly-looked-forward-to holy ritual.

(19-5) A simple but effective meditation-form with which to start is going along with the breathing process: go in with it; then go out with it. But when doing this breath-watching and identifying exercise, the eyes should be fixed on the end of the nose.

(19-6) When the West was first confronted by these pictures and statuaries of the Buddha, it could make nothing of his inward smile. Today it knows better.

20

III

Old iv: The Path ... NEW I: Overview of the Quest²²

21

IV

Revised Carbon (IV) pg. 1

(Excludes paras dealing with old age)

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²⁰ The original typist changed "1" to "3" by hand.

²¹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

²² The original typist inserted "check missing word' by hand. - this refers to the 1st para on page 19

(21-1) Belonging to an elite group, whether or not it be real as self-claimed, allows its members to feel superior, to be condescending, and to denigrate the others.

(21-2) Those who have come for the first time to an awakening of thought upon these matters, may grow more enthusiastic as they explore them more.

(21-3) He is an individual, a man who is and feels free to think for himself, not held down by the group to their level, their dogma, out of incapacity timidity or fear.

(21-4) The quest is to be walked alone. Yet although this means that one must have a solitary and creedless path if the Word is to be said, the Touch is to come, the Glimpse is to be seen, or the Feeling of the presence is to enter awareness, the gracious revelation is the sacred compensation.

(21-5) To look for absolute perfection in a thing or person or institution is to delude oneself.

(21-6) Such are the unequal experiences of a seeker whose inspired moods are few and far between and whose barren boring periods are plentiful.

22²³

IV

23

IV

Revised (IV) pg. 2

(23-1) He feels distant bloodless aloof unemotional. The world _____²⁴ in a dream seems unreal on awakening. He is unable to take it seriously, to be moved by its sights with any feeling let alone with passion's force. He is indifferent to its drama. Life in it is a weary round. —Dark Night²⁵ of {the} Soul

(23-2) Certain teachers develop an unhealthy lust for power, imposing their personal will on hapless disciples.

(23-3) The longing for a better way of living, a higher kind of existence, may be obscure and need to reveal itself.

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²⁴ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

²⁵ "nite" in the original

(23-4) This balance is achieved by demanding that each quality acknowledges the need of the other.

(23-5) Those of the young who today depart from the parental way of life may be moved by very bad reasons – or very good ones.

(23-6) It is not enough to find an ideal to help one's course in life: it should also be based on truth, not fancy or falsity.

(23-7) If the discovery of Overself is still absent, then the search has not been deep enough or long enough or valued enough.

24²⁶

IV

25

IV

Revised Class (IV) pg. 3

(25-1) That wonderful time when he can look straight into himself, through ego to Overself, awaits his endeavours.

(25-2) Be a disciple if you must but do not be a sectarian disciple. Keep away from such narrow alleys.

(25-3) In such a revelatory moment for which it seemed all his previous years had been preparing him.

(25-4) Everyone is not eligible for this instruction. What are the needed qualifications?

(25-5) It is proper for the young to be ambitious, to develop their potential capacities and improve their personalities. But they should not be left with the idea that this is all that life requires from them.

(25-6) The images of the Ideal formed in the early years of adulthood may get broken or smudged or even lost.

(25-7) Are they striving for the unrealisable? Will all these strenuous disciplines be in [vain?]²⁷

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²⁷ PB himself deleted "Alas! for the poignant" from after "vain?" by hand.

(27-1) It is idol worship only they substitute a living idol for a stone figure.

(27-2) The search is at an end. The Overself has come toward us even as we went blindly toward It.

(27-3) The endeavour must be made if the aspiration is to be even partly realised.

(27-4) The high teachers of the human race have given us goals and taught us ways to approach them.

(27-5) To be herded together may be the only way out for those who lack capacity to find a measure of spirituality. But it is not the way for an independent mind.

(27-6) It is not a satisfactory situation if he is manipulated like a puppet by another person whatever rank status or power he gives himself.

(27-7) He is unencumbered by worn-out ideas.

(27-8) There is sometimes conflict between submission to authority and obedience to conscience.

(29-1) So few people in each country consciously seek truth.

(29-2) The time may be ripe but the man may not be ready.

(29-3) Deeply dissatisfied with existence, he may begin to search for a new remedy.

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(29-4) If the young waver in their allegiance to authority, or even reject it, they may have a reason.

(29-5) Such ideas must be studied.

(29-6) Too intelligent to accept the narrow short-sighted view of life, too idealistic to accept a merely animal satisfaction of desires, he needs guidance. This is what the quest is for.

30³⁰

IV

Old v: What is Philosophy ... NEW XX: What is Philosophy?

31

V

Carbon pg. 1

(31-1) Why should not a man be as fastidious in the choice of a philosophical teaching as he may be in the choice of a particular tea? Is refinement a quality which can be expressed only in certain departments of living, thinking, feeling or working?

(31-2) Aspiration and wisdom-knowledge are "the two wings which help the soul in the course of its spiritual flight" or as Prof Hiriyanna used to say to me "knowledge without devotion is as futile as devotion without knowledge."

(31-3) There is another side to this demand that an aspirant be at the stage where he has been prepared for, and is ready to imbibe, the higher truth. The demand must not be pushed to the extent that those who have not had any opportunity for such prior preparation will be shut out altogether. Something can and ought to be given them to the utmost possible degree.

(31-4) The thoughts in the brain and the feelings in the heart need to be together; each side of his nature contributes to make a man what he is. Both are necessary to a full development. Why ignore or, worse, reject one or the other?

32³¹

V

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(33-³²1) Even if all written truth vanished from the world, and all remembered Truth passed from men's minds or memories, a time would come again when someone, somewhere sometime and somehow would rediscover the knowledge.

(33-2) If religion is man's first gesture toward the Infinite Being philosophy is his full commitment toward it.

(33-3) When the excess of guru-worship and priestliness became too prevalent in India Buddha tried to re-proclaim the truth and to counter-balance the superstition. He taught in many places, said on many occasions, "No one saves us but ourselves; No one can and no one may. Each alone must tread the path." In our own time we hear echoes of these beliefs that Buddha tried to reform.

(33-4) He may be poised in the tranquillity of these grand concepts or poisoned by the negative fogs of false ones.

(33-5) Friends or family may be hostile to this quest of the Sacred, may reject its validity and point to its futility. If his aspiration lacks sufficient strength, he may let them deter him and thus fall victim to their ignorance or prejudice.

(35-1) Keep always within the lines of sanity, balance and proportion.

(35-2) Wisdom is needed to make the most of life. The discipline of character is needed to prevent avoidable suffering. The control of thought is needed to attain peace. Reverence for the highest is needed for spiritual fulfilment.

(35-3) Such a balance requires warmth in the heart as well as coolness in the head.

³² This para is a duplicate of para 37-2.

³³ Blank page

(35-4) Immature minds are hardly likely to accept the higher teachings.

(35-5) We have to find our way between the optimist to whom life is a joyous dance and the pessimist to whom it is a sad dirge.

(35-6) The clues are available, God has never been dead, but men must search, find and connect them.

(35-7) The old rule that a teaching must be limited to the spiritual and intellectual measure of those to whom it is addressed cannot be discarded but it may be expanded and liberalised.

(35-8) He must protect it by secrecy from the profanation of the ignorant.

36³⁴

V

37

V

Carbon of Class V pg. 4

(37-1) He has no desire to impart higher knowledge to those on a lower level. It is {not}³⁵ the populace but the ripe individual who interests him most.

(37-2)³⁶ Even if all written Truth vanished from the world, and all remembered Truth passed from men's minds or memories, a time would come again when someone, somewhere and somehow sometime would rediscover the knowledge.

(37-3) Truth is still living and findable even though "few there be that find it." But then those who seek have usually been a minority.

(37-4) His life is guided by his values, his conduct is disciplined by them.

(37-5) Those who find these ideas too elevated to be of interest will naturally waste no time in their further study.

(37-6) It is mostly a minority of persons, a minuscule group, who interest themselves in such teachings.

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³⁵ The word is cut off by the right margin. Only "no-" is visible in the original.

³⁶ This para is a duplicate of para 33-1.

(37-7) The glory of his achievement is balanced by the memory of his past failure.

38³⁷

V

39

V

Carbon pg. 5

(39-1) Do not ask from a child the intellectual comprehension which only a grown-up person can give.

(39-2) It is claimed that esotericism is essential to protect truth from adulteration and mankind from bewilderment and miscomprehension. This is true. But it is not true for all time - not for our own time.

(39-3) But the number of those who come closer to such truth is small.

(39-4) Even those who show excellent taste in art may show execrable taste in diet. Balance is needed in the whole man.

(39-5) They reserved the deeper truths for those who were evolved enough to be able to receive them as well as appreciate them.

(39-6) More truth is being demanded by new generations than their fathers were offered or demanded.

(39-7) These truths excite hope and promise spiritual adventure.

(39-8) He has to acquire the art of balanced living.

40³⁸

V

41

V

Carbon Class V pg. 6 V Finis

(41-1) Anyone can stay alive, if he wishes, but not everyone can say that the quality of his life is admirable.

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³⁸ Blank page

(41-2) His own inner nature will in the end draw him to It.

42³⁹

V

Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics

43

VI

Carbon Class VI pg. 1

(43-1) If the religionist declares that man cannot live by bread alone, the materialist retorts that he cannot even survive unless he seeks, obtains and eats bread. Moreover if little money may bring a lot of misery, a lot of money may still accompany a lot of misery. But on the other hand if, as it is often said, money does not bring happiness, neither does poverty. The reasonable man is not tricked by such generalisations. He looks deeper and longer and, more into those individual circumstances that are not so obvious.

(43-2) That breeding and culture can contribute to spirituality may not be evident to the ascetically mystic mind or the simpler religious mind. That fastidious refinement (but not arrogant snobbish refinement) can come with inner growth maybe likewise obscure. But the long association of holiness with asceticism or with bareness of living has confused the understanding of truth. A life-style touched with beauty, in manners, surroundings character or taste, can better express what philosophy means than an ugly and unclean one. That the lack of opportunity is responsible for a part of crudeness and inferiority and immaturity is, however, obvious enough. But it is a fact which ought not be used to cover up the correct view of these things.

44⁴⁰

VI

45

VI

Carbon of VI pg. 2

(45-1) That which few men value and few men find is nevertheless the most worthwhile thing for which to search. What is it? It is what once found cannot be lost, once seen

³⁹ Blank page

⁴⁰ Blank page

must be loved and once felt awakens all that is best in a man.

(45-2) It is depressing humbling or enraging to receive personal criticism. But for the quester, who wants sincerely to improve himself, it may be salutary. If he can bring himself to take it as a chance to learn or as a challenge to do something about it, the result can be beneficial.

(45-3) "Expel negative thoughts" should be the habitual attitude anyway, but when they become emotional disturbances the effort to do so should redouble.

(45-4) The contribution of good manners and gentlemanly behaviour to the making of a philosopher is larger than most people believe. But actually it is too often not known or ignored.

(45-5) Suppress the first negative thought with an emphatic No!

(45-6) Amid praise or belittlement he must keep his equilibrium.

46⁴¹

VI

47

VI

Carbon of (VI) pg. 3

(47-1) What animal ever makes, like man, a decision on some moral issue or struggles with conscience?

(47-2) To the extent that negative thoughts are preventable, their sickness and ill health consequences are preventable.

(47-3) What is man's proper aspiration in life? What is his proper activity in the world? What is for him the real Good among inner intangible things?

(47-4) Listen to enemies, opponents, critics, but do not listen to them alone. Perhaps you can learn something from them:

(47-5) The man who reposes his emotional strength or mental peace on any single person is taking a chance whose outcome may disappoint him.

(47-6) A mind divided against itself is so often the condition of average man, but is no

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longer the condition of enlightened man.

(47-7) Most men have a best self and a worst self.

(47-8) He comes more and more into possession of himself.

48⁴²

VI

49

VI

Carbon of (VI) pg. 4.

(49-1) It is no man's fault that he lacks breeding but it is his own fault if he lacks the courtesy which comes from breeding or else is self-acquired.

(49-2) Where is the human being without a single blemish on his character or personality?

(49-3) The use of falsehood to propagate truth has always ended historically in the persecution and suppression of truth.

(49-4) These are the harsh truths which lash a man's weaknesses like a whip.

(49-5) If he thought that he would become a mere looker-on, a complete escapist, he would feel uneasy. Besides, he is too compassionate a man to care nothing about others at all.

(49-6) Abuse is not evidence, although it may follow evidence.

(49-7) Somewhere karma is waiting for the man who despises virtue and shuns ethics.

(49-8) The failure to realise an ideal is not a total one. Something is left behind – a seed for future births.

50⁴³

VI

51

VI

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(51-1) Aristotle discussed how much worldly possessions one needed before he could begin the practice of virtue.

(51-2) If anyone who presents a world-view really knows what he is talking about, there should be some noticeable vitality in his talk.

(51-3) Such detachment is not a callow hardness of heart; though it may be mistaken for it.

(51-4) Life brings its joys and despairs and much of it is an oscillation between them, plus the long flat intervals separating the two.

(51-5) Emotion we must have to be human; it is the lack of control over it which is at fault.

(51-6) Year after year it all recedes, the expectations and the dreams until desires diminish and ambitions fade.

(51-7) If the old moralities fall away from him it is only to be displaced by higher ones, certainly not to be bereft of any ethical code.

52⁴⁴

VI

53

VI

Carbon of (VI) pg. 6

(53-1) Vulgarity is the price paid today for democracy.

(53-2) Help in growth comes also from friends - if they are superiors or at least equals and if they have the courage to criticise shortcomings.

(53-3) As his character becomes more sensitive, his social behaviour may become more refined.

(53-4) He does not become upset if others dislike him but neither does he feel flattered if they like him.

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(53-5) The savage instincts are strong and ugly and widespread enough to keep evil thoughts well supported.

(53-6) Can a man remake himself so largely and so deeply?

(53-7) The urges which press upon him from within or without, which are bad for character and fortune, must be resisted.

(53-8) Few men can judge themselves fairly or examine themselves as they really are.

54⁴⁵

VI

55

VI

Carbon of (VI) pg. 7

(55-1) Few men question their own motives or dare to analyse them.

(55-2) Those who observe the conventions most meticulously may be sincere or hypocritical.

56⁴⁶

VI

Old vii: The Intellect ... NEW VII: The Intellect

57

VII

Carbon of Class VII pg. 1

[(5 pages total)]⁴⁷

(57-1) It was only after the nearly two years which were needed to get rid of the blackwater fever with which India had dragged me down I was able to begin work on "A Search in Secret India." For this purpose I retired from the noisy metropolis to a little village in Buckinghamshire which I knew could give both beautiful wooded landscape and peaceful residence and from where I could attend the old Quaker meeting-house nearby Sunday after Sunday and where George Fox and William Penn had established the Society of Friends in its first abode.

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⁴⁷ The original typist inserted "5 pages total" by hand.

(57-2) Far too often private opinions are passed off as God's oracles, man-made institutions as God's instruments, and group propaganda as factual history. The masses, lacking both discrimination and information are led like sheep by the mass-media.

(57-3) The metaphysical study phase of Philosophical training provides ideas of such kind as to have deeply educative value, a kind of retraining the mind.

(57-4) Each oracular sentence carries a message for someone, somewhere. The writer does not need to know who it is.

(57-5) Great truths shine through these words.

58⁴⁸

VII

59

VII

Carbon pg. 2

(59-1) Their pens scribble, their lips move but little of enduring worth comes out of all this activity.

(59-2) They wittingly or unwittingly impose their own opinions, theories, beliefs and concepts upon the object perceived or the happening experienced. The result may come near to, or be far from, the truth, depending on their advancement, but it is unlikely to be the whole truth.

(59-3) Whoever puts these vague feelings into articulate orderly and lucid form renders important service.

(59-4) Through the lips and the pens of those who know no better, language has deteriorated and coarsened.

(59-5) Remain yourself, yet try to understand the opposite standpoints, the contradictory views.

(59-6) Each time we read such truth it comes with liberating freshness and becomes a stimulant to aspirations. The degree of its power to help us is conditioned only by its writer's ability to catch its heart and convey his perception.

⁴⁸ Blank page

60⁴⁹

VII

61

VII

Carbon (VII) pg. 3

(61-1) If it is to be measured by values then the first inheritance from philosophy is intellectual: it tells us what we need to know about self and how to find it out; and it teaches us about the world on a level that is left out by science, – the metaphysical.

(61-2) A man can get intoxicated by his intellectual-logical thinking as he can with wine, or as the mystic with devotional rapture: The fine balance needed for the clear reception of truth is then absent.

(61-3) It is merely a personal opinion, a fallible statement, not a proven truth.

(61-4) It seems too cerebral, too cold, turning man into an insignificant atom.

(61-5) We who think and write about the higher side of life, can find for audience only those with a somewhat similar wave-length.

(61-6) Underneath his strong conviction expressed so logically, presented so precisely, is strong emotional bias, prejudice. That is the basis of his Truth.

(61-7) There is much human value in these studies.

62⁵⁰

VII

63

VII

Carbon pg. 4

(63-1) It's the words that count much more than the story {which has}⁵¹ given such power to Shakespeare.

(63-2) The scientific attitude is not enough. The aesthetic or poetic mind must counter it

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⁵¹ TJS changed "when is" to "which has."

at the opposite pole.

(63-3) Obscenity and lunacy seem to be the driving forces of a noticeable number of writers. They are materialists or Marxists or both; or utterly confused mystics.

(63-4) Too often such true statements are ignored, questioned, doubted or rejected outright.

(63-5) Do not seek to meet the author of a mystic noble or wise book, for you may suffer disappointment. You expect to find him superior to his book but then he is revealed as inferior to it.

(63-6) Live in the atmosphere which great books bring, their truer and wider ideas, their finer exalted ideas.

(63-7) Ideas may also appear in the mind by intuition, not by intellection.

64⁵²

VII

Old viii: The Body ... NEW V: The Body

65

VIII

Carbon pg. 1 (VIII)

(65-1) Yes it is true even vegetarians⁵³ breathe in and out vast numbers of microbes thus killing them, we tread on and may destroy grass, we cut off the lives of vegetables and fruits for food. But the point not to be missed is that all that is done with no intention of doing harm, only by accident or out of necessity imposed on us by Nature. Vegetarians are humanitarian, [compassionate]⁵⁴ and recognise the right to live of the lower kingdoms. So it is a difference of intent, the vegeman wants to be harmless, the others do not care so much or even at all.

(65-2) The animal's active possibilities are limited to eating drinking sex and obedience to, or service of, human masters. It has no cultural possibilities, no aesthetic faculty or artistic appreciation, no intellectual development. But the highest possibility which separates man from beast is attainment of insight into truth, experience of his divine

⁵² Blank page

⁵³ The original typist included a comma after "vegetarians" which we have removed to improve clarity.

⁵⁴ "compassionate" was typed above the line and inserted with a caret.

source.

(65-3) With the control and eventual abatement by sublimation of passions, one of the conditions for finding peace of mind is fulfilled.

(65-4) Something more than sex is needed to keep a man and a woman together for a whole lifetime.

66⁵⁵

VIII

67

VIII

Carbon pg. 2 (VIII)

(67-1) It is not only the unnecessary killing of tamed animals for food that shows man's thoughtless lack of mercy but also the unnecessary hunting of wild animals to death. They are entitled to their mountain or forest home.

(67-2) He needs to be wary of his own animal self and its interfusion with his human self and its hostility to his angelic self.

(67-3) Not many persons even want to free themselves from their passions so he is praiseworthy who does.

(67-4) "Passion is a fever" was the assertion of Shankara.⁵⁶

(67-5) Tolstoy's anti-vegetarian wife put meat juice in his soup "to keep up his strength" – a deception which succeeded only because he had not been long enough on a fleshless diet.

(67-6) So-called romances do not necessarily concern love in its basic meaning, for possessiveness and jealousy may accompany them, or they may really belong to animal physiological attraction.

(67-7) Hatha yoga⁵⁷ is not another form of athleticism, although some people make it so.

68⁵⁸

⁵⁵ Blank page

⁵⁶ "Sankara" in the original.

⁵⁷ "Hathyog" in the original

⁵⁸ Blank page

(69-1) Even in sleep the body often turns over several times during the night.
[Finis]⁵⁹

Old ix: The Negatives ... NEW XI: The Negatives

(71-1) Do not expect an unworkable utopian world exempt from all friction or waste energies on _____⁶¹ but unrealistic enthusiasms.

(71-2) To the man of insight there is something strange, ironic and yet pathetic in the spectacle of those who turn the consciousness and the understanding derived from Overself, against the acknowledgement of Its existence.

(71-3) That prehistoric cataclysm – the sinking of Atlantis and the swallowing of its millions of inhabitants –affected⁶² the human race psychically and mentally.

(71-4) Too many live in too small a world peopled only by their own families, their own personal materialistic interests. In short, they are shut up inside their egos.

(71-5) The misuse of Nature the spread of materialism and the upsurge of negative emotion have led to our present plight.

(71-6) It was insane to allow freedom to those who seek to destroy freedom.

(71-7) He who is confronted with a choice of evils must call in the help of the higher

⁵⁹ The original typist inserted "Finis' by hand.

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⁶¹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

⁶² The second dash was added for clarity. It is probable this whole file was typed from dictation, meaning the typist guessed at the punctuation.

power.

72⁶³

IX

Old x: Mentalism ... NEW XXI: Mentalism

73

X

Carbon Class X pg. 1

(73-1) These studies seem to show that our experience of the world – when consciousness is set free from its habitual bindings – is an illusory one.

(73-2) A few of the leaders among atomic physicists have come to see what philosophy saw thousands of years ago, that there is no such stuff as “matter.”

(73-3) Yet this thought, this idea, is as topical and living today as it was in the time of the Greek Proclus, the Chinese Chuang-Tzu and the Hindu Vashista.⁶⁴

(73-4) ...as in your own Bosom you bear your Heaven And Earth and all you behold;
Though it appears without, it is within, In your Imagination, of which This World of
Mortality is but a Shadow. – William Blake

(73-5) That life is a kind of dream is the hint given by religion, the experience felt in meditation, the knowledge correctly understood by philosophy.

(73-6) Unaggressively but firmly he can show up the myth of materialism for what it is.

74⁶⁵

X

75

X

(75-1) “Your experience of it is misleading” says the Vedantin for metaphysical reasons. “If you take it to be existent, you see a snake where there is only a rope.” But the philosopher comments: “It is misleading only if you take it to be utterly and ultimately real while you are in body. The world is certainly there, but what is it that makes it

⁶³ Blank page

⁶⁴ “Vasishta” in the original.

⁶⁵ Blank page

there for you? Consciousness. That is the reality. But what you call 'Consciousness' is only a pitiful fragment, a very small confined thing, compared with its Source.

76⁶⁶

X

Old xi: The Ego ... NEW VIII: The Ego

77

XI

Class (XI) Carbon pg. 3 Finis

(77-1)⁶⁷ Engrossed as they are in personal and family life, they fail to open themselves to the delicate radiation from their innermost being and live as if it were not there.

(77-2) We must take care not to become straitjacketed by our identifications, by the different aspects of our ego.

(77-3) The ego's point of view is too often a distorted one, a prejudiced one, and so a wrong one. In a more advanced person it may be a mixed one and therefore confused.

(77-4) A perpetual survival of the little personal ego throughout endless time is impossible, undesirable and ridiculous. But heaven as a temporary state is both a need and a fact.

(77-5) Begin by admitting that you know really little or nothing about your deeper mind. That is better than learned tall talk.

(77-6) No man knows how deep is the reservoir of forces - mental volitional or psychological within him untapped and unused.

78⁶⁸

XI

79

XI

Carbon of Class (XI) pg. 1

⁶⁶ Blank page

⁶⁷ The paras on this page follow the paras on page 81.

⁶⁸ Blank page

(79-1)⁶⁹ He has to learn to carry something of this consciousness from the world within to the world without. He left the stage to find the secret of meditation: now he must return and rejoin the ego's play.

(79-2) We may not totally deny the absence of any responsibility for our actions, or totally affirm that there is one. Yet what control over their lives do most people have? How little in reality, how much in their own belief!

(79-3) How justify a life of egoistic complacency, a life which is of no value to anyone except the man himself, a life devoid of service to others?

(79-4) His aim, being the contrary of most people's aims, he tries to depersonalise his attitudes and reactions. What relief he feels with even partial freedom from the burden of self-consciousness! How heavy a load is borne by those who see, [sense]⁷⁰ or react with ego-centred nervousness.

(79-5) The resources of the ego to keep itself undetected are not soon exhausted.

(79-6) The ego is defiant, cunning and resistant to the end.

80⁷¹

XI

81

XI

Class (XI) pg.2

(81-1) If he begins to think what impression he is making on others, how spiritual his speech or appearance, his silence or personality must appear to them, then he is worshipping his own ego. To the extent that he does this, his value or service to them is diminished.

(81-2) Whatever helps to lead him out of the ego's tyranny, be it an idea or a situation, an induced mood or a particular service, is worth trying. But it will be easier, and the result more successful, to the extent that he releases himself from his past history.

(81-3) When you know what is going on inside your consciousness and understand it,

⁶⁹ The paras on this page are not consecutive with the previous page.

⁷⁰ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. Lorraine Stevens later inserted "sense?" by hand.

⁷¹ Blank page

deeply and impersonally, you are closer to great discovery.

(81-4) Beware of projecting your own negative reactions ideas colourings or feelings on displeasing situations and abrasive persons.

(81-5) The personal ego is surrounded by defence-mechanisms which make difficult the operation of penetrating to its lair.

(81-6) The idea which a man has of himself is important to his inner life and growth.⁷²

82⁷³

XI

Old xii: The Overself ... NEW XXII: Inspiration and the Overself

83

XII

Carbon of Class (XII) P. 1

(83-1) The glimpse is an experience in fascination. The man's mind is allured, his attention firmly fastened, his feelings captivated.

(83-2) Is it sudden in appearance and swift in realisation, this glimpse? Or is it a gradual step-by-step affair?

(83-3) There is nothing else like it; nothing with which the Overself could be compared.

(83-4) It is no little thing to feel the Overself is not only there but also that one may derive support from it.

(83-5) There are glimpses to be cherished because they help us to find renewed inner strength and support.

(83-6) During these short glimpses no anxiety and uncertainty can affect him.

(83-7) Such an experience gives some warmth to life for the rest of the day.

(83-8) People may ask of what use is it to tell me that the Overself is ever present⁷⁴ with

⁷² The paras on this page continue on page 77.

⁷³ Blank page

⁷⁴ I separated these words – TJS

me if at the same time _____⁷⁵ seems to be ever unreachable?

84⁷⁶

XII

85

XII

Carbon (XII) P 2. Finis

(85-1) It is the difference between visiting a palace (the glimpse) and coming to live permanently in one (Sahaja).

(85-2) When the mind moves inward from everyday consciousness to mystical being the benedictory change is both ennobling and sublime.

(85-3) It is a blessed state unequalled by another experience, unexcelled by any other satisfaction.

(85-4) The glimpse is not at all so rare an experience as most people believe, although it is admittedly not a common one.

(85-5) Vivid sharp pictures of that meeting may return to mind from time to time.

(85-6) He may not be able to repeat the glimpse at will, but he will not forget it.

(85-7) The glory shines for a few moments and passes.

(85-8) The concept of the Overself is foundational. It provides meaning for life.

(85-9) It is a felt presence.

(85-10) If it starts with a faint awareness of being caught in a still moment, it ends in a full experience.

86⁷⁷

XII

⁷⁵ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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⁷⁷ Blank page

Old xiii: The World-Mind ... NEW XXVII: The World-Mind

87
XIII
[P1.]⁷⁸

(87-1) What is being said here is simply that there is no easy answer to such a question.

(87-2) It is right to venerate the sun for without it we could not keep the body alive, could not grow the food we need.

(87-3) Television brings simultaneously to millions the same picture, the same personality and the same voices. Just so is God present simultaneously to every individual in the whole world.

(87-4) Everything that has feeling or awareness, however dim, is capable of developing to higher and higher forms of existence. But only when it is individuated and attains the human form does it fulfil its possibilities.

(87-5) Nature is patient: it has taken millions of years to bring man to his present consciousness.

(87-6) All the forces of the physical world are derived from a single source – the solar energy.

(87-7) Everything in the universe testifies to a super-intelligent power being behind it.

88⁷⁹
XIII

89
XIII⁸⁰

⁷⁸ PB himself inserted "P1." by hand.

"Revised Carbon – All references to World-Idea shifted to Class (XXI) as instructed in T. Smith letter of March 6, 1980." in the original.

In other words, when I was with PB, I wrote a letter to Lorraine Stevens on his behalf with this instruction. – TJS 1980/2016

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⁸⁰ PB himself inserted "XIII" by hand.

(89-1) By Ishvara's will and agency individual beings partake of worldly existence.

90⁸²

XIII

[P2]⁸³

Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth

91

XIV

Carbon pg. 1

(91-1) There is a particular moment while a person is dying when the Overself takes over the entire process, just as it does when he is falling asleep. But if he clings involuntarily and through inveterate habit, to his smaller nature, then he is only partly taken over, the remainder is imprisoned in his littleness.

(91-2) "The myth of Orpheus and Eurydice⁸⁴ imposes on Orpheus' rescue of his wife one condition: he must not as he leads her up from the Under-world, look back." – Brophy also in Terrasson's novel "Sethos" _____⁸⁵ his account of the initiation in Mystery of Isis stipulates "Whoever goes through this passage, and without looking behind him... shall be entitled to prepare his mind for revelation of mysteries of the great goddess Isis." This is (in "Sethos" novel) an inscription in the subterranean passage under Pyramid. Sethos (18th Century mystic novel by Abbe Terrasson).⁸⁶

(91-3) Some events happen to a man or some people come into his life to stand as symbols representing a truth of human existence generally, or a fact of the inner life, or a principle of ethical, moral, karmic law. It offers a lesson, or a warning, or an instruction or challenge.

92⁸⁷

⁸¹ PB himself inserted "P2" and "FINIS" by hand.

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⁸³ The original typist inserted "P2" by hand.

⁸⁴ "Euridice" in the original

⁸⁵ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

⁸⁶ I deleted the open quote before Sethos and added a close parenthesis here. – TJS

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(93-1) When he lies almost dying he may receive verification of the belief that a dying votary will see his god or guru or saviour come to take or guide his soul to the higher world.

(93-2) The tremendous event of dying and leaving the body does not interrupt his quest.

(93-3) Karma will accomplish its ineluctable end – which does not necessarily contribute modest changes.

(93-4) There are higher laws, written on no statute book. The sages have detected and recognised them. But the ignorant transgress them, and then suffer.

(93-5) When the time for exit from this world-scene duly comes he will approach it with trust, feeling that the power which supported him in previous crises will not desert him now.

(93-6) That we human beings pre-existed in other identities is hard to prove and hard to refute.

(93-7) One day the life-force retreats, the consciousness turns in on itself.

(95-1) In these closing hours of life with lengthening shadows one seeks to collect oneself and be ready for the final passing. How well it was to gather those reserves and foster those perceptions which now support me with may I humbly say a wise [divine]⁹⁰ passivity. The end will come but it will be a transformation of form {used

⁸⁸ The original typist changed “1” to “2’ by hand.

⁸⁹ Blank page

⁹⁰ “divine” was typed above the line and inserted with a caret.

as)⁹¹ passage to a freer higher state.

(95-2) That a man's fortunes should depend upon the vagaries of chance is a belief of those only who never heard of karma.

(95-3) But the ordinary man, who has not yet come to scorn time or seek higher consciousness, will not like this terrible truth.

(95-4) The [brutal]⁹² egotist who ruthlessly knocks others aside on his way upward will himself receive harsh treatment when the time is decreed.

(95-5) Our passage through the years brings mixed experiences, good and bad, but when the last page is turned there is a chance to evaluate them from a different standpoint.

(95-6) Karma brings us the results of our own doing, but these are fitted in the World-Idea, which is the supreme law and shapes the course of things.⁹³

96⁹⁴

XIV

97

XIV⁹⁵

Carbon pg. 4 Finis

(97-1) Goodness and Wisdom are born in a man.

(97-2) The Jains believe that suicide, practised with non-violence and by slowly starving to death, is not to the slightest extent sinful if the cause is justifiable.

98⁹⁶

XIV

⁹¹ The words "used as?" were typed in red in the space left in the original para; suggesting that this was a guess made by the typist.

⁹² A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. "brutal/brittle?" was later typed in red above the line, and PB himself crossed out "brittle" by hand.

⁹³ Lorraine Stevens inserted a question here: "What is Vedantic term for "World-Idea?"

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⁹⁵ PB himself changed "XI" to "XIV" by hand.

⁹⁶ Blank page

Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity

99

XV

Carbon (XV) pg. 1

(99-1) How much that seemed say forty-five years ago, so important or so exciting, now in retrospect seems so trivial and flat and ordinary! It is said that time and circumstance have made this change of attitude but why and how? The answer must be because we really live in the unchanging NOW – whether as worldling in spiritual ignorance, and hence only on the surface of self, things and events, or whether as sage in spiritual knowledge in their inmost being.

(99-2) When the world itself is slipping out of his consciousness, the deep reverie half-trance like arises.

(99-3) In contemplating deeply Nature's beauty around one – as some of us have done it is possible to slip into a stillness where we realise that there never was a past but always the NOW – the ever-present Timeless Consciousness – all peace – all harmony; that there is no past – just the eternal. Where are the shadows of negativity then? They are non-existent! This can happen if we forget the self, with its narrowed viewpoint and surrender to the impersonal. In that brief experience there is no conflict to trouble the mind.

100⁹⁷

XV

101

XV

Carbon of (XV) pg. 2.⁹⁸

(101-1) The meaning of an event which eludes him on the ordinary world level may reveal itself on the dream, meditational or psychic levels.

(101-2) No human mind is capable of ultimate knowledge of all the universe's secrets, nor of absolute comprehension of what is in the World-Mind, no matter what the Indians claim, or what the Westerners assert so glibly – about God.

(101-3) Are we and the universe too – neither subjects nor objects but projects?

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⁹⁸ The original typist overwrote "2."

(101-4) There are two ways of considering the universe: the common ordinary, first-glance way and the deeper long-term philosophic one. In short; the immediate and the ultimate ways.

(101-5) The more he gives himself up to this element of stillness within, and lets it work on him, the less destructive will his character and tendencies be.

(101-6) Time travels too slowly for one man, too swiftly for another man.

(101-7) The finite is not the final.

102⁹⁹

XV

103

XV

Carbon (XV) pg. 3 Finis

(103-1) Time prolonged indefinitely into eternity is not the same as time dissolved altogether.

(103-2) We may take this question in two different ways. The first is on the practical level, the second on the metaphysical.

(103-3) His personal identity is taken away for awhile, to be replaced by a higher one.

104¹⁰⁰

XV

Old xvi: The Absolute Mind ... NEW XXVIII: The Alone

105

XVI

Class (XVI) pg. 1

(105-1) If there is no such entity as a "me," an ego, you are entitled to ask who then has this enlightenment? And the answer is the only possible one: it is the Void having the experience of itself: or rediscovering itself as it does in each person who attains this

⁹⁹ Blank page

¹⁰⁰ Blank page

level.

(105-2) Of little use are explanations which befog truth and bewilder understanding. To inform a Western reader that an enlightened man sees only 'Brahman' is to imply that he does not see forms, that is the world. But the fact is that he does see what unenlightened men see – the physical objects and creatures around him – or he could not attend to the simplest little necessity or duty of which all humans have to take care. But he sees things without being limited to their physical appearance – he knows their inner reality too.

(105-3) This is as high as human consciousness can possibly go while yet encased in the flesh.

(105-4) All men are homesick but do not know it, do not even know where their home is.

(105-5) Consciousness stripped of thoughts and pictures becomes bare Being.

(105-6) We move up from being to Being.

106¹⁰¹

XVI

107

XVI

Class (XVI) pg.2

(107-1) Sri Ramana Maharshi¹⁰² is certainly more than a mystic and well worthy of being honoured as a sage. He knows the Real.

(107-2) If a man does not know what he is in the very essence of his human beingness, he does not really know what he is talking about.

(107-3) Suzuki says "Suchness" is the Godhead of Eckhart, the Emptiness.

(107-4) It is That to which you can put no name.

(107-5) If the world is a thought in the mind of God, then men are thoughts in the World-Mind, who is their God in reality and in logic. If all thoughts must go in the end, this is true also of the World-Mind, except that here millions of years are involved.

¹⁰¹ Blank page

¹⁰² "Maharishee" in the original

(107-6) The mere absence of thoughts is not {necessarily the}¹⁰³ presence of Reality-Consciousness.

(107-7) It is a happiness which does not depend upon, nor involve surrender to some other human being.

(107-8) It is an inviolable mystery beyond the power of human penetration.

108¹⁰⁴

XVI

109

XVI

Carbon Class (XVI) pg. 3

(109-1) "Be still and know that I am God" is the key to the enigma of truth for it sums up the whole of the Short Path. Paradox is the final revelation. For this is "non-doing." Rather is it a "letting-be" a non-interference by your egoistic will, a silencing of all the mental _____¹⁰⁵ and effort.

(109-2) All such turning to religion and mysticism is really due to a sense of nostalgia, a yearning for our true Home.

(109-3) In the Void there is no one particular thing or creature. It is Pure Consciousness with no personality.

(109-4) All these men who have attained Reality inevitably leave a record for others or for posterity, but not necessarily with their name attached.

(109-5) This is the really Real, its moral directions the rightest of the Right.

(109-6) What does it give to the dignity of man? It provides a rare link with the Absolute an answer to What am I? and a touch of the Untouch.

110¹⁰⁶

XVI

¹⁰³ "necessary" in the original.

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¹⁰⁵ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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111
XVI
Carbon of Class (XVI) P 4.
[FINIS]¹⁰⁷

(111-1) The Real is unique the only undivided unsplit being beyond which there is nothing else.

112¹⁰⁸
XVI

Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation

113
XVII
Carbon pg. 1

(113-1) The Long Path idea of reincarnation is illusory. The Short Path idea of it is that it is an undulatory wave, a ripple, a movement upward onward and downward. Since there is no ego in reality, there can be no rebirth of it. But we do have the appearance of a rebirth. Note that this applies to both mind and body part of ego: they are like a bubble floating on a stream and then vanishing or like a knot which is then untied and vanishes too. We have to accept the presence of this pseudo-entity the ego – this mental thing born of many many earth-lives – so long as we have to dwell in {this}¹⁰⁹ other mental thing, the body. But we do not have to accept its dominance; we do not have to perpetuate its rule for all is in the Mind. Where then are the reincarnatory experiences? Appearances which were like cinema shows. They happened in a time and space which were in the mind. The individual who emerged lost the individuality and merged in the timelessness of eternity. This is the unchanging indestructible Consciousness, the Overself.

114¹¹⁰
XVII

115

¹⁰⁷ PB himself inserted "FINIS" by hand.

¹⁰⁸ Blank page

¹⁰⁹ We have inserted "this" for clarity.

¹¹⁰ Blank page

(115-1) 1. Draw the diaphragm inwards so as to hollow the body immediately under the ribs.
2. Then draw diaphragm upwards, spreading out the chest.
3. This exercise must be accompanied by appropriate aspiration toward an ideal.¹¹¹

(115-2) The concentrated intentness of the open eyes their staring pupils fixed suggested in a strange way as if he saw beyond you.

(115-3) His illusionless life may not seem attractive to the mass of people who cannot afford the high cost of truth.

(115-4) The Long Path developed in him through yoga-meditation the capacity to find the inner Stillness. The Short Path added to it
1) the knowledge that the Stillness is himself
2) the practice of continuing remembrance to be the Stillness.

(115-5) Most of the work of the Long Path is, in the end, ego-grounded. Many aspirants either adore or else hate themselves.

(115-6) He may come into a satisfying degree of awareness.

(115-7) The shift from activity to repose should be sharply done, immediate, almost automatic.

116¹¹²
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117
XVII
Carbon pg. 3 (XVII)

(117-1) In its earlier stages the Short Path is a continued practice of becoming aware of those moments when he slips away into forgetfulness of the Stillness. _____¹¹³ Long

¹¹¹ The original typist noted "recheck" in the left margin of para 115-2. It certainly needs help!
– TJS '16

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¹¹³ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

Path's way is Stillness temporarily whereas Short Path gives it permanently.

(117-2) On the Long Path he seeks to discover, and withdraw from attitudes and tendencies which have warped, twisted, diminished and cramped him.

(117-3) Deep down in the mind and feeling of man is the mysterious godlike Essence seemingly too deep alas! for the ordinary man, who therefore lets himself be content with hearing from others about it and thus only at second hand.

(117-4) It is said in the ancient texts that constant sama (calmness) and samadhana (equanimity) provide the conditions out of which knowledge of truth can arise.

(117-5) Why should he put himself in an endless purgatory?

(117-6) That heavy kind of earnestness which weighs down the Long Path follower.

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XVII

Carbon pg. 4

(119-1) That an aspirant must join a particular group or attach himself to one teacher is questionable. This helps many beginners, the vast majority of whom usually do it anyway. But they are of the ordinary sort. When anyone begins to make real advance, he emerges into real need of an individual path unhampered by others, undeflected by their suggestions. The inner work must then proceed by the guidance of his own intuitive feeling together with the pointers given by outer circumstances as they appear.

(119-2) Continuous remembrance of the Stillness, accompanied by automatic entry into it, is the sum and substance of the Short Path, the key practice to success. At all times, under all circumstances, this is to be done. That is to say, it really belongs to, and is part of, the daily and ordinary routine existence. Consequently whenever it is forgotten, the practicant must note his failure and make instant correction. The inner work is kept up until it goes on by itself.

(119-3) The Short Path is, in essence, the ceaseless practice of remembering to stay in the Stillness, for this is what he really is in his innermost being and where he meets the World-Mind.

¹¹⁴ Blank page

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XVII

121
XVII
Carbon of Class (XVII) pg. 5
[FINIS]¹¹⁶

(121-1) Profundity and serenity become his great strength.

(121-2) Each awareness brings with it ordinarily some thing, some object towards which it is directed.

(121-3) He may try too hard to become detached, be too self-conscious about it and thus undo his own efforts.

(121-4)¹¹⁷ He moves from self-disgust of the Long Path closer to self-realisation of the Short Path.

(121-5) Better than opposing a negative thought with its opposite is the Short Path way of voiding it.

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123
XVII
Carbon (XVII) pg. 2¹¹⁹
[FINIS]¹²⁰

(123-1) There are qualities and virtues, knowledge and power in the true sage which transcend the ordinary ones.

124¹²¹

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¹¹⁶ PB himself inserted "FINIS" by hand.

¹¹⁷ The original typist (or possibly a later editor, but not PB or AD) put a check mark in the margin next to this para. – TJS

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¹¹⁹ This was typed as XVIII but it clearly belongs with the previous pages, so I have changed it to XVII. – TJS

¹²⁰ PB himself inserted "FINIS" by hand.

Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind

125

XVIII

[Carbon pg 1]¹²²

(125-1) In the normally covered centre of a man's being, covered by his thoughts and feelings and passions as a person, a self, IT IS. It is here that he is connected with the larger Being behind the universe, the World-Mind. In this sense he is not really an isolated unit, not alone. God is with him. It was a simple shepherd on Mount Horeb who, during a glimpse asked "Who art Thou? Came the answer: "I Am He Who IS!"

(125-2) His life becomes a lengthened awareness of this Presence. He is never lonely because he is never encased in the belittling thought that this narrow personal self-consciousness is the totality of his "I."

(125-3) In some way which most do not know and could not understand, mere silent, inactive existence is sufficient to bless and elevate his contemporaries.

(125-4) They approach him as if he were the Delphic oracle and expect from him some revelatory message that answers their questions and solves their problems.

(125-5) Always at this stage there is this sustaining presence.

126¹²³

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Old xix: Religion ... NEW XVII: The Religious Urge

127

XIX

[Carbon. pg. 2]¹²⁴

(127-1) The notions of some sects that inward spirituality confers immunity from outward trouble or bodily death need correction. Freedom, whether of choice, or from limitation, is mental. The consequences of belonging to the human species include

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¹²² PB himself inserted "Carbon pg 1' by hand.

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¹²⁴ PB himself inserted "Carbon. pg. 2' by hand.

sharing human conditions. The body is born, grows and dies. The people among whom a man has to live react to him according to their own character, affect him adversely or beneficially.

(127-2) In most of the creeds, cults and systems there is some truth, a little in one, more in another, but also some error or some limitation of outlook. This is why they are all in disagreement with one another.

(127-3) To enter this stillness is the best way to pray.

(127-4) Tight sectarian views shut out the truth.

(127-5) It is for those who are eager for light to search for it: the others are content with their ignorance.

(127-6) Some find sanctimonious hypocrisy to be a sickening thing.

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XIX

129

XIX

[Carbon .pg. 3]¹²⁶

(129-1) So long as there is variety among human minds and feelings, so long will there be variety among human views. Groups, parties, sects, factions and schisms will continue to appear in religion as in politics. Given enough time this is unavoidable but not reprehensible. If in one sense it hinders a beginner's search for truth and ideals, in another sense it helps by offering more choices.

(129-2) Ecclesiastical authority, sect administrators and the inheritors of guru leadership fear dissent and forbid it, deny even the small reforms in case these multiply and enlarge themselves until the religion itself - liturgy scripture doctrine - is changed or reformed away. So they try to ignore new times, new circumstances, new discoveries. Adaptation to them is modern heresy. The young who are affected by such changes move out, seeking contemporary approaches to suit their needs or even begin to doubt.

(129-3) Rousseau wrote "I am Christian, not as a disciple of the priests, but a disciple of Jesus Christ."

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¹²⁶ PB himself inserted "Carbon. pg. 3' by hand.

(129-4) The established churches are not the only ones entitled to offer us religion.

130¹²⁷

XIX

131

XIX

pg. 4¹²⁸

(131-1) The policy of suppressing the truth was the only one that could be followed in Europe until recent centuries. Any other would have met instant persecution.

(131-2) There are austere anti-mystic theologians just as there are hidebound anti-mystic ecclesiastics.

(131-3) The human symbols of religious leadership, regarded by the devout as having mysterious communion with God, and the impressive panoply of religious ceremony, are intended to weave a glamour around religion.

(131-4) The church building should arouse or confirm or strengthen religious aspiration when a man first beholds it and then enters it.

(131-5) Too often we meet men holding at the same time beliefs which are contradictory. This is mostly pertaining to their respect for science and [to]¹²⁹ their reliance on intellect in professional matters being kept from colliding with their religious dogmas and prejudices.

(131-6) This "official spirituality" of churches and synagogues and temples is not to everyone's taste.

132¹³⁰

XIX

133

XIX

Carbon pg. 5 Finis

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¹²⁸ The original editor deleted "Carbon - Please check para 5 - (reliance on) may be in wrong place)" by hand.

¹²⁹ PB himself inserted "to" by hand.

¹³⁰ Blank page

(133-1) Concealment is his habit and caution his first tendency. For in an area of intolerant religion and an era of severe persecution he must protect himself.

(133-2) New forms of belief come into being because and when they are needed.

(133-3) It is a way to help the masses rise to a higher spiritual level.

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Old xx: The Sensitives ... NEW XVI: The Sensitives

135
XX
Carbon (XX) pg. 1

(135-1) He will avoid unconscious preconceptions, blockings and other interferences with the inner revelation.

(135-2) Misled by others, they fall into the hands of the very enemy they want to oppose, the evil forces.

(135-3) The mixture of fancy with reality in theosophy, and of futility with nobility in its ideals, explains why it appeared like a meteor but then fell to earth a spent force.

(135-4) Some persons are irritated by the mere presence or atmosphere of certain other persons even though no word has been spoken. This may happen especially when he feels that he understands the other person's mental attitude is hostile to him.

(135-5) Too often deliberate doctrinal obscurity leads the naive to unhealthy forms of occultism.

(135-6) The mildest of the toxic plant drugs is marijuana,¹³² The strongest is hashish. The one of medium strength is cannabis.

(135-7) This guidance from within shows itself mostly in the crises of life.

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¹³² "marijuana" in the original

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(137-1) One whose presence is felt to be odious, whose personality is regarded as distasteful is better left alone.

(137-2) Blake was both a fierce extremist and a vehement enthusiast. He must be read with caution and reserve. He was a mystic not a philosopher.

(137-3) When I assert that the drug-born God-experience is only a mirror-image, it may still seem quite life-like, such images are, as forged copies of Old Master paintings are. But it remains an imitation, not the real thing.

(137-4) The insensitive cannot appreciate these finer things, are not conscious of these subtler presences, fail to respond to these ethereal beauties.

(137-5) Those strange visitations, when one is suddenly aware of a presence – close, powerful yet immaterial – are not easily explicable.

(137-6) Mystics the world over have regaled their readers with stories of their inner experiences.

(139-1) In the presence of _____¹³⁵ coarse brute it is better to walk away. This is not only because prudence may indicate it but also because a refined sensitivity indicates it.

(139-2) The naiveté with which he glamorises the swamis and gurus may yield with experience to a sounder and more realistic judgment.

(139-3) Paradox is the very nature of our existence; it transcends logic and reason: but when unbalanced minds use this mystery of truth to put forward their personal

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¹³⁵ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

insanities, it is outrageous.

(139-4) Truth clears away the remaining illusions which effort and instruction failed to clear away.

(139-5) Avoid those who make exaggerated claims or propound bizarre ideas or tell of unreal paradises.

(139-6) He has to fit this in [somehow]¹³⁶ with the era, the life of his own time, which in so many ways is unsympathetic to such feelings, unable to entertain such ideas.

(139-7) There have been those who mystify deliberately yet unnecessarily.

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Carbon pg. 4

(141-1) A figure or photograph may give off a vibration of attained peace. If we are sensitive enough to respond, we begin to share it.

142¹³⁸

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Old xxi: The World-Idea ... NEW XXVI: The World-Idea

143

XXI

Carbon (XXI) pg. 1

(143-1) The World-Idea's end is foreordained from the beginning. This leaves no ultimate personal choice. But there's a measure of freewill in a single direction - how soon or how late that divine end is accomplished. The time element has not been ordered the direction has.

¹³⁶ "somehow" was typed above the line and inserted here with a caret

¹³⁷ Blank page

¹³⁸ Blank page

(143-2) The World-Mind knows and experiences everything and everyone. It also knows the Supreme non-thing, the Real, while knowing the illusoriness of the cosmos.

(143-3) Everything in the universe testifies to a super-intelligent power being behind it.

(143-4) The World-Mind knows all because it is eternally in all.

(143-5) The World-Mind is in us all, reflected as 'I.' This is why ever-deeper pondering and penetration are needed to remove the veil of individuality and perceive BEING.

(143-6) World-Mind emanates and activates the cosmos into a fresh cyclic being. This continues under its sustenance but, again, cyclically, absorbs it in the end. Thus it is the closest to the common idea of God, the Personal God to be worshipped.

144¹³⁹

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XXI

Carbon (XXI) pg. 2

(145-1) World-Mind Lord and Creator, Maker and Ruler of all things is not a glorified aggrandised human being.

[FINIS]¹⁴⁰

146¹⁴¹

XXI

Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life

147

XXII

[P2]¹⁴²

(147-1) A spirit of reverential worship should infuse meditation, if it is not to become a

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¹⁴⁰ PB himself inserted "FINIS" by hand.

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¹⁴² PB himself inserted "P2" by hand.

mere psychological exercise.

(147-2) When the spark of grace ignites his feelings and inspires his ideas when knowledge has conjoined with devotion and let into self-surrender.

(147-3) It is a necessary moment in a man's life when he turns attention away from self to humbled recognition of the divine being which activates the planet on which he dwells. From such wondering thoughts he may be led to worshipful ones and thence to a still deeper self-forgetfulness. The climax, if it comes, will be the feeling of divine Presence.

(147-4) It is good to pray that the coming year may find in you a more aspiring and more determined man, a calmer and better balanced seeker after truth.

(147-5) Every problem that worldly men solve in a strictly worldly way leads to new ones. On this plane it has always been so. There is only one way to gain a final solution - transfer the problem to the celestial plane.

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XXII
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[P3]¹⁴⁴

(149-1) The ego must acknowledge its own transiency, confess its own instability, and thus become truly humble.

(149-2) "May He guide our minds,"¹⁴⁵ prays the Hindu every day. This is a good humbling thought.

(149-3) The oriental masses believe that merely to glimpse a great man confers some kind of a blessing.

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¹⁴⁴ The original editor inserted "P3' by hand.

¹⁴⁵ part of the Gayatri Mantra – TJS 16

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Old xxiii: Orient and Occident ... NEW XV: The Orient

151
XXIII
[P1]¹⁴⁷

(151-1) PB's painting of Wang Yangming showed him in a different hat from the print which was copied from a book on him. This is because both were official hats of office (status) and differ at different stages of his career, as he rose from lower to higher appointments.

(151-2) Too often there is the slavish repetition of Advaitic dogmas, the dread of thinking for oneself or of daring to subject a sentence from Shankaracarya,¹⁴⁸ the unimaginative to critical semantic examination and uncreative mentality which shuts the door on all non-Advaitic thought and interests or which since Shankara's¹⁴⁹ century, can only write commentaries on his work, producing mere echoes, never an inspired new statement.

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XXIII
[P2]¹⁵¹

(153-1) In Tibet they desecrated the monasteries, persecuted the lamas, humiliated the abbots and tried to eradicate the religion itself.

(153-2) Khrushchev story: to please hosts on visit to India he sent a committee to investigate yoga. They reported adversely. Said it was gloomy. One can only imagine what happened, Russians seeking material development for their country, were offered withdrawal, 'dropping out' and _____¹⁵² seemed unhelped by all this sitting down and doing nothing.

¹⁴⁷ PB himself inserted "P1' by hand.

¹⁴⁸ "Shankara Acharya" in the original

¹⁴⁹ "Sankara's" in the original

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¹⁵¹ PB himself inserted "P2' by hand.

¹⁵² A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(153-3) (It is no help practically and leads to dead-end intellectually). Is all this why Wang Yangming dropped Buddhism and Taoism for reformed enlightened Confucianism?

(153-4) Before the war such a volume of interest in Oriental and mystical studies would have been quite unlikely and surprising.

(153-5) “Barakah” in Morocco and adjacent Muhammadan lands signifies “grace or blessing or healing power.”

(153-6) It is like a refrain that keeps on singing in the heart.

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XXIII

[FINIS P3]¹⁵⁴

(155-1) The Oriental style of squatting on the floor mat or divan with feet folded inwards may seem strange to western eyes but it is really a natural posture.

(155-2) India where men ploughed fields with bullock-power and women carried head-loads unheld by hands.

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[P1]¹⁵⁶

Old xxiv: General ... NEW XII: Reflections

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¹⁵⁴ PB himself inserted “FINIS P 3’ by hand.

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¹⁵⁶ PB himself inserted “P1’ by hand.

(157-1) Proletarian-novels written by, and for, proletarian persons {are}¹⁵⁷ quite boring because quite without style. The dialogues are ungrammatical and have too much slang the characters uninteresting uncultured and of unrefined manners, the writing is devoid of any literary taste. This is a personal and fastidious reaction of course, for on the philosophical level a man can make himself one with the cast and get absorbed in their lives.

(157-2) It is possible to know some things; only to believe other things: while the residue may be hoped for – nothing more.

(157-3) The wanderer without a fixed home who, after many many years puts an end to his wandering, has gained the benefits but suffered the disadvantages of his condition. In the evening of life, the disadvantages tilt the balance. Practical wisdom bids him find an anchorage.

(157-4) It is often the minorities who hold the better views for wisdom is not usually in the majority.

(157-5) In such a situation an action or a course which will change nothing at all, is futile.

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XXIV
[P2]¹⁵⁹

(159-1) The proverb-makers say that money cannot buy happiness. The Oriental ascetics denounce its ownership as greed, while either begging for donations or having them at the back of their mind. From a philosophic stand-point, all this may be correct but is only one side of a coin. What about the reverse?

(159-2) Well-born, well-bred and wealthy, he had many advantages lacking to the average person.

(159-3) Something has been attained when at last really important conclusions have been reached.

¹⁵⁷ We have inserted “are” for clarity.

¹⁵⁸ Blank page

¹⁵⁹ PB himself inserted “P2’ by hand.

(159-4) What is one to do in the face of such nonsense? Is it better to shrug one's shoulders and pass on?

(159-5) The satisfactions in life are countered by its sorrows.

(159-6) Their outlook on life is so restricted, their spiritual sensitivity so limited, their aesthetic taste so vulgar that they are not even aware of the need for change and improvement.

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XXIV
[P3]¹⁶¹

(161-1) We must learn to look at it as an accessory, not as an alternative.

(161-2) Where are the satisfactions which are not somehow diluted?

(161-3) The distance from theory to application from project to realisation is wide.

(161-4) His answers were not directly relevant to the question.

(161-5) It is not a logical analysis but a revelatory apocalypse.

(161-6) We see this result in their ill-balanced judgments.

(161-7) Who will listen attentively to such advice?

(161-8) An expressionless face, set as if wax-sealed, giving nothing away which could reveal what is hidden behind the impassive exterior.

(161-9) The one is the Pretence, the other is the Reality.

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¹⁶⁰ Blank page

¹⁶¹ PB himself inserted "P3" by hand.

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(163-1) This little pastel-covered notebook accompanied me everywhere in those times of search, study, travel and expectation.

(163-2) Few people take any notice of these pronouncements.

(163-3) Until they inwardly recognise and publicly realise the overriding importance of thought and feeling in these matters their remedies will be illusory, their hopes denied and their forebodings fulfilled by the course of events.

Old xxv: Human Experience ... NEW XIII: Human Experience

(165-1) Should anyone lazily, passively, quietly and cowardly accept things as they are? Or should he challenge them, rebel against them and criticise them irreverently even scornfully? Are they correct those saints who declare – or even Stoic thinkers like Seneca who accept – all suffering and pain not only as God’s will for us but also as our own will. Seneca says “Take all things as if desired and asked for.” (He referred to tribulations). But philosophy teaches that if you accept life do not accept blindly. Seek the lesson, the instruction, the education and karmic reason and cause behind it. Add knowledge to your faith.

(165-2) Life, which too often seemed like a comedy in the past may seem more like a tragic futility in the dismal last period of old age.

(165-3) Among the benefits of old age is the fact that one can look back and try to comprehend what one had to do to uplift oneself in this lifetime. While involved in the experiences their real lessons were too often obscured by unbalanced emotion or blocked by fast held ego.

¹⁶³ PB himself inserted “FINIS P 4’ by hand.

¹⁶⁴ Blank page

¹⁶⁵ PB himself inserted “P1’ by hand.

(165-4) Red passion cools with greyed age

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XXV
[P2]¹⁶⁷

(167-1) Alas! for the poignant reflections and remembrances of old age

(167-2) Life in the world brings its sufferings and miseries and hazards problems and misfortunes, but knowledge of the truth acts as a coating protective for the man. The troubles are there, but they are less likely to succeed in overwhelming him. There is a difference of attitude between him and the uninformed man.

(167-3) Who, in a lifetime's history, fell into no indefensible activities, avoided all bad judgments and made no serious mistakes?

(167-4) An impracticable teaching is a defective teaching. What is unworkable in practice is untrue in theory.

(167-5) The way in which he ought to act in a particular situation which baffles reason or experience may become evident with time, which may be swift or slow, by intuitive feeling.

(167-6) A difficulty can sometimes be turned into an opportunity.

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XXV
[P3]¹⁶⁹

(169-1) Independent judgment is an asset if it is sufficiently well-informed: if not, then it may be a liability.

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¹⁶⁷ PB himself inserted "P2" by hand.

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¹⁶⁹ PB himself inserted "P3" by hand.

(169-2) There is much in the theme of Aldous Huxley's novel "Grey Eminence" about a 17th century French Cardinal, a religious mystic, whose attempt to guide the king in state affairs produced worse conditions than if he had not interfered. To take away a person's responsibility for his own choices and decisions is too often to substitute a fresh problem for the old one. This is because the man has not developed having had no chance to use his own faculties. A mystic should not deceive himself by his own good intentions, his desire to help, and meddle with other people's affairs.

(169-3) So many men have lived before us, have sought for the truth or peace in other countries than our own, have reflected deeply and experimented widely, that it would be folly to ignore the results they obtained or the conclusions they reached. What they wrote about life and mind ought to be studied too.

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XXV

171

XXV

[P4]¹⁷¹

(171-1) LIFE BRINGS
ITS COMPLICATIONS,
ITS PROBLEMS,
ITS TIES.

(171-2) All such idealistic optimism must be submitted to the test of experience and probed by reason.

(171-3) The values by which society lives, which are widely accepted and considered normal proper and desirable, are being questioned by people of different backgrounds, from long-haired jobless hippies to trained professional men with families.

(171-4) If time has confirmed his early faith, it has rectified his early errors and shown his deficiencies. If it has proved the correctness of some important intuitions dating back to inexperienced years, it has forced him to undergo certain profound changes of view which were received from outside and accepted then.

(171-5) Only a part of a man can be kept busy with worldly life; the other part requires spiritual fulfilment.

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¹⁷¹ PB himself inserted "P4" by hand.

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XXV
[P5]¹⁷³

(173-1) Just because they move about and engage themselves actively they believe they are getting on, but that could be an illusion. Many get nowhere but find this out only when it is too late.

(173-2) The opportunity is unrepeatable and unreceivable in exactly the same way for the passage of time – be it a moment or a century – has forced change on both the situation and the person.

(173-3) He can gain wisdom and lose folly by perceiving the misguided actions and related sufferings of other persons.

(173-4) We create a large portion of our problems but hardly has one been disposed of when we immediately introduce a new one.

(173-5) He learns to endure what he cannot repair.

(173-6) His must be a life guided more by principles than by circumstances.

(173-7) If some have no interest in earthly matters, the true sage, is not among them.

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XXV
[FINIS P6]¹⁷⁵

(175-1) He will not let others push him into activities that are not his duty or inclination; he is responsible for and must make his own decisions.

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¹⁷³ PB himself inserted “P5’ by hand.

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¹⁷⁵ PB himself inserted “FINIS P 6’ by hand.

(175-2) Those who claim service of humanity as their only motive lay themselves open to suspicion. Outside the few who have transcended ego – the very few – it is ordinarily the case that every service has to be paid for, and that none is really free.

176¹⁷⁶

XXV

Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self

177

XXVI

[P1]¹⁷⁷

(177-1) clearly¹⁷⁸ a mesmerised condition, caused by someone or something giving the powerful post-hypnotic suggestion to wake up and obey, the remedy is to use the same technique in reverse. That is, practice auto-hypnosis, give the self-suggestion that on waking up there will be full consciousness and full rejection of negative idea

(177-2) The mutations of health, the reverses of fortune, the evil conduct of men and the sufferings of other persons may lead to serious, perhaps even melancholy thought about human life.

(177-3) The medical schools until lately produced medical men whose view of human existence was that it was wholly material, and that the body was a machine. Experience is beginning to correct these two mistakes, and attention is being given to the psyche.

(177-4) Tranquillisers and anti-depressants sell by the million in highly advanced countries like England and the U.S. but peace of mind is no nearer; indeed, this enormous sale is a sign of how far away it still is.

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¹⁷⁷ PB himself inserted "P1" by hand.

¹⁷⁸ Incomplete para. The parenthesis are on the line above; this is clearly a continuation from elsewhere.

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(179-1) The case told me by Karen Horney _____¹⁸¹ yoga danger of being an escape but when she got cancer she arranged her work, sought no help in analysis but fled to _____¹⁸² found a Zen monastery for internationals _____¹⁸³ died there within 11 months. The shock of cancer woke her to truth about escape! Yoga is a form of coping with life like other _____¹⁸⁴

(179-2) Those who have deformed their minds by vehement fanaticism or befuddled them by dangerous drugs will find the sanctity of philosophy unattractive.

(179-3) The negative mental causes woke the bodily effects – sicknesses.

(179-4) If life is a dream
Pain is a nightmare.

(179-5) Even the Roman Emperor Justinian, employed a curry-cook in his palace! It may have given him more enjoyment at meal times but his closing of the Schools of Philosophy showed symptoms of corrosion in the brain.

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XXVI

Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You

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XXVII

[P1]¹⁸⁶

¹⁸⁰ PB himself inserted "FINIS P2" by hand.

¹⁸¹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹⁸² A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹⁸³ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹⁸⁴ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

¹⁸⁵ Blank page

¹⁸⁶ PB himself inserted "P1" by hand.

(181-1) Like Liu Ling, 3rd century philosophic Taoist and poet, who “dwelt without having any domicile,” he is detached even in his activities and not detained even in close friendships.

(181-2) He himself, though utterly calm, can sympathise with, and fully understand, those who are agitated or worried.

(181-3) It may be possible only to achieve it seldom but it is worth trying for: let nothing shake your composure.

(181-4) This is to wrap the mantle of peace around himself.

(181-5) The peace which enters him calms the baser desires and renders their control more effortless.

(181-6) “Diogenes could surrender anything with equanimity because he knew the source from which he had received them.” From a Journal of Philosophy.

(181-7) It is not only enlightening for the mind; it is also therapeutic for the body.

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XXVII

183

XXVII

[Finis P2]¹⁸⁸

(183-1) In his words and attitudes, his calm and actions, there is enough evidence of his spiritual status.

(183-2) It is not a dull apathy, this equanimity.

184¹⁸⁹

XXVII

Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

¹⁸⁷ Blank page

¹⁸⁸ PB himself inserted “finis P2’ by hand.

¹⁸⁹ Blank page

(185-1) The long rhythm of the famous OM sound and the constant repetition of the word have, at times and in some cases, produced a heightened awareness.

(185-2) These words may arouse feelings coming from some level of consciousness far-away from his ordinary everyday self.

(185-3) The seeker passes through different moods, phases and states during the years. Equanimity is still only an ideal but its attainment is more likely to be nearer than not as the years pass. But he may not think so until he measures his attitudes of an earlier date with those of today.

(185-4) These image-building powers can be expanded until mere thoughts seem external things.

(185-5) He must meet the negative idea promptly and say No entrance!¹⁹¹

(187-1) Distant though it seems from all matters of a historical nature, all happenings in time and all social experiences, the persistent affirmation of Mind's truth and reality will bear visible consequences. This is not less true of personal lives as of world events. But remember - only if harmony with the higher laws is obeyed.

¹⁹⁰ PB himself inserted "P1" by hand.

¹⁹¹ The exclamation mark is after the "no" in the original which makes no sense.

¹⁹² Blank page

¹⁹³ PB himself inserted "FINIS" by hand.

¹⁹⁴ Blank page

Kosmon Pioneer Bulletin (December 1948) {*not by PB*}

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KOSMON PIONEER BULLETIN¹⁹⁵

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(189-1) RITUAL FOR THE DEAD

JEHOVIH: Thou Who createth all things; By Thy sweet breath overspread the world with life and song!

How shall I render praise unto Thee, in Thy glory make my speech acceptable!

Who can fashion Thee with words, or show Thy immensity? Thou Ever Present and afar! Thou Who art older than time! Who hath formed all worlds and universes into one mighty whole, and peopled them with living creatures, yea, made Thy corporeal worlds the birth place of human souls, to raise them upward to be angels of light.

How can I speak the wonder of Thy name.

Who can comprehend the ALL LIGHT, or find the cause of the brightness of the sun, Thy great symbol?

Who knoweth the manner of Thy labour, or the wisdom of Thy great plans?

O, that I could fashion a thought of Thy greatness or conceive of the breadth of Thy loving arms, Thou ALL Perfect Father!

Thy children afar and near sing praises unto Thee: The air of heaven is peopled with Thy breath. The song of everything that liveth proclaimeth Thee Jehovih!

O, that I could sum up the multitude of their songs and rejoicings. What a world of testimony in Thy praise. Give words rich in expression to proclaim Thy glory.

I only would look upon Thee, unto Thy Face, O my Creator! Thou hast shaped the earth and her heavens.

Where shall I start with my song unto Thee, or find words to laud Thy majesty!

Almighty! Almighty! Love abounding! From Thee Thou Everlasting fountain have we come forth!

Thou saidst to Thy creatures unto one, be thou a beast of the field, and to

¹⁹⁵ What follows is not PB'S writing – nor does it reflect his beliefs or views: he collected such tractates in order to address their many errors. Texts which he supported found their way into his notes with positive references; those which had no notations on them are most likely for reference only. I spoke directly with him on this topic, and am confident that this view applies to the remainder of this file. TJS 20

This page through page 224 are printed pages torn from pamphlets; this is page 17 of the first one. The publication is apparently called "The Kosmon Pioneer Bulletin" This is from the December 1948 (vol 6 no.11) issue. See the image on page 205. Kosmon was the publisher of Newbrough's "Ohaspe" mentioned below. For more information see "Standard Info for Wiki Comments" TJS 20

another, be thou a serpent, to another be thou a beast of the forest, and they went forth at Thy command, every one to his own place, rejoicing in the work of Thy hand.

Thou shapest a moiety of earth and saidst, 'be thou a bird with feathers, fly and sing! ...and it went forth upward into the air of heaven, rejoicing in Thy name, proclaiming above the clouds the glory and majesty of the Almighty.

But to man, Thou hast said be thou a soul, that dieth not forever, in the watchlessness of thy Creator's love grow upward and outward into my realms of everlasting light.

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(continued from the previous page) Aggregate unto thyself spirituality and become one with Me and My everlasting Kingdoms.

Sing unto JEHOVIH, O ye living and proclaim His love which He giveth unto all. Everyone who desireth to live on forever, nurse in thy soul the tree of everlasting delight. Weep not that thy loved one hath gone down into mortal death, for behold it is the gateway of everlasting resurrection: the way thy Creator hath planned to put aside the heaviness of the corporeal self and enter the spiritual realms unencumbered with the shell of the earth body. In JEHOVIH'S praise is the wail of thy anguish, for thy great sorrow proclaimeth the love of the Almighty, the fountain of everlasting love, the cord JEHOVIH hath woven that bindeth thee to thy kin, and is as a bright line of light drawing thee upward towards the realms of delight, whither the spirit of thy loved one goeth.

Where are Thy singers, JEHOVIH?

Behold, the voice of millions of Thy high-raised angels, once mortals, answer;

'We are in His realms of light proclaiming in praises and song the glory of His everlasting resurrections. What a perfect way JEHOVIH hath provided to lay aside the heaviness of torpor.

Thou alone, JEHOVIH, standeth indestructible. About Thee there can be no dispute. Thou art the fountain of all, as Thou taughtest in the ancient days, there is but one GREAT SPIRIT; JEHOVIH!

So today, is Thy utterance; There is but One Eternal.

Why should we turn away from Thee to consider others since Thou art the key note of the whole universe. What principle is there that cometh not from Thee.

O open Thou our understanding that we may comprehend and embrace Thee for our souls resurrection.

When all the world beside faileth, Thou my Creator, standeth before me, mighty and full of love. Thou, One alone imperishable forever, and just and merciful.

Now answereth Jehovih to the songs of praise that rise up from His children to the sum of His mighty creations.

Peace, My Beloved, and great joy! I have heard your voices and praise and I

answer you with the light of My heavens. Thousands of millions of years has the works of My hands!

I go not about turning water into wine like a magician, or professing to raise the dead, but yet I raise the dead, the souls of the dead, into worlds shining, brilliant, full of loveliness.

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19

(continued from the previous page) I take them back not to toil and sorrow; but upward and onward, to heavens of delightful labour, that perish not forever.

Mine is the tree of life, forever growing and rich in blossoms and sweet perfumes. The dead are Mine, the spirits of the dead My young blossoms full of promise, speaking soul words for the glory of My heavens.

Whom I quickened into life are Mine, and I watch over them Fatherly and in great wisdom. Nor suffer I them to go out of being forever. And I provide My heavenly places broad, boundless, so that the soul of man can never reach the boundary thereof, but everlastingly rise upward.

Though they stray away for a season, yet have I provided them to travel back to Me in the end. And I make them a banquet and provide them with a home of love, with music and dancing even on the threshold of wisdom.

Weep not for the dead, O My Beloved, I have places of delight for the righteous, full of rejoicing and wonderful!

And the soul of the dead entereth therein as one they emerge from a veil, to shout with great joy for the providings I have created plentiful and beautiful.

Heaven after heaven have I created as a new surprise of great happiness to My sons and daughters, in the way of My resurrections.

Rejoice and be merry in holiness!

Open your eyes My beloved, and behold the works of My hands which I provided to be My children's possession forever.

What I have taken away was Mine, and I return it to the place it belongeth; but the soul which I also gave, I carry into a new region of delight.

In My hands is the spirit of the dead and I raise it up to the delightful places I have created for it. Yea, it shall find its love, and rejoice in My arms, because of the glory of My heavens.

In the times of My seasons the soul of the dead shall stand by the living and testify to the endless creations which I provided to perish not forever!

As a cord that lifteth a weight, so shall be the soul of the dead to those that are stricken in sorrow.

And I will uncover My heavens unto these; and My angels shall come down from My exalted Kingdoms by the light of the time of their love; and they shall rejoice in the way of My dominions, and glorify Me and My works.

(continued from the previous page) And ye shall put away all mourning and all signs of mourning; and learn to understand the way of My resurrections. Rebuke Me not, O My beloved, the time shall come when ye shall look back and sayeth it was well, in the time of JEHOVIH it happened well when it so happened. We saw not then, but now we behold clearly that the way of the Almighty is everlasting love.

Sing and rejoice in Me, O My beloved and attain to be one with Me; These are the roads I created, shining, diversified and broader than the imagination of man.

By death provide I for the resurrection of the soul of the dead.

Mourn not, O My beloved, for My proceedings I be yet¹⁹⁶ wise and rejoice with discretion in the glory of My Creations.

ASSEMBLED MEMBERS IN UNISON

Make me strong before Thee, O Jehovih, Who built me up with great love for him (her) who is dead. Thou hast taken him in the time I feasted on his wisdom and love. Heal me, O Jehovih, of my infirmity, which cometh of the great love Thou hast made possible unto men. Before Thee will I be strong for this affliction, for I know Thou hast provided wisely for love to never die.

In Thou will I rest and to Thy will commit all, and if it be Thy mandate that he return to me, it shall be well and if it be not so, I will complain not against Thee, for Thou art Master and possessor, time without end.

THE ANGELS

Let me sing unto JEHOVIH, I that am dead in the flesh, because He remembered me in the time of my affliction; and severed me from the pain that traversed my body. Yea, He opened the gates of heaven to my understanding and brought me unto my forefathers of old, who dwelt in His kingdoms, everlasting in the firmament, who sang in JEHOVIH'S praise for that which was done. For I stood with them hand in hand in the firmament of heaven.

Rejoice in the boundless creations of JEHOVIH because He provideth for our reunion in the fullness of His love.

Glory be unto Him the Creator and the quickener of the living and the dead.

¹⁹⁶ "ye" in the original

(193-1) A MOTHER'S PRAYER

(By Mrs. May Fookes)

A call to all mothers, who are the Divine Chambers which the Creator uses to carry on the Divine Plan He has for this Planet.

It is a mother's bounden duty to teach love for all on earth. It is her duty to teach the sweet child-mind not to hate, nor be greedy. To be kind to all dumb animals. To be truthful in every way, in speech and action and to teach them that everyone is his or her brothers and sisters, all of the same Creator, regardless of colour, religion and nationality.

If every mother on the earth did this, there would not be any more wars, simply because every child, brought up this lovely way would have children, thinking, acting and living purity – love, gentleness, kindness and peacefulness and that would continue down through the ages, and man would develop glorious talents as the Creator saw fit to bestow.

But what have we?

The situation is critically serious. We have children who are thieves, liars, sneaks, disobedient, destructive, impudent, lazy, smoke, drink, criminals in the making.

But these poor souls cannot be blamed for what they are, or are going to be. The mothers are to blame and the mothers of these mothers and so on, down to the birth of man on this earth.

The mothers are misfits themselves. They lie, gossip slanderously, smoke, drink, lust, are greedy and snobbish – They go in for vindictive back-biting, are jealous and spiteful and vicious-tempered, braggarts, foul mouthed, and unkind in thoughts and words and deeds and two-faced and much else.

Every city, town and village have these misfits of society. How can these ignorant, undeveloped souls produce a better class society?

It is utterly impossible.

There are sweet mothers, who are pure channels of love, mercy and tenderness. They are our only hope in these times of Great Crisis.

They will need strength and fortitude and Great Courage in the times ahead.

The whole planet is in a state of revolution and chaos. It is rocking under the terrible weight of man's inharmony and

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(continued from the previous page) greater upheavals than the floods, we and other places have had are coming.

Man has brought it all on himself, his own disobedience to divine and natural laws.

There is no injustice in divine law. Like begets like. Force begets force. Love and kindness begets love and kindness.

These effects (war, crime, floods, famine, etc.) naturally are sown by causes. 'As ye sow, so shall ye reap. Take Heed.

(194-1) CHINESE UTOPIA

Lau Yee Chai's is one of Honolulu's outstanding restaurants. Its delicious Chinese cuisine, beautiful oriental architecture and formal gardens have made it world famous.

Over the main entrance appear four Chinese characters. They read: 'Outside of this world, there is another ideal world,' the characters signify 'Utopia'.

An enormous mural covering an entire wall and depicting Utopia, or Shangri-La, forms one of Lau Yee Chai's most remarkable features. Painted in delicate pastels by Bick Kai Ho, his romantic vision almost literally transports you out of this world as you gaze in awe at his masterpiece.

This story back of the Chinese version of Utopia makes quaint reading. As told by Bernice K. H. Chang, it runs like this:

Chinese Utopia was an actuality in the year 200 B.C. during the Ch'in Dynasty, from which China derived her name. Emperor Ch'in was the ruler at that time. History tells us that he was the one who first unified China, standardised the use of money and had the greatest wall built which still stands in China today to commemorate his greatness.

(194-2) Hail Guest, we ask not what thou art,
If friend, we greet thee hand and heart,
If stranger, such no longer be.
If foe, our love shall conquer thee.

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(195-1) EDUCATION THROUGH MUSIC

(By Ned Renner)

Music inspires harmony among healthy, normal people, and teaches respectful consideration for the efforts of others. Playing an instrument with an organised or informal ensemble group brings out a fine spirit of give and take. Learning to play together harmoniously is the first step in learning to get along with others in social and business affairs of life. In group work, we find cooperation, teamwork and discipline of emotions. Wilful, high-strung persons soon learn that their actions and desires must be subordinated rigorously to those of the whole group. They must play their parts as they are written in the music and as the director specifies. There is no place for the one who wants to be the whole show. They readily accept their roles as members of a team, and they find their reward in the total achievement of the group. This is the cardinal principle of good citizenship in a democracy, and the basics of harmony in all human

relationship.

Playing music builds worthy habits and discourages habits that are undesirable. Music sets high standards of mental concentration, alertness, honesty and integrity. To play in correct rhythm and in accurate pitch with a group requires split-second precision and exact coordination of all the higher faculties. Mistakes and shortcomings, such as wrong notes and faulty timing and phrasing, are glaringly evident. There can be no cheating or shirking. Playing good music in a group presents one of the finest examples in life of individuals striving together in harmony for high and worthy achievement.

(195-2) THE REVOLUTION OF OUR TIME

(By Scott Nearing)

'Brilliant, provocative!' – Jerome Davis

'Incisive and challenging.' – Frederick L. Schuman

2nd printing 152 pages \$1.00

World Events Committee

#125 Fifth Street

N.E. Washington 2, D.C.

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(196-1) FACULTIES OF THE SPIRIT

A Trance address given in the Kosmon Church through George Morley and recorded by M. Maidstone.

There are some faculties which are not exactly physical that we all possess, but they are latent in the majority of people. A great deal of interest is being shown by seekers of spiritual knowledge at the present time. A certain amount of information has been published in recent years, most of which is correct, at least up to a point, but the deeper knowledge regarding these faculties has yet to be made public.

The fact is now becoming recognised that man possesses what are known as 'psychic' gifts. These gifts are mainly clairvoyance, clairaudience, healing, trance and automatic writing. There is such an interest shown in these things by people who are just taking up the study of psychical things, that it is necessary to speak about them in a very plain and straightforward manner.

Clairvoyance or clear-seeing, is usually the first of these gifts to develop, and most persons who are unfolding the higher faculties develop one much more than the others. In all these things the student should aim high. It is a fortunate thing for humanity today that the lower seeing clairvoyance, the physical clairvoyance, is not in great manifestation. Those of you who have had any association with the subject at all will agree that it would be an unhappy state for the world if all clairvoyants were to see only on the lower planes. Therefore, the eyes of a few people in whom this faculty is

natural, they were born with it. Most of the present day clairvoyants possessed this faculty from birth.

We do not advise anyone to develop these gifts unless they are acting under the instructions of a teacher from a well known school of initiation, because haphazard development of psychic powers is unwise. There are reasons for this which we need not go into today. The higher clairvoyance is quite another thing, and strange as it may sound, for most people it is the best and first to be attained.

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(continued from the previous page) Most of you can remember the times, whether you are clairvoyant or not, when the mind seems to be lifted up and you are just enfolded, as it were in a robe of glory, and you seem to see things that are wonderful, you understand the inner meaning of things, you FEEL them rather than see them. Before we knew of anything about these subjects we were wont to put this experience down to imagination. Well, as there is no such thing as imagination you must clearly have seen or had these experiences as true things. What has really happened? For a moment, you have been able to detach yourself from this limitation of the physical senses but you have still been awake and connected with the physical brain.

This detached state seems to be just as if two parts of yourself were merged together, and operated as one. As if one could for a few seconds change the focus of the mind, putting it out of focus from this plane and into focus on a higher sphere: at the same time casting down to the physical brain the consciousness of what it is knowing. By this means, when a soul is in exaltation, as the mystics are wont to say, it gains experience which it brings through to the outer consciousness.

The fact of this is that all ecstasies, or those who have been accustomed to enter into meditation and experience the higher beauties, are thus becoming linked with the inner planes of light and life. They bring down into the outer mind a picture of what they experience, which coincides exactly with the plane of their focus.

This higher type of clairvoyance is free from danger, because while the spirit is vibrating under an exalted influence, obsession is impossible. No spirit of a low order can come into the earthly vehicle and take possession of it because of the higher vibrations of the spirit, to whom the vehicle belongs.

So you see why we say that all those who want to get a personal consciousness of the realities of the spiritual planes should direct their will to develop first of all the higher grade clairvoyance, the seeing on the higher or interior spirit spheres.

Meditation is the building up of an image that actually is. It is created by the power of the All Mind working through your

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(continued from the previous page) mind. For instance, two people might go out into the countryside each sees things differently from the other's point of view, and on coming home would describe differently from his friend what both had seen. Each would have noticed some things not observed by the other.

In the same way, the infinite varieties within the higher spirit planes impress everybody differently. If a number of persons were to scale the inner planes together, they would each give a different description of what they saw or felt. You might say 'They are all imagining these things.' We reply, 'Yes but they are all imagining truly.' They are all acknowledging that which they know, because everything that is true can bring to us a direct manifestation.

Some may argue that it is very difficult to believe that all this is not merely a subjective manifestation of the mind. We must learn to dissociate the mind from the brain. The brain is that if we get what is called the clear-seeing experience of things we first of all come to know things subjectively.

A young child lives more in the subjective state than in the objective. As it grows up this subjective experience falls into the background. Some modern psychologists are inclined to think that the subjective is more real than the objective. The rishis of India were wont to teach that this objective world is not real, but only the image of the real which is behind it. We say that the coming into subjective association with the higher spiritual planes is the beginning of wisdom, because we begin to obtain a knowledge of those planes and know them, even though we may not be able to understand them. Clairaudience or the inner hearing manifests in a similar way. In this direction the listening to good music or poetry is very helpful.

As the spiritual body grows in the light by our meditation on these things, the lower body begins to respond to its activities. It helps a person who is in meditation to realise that he or she is actually directed by the spiritual states which he or she ought to know.

There are a few who are willing to undertake a hard path of service; then, if it is the Will of the All Wise, they will unfold

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¹⁹⁷ Void page

¹⁹⁸ Void page

STEPHEN A. HULL,
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Objectives of the Essenes of Kosmon

Essenes have seven objectives, each a step towards the main objective which is that of bringing into manifestation Jehovah's Kingdom on Earth.

THE SEVEN OBJECTIVES ARE LISTED BELOW:

1. Secure a site for a Kosmon Community which would be safe from invasion by foreign forces and far from large industrial centers where we could locate our schools, build a base of supplies for the proposed Essene Colony, and which would serve as a testing ground to prove the fitness or unfitness of prospective community members for life within an Essene or Faithist Colony.
2. Produce fruits and vegetables in quantity, and process them by canning and dehydration to build up a food bank, wherewith to feed dependent children and our own members in lean years ahead.
3. Build up enrollment in the **KOSMON PIONEERS** and **ESSENE SCHOOL of ABUNDANT LIFE** so that we would be assured of sufficient Kosmon Pioneers developing into true Essenes to insure the success of an Essene Colony.
4. Select for resident membership in the Kosmon Community at North Salt Lake, Utah, those who appear to be qualified workers and builders that we can test their adaptability to community life and their capacity to carry out our chief objective.
5. Locate and purchase, within the area specified in OAH SPE, land whereon tried and true Essenes can found a Faithist Colony and lay the foundation for Jehovah's Kingdom on Earth.
6. Aid and assist other spiritually minded people to found similar Kosmon Communities.
7. Develop our resources of members and materials that we may be able to feed, care for, educate and raise up from infancy a new generation of constitutional Essenes.

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KOSMON PIONEER BULLETIN

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KOSMON PIONEER BULLETIN

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KOSMON PIONEER BULLETIN

205²⁰³
KOSMON PIONEER BULLETIN

(205-1) THE KOSMON PIONEER BULLETIN
ESSENES OF KOSHMON / IN THE VALLEY OF PEACE AND PLENTY
NORTH SALT LAKE, UTAH
DECEMBER 1948
Volume 6 No. 11

(205-2) And they that live isolated and alone on the earth, shall be isolated and alone in the heavens of the earth. Man shall learn that affiliation and brotherhood unto others on earth, shall find affiliation and brotherhood in the heavens of the earth.

Whosoever openeth his soul in love and harmony unto others on earth, shall find love and harmony in heaven.

(Oahspe - page 729 - v. 37 and 38)

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KOSMON PIONEER BULLETIN

²⁰¹ Void page - Duplicate of page 200.

²⁰² Void page - Duplicate of page 199.

²⁰³ Void page

²⁰⁴ Void page - see image

THE KOSMON PIONEER BULLETIN

Entered as second-class matter January 29, 1946 at the
Post Office at North Salt Lake, Utah under Act of March 3, 1879.

Published monthly by the Essenes of Kosmon at North Salt Lake, Utah.

The magazine is non-political and non-sectarian. Its purpose is to
spread light on the problems of the individual, the nation and the world
that progress may be made through evolution rather than revolution.

Annual subscription, \$1.00. Three years for \$2.00. Single copies, 10 cents.



An Exodus from Limitation into Light

Essenes of Kosmon

●
YOU ARE INVITED TO BECOME A KOSMON PIONEER

(207-1) Spicer-Gerhart Company
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Pasadena 1, California
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LABORATORY:

Sunland, California

March 9

My dear PB:

Thank you. We shall arrive by noon and you may be sure we will mention the event to no one.

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KOSMON PIONEER BULLETIN

Kosmon Pioneer Bulletin (January 1949)

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²⁰⁵ Blank page

²⁰⁶ The title page to the 2nd volume of the Kosmon Pioneer Bulletin. This one is dated January 1949 volume 7, number 1. PB himself inserted "page 19 - 20" by hand.

THE
KOSMON PIONEER
BULLETIN

ESSENES OF KOSMON
NORTH SALT LAKE, UTAH

IN THE VALLEY OF PEACE AND PLENTY

JANUARY 1949

VOLUME 7, No. 1.

Page 19-20

In heaven above there are two kinds of spirits; those who serve the earth and those who serve the Father. If ye serve the earth ye shall be ministered unto by the spirits of the lower heavens, who are bound to the earth. If ye serve the Father ye are ministered unto by the spirits of the higher heavens.

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KOSMON PIONEER BULLETIN

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An Exodus from Limitation into Light

Essenes of Kosmon

●
YOU ARE INVITED TO BECOME A KOSMON PIONEER

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KOSMON PIONEER BULLETIN
Medical Sabotage
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(211-1) MEDICAL SABOTAGE

(By Nell Foster Rogers)

'America will be conquered from within,' said Hitler, before America had

entered the war. Had Germany, leaders for decades in 'medical progress,' been sabotaging the health of the American people, as indicated by the astounding rejection rate among young draftees? Was our national vitality doped, for a totalitarian take-over?

The American Medical Association was convicted in January, 1943, in the U.S. Supreme Court, upholding two lower court convictions, as a trust, controlling the health of America for money. It spread disease for the profit there was in it. It throttled every doctor who tried to warn the public. It duped the American people until anyone attempting to warn them might himself be charged with sabotage, so completely did this trust sell its lies and dopes to the people. What did Hitler do, or what did he know, about this terrible situation?

About 1914, when Germany set out to 'conquer the world,' Bela Schick, a German from Austria, set out to spread the 'Schick test' and toxin-antitoxin throughout enemy countries. THE AUSTRIAN GOVERNMENT FORBADE THE USE OF THE TEST AND TOXIN on Austrian subjects. Belgium and other European countries, however, took the bait, and England did for a time, though Fairbrother says the use of the toxins never became general in England. They could not be advertised in England 'harmless,' since English law prohibits an advertiser from publishing statements unless he can prove them.

But in America Schick evaded the guards who were watching spies poisoning drinking water. By playing upon the cupidity of American doctors, showing them a gold mine in the Schick test and toxin-antitoxin, he got them to spread his Hell-broth throughout America. American doctors under the pretence of protection, injecting poison into American veins, for the fortune there is in it - that is sabotage as the experts do it. Read on if you doubt it.

The Jacksonville (Florida) Journal for March 24, 1941, quoted Leon G. Kranz, head of physical education at Northwestern University, as saying that the 21.2 per cent rejection of draftees in Cook County in the 1917-18 draft period, which represented the average for the rest of the country, 'greatly alarmed physical authorities and sports directors,' but that after a 23-year period of great emphasis on physical education,

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(continued from the previous page) and sports, 'The rejection percentage today is 42.' 'Professor Kranz,' the Journal said, 'challenges the general program now being carried out in the schools and colleges.'

That is, the Schick testing and toxin-antitoxining of school children.

An AP report in the Jacksonville Journal, dated Kansas City, January 30, 1941, was headed: 'Army Man says Half of Nation's Youth is Unfit.' Brig. Gen. E.L. Gruber said the army had been prepared for a 20% to 25% rejection, but reported the actual

number at that date as 50%.

LIFE magazine for March 10, 1941, reported that of 10,000 YOUNG men, ages 20 to 26, only 2,000 were able to pass the test for army air pilots. Half the failures were for bad eyesight. WHAT in YOUNG men? Dr William Jewett, president of the Flint (Michigan) Optometric Co, occupying the entire second floor of the Flint P. Smith Building, told me in 1925 that whenever a YOUNG person came to him with eye trouble, he found in nearly every case that the patient had had some drug - 'generally antitoxin.' And he added that other organs of the body are likewise injured, but that injuries to the eyes could less easily escape notice. Many eye specialists have told me the same thing.

And so, in 1941, when Germany was again (or still) out to conquer the world, only one young American in five was fit to pilot an airplane, and only one in two was fit to handle a rifle.

Lawyer Selig Kaplan of New York issued this statement as World War II started: 'If your son is being drafted into the army there is nothing in the National Draft Law which requires him to submit to involuntary compulsory vaccinations or inoculations of animal matter. To force a draftee to jeopardise his life and health to line the pockets of the serum trust violates the rights guaranteed to him under our federal constitution.'

Supreme Court Justice Cardozo has said; 'Every human being of adult years and sound mind has a right to determine what shall be done to his own body; and a surgeon who performs an operation without his patient's consent commits an assault for which is liable in damages.'

The U.S. Supreme Court in 1904 decided: 'There is a sphere within which the individual may assert the supremacy of his own will, and rightfully' dispute the authority of any human government to interfere with the exercise of that will.'

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(continued from the previous page) The Supreme Court of Massachusetts has held that, 'If a person should not be willing in his case and the authorities should think otherwise, it is not in their power to vaccinate him by force.'

Amendment IV to the Constitution guarantees the right of the people to be secure in their presence.

'The Story of the Constitution,' published by the U.S. Government, says on Page 177 that one of the objects in forming the Constitution was to make the people's liberties secure, not only against foreign attack, but against oppression by their own government.

What is compulsory medication by the serum trust in positions of public authority by our own government, but oppression?

The 14th edition of the Encyclopaedia Britannica, Vol. 22, page 922, has this,

under 'Vaccination:' ...Of a different order is the post-vaccinal encephalitis described by Turnbull and McIntosh at the British medical Association meeting in July, 1928. The condition has been noticed in some hundreds of cases, and manifests itself on the average 10-14 days after vaccination as headache, delirium, paresis, and ultimately coma and death in fatal cases.'

Encephalitis is sleeping sickness. Paresis is syphilis, by medical symptoms. It is sometimes exhibited as infantile paralysis.

William Edward Fitch, U.S. Army Surgeon, Major Med. R.S. Corps, in his 'Dietotherapy' says: 'If proteins enter the blood without being properly changed by the digestive juices, then they must digest in the blood and tissues (parenteral digestion) and during this process the protein poison is set free and exerts its deleterious effects on the body.'

All serums are proteins. Of course, they are never 'properly changed' before being injected into the blood. Doctors know they will produce deleterious effects that will call for further medical attention.

Lieut. C.E. Woodruff, U.S. Army surgeon, said: 'The germ theory of disease is based upon the misconception that germs are the cause instead of being the effects of disease.'

H.C. Chancellor, M.P. member of the British War Ministry in 1917, said: 'I fear that the germ theory, even if it were exploded, will not be easily surrendered, so long as there will be large establishments making a business of inoculation and finding that it pays.'

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(continued from the previous page) 'Exploding the germ theory,' by Stanford Kingsley Claunch, may be obtained from his widow, Mrs Mildred Claunch, Box 165 Pacific Grove, California. 'Syphilis - Werewolf of Medicine' may be obtained from its author, Dr Herbert M. Shelton, Box 1277, San Antonio, Texas. 'Bechamp or Pasteur' may be obtained from the American Medical Liberty League, 20 E. Jackson Blvd. Chicago 4, Illinois. From these addresses other books may be obtained exploding the germ theory and the entire medicine racket. Doctors know fully and criminally what they are doing in forcing their vaccine-serum treatments on unwilling and duped subjects. They do it for money. Proof that they know is quoted conclusively in the books just mentioned, and in medical texts by Zinsser, Fairbrother, and scores of other medical text authors may be found facts 'for doctors only,' that would 'blow the lid off' if permitted to circulate publicly.

The purpose of 'preventive medicine' (vaccines and serums) is not to keep school children and soldier boys healthy, but to MAKE THEM SICK - to inflict them with lifelong ailments - in order that medical racket may enjoy a lucrative medical business.

'Preventive medicine' prevents no disease. Australia, with less than 5% of its people vaccinated, has a record of more than two decades without a single case of small pox. Japan, after 20 years of thorough compulsory vaccination, with every little Japanese²⁰⁸ vaccinated and re-vaccinated, had the worst epidemic of smallpox in her history in 1908. The Philippine Islands had a similar smallpox epidemic following thorough compulsory vaccination.

In the 1918-19 flu epidemic, the Lindlahr Sanatorium, Elmhurst, Illinois, treated 300 cases of flu, WITHOUT DRUGS and without a single fatality; while the Cook County Hospital (Chicago) just across the street from Lindlahr, lost 53 patients by death out of every 300 cases of flu, using the regular drugging methods. The details are recorded in 'These Cults,' by Annie Riley Hale.

If doctors kept people healthy, under the pay-for-dosing system, they'd lose 95% of their business. They're not in business for anybody's health.

U.S. Public Health Service reports for ten weeks, Sept. 20 to Nov. 29, 1918, showed an astonishing contrast between the flu death rate among soldiers and civilians. Of 1,500,000 soldiers,

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(continued from the previous page) 21,944 died of flu. Of 110,000,000 civilians 350,000 died of flu. Soldier death rate, 1466 per 100,000. Civilian death rate, 318 per 100,000. Nearly five soldiers to one civilian. The soldiers were young, carefully selected by every medical test, thoroughly 'protected' against everything for which there was a serum, and they were under constant medical supervision. The civilian population, included the aged, the army rejects, slum wrecks, and had much less 'medical attention,' in many cases none at all. Serum shots and medical attention killed the soldiers.

Soldiers who never left American soil, who never saw or heard a shell explode, were invalided home suffering from 'shell shock' – serum shots, rather. They may not have had small pox ... the folks back home, didn't either, the protection. Before the soldier could get it he died of SOMETHING ELSE.

Let's see – Hitler took captured people under his 'protection,' didn't he? Capone and Lepke sold 'protection' to their racket victims, didn't they? 'Protection' against doctors-dominated disease seems to work the same way. Some freedom from 'protection' might be a good thing!

Huge sums required to pay damage claims of soldiers injured by vaccines and serums have forced the British government to drop the compulsory vaccination requirements in the army, and since 'protection' has been abandoned (civilians have not

²⁰⁸ "Jap" in the original.

been under compulsion in England since 1908), Dr John E. Gordon of the Harvard Medical School, reported (AP news, Sept. 28 and Dec. 6, 1940) that British health was 'amazingly, surprisingly good' and that 'bomb shock' cases were surprisingly few).

'America will be conquered from within.' This leaflet - the first 100,000 copies - was printed at my private cost to guard America's future. The first printing was April 5, 1941. This is the third edition, being prepared in March, 1948. Events since 1941 have emphasised the facts and changes in the original. Dr Millicent Morden, M.D., of Brooklyn, wrote that it was a published fact that serums and vaccines were prohibited in the German army, and she sent me a clipping reporting a U.S. official discovery that Nazi-controlled drug houses in the U.S. were sending their profits to Germany. About July 14, 1942, Secretary Stimson of the War Department reported to the press that 28,585 cases of jaundice had resulted from yellow fever inoculations in the army, 62 of the cases being fatal. I wrote to Secretary Stimson on Oct. 19 to urge that medical

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(continued from the previous page) doctors responsible be prosecuted. I enclosed a 'Medical Sabotage' leaflet, with Dr Morden's statement. Within a week a news release by the Office of War Information - Oct. 26, 1942 - stated that the German health officer, Dr Eyer, had 'adopted two vaccines, both of which proved so complicated in preparing that mass production of the vaccines became impossible.... At any rate, the German army, not to mention the civilian population, was left with no protection whatever.' This bears out Dr Morden's report in substance; and the flimsy explanation offered for the damaging fact is not remotely in accordance with the recognised German proficiency in medical matters.

THE BEST MEDICINE IS PRAYER

(216-1) Dr Hyslop, speaking before the British Medical Association, once said: 'The best medicine which my practice has discovered is prayer. The exercise of prayer in those who habitually practice it must be regarded as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves.

'As one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer.

It is of the highest importance, merely from a physical point of view, to teach children to hold daily communion with God. Such a habit does more to quiet the spirit and strengthen the soul to overcome mere incidental emotionalism, than any other therapeutic agency known to me.'

The Torch Bearer
(From The Challenge)

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OAH SPE
Miracles
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(217-1) OAH SPE
BY SUBJECTS
No. 5
MIRACLES
BOOK OF JUDGEMENT

Chapter 1. v. 6. And the angels shall demonstrate the subtlety of corporeal things, and the capacity of one solid to pass through another solid uninjured.

V. 7. Yea, the angels shall bring from great distances heavy substances, and cast them down in the presence of mortals, who shall see these things done, and testify thereto.

V. 8. And man shall understand, that, even as plants and trees, and fish and serpents can be wielded by My angels, so also can virus and pestilence be carried by angels of darkness to cast mortals in death.

V. 20. And to whomsoever worshippeth Gods or Saviours because of miracles, give thou them plentifully of miracles and signs through unclean spirits, and through mortal sar'gis (mediums), of low grade. Yea, thou shalt let spirits of darkness assume to be these very Gods, that mortals may be made to know what manner of evil spirits dwell in their churches and temples.

V. 22. Give thou signs and miracles to the unclean seer as well as to the truthful man.

V. 23. For I will destroy the worship of all Gods and Lords and Saviours on the ground of miracles.

V. 28. For I will make man understand that he shall accept nothing from angels or men because of the name professed. On the merit only of wisdom and truth, and such good doctrines as raise men out of darkness and poverty and crime, shall they accept either spoken or written words.

Chapter 11. V. 22. Let no man say, that only seers and prophets and such persons as work signs and miracles are under the influence of spirits; for even as much as these, so are other mortals under the dominion of spirits. Yea, the infidel, the disbeliever, the philosopher, the lawyer, the judge, the preacher, the fanatic, and all others, are more controlled by the spirits of the dead than by their own personal spirit. And the more a

(continued from the previous page) man's spirit is wrapped up in his own corporeality, the more is he subject to vampires and spirits of darkness.

Chapter XXXIX. V. 6. And I said unto my Lords; Behold, man hath erected an idol in heaven, go ye to them that preach in My name, and take from them the signs and miracles which I gave.

V. 7. And My Lords came unto thee, finding thou wert, gone abroad over all the world. And My Lords cut thee short of signs and miracles.

V. 14. And I said unto thee: Behold, thou hast not the signs and miracles, give up thy preaching and go thou amongst the barbarians teaching them how to plant, to sow and reap and clothe themselves, and to live in houses.

Chapter XXXVI. V. 16. First, I sent my miracle-workers forth into every quarter, saying unto them; Whatsoever was done by the ancient Gods and Saviours, do ye even so, and greater. For I will show, unto all the world, that no man nor God is worthy to be worshipped because of miracles.

V. 17. And they went forth at My command, and My angels went with them, doing wonders.

V. 18. And they healed the sick, by the laying on of hands, they restored the blind to sight, and made the deaf to hear, and have brought the supposed dead to life.

V. 19. They have caused writing to come on stone tablets, and on paper, in the light of day, by unseen hands.

V. 20. They have caused ponderous bodies, without mortal contact to move, and to beat time to music.

V. 21. A child hath lifted eight full-grown men with her little finger.

V. 22. They have passed full-blown flowers and plants through boards, and tables, unbruised and uninjured and, yet, there was neither hole nor opening in the boards and tables.

V. 23. They have made stars of light that spake with audible voices; they have made pillars of fire by night, and pillars of cloud by day.

V. 24. They have caused the spirits of the dead to appear as if in flesh and blood: and, whilst thus appearing, talking face to face with their mortal kin, who saw them, heard them, and by the subject of the discourse, proved them to be the very angels of heaven, returned to their earth-kin and friends.

V. 28. For I show miracles in order to break down the worship of miracle-workers.

(continued from the previous page) Chapter XXXVII. V. 10. Some to heal the sick, some to work signs and miracles, some to lecture, some to write, and so on, every one according to the work of his adaptation.

V. 15. I said unto My angels; Go ye with these proofs before mortals, with signs and miracles; go the rich and the poor, to the learned and to the unlearned. And ye shall observe them as to what use they make of the new revelation.

SACRED BOOKS

(219-1) BOOK OF INSPIRATION

Chapter IX. V. 8. I have given thee many sacred books, and I said to thee:

V. 9. Save thou judgest them, thou shalt be caught in a snare; I charge thee, thou shalt accept nothing from men, nor angels, nor Gods.

V. 10. But thou shalt rely on thine own inspiration from thy Creator.

V. 11. Such is My word which I speak to thine own soul.

V. 12. What cometh to thee from man is indirect inspiration; what cometh from an angel is indirect; and what cometh from the Gods is indirect.

V. 13. No direct inspiration of Me can come to thee from a book, nor a sermon, nor from anything in all My creations, but from only Me, thy Creator.

V. 14. Though one man receive direct inspiration from Me, and he write it in a book, yet when it cometh to thee, it is indirect inspiration, and is not binding upon thee, only so far as My direct inspiration upon thee moveth thee to accept it. (receive it).

(219-2) BOOK OF JUDGEMENT

Chapter XXXVI. V. 6. And now, behold, O man, the wisdom of Jehovih previously; He had permitted corruptions and contradictions to creep into the sacred books of all the said great religions, purposely and with design, so as to make easy the work of thy God.

V. 7. And when I saw that the coming together of nations and peoples would require a new religious edifice, I perceived also, that the old ones must be cleared away.

V. 9. I raised up scholars and infidels against these religions;

(continued from the previous page) inspiring them to attack the corruptions and contradictions in the sacred books of all these peoples.

V. 11. And I made the beginning of the work of these infidels and scholars to correspond to the discovery of Guatama (America) by Columbo (Columbus).

(220-1) BOOK of DISCIPLINE

Chapter V. V. 14. It is the will and the wish of thy God, that all men become constitutionally capable, of receiving and comprehending the highest light, and that they shall no longer depend upon any priest, church, oracles or holy book, or upon consulting the spirits.

THE THINGS MONEY CAN'T BUY

(220-2) The late George Horace Lorimer, for many years editor of the Saturday Evening Post, once wrote these words:

'It is a good thing to have money and the things that money can buy, but it is good, too, to check up once in a while and make sure you haven't lost the things that money can't buy. Here are some of them:

'Money can't buy real friendship – friendship must be earned.

'Money can't buy a clear conscience – square dealing is the price tag.

'Money can't buy the glow of good health – right living is the secret.

'Money can't buy happiness – happiness is a mental condition and one may be as happy in a cottage as in a mansion.

'Money can't buy sunsets, songs of wild birds and the music of the wind in the trees – these are as free as the air we breathe.

'Money can't buy inward peace – peace is the result of a constructive philosophy in life.

'Money can't buy good character – good character is achieved through decent habits of private living and wholesome dealings in our open contacts with our fellow men.

Continue the list yourself. You'll agree that among the things money can't buy are some of the most valuable treasures life has to offer.'

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KOSMON PIONEER BULLETIN

Great Pyramid

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(221-1) [Great Pyramid]²⁰⁹

WOULD YOU BELIEVE IT

(According to Oahspe)

'The Great Pyramid' or 'Temple of Osiris' was built about 5,800 years before Kosmon, in the Arc of Speta.

²⁰⁹ Someone – NOT – PB inserted "Great Pyramid" by hand.. Possibly Noel/Evangline?

It was built by Hojax (Thothma), who was inspired by the false God, Osiris and his sub-gods, Egupt, Baal and Ashtaroth and was situated in Gakir, in Egupt (Egypt).

200,000 men and women took part in the construction of which 100,000 of these workmen were Faithists in Jehovih.

The Gau, the Length, the Square, the Compass, and the Plumb and Line were the only instruments of measure or observation used.

Logs were tied together and floated on the river and canal carrying stones. They were also used to build the inclined plane to the Temple higher and higher as required. The width of the inclined plane was the width of the Temple, while the length of this plane was 440 lengths (of an average man).

Stones were hewn in the regions of the quarries, properly dressed and placed by capstans, and then, by capstans, let down the mountain sides to the waters, whereon they were floated on board floats under which were rollers, then drawn by ropes of flax and hemp by capstans, and by men and women also, on the land up an inclined plane, out of the water, the rollers of the float answering as wheels.

It took 24 years to build the Pyramid, and 1/2 year more to remove the inclined plane of wood to the Pyramid.

The time of the building of the Pyramid was midway between the ends of the earth.

Then was the extreme of the earth's corporeal growth. Hence, it stands as a monument of the greatest corporeal aspiration of man.

From that time forth man shall not seek to build himself everlastingly on the earth, but spiritually, in heaven.

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KOSMON PIONEER BULLETIN

Concentration of Wealth

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(222-1) CONCENTRATION OF WEALTH

(By Scott Nearing)

Among the economic forces which have long been rocking the none-too-steady boat called 'western civilization,' the concentration of wealth - consequently of economic and political power - in the hands of a relatively few individuals and privately owned corporations has played a leading part. A community whose members enjoy a considerable measure of economic equality is likely to be stable, perhaps even static, whereas one which permits its wealth to come largely under the control of a small group is bound to be recurrently disturbed by conflicts between the 'haves' and the 'have-nots.'

In every democratic western country, including our own, the private ownership of natural resources, patents and other legally created monopolies, and the industrialisation of the national economy under private corporation control, combined with financial manipulation and interlocking directorates, long since gave to the

business-class minority virtual control over the institutions which mould public opinion and the agencies which make or modify public policy.

On the international scene, in the field of business, this concentration of wealth and power reached its ultimate form in the international cartels, or trusts. In the political field, a small number of wealthy nations built their military organizations, acquired colonies and dependencies and fought wars of elimination.

As Toynbee writes in a recent article, 'Within the span of a single lifetime, the number of great powers of the highest material calibre - if we measure this calibre in sheer war potential - has dwindled from eight to two.' The course of this rapid concentration of wealth and power, has been marked by economic upsets and mortal political combats.

Both domestically and internationally, those who have exploit the have-nots, subsidise them and dictate to them, while the have-nots on their side, resent, distrust and learn to hate the dominant minority and finally rise in rebellion against them.

The concentration of wealth results in social instability and insecurity. It should be dealt with in the same energetic manner as piracy, a typhoid-infected water supply, or any other menace to the public welfare.

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KOSMON PIONEER BULLETIN

OAHSPE

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(223-1) OAHSPE

(Selected Verses)

BOOK of JUDGEMENT

Ch. 7., V. 5 and 6

Thou hast the scales in thine own hands, and shall, soon or late, weight thyself justly, and take thy place, even as thou hast prepared thyself. Nor flatter thyself that thou canst cheat heaven, or change the ways thereof.

Ch. 8. V. 8. For thy resurrection dependeth not on the quantity thou giveth, but as to whether thou giveth according to what thou hast. Of which matter thou shalt judge thyself.

Ch. 16. V. 46. Thou shalt judge thyself; thy spirit is as a manuscript in thine own handwriting; thou art daily writing thy grade and the place of thy abode in heaven.

Ch. 13. V. 44, 45, 46 and 47. Thy spirit is as a seed of a beautiful tree, which thy Creator planted; give thou its good light and clean soil, that the blossoms and the fruit thereon may glorify thy Creator and thee. Such is the resurrection of the spirit of men. Wait nor for a Saviour to save thee; nor depend thou on words or prayers; nor on hearkening to good sermons, flattering thyself; thou hast done well; but begin to save thyself. By purifying thy flesh, by purifying thy thoughts, and the practice of good works done unto others, with all thy wisdom love and strength.

For through these only is there any resurrection for thee either in this world or

the next.

(223-2) BOOK of DISCIPLINE

Ch. 11. V. 9. Yet no man can practise the highest whilst living with those who are inclined downward.

Ch. 13. V. 10, 11, and 12. In the day thou judgest thyself, as with the eye of the Creator, thou art as one about to start on a long journey through a delightful country. In the day thou hast rendered judgement against thyself for not practising thy highest light, thou art as one departed from a coast of breakers toward mid-ocean – like one turned from mortality toward Jehovih! Like one turned from perishable things toward the Ever-Eternal

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OAH SPE

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(continued from the previous page) – the Almighty. And when thou hast joined with others in a fraternity to do these things – then thou hast begun the second resurrection.

(224-1) BOOK of JEHOVIH

Ch. 7. V. 25. BUT YE SHALL GIVE MORTALS OF MY LIGHT, LEAVING THEM TO CHOOSE. BETTER IT IS FOR THEM TO SUFFER SOME THAN TO GROW UP IN IGNORANCE OF THE STINGS OF DISOBEDIENCE.

(224-2) HOW ODD IS ODD?

(From The Challenge)

Strange it is that few people, no matter how worthy {or}²¹¹ capable, care to come out from among the crowd and stand alone in some accomplishment. Folks love to congregate, {to}²¹² herd together, and they always label as ‘odd’ anyone who wants to work alone in his particular consciousness of service.

Where would our supposed civilisation be today without those odd souls who pioneered alone in every branch of man’s progress – in industry, science, philosophy and in all physical, mental and spiritual growth.

We honour men like Thomas Edison, Alexander Graham Bell Luther Burbank, also men who have explored new lands; the pioneers of long ago; men who probe the unknown depths of the mind and spirit, and all those who desire to search and serve in their own special way.

We can each do our bit for a better world if we learn to love and practice the

²¹⁰ page 16 of the original book.

²¹¹ The word is cut off by the right margin in the original.

²¹² The word is cut off by the right margin in the original.

Golden Rule on these days when it seems that the motto of the herd is 'Every man for himself.' We cannot force out the darkness, for only light can dispel that. We have to welcome that light with all our heart and soul.

B.N. Santa Barbara, Calif.

(224-3) 'Know then, O man, that who so ever would rise in My organic kingdoms in heaven shall teach himself the first lesson in liberty, which is to free himself from self.'

(Oahspe - Page 770 - 27)