

# **Titled Items 1**

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*Editor's Note: This file is part of the non-Category notebooks of PB's original writings. He set aside a group of themed material – some substantive, some very mundane, and some a mixture of the two. This volume is a mixture, but the substantive is very much worth reading – so much so that I wonder why some of these sections weren't included in his Categories. In particular, the sections titled Independence, and Prudence, are of practical use to the average seeker, especially those focused on the endless task self-improvement. The section on Occultism has a lot of interesting information in it, similar to that found in Old Category xx: The Sensitives ... NEW Category XVI: The Sensitives.*

*The very first section of this file involves the problematic writings titled "Norma Hutzler." Mrs Hutzler was a psychiatrist whose husband ran a small advertising firm in Dayton Ohio. At the end of WWII PB's son Kenneth wanted to come to America from his native England; any such post-war immigration required a sponsor and a job. The Hutzlers provided both, since she was already a reader of PB's books and I believe had met him. She became for a time his typist and either co-authored some of these pages with PB, wrote them herself to submit to him for consideration or took them down as dictation. We simply do not know which. Some of the material is clearly aimed at PB's personal life: his parenting of Kenneth and his marriage. She was within her rights to speak to PB about Kenneth since the latter abused his relationship with her husband (as can be seen in the KTH letters). PB had nothing to do with rearing Kenneth since his ex-wife got absolute custody (customary in*

those days), so this era was their first encounter. Apparently when PB married Evangeline in 1951 that was not okay for Norma, who believed that PB was supposed to be a monk. There is no record of any contact between them after that.

Pages 59 through about 200 of the pdf are frankly very dated research and reflections on various vegetarian and vegan diets, alternative healers and their methods. Some of this material has become (relatively) common knowledge; some is just nuts, not to put too fine a point on it! In that regard we should keep in mind that PB did not espouse these views, but was gathering this information – sane and insane – for his own research and information about the ‘state of play’ in the healing arts. This, like all the notebooks were not meant for publication but for reference. In some ways this extends to the sections on Etiquette, Voice, Domestic, and Valet; these all deal with a mode of social behaviour seldom – if ever – encountered nowadays. PB grew up as a non-practicing Jew in the Cockney area of London, and by his 40s found himself in contact with various political leaders, including European royalty, several Maharajahs of India, not a few Prime Ministers, and of course many high-level religious leaders. As a consequence of these encounters PB had to adapt to a very formal sort of behavior, something he was not born to – thus these notes.

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

## (1-1) CONTENTS

COUNSEL

HYGIENE<sup>1</sup>

INDEPENDENCE

PRUDENCE

ESOTERIC<sup>2</sup>

FORM<sup>3</sup>

MEDICAL<sup>4</sup>

VOICE

HOUSE<sup>5</sup>

VALET

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<sup>1</sup> This section appears in the document as “Health & Hygiene.”

<sup>2</sup> There is no section labelled “Esoteric” in this document.

<sup>3</sup> There is no section labelled “Form” in this document, however there is a section labelled “Etiquette,” which appears to be equivalent.

<sup>4</sup> There is no section labelled “Medical” in this document.

<sup>5</sup> There is no section labelled “House” in this document, however there is a section labelled “Domestic,” which appears to be equivalent.

## Counsel

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COUNSEL

(3-1)<sup>7</sup> I need a few students as co-workers rather than followers and ask for their alliance more than their allegiance, for I prefer relations based on mutual confidence. Hence I must choose students as though I were engaged in choosing my own personal friends, accepting those alone whom I would like to have intimately around me. I need as such colleagues those who can be trusted with the faithful administration of policy and the efficient energetic execution of plans.

(3-2) If any complain that I am shirking my duty in shirking public life, I reply that H.P.B.<sup>8</sup> did the same. For she never attended public theosophical meetings, never organised a single theosophical branch lodge and never and never gave a public lecture. It was Olcott<sup>9</sup> who built up the Society, whereas H.P.B. restricted her tuition to writing, to desultory correspondence, to after-dinner chats and weekly afternoon "at homes."

(3-3) The choice was placed before me by the accumulated pressure of these requests to widen the scope of my personal tuition work to world-wide proportions with a corresponding vast intensification of activity, or to withdraw my efforts from the visible plane altogether. I had either to go forward boldly into public notice, or to retreat into full obscurity: there could be no standing still. As the prefaces to some of my books have plainly intimated, the former path makes no appeal to me, partly because it bristles with a multitude of the thorns of inevitable misunderstandings. I have chosen the only alternative. I see clearly that I am not the destined leader of this coming spiritual awakening in the West, but only one of its pioneer explorers, mystic experimenters and intellectual scouts.

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COUNSEL

(continued from the previous page) Therefore I shall teach only a few and that privately, and through them the world. My own desire for quietude and my own inherent distaste for public life have combined with the hostility of enemies and the decay of bodily health and power to prevent my acceptance of any principal role to be played in such a renewal.

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<sup>6</sup> Blank page

<sup>7</sup> The paras on this page are numbered 1 through 3.

<sup>8</sup> Referring to Helena Petrovna Blavatsky.

<sup>9</sup> Referring to Colonel Henry Steel Olcott.

(4-1)<sup>10</sup> Circumscribe All Activities: You have won personal freedom, so why lose it unnecessarily? Keep it. There is no compulsion to lose it – unless you let others cajole you into undertaking works which will doom you to perpetual slavery for rest of life. Hence no public magazines, no regular periodical, no cult, no movement, no promises of any kind to any group, no letting yourself be stampeded by others to travel specially to them when you wish to go elsewhere. Follow your own inclinations. A magazine would be a recurring task every month till you die: Use the same material rather for books, which can appear every couple of years. Cut ties and be free to wander where you wish. Perhaps the only exception might be a very small private bulletin issued irregularly and occasionally as a hobby, not for profit, in order to reduce correspondence with friends. Call it “The Quest” in order to retain copyright in title, for public use if ever needed. It is essential to circumscribe present and future activities, if I am to end my days without becoming a chronic invalid, for I am becoming old and tired, having overworked all through life. More rest and relaxation are needed, not less. Increasing work has met failing health. A single individual situated like myself cannot cope with such demands.

(4-2) My life has passed its zenith, my energy is diminishing and I must utilise the remaining period for completion of the chief task which still confronts my pen. It is a literary one.

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COUNSEL

(5-1)<sup>11</sup> I am not interested in acquiring disciples but only in acquiring a few colleagues.

(5-2) Whatever good result I could achieve in public work would constantly be in danger of being smashed down by personal hostility. Fate forces me to find my sphere of activity elsewhere: i.e. in writing only.

(5-3) The men I need around me for personal assistance or for office work, should have had some previous business professional or technical experience and successful experience at that. For they should have resourcefulness, quickness, initiative, practicality and common sense. Well-meaning idealists who are slow dreamy unpunctual and inefficient would only obstruct and hinder my work.

(5-4) We shall be wiser to restrict our efforts to helping the few individuals who respond to philosophical mysticism. Such work will be fruitful and successful, even though its social values will be insignificant There is nothing else we can really do.

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<sup>10</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

<sup>11</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

If society cannot be saved, individuals can. There lies our true function today and we should take care not to let ourselves be drawn into any work not directly related to it, however urgent or important such work may appear to be from a short-range view.

(5-5) It is no use accepting offers of service from devoted but incompetent persons. They merely waste my time and spoil my work. It is useful to employ devoted and competent persons but alas! such do not offer their services. So it comes to this, I must either pay like all employers the full market price for unspiritual but competent service or go without.

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## COUNSEL

(6-1)<sup>12</sup> The day will come when I shall have to enter the periodical field, when it will no longer be enough only to write books and letters, grant personal interviews and private meditations. But in this matter I shall wait until the right help appears, help of an editorial and journalistic character. It is impossible for me to add to my present burden. Indeed, with increasing age and diminishing strength, I must circumscribe my present activities so when the competent helper appears I will take it as a sign that the auspicious time for starting a periodical journal has at last come. But not before.

(6-2) My profoundest objection to starting a public monthly periodical is twofold: (a) I would be doomed to perpetual slavery for the paper would have to appear on time every month without fail, whether I were sick or on holiday or over-occupied with important matters notwithstanding. I worked day and night to produce "Success" magazine on time.

(6-3) Radio Talks: Other than sporadic ones do not even take up Radio work. For it will demand a fixed place of residence, it will bring an enormous correspondence and it will bring you in touch with the masses who are unfit for philosophy.

(6-4) Journalism: An occasional article may be contributed here and there, but don't bind yourself to write regularly.

(6-5) I would be really happy in producing a little magazine like Hubbard's<sup>13</sup> "The Philistine" or like "Hingham's Magazine" pocket sized, beautifully printed in two colours full of boxes and panels, back covers in decorative borders containing one or two inspiring sentences. It would be a magazine of inspiration as much as instruction. It would be a modest size,

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<sup>12</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

<sup>13</sup> Referring to Elbert Green Hubbard.

(continued from the previous page) say, thirty pages and as so much space would be devoted to boxes there would not be need for PB {or}<sup>14</sup> of hard work in writing. In ten minutes you could fill many boxes and full-page panels from your Mogul notebooks. Why not? It would be great fun!! It need not be only a heavy and serious journal; you could have humour in it too! It would be most useful to friends and students whom you know personally.

(7-1)<sup>15</sup> The question whether it will be started or not cannot be decided now. If the higher self provides its mandate, then the magazine can be started and teaching work also begun or rebegun. If however it does not provide it, then neither magazine nor tuition can be undertaken. So far the answer is negative, but preparation may continue although commencement is not assured.

(7-2) I cannot let myself get shackled to a monthly long labour every month of every year, such as this magazine would be.

(7-3) There is no doubt that sooner or later I will have to publish a little journal. But the problem of becoming its slave must be solved. The right solution is (a) to publish it bi-monthly permanently and not merely for the first year. This will give me enough leisure to prepare each issue without pressure of time, for either weeks is ample for a small journal. (b) to keep it small in size, a little magazine does not require much matter to fill it.

(7-4) Dr Ha'nish:<sup>16</sup> "'Mazdaznan Magazine' was really started more for the advanced pupils. It was found that they did not want it, they wanted to know more about bodily treatments etc. Consequently we cannot put into it the meta-physical matters we would like to, as no one would subscribe. Even so the magazine has never paid its way during its 33 years. It is the only thing in our mind, nothing else bothers us. We don't know of any business that can keep up its deficit for 33 years."

(8-1)<sup>17</sup> A journal can relieve my work, help my correspondents and students.

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<sup>14</sup> The word is cut off by a hole punch in the original. We have inserted "or" per context.

<sup>15</sup> The paras on this page are numbered 16 through 19, making them consecutive with the previous page.

<sup>16</sup> "Hamish" in the original. Referring to Otoman Zar-Adusht Ha'nish.

<sup>17</sup> The paras on this page are numbered 20 through 22, making them consecutive with the previous page.

(8-2) Unfortunately periodical articles are not only soon forgotten but also missed by those who do not subscribe to the periodical. Therefore it will later be necessary to extract some of the more important material and preserve it in a more permanent and accessible form, which means in book form.

(8-3) THOMAS L. MASSON:

You say that when a problem presents itself, you put it up to God. Just what is meant by that? Explain the process. All that happens is this: On the spiritual plane everything is determined by our previous thought. That must first be understood, and can only be understood, by experience. For instance, a fear we may have to-day will manifest itself later on in some material manner, usually discordant. Therefore, what we think now is all important. When confronted by a problem, the first thing we do is to dismiss it. By this I mean that we throw it off on God. Not that we shirk it! On the contrary, we meet it squarely by facing it spiritually. We literally hold dominion over it by thus facing it. The next thing we do is to wait. That is, we allow God seemingly, to do the work. Actually nothing is done at all, the reason for this being that the problem is no problem. It actually solves itself by being thus ignored. There is never any answer to silence. An example? Suppose you have a note to meet to-morrow morning and no money to meet it with? Well, you do nothing. You leave it to God. Now what happens depends of course on your previous action, or apparent action. What was the condition of things previously which made it necessary for you to give a note? Why did you not provide for the payment? You say that circumstances were such, etc. Very well.

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COUNSEL

(continued from the previous page) Remember that now you are absolutely in the hands of God. Did you do wrong previously? Then you must suffer. Do not be afraid to suffer. Nothing can possibly hurt you. If there has been an error in your thought, then this must be removed. God will remove it if you will let Him alone. If the {note}<sup>18</sup> is not paid, that is right. So the answer will be made to this question later – possibly in a month, possibly in six months. Then, looking back on the whole affair, you will see quite plainly that by leaving it to God, the best solution came. What that solution may be I cannot tell you, because I am not, nor can anyone be, familiar, as God is, with all the circumstances.

(9-1)<sup>19</sup> THOMAS L. MASSON:

But – and here is another curious phenomenon – side by side with it comes an increasing indifference to conventional standards, and this very indifference is the best evidence of the fact that spiritual development is genuine. We discard, throw aside, the human law, right along. We do things which shock orthodox people. We

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<sup>18</sup> We have changed “not” to “note”, presuming that the original was a typo.

<sup>19</sup> The paras on this page are numbered 23 through 24, making them consecutive with the previous page.

are bound, indeed, by no law on earth. We are accountable only to God. Thus you see the problem of going or not going to church, of giving or not giving, or fasting or not fasting – all these things are immediately solved, or at least are put right up to God to be solved. And neither does that mean that we do nothing ourselves.

(9-2) THOMAS L. MASSON:

Remember that the great controversy about whether the Bible is true or not, whether it is inspired or not, in common with all other theological questions like it, has nothing to do with our case. I subject the Bible to the same test to which I subject everything else. In actual experience, after conversion, I discovered that out of it, as I have stated, came more direct messages, more specific directions, more help, or perhaps I should say more sustaining power,

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COUNSEL

(continued from the previous page) than from any other agency. How then should it be read? Never, if you do not feel the need of reading it. Most people, apparently, do not feel this need, as they never read it.

(10-1)<sup>20</sup> My post-war work will be solely to write books. [Teaching]<sup>21</sup> is a phase which has come to an end. It will not be to train a few students through personal instruction but rather to teach many students through the printed word.

(10-2) What with the granting of interviews, the writing of letters, the setting down of research notes and the writing up of literary material, the meditation periods to help those living at a distance, the training of my students and travelling to see colleagues, not to speak of personal needs and social services, a state of affairs has been reached when the number of hours in each day is quite insufficient. Moreover these present activities are so overwhelming that the time for planning and preparing future ones is non-existent. Adequate secretarial help can relieve me of routine work and less important details. A personal journal can relieve my work, help my correspondents and students.

(10-3) In the future, I shall publish more sparingly and therefore I hope, write more discerningly. My message is best delivered in writing and not in person. But in the case of most other men, the very opposite is most often the truth.

I shall write for those who will not be satisfied with less than high standards, who prefer dignified presentation to cheap sensationalism; and yet my work will be

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<sup>20</sup> The paras on this page are numbered 25 through 28, making them consecutive with the previous page.

<sup>21</sup> The original typist changed “That” to “Teaching” by typing over the original word with x’s.

so direct that it will not float above any thoughtful man's head. It will simplify philosophy yet communicate it adequately.

(10-4) My work is to plant seeds of inspiration, not to tend growing plants. The one is a minute's work, the other several years. It is to suggest a plan of self-development, not to

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COUNSEL

(continued from the previous page) plod through the laborious details of its execution. The one can be done in a hour, the other only in a life-time. It is to show the way of {union}<sup>22</sup> with the Soul, not to walk the whole length of that way with the traveller. Therefore, the seed planted, the plan suggested, the way shown, my work with the individual aspirant is finished. And as I can generally accomplish this in one or two interviews, inclusive of a short common meditation, I must refuse to undertake any more extended form of giving guidance or help.

(11-1)<sup>23</sup> I can no longer plan my life ahead, no longer arrange the work I am to do a couple of years later, nor the itinerary I am to follow six months later. It would be futile to do so, for my own life is under the governance of higher will than my own. It would also be foolish for that 'will' may have a better 'plan' or 'arrangement' than mine.

(11-2) The world of action and affairs is the proper place to test theories and appraise teaching. Here we may find out their real worth, their truth and error, their usefulness and futility. After several years of withdrawnness and contemplation in the Orient I had become out of touch with harder facts of contemporary Western Civilisation. I had become a dreamer inhabiting a private dream world of my own making. It was needful that I should return to solid earth. And it was a man met for a few moments by chance in New York city street not long after I landed in 1946 who did this useful service for me, albeit quite unwittingly. His speech and conduct brought me down with a bump to realise the kind of world I had henceforth to live in. For his speech was too violent to be forgotten, his conduct too rude to be forgiven.

(11-3) My life is no longer to be a leaving and returning, but a settling-down with periodic excursions.

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<sup>22</sup> There is a hole punch through the word. Only "-on" is visible in the original. We have inserted "union" per context.

<sup>23</sup> The paras on this page are numbered 29 through 31, making them consecutive with the previous page.

(12-1)<sup>24</sup> I shall continue to serve the mystical movement by writing occasionally for it, but will not make the practical error of working regularly for it.

(12-2) George Russell.<sup>25</sup> "But<sup>26</sup> don't get enslaved by your great power of expression. It ties the mind a little. There was an old Hermetist who said 'The knowledge of It is divine silence and the rest of all the senses...' You ask me to give my best. Sometimes I think silence is the best."

(12-3) My work will never be to handle the affairs of any spiritual movement but at most only to mould its ideas. – A.E.<sup>27</sup>

(12-4) I renounce planning, social conforming and otherwise binding my travel itineraries future movements or activities to other people's wishes. I shall refuse to make dated engagements in advance, refuse to give promises to see anyone again or if the hope that it will be possible is expressed, at any particular time.

(12-5) After a few years, i.e. after I have trained personally a small group of students some of whom can also write well, there is no reason why they should not start the magazine,<sup>28</sup> to which I would then be a contributor and advisor. But to start earlier, would be premature, Hitler never started a work until the right men entered his life to help it.

(12-6) I must not go out of my way to bring my followers together, to introduce them to others In the past, results have been as disappointing to them as they have been embarrassing to me. Their differences of mentality and status, manners and views, renders the attempt foolish and its success impossible.

(12-7) Here are some of the lessons of the Taiwan shipwreck, with its resultant diversion to a stay in Egypt: How much time and energy have been wasted in planning, preparing for, worked out and researching on schemes, programs and itineraries! How much correspondences

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(continued from the previous page) and notes has been written for them to no useful purpose in the end for they never materialised. The lesson is that karma, fate, God's

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<sup>24</sup> The paras on this page are numbered 32 through 38, making them consecutive with the previous page.

<sup>25</sup> "Russel" in the original.

<sup>26</sup> This is a quote from "William Sharp (Fiona Macleod): A Memoir" compiled by Elizabeth A. Sharp.

<sup>27</sup> Referring to George Russell.

<sup>28</sup> "mag" in the original.

will is still, as M taught, the preponderating factor; that it is wiser to deposit the bundles of cares and plans for the future on the floor of life's railway carriage. You did not plan to revisit the Pyramid in 1946 but the wreck made this possible and unavoidable; for surprisingly you found its hostility gone. You could not become friends with Olg when you wished it but at the ripened hour, the friendship came unsought. Cease therefore to use intellectual methods for arranging your future and rather meet it with no definite plan, in mind. Seek the guidance for it as and when it comes up, and do your seeking from a source higher than intellect and ego. The failure to seek such guidance from circumstances caused you to miss favourable Karma and suffer instead. You missed Cousin Jack's offer to go to California and artist Tiny's offer to go to New York. In both cases you were too timid, over-cautious, unwilling to trust the fates which had offered the openings. So show a willingness to let the future take care of itself. This will leave you gloriously free, tied to no program of work, no list of persons to see or places to visits for interviews. You will instead be led rightly by the Overself, avoiding useless and harmful contacts, and living your own life, not other peoples.

(13-1)<sup>29</sup> I must revive the aesthetic sense and rekindle the aesthetic feelings if I am to enjoy life more.

(13-2) "What shall we do with our life? Shall we make a plan?" "Not now," Barbet answered. "When we are ready, we shall know what to do. "Charles Morgan's 'The voyage'"

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COUNSEL

(14-1)<sup>30</sup> A grave mistake is to overdo help given and to fail to recognise inevitable social and intellectual differences. This turns acquaintances into pseudo-friendship, creates a false position, and brings discord and suffering to others as well as myself. in consequence I give a little help, by all means, but do not protract it into personal relationship; do not let go of reserve independence and social divisions.

(14-2) M. desisted from writing books because he had so many others who were writing for him in various languages, including PB and who were his "hands." He desisted from travelling because his disciples spread his teaching by their own travels. He desisted from attending to correspondence because there were others who spontaneously attended to it for him. Thus although he had himself become incapable of activity, all these activities go on for him. Similarly, in my own case, I do not have to plan future arrangements because they are being planned for me by the higher power. All that needs to be done will, if no longer done by the ego, be

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<sup>29</sup> The paras on this page are numbered 39 through 40, making them consecutive with the previous page.

<sup>30</sup> The paras on this page are numbered 41 through 44, making them consecutive with the previous page.

done by the cosmic mind for me. Where I feel incapable of being active, I must desist.

(14-3) Interviews: Standard practice of Psychiatrists; they allow 50 minutes. (2) They let the patient do most of the talking. (3) They ask standard questions.

(14-4) There is no problem, however baffling to the intellect and the ego it may be, which cannot be solved by patience and resort to deeper guidance than both can give. What the intellect cannot answer, the intuition can. But you must first enter into "the Silence" to find that intuition. Only after you have emerged from the silence should you pose the problem and seek its answer.

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(15-1)<sup>31</sup> Most of my correspondence is of so highly a personal character, that it can not be delegated to any ordinary secretary to deal with.

(15-2) Lord Moran, President of the British Royal College of Physicians and Churchill's medical advisor during the war, writes in the "The anatomy of Courage": "Without the power of devolution, staleness seizes upon the harassed leader. In general men given great responsibilities work too hard... Men of goodwill saddled with the fate of others need great courage to be idle."

(15-3) I have grown too wise to depend upon my own wisdom. I leave all future plans to the Higher Self. It can direct me to where I am to go and what I am to do better than my own personal intelligence can direct me. But I could not afford the risk of deserting this intelligence if I had not first consciously found the Higher Self, felt its presence, known its power and communed with it every day.

(15-4) Yes, I have blundered in print so deeply and so foolishly that caution suggests a long silence in the first case and a retired solitude in the second. Otherwise I shall merely play the fool again. But both silence and solitude are to be creative, not merely negative; they should pay reparation for the former wrongs. Out of that silence there shall one day come forth an utterance which shall astonish the world with the force of a divine revelation. [It will have depth, not width: strength not volume.]<sup>32</sup> It must be impeccable in style, flawless in content, uncorrupted in truth. It must be a writing which will unfailingly live for centuries where all my earlier ones may well die in a few years. Out of that solitude there shall one day emerge a man beyond the reach of human frailties, transcending human littleness yet shrewd as the serpent

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<sup>31</sup> The paras on this page are numbered 45 through 48, making them consecutive with the previous page.

<sup>32</sup> "It will have depth, not width: strength not volume." was typed in the left margin and inserted with a caret.

(continued from the previous page) in human dealings: a veritable sage, strong wise compassionate, pure balanced and serene!

(16-1)<sup>33</sup> I make no cut-and-dried plans for future life activities and contacts. I am limited in the end by considerations of such personal karma as well then be operative and much more by the need of a mandate from the Overself in every important move. Without such mandate I could not and would move forward a single inch. For it would then not only be wrong to do so but it would also be an invitation to failure. Naturally such a mandate cannot be manufactured by my personal will but must come of its own accord and in its own time.

(16-2) Whatever new books I put forth now, use them as opportunity especially to draw attention to the lack of moral safeguards in my earlier books, to the need of moral self-purification alongside of and preparatory to, meditation practice.

(16-3) It is better to keep a dignified silence even a mysterious reticence if it may be called that, during this critical transitional period. The Old PB is dying. The new PB must be quite sure of his ground. Until he is born, he has nothing to gain and something to lose by premature speech.

(16-4) Never make plans again in the future, nor give promises for the future, but revert to my old method of following the Inner Guidance, as and when it comes. It usually comes near or at the time when it is needed. The intellect seeks to plan far ahead, but the intuition knows that the future will be properly taken care of if we take the proper care of the present; everything will then happen at the right time and in the rich way. This relieves one of all burdens and anxieties; it means that you have to trust to the wisdom of the Infinite Intelligence. But so far as intellectual planning may continue

(continued from the previous page) to operate its acceptable subject to the higher control of these conditions,

(17-1)<sup>34</sup> The first occasion when I came down with a bump to feel the hard ground of this world's reality was on the Taiwan. There I found those who misunderstood,

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<sup>33</sup> The paras on this page are numbered 49 through 52, making them consecutive with the previous page.

<sup>34</sup> The paras on this page are numbered 53 through 58, making them consecutive with the previous page.

feared, suspected and misinterpreted – because they did not know what mysticism really was and what kind of character a philosopher really has. In short, they were spiritually ignorant and took my mystical reputation to be synonymous with evil reputation. The second time was in New York City. The man in the street who asked me to take off my hat was symbolical of the materialism and ignorance with judges by appearance only. My years in India were like years in an ashram. My thoughts had been getting away from the present condition of human society into imaginative pictures and wishful images. It was necessary to descend once again into the world and mingle with it and thus correct those one-sided pictures. My return to U.S. was such a correction.

(17-2) G.E.<sup>35</sup> Brown said “if<sup>36</sup> you are in trouble with [official-dom]<sup>37</sup>, tell me and I can get my friend Judge Johnston to help you. He is a powerful political influence in N.Y. State and can move things your way.”

(17-3) Be very firm about the rule of not giving photos, especially to women. Make only the rarest exceptions.

(17-4) H.P.B. in an 1888 letter wrote, “My health is ruined. I am well only when I sit and write. I can neither walk nor stand for more than a minute.”

(17-5) I must not talk autobiographically to acquaintances, nor identify myself to strangers as author or mystic nor give my confidence to new friends.

(17-6) A life crowded with events and filled with activities would be too much for my present temperament.

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(18-1)<sup>38</sup> TEYE’S COUNSEL: (a) A writer who has achieved such prominence as you have, who has so much genius to be spent on the most important work, who is in need of so much time to carry out his creative job, is simply wasting his time by attending to most of the correspondence you get. Most of it is from silly women seeing psychic visions, getting messages, or from men who ought to be in a sanatorium they are so unbalanced. They ought to be ashamed of themselves for writing to you and expecting you to give your precious time to them. Krishnamurti<sup>39</sup> had the same problem when I met him many years ago and he told me that he almost went crazy with irritability at reading such absurd letters. He solved the problem by remaining silent and refusing to answer them. Why don’t

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<sup>35</sup> PB himself corrected “G.B.” to “G.E.” by hand.

<sup>36</sup> PB himself inserted quotation marks by hand.

<sup>37</sup> PB himself changed “official domains” to “official-dom” by hand.

<sup>38</sup> The para on this page is numbered 59, making it consecutive with the previous page.

<sup>39</sup> Referring to Jiddu Krishnamurti.

you do the same? (b) You must keep aloof from all those egocentrics who write to you. Remain on an exclusive aristocratic level, unapproachable. Be hard and firm and do not yield to pseudo-compassion, which is mere sentimentality. The gods and adepts are hard, cold, unemotional. Draw a tight circle around yourself or you will crack up with the pressures demands and wastages. (c) Do not answer most letters but where one shows some intelligence and elevation, give the writer a single interview of half hour. But do not go beyond a single interview. Do not go on meeting them or develop a correspondence with them. Bestow your time and friendship only to those on the top level. (d) Do not let crackpots neurotics and psychopaths enter this circle. Do not even take them into your domestic or office service, for the results are sure to be unsatisfactory. Avoid all involvements of a personal kind. (e) There is a subtle fine distinction between rendering service to humanity and falling into danger through getting involved with humanity. Avoid all service that involves the slightest risk to your personal life, reputation or work. (f) When you appoint a correspondence secretary, it should not be a female. Otherwise complications and difficulties may arise.

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(continued from the previous page) Appoint a male. (g) Let the ball roll where it will. Problems automatically solve themselves. Time out to again find perspective, to remember cause and effect and to find the balanced conclusion. Nostalgic remembrances put into harmony and so done away with. Good, good, good. The Universe is a tremendous thing. Gaze steadfastly ahead and let the past be gone, except where it has to be answered to. (h) Her Highness Teys-Amen-Ra wishes you to know that every evening she offers prayers for you. That the attacks which are nearing an end shall be fully overcome, and done away with for all time. This is the balancing time for those events which you brought on yourself for being mixed with Black-Magic ere in Egypt, thousands of years ago. In the long interim till now you waived aside full payment. Now that Victory has again been nobly placed within your reach, do not fail. Each is a test for you to pass. No one is told before such a test that it is one. Teys-Amen-Ra puts on her Blue Robe sprinkled with stars to go to the Hall of Light to pray for you again on this auspicious night. She goes forth with the grace of the Highest Master for this Invocation. (i) I have finally learned how to avoid friends and followers who are detrimental to my peace of mind and spiritual growth even though all things are interdependent.

(19-1)<sup>40</sup> The Pyramid Night warning not to turn back meant not to go back (a) to Janina<sup>41</sup> and (b) to Europe, as I was on my way to the Far East then. It was also symbolic – the hidden chamber was the Spiritual Goal.

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<sup>40</sup> The paras on this page are numbered 60 through 61, making them consecutive with the previous page.

<sup>41</sup> Referring to Janina Brunton.

(19-2) NEWSPAPER AND MAGAZINE READING: Why waste time reading all the political news in the journals? Politics has degenerated into mere squabbling of selfish interests. There is so much that is really worth while waiting to be read elsewhere that I cannot afford to lose time on such worthless reading as the political pages as the newspapers often present. If my interest is

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(continued from the previous page) occasionally touched by them I ought to satisfy it with a hasty glance at the headlines or the summaries. If personal interests are vitally affected by any particular piece of news, then alone is it worth while to descend into the text itself. I can keep up and much improve the quality of my writings if only I will take the trouble to improve the quality of my readings. Shun newspapers and cheap magazines. I have become too sensitive to style to endure the pain of reading bad writing. I must preserve the quality of my own work by refusing to waste time on magazines and newspapers published for the insensitive. There are too few years left. Let them be devoted to finest reading I no longer look for the thought-content alone when deciding whether to give my precious time to reading. I look also for literary quality. Our generation has been trained to read scraps of thought, because solid books require a devotion of time and a sacrifice of mind which is beyond it

(20-1)<sup>42</sup> If a disciple is sent abroad to carry a message to those waiting for him, everything will depend on his inner attitude as to whether his work will be ethically acceptable to his master or even if the journey itself will be permissible. If his attitude is entirely egoistic, if he takes all the credit for the achievement to himself, if he constantly thinks "I am bringing this about, I am helping that one" – then he will have failed and will reap the bad Karma of this inner failure. If, however, he mentally passes every person over to the Higher Power and refuses to take the credit for himself, if he remains consistently humble and thinks that it is the Higher Power which is moving and working and helping, then his inner attitude will be correct and the Karmic result will be [harmonious].<sup>43</sup>

(20-2) CHUANG-TZU:<sup>44</sup> "Perfect happiness and preservation of life are to be achieved through spontaneity. Identify yourself with the Infinite and wander freely in the unfathomable. Exercise fully what you have received from nature without subjectivity. In one word, be empty."

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<sup>42</sup> The paras on this page are numbered 62 through 63, making them consecutive with the previous page.

<sup>43</sup> PB himself inserted "See also (61 a) and (61 b)" by hand. (This refers to paras 22-3 and 23-2.)

<sup>44</sup> "CHUANG TZU" in the original.

(21-1)<sup>45</sup> There are so many pleas for help, whether by the written or the spoken word, which I cannot ignore; yet I have no office staff adequate in number and training to write all the Letters I am expected to write. I have not the time to grant all the private interviews which I am expected to grant. Is it my duty to provide some facilities for the guidance of those who appeal to me for it? Ought I start an educational institution, organise a study centre or train a small group to make it possible for them to have available promptly the assistance they need? The answer is No! That is not my work, not my line of destiny. Nature has not fitted me to be the Public leader of a movement and I would not wish to be one, anyway. The external kind of work is not suited to me. It must remain obscure and unpublicised for that is the emphatic instruction of my Spirit and the clear guidance of my Destiny. My work ought not to emerge into anything more public than the printed books. Yes, beyond that, and private interviews and personal letters on a modest scale, it must not venture to go. Beyond that it is quite enough if I contribute to the literature of mysticism and surely I should not be expected to do more? Besides, I cannot, for I have not the time to study each individual every day, still less to follow his moods over a period of several years. After all, I am helping people. Should I not be permitted to help them in this, my own way and on my own terms? I cannot make a greater contribution to human betterment than I am making at present, for I have to work within the limits imposed from outside by my personal karma, by my personal circumstances and by my available time. It would be disastrous to attempt to create new facilities or to take on additional duties. But what I could do, and need to do, is to enlarge the existing facilities which I already possess.

(21-2) To maintain this dualism of spirit, to vacillate constantly between the extremes of intense action and intense contempt for action is

(continued from the previous page) something I shall no longer do.

(22-1)<sup>46</sup> Letter writing has become a luxury. I can no longer afford it.

(22-2) My daily programme must be arranged to produce the greatest result in the least time. The mornings are my most creative periods from dawn till noon, and again the night from midnight for a couple of hours. Therefore I should engage in no physical activity beyond the absolute minimum during the morning. No eating but only the drinking of tea. No shaving, no special dressing, a quick plunge in the

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<sup>45</sup> The paras on this page are numbered 64 through 65, making them consecutive with the previous page.

<sup>46</sup> The paras on this page are numbered 66 through 67, 61a, and 68, making them consecutive with the previous page.

bath, leaving a through wash down for night-time, but only work at meditation or writing. Mornings must be kept sacred for a personal meditation and for the world meditation which must precede the actual work of writing. I should not stir out of the house in the morning. I must economise physical energy and time then, all mental activity in fact, and direct them towards the most effective end. Correspondence, the answering of letters must be left to the afternoon, after lunch and after tea for that is a great time involving activity which brings down to named persons what I need to give impersonally to unnamed great numbers, that is, thought energy and time. It is more unselfish therefore to reserve my most powerful creative periods for the morning and to leave correspondence and interviews for the lesser and weaker periods of afternoon or evening.

(22-3) THOREAU: "Do not suffer your life to be taken by newspapers." [in a letter]<sup>47</sup>

(22-4) HILLS FOR CHANGE: When fatigued by overwork, barren of ideas, dry of inspiration, depressed by trouble – leave your house and go to the hills for a few days. Seek (a) an altitude of at least 5000 feet, (b) beautiful scenic surroundings and (c) solitude and quietude. Take no work with you. Relax completely. Forget the past and present. You will return to the plains with new ideas, fresh plans revived inspiration and renewed strength, mentally, emotionally and physically.

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(23-1)<sup>48</sup> I HAVE NO TIME TO WASTE TIME ON NEWSPAPERS

(23-2) J.A. St. John:<sup>49</sup> "Is it altogether impossible to create a more healthful appetite? Cannot the desire be awakened to escape from the vulgar literature of the hour, to wander amid these vast and solemn piles of thought which the greatest minds among our ancestors have reared in honour of philosophy?"

(23-3) I am not going to spend my life looking after the souls of hysterical females and neurotic men. It is not my business. Many of these cases are borderline ones; they need more psychiatric attention and less mystical meditation. I know by experience that there is little one can do for them, anyway, unless fanning the flame of their malady by over-kindness can be called helping [them.]<sup>50</sup>

(23-4) PB's OLD METHOD OF LAYING TAROT (as taught by Italian mystic)

1.) Let querent cut the pack three times.

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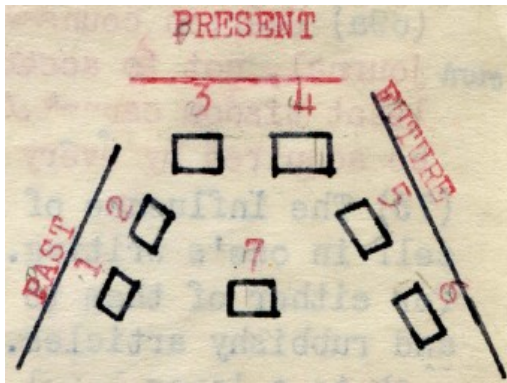
<sup>47</sup> PB himself inserted "in a letter" by hand.

<sup>48</sup> The paras on this page are numbered 61b, and 69 through 72, making them consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

<sup>49</sup> Referring to James Augustus St. John.

<sup>50</sup> PB himself inserted "add 69-a" by hand in the margin next to the original typist's identical note. (This refers to para 24-1.)

2.) PB Personally to shuffle the cards well. Then PB to lay out six cards in a semi circle and the seventh card in the centre thus:



past present future are indicated by beginning middle and end of the arc. Seventh card is \_\_\_\_\_?<sup>51</sup>

(23-5) I shall not commit my future to engagements nor burden it with obligations. I want to enjoy the peace of being free.

(23-6) I must be firmer than ever before in holding strictly to the rule not to give counsel on personal problems, not to tell fortunes, not be advise on business or professional matters – that is not my sphere, and anyone that believes that it is should be quickly corrected. I must restrict my counsel to the teaching of the quest and absolutely refuse, like Maharshi, to meddle in the

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(continued from the previous page) affairs of the world. That will only lead to confusion and karmic entanglement; whilst seeming to help the seeker it will really weaken him. If men come to me with such problems in the future all that I can do for them is to show them what general approach the quest teaches should be made to their problems, how they should mentally deal with it will then be up to the seekers to make such an approach himself and to find its results for themselves. I must tell them plainly that my Oracle will not speak, becomes dumb and silent when approached on such lower matters, and that I have no substitute to offer for its counsel. I must remind them of the proverb: “When in doubt don’t,” and add the supplement, “Wait!” Wait for the right guidance to come in the deep dark places of the soul. Do not plunge into action on the impulsive hot emotion of the ego.

(24-1)<sup>52</sup> Emerson counselled himself, in his [own]<sup>53</sup> journal, not to accept disciples, for “the least wisdom cannot be communicated, but must be acquired by every soul for itself.”

<sup>51</sup> 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.

<sup>52</sup> The paras on this page are numbered 69a, and 73 through 76, making them consecutive with the previous page.

(24-2) The influence of one's reading shows itself in one's writing. I have too little time for either of them to waste it on inferior books and rubbishy articles. If my own work is not to sink to a lower level, I must be more fastidious and more discriminating in the surrender of myself to other people's work.

(24-3) I have wasted my time on worthless people. But then I had to learn, what so many of us have to learn, to bring my heart into a wiser relationship with my head.

(24-4) For myself I have no use for, and even mistrust, organisation of whatever kind, but most especially of a spiritual kind.

(24-5) The harmful influence of a ring, whether Egyptian scarab or wrong astrological gem, manifests only if it is worn. Otherwise it may be

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(continued from the previous page) kept safely, Vice versa, the beneficial influence operates only when it is worn too.

(25-1)<sup>54</sup> Your service is to individuals, not to families. Hence strictly refuse to meet relatives or accept hospitality which will lead to such meetings. And give no more interviews to the unready, like Atty, or the elementary, like Seip. Confine yourself to writing work alone. Your work is impersonal and general, to carry it into personal and social channels, is to dissipate your forces and encounter hostile elements.

(25-2) Teye: "You<sup>55</sup> never show any appreciation of the good work done by others for you, or the kind services rendered you. It is not only a lack of courtesy on your part but also a failure to realise that to express such appreciation encourages others on the right path and helps them grow."

(25-3) The Planless Life: So much time and thought have been spent-and spent futilely-in anxious or eager planning which has so often gone wrong. It is better to stop being blind and to start the surrendered life, going on from day to day, doing the best each day, and letting the future care for itself. Let the necessity of failing to fulfil manuscript plans be a final lesson to you of the futility of entering into any arrangements or making any promises or plans concerning other people. I have already abandoned that practice in connection with travelling – I must now abandon it in connection with every other kind of work, even literary work. Accept the idea of planless living. Henceforth I shall never again commit myself to travel itineraries,

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<sup>53</sup> PB himself inserted "own" by hand.

<sup>54</sup> The paras on this page are numbered 77 through 79, making them consecutive with the previous page.

<sup>55</sup> PB himself inserted quotation marks by hand.

dated visits and similar programs. I shall tell people that I hope and intend to visit their town one day but I do not know when it will be – maybe soon maybe late. Refuse to make

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(continued from the previous page) any fixed dates in advance. Only on the eve of a journey may I inform them. If I firmly refused to commit myself to any promise, the people in various countries and cities could not have the right to be disappointed. Thos. L. Masson says; “There are any number of times when we are not sure what to do. When we are not sure of any action to take, then the rule is to DO NOTHING – we pray and just leave it to God.\* Take no action except when guided. Desire nothing. Retain nothing. Plan nothing. Speculate nothing. Look not backward or forward. Fear nothing. Image nothing. Passivity is power.”

(26-1)<sup>56</sup> The Newspaper Problem: (a) It is a serious mistake to read the newspaper in the morning or to indulge in more than a ten minute sun bath in the morning. The head is dulled thereafter and becomes unfit for useful work. Reserve mornings for literary creation. (b) My time is insufficient to go through them adequately. So omit all national and international political news texts, getting the news itself from the headlines and summaries. Omit all society and local chatter and local news: Cut out worthwhile articles for future reading. Glance quickly through editorials for specially good articles writing, skipping the Rest.

(26-2) R.W. Emerson: Conversation: Often he hesitated for a word but it was the right one he was waiting for. He seldom looked the person address in the eye.

(26-3) Siesta: The daily afternoon siesta should be started at 2.30 to 3 P.M. For that was the time I began the “Conscious Sleep” under the Swan initiation.

(26-4) My work, whether domestic or office, must be done by experienced persons. Well-meaning amateurs, unpaid servers are often time-wasters, unpredictable quantities or temperamental nuisances, often inefficient. Technical equipment must be allied to this desire to serve.

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(27-1)<sup>57</sup> H.W. Dresser in “Voices of Freedom”

Suppose I try to write a letter that ought not to be written. I misspell a word. I drop it. I omit a sentence. When I have ruined 2 or 3 sheets in a vain attempt, I

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<sup>56</sup> The paras on this page are numbered 80 through 83, making them consecutive with the previous page.

<sup>57</sup> The paras on this page are unnumbered.

conclude that I have strayed. Again: I begin to write to a friend simply because I have always written to him, and think I must. But I find that I have nothing important to say. Then I will not write. Perhaps we are no longer to play a part in each other's lives. The hour is too precious to waste it in a negative occupation... Another time I engage a passage to travel, and go. I have to contend with obstacles from beginning to end. I seem to have gone away to please myself, having lost my inner adjustment to the ultimate harmony. If I had said to myself, I will go when the time comes, be it next year or 5 years hence. When it comes, everything opens before me.

(27-2) E. Boyd Barrett; EX-JESUIT (IND)

I too, like others, might have been robbed of myself long since had I not learned the art of saying nay and meaning it. There were friends – well-intentioned robbers – who were forever begging me to meet people. “You must come to my place,” they would say, “and meet some very interesting people!” But I learned to excuse myself saying that “I never go out”... Had I followed every one's advice, or accepted every one's invitations, I should very soon have lost myself.

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Norma<sup>59</sup> Hutzler on Marriage

(29-1)<sup>60</sup> the past are not to last forever. That acknowledgement of the mistake instantly draws all the protection needed against its effects. This acknowledgement is all that is required and brings instant protection. Anything beyond is mere self-inflicted punishment. (o) You need a happy marriage to complete your life. (p) You need to develop more integrity in relations and a complete sincerity in speaking truth. There is no necessity ever to tell lies. I have for years tested this advice in my own life and found it always quite practical, without any exceptions. I make no compromise at any point and do not even believe in telling white lies. You can develop these qualities by prayer, by mental working, repeated several times daily. (q) Sex is God-given and not to be denied for alleged spiritual reasons. Sex union reaches its perfect apex when there is a mutual and mental effort to identify oneself inwardly with the mate. This completes and also spiritualises the gross passion. And this alone leads to a really happy marriage.

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<sup>58</sup> Blank page

<sup>59</sup> PB himself inserted “Norma Hutzler on Marriage” by hand.

<sup>60</sup> The para on this page is numbered 96; it is not consecutive with the previous page. The contents of this page are a duplicate of the last part of para 39-1 (on page 41).

<sup>61</sup> Blank page

(31-1)<sup>62</sup> Of what use is it to establish yourself in a house, if you travel so much?

(31-2) Learn the art of working quickly yet quietly, effectively, yet unhurriedly.

(31-3) When the thought belies a deed, or motive betrays a thought, when a man is false to truthfulness, how can he expect to enter Truth's dwelling-place?

(31-4)<sup>63</sup> he remained totally silent. No one succeeded in involving him. No one elicited any practical advice from him other than this general advice to meditate on the Higher Self and let it carry or solve problems. His example is worth following: even by a man in my position.

(31-5) Suggestions for Simplification:

Rearrange all storage goods according to time they will be needed: (a) within next few months (b) not until two or more years. Repack them in cartons of 2 different colours or bearing 2 different coloured labels to identify them. Use only cartons 13 ¼ X13¼ x14" as they are small and easy to handle. (c) Go through all magazines and clip the needed articles in each one. Throw the rest of the magazine away as they are heavy.

(31-6) Do not let other people push you into impudent decisions or the pressure of events rush you into impulsive actions.

(31-7) Chilon of Sparta: (One of the Seven Wise Men of ancient Greece) "Do not go about your business in too much of a rush"

(31-8) Bernard: "Your work as a teacher is summed up by the phrase "creating discipleship." That means to arouse aspiration and fan it. It comes about just by meeting you, without any special meditation or special outer effort on your part. You need to do nothing more and the

(continued from the previous page) aspirant can and should work it out for himself and by himself thereafter."

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<sup>62</sup> The paras on this page are numbered 109 through 111, 108 cont, 112 through 114, and 114. They are not consecutive with the previous page, but they follow the paras on page 52.

<sup>63</sup> This para is a continuation of para 52-7.

(32-1)<sup>64</sup> Learn to delegate work, business and errands to others or you will consume precious time with pettiness.

(32-2) Kleobulus, one of ancient Greece's Seven Wise Men, thought Opportunity the most powerful thing in a man's life.

(32-3) How To Work: As you work, say often truthfully: "I am doing Thy work. May my work be play and smiles." – Pandit<sup>65</sup> Acharya.

(32-4) Nor is it advisable to have meditations with interviewees. Ask them to pray with you (silently) instead, for help and guidance. They are all unable to attain meditation – it is too high a state – but prayer is right and necessary for them.

(32-5) William<sup>66</sup> Cameron Townsend, founder, Summer Institute of Linguistics: He emulated Abram in trusting God even to "going out, not knowing whither." His guiding principle: "Go anywhere God leads; nowhere He doesn't. "The method for finding out what is God's leading? "We simply take our inner urges to God in Prayer, asking, 'If this is Thy will, not ours alone, open the way.' Then if support comes, we know that the door has not been jimmied open by our will but by God's hand. Townsend's annual budget exceeds a million \$ but he does not campaign for funds in the usual way. To him, the wheedling of gifts from reluctant givers is not only a denial of trust in God; it's an offense to the dignity of God's work. No member is salaried. Each is expected to look to the Lord to stir the hearts of interested people to support the work. "Give full information without solicitation." says Townsend, "Wait for God's go-ahead, with funds providentially provided."

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(33-1)<sup>67</sup> Shankara:<sup>68</sup> On Hurry: If one walks or if one hurries the spiritual effect is not produced because moving in all its diverse forms dissipates the spirit. If one stands up on one's feet, the internal sense is obliged to support the body and is not in a state to contemplate subtle objects; if one is lying down one risks falling asleep." Therefore one has to take a yoga posture.

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<sup>64</sup> The paras on this page are numbered 115 through 119, making them consecutive with the previous page.

<sup>65</sup> "Pundit" in the original.

<sup>66</sup> "Wm." in the original.

<sup>67</sup> The paras on this page are numbered 84 through 88; they are not consecutive with the previous page.

<sup>68</sup> "Sankara" in the original.

(33-2) If I am to cut down and simplify the scale of my residence to a small house, then I should match this by cutting down the scale of typing given outside thus reducing the number of both my contacts and obligations.

(33-3) I have developed such an acute feeling for literary expression that I cannot afford to spoil it by much reading of commonplace newspaper items and incompetent periodical articles. It is better to pay the price of renunciation of such reading and be rewarded by the delight of confinement to talented works of real literature.

(33-4) If I am to understand accept and apply the tremendous lessons which the Brown and Kirkpatrick episodes contain, then they will not have happened for nothing. It is not only the foul opposition which brought them but also the infinite wisdom and, above all, personal self-earned karma. The first lesson is not even to give the implication, however indirectly and however vaguely, of being a teacher or of accepting a disciple. The second lesson is never to admit anyone into the circle of close friendship until after a lengthy period of probation. The third lesson is not to accept any kind of service which gives others, who have not passed such a probation, the chance to come into repeated contact with me personally.

(33-5) I do not make any plans. [Life and the Overself determine]<sup>69</sup> them for me.

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Teye

(34-1)<sup>70</sup> (a) Concentrate on your real main work-writing and firmly put aside all the other activities such as interviews, travel for interviews and correspondence; they are trivia compared with writing. (b) Kenneth still needs to grow up in various ways, still shows signs of childishness. So wait 2 years before you let him work for you. It is your duty to guide him but that can be done meanwhile from a distance. (c) Warning! You get too personal with followers. They phone you, telegraph you. It is dangerous. All the woman followers are simply sex or husband hunters. Keep aloof. Take warning re hallucinations of Eliz Franz. All your followers are morons. Stay away and attend to your writing. (d) You must not get too familiar or too personal with friends. In that way you not only get mixed up in their lives and troubles and problems but also lose power. Always keep a certain degree of reserve and aloofness. Do not get involved in counselling on their personal and worldly problems. It is not your work. Make clear to all friends and interviewees) that you have a firm rule on this point and that you counsel only on spiritual matters.

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<sup>69</sup> PB himself changed "Life determines" to "Life and the Overself determine" by typing the changes below the line and inserting them with a caret.

<sup>70</sup> The paras on this page are numbered 89 through 92, making them consecutive with the previous page.

(34-2) Why feel troubled about all this unsatisfactory condition on students' part? Their contact with you has started the process of bringing to the surface all the evil and weakness in them. This is a necessary process. Why grieve over it? You have not failed, rather, it signifies their development is going forward.

(34-3) These ambiguous relations with clinging disciples and parasitic followers must cease.

(34-4) The 'M' problem can be solved quite simply by practicing Mantra Japa on his name and form, by cultivating as an emotional experience the immediacy of his presence and the closeness of his inner Being. Alan Watts teaches that as the ego cannot overcome itself, the only practical course open to it is to assign the task to God. This is done by constantly remembering

35  
COUNSEL<sup>71</sup>  
Teye

(35-1)<sup>72</sup> Do not set up house nor employ [honorary]<sup>73</sup> servants and assistants or you will get entangled in their personal lives and karmas Most of them are either failures or psycho-paths, so their failure karma or neurotic counsel conditions reflect on your own life. — Teye

36<sup>74</sup>  
COUNSEL

37  
COUNSEL

(37-1)<sup>75</sup> These {males}<sup>76</sup> assistants also prove problems in the end. D.G. March 1st. — Why not accumulate the typing work for a whole year if necessary. It can wait for the right typist, the trouble free helper.

38<sup>77</sup>  
COUNSEL

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<sup>71</sup> PB himself inserted "Counsel" by hand.

<sup>72</sup> The para on this page is unnumbered.

<sup>73</sup> PB himself moved "honorary" from after "assistants" to after "employ" by hand.

<sup>74</sup> Void page (This page is part of a letter mentioning Mr Frantz (?), Kenneth Hurst, and Mr Bose.)

<sup>75</sup> The para on this page is unnumbered.

<sup>76</sup> This word is partially obscured by a hole punch, only "-males" is visible in the original.

<sup>77</sup> Blank page

(39-1)<sup>79</sup> (i) You need to develop more love for people as that which you have is too little as well as too passive. It needs to become stronger and more positive. This does not mean it should be more demonstrative. It can be silent for it is something felt deep in your heart...The faults of people may seem to prevent loving them, but these are only characteristics and subject to change.. It is not this that you have to love but their real selves...The love you give to others is returned to you by God as grace. The more you love them the more God loves you and helps you. Keep on saying silently to yourself the truth about the situation, and a prayer such as, "I thank thee God. May I act a right to this person and feel full love to him." (j) It is quite sufficient to do mental work on the errors in your books, acknowledging and correcting them in your own mind the result will be to trouble you less and less, and more and more protection will go out to your readers through Gods power, to guard them against your past errors. You are not responsible for what they do, and if they make the same mistakes by accepting your errors, then that is the experience they need. So don't just worry about them but correct them in your mind. (k) I feel your future work still lies with writing. Either books of a general high quality, spiritual essays or novels a la Charles Morgan.

(continued from the previous page) (l)... You have given up teaching and the publication of spiritual teaching books because that phase has come to an end and you have entered a new phase where your further development requires you to put the teachings into practise and apply them to your personal life... (m) To find the new profession or work that is to replace spiritual teaching, be alert for opportunity, desire it strongly, and think often of it. Then you will be led by a higher power or by your thought power to it. If it is right for you to have your desire, the result will be harmonious and satisfying to you; if not, than it will be painful and accompanied by unsatisfactory conditions. If you are not clear as to what profession or business to enter, then wait until the clearness does come but meanwhile be alert for the guidance of circumstance or opportunity even while you are waiting. (n) Your fear of hurting others through premature service is not justified to abandon all service. It means only that your approach was wrong. You have allowed others to think that you were helping them mentally and frequently during the intervals between meetings, that you spent time concentrating on them. This causes them to think of you often pulling your mind towards them and draining you. Thus you are deprived of the peace of mind which otherwise would be yours. You can protect yourself against them by constantly knowing that the mistakes made by you in

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<sup>78</sup> "NH" in the original.

<sup>79</sup> The para on this page is numbered 96; it is not consecutive with the previous page.

(continued from the previous page)<sup>80</sup> the past are not to last forever. That acknowledgement of the mistake instantly draws all the protection needed against its effects. This acknowledgement is all that is required and brings instant protection. Anything beyond is mere self-inflicted punishment. (o) You need a happy marriage to complete your life. (p) You need to develop more integrity in relations and a complete sincerity in speaking truth. There is no necessity ever to tell lies. I have for years tested this advice in my own life and found it always quite practical, without any exceptions. I make no compromise at any point and do not even believe in telling white lies. You can develop these qualities by prayer, by mental working, repeated several times daily. (q) Sex is God-given and not to be denied for alleged spiritual reasons. Sex union reaches its perfect apex when there is a mutual and mental effort to identify oneself inwardly with the mate. This completes and also spiritualises the gross passion. And this alone leads to a really happy marriage.

(41-1)<sup>81</sup> Noel: As soon as you enter the office [for desk work]<sup>82</sup> you unwittingly change physically and mentally. The muscles get taut, the nerves tense the face frowns – hence irritability. Relax!

(41-2) Do not pull yourself down: Rather build up. Why inform [a student]<sup>83</sup> of Indian maladies when his own faith produced such miraculous healing for him?<sup>84</sup> Keep up people's faith or at least do not weaken it. Do not talk negatives about my health or life.

(41-3) A.B. said: PB is so abrupt and withdrawn, [so cold and reserved, that]<sup>85</sup> his manner seems to show that he does not want to talk to me or answer me or want me.

(42-1)<sup>86</sup> A spoken correction of another person's faults should be made in a considerate and conciliatory manner, otherwise it will tend to defeat its purpose.

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<sup>80</sup> This portion of para 39-1 is a duplicate of para 29-1.

<sup>81</sup> The paras on this page are numbered 96 cont, 96bb, 97, and 97a; making them consecutive with the previous page.

<sup>82</sup> "for desk work" was typed above the line and inserted with a caret.

<sup>83</sup> PB himself changed "students" to "any student" and then further to "a student" by hand.

<sup>84</sup> PB himself inserted a question mark by hand.

<sup>85</sup> PB himself changed "reserved and" to "so cold and reserved, that" by hand.

(42-2) Bill Brown: Do not let yourself get drawn into giving advice on business matters or career problems. Even a slight mistake will injure your reputation. Treat them as outside your field.

(42-3) Don't trust evening decisions but postpone them until morning. (Chances are that your opinions will be more influenced by fatigue.

(42-4) Bishop Fulton Sheen prays for one hour in his private chapel at 6:30, then breakfasts on dry toast and orange juice with hot water. He is too busy to read more than the headlines of newspaper.

(42-5) Harold Laski In a Published Letter: "I think Felix Frankfurter badly needs some kind of settling influence. He is always nervously restless, dashing here and there in a kind of creative fertility that drives me to despair. I don't find him able to sit down solidly to a single thing. He wastes the time that ought to be given to the permanent work that is in him in writing fine letters to antiquated New York lawyers with doubts about the Constitution. I wish he were a little more concentrated - and I get afraid for his health. To New York three times in one week is a drain I wonder whether even he can stand." The same advice applies to me. Work with less pressure and more slowness. The result will be less tension and more calm. Never let the accumulation of work get you under stress. Remember that the pressure, tension, haste, separate you from your divine Source and instead unite you with frayed nerves and irritable attitudes/ Make it a regular habit to lie down after lunch and rest, even if you do not sleep. Conserve nervous force by refusing to add to your tasks. Get to bed by 10 o'clock.

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(43-1)<sup>87</sup> NANCY ROSS: [(a)]<sup>88</sup> "The Left Hand is {the}<sup>89</sup> Dreamer" (novel) - "She felt that she should speak of 'what to do,' of 'when and 'how.' His calmness had astounded her. "Don't worry it, he said." "Let it be. It is. Let it grow." When she still went on with her questions he said only: "Live with it. You'll know what to do when the time comes, what is right." She cried: "I wish I had your faith..." He believed that he could take off whatever situation arose.

(The 'it' in above refers to the love just started between them. The para illustrates the planless life as well as the correct way to handle a love.)

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<sup>86</sup> The paras on this page are numbered 97b through 97f, making them consecutive with the previous page.

<sup>87</sup> The paras on this page are numbered 98 through 101, making them consecutive with the previous page.

<sup>88</sup> PB himself inserted "(a)" by hand.

<sup>89</sup> We have inserted "the" to reflect the correct title of this book.

[(b)]<sup>90</sup> "I know now that I shall be able to go back to what I once considered my life's work. Where this will take me I cannot say. You are now included in this uncertainty, which is, paradoxically, not uncertain at all."

(43-2) I have reached an age when I need a comfortable life and attained a position when I need a dignified one.

(43-3) It is pure sentimentality to grieve over the misfortunes of those who have wholly created them by their own crass stupidity or despicable weakness. Hence follow FWL's rule never to lend money to friends or seekers who are themselves responsible for getting into their trouble.

(43-4) Liddell Hart: "In reflection Lawrence (of Arabia) had imbibed the lesson of history – that most of mankind's troubles arise from the compound effect {of}<sup>91</sup>

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COUNSEL

(continued from the previous page) decisions taken without knowledge, ambitions uncontrolled by wisdom, and judgements that lack understanding.

(44-1)<sup>92</sup> My fears have been bad advisers An adventurous faith would have led me better.

(44-2) The refusal to get involved in other peoples personal problems should be expressed in words of goodwill and cordiality.

(44-3) The constant reading of the moronic material spread so widely in popular periodicals and newspapers will have two bad effects – the degradation of my literary taste and the deterioration of my literary style.

(44-4) I must not have men around me who are liabilities, and not assets. I must not let my personal life get involved with those who are failures at coping with their own problems. They only are able to do something for me who are able to do something for themselves. The cooperation of a self-made Bill Brown is worth a hundred messes like Jim Covell.

(44-5) R. Hopp: I feel strongly that you ought to put aside or transfer to someone else all your activity with persons and all interviews and mail, and go into solitude. There give yourself up to deep contemplation until you finish the inner work started

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<sup>90</sup> PB himself inserted "(b)" by hand.

<sup>91</sup> We have inserted "of" for clarity.

<sup>92</sup> The paras on this page are numbered 102 through 106, making them consecutive with the previous page.

with Maharshi.<sup>93</sup> Do not emerge until it is over. In that way, instead of helping a few hundred individuals as you are doing now, you will help thousands and you would then have a written message to deliver that would be much more effective. It is a pity that having gone so far, you should stop halfway on the quest. You need a stronger will in keeping off the press of people who interfere with this need of solitude.

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COUNSEL

(45-1)<sup>94</sup> A) Stop using in writing the old idea of “improving character” and replace for a [new]<sup>95</sup> idea of striving for a more impersonal attitude and to allow young intuitions to come through unburdened by egoistic bias or egoistic desires.

(B) It is better to teach students to regard ego as a “limited self” rather than as a “false self.” The latter term is useful to teachers but only temporarily to spur seekers to rise above it.

(45-2) I must write a novel rather than a teaching. This is the way out, the escape from followers. Do it on my own name. There will be no journal. That would only embed me in a cult still more.

(45-3) The time left for reading is so little that I must perforce use it with discriminating taste and selective power, if it is not to be wasted. My life is running out. Time is too precious to waste on bad literature or trivial journalism. Henceforth I shall only read books which are good models and which are written with enough care.

(45-4) I no longer draw up plans for the future for I no longer trust egoistic reason, with its limited scope, to manage my life

(45-5) Look no longer to any individual for what you should look to the infinite Power alone. Be it friendship or love, money or support. You can get it better from the Soul.

(45-6) N. Hutzler: You should write further books highest type of audience, people like myself. There are more such than you think.

(45-7) In dealing with the request for help from so many groping seekers, I am trying hard to follow the policy of non-involvement, but find it impossible to maintain one hundred percent.

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<sup>93</sup> “Maharshee” in the original.

<sup>94</sup> The paras on this page are numbered 107 through 113a, making them consecutive with the previous page.

<sup>95</sup> PB himself deleted “more” from before “new” by hand.

(45-8) L.M. Kyes: Expedience will always come back to haunt you.

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(46-1)<sup>96</sup> I formerly tried to run my work largely with unskilled and constantly changing voluntary help; this was not satisfactory. Consistent help is needed.

(46-2) I should not stray into work disapproved by the inner guide. I should not deal with individuals. My work is a general one, to be carried out through writing books.

(46-3) I must live in the best manner, even if it is the more expensive manner, for this increases efficiency and saves time.

(46-4) I have need of more stimulating company than that of commonplace nonentities with undeveloped mentalities or unrefined manners. I need, in progressive order of valuation, first the divinely illumined. Second, the aesthetic and refined, third, the vigorously intellectual, fourth, the gaily vivacious and last the creative artists.

(46-5) If you are to cast all negatives out of your mind, then this must include fear, despair, melancholy, defeatism and the like. Instead be calmly \_\_\_\_\_<sup>97</sup>

(46-6) It is a failing to be recognised and deplored that I am innately unable to tell [anyone the]<sup>98</sup> truth about a personal matter of high importance to him,<sup>99</sup> if this truth is something he will dislike to hear. This is especially the case when I disagree with his views. I am so weak that I merely sit back quietly and nod my head, thus giving the totally false impression that I agree. This lack of the moral courage to admit that in my judgement he is wrong, this unwillingness to speak out bluntly when the speech will be unpleasant to hear and [will hurt his]<sup>100</sup> personal feelings, does serious harm [to both of us in the end.]<sup>101</sup> It must be resisted.

(46-7) I may be one of those who need other people around them to balance judgements and decisions. Alone they go off balance.

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<sup>96</sup> The paras on this page are numbered 114 through 120, making them consecutive with the previous page.

<sup>97</sup> 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.

<sup>98</sup> PB himself changed "someone" to "anyone the" by hand.

<sup>99</sup> PB himself inserted a comma by hand.

<sup>100</sup> PB himself changed "hurt" to "will hurt his" by hand.

<sup>101</sup> PB himself inserted "to both of us in the end." by hand.

(47-1)<sup>102</sup> I have something to gain by sitting in meditation with high grade, well-advanced and spiritually-gifted persons but I have something to lose by sitting with the lesser ones. The first strengthens me but the second drains me.

(47-2) Disraeli observed that the most important thing in life is to know when to seize an opportunity.

(47-3) When a proposed course of action meets with resistance from within myself, take it as a sign to wait. It may be a wrong course. In that case, the resistance will grow stronger with the passing time.

(47-4) Norman Vincent Peale Hints for Making a Decision: [(a)]<sup>103</sup> First pray for guidance. (b) Second dismiss concern and have complete faith that God will provide the right answer at the required time Even if no definite answer is in mind when the time comes, believe that the words which you then speak will be the right ones. (c) Take several sheets of paper and write on each the advantages and disadvantages of the choices facing you. (d)<sup>104</sup> let these facts simmer for at least 2 days (e)<sup>105</sup> get advice from trusted counsellors.

(47-5) I spend too much time on a thousand petty domestic and office matters and insignificant rearrangements exhausting myself over details and using up energies needed for creative mental work to which I come to fatigued so that I cannot give my best in quality or sufficiency in hours. Unimportant office boy and household drudgery calls for the smallest part of my talents, the lowest level of my brains, yet they use up a large amount of my physical strength and should always be accumulated until it can be turned over to others. They are secondary activities which are not worth my while since I have better work to do but which since they must needs be performed, should be deputised to assistants if available, or to friends if not.

(48-1)<sup>106</sup> My entire mornings must be kept sacred. Therefore no newspaper, no worldly periodical may be read until lunch time. The level of thought from the

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<sup>102</sup> The paras on this page are numbered 121 through 125, making them consecutive with the previous page.

<sup>103</sup> PB himself inserted "(a)" by hand.

<sup>104</sup> PB himself changed "4" to "d" by hand.

<sup>105</sup> PB himself changed "5" to "e" by hand.

<sup>106</sup> The paras on this page are numbered 126 through 132, making them consecutive with the previous page.

moment of awakening should be kept high for several hours during this creative period.

(48-2) Do early morning exercises and then have breakfast outdoors, as then the sun is mild, pleasant, and healthful! Wear bathing trunks only or trunks and pyjama top open. Why suffer the torrid afternoon sun?

(48-3) In refusing to contribute towards cost printing of B.V.N. Swami's "Self-Realisation" your appraisal of its literary value was correct but your action was wrong. This book was a beginning.

(48-4) It is not only wise "to sleep on it" when confronted with a decision to be made quickly but even wiser to take three days over it. We shall then not only see it in better perspective but more likely receive from within an intuitive idea or feeling about it.

(48-5) Dr R.W. EMERSON: Despite the warnings of physical exhaustion and growing loss of memory, Emerson continued to drive himself. He seemed to cling to work as if giving it up would mean giving up life itself. He committed himself to publishers for books though the production of a MSS was becoming a torment (1870). He undertook private classes or conversations with small [and]<sup>107</sup> carefully selected groups as a way of easing the burden of lecturing, without losing the necessary income.

(48-6) I will not waste time on advertisements for I know they must be highly exaggerated ads.

(48-7) "Late in life, when released for a while from a business, John Morley finds more refreshment from a treatise of Cicero than from the daily [press.]"<sup>108</sup>

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COUNSEL

(49-1)<sup>109</sup> God and thus forgetting the ego as result!

(49-2) Bill Lohr's Critique: When you speak in haste, sharply and brusquely, it seems to express the lower ego in you and [to provoke]<sup>110</sup> the same ego in me.

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<sup>107</sup> "and" was typed below the line and inserted with an arrow.

<sup>108</sup> PB himself deleted the incomplete para after this one by hand. It originally read: "James Bryce (British Statesman - 19th".

<sup>109</sup> The paras on this page are numbered 93 through 96; they are not consecutive with the previous page.

<sup>110</sup> "to provoke" was typed below the line and inserted with an arrow.

(49-3) From the fall, [equinox, 1949,]<sup>111</sup> with this climactic change, it will be good-bye to the crackpots, and incompetents, the neurotics and misfits.

(49-4) What you lack and what you ought to cultivate, is the quality of chief fullness. It is something more than a mere quality, of temperament to the philosopher, it is a virtue of character. You have found something of tremendous [worth, the]<sup>112</sup> truth and the path to it, so you surely have something to be cheerful about. But there is one more important reason still, one of the major aspects of the Spirit is its bliss, its love, its sense of harmony, feeling of ever-present, Ought you not to reflect it?, whether to be more like the Spirit or to express it??

(49-5) Norma Hutzler (a) The fact that for the past 3 years you could find no suitable secretary shows plainly that God did not intend you to do so because He had something else for you than mail activities. So be alert for the inner indication of what this other direction is. Why force yourself to do what is not required of you and resist the suggestions desires and pressures of other people. Had God wished you to engage in heavy correspondence the right office, staff and other circumstances would have manifested to make this possible. They did not so resign yourself and accept his will and conform to it. (b) Either have your publishers return mail to readers or send them a circular that you are engaged on new writing and can't answer or that you are in retreat. Or start publishing again under a new pen-name. Do not fear that important contacts will be lost through this. They will be brought about in a different way. God has the power.

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(continued from the previous page) (c) Even if you had not answered my [first]<sup>113</sup> letter we would have met at the appointed time through some other means. And although you failed to give Will his intro to Roy, he went ahead and got the same result (education for ministry) just the same as if you had. In this way, he even got a better result because it developed his self reliance and gave confidence in his own capacities. (d) Don't be afraid to close down on interviews. It will stop people leaning on you. Do not allow would-be-disciples to push you into a false position through their own weakness and lack of self-reliance. Be firm and keep them at arm's length. If you must see them do so only at long intervals and each time point out how they can help themselves and must do their own work. (e) If God wanted you to be married so as to have a secretary-wife, one would have appeared before now. The non-appearance is an indication otherwise. (f) If you wrote a book that could be used as a university textbook, it might make your earlier works more respected. It would have to be documented and present its material like standard textbooks in a thoroughly scientific demonstration, the mysticism being hidden and

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<sup>111</sup> PB himself inserted "equinox, 1949," by hand.

<sup>112</sup> PB himself changed "worth. The" to "worth, the" by hand.

<sup>113</sup> "first" was typed above the line and inserted with a caret.

not apparent. (g) The fact that impersonal creative writing gives you joy whereas personal correspondence is drudgery, indicates that God wants you to write general messages only, leaving individuals to draw from your writings whatever they need to apply personally. If people apply to you for personal guidance, send them to your books and tell them to get it for themselves from your writings. (h) Do not increase the weakness of helpless students like J.C. by letting them turn to you constantly. They are still looking for a Father and refuse to grow up.

(50-1)<sup>114</sup> James Bryce ( British statesman 19<sup>th</sup>. cent.)  
"Life is too short for reading inferior books."

(50-2)"We ought to waste none of the quiet hours in reading valueless books." –  
RUSKIN

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(51-1)<sup>115</sup> Disobedience to the inner guidance may not only involve its temporary or permanent disappearance thereafter but even some other form of punishment. The intuitive gift carries heavy responsibility. When a crucial or magnificent opportunity offers itself remember that once rejected it can never be recaptured again. Do not throw away what a flouted destiny will never permit you to regain.

(51-2) It is not enough to ask yourself the questions, "Why has this experience come to me?" and "What is the lesson behind this event"

You have also to ask yourself "Why has this person come into my life?" it may be to help or hinder, to guide or warn, to test or tempt, to strengthen or weaken you, whether in worldly or spiritual, intellectual or practical matters. In this way opportunity through him may be more easily detected, and equally opposition too.

(51-3) Nineteenths of my daily newspaper does not matter. The time has come to conserve my eyesight, to save it for the reading of worthwhile books. My sight is infinitely precious. Save it by reading selectively. Furthermore, the columnists who write in vulgar slang language like Walter Winchell and Earl Wilson, should particularly be avoided for they spoil your own language. My time is too precious to waste on reading those parts of a newspaper, or that kind of newspaper, which makes a prominent feature of horrors, sensations, trivialities, and vulgarities.

(51-4) It is my general custom to caution each student that my relationship with him must remain quite impersonal and that he ought not to seek to involve me in the consideration of his personal affairs.

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<sup>114</sup> The paras on this page are numbered 97 and b, making them consecutive with the previous page.

<sup>115</sup> The paras on this page are numbered 98 through 101, making them consecutive with the previous page.

(52-1)<sup>116</sup> Tony said that it was wrong of PB's students who assist him or serve him to expect any return in the form of his time or personal counsel. They should serve selflessly, and doing this is not selfless.

(52-2) Only the warning of a scrupulous conscience and the action of a firm-will-power can prevent weak yielding to the importunate demands of those cures of their physical ailments. Tell one, tell all that I am not a healer. Let them state their problem, however, but promise nothing.

(52-3) Look more to intuition to guide you in detecting and taking advantage of opportunities, whenever they present themselves. Study the Dr Becker contact and result for it was an intuitive and immediate recognition of opportunity.

(52-4) Mexico gave me great help in solving my other problems just like India. Both lands are ruled by Capricorn. Just as India gave me the greatest exterior good fortune so Mexico gives me the greatest interior. So to emigrate there might be good.

(52-5) I am freed from the burden of having to make up my mind now about problems that will arise only in the future for I no longer work out a definite program for vaulting ambition or a definite itinerary for coming journeys.

(52-6) Economise your strength and time by doing as little work as possible. Lay down the broad lines of a policy and choose other men, who can interpret your wants closely, to execute it. Leave the routine and detail work to them, merely checking it from time to time to control it efficiently

(52-7) The Maharshi taught "Do not meddle in the affairs of others." He practiced his own precept. To the thousands of visitors who came into his chamber hall during his half-century of adult illumination and presented problems which concerned their personal, bodily, and family well are who never allowed him to forget for a single day that human life is accompanied by suffering, he usually replied, "Know your Overself and you will know the truth about your problem," or else<sup>117</sup>

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<sup>116</sup> The paras on this page are numbered 102 through 108, making them consecutive with the previous page.

<sup>117</sup> This para is continued in para 31-4.

(53-1)<sup>118</sup> A common error in the reception or setting down of messages is to mistake a simple counsel for a future prediction, and to word it as such.

(53-2) The big opportunities come so rarely into a man's life that, if undetected, missed or rejected, the sequel is a period of punishment.

(53-3) FRANK C. LAUBACH: "Opportunities come and go so swiftly that we must seize them instantly or never."

(53-4) The use of initials "PB" instead of a name is ugly and undignified. It is better to use "Raphael."

(53-5) Do not settle for second best.

(53-6) First establish the ideal objective in any matter or problem, regardless of cost time or effort, and then see how close you can come to it.

(53-7) The sign Sagittarius is connected with the thighs and liver. The ailments influenced by it are more helped by resting the mind and relaxing the nerves than by any medicine.

(53-8) The Sadhu seldom looked directly at any visitor, preferring to look sideways on the ground or past them at the distance. This was because he knew that in his eyes was something that might disturb them: — Jon Godden.

(53-9) The reaction to The Hidden Teaching Beyond Yoga<sup>119</sup> reception ran to extremes, and led to a lamentable underestimation of the desire to understand on the part of both readers and questers. They were more intelligent than was guessed, more ready for the Short Path than they seemed to be. There was little or no exploration in this direction on PB's part

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(55-1)<sup>121</sup> Thomas<sup>122</sup> L. Masson's Twelve Rules for Liberation:

(1) Make no corrections, except those within.

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<sup>118</sup> The paras on this page are unnumbered.

<sup>119</sup> "HTBY" in the original.

<sup>120</sup> Blank page

<sup>121</sup> The paras on this page are numbered 97-a and 97-b; they are not consecutive with the previous page.

<sup>122</sup> "Thos." in the original.

- (2) Let others correct themselves.
- (3) Respond to all calls but make none.
- (4) Take no action except when guided.
- (5) Desire nothing.
- (6) Retain nothing.
- (7) Plan nothing.
- (8) Speculate nothing.
- (9) Look not backward or forward.
- (10) Fear nothing.
- (11) Image nothing.
- (12) Passivity is power.

(55-2) Thomas<sup>123</sup> L. Masson: "There are any number of times when we [are]<sup>124</sup> not sure what to do. When we [are]<sup>125</sup> not sure of any action [to]<sup>126</sup> take, then the rule is to DO NOTHING - we pray and just leave it to God."

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COUNSEL

57<sup>128</sup>  
COUNSEL

58<sup>129</sup>  
COUNSEL

## Health and Hygiene

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HEALTH AND HYGIENE  
Artie McGovern

(59-1)<sup>130</sup> Try to sit as erect as possible and balance your weight so that you will not be uncomfortable. Sitting down in such contorted position impairs health. A secretary who slumped on her backbone, curled her feet tightly under her, craned her neck, in this way caused too much pressure on the abdominal organs. Two months of corrected posture cured her digestive troubles.... It is just as important not to walk slumped as not to sit so. Do not let your toes point outward. Instead

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<sup>123</sup> "Thos." in the original.

<sup>124</sup> PB himself inserted "are" by hand.

<sup>125</sup> PB himself inserted "are" by hand.

<sup>126</sup> PB himself inserted "to" by hand.

<sup>127</sup> Blank page

<sup>128</sup> Blank page (This page is a tabbed divider labelled "COUNSEL".)

<sup>129</sup> Blank page

<sup>130</sup> The para on this page is unnumbered.

bring your feet parallel, toed slightly inward, and automatically your spine takes its proper line. In goes your chin, back goes your shoulders, out goes your chest: you feel also an upward pull of the muscles across the front of the abdomen – very valuable. Do not confuse this [slight]<sup>131</sup> toeing-in with extreme toeing-in. In a few days the new habit can be acquired. You will notice the effect in improved posture and gait, in the ease with which you can walk longer distances without getting tired or footsore. By keeping your feet parallel you are bettering your spine, shoulders, chin and chest without having to think of them... One of the chief causes of flat feet is improper walking, or throwing your weight to the wrong side of the foot. Keeping the feet parallel ensures proper weight distribution, for thus the outer arch, which is designed for that purpose, receives the burden...

Athlete's Foot is really a variety of ringworm, in most cases. Susceptibility to it is greater if through excessive perspiration moisture is allowed gradually to macerate the skin surface; this is a fertile field for the ringworm parasite. In public bath houses always use the prophylactic solutions provided and make sure feet are dry before dressing:... Sunburn may be as

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(continued from the previous page) dangerous as any other sort of burn. Exposure to intense sun heat lowers resistance, produces toxins, and damages surface of body. Always wear dark glasses in sun to prevent inflammation of eyes. Always sleep with windows open [just]<sup>132</sup> a little way in cold weather, as that will provide all the fresh air you require. The room will then not be too cold... Not a few have fantastic notions about breathing. They think they breathe from "lower diaphragm," or from the abdomen. This is anatomically impossible. They cannot [possibly]<sup>133</sup> breathe in the way their trick breathing-courses instruct them.... Your living rooms should be sunlit, your sleeping room freshened daily by sunshine through an open window.

HEALTH AND HYGIENE

(60-1)<sup>134</sup> THE IMPORTANCE OF POSTURE.

(a) Herman Hutzler suffered from round shoulders and pains in the small of his back by spinal exercises and the practice of good posture and the temporary use of braces, the pains disappeared.

(b) F. Mathias Alexander completely cured Miss Starch, journalist, Denmark of spinal curvature, which led to an indirect cure of heart and lung trouble. His system cured a friend of hers but there was a relapse later, because the mental element in it was ignored. It is a psycho-physical system. It is largely based on right

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<sup>131</sup> "slight" was typed below the line and inserted with an arrow.

<sup>132</sup> "just" was typed below the line and inserted with an arrow.

<sup>133</sup> "possibly" was typed below the line and inserted with an arrow.

<sup>134</sup> The para on this page is unnumbered.

posture, on carrying the spine and body erect. Alexander himself is now 90. He rejects a slouchy weak posture and hence rejects all relaxation methods, as they lead to limpness.

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HEALTH AND HYGIENE  
Fasting for Health and Spirit

(61-1)<sup>135</sup> Cure d'Ars, J.B. Vianney, whose spiritual healings were so remarkable in last century attributed a large part of the development of his powers to austere fasts.

(61-2) St. John Chrysostom said "The fast is the nourishment of the soul; it disciplines the looseness of language and closes the lips; it awakens judgment, gives force and clearness to the thoughts; it chases away night phantasies and strengthens the eyes."

(61-3) Dr S. Moller: The fundamental idea under a religious fast is the penitence inflicted for past faults; in doing it it is believed one is purified. This idea may equally be adapted to the medical base of fasting, where one pays for sins perpetrated at the expense of bodily hygiene.

(61-4) Levanzin a Maltese who publicly fasted for 30 days at a time more than once, under strict medical control, said that a notable improvement of eyesight was one direct benefit he had received.

(61-5) Ehret lived on fresh ripe fruits in Europe and noted increase of muscular power, the decrease of fatigue and especially a feeling of joy. When he was forced by circumstances to return to a mixed diet at a hotel he noted being less lively, spiritually depressed and less courageous. So he went away and back to fruits after a cleansing fast, and remained on them for the rest of his life.

(61-6) Rhea Niesen, Ehret's disciple; By a fruit diet one is liberated from the clutches of the senses and gains in spirituality. A seraphic joy inundates my being completely for from time I fast a couple of days a week.

(61-7) G. Lindner, naturopath; It is necessary to distinguish between true hunger, which is very rare nowadays, and the false, which pushes us to eat more than is reasonable. Neither vitality nor health are increased by increasing the quantity of aliments, as we, often seem to be the case, especially in obesity

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HEALTH AND HYGIENE  
Fasting for Health and Spirit

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<sup>135</sup> The paras on this page are numbered 32 to 38; they are not consecutive with the previous page.

(continued from the previous page) The fast is particularly useful in the tropics. When I arrived in Samoa I was exhausted and could hardly digest. A fast of 15 days completely restored me and enabled me to endure the climate without fatigue.... The moral and spiritual benefits of fasting are its most precious gains and materialistic humanity needs it therefore urgently... Fasting is a passive attitude towards the [balancing and repairing]<sup>136</sup> forces of nature. They represent the effort of nature to restore destroyed harmony... During the disintoxication period I administer a little lemon juice heavily diluted in the drinking water and also I make the patient rest a certain time daily in complete inertness: it does not matter whether he sleeps or lightly doses, since even the latter helps the cure. By the fast we discover the original measure of our alimentary capacity. By it we emerge from the Me and let God penetrate in its place.

(62-1)<sup>137</sup> Bertholet Dr Lalande under the pen-name of Marc Haven in his biography of Cagliostro says that C. recommended his disciples to fast as a way of purification. In the rituals of Egyptian Masonry, the physical body had to be first regenerated before moral regeneration was required of the candidate at the next [higher]<sup>138</sup> grade. To do this the Count instituted a retreat of 14 days spent in fasting and meditation under a director. Refreshing purgative powders were given to wash away impurities.

(62-2) Dr E.H. Dewey: No-Breakfast Plan recommended because during the night the body has had the time to make and put in reserve enough energy drawn from the evening meal. This is enough to support all our activities of the morning. It is illogical to eat without having spent those forces. The craving for breakfast is mere habit, imposed on body<sup>139</sup>

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(63-1)<sup>140</sup> (DIAPHRAGMATIC BREATHING) This brings air deep into the lower lungs. The diaphragm is pressed downward, making room for the incoming air supply. This means the expansion of the body at waistline, as you draw the air far down into the lungs.... It is an excellent method to practise deep breathing rhythmically when taking a walk. Inhale deeply during six or seven steps, then exhale during the same number of next steps, but vary the number to suit your own individual need. This will lead to vigour and ability to walk miles. In diaphragm breathing, the chest

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<sup>136</sup> "balancing & repairing" was typed below the line and inserted with a caret.

<sup>137</sup> The paras on this page are numbered 39 through 40, making them consecutive with the previous page.

<sup>138</sup> "higher" was typed below the line and inserted with a caret.

<sup>139</sup> Incomplete para – the rest of this para was not found in this file.

<sup>140</sup> The paras on this page are numbered 115 and 3 through 5; they are not consecutive with the previous page.

does not move whether inhaling or exhaling. It is 'deep' breathing in the true sense. To test you are doing it correctly, place hands on sides and back, at waistline. You should be able to feel the expansion, not only in the abdomen but also backward and outward at the sides. Use this test constantly until you have acquired control.

(63-2) Dr M.E. JUTTE Grains do not have their starch etc. products enclosed in sacs at all; hence being quickly subjected to the influence of the digestive juices, they are much more easily digested than vegetables.

(63-3) All dietetic schools, however opposing, agree in their attitude towards fermentation. But vegetables and fruits, because of the sugar and starch and cellulose they contain are the ones most liable to ferment. Herbaceous foods, often contain much cellulose, and if not properly masticated, remain in the stomach a long time, to ferment there and give rise to gaseous distension. The same applies to rawfood diet, which predisposes to gas.

(63-4) Hay's alleged food incompatibilities, such as acid fruit and starches, is a fad that stands no analysis.

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## HEALTH AND HYGIENE

Bernarr Macfadden

(64-1)<sup>141</sup> Physical Exercise forces an extra quantity of blood through the sluggish vessels and thus carries off toxic substances which the organs and tissues contain

(64-2) Sunrays are extremely germicidal and will kill any parasitic organism which may have lodged upon the surface of the skin

(64-3) Cold Water Bathing must guard against dangers. If the surface of body be chilled the dip had best be omitted; and an airbath accompanied by brisk rubdown, substituted.

To take away the first shock to the heart and minimise the effect of the water later, stand by the bathside, dash the water over face and neck. Then, leaning, still further, and supporting your weight by one hand, dash water against the chest, over the heart, with the other hand.

In cold weather it is enough to just dip in the tub for a second and be out again.

(64-4) Olive Oil Bath was taken every day by Captain<sup>142</sup> Diamond, who rubbed his body with it and remained young and active at 110 years.

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<sup>141</sup> The paras on this page are numbered 10 to 12; they are not consecutive with the previous page.

<sup>142</sup> "Capt." in the original.

(64-5) Eyesight dims with old age because the accommodative power of the eyes change so that we see clearly only at a distance. For this reason old people hold print a long way off. This error of refraction, presbyopia, is due to an unconscious strain of the outside muscles of the eyeball. It is purely functional and there curable. Learn to relax the muscles which are squeezing the eyeball out of shape. The best way is to look at a black object, close and cover the eyes so as to exclude all light while avoiding pressure on the eyeball, and remember this object. The whole of its background will appear a deep black too. That is eye-relaxation. When they are opened, the sight will be better Continue this practice and sight will be perfect for months

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(65-1)<sup>143</sup> Vajroli: (sex hygiene): Svatmarama says; "Anyone can hope to achieve success as a yogi, even while living a wayward life, if only he or she practises vajroli" while Mahabharata adds "even a prostitute can attain the highest by following it."

Apart from the hygiene these is also [a supplementary]<sup>144</sup> Vajroli Mudra which is a posture, as follow "Place the two palms on the floor, raise legs up in air at angle of 45 degrees. The head [and torso]<sup>145</sup> will then incline backwards. This awakens kundalini. In the other practice, the semen is drawn in during cohabitation instead of being ejected and thus reabsorbed. This allows marital enjoyment, with bodily gain instead of loss. Preliminary practices to make this admittedly hard one more possible are: Introduce a [small]<sup>146</sup> catheter gently and tactfully in the genital passage and suck air in by the nauli process, or blow it in. The more advanced preliminary is to draw water in, instead of air and thus irrigate the passage This may be done naturally through nauli or mechanically through a catheter. Average once weekly.

Asvini Mudra: (This preserves virility, awakens kundalini; It is an effort to imitate the anal action of a mare (hence name) after she has excreted. Squat with knees raised in air. Exhale and pull navel back to spine; then contract anal muscles, trying to pull navel and anus together. Then relax and inhale slowly. By repetition of this exercise complete control of rectal muscles will be established When this alternate contraction and relaxation are practised in rapid succession, sex debility is overcome.

Yogendra: "Absolute freedom from emotions (samatva, equanimity) is essential.

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## HEALTH AND HYGIENE

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<sup>143</sup> The para on this page is unnumbered.

<sup>144</sup> "a supplementary" was typed below this line and inserted with an arrow.

<sup>145</sup> "and torso" was typed below this line and inserted with an arrow.

<sup>146</sup> PB himself inserted "small" by hand.

(continued from the previous page) Yogendra: Concentration and detachment are related; the first is always precedent to the second.

Relaxation: Lie on floor, withdraw all voluntary nerve-force from extremities and brain, and imitate death, resigning body completely to [gravity.]<sup>147</sup> This is Savasana. It quiets mental agitation and overcomes fatigue. The hands and feet are extended full length, the eyes closed, the breathing-movement watched and your sense of being synchronised with it. Stay in it as long as convenient. It causes a rapid fall in blood pressure.

Sleeping: Lie on right side of body, with right arm [and palm of hand]<sup>148</sup> under head, as if it were a pillow, [and left arm fully extended, resting on thigh of extended left leg]<sup>149</sup> This right side sleep favours digestion, is easier for breathing and prevents nocturnal emissions. It is called Dradhasana.

Spices, Salt and Condiments: are not allowed to a yogin, as being harmful; stimulating drinks are also prohibited, while roasted foods, deprived of their natural aliments, are banned.

Water: is drunk at dawn before evacuation.

Skin Friction: After bathing the body is to be vigorously rubbed down. Long Walks are prohibited, as also hard work leading to nervous or muscular exhaustion, mentally or physically. The yogin has to secure intervals of rest between pursuits, work and activities to avoid overstrain.

Sleep: should be on a hard bed, not cotton or feather soft one, and the late evening hours passed in contemplation.

Warning: Never force any exercise or impose a strain upon the system. The yoga practices are designed to make one strong but this requires time. Pain is treated by yogis as a stop signal. Until muscles are hardened students may feel a 'stitch' in the side. If so, rest or wait until next day

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(67-1) Yogendra: The EYE is so commonly misused or unnecessarily strained in modern life; this is largely due to it being constantly focused at a short distance. The cure for reflex evils arising out of such strain is simple; focus the eye at a long distance, e.g. the horizon. Repeat at intervals.

(b) Suryadhyana (Sun gazing): This may be done early morning or late evening. Never do it at noon as the glare may cause more harm than good. Practise for a minute only in the beginning and increase gradually to a maximum of 7 minutes. This should be done as part of the daily regime. The yogins claim this leads to great improvement in eyesight, great clearing of the vision, so that the

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<sup>147</sup> The original typist deleted "Sleeping" from after "gravity" by typing over the original word with x's.

<sup>148</sup> "and palm of hand" was typed below the line and inserted with an arrow.

<sup>149</sup> "and left arm fully extended, resting on thigh of extended left leg" was typed below the line and inserted with an arrow.

smallest particle becomes visible By this exercise, plus bathing and massaging the eyes, the Chief of Anudh was able to dispense with spectacles. The yogis also use it because it induces concentration without much effort.

(c) Eye Bath: Cold water only must be used. The bath is especially done a few minutes after tratak. Dip eyes in water 3 or 4 times. Tones and stimulates eyes.

(d) [Vamana]<sup>150</sup> Dhouti: Stomach Wash: Drink 8 or 9 glassfuls of tepid water, or enough until stomach can hold no more and it backs up into throat. Try to retain it in stomach for a time, instead of throwing it out immediately. Then squat, exhale all breath, draw in the stomach flat towards the spine, wait a few seconds, slowly take in the breath and again exhale Repeat this uddiyana process a few times. A feeling of nausea will result. Then with slight pressure of hand on stomach and drawing in of abdomen, the contents will be vomited easily. If not, massage {root}<sup>151</sup> of tongue with fingers. Later, when expert, it will be enough to drink a few glasses only, churn stomach a few minutes

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(continued from the previous page) to wash it, and vomit. The expelled water will come out mixed with much mucus secretions and filthy fermented juices. After each ejection, wait 30 seconds to avoid strain, then repeat patiently until all is thrown out. This eliminates toxins, improves urine noticeably, as well as stools. This should be done in the morning each day for a week or two only, on an empty stomach. Take care to rest, lie down, for 20 minutes after it.

Yogendra: Never stretch any organ with empty lungs.. Hold breath and stretch during its retention.

Kevala (Suspended [or vacuum]<sup>152</sup> Breathing): Squat in tailor style or sit in siddhasana. Keep spine erect. Inhale deeply., exhale slowly. When lungs are empty draw abdomen inward to spine. Now refrain from either inhaling or exhaling. Maintain this for a dozen seconds then slowly inhale again. Repeat ex 10 times.

(b) variant: Take deep breath, try to retain it for a dozen seconds. Keep abdomen compressed and held in tension, chest expanded. [This]<sup>153</sup> absolute suspension of breathing is the ultimate aim of all yoga breath practices. This ex creates feeling of increased vigour. The texts say if prolonged suspension for one hour or more supernatural occult powers are attained, in a state of samadhi. But this is severe "The mind-stuff is absorbed when breathing is restrained, then ultimate freedom is achieved."

Warning: Do not hold breath so long that it causes undue strain. Success depends on the repetition of the exercises, not on the amount of effort used in any one.

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<sup>150</sup> "Vamana" was typed below the line and inserted with an arrow.

<sup>151</sup> This word is cut off by the left margin. Only "-oot" is visible in the original. We have inserted "root".

<sup>152</sup> "or vacuum" was typed above the line and inserted with a caret.

<sup>153</sup> PB himself changed "The" to "This" by hand.

Yogendra: A proper location for yoga practice should be free from dampness and of beautiful scenery, so that the eyes resting on it become calm and concentrated. He is advised to live alone [in open air and sunshine.]<sup>154</sup> Clothes to be washed after once worn

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## HEALTH AND HYGIENE

(69-1) AFTERNOON SIESTA: should be taken immediately after luncheon, for mental work ought never to be done then.

BREATHING EXERCISES for Cold Bath, Postures and Physical Culture: The inhalation should be slow and deep, making a snoring noise. Retain the breath for five seconds, mentally affirming "I am drawing and intensely strength from the prana in solar plexus." Alter the word strength as desired to health youthfulness joy etc, or command the passions, the body, the intellect as desired. If done with full faith, it becomes creative. Then only expel breath, at same time hold thought that weaknesses are being expelled with it.

BREATHING FOR KUNDALINI: Draw the force up from genitals to solar plexus and retain there for 5, 10 and 15 seconds as capacity develops. The rhythm should be 1 unit of time inhaling, 2 units retaining and 1 unit expelling. Later, with development, it is increased to 1 - 4 - 1. The breathing-in should be from the abdomen. When kundalini awakens it begins to rumble in the belly, or agitate it. This rhythm brings body and mind, soul and will into a harmonious working team. The k-vibrations will go up the spine at times.

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## HEALTH AND HYGIENE

HATHAYOGA SAMHITA: The purification of the teeth mouth tongue ear and nose, which forms the first duty of a yogin should be attended with great care every morning. Back and root of tongue especially need cleansing.

KAPALABHATI: Cleansing of the Sinuses by Breath: Empty lungs of all breath. Take it in rapidly. Then, without retaining it in the lungs but directing it more to the sinuses, exhale quickly. Avoid jerks and force. Now inhale and exhale alternately, again without allowing breath to get confined in lungs, yet breathing should be deep and rhythmic. Simulate the breathing one is compelled to do during running. If fatigued, rest, recover, and continue for a couple of minutes. Make it part of daily regime of cleanliness but it also relieves or prevents nasal catarrh.

JALANETI: water cleansing of nose: Suck water through [mouth]<sup>155</sup> and throw it out through both nostrils. It may be cold [(preferably)]<sup>156</sup> or tepid but not hot. This is best treatment for catarrh and, according to "Hathayoga Pradipika" 'invigorates the brain, influences optic nerves and thus improves sight.'

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<sup>154</sup> "in open air & sunshine" was typed below the line and inserted with an arrow.

<sup>155</sup> "mouth" was typed below the line and inserted with an arrow.

<sup>156</sup> "(preferably)" was typed below the line and inserted with an arrow.

(71-1)<sup>157</sup> PB on Guelpa-Berthelot: Use tepid water for dissolving salts. Have the herbal tea (mint, lemon etc) readymade and drink it almost immediately after to drown the bitter taste of the salts. It is important not to vomit, despite the nausea. Control it; drinking the herbal infusion helps to do so. Dr Guelpa's dose is 40-50 grammes of either sodium sulphate or citrate of magnesia in a half-litre of warm water, split into two units taken 15 to 30 minutes apart. Measures; 1 litre is roughly 1 quart, or 4 glass tumblers. It is easiest to take 1½ glasses at each dose, total 3: mixing 40 grams of citrate-sulphate combined mixture in the water. Do not use enema while taking these purges.

Final method: Buy 100 grams effervescent citrate of magnesia, and 25 grams sulphate of soda; mix well. Divide into 3 equal portions; use one each day. Dissolve into kettle holding 3 tumblerfuls of fresh water, lukewarm. Then divide this in halves and drink at intervals of 30 minutes. Follow each does by a drink of hot herbal tea - any mild kind will do.

Enema is quite undesirable because the evacuation takes mostly a liquid form. Exactly like that of colon flushing. This is due to the large quantity of fluid flowing through the entire length of the alimentary canal, not merely colon alone, and through the stomach and small intestines also. The salts act as cleanser

Tongue Scraping is needed 3 times daily during fasts

Hot Soap Baths are also needed daily to cope with the increased elimination through skin.

Herb infusion may be varied by hot water mixed with pineapple juice or apple juice but no sugar must be added

(72-1)<sup>159</sup> It is necessary for the repair of the epithelium that a sick person should never be permitted to eat before 24 hours have passed since a purge was taken

(72-2) All movements during the fast, however easy, are sometimes too quickly followed by fatigue. This is only a passing feeling and vanishes very soon after a few minutes of repose lying down.

(72-3) Lucidity of mind is experienced after the cure to astonishing degree

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<sup>157</sup> The para on this page is numbered 19; it is not consecutive with the previous page.

<sup>158</sup> PB himself underlined "Drs Guelpa & Bertholet" by hand.

<sup>159</sup> The paras on this page are numbered 20 through 31a, making them consecutive with the previous page.

(72-4) Treatment: During the day of fast as drink one can use a slightly alkaline [warmed]<sup>160</sup> water or aromatic herbal infusion.

(72-5) Contra-indication against the fast cure is in cases of tuberculosis, open and febrile. But this is the only one.

(72-6) The results of the cure are marvellous in their rapidity. Yet it is so simple and painless.

(72-7) The conclusion, paradoxical only in appearance, is the more fatigued [during it]<sup>161</sup> the more the fast cure is needed: the fatigue being only an expression of auto-intoxication.

(72-8) After eating is resumed, during the first few days, there will be a large deposit in urine of toxic uric acid solids.

(72-9) The No-Breakfast plan is strongly recommended as a permanent one by Dewey, who says "this gives vitality a chance to be regained, reawakes appetite and digestive function, and great lightness physically and intellectually.

(72-10) The season most favourable for this cure is spring, during the weeks before Easter. just as the ancient religions prescribe fasts then.

(72-11) Sleep becomes particularly calm, as if a magic remedy had been taken.

(72-12) The grand passions are surely and infallibly appeased by [the]<sup>162</sup> repeated series of alimentary fasts of two or three days.

(72-13) Disintoxication crises are very disagreeable; pain depression. Fatigue, sensitivity to cold and passing heart uneasiness. They are only transitional however.

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(continued from the previous page) It is a false hunger analogous to that which one feels the first days of fast.

(73-1)<sup>163</sup> Dr G.F. Pentecost: a learned evangelist followed Dewey's no-breakfast plan and says It should be the normal regime for intellectuals and professionals who are sedentary, since they do not use up all their reserves by sufficient muscular work.

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<sup>160</sup> "warmed" was typed below the line and inserted with an arrow.

<sup>161</sup> "during it" was typed below the line and inserted with an arrow.

<sup>162</sup> PB himself changed "these" to "the" by hand.

<sup>163</sup> The paras on this page are numbered 41 to 46; they may be consecutive with the previous page.

Since the suppression of my breakfast I have not suffered from the headaches which troubled me 30 years. I walk more briskly and pleasurable whereas formerly it was disagreeable exercise for me.

(73-2) Dr Dewey: Before eating if one feels fatigued. It is advisable to lie down for a couple of minutes otherwise digestion will be retarded. There will be a useless waste of energies for such a meal will not be recuperative.

(73-3) Dr V. Pauchet: Best season for Fasting is at the beginning of Spring [in]<sup>164</sup> order to eliminate the toxins accumulated during the indoor life of winter. When also fresh fruits and vegetables were scarcer...The fast may last from one day to one month according to the fatness of the person

(73-4) Dr P. Carton: This act of [physical]<sup>165</sup> abstinence and mental renunciation ameliorates at one and the same time the body's health, the vitality and the soul.

(73-5) Dr von Seeland: For six months I underwent a weekly fast of 36 hours and thus cured terrible headaches. From these fasts I also got a lively and joy us feeling afterwards, as if I were a young boy... By this simple means it becomes possible to disengage the spirit from matter and allow it to move towards the ideal.

(73-6) Dr Moller: To obtain a durable result it is necessary to repeat the fast a number of times sufficient to disintoxicate the organism... At the beginning of a fast toxic products are not only moved out of the blood in abundance but also out of the

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(continued from the previous page) lungs; the breath becoming fetid in proportion to the degree of ill health, but on the approach of the cure it becomes inodorous... The sexual glands suspend their function during fast and this explains the calming and beneficent effect upon neurotics and sexually-excited persons; it also is the reason why all the religions impose fasting in order to overcome the flesh... To get the maximum effect of a fast the retaking of food at the end is of all importance, often deciding the failure or success of the cure. It should be done gradually. The organism disused to nourishment have to readapt themselves slowly again to it as also the blood...

(74-1)<sup>166</sup> Dr Weber: I advise one day fast per week for sedentary persons as a normal way of regular living, since they have little occasion to burn their waste by

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<sup>164</sup> "in" was typed below the line and inserted with an arrow.

<sup>165</sup> "physical" was typed below the line and inserted with an arrow.

<sup>166</sup> The paras on this page are numbered 47 through 48, making them consecutive with the previous page.

exercise... the curative effect of [single]<sup>167</sup> 10-14 day fast is more rapid and durable than the Guelpha short recurrent fasts. Also person who reach the age of 40 to 50 need less nourishment than before to accomplish the same amount of work; if they want to maintain the equilibrium of their health they should not go by false sensations of appetite but should reduce the intake.

(74-2) Dr G. Riedlin: Sciatica is most surely and rapidly cured by fasting. which we may call with reason an operation without the knife....The worst error done by materialistic medicine is to deny the existence of the vital force; hence they do not know that one of the principal curative modes of fasting is to let free this unused force during the repose of the digestive organs, where it is able to flow to the succour of sick organs... During fast gaseous and odorous substances are expelled in large quantity giving off marked odours...

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## HEALTH AND HYGIENE

Dr Walter Siegmeister

(75-1)<sup>168</sup> Dr WALTER SIEGMEISTER: Both the conceptions of licentiousness and of asceticism are false, the truth is found in neither of these extremes but in the synthesis of continence and sex love, which constitutes a rejuvenating health measure of utmost benefit to body and soul Regenerated love, based on scientific self control, will lead to sex health and happiness.

(75-2) The sexual behaviour of civilised man, formerly explained by the popular but unscientific theories of Freud and his psychoanalytical school, as due to the action of instinct and libido, is to a large extent a product of aphrodisiacal stimulation of foods, beverages, narcotics and condiments. Among these tobacco, alcohol, meat and coffee. A large part of human sexual behaviour, falsely attributed to 'sexual instinct', can be traced to alimentary intoxications and excesses of feeding, leading to toxic stimulation of the glands of internal secretion, especially gonads. This is explained by a French biochemist, Jacques Fischer, "Love and Morality, an Attempt at a Physiological Interpretation of Human Thought." He has applied to the realm of sexology the mechanistic theory of the eminent American biologist, Prof. Jacques Loeb, according to which sexual phenomena are to be regarded as automatic tropistic responses to physical and chemical stimuli, and subject to physio-chemical control. Fischer explains sex in terms of mechanistic responses to bio-chemical stimuli present in the blood and having origin in foods, beverages, toxins. He believes that by altering the diet, he can convert a saint into sinner and vice versa. This replaces religion by biochemistry and endocrinology, which will afford a positive technique for control

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<sup>167</sup> "single" was typed below the line and inserted with an arrow.

<sup>168</sup> The para on this page is numbered 2; in addition there is an unnumbered para at the top of the page.

(continued from the previous page) to a degree that the older methods were never able to achieve. These new methods give us absolute scientific control over sex, to direct this tremendous energy and to sublimate it into higher manifestations

(76-1)<sup>169</sup> This is well known to breeders, who by overfeeding are able to causes more frequent sexual activity in animals.

(76-2) Fischer believes that the origin of erotic phenomena consists in certain chemicals in the blood i.e. hormones, toxins and metabolic end products, whose action on various brain centres and organs of the body results in the typical physiological and psychological manifestations of sexuality. The erotic crisis is evoked by toxins, such as uric acid, upon certain nerve centres. In support of his view note that all foods containing large quantities of uric acid are known to have marked aphrodisiac properties: oysters, caviar and other seafoods, fowl, coffee, tea, beer, etc. The problems of sex morality and therapy thus resolve themselves into problems of biochemistry

(76-3) According to psychoanalysis a mysterious instinct or libido, an omnipotent force which man was unable to control and had to obey, was our master and we its slave. This is the new phallic religion of psychoanalysis, the belief in almighty Libido But this ghosts disappears in the light of the new Loeb mechanistic philosophy.

(76-4) By avoiding stimulation, by proper diet, excessive manifestation of sex impulse may be subjected to voluntary control.

(76-5) Dr Alexander Haig, in "Uric Acid a Factor in Disease" has shown there is a definite relation between uric acid, blood pressure and sexual feeling, the sex appetite rising with increasing blood pressure and decreasing with lower blood pressure. "Where the sex impulse is excessively

(continued from the previous page) strong," says Dr Haig, "we can accomplish more by reducing the blood pressure than by moral suasion. We should treat the morbid

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<sup>169</sup> The paras on this page are numbered 3 through 7, making them consecutive with the previous page.

<sup>170</sup> PB himself inserted "Seigmeister" at the top of the page by hand.

circulatory condition and leave morality to right itself when a satisfactory cerebral circulation has been restored by a suitable diet."

(77-1)<sup>171</sup> Tea contains preformed uric acid, its aphrodisiac, effect is associated with its ability to increase blood pressure.

(77-2) Dr Deslandes, in "Treatise on Diseases caused by Onanism" points out that irritation of the genital mucous membranes by excessive consumption of certain foods and drinks will augment the sex impulse. Therefore to control it he advises elimination from diet of foods which introduce irritating acids into the blood and lead to irritation and inflammation, since an acid-forming diet has an aphrodisiac effect. To reduce it, it is necessary to make the blood more alkaline through a low-protein vegetable and fruits diet.

(77-3) Freud clothed in scientific garb the superstition that sex abstinence may be a cause of nervous disorders and that sex intercourse is necessary health. The present neurotic age suffers not from repression but sex indulgence and over-expression. Nowhere does Freud warn against them.

(77-4) The ancient philosophers adhered to a low-protein vegetarian diet for the purpose of achieving continence. The Pythagoreans prohibited beans for this purpose.

(77-5) Sophocles said that in reaching old age he escaped from a mad and cruel master (sex).

(77-6) Galen, the great medical authority, wrote: "Those who deny [this truth]<sup>172</sup> that difference in food renders some temperate and others dissolute, some chaste and others incontinent, let them follow my directions in eating and drinking, and I will promise them their power augmented."

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HEALTH AND HYGIENE

Dr Walter Siegmeister

(78-1)<sup>173</sup> The ancient Spartans offer an example of a race whose exemplary bodily health and vigour were associated with a high degree of chastity.

(78-2) Tolstoy says of the idle rich: "Our too abundant and exciting food, coupled with an idle existence, is nothing else than a systematic incitement to the lust

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<sup>171</sup> The paras on this page are numbered 8 through 13, making them consecutive with the previous page.

<sup>172</sup> PB himself inserted "this truth" by hand.

<sup>173</sup> The paras on this page are numbered 14 through 20, making them consecutive with the previous page.

(78-3) Havelock Ellis refers to the Irish peasant, who live chiefly on potatoes buttermilk and vegetables as "possessing an unusually small amount of sexual feeling." The Danish nutritionist, Hindhede, has demonstrated experimentally that a potato diet has a marked alkalising effect on the blood and helps to counteract and neutralise uric acid.

(78-4) Dr Napheys, in "Transmission of life" writes "From ancient times it has been known that vegetable diet favours subjugation of the passions. Particularly those vegetables which contain a large percentage of fibre and water, as cabbage turnips beets melons carrots, and those which contain some soporific principle as lettuce chicory endive, are reported to have special virtue in this direction."

(78-5) Dr J.H. Kellogg, of Battle Creek was a strong advocate of low-protein diet for continence. He writes: Condiments tea coffee chocolate and all other stimulants have a powerful influence directly on the reproductive organs. They increase the local supply of blood, and through nervous sympathy with the brain. The passion are aroused... Nothing tends so much to keep passions in abeyance as a simple diet, free from condiments, coupled with a generous amount of exercise."

(78-6) The ancient Egyptian priests were forbidden to eat fish because of its aphrodisiacal effect.

(78-7) Dr Arnold Lorand, the endocrinologist, writes in "Health Through Rational Diet:."

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HEALTH AND HYGIENE  
Dr Walter Siegmeister<sup>174</sup>

(continued from the previous page) "When a considerable amount of food rich in nucleoproteid is absorbed in the diet, the spermatozoa become more apt to exert an excitant effect. With poor food, the sexual impulse is but little stimulated."

(79-1)<sup>175</sup> Dr F.G. Lydston, professor of diseases of the genitourinary organs at University of Illinois, writes in "Impotence and Sterility:" "The importance of careful attention to dietetic regimen in controlling the tendency to masturbation and sexual excess cannot be overrated. The relation of a stimulating and highly nutritious diet to sexual desire was well understood by the ancients If one would remain continent he must not only abjure all mental sources of sexual excitement, but he must abstain from stimulants, tobacco, highly seasoned foods, from all articles of diet that tend to

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<sup>174</sup> PB himself inserted "SIEGMEISTER" at the top of the page by hand.

<sup>175</sup> The paras on this page are numbered 21 through 24, making them consecutive with the previous page.

induce nervous irritability. With present pernicious social customs, the unaided efforts of the will are not always successful in conquering the lusts of the flesh."

(79-2) COCOA, which contains a toxic alkaloid, the bromine, has long been regarded a aphrodisiac; the Peruvian Indians use it as a stimulant of the womb and a sex excitant strong

(79-3) Dr McDougall, of London says that several of his patients afflicted with spermatorrhea discovered that TEA always proved harmful to them by provoking such discharges.

(79-4) Dr Elliot, in "Aedology" says "The abnormal intensity of the sexual impulse is largely due to too stimulating food, because such diet irritates and congests the genital organs. To control and subdue the impulse it is necessary to avoid eating and drinking anything that may tend to increase it: spices, highly

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HEALTH AND HYGIENE

Dr Walter Siegmeister

(continued from the previous page) seasoned food, rich foods and tea."

(80-1)<sup>176</sup> An alkaline-forming diet, which counteracts the formation of uric acid, consisting of vegetables (low-proteid) and potatoes will be of value in the prevention and overcoming masturbation

(80-2) Salt, pepper mustard and strong spices are aphrodisiac and promote seminal emissions. Onions were regarded as such too by ancient Greeks. Garlic is known for the same property. However it is important to differentiate between mere sex irritants and substances that have a vitalising action on the glands; it is possible that onions and garlic belong to latter group.

(80-3) One of the most extensive careful and convincing experiments in modern times on the influence of diet on sex impulse was conducted in the Nutrition Laboratory of the Carnegie Institute of Boston by Dr Francis G Benedict. The results have been published by the Carnegie Institute, Washington, in 1919 pub 280 under title "Human Vitality and Efficiency under prolonged Restricted Diet." L2 [Young army]<sup>177</sup> men were put on a restricted low-protein diet for 4 months. Though they lost 12% of their weight they were able to carry on with their regular work. In almost every case they noted a reduction or cessation of sex desire, emissions dreams and other involuntary sex phenomena. There occurred a marked fall in blood-pressure. Since physical and mental energy were maintained at normal level

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<sup>176</sup> The paras on this page are numbered 25 through 27, making them consecutive with the previous page.

<sup>177</sup> "Young army" was typed in the right margin and inserted with an arrow.

throughout the experiment, the disappearance of sex manifestations was not due to exhaustion but to the removal of aphrodisiac irritation by uric acid, ordinarily supplied by proteins. Dr W.R. Miles, in "The journal of Nervous and Mental Diseases"

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Dr Walter Siegmeister<sup>178</sup>

(continued from the previous page) "The results clearly indicate a method of treatment for achieving restraint of sexual tendencies in pathological cases of sexual dissipation."

(81-1)<sup>179</sup> Professor McLester in "Nutrition and Diet in Health and Disease" writes: "During the (1st) war period in Germany Rubner observed that the restricted [protein]<sup>180</sup> food supply was responsible for the lowering of libido in men. The sex urge is materially influenced by diet

(81-2) Soon after the end of the Benedict experiment and returning to their previous high-protein diet, all the sexual phenomena returned with normal intensity and nocturnal emissions occurred with usual frequency. One of the men said, "The low diet just about unsexed me. I thought to myself, 'How foolish to indulge in this simply by habit!'" The amount of protein they consumed daily on this experiment was only 60 grams, as against 1000 grams normally consumed. Professor Chittenden, of Yale, found this to be sufficient for bodily needs during his own separate investigations.

(81-3) Nocturnal emissions are pathological rather than normal and in a young man living on non-stimulating diet they will never occur, is the conclusion reached by Dr Albert Mowry, Instructor in Genito-Urinary Surgery at Northwestern Medical School. Dr Tissot reports a young man who was rapidly declining as a result of frequent nocturnal emissions. He ordered him to go on a fruit diet, with the result they ceased and he regained health.

(81-4) Fasting, should produce similar results to a low-protein diet by clearing the blood of uric acid. It is practised since time immemorial by religious ascetics to reduce sexual inclinations.

(81-5) The idea that the sex glands, in addition

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<sup>178</sup> PB himself inserted "Dr. W. SIEGMEISTER" at the top of the page by hand.

<sup>179</sup> The paras on this page are numbered 28 through 32, making them consecutive with the previous page.

<sup>180</sup> "protein" was typed below this line and inserted with an arrow.

(continued from the previous page) to their external secretion, produce an internal secretion which is absorbed into the blood-stream, is no new one. The Greek philosophers of antiquity speculated much about it. Pythagoras preached continence as a discipline of value both to body and brain. Epicurus considered semen part of mind and soul and advised its careful retention

(82-1)<sup>181</sup> Aristotle claimed that eating stimulating and pungently-flavoured foods caused loss of semen.

(82-2) Dr K.S. Guthrie writes in "Regeneration": 'Those who insist on preserving every drop of their precious sperma, permitting it naturally to be reabsorbed, assure themselves a perfect physical body, increased mental faculties, and if they progress and the higher nervous centre be nourished and developed, the fullest spiritual development

(82-3) Continence is beneficial to the brain, for conserved lecithin from retained semen is a true brain food. Some of the greatest intellectual geniuses led continent lives: Plato, Spinoza, Herb Spencer

(82-4) Psychoanalysts have exploited to their commercial advantage the phobia they have created in the public mind that continence is a cause of nervous disease. Professor Furbringer, of Germany writes: "When neurasthenia occurs in an unmarried person it is generally not due to continence but to masturbation or some other form of lasciviousness."

(82-5) The sex life of civilised men is unnatural and excessive. Anything is excess when procreation is not the end.

(82-6) The ancients noted a relation between semen and the spinal cord. That the involuntary seminal losses cause spinal weakness is well known.

(82-7) For the cure of spermatorrhea, Celsus advised a raw vegetable diet, Aretaeus advised cold baths.

(83-1)<sup>182</sup> Feet: Due to gravitation a vast amount of poison is drained down through the system and eliminated through the skin of the feet. The heat of shoes induces

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<sup>181</sup> The paras on this page are numbered 33 through 39, making them consecutive with the previous page.

perspiration and both hosiery and shoes become saturated with the poisons. Unclean feet are responsible for colds and nervous disorder for sciatica and perverted mental and sex impulses, as well as skin disorders. Socks should be changed every day and never worn 2 days successively, not even laid aside for 1 day and then worn. Keep 3 pair of shoes; change them every day and give each pair a thorough airing before resuming its use again.

(83-2) Voice is influenced in proportion to the amount of oxygen taken into the body. Shallow superficial breathing has a bad effect on the voice. its pitch placement vibration and quality. The vocal organs and throat nerves become weak and thin. Only by complete breathing, by drawing the air deeply into the body forcing it through every possible part I was able to build up a thin wheezy voice into one of power and strength for public speaking.

(83-3) Teeth should be brushed down on the upper jaw and upward on the lower jaw. Splinters from toothpicks become wedged between the teeth and irritate the gums; if leading to infection pyorrhoea results. (use plastic picks PB) The latter disease may be cured by [fasting and a diet of rawfoods.]<sup>183</sup> Many toothpastes irritate gums and denude enamel. Brushing the teeth sideways harms gums

(83-4) Deep Breathing is essential to perfect health. and to a clear resonant voice. Bronchial trouble and throat weakness may be overcome by taking in deep breath. retaining it and manipulating throat with hands. A great benefit of physical culture is the deep breathing it induces.

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## HEALTH AND HYGIENE

Dr St Louis Estes: Health and Rawfood

(84-1)<sup>184</sup> Sleep always before midnight, for then the body is absorbing and drawing to itself the life-sustaining elements and regeneration is taking place. People who fail to go to bed early are depleted, and lack the moral stamina to change their mode of living, diet etc even when they know and believe that advanced methods are beneficial. They have not the will power to put their convictions into execution. They procrastinate. If you would have dynamic energy force and will, see that your body is rested amply by giving it the right quantity of sleep at the right hour

(84-2) It is impossible to produce radiant vital health without following a system of regular exercises.

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<sup>182</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>183</sup> PB himself changed "fasting, rawfoods and a diet of \_\_\_\_\_" to "fasting and a diet of rawfoods" by hand.

<sup>184</sup> The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

(84-3) Water Drinking is essential to keep the tissues clean. In all treatments for nerve and body building, and liver trouble, copious use of water is needed. It is beneficial for colds, too. It is not enough to use water externally taken plenty internally.

(84-4) Sunbathing is best in the rays of the early morning; later in the day the sun is too enervating. Determine how you react in sunshine and regulate your baths accordingly. You will then be able to judge just how much sun agrees with you and what is an excessive dose.

(84-5) Sun Protection: Light-coloured cloth admits the light but reflects away the heat. Black cloth admits the heat but shuts out the light.

(84-6) Cold Plunges in a tub are a great shock to the kidney bladder and heart, which may cause maladies. Instead I prescribe cool showers.

(84-7) Oil Baths are very beneficial, in cold weather. Use olive oil after a warm bath at night, rub it well into the entire body, including the soles of feet. Massage gently but do not rub off surplus oil. The skin will feel quite oily but next morning all oil will have been absorbed and body is<sup>185</sup>

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## HEALTH AND HYGIENE<sup>186</sup>

(85-1)<sup>187</sup> INTERNAL COLON BATH: There are 2 proper methods whereby a complete flushing may be attained. The better is to kneel upon a bed and lean forward on the elbows until the chest is on a level with the knees. This is very comfortable and gravity aids the water on its way through the descending colon and across the transverse section. Then, when the patient straightens, gravity will cause the ascending colon to be flushed. The complete filling of the colon is necessary. In this posture 4 to 6 quarts of water can be received and retained for a little time... If the patient is weak, the other method is almost as good. He should lie upon his back with hips slightly raised. Very often the desire to expel the water will come before an adequate amount has been injected. This<sup>188</sup> feeling can be overcome by pressing a towel tightly against the anus until the desire passes. WARNING: Do not use soapsuds with enemas. Pure water at body temperature is best.

(85-2) It is foolish to soak the body in dirty soapy water of the tub. Let out as soon as washed and refill tub. OR: lie unsoaped in tub for a time wash with soap, rinse and step out.

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<sup>185</sup> Incomplete para – the end of this para was not found in this file.

<sup>186</sup> PB himself inserted "Hygiene" and "Health" by hand at the top of the page.

<sup>187</sup> The paras on this page are unnumbered.

<sup>188</sup> PB himself underlined this sentence by hand.

(85-3) LIVER TROUBLE: The more [acid-forming foods]<sup>189</sup> one eats, the more bile is required to counteract it. As bread and cereals are acid-forming they should be reduced in dietary. Active congestion of liver is caused by excessive tea drinking and tight belts. To relieve it, take walks in open air with deep breaths. This compresses ribs and rib-muscles upon the liver, while deep breaths force diaphragm down against liver rhythmically, thus stirring it into action. The more brisk the walking [and]<sup>190</sup> the deeper the breaths,<sup>191</sup> the more will liver be helped.

(85-4) Bernarr Macfadden: Since I acquired the habit of sleeping on the hard floor with one or two blankets or a mattress underneath, I have never suffered from sleepless nights. This habit not only maintains the spine in a normal position,

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## HEALTH AND HYGIENE

(continued from the previous page) but I am convinced from long experience, that it secures the advantage of the magnetic current which a four-poster bed denies you."

(86-1)<sup>192</sup> [The]<sup>193</sup> BIFOCAL SPECTACLES can be used for reading books which are set so they are being seen through the wrong (upper) portion of the lens, merely by lifting the crossbar to rest higher up the bridge of the nose. (a) return in July 1956 to Dr Popovitch for eyesight re-examination. (b) Adjust the distance at which you hold reading matter, until you find best result. (c) Use the bifocals at cinemas.

(86-2) Athlete's Foot may be due to leather shoes. The perspiration (heaviest between the toes) draws out and dissolves the animal poisons.

(86-3) Sciatica Reliever:<sup>194</sup> Dip a towel in cold water, sprinkle a little alcohol on to quicken the drying process, and wrap around the painful leg. This removes pain better than hot water.

(86-4) Golden seal root (Hydrastis is the finest of the many good bitter tonics, as its influence upon the whole digestive process is unequalled. It is also an excellent eye wash. Prepare it as follows: Put a teaspoonful into a half point of boiling water. Let it steep for about 20 minutes when it will settle. Use the clear yellow liquid. The finest to be had comes from Indiana Botanic Gardens, POB ox 5, Hammond, Indiana, and it sells for \$1.00 a box.

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<sup>189</sup> "-forming foods" was typed below this line and inserted with an arrow.

<sup>190</sup> PB himself changed a comma to "&" by hand.

<sup>191</sup> PB himself inserted a comma by hand.

<sup>192</sup> The paras on this page are unnumbered.

<sup>193</sup> PB himself inserted "The" by hand.

<sup>194</sup> PB himself underlined "Sciatica Reliever" by hand.

(86-5) Biliousness<sup>195</sup> due pancreases, due sedentary existence. Remedy, – exercise

(86-6) I will need less sleep on raw and limited diet. [Cornaro]<sup>196</sup> writes: “Never do I find myself the worse for writing immediately after meals; nor am I apt to be drowsy; the food I take being in too small a quantity to send up send up any fumes to the brain.

(86-7) Seasickness Preventer: Have a hot drink on Awakening, in cabin.

(86-8) Use tongue to protect teeth against the heat of hot drinks. It shocks them and congests the nerves, possibly resulting in abscess.

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## HEALTH AND HYGIENE

Dr George J. Drews: Unfired Food and Trophotherapy

(87-1)<sup>197</sup> Unfired green herbs and roots cannot ferment in the stomach nor intestines and therefore cannot interfere with their peristaltic movement. The cellulose hard fibre of unfired herbs and roots stimulate internal activity (peristalsis) whereas cooked they aid fermentation and so retard it.

(87-2) Natural foods not only prevent and cure diseases but they often awake dormant chronic diseases to an active crisis in order defeat and expel them. When this happens the patient has nothing to fear but to help the crisis along.

(87-3) The flatus passed by those on unfired food is almost always imperceptible.

(87-4) Cooked and backed legumes have lost their alkaline activity and tend to putrid fermentation. They are sure to decay in the intestines and the resulting gases are cause of autointoxication. The portion absorbed breaks down into poisons and uric acid.

(87-5) Cooked sugar (commercial sugar) and sweets gives rise to a profuse flow of mucus and thus initiates stomach catarrh. When absorbed it becomes a burden to the liver. Commercial cane sugar is not raw but cooked. Ban it

(87-6) Cooked starch ferments and decays, tempts to overeating, produces volatile acid which paralyses peristalsis and often this paralysis penetrates to the solar plexus, causing indigestion, distending the stomach.

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<sup>195</sup> Paras 86-5 through 86-8 are duplicates of paras 47-3 through 47-6 in Paras from Glass-Talcott Collection.

<sup>196</sup> PB himself inserted “Cornaro” by hand.

<sup>197</sup> The paras on this page are numbered 2 through 8; they are not consecutive with the previous page.

(87-7) All foods that are scalded cooked, baked, roasted, pickled and spiced are not natural and tend to be unwholesome

(87-8) Roots cannot and do not ferment in the stomach. They even counteract existing fermentation and neutralise acids, when uncooked. In order of alkalinity they are: Potato, carrot, artichoke, parsnip, Salsify, turnip, kohlrabi, kale, cabbage, sorrel, cress spinach, eggplant, radish, celery, lettuce

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## HEALTH AND HYGIENE

Dr George J. Drews: Unfired Food and Trophotherapy

(88-1)<sup>198</sup> Unfired starch never causes any trouble because the saliva determines the quantity to be digested.

(88-2) All cooked food from gases which saturate the whole system. These poisons irritate nerves and brain, causing emotional disturbances which result in poisonous emotions.

(88-3) It often happens when patients have lived on strict unfired diet from 5 to 8 weeks, that the poison suppressing an acute disease is first eliminated and then the suppressed disease reappears in the same or another form. These healing crises must be assisted by natural means of elimination. The uninformed patient might become discouraged in persisting with the diet. This would be like dropping a good thing when near the point of success. The crisis of the worst disease leaves the patient to be healthier than before.

(88-4) The starved irritated and crippled cells of the body fed on cooked food causes an irresistible craving for elements not found in the foods ingested and then civilised ignorance misinterprets this [natural]<sup>199</sup> craving. A tendency to overeating is produced by this abnormal appetite. Unfired foods supply these craved elements and correct the perverted alimentiveness of gluttony.

(88-5) The starches of unfired cereals, the protein of nuts and legumes, can do no harm as long as raw herbs roots and fruits are also eaten

(88-6) Cooked proteid and carbohydrates<sup>200</sup> foods ferment, the gases irritate nerves of abdomen, pervert their functions which abnormally stimulates sex; also by creating constipation which presses on sex organs; also by being absorbed in superfluous quantities catabolised into waste poisons which are carried in the blood

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<sup>198</sup> The paras on this page are numbered 9 through 14, making them consecutive with the previous page.

<sup>199</sup> "natural" was typed below this line and inserted with an arrow.

<sup>200</sup> "proetid and carbohydrates" was typed below this line and inserted with an arrow.

to the vital organs, irritating them. The irritant toxic alkaloids of tea and hot condiments affect sex organs perversely through sympathetic nervous system.

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## HEALTH AND HYGIENE

Dr George J. Drews: Unfired Food and Tropotherapy

(89-1)<sup>201</sup> A solely nut and fruit diet is a rash extreme. Its weak point is that it produces extreme negativeness, which is often followed by mediumistic insanity.

(89-2) All raw starchy foods are best eaten dry. Soaking water into them interferes with salivary digestion. If they are soaked for the purpose of flaking them, then the flakes should be dried in the sun.

(89-3) Unnatural food has blinded and perverted the sense of taste. Remove the cause and let Nature restore it. The stomach is unprepared for every food that is not enjoyed or tasted. If you would get best results, try to detect and enjoy the flavour of every morsel.

(89-4) All drugs decocted from herbs by the thermal cooking and infusing process are often as dangerous as mineral or metallic drugs, because the system cannot utilise or eliminate them, whether used for food or as remedies. Cold or warm infusions can be used as a substitute. Soak the dried herbs in warm water from 5 to 10 hours. Do not use scalding or boiling water. (The same applies to unfired soups).

(89-5) The skin absorbs solar energy. The perspiration during a sunbath is composed largely of uric acid and other waste poisons. Sunshine draws blood to surface, vitalises skin and stimulates its respiratory and eliminative functions. This relieves the overworked liver kidneys and lungs. By supplying energy, it stimulates every function of the body to normal activity

(89-6) Cooked chlorophyll has lost its chemical virtues but uncooked, it is related to and has similar virtues as proteid. It is especially useful in preventing intestinal fermentation.

(89-7) Where stomach has been abused for years with unnatural foods, it may be advisable to avoid all starchy and proteid foods until it and the intestines have

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## HEALTH AND HYGIENE

Dr George J. Drews: Unfired Food and Tropotherapy

(continued from the previous page) been sufficiently toned and recuperated to resist.

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<sup>201</sup> The paras on this page are numbered 15 through 21, making them consecutive with the previous page.

(90-1)<sup>202</sup> (IODINE FOODS) The following contain iodine and therefore promote rejuvenation a la Romano: Watercress Carrots Beets Apricots Potato Skins, Pineapple, Green Kidney Beans, Garlic

(LIVER TONIC) Sweet salad peppers tomatoes egg plants

(PIGNOLIA) is a Mexican nut, of the pine family. Easily digested, very soft, sweet. Can be ground in mill. Pine Kernel is its [British name.]<sup>203</sup>

(BRAZIL AND WALNUTS) must not be flaked or ground up, as their oil then separates and becomes indigestible.

NEGATIVE MEDIUMISTIC TENDENCIES CAN BE COUNTERACTED by foods possessing the positive mineral elements: iron sodium magnesium and calcium. Iron foods: lettuce spinach radishes. Sodium foods: Spinach Swiss Chard Radishes. Calcium foods: Spinach Cabbage Lettuce Radishes. Potassium foods: Lettuce olives cucumber spinach. Magnesium Foods: Spinach Lettuce Almonds Cucumber. The order in which all these foods are listed shows the percentage contained, highest percent listed first.

FLABBY AND RELAXED MUSCLES, FALLING OF VITAL ORGANS may be relieved by diet rich in potassium calcium and magnesium. These tone and strengthen muscles, and even spine.

Pythagoras rightly banned beans peas and lentils for modern scientific analysis shows they contain even more protein and more albumen than meat

Acid Fruits: Pineapple plums grape fruit, tomatoes lettuce but raisins are alkaline.

Fruit Juices contain acidity which burns my stomach. I cannot take them without ill after effects. But if diluted by half their quantity of water, they are digestible.

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HEALTH AND HYGIENE

W.H. Hay, M.D.

(91-1)<sup>204</sup> THE INFLUENCE OF UNFIRED DIET ON PASSION: "If the young man who is struggling with his desires were to go at once to a raw diet of strictly natural foods in their natural state, everything that grows out of the ground in edible form, he would be surprised that before long there would not be a continual struggle, a thing he can easily prove to himself. If he is impatient, let him fast for 30 or 40 days."

(91-2) THE SELECTION AND COMBINATION OF FOODS: Hay: The starch type cannot digest in the same time as the protein type. Combine foods to forefend the

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<sup>202</sup> The para on this page is unnumbered.

<sup>203</sup> "British name" was typed above this line and inserted with an arrow.

<sup>204</sup> The paras on this page are unnumbered.

digestive tract against the usual fermentations of this heterogeneous mixture of incompatible foods. Even good foods become incompatible mixtures, as carbohydrates with either protein or acid fruits. Separate the proteins from carbohydrates at every meal, which you can very easily by taking them at separate meals, as starchy foods at noon and proteins at night. Otherwise fermentation and putrefaction arise, to which the odour of the usual stool can bear ample testimony. This (odour) comes not from any mistake in Nature's arrangements, but from a breakdown of her arrangements, due wholly to our false way of living, outing too many obstacles in her way. Rigidly separate the starches from both acid fruits and acid-compelling protein. You are freed from the discomforts of gastric acidity in this simple way. The mixture of starches with concentrated protein makes it impossible for one of these dissimilar foods to digest. Fermentation results and acids form from the arrested starchy digestion. Cases by the hundred show this one change in diet correcting annoying conditions of

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HEALTH AND HYGIENE

W.H. Hay, M.D

(continued from the previous page) many years' standing, conditions that were caused and continued through this one mistake, the acids resulting from these incompatible mixtures being wholly responsible. This reward for the slight effort expanded will be sufficient to convince any doubter

(92-1)<sup>205</sup> THE BENEFITS OF REDUCED FOOD INTAKE: Dr Hay: Many people now eat but one meal a day where formerly 3 large ones were required, for when these foods were deficient it was necessary to have much food in order not to starve the system for what was [necessary...]<sup>206</sup>

(92-2) Dr W.H. HAY, M.D. on STOOLS: [The odours inside the colon are evidence of the liberation of sulphuretted hydrogen, a byproduct of putrefaction of protein:]<sup>207</sup> Create a fixed habit of a stool after each meal, by going to the closet and sitting quietly and soliciting a stool. This will secure a free stool within a short time. Nothing less than this is normal action. The universal rule in the animal world is movement soon after eating, not occasionally but always. The entrance of food into the stomach starting a peristaltic wave, the body emptying the tract for the oncoming meal. Nothing less than this is natural.

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<sup>205</sup> The paras on this page are unnumbered.

<sup>206</sup> The original typist deleted "Overeating of cooked foods leads to constipation" from after "necessary..." by typing over the original words with x's.

<sup>207</sup> "The odors inside inside the colon are evidence of the liberation of sulphuretted hydrogen, a byproduct of putrefaction of protein:" was typed above the line and inserted with an arrow.

(92-3) Dr HAY on MASTICATION: Enjoy the flavours of food, which is not to be swallowed as the dog does, but to be chewed and tasted.

(92-4) Dr GEORGE DREWS: Cooked food is not natural because its constitution is perverted by the destructive power of high temperature. The sun energy (galama) is dissipated. The volatile essences are exploded. The organic tonic salts have been neutralised, the proteids coagulated, the starches enter circulation undigested, the oils fused and made hard on the liver.

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## HEALTH AND HYGIENE

(continued from the previous page) soft and smooth. Instead of the morning shower rub the body briskly with a coarse towel and note the stimulating effects. The oil nourishes and builds up the tissue and increases resistance to colds.

(93-1)<sup>208</sup> Fasts require plenty of sleep.

(93-2) Voice exercises are given to the beginner to loosen the taut face muscles, to lend flexibility to the jaws and pliancy to tongue, to relax tension of throat and increase breathing capacity. Stress is laid upon body posture; chest and shoulders to be held up, the weight thrown on balls of feet instead of the heels, the arms relaxed instead of rigidly held at the sides. 99% of people mumble poorly-articulated words; they talk in their throats. The lips are little used; the jaws drop; to speak properly the lips tongue and teeth should be used freely. The tones should strike the sounding board of the head and be brought forward directly on the teeth. Each word should be carefully pronounced, with no omissions or slurring of final syllables. It is ill-advised to be greatly misjudged for the sake of the few extra seconds required for perfect enunciation and careful placement... The increased lung capacity [got by voice training]<sup>209</sup> means improved health.

(93-3) Those who pray and study religious books but give no heed to the state of their health, neglect their bodies and permit them to contract disease or become disordered, are conceiving the Spirit of God only mentally. They are not experiencing the benefits which may be derived from the use of the God-power inside themselves. The great defect with most teachings concerning the Divinity is they have no thought for the physical. We seek God when all along the living God has dwelt within our bodies, over looked

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## HEALTH AND HYGIENE

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<sup>208</sup> The paras on this page are numbered 12, 13, and 13; they are not consecutive with the previous page.

<sup>209</sup> "got by voice training" was typed above this line and inserted with an arrow.

(94-1)<sup>210</sup> The longer food is chewed the more perfectly the saliva is blended with it, and when it enters the stomach it is ready for the digestive process and assimilation. The stomach was not intended to do the teeth's' work. All food should be held in the mouth until it becomes a creamy liquid. If you have an uncontrollable impulse to swallow, then do so muscularly but do not permit any of the food to slip down the throat.

(94-2) Catarrh is relieved by taking equal parts of lemon juice and tepid water. Pour the solution in small quantities into the nostrils with a spoon. With the head tipped back and to one side, it will trickle into the nostrils. Treat each one in turn.

Carl Malmberg: Diet and Die

(94-3) Dozens of unscrupulous or misguided individuals are ready to seize upon the pertinent findings of the laboratory, colour them sensationally with the results of their own imaginations and pervert them to their own uses.

(94-4) Science is credited with the discovery of the therapeutic properties of bran, in spite of the fact that the predominant weight of medical opinion is opposed to the habitual use of bran as a laxative, that it may act as a dangerous irritant leading to colitis.

(94-5) Scientific claims advanced by lay enthusiasts and profit-minded promoters are generally twaddle. Such claims are never backed by the sort of corroborative evidence that scientific accuracy demands

(94-6) The exhilaration produced during fasting is not only transitory but illusory; his actual accomplishments at such a time will invariably be found to be of a low order.

(94-7) The theory that fasting will cure all diseases by getting rid of accumulated impurities is all wrong. It is indeed the exact opposite<sup>211</sup>

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## HEALTH AND HYGIENE

(95-1)<sup>212</sup> Dr CARL RAMUS: Hair Restoration: The genuine method of restoring hair includes 2 things, cleanliness and massage. Soap and water are efficient and natural. The head should be shampooed not less than twice weekly. Daily massage of the scalp with the fingers is the best stimulant to stagnant follicles. I have personally

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<sup>210</sup> The paras on this page are numbered 14 through 15, and 1 through 5, making them consecutive with the previous page.

<sup>211</sup> This para is continued in para 95-2.

<sup>212</sup> The paras on this page are numbered 6 through 7, making them consecutive with the previous page. In addition, there are two unnumbered paras at the top of the page.

known two officers (elderly) who produced new and thick crops of hair on heads that had been bald for many years. by this simple treatment of washing and daily massage with fingers. Sanford Bennett had exactly the same experience/

(95-2)<sup>213</sup> CARL MALMBERG; of what really happens. When the body is denied enough food it oxidises itself, feeds upon the deposits of fat. Waste products are left over, the ashes of combustion, for the oxidation is never complete. These products which are acid in nature are carried away in the blood stream. When they are present in unusual amounts after a fast they act as dangerous poisons. The result is acidosis, and the person gets sick. Moreover the colon becomes inactive through lack of stimulation and other wastes, such as liver and blood wastes, may not be removed effectively, and serious intestinal toxemia result. Then the wasting of muscular tissue of the heart is attended with great danger. Finally bones and teeth are robbed of minerals and are bound to undergo deterioration.

(95-3) "Dr McCoy" author of the "Fast Way to Health" is not a physician and the book is as amazing a collection of misinformation as has ever been presented between covers. Tremendous harm is wrought by such advice

(95-4) Dr Alexander Haig's theory of uric acid purins was discredited by investigations.

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## HEALTH AND HYGIENE

(96-1)<sup>214</sup> Chittenden's experiments do not prove his theory but only that man can subsist in good health on a low protein diet for a limited time. This period of 9 months covered only 1% of the normal expectation of life for the men involved and the inadvisability of drawing general conclusions from such limited studies must be obvious.

(96-2) Benjamin Gayleord Hauser freak dietetic system is universally considered a menace among doctors and dieticians. His glib prescriptions for heart trouble, cancer and appendicitis are the sort that should be prohibited by the government. His omniscience is assumed only because he finds actual laboratory investigations too tedious. His ridiculous system of therapeutic chemistry is utterly unscientific. This self-styled expert's advice is utterly unreliable, his statements concerning the proper treatment of specific ailments are preposterous. Concerning cancer he is as cocksure as ever.

(96-3) Dr Bircher-Benner is a reputable physician.

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<sup>213</sup> This para is a continuation of para 94-7.

<sup>214</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

(96-4) Ehret's Mucusless Diet theory is an ancient fallacy. Nothing could be further from the truth. Mucus is a perfectly normal substance whose functions are those of a lubricant and a mild antiseptic. In no case [is]<sup>215</sup> it possible to be present in the blood. Harm can result from the serious acceptance of such [senseless]<sup>216</sup> doctrines as those of Ehret.

(96-5) The fakir who borrows an idea from the work of a conscientious investigator and offers it to those who are always on the lookout for what is new and bizarre as the most important discovery in years manages to drop a good deal of cash in his pocket. The chronic faddists of the country flock to his standard and spread the news rapidly among themselves. But

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## HEALTH AND HYGIENE

(continued from the previous page) Carl Malberg: it is generally only a matter of time until they take up another fad that is newer and equally fantastic.

(97-1)<sup>217</sup> Cheese is cooked and heavily salted.

(97-2) If the promoter of fads did nothing but take money away from the ignorant and gullible we could put him in the same category as the stock swindler and the real estate shark. However since he deals in a commodity that has a direct influence on the life and health of his readers, he must be sometimes charged with worse. He is always as free with promises as they and these persons are unfortunately susceptible to promises. They submit themselves to insane ordeals.

(97-3) Fletcherism claims that a smaller quantity of food is eaten under its regimen. It is more likely this is due to the insupportable tedium of chewing every bit of a large meal with such thoroughness. Also this system may [be]<sup>218</sup> even dangerous. In [order] to act effectively the bowel must have a certain amount of bulk to stimulate it to action. A diet of food chewed as thoroughly as Fletcher recommends is really a liquid diet and does not provide even a quantity of this necessary bulk. As a result, the poisons which are formed [in]<sup>219</sup> materially the same quantity as ever remain in the bowel for too long a period and are constantly reabsorbed into the system. It may thus be responsible for constipation, of which Fletcher himself is said to have died, as it was long standing and induced toxemia

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<sup>215</sup> "is" was typed below the line and inserted with an arrow.

<sup>216</sup> "senseless" was typed below the line and inserted with an arrow.

<sup>217</sup> The paras on this page are numbered 13 through 15, making them consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

<sup>218</sup> "be" was typed above the line and inserted with an arrow.

<sup>219</sup> "in" was typed below the line and inserted with an arrow.

Most food faddists take up a single idea and exalt it to a position of unique importance. Their followers adopt one system after another and very often their own actual habits are not the ones they advocate in public.

(97-4) Whether a person should eat breakfast or not

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## HEALTH AND HYGIENE

(continued from the previous page) depends largely upon the individual and the type of work he has to do. It is doubtful if there is any harm in missing a morning meal, though a certain amount of efficiency may be lost during the later hours of the morning as a result of hunger and increased fatigue

Charles C. Haskell: Perfect Health

(98-1)<sup>220</sup> If a sick man will fast until he has natural (not false) hunger, abstaining entirely from eating and drinking cold water when thirsty, he will become well. The hunger will not come until the disease is conquered so he should wait for it.

(98-2) By abstaining from food for 2 weeks this former drunkard lost all desire for whiskey. To test himself thoroughly he went into saloons and bars only to find that his appetite for intoxicants had entirely disappeared. Instead he found the very smell disagreeable. He had no thought of giving up tobacco but soon his sense of taste [and smell]<sup>221</sup> became so refined and elevated that he gave up smoking; it became offensive.

(98-3) Dr Ed. Hooker Dewey's Plan of living: Abstain absolutely from [early]<sup>222</sup> morning meal. Never eat except with natural hunger. Masticate every mouthful as long as there is any taste in the food. Do not drink with meals.

(98-4) My wife's 15-year suffering from bronchitis was cured by Dewey's Plan 7 years ago completely and has never had an attack since.

(98-5) The blacksmith thought working hard all day at the anvil, he had to have a morning breakfast. But rheumatism drove him to try the new way of omitting it; he at once improved and was cured permanently yet was able to work every day at his trade and even gained 25 lbs of solid muscle.

(98-6) The only time to drink is when natural thirst comes; if people

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<sup>220</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>221</sup> "and smell" was typed below the line and inserted with an arrow.

<sup>222</sup> "early" was typed below the line and inserted with an arrow.

(continued from the previous page) would only observe this rule there would be neither kidney nor kindred troubles. Pure cold water is the best drink and how delicious when one is thirsty naturally, in the throat and mouth, not abnormally in the stomach

(99-1)<sup>223</sup> Natural hunger is also located in the mouth. With it there is no faintness or craving discomfort to make one impatient or irritable, as with appetite, and hard to wait for a delayed meal. One remains poised. Make it an invariable rule never to eat except when the call comes from natural hunger. More depends upon this than upon any other law of man's being. It is a physiological impossibility for anyone to have this natural hunger more than twice a day, even if he does the hardest kind of manual labour. If it does not come at all, recognise the truth that there can be no digestion without it; and without digestion no nourishment can be given to the body. So let the day pass in fasting. Nature's warning voice has said, "Do not eat."

(99-2) The stomach performs such severe labour during the day that it rests during the night sleep (if empty when retiring). Therefore the glands do not secrete gastric juice then; Nature is resting them into power for the coming day's work. When we awake Nature commences her work of preparation for digestion. It takes 4-6 hours after arising to make perfect preparation. Then only natural hunger appears, when stomach is ready

(99-3) Such natural hunger never calls for one to eat in a hurry; but to eat quietly and slowly

(99-4) P.G. Hamerton, in "The Intellectual Life": All who need to keep their minds in the best possible condition ought to have resolution enough to regulate their living. I know an author who was always unwell about 11 a.m. Knowing by experience the powerful influence of regimen

(continued from the previous page) I inquired whether he enjoyed breakfast. No he didn't. Why then did he attempt to eat any. He was persuaded to abandon this unsuitable habit, and to eat nothing until 10.30 when he was prescribed a [little]<sup>224</sup> lunch. The effect was magical. He felt light and cheerful, worked well. Nor was the

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<sup>223</sup> The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

<sup>224</sup> "little" was typed below the line and inserted with an arrow.

good transitory; the bad symptoms never returned and he still adheres to the new arrangement.

(100-1)<sup>225</sup> Ecclesiastes 10; 16; "Woe unto thee oh land... when thy princes eat in the morning."

(100-2) It is essential to the best digestion that food should be thoroughly mixed with the saliva in the mouth. When one has natural hunger, the saliva flows in very copiously.

(100-3) If one commences cold water bathing in warm weather he becomes accustomed to it, so that he can practice through the coldest winter weather without inconvenience and will find it very helpful in getting perfect health.

(100-4) I found I could write comfortably and freely during forenoons but after eating luncheon I could not. During the active process of digestion the stomach should have right of way over the brain for at least an hour after eating. I learnt to do no work then.

(100-5) Dr Alexander Haig in "Uric Acid:" "Dr Dewey's logic is unanswerable. Having arrived at this conclusion I put it to the test. The result was exactly as he describes I had keen hunger, felt extremely bright and well and worked to capacity, both bodily and mentally."

(100-6) Dr Plummer: A patient who had been unable to eat anything but crackers and milk for her evening meal could, within 2 or 3 months of the Dewey plan adoption, take a supper of beans and brown bread with impunity.

(100-7) Dr Nordstrom: Immediately upon adopting the plan I was astonished to realise a buoyancy of spirits, an elasticity of step and an

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Charles C. Haskell: Perfect Health

(continued from the previous page) increased power of endurance almost phenomenal.

(101-1)<sup>226</sup> Reverend Clarke: In 2 months since I adopted the plan I have now received in considerable measure a baptism that I felt I should have yet knew I did not have. I had for long been earnestly striving to attain a nearness to God, and

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<sup>225</sup> The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

<sup>226</sup> The paras on this page are numbered 18 through 23, making them consecutive with the previous page.

fuller knowledge of Him, and closer communion with the Holy Spirit. I believe my body was the thing standing between my soul and God's sunlight, and buffeting me in spite of my agonised attempts to rise. But having placed it under subjection by this new way of Dewey, the light immediately shone.

(101-2) Tormented by neuralgic pains for 12 years, they ceased immediately with the Dewey plan and have not returned

(101-3) Reverend W.W.D.: I owe to Dewey that catarrh ceased to trouble me, exhaustion is never experienced and fatigue is a stranger. In proof I delivered 340 sermons, conducted 200 other meetings and made 600 visits during the year.

(101-4) Reverend G. Reeve: From the day I started this plan up to the present I have had a clear brain, able to think and study without feeling and heaviness or fatigue as formerly. I have not felt the need of after-dinner nap on account of dullness, as formerly.

(101-5) For a week after starting the no-breakfast plan I suffered from a feeling of faintness, all-goneness, but that soon disappeared. I enjoyed my dinner much better, with relish and hunger. I am conscious of a clearer brain and more original thinking — Reverend C.B.B.

(101-6) Reverend X: An entirely unexpected result was that I always thought I was temperate in all marital relations but from the day I dropped breakfast there was immediately such a reduction of the animal, contemporaneous with an increase of all the spiritual forces of marital

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(continued from the previous page) companionship, as to completely surprise me. This does not come from any reduction of energies, for I never walked so easily and never could do so hard a day's work before. I had heard of no such results and did not expect them, and had no thought of them until they were already realised. So here is no case of mind-cure etc.

(102-1)<sup>227</sup> Reverend Pentecost: "After 6 years on the no-breakfast theory I have no reason or wish to go back to the morning gorge, then going to daily work with a stomach full of undigested food and the supply of blood in my head – which I need for brain work – devoted to the business of taking care of a breakfast which I have not earned after 8 hours of sleep – rest.

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<sup>227</sup> The paras on this page are numbered 24 through 28, making them consecutive with the previous page.

(102-2) I fasted 3 times about 2 months apart. The first time, my natural hunger arrived the 4th day; the 2nd time, it came the second day; the 3rd time it came in 1 and a half days.

(102-3) An eminent preacher who tested the treatment found a great reinforcement of spiritual and intellectual power.

(102-4) Reverend Johns: It was my custom to omit breakfast when I wanted to be at my best. I found abstinence from food on mornings devoted to preaching or study was an invaluable help. I did not begin the 1-meal a day plan with any suspicion of its help as a mind-builder. I was surprised after 2 weeks of such living to find my mind empowering itself in ways not suspected possible. What I read one evening would be almost as clear in my vision next morning as if I were holding the page. There was no distraction, no mind wandering. Also my passions were subdued. When I began I thought it well to drink a little water in the morning, but so often I forgot to drink that now I just let it go.

(102-5) Since the first week I had no sign of my bilious complaint; it is now 8 weeks later

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#### HEALTH AND HYGIENE

Dr G. Guelpa: Fasting, Autointoxication and Disintoxication

(103-1)<sup>228</sup> This abstinence-purgation treatment sounds severe. If however a bland saline purgative such as sulphate of soda (Hunvadi Janos water) or simply a solution of the salt, be used it can be carried out for a period of 3 days without any hardship or suffering.

(103-2) In a large percentage of cases the first 3-day treatment removes sugar completely from the urine. Sugar returns when food is resumed, but in less percentage than before the fast. A second treatment again removes the sugar, which again returns in diminished quantity when meals are recommenced. A third fast still further diminishes the sugar, and the patient can then, if content to live abstemiously, and take a day's fast every month or so, keep the sugar at a very low figure, or even get rid of it completely and permanently. The method gives a control such as is given by no other.

(103-3) The disease (diabetes) phenomenon of sugar production must then be a very local one – it must have its seat in the digestive mucus, since the metabolic processes necessary for the production of heat and muscular energy did not lead to sugar. This digestive origin receives complete demonstration when we note the reappearance of sugar as soon as the process of digestion recommences.

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<sup>228</sup> The paras on this page are numbered 2 through 7; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

(103-4) Once more we have brought forcibly to our notice the great influence exercised over the organism by over-alimentation.

(103-5) Many cases which do not respond to any of the older methods of treatment, sugar persisting in the urine in spite of the utmost perseverance in carrying them out.

(103-6) Patients can abstain entirely from food for 3 or more days without suffering in the least from hunger.

(103-7) A feeling of weakness on the part of patients gives me no anxiety; this [false]<sup>229</sup>

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## HEALTH AND HYGIENE

Dr G. Guelpa: Fasting, Autointoxication and Disintoxication

(continued from the previous page) sensation being in reality nothing but an expression of a condition of encumbrment with toxic products and cellular debris, of which it is important to relieve the organism as soon as possible.

(104-1)<sup>230</sup> Saline purgatives are to be preferred. It should be given in a large dose and copiously diluted. An incomplete purgation stirs up the intestinal contents without producing a rapid and complete evacuation. The patient is kept in a condition of malaise through the greater parts of the day and suffers from griping headache vertigo due to the increased absorption of toxic matters through the walls of the intestines, on whose lining the purgative has a partially denuding effect. The desired effect of evacuation is brought about by two or three copious actions in the course of the next two or three hours, and in such a case the feeling of well being which follows is very different from the sensation experienced after only a slight purgation.

(104-2) The purgation is closely analogous to that brought about by flushing the sewers. If only a feeble current of water is used, one will succeed merely in spreading noxious effluvia by stirring up the foetid contents of the sewers, and the desired cleansing and disinfection will not be brought about.

(104-3) The dose should be swallowed with sufficient rapidity. I take a whole bottle of Hunyadi Janos water, getting a prompt and full evacuation in two hours and experience no thirst thereafter. If on the other hand I take half a bottle of a

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<sup>229</sup> PB himself inserted "false" by hand.

<sup>230</sup> The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

concentrated water, like Rubinat,<sup>231</sup> the effect although equally rapid, is followed by thirst which is disagreeable and lasting.

I am obliged by occupation to take the purge only in the evening, on my return from work The effect is so prompt that I am not

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## HEALTH AND HYGIENE

Dr G. Guelpa: Fasting, Autointoxication and Disintoxication

(continued from the previous page) disturbed during the night. Next day I feel fitter than before to embark on the laborious round of a medical practitioner.

(105-1)<sup>232</sup> My patients are always astonished to find that they do not suffer from hunger. While true of the first day, this is still more marked of the succeeding days of abstinence.

(105-2) Treatment: Take each day, for 2 3 or 4 days a bottle of Hunyadi Janos, preferably warmed. Abstain during this time from all solid food. Drink as freely as desired of water, preferably warm, weak tea without milk or fruit infusions.

(105-3) The first day of abstinence is the most unpleasant. There is some disinclination for muscular exertion, often a little somnolence. There is increased sensibility to cold.

(105-4) There is much diminution of thirst. The amount of drink called for is only about one-half of the quantity the individual is accustomed to consume when on his ordinary diet Sleep is somewhat shortened in duration but regular. The subject wakens to full mental activity.

(105-5) A remarkable feature is that the condition of the eyes show a great improvement – which is of immense consequence to those of intellectual and literary tastes. I was formerly unable to engage in sustained eye work, if close. Now I work with ease and satisfaction until a late hour every night, without discomfort in my eyes. Patients suffering from serious disorders of vision – inflammatory, cataract and glaucoma – have almost always told me that they felt great relief to their eyes.

(105-6) Winter coughs disappear under the treatment, chronic bronchitis does not return, obstinate sciatica is very much more reduced, and eczema patches go too.

(105-7) It is necessary to insist on the absolute necessity of repeating the cure

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<sup>231</sup> Referring to a purgative water (sulphated saline) from the Rubinat mineral springs in the Province of Lerida, Spain.

<sup>232</sup> The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

(continued from the previous page) from time to time,<sup>233</sup> also of imposing, during the intervals,<sup>234</sup> which should be gradually lengthened, a restricted diet. As regards the latter, my custom is to order [patients on]<sup>235</sup> bread, coffee or tea without milk for breakfast, clear soup, salad, and some fruit for both lunch and dinner. The other drinks must be non-nutritive. I increase the amount of food after each repetition of the cure.

(106-1)<sup>236</sup> The Guelpa cure is taken at intervals of 7, 10 or 14 days, if it involves a 3-day fast. Thereafter a day a month.

Dr Edouard<sup>237</sup> Bertholet

(106-2) I have found it advantageous to combine Dr Guelpa's with Dr Dewey's method. I administer a purge of 40 to 65 grams of effervescent citrate of magnesia, [with]<sup>238</sup> 10 to 15 grams of sulphate of soda (dry); these salts are dissolved in three-quarters of a litre of [tepid]<sup>239</sup> water. This is given in two successive doses, at intervals of 20-30 minutes. After each one I make the patient drink a large glass of hot [diuretic]<sup>240</sup> infusion such as mint leaves. Thus the total liquid absorbed by the patient in ½ hour is about one litre. During the 3 or 4 days of the fast, I give at mealtimes a hot tonic infusion; it must be sugarless. Those who dislike this may take a little fresh water. The purging effect begins about 2 hours after taking medicine and finishes 6 to 8 hours later. During that time there will be copious evacuations. The patient's disagreeable symptoms manifest on the 2nd and 3rd day of fast, but disappears and is replaced by a sense of wellbeing all over. For these short fasts the purge is given daily; in longer ones there should be intervals of three days of rest after the preliminary 3 day daily purge

(continued from the previous page) It is necessary to individualise the treatment and not proceed by a rigid scheme, when length of fast is under consideration. This is

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<sup>233</sup> PB himself changed a period to a comma by hand.

<sup>234</sup> PB himself changed a period to a comma by hand.

<sup>235</sup> "patients on" was typed below the line and inserted with an arrow.

<sup>236</sup> The paras on this page are numbered 17 through 18, making them consecutive with the previous page.

<sup>237</sup> "Ed." in the original.

<sup>238</sup> PB himself changed "of" to "with" by hand.

<sup>239</sup> PB himself inserted "tepid" by hand.

<sup>240</sup> "diuretic" was typed below the line and inserted with an arrow.

easier done with the Guelpa system than with the longer fasts, for in the former the particular resistance of the patient is more easily discerned... My observations demonstrate that bodily heat and muscular force do not depend on the immediate action of absorbed nourishment but on the healthiness and purity of our tissues...The fasts of 21 to 28 days which I generally prescribe are radical enough to cause me some anxious hours frequently and do not go so smoothly.

(107-1)<sup>241</sup> Dr G. Lomer: The best means to develop willpower is the fast, as it is the best factor in the moral education.. It is quite a remarkable way of arriving at personal mastery.

(107-2) Dr von Segesser; Arteriosclerosis in a 72 year old man was cured in a 14-day fast... In the beginning of a fast thirst increases greatly but decreases later as disintoxication progresses. Sleep is short and more superficial but calm; by dawn the repose is over...The fast finished cerebral functions become more rapid and easy; the powers of discrimination and of judgment gain in vigour and lucidity...I consider the [whole bottle at 1 time of the]<sup>242</sup> Hunyadi<sup>243</sup> Janos purge of Dr Guelpa too brutal I begin with 1½ glasses of Birmenstorff water, hot and diluted with plain water. On the evening of the first day I follow this by 1¼ litres of water. On the 2nd day I give tepid water. On the 3rd day I repeat the Birmenstorff purge. On the 4th day I give plain water. On later days I determine by the patient's condition whether to give another purge or plain water.

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HEALTH AND HYGIENE

Dr Edouard Bertholet

(108-1)<sup>244</sup> Dr Bertholet: In a very hot summer I have to complete writing a book but got so exhausted that I was about to abandon it. I did so and began a fast. From the day of fasting I was so improved that I took up the work again and finished it very quickly and easily. On another occasion on the fourteenth day of fast I delivered a lecture publicly with very great facility and idea-activity and without recourse to notes... If properly conducted the cure of a disease by a fast is complete...

Sciatica is usually treated by official medicine with large doses of salicylic acid, among which are included the very harmful and very widespread aspirin, which is nothing but a combination of salicylic acid and acetic acid. But this disease yields to fasting very quick – sometimes a 3 to 5 day fast suffices.

Carbuncles of 5 year standing were cured by 18 day fast: when without having started to eat again the patient took part in a cycle race of 80 kilometres. This proves that muscular energy does not come from food calories. Wherefrom then?

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<sup>241</sup> The paras on this page are numbered 49 through 50; they are not consecutive with the previous page.

<sup>242</sup> "whole bottle at 1 time of the" was typed below the line and inserted with an arrow.

<sup>243</sup> "Hunvado" in the original.

<sup>244</sup> The para on this page is numbered 51, making it consecutive with the previous page.

“From the prana in the air which vivifies a body purified by fasting,” would answer a yogi.

Spectacles were abandoned by several patients or less strong ones were needed, after fasting.

Taking of food again after a fast should be done by degrees as the eliminative work still continues even then, often even for weeks the urines contain the toxin material still being discharged, especially uric acid; it is really a convalescent period and diet should be adjusted accordingly...

Fruitarian Diet to follow a fast is indicated for gout, where there is excess of uric acid. This diet continues the disintoxication very intensively but it provokes certain disagreeable symptoms of elimination.

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HEALTH AND HYGIENE

Dr Edouard Bertholet

(109-1)<sup>245</sup> ...During the fast it is of highest importance not to take any food or drink likely to negate its effects. Tea for instance contains so much purin that even the smallest quantity paralyses the cleansing work. The purins are purveyors of uric acid, poisons. Tea contains 2800 milligrams of purin in 100 grams, coffee 1160 milligrams, lentils 140 milligrams, whereas salad had only 8 milligrams, potatoes 3 milligrams, chocolate 620 milligrams. Our civilisation is slowly poisoning the people with such drinks, which do not manifest their bad effects until a long time of usage, so that their harmlessness is believed in. By which time people are enslaved by them and find great difficulty in freeing themselves. Tea is a poison which little by little ruins the organism... The faster should live as much as possible in the open air practising deep breathing, and thus accelerate the elimination of poisons by lungs.

(109-2) Dr Raoul Montandon auteur of “Les Radiations Humaines:” The vegetarians and above all the fruitarians give a very strong radiation. This may explain their greater endurance.

(109-3) Dr Bertholet: Purin toxins are hardly present at all in onions, nuts, almonds, fruits, which explains their great value in diet rational. But legumes are heavier in purins than ordinary vegetables.

(109-4) Dr Bircher-Benner in one of his numerous writings says: I replace the complete fast, with its dangerous consequences, by days when the patient takes only fruits. This is also a kind of fast and not inferior to the other one. Dr Bertholet replies that the Bircher-Benner method requires ten times as long to arrive at the same curative result; he has made the comparative test. Moreover he objects to the Bircher-Benner use of condensed milk and honey the former being he says like jams, which

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<sup>245</sup> The paras on this page are numbered 52 through 54, making them consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

(continued from the previous page) do not possess the vivifying and regenerating power of fresh fruits and the latter not being tolerated by the stomachs of many individuals.

(110-1)<sup>246</sup> Beet sugar is unfit for food because it is obtained by chemical manipulations, whereas cane sugar is edible. Commercial hypocrisy keeps this from the public.

(110-2) Captain Paul Mauries: For the stomach to function perfectly it is necessary for all foods to remain sufficiently long in the mouth before swallowing. It is not enough to eat slowly; it is essential to keep the food 30 seconds in the mouth while masticating; this applies to liquids also... By this method one may reduce by half one's intake and yet have sufficient nourishment for vigour and health.

(110-3) J.P. Muller: The person in a sedentary profession, the intellectual, too often neglects his muscles which makes him easier victim to arthritic and arterial diseases. If he can spare very little time, let him follow the exercises in my book "My System" which requires only 15 minutes daily. It synthesises a series of movements which make function in turn the totality of all our muscles and improve breathing circulation and the blood... Do not neglect to practise an airbath daily; let the uncovered skin contact the air for 10 minutes and it will be greatly toned up and your feelings refreshed.

(110-4) Artie Mc Govern: It is foolish for women to exercise during periods, as this automatically increases the menstrual flow, and is weakening. If pains exist at this time, it also increases them... [The]<sup>247</sup> cause of constipation can often be traced to a lack of drinking water. In such cases the stool is hard [and]<sup>248</sup> dry, and bowel action hampered by lack of moisture. Water is a factor in stimulating peristaltic action. How do you sit at your desk or dinner table? Do you slouch?

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<sup>246</sup> The paras on this page are numbered 55 through 58, making them consecutive with the previous page.

<sup>247</sup> PB himself changed "he" to "The" by hand.

<sup>248</sup> PB himself inserted "&" by hand.

(111-1)<sup>249</sup> Fletcherism tells us to chew each mouthful until it is reduced to a liquid and swallowed, not by obvious gulping, but by an instinctive and involuntary swallowing action. This manner of eating exerts a double influence. The appetite is satisfied on much less food and there seems to be a decreased desire for protein foods. It may result in less bowel movements yet the faeces will be inoffensive and non-toxic.

(111-2) The Enema is greatly to be preferred to physic. Its action is wholly mechanical. If in its use the bowels cramp for a moment, check the flow of water until pain ceases. The best effect will be secured when the injection is held 5-15 minutes.

(111-3) Water drunk on rising will help establish a morning bowel movement, if taken copiously. Or it may be mixed with fruit juices.

(111-4) Better than Enema as a periodical cleanser (taken once a month) is the method following In the morning on empty stomach, have two quarts of hot water on hand. Do not flavour it with anything at all. Drink  $\frac{1}{2}$  pint; then do the most vigorous of the spine exercises until fatigued. After 4 minutes take another glass of hot water. Then continue the spine stimulating exercises for 3 minutes, and drink another glass. Continue in this way until you have taken water to your complete limit. This washes out the entire alimentary canal, is much better than any cathartic, while the exes arouse every bodily function to unusual activity because the nerves controlling all the vital organs radiate from the spine.

(111-5) The method of frying food is bad for digestion, as the melted fat cannot be digested in the stomach. Moreover it coats the other food particles and thus prevents their being digested too

(111-6) Breakfast should be composed entirely of acid fruits, moderate in quantity.

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HEALTH AND HYGIENE

Macfadden

(112-1)<sup>250</sup> The sudden withdrawal of any stimulant results in a feeling of weakness; but this does not prove that the stimulant supplied strength to you. It merely shows that the body misses its customary stimulant. The feeling of weakness is delusory, and if the change be persisted in. it will pass off: and with it will also pass the condition which necessitated it.

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<sup>249</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>250</sup> The paras on this page are numbered 7 through 9 and 1 through 2, making them consecutive with the previous page.

(112-2) The activities of consciousness require a plentiful supply of blood; and if the brain be suddenly deprived of blood. Consciousness is at once lost – as infantine

(112-3) Fruitarians' arteries do not tend to become hardened even in old age. On the contrary, fruits invariably tend to soften the arteries and rejuvenate the tissues throughout the body.

Dr M.E. Jutte

(112-4) The defect of food chemist's view is that the digestibility factor is left out of consideration. Many foods which are chemically rich are so composed that it is beyond the power of human stomachs and bowels to digest them. Beans, which were ranked at one time first among nourishing foods, are products that no human being should undertake to subsist on. The bean is chiefly made up of double-walled sacs of legumen which are filled with starch. These sacs are [as]<sup>251</sup> insoluble in the digestive juices as woody fibre. The only way in which the secretions of the digestive organs can get at the content of them is by the starch grains undergoing fermentation; this liberates large quantities of carbonic acid gas, which explodes the sacs. By the time the digestive fluids reach the content of the exploded sacs the starch is decomposed and displaced by carbonic acid gas, alcohol and vinegar and yeast vegetations.

(112-5) All vegetables and fruits have their starch and other nutritious products enclosed in single-walled sacs of an albuminous kind.

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HEALTH AND HYGIENE

Otto Carque: "Rational Diet"<sup>252</sup>

(113-1)<sup>253</sup> [There is]<sup>254</sup> oxalic acid in rhubarb, black tea, and sorrel. If the metabolism is [faulty,]<sup>255</sup> part of it may pass into the kidneys, and cause [stones]<sup>256</sup> in them and in the bladder. Overindulgence in black tea and cocoa,<sup>257</sup> combined with an acid forming diet,<sup>258</sup> will deposit uric acid in the body also.

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<sup>251</sup> "as" was typed below the line and inserted with an arrow.

<sup>252</sup> PB himself changed "OTTO CARQES No. 1" to "OTTO CARQUE "Rational Diet" by hand.

<sup>253</sup> The paras on this page are numbered "No. 1" through "No. 8"; they are not consecutive with the previous page.

<sup>254</sup> PB himself changed "The" to "There is" by hand.

<sup>255</sup> PB himself changed "faulty a" to "faulty," by hand.

<sup>256</sup> PB himself deleted "calcium" from before "stones" by hand.

<sup>257</sup> PB himself inserted a comma by hand.

<sup>258</sup> PB himself inserted a comma by hand.

(113-2) By living largely on cooked foods, the organs of digestion and assimilation of the majority of people have been weakened to such degree that they cannot properly digest uncooked foods, which require strong and powerful digestive juices,<sup>259</sup> but the system will gradually adapt itself to natural foods again.

(113-3) Chemical analysis shows that very valuable elements are contained in all the skins of cereals fruits, and vegetables. Whenever possible fruits should be eaten with the skin, which must of course be properly masticated.

(113-4) For a week or two a so-called fruit fast is highly beneficial because it helps to excrete toxins, and to reduce blood pressure.

(113-5) Bananas which are dehydrated have been ripened on the [tree, whereas]<sup>260</sup> the fresh bananas are usually plucked green from the tree [and are indigestible when exported.]<sup>261</sup>

(113-6) ...Chemical analysis shows a remarkable similarity between the composition of human milk and the fresh fig especially in regard to the proportion of organic [salts.]<sup>262</sup>

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HEALTH AND HYGIENE

Otto Carque: Rational Diet

(114-1)<sup>263</sup> To improve their appearance and increase their commercial value,<sup>264</sup> almonds are frequently sulphured. Avoid also bitter [almonds;]<sup>265</sup> be sure to ask for sweet almonds.

(114-2) Green peppers promote the secretion of gastric juices and when used moderately prevent flatulence. However on account of their alkaloid contents peppers should be used sparingly.

(114-3) In dried vegetables the organic salts are no longer found in their ionised form, and so have lost some of their value Ions are electrically-charged molecules which circulates through the fluids and the tissues of green leaf vegetable.

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<sup>259</sup> PB himself inserted a comma by hand.

<sup>260</sup> PB himself changed "tree. Whereas" to "tree, whereas" by hand.

<sup>261</sup> PB himself inserted "and are indigestible when exported" by hand.

<sup>262</sup> PB himself changed "source" to "salts" by hand.

<sup>263</sup> The paras on this page are numbered 10 through 16, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

<sup>264</sup> PB himself inserted a comma by hand.

<sup>265</sup> PB himself changed "almonds and" to "almonds;" by hand.

(114-4) Dandelion-leaves if young and tender are very valuable for salads, on account of their richness in the alkaline elements. They are good for cleaning the kidneys. Asparagus is especially rich in volatile sulphur and therefore leave a strong odour in the urine.

(114-5) Horseradish could be used grated taking its place as a condiment rather than as a food in the diet. Taken in salads it promotes the flow of digestive juice.

(114-6) Oats is the cereal richest in fat and organic salts. Oat meal and flaked oats are the least objectionable of all the manufactured cereal foods sold in the market

(114-7) Rye flour contains much silicon and fluorine which is important in the formation of the enamel of teeth.

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## HEALTH AND HYGIENE

(115-1)<sup>266</sup> (Condiments and Spices) Black pepper is a great irritant, red pepper decreases and contracts the liver. Condiments are usually cooked into food when they irritate just like toxic drugs. Those which cannot be used in their natural state as a part of raw food [without dilution]<sup>267</sup> should be avoided. The following are natural and wholesome spicy herbs and seeds for unfired diet. But still use them sparingly: Fennel Tarragon Mint Varieties such as Thyme, Basil, Marjoram and Sage; Anise, Carraway Dill.

Eugene Christian

(115-2) Man is the net product of his food; as it is, so he must be. It may be argued that our present cooking methods are the product of heredity, and with the long ages we have changed the artificial into the natural. This is not true, because the ultimate end of artificialism, that is, the violation of natural law, is extermination. There is no such thing as getting used to the wrong thing.

(115-3) The idea of 'preparing' foods should be allowed to fade Remember that they have been prepared once by a Supreme Intelligence, and it is to be doubted if the puny biped, man, can very much improve them.

(115-4) Doctors warn the public against the danger from bacteria in uncooked food. They should know that all the digestive juices, or solvents of the body, are highly germicidal. The saliva is an alkaloid, gastric juice is an acid. bile is an alkaloid. pancreatic juice is an acid. If we eat properly bacteria could not live in the stomach.

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<sup>266</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

<sup>267</sup> "without dilution" was typed below the line and inserted with an arrow.

(115-5) Tea and Coffee stimulate bile, they poison; the whole system is excited and thrown into unnatural activity in its effort to expel these poisons. This false heart action releases energy that has been stored up in the cell. The energy store house is robbed: when the excitement is over the physical

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## HEALTH AND HYGIENE

Eugene Christian

(continued from the previous page) pendulum swings the other way and we are depleted.

(116-1)<sup>268</sup> Sourmilk Cure for old age is medical superstition. The age of Bulgarian peasants will be accounted for by the fact that they were forced to live upon a plain diet of good simple food, only one of which was sourmilk.

(116-2) Laxative Fruits are; apricots peaches plums strawberry grape apple orange grapefruit fig prune nectarine; [Astringent]<sup>269</sup> Anti-Dysentery Fruits; cherries blackberry raspberry quince pomegranate pear Nutritive Fruits; Banana pear date fig raisin grape a apple Black California cherry Pineapple Juice is germicidal. Skins of grapes figs raisins and prunes are laxative.

(Memo to PB) Since sunflower seeds can be used in vegetable dressings, poured over salads, or eaten like nuts, get a supply for stock and travel use.

Dr M.E. Jutte

(116-3) Medicines help but do not cure. Right living, with proper food and correct alimentation is the only correct means of curing disease and preserving health.

(116-4) A person should try to ascertain which foods agree and which do not. One can find this out quite easily by trying to note how one feels after eating. As long as one does not become stomach conscious, one is justified in concluding that it agrees. On the other hand, provided one has not over indulged, a feeling of fullness, distension or distress is a sign that the stomach has difficulty in coping with the food taken. The desire for such a food is not a healthy appetite but a perverted craving.

Arnold Ehret's [Mucous-Free]<sup>270</sup> Theories are contradicted by Bernard, who followed them scrupulously for 4 months, never touching starch or protein but eating one meal a day of tomatoes green peppers onions baked apple with raw sugar. The result was he became utterly fatigued, like a dying duck. But when he added some baked potatoes to the same diet, his strength returned.

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<sup>268</sup> The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

<sup>269</sup> "Astringent" was typed below the line and inserted with an arrow.

<sup>270</sup> PB himself inserted "Mucous-Free" by hand.

(117-1)<sup>271</sup> Fruit Juice and other drinks are best taken about half-hour before meals. Then they become saturated with gastric juices and play an extra and useful part in helping to digest the meal itself.

(117-2) NUTS: The strongest stomach cannot digest them in uncrushed chunks and no one can so carefully masticate them as to avoid swallowing uncrushed pieces. It is needful to crush flake or grate them into powder first, then the digestive fluids can properly come into contact with all the macerated particles. This can be achieved only by using a machine.

(117-3) Parasites form manure or otherwise on vegetables bought in countries like Mexico may be remove if they are soaked for a few minutes in salt water solution. Then rinse thoroughly in running water.

(117-4) Yeast Bread and Yeast-containing Vegetarian Soup Powder are banned. The yeast germ used there in is a fungus. Fungus growths are natural scavengers, appearing only where there is decaying matter and filth. Coconut has a very high fat content, which is probably why I can digest only a very little at a time.

(117-5) HERWARD CARRINGTON: on Fruitarianism: I tried several diets but soon came to conclude that nuts and fruits eaten raw is by far the best. After years of research I now believe it also to be the \_\_\_\_\_<sup>272</sup> when sick best when well too. The mind becomes more active, thinking clear, the brain can work for hour after hour without fatigue. Muscular exercises may be indulged which before were impossible. The senses become keen and alert. Energy and endurance is increased a hundred fold. There is great buoyancy and exhilaration. Fruit juices invigorate the system in a unique manner. I ate apples dates bananas nuts figs peaches, plums etc. separately for lunch but as a chopped-up salad for dinner

(118-1)<sup>273</sup> The Avocado is a fruit and so may and should be included, for the sake of its fat, in frugivorous diet. It has very little protein.

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<sup>271</sup> The paras on this page are unnumbered.

<sup>272</sup> 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.

<sup>273</sup> The paras on this page are unnumbered.

(118-2) Cooking by water and by Oil; Make the following test; cook cabbage in both ways. The former way exhales an unpleasant sulphurous odour while there will be none at all with oil cooking.

(118-3) Fruits eaten straight from the tree are more succulent, more sappy, much superior in taste than those sold in stores, for after plucking they lose little by little their vitamins, their vital force.

(118-4) Cooked foods are agents of decomposition, which process begins at once. If you set a dish of it aside along with a dish of raw food, the disintegration of the first is immediately begun whereas the second endures for some time before actual decay is observed. Moreover, the odour of the putrefying cooked food will be offensive and penetrating to a much greater extent than that of the raw food allowed to decay. This shows that the resistive forces have been cooked out and it is open to the assaults of bacteria, which cause fermentation. Cooked food becomes putrid in a short time even in a refrigerator; Is it not logical that it putrefies and becomes foul with twice the rapidity when retained in the intestines? With its persistent use the blood is unable to purify itself and consequently carries to the cells a poisonous nourishment; the vitality is lowered nerves depleted.

(118-5) Because cooked starch produces gas bread is not advocated, but use whole grains instead, soaked. Raw starch does not ferment, the body absorbs what it requires and eliminates rest. No flatulence follows it.

(118-6) Fruit Juices deposit an alkaline ash in the body which absorbs acid wastes. Grape blackberry and cherry are blood and nerve tonics.

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## HEALTH AND HYGIENE

Victor H. Lindlahr: Natural Way to Health

(119-1)<sup>274</sup> Henry Lindlahr, my father, considered foods, as medicines. He would say to a patient; "You need something for your nerves and prescribe Buttermilk. A laxative might be mashed prunes; a tonic, pot liquors; a worm medicine, garlic; a pimple remedy, carrots.

(119-2) Sunshine was one [of]<sup>275</sup> his most respected remedies. He had a very definite system of using it. Sunburn was given to those who needed so strong a treatment that their skin almost blistered. This was used in certain skin eruptions – psoriasis and acne, varicose ulcers, scrofula. Suntan was given to those with chronic arthritis or anaemia. This meant a series of gradual exposures until the patient had a deep even tan. Plain sunbaths, with no attempt to get a tan and with care to avoid a burn,

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<sup>274</sup> The paras on this page are numbered 1 through 3; they not consecutive with the previous page.

<sup>275</sup> "of" was typed below the line and inserted with an arrow.

were given as a tonic treatment, especially to convalescents. Father was very careful about over treating with the sun. He held that even as there was much good [when]<sup>276</sup> properly applied, there was danger in over exposure. Many patients took only partial sunbaths, browning the legs, torso or back. When a particular part of the body was done, another area would be exposed. This method is now called step-up bathing, and is useful for diabetes anaemia and tuberculosis... Nature provided deep pigmentation of skin, and feelings of discomfort, to prevent over dosage of the sunshine... The latter enables the body to utilise best food minerals, while it also has germicidal and healing effects which no substitute like Vitamin D or ultraviolet lamps can duplicate... He was sure that the sunshine was stored in the body, as in all living things that had access to it.

(119-3) The olive oil we used in salad dressings was exposed to sunlight in

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(continued from the previous page) flat-bottomed dishes for an hour or 2, before being served at table. Thus it gathered potency in Vitamin D. This sun oil was also used as a dressing for wounds, sores etc. A patient who had sores on both legs experimented by applying it to one leg but used unsunned oil for the other. The first leg completely healed whereas the other, although better, still had open sores.

(120-1)<sup>277</sup> He treated water in the same way, exposing it to the direct rays of the sun, stirring its surface often. Then patients were given tumblers of it to drink, especially those with stomach infections and ulcers. It gave beneficial results.

(120-2) City living, high buildings, fog, smoke, courtyard windows, make special attention to sunshine quotas vitally important. The urban dweller has been deprived of his birthright by environment.

(120-3) Hydrotherapy was another substitute used in our sanitarium for medicine. The bathrooms were equipped with tin sitz baths and with short lengths of hosepipe fitted with spray nozzles. It was a constant source of minor miracles, this play of water against the skin areas. These treatments were actually curative, healing processes. The principle behind it is simple. Upon blood circulation hinges substantially the welfare of bodily tissue, for by it is brought life - nourishment and disease-fighting white blood cells. This can be tried when your ankles are swollen from tiredness at the end of a day; let cold water be dashed against them; they will be revived. A quick plunge of the face in cold water brings a healthy glow. The

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<sup>276</sup> "when" was typed below the line and inserted with an arrow.

<sup>277</sup> The paras on this page are numbered 4 through 6, making them consecutive with the previous page.

same applies to any other part of the body. Not one person in 500 knows how to use his tub or shower for health purposes. For the elderly the spray is adjusted to a soft

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(continued from the previous page) spray, falling like soft rain, for others a forceful stream 3/8ths thick, was poured from the nozzle, like a blitz, according to the disease and patient, adjustments in between were made. Ordinary garden hoses produce results equal to the best equipment.

(123-1) Sitz baths will alleviate headaches

(123-2) There is narrowness of mind among the followers of various healing cults.

(123-3) Doctors do not study health; they study disease, which is quite a different matter.

(123-4) He taught his patients to regard symptoms in an entirely different light from that in which they had formerly been led to consider them. More of this later, for his concept of symptoms is the heart of our philosophy.

(123-5) Suffice to say that skin actions can be stimulated by three simple procedures: sunbaths, water applications and airbaths. And, strangely enough, the most imposing results are obtained by the simplest of all – the airbath. Perhaps an actual test is the best way to impress anyone with this monumental fact. Some day or evening when you are dead tired, take an airbath in your room. See that there is enough circulation of air to be noticeable, then just lie, nude, on your bed, moving about only occasionally. For the average person, from twenty to thirty minutes of such airbathing will result in complete riddance of feelings of tiredness or fatigue. (We are referring only to general fatigue, not muscular tiredness.) Individuals with good skin actions can compensate for a fatigue minute airbath. Just remember that

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<sup>280</sup> PB himself inserted "LINDLAHR" at the top fo the page by hand.

to those who acquaint themselves with the simple but powerful wonders of the airbath, this elemental

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(continued from the previous page) hygienic procedure becomes of more importance than the daily tub. Such individuals have learned much.

(125-1)<sup>282</sup> However, the custom of hiding the body under dense, heavy clothing, thus excluding it from the life-stimulating influences of air and light, together with the habit of excessive warm bathing, has weakened and enervated the skin of the average individual until it has lost its tonicity and is no longer capable of completely fulfilling its natural functions.

(125-2) Is it any wonder that the human cuticle has become enervated, that often it has lost the power to perform freely and efficiently its various important functions? Undoubtedly, this has much to do with the prevalence of various types of ill health.

(125-3) Upon awakening in the morning and several times during the day, if circumstances permit, expose your nude body to the invigorating influence of the open air. During the hot season of the year and in tropical countries the best time for taking air and sunbaths is the early morning and the late afternoon. Persons suffering from insomnia or nervousness in any form are, in nearly every case, greatly benefited by a short airbath taken just before retiring.

(125-4) It is the breezy, moving outdoor air with sunlight that is so stimulating and vitalising to the manifold functions of the skin.

(125-5) Airbaths should be taken at first by exposing the nude body to cool air only for short periods at a time, until the skin becomes inured to it.

(125-6) Also while taking the airbath, the skin may be rubbed or brushed with a rough towel or a flesh brush in order to remove the excretions and the atrophied cuticle. The friction bath should

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<sup>281</sup> Blank page

<sup>282</sup> The paras on this page are numbered 12 through 16, making them consecutive with the previous page.

(continued from the previous page) always be followed by a spray or a cold water rub.

(126-1)<sup>283</sup> Dr Henry himself took three airbaths every day of his life: one of at least fifteen or twenty minutes after his morning spray bath; another of the same length following his usual post-luncheon nap; and the third before he retired at night. Nothing was allowed to interfere with this schedule. He used to say that if he would permit his body to accumulate fatigue poisons which were not eliminated – “I’d be a sick man within three months.”

(126-2) Dr H. arose every morning at five-thirty. He was at work with his papers, correspondence or books at six-thirty, and in his Sanitarium office before eight-fifteen. By twelve o’clock, he had done a good day’s work. His midday sponge bath, light luncheon, nap and airbath restored him so that at two o’clock, when he would be back at the Sanitarium desk, he would both look and feel as fresh as the proverbial daisy. After a rather modest supper at five-thirty came a period of relaxation which lasted from about six-fifteen to seven o’clock. He would retire to his den, where he sat, eyes closed and body utterly relaxed, in a great leather armchair. This was his “nerve restoring” treatment, which we will describe further on. The ritual fascinated me when I was a youngster, I was somewhat in awe of it, and used to sneak in to peep at Father. He didn’t sleep, for if I made ever so little a noise he’d say, “Victor, go away now.” Four evenings a week, Dr Henry worked on his books and writings. Three evenings were devoted to recreation, usually a concert, a show or the entertainment of guests. The last five years of his life he cut the working evenings down to

(continued from the previous page) three and finally two. This was his only compromise with advancing years.

(127-1)<sup>284</sup> In the management of symptoms which occur during the change of life, he considered the airbath as secondary only to therapeutic use of water.

(127-2) Father’s opinions of men’s clothing can only be described as vitriolic. Vests and neckties were his particular abominations. He used to say it was no wonder the

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<sup>283</sup> The paras on this page are numbered 17 through 18, making them consecutive with the previous page.

<sup>284</sup> The paras on this page are numbered 19 through 22, making them consecutive with the previous page.

average man had bad skin action and was prone to kidney disease and early blood vessel degeneration. "They bottle themselves up in their own clothes and stifle in their own excrements." Long nightgowns and long underwear, worn by many people in those days, were other pet dislikes.

(127-3) Father won the last round the following Sunday by delivering a lecture on such barbarous clothes, and went on to explain that undoubtedly some people developed kidney disease as a result of stifling the skin over a period of years. He described the importance of the salt chemistry of the body and its relation to dropsy.

(127-4) He was most emphatic about the importance of lung development in youngsters, especially those in whom he suspected even slightly diminished lung capacity. Walking straight, sitting erect, having a good body carriage were almost obsessions with him, for he saw the evil of bad posture chiefly as it was reflected in lessened lung area. Somehow we don't hear so much about the effect of posture on lungs nowadays, perhaps because the relationship between proper carriage and well-developed lungs is more or less of an axiom. Mothers, school teachers and parents are certainly more aware now of the importance

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(continued from the previous page) of deep, correct breathing.

(128-1)<sup>285</sup> Practice deep, regular breathing systematically for a few weeks and you will be surprised at the results. You will feel like a different person, and your working capacity, both physical and mental, will be immensely increased.

(128-2) Very few people breathe correctly. Some, especially women, with tight skirt-bands and corsets pressing upon their vital organs, use only the upper part of their lungs. Others breathe only with the lower part and with the diaphragm, leaving the upper structures of the lungs inactive and collapsed. In those parts of the lungs that are not used, degeneration sets in.

(128-3) What is to be feared is the reinhalation and reabsorption of poisonous waste gases from the lungs and skin of the diseased body. Furthermore, the ventilation of a room can be so regulated as to provide a constant and plentiful supply of fresh air without exposing its occupants to a direct draft. The patient may be protected by a screen, or a board may be placed across the lower part of the window in such manner that a direct current of air upon the patient is prevented, In very cold weather, or if conditions are not favourable to constant ventilation of the sickroom, the doors and windows may be opened wide for several minutes every few hours,

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<sup>285</sup> The paras on this page are numbered 23 through 26, making them consecutive with the previous page.

while the patient's body and head are well protected. There is absolutely no danger of taking cold if these precautions are observed.

(128-4) If the patient complained of always being tired, two of the first questions Dr Henry would ask were, "Do you keep your windows open when you sleep at night? Do you have good ventilation about you when you are

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(continued from the previous page) working?" As you can judge from his words on the subject, he considered getting enough fresh air and breathing deeply as important factors in building up vitality. "Get outdoors one hour, two hours, four hours in the twenty-four,"<sup>286</sup> was one of his firmest commands to indoor workers, housewives or business men who were always tired.

(129-1)<sup>287</sup> Dr Henry considered exercise as a healing and therapeutic agent, although his conception of it was entirely different from the ordinary one. He knew very well that the great majority of individuals did not relish humdrum, exacting and bore some exercise regimens.

(129-2) Nevertheless, human beings were not to be saved physiologically by standing up for fifteen or twenty minutes a day and going through the one-two-three-four type of exercise. In the first place, the procedure was the too dreary for most people to practice religiously. In the second place, it was not geared, either physiologically or circumstantially, for people who had crossed the thirty-year mark. So Dr Henry had no great regard for gymnastics.

(129-3) While it was never explained to the guests in so many words, the director (a Mr Bencke for eighteen years) was supposed to train each patient by example, direction, prodding and urging to become more active. Dr Henry would say – "Bencke, Bencke, if you can get Mrs So-and-So to get into the habit of taking a half-mile walk every day, you will have done your bit."

(129-4) I suppose that the habit of taking walks was inculcated into perhaps seven out of ten patients. This satisfied Father. In fact, he was wont to say that for a patient beyond the age of forty, walking was the ideal

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<sup>286</sup> PB himself inserted quotation marks by hand.

<sup>287</sup> The paras on this page are numbered 27 through 30, making them consecutive with the previous page.

(continued from the previous page) exercise. It was his chief activity and diversion, usually taken early in the morning or in that short interval between the time he left the Sanitarium and had his supper. In the last five years of his life, Father added a stretching exercise to the regular airbath of his morning regimen. He prescribed this ritual for all patients of fifty or over, and used it as a routine treatment for those who suffered from fatigue toxemia (chronic tiredness). After the upper part of the body was relaxed, the patient stretched the toes and feet in a rotary motion. The legs were stretched up to the knees, with the toes flexed, and then stretched from the hips – long sinuous stretches.

(130-1)<sup>288</sup> Such stretching is really a marvellous exercise for relief of evening tiredness, or for a thorough refreshment upon awakening. It creates no strain on the tissues and if properly performed brings activity to most of the voluntary muscle cells of the body. Father often said that given enough “vital foods” and an early enough start, no patient would develop arthritis if he used this exercise religiously.

(130-2) For example, he advised general eye exercises for those defects of sight, based upon muscular weakness, which threw the eyeball out of balance. Some of his specific recommendations were to look long distances or relax the eyes by gazing at the sky or green vistas.

(130-3) Dr Henry considered hobbies as fine opportunities for exercise. The sedentary worker was advised to take up some outdoor hobby such as gardening, horseback riding, bicycle riding or even roller skating. Balanced diversion for the outdoor worker included reading, concerts, movies, etc.

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(131-1)<sup>289</sup> Sometimes, Father had to prepare his regular patients to release themselves gracefully from their established habits. One rather famous manufacturer, whom he advised to get out of business for the conservation of his health, was given six months in which to learn to like farming.

(131-2) He was forever admonishing the nurses, attendants, workers, waitresses, kitchen help – in fact all the employees of the Sanitarium – “Stand erect, sit erect, walk properly – or you’ll be a patient, and you can’t afford to be.”

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<sup>288</sup> The paras on this page are numbered 31 through 33, making them consecutive with the previous page.

<sup>289</sup> The paras on this page are numbered 34 through 40, making them consecutive with the previous page.

(131-3) The muscular soreness often resulting from exercise at the beginning is, as a rule, of little consequence and disappears before long. The exercise should be practiced in spite of it, because that is the only way to relieve and overcome the condition.

(131-4) "Stop when you begin to feel tired. Never overdo; you should feel refreshed and relaxed after exercising not tired and shaky.

(131-5) "Do not take vigorous exercise of any kind within an hour and a half after eating, nor immediately before meals. It is a good plan to rest and relax thoroughly for about fifteen minutes before sitting down to the table.

(131-6) However, fasting is a two-edged sword. According to circumstances, it may do a great deal of good or a great deal of harm. To 'fast it out' seems simple and plausible, but it does not always prove to be successful in practice. Fasting enthusiasts forget that the elimination of waste and morbid matter from the system is more of a chemical than a mechanical process.

(131-7) If, however, the disease has its origin in a lack of vital food elements, or the invasion of germs and parasites, fasting may aggravate the abnormal conditions instead of improving

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(continued from the previous page) them. We hear frequently of long fasts, extending over days and weeks, undertaken recklessly. Many a good constitution has thus been permanently injured and wrecked.

(132-1)<sup>290</sup> How, then are these all-important food medicines to be supplied to the organism by total abstinence from food? For these reasons we find, in most cases, that proper adjustment of the diet, both as to quality and quantity, is more important than fasting. However, persons surfeited with the encumbrances of high living will be greatly benefited by occasional short fasts. In such cases, the experience affords a fine drill in self-discipline, strengthening of self-control, and the conquest of perverted appetites.

(132-2) A good plan is to break the fast with scraped raw apple or mashed strained bananas. These stimulate the digestive tract and start the peristaltic action of the bowels better than any other foods.

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<sup>290</sup> The paras on this page are numbered 41 through 44, making them consecutive with the previous page.

(132-3) In the treatment of gall-and kidney stone attacks and other metabolic crises, this measure (fasting) was frequently employed to lower the blood pressure rapidly or to free a diabetic patient from excessive sugar. And, with all deference and respect to insulin, and the powerful depressants which have been developed to lower blood pressure temporarily, I doubt whether there are any more efficacious methods in use today of accomplishing these two results.

(132-4) A fast or starvation, which in its early stages is a beneficial process and a physiological aid, becomes pathological and dangerous only when starvation is carried to the extent that the protein tissues of the body begin to be destroyed. But to reach this stage might take twenty or thirty days of

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(continued from the previous page) going without food, and a therapeutic or healing fast is never allowed to continue to this degree.

In as much as the body, during a fast or starvation, subsists upon its own tissues, and these consist of starches, fats and proteins as indicated, the end result of such activity must be the formation of considerable amounts of acid. Because of alkaline salts are being added to the body, alkaline reserves are used up, and the tendency is to develop an acidosis or acidemia, the so-called starvation toxemia.

Unless this is offset, a fever may develop which is rather dangerous and entirely undesirable. That is the danger in fasting, but it was neatly avoided at the Sanitarium by the simple process of feeding our fasting patients fruit juices – orange juice, grapefruit juice or diluted lemon juice. Possibly on the average of a quart of citrus fruit juices a day was given to fasting patients. Please understand that all the water normally desired was allowed the fasting individual.

(133-1)<sup>291</sup> Many doctors, witnessing the good that resulted in certain cases, began to employ the fast as a cure-all. Perhaps in those years more harm than good was done by fasting.

(133-2) From the earliest days of his practice, Father had genuine respect for a patient's likes and dislikes in food. We did not use the terms allergy or sensitivity in those days, but we were aware of the fact that Mrs Smith might not be able to eat cabbage, eggs, cereals, etc., without suffering some reaction. And we realised this possibility was a very important factor in her state of health.

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<sup>291</sup> The paras on this page are numbered 45 through 46, making them consecutive with the previous page.

(134-1)<sup>292</sup> We human beings are highly individualised, and, as a result, our diets must be selective.

(134-2) The fast method was used as a routine treatment in the management of migraine headache. We know today, of course, that most migraine is of allergic origin. Fasting was also our method of approach to the treatment of colitis.

(134-3) It was Father's contention that the healing forces of the body could cure any disease that might afflict man. This is a truth.

(134-4) It was Dr Henry's premise that if we could but arouse and stir to effort every natural healing agency, the "physician within" could truly function.

(134-5) Mr S. told my father and me that Mrs S. had been the bane of her friends' and relatives' existences, and that she had led him a miserable life with her nagging. He said only the fact that he knew her to be a "good girl" had induced him to stick out their marriage. Then, too, he had felt that her illness was the cause of her disposition. Father smiled at that. "On the contrary," he remarked, "her disposition was the cause of her illness."

(134-6) Dr Henry had a great respect for the art of surgery when practiced in a constructive manner. Naturally he saw patients at the Sanitarium who had advanced pathological conditions, too far gone to be combated by either natural methods or medicine. These he would promptly refer to competent surge on.

Largely, however, our surgical cases were victims of fractures, injuries, tumours or malignancies. Father never advised surgical operations if he could put his finger on the cause of a pathology, or if some adjustment in the patient's habits

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(continued from the previous page) of living or eating might promise alleviation or cure. His idea was to try to avoid surgery, not to leap at it.

(135-1)<sup>293</sup> Anaesthetics have made surgery technically easy and have done away with the pain caused directly by the operation; but on the other hand, the marvellous effects of pain-killing drugs have encouraged indiscriminate and unnecessary operations to such an extent that many of the surgical operations performed today are uncalled for. In most instances these ill-advised mutilations are followed by

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<sup>292</sup> The paras on this page are numbered 47 through 52, making them consecutive with the previous page.

<sup>293</sup> The paras on this page are numbered 53 through 57, making them consecutive with the previous page.

after-effects which far outweigh the temporary pains formerly endured when unavoidable operations were performed without the use of anaesthetics.

(135-2) During the past ten years hundreds of patients have under our treatment, both in the Sanitarium and in the outpatient department, whose family physicians had declared that in order to save their lives they must submit to the knife without delay. And in numerous instances these people were cured by us without using drugs or knife – by removing the cause of the ailment.

(135-3) Degenerative nerve disease occasioned by the use of hypnotic sleeping powders, particularly the bromides, is still common.

(135-4) The relief afforded by a cold sitz bath to the victim of an ordinary headache is often far swifter and more lasting than that which an aspiring tablet gives.

(135-5) Specifically were rest and relaxation treatments paramount in Father's management of toxic goitre, a variety of the neuroses, and those many digestive ailments included under the terms nervous stomach and gastric neuroses. Such patients were instructed to spend at least twelve and if possible sixteen hours of the day lying flat on the back. Outpatients were told

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(continued from the previous page) to remain in bed each weekend. If they didn't have an entire weekend, they were to go to bed Saturday night and not get up until Monday morning.

(136-1)<sup>294</sup> Relaxation while working necessitates plan and system. Most nervous breakdowns result not alone from overwork but also from the waste of vitality through lack of orderly procedure. Therefore, take some time to plan and arrange your work and activities, and form the habit of doing certain things that have to be done every day as nearly as possible in the same way (making sure that it is the right way), and at the same time of the day. Such orderly system will soon become habitual, and result in saving much valuable time and energy.

(136-2) My patients frequently ask what position of the body is best during sleep. It is not good to attempt to lie continuously in any one position. This tends to cause disturbances of the blood circulation, and to affect unfavourably the functions of various organs. It is best to change occasionally from one position to another, as bodily comfort seems to indicate and require.

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<sup>294</sup> The paras on this page are numbered 58 through 61, making them consecutive with the previous page.

(136-3) I do not underestimate the great value of metaphysical and spiritual healing methods. But I do claim that we can and should aid Nature's healing efforts not only by the right mental attitude and the prayer of faith, but also by natural living and many methods of physical treatment.

(136-4) Mental attitude alone will not clean the body cells of their wastes; thought will not bring calcium, iron or other needed food elements to the cells. It is obvious that a balanced diet must be eaten if dietetic diseases are to be healed. Metaphysical formulas do not bring phosphorus to the nerves.

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(continued from the previous page) Reason and common sense teach us that the removal of physical, material encumbrances to health can be, to say the least accelerated by the use of physical agents.

(137-1)<sup>295</sup> The metaphysical healers allow Nature's acute cleansing and healing efforts to run their natural course. Thus they profit by some of the fundamental laws of cure without understanding them. Certain of the symptoms whose very existence they deny are in reality the cure.

(137-2) Though we cannot heal and give life, we can in many ways assist the healer within. The laws of Nature are God's laws. Obedience to them should be, and undoubtedly was meant to be, among the tenets of every faith and religion which recognises a Supreme Being.

(137-3) Shall we say: 'Father, give me this!' 'Father, do for me that!' Or shall we pray: 'Father, grant me knowledge that I may live in harmony with Thy law, for thus only will all good come to me.'

(137-4) 'Father give me this!' 'Father, do for me that!' This is to pray without understanding the great law of giving and receiving, which demands that we give an equivalent for everything we receive. To receive without giving is to beg.

(137-5) "Sin" to him included violation of God's laws as reflected in what we call Nature. Thus, the glutton might receive his punishment, right here on earth, in the form of gall bladder trouble.

(137-6) Dr Henry did not think of Father Kneipp's methods as a treatment for diabetes; he considered his rigid diet, the sitz baths, and other features of the routine

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<sup>295</sup> The paras on this page are numbered 62 through 66, making them consecutive with the previous page.

only as returns to a more natural way of life, as expressions of obedience to Nature's dictates. Father stated clearly that he felt he should have been instructed how to

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(continued from the previous page) live. It seemed to him that the doctors who accepted his case should have been aware of the fact that diabetes had been brought about by dietary indiscretions

(138-1)<sup>296</sup> Finally Father gave up hope of influencing the medical profession in any way and cast himself loose from all connections with it. He then decided to train young men in his way of thinking while sending them through medical school.

(138-2) Yet shortly before the War, when quite a number of "Lindlahr drugless doctors" had been graduated, Father was convinced anew that his efforts were in vain. That this method of inculcating his ideas into medical practice was also doomed. His graduates had no standing in the ranks of the medical profession; neither were they accepted by alumni of regular osteopathic or chiropractic schools. They were hybrids. Father's final realisation of these facts persuaded him that his philosophy of living would have to be taught directly to individuals, that only by making the public health-conscious and inviting it to study his ideas and methods could he hope to make progress.

(138-3) Father had made a definite decision to sell the sanitariums, liquidate all of our enterprises and concentrate on publishing books and teaching by public lectures the principles and practices of our philosophy.

(138-4) Although I was intrigued with the novelty of the idea, I had no more notion of radio's potential ability to accomplish our dreams than I had of flying. But my health talks began to attract considerable attention on a small station. Soon the reception of the public and the encouraging amount of mail sent in made me see faint glimmers of the possibilities radio possessed as a

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(continued from the previous page) medium for teaching our philosophy.

(139-1)<sup>297</sup> By that time I was certain that here lay the way to reach all of America with the message of our philosophy and the story of nutrition.

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<sup>296</sup> The paras on this page are numbered 67 through 70, making them consecutive with the previous page.

(139-2) I would never advise an extreme mental temperament to take the Conquest Fast – there must be enough of the vital to store energy, with enough of the motive, to spend it. Balance is indispensable, equilibrium must be maintained. Hall Caine, for instance, would probably lose by the proloner Fast; Alfred Henry Lewis, on the other hand, would probably gain. John D. Rockefeller is not adapted for it – he is too pious to be either vital or spiritual. Theodore Roosevelt should be a splendid subject, it would take an enforced recess to make his strenuosity subside to a comforting state of calm.

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

(139-3) Fasting is at best but a weakly negative process of cure. Its complement is Elimination The waste channels of the body – bowels, kidneys, lungs, and pores, should be kept peculiarly active till the latent impurities released through the Fast are brought to the surface and swept away. The mere stopping of the mechanism of the digestion causes stagnation along the entire tract. So that extra precaution is required to offset this inertia. Here's a case in point. A certain hygienic healer of national reputation advised a patient to try a two-week's fast. The patient acquiesced, and for with stopped eating.

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Edward E. Purinton: The Philosophy of Fasting

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

(140-1)<sup>298</sup> Suppose you wish to strengthen your will-power and establish your courage beyond assault. Then decide on a certain duration – ten, twenty, or thirty days, and keep to it if the heavens fall. Suppose, however, you seek inspiration

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<sup>297</sup> The paras on this page are numbered 71 and 1 through 2, making them consecutive with the previous page.

<sup>298</sup> The paras on this page are numbered 3 through 5, making them consecutive with the previous page.

primarily. Then fast a day at a time, you cannot set periods for the Almighty. If your object be merely therapeutic, then a series of short Fasts will usually bring better results than a single long one. Often the adoption of a specific diet will avail more to cure disease than any Fast at all.

(140-2) Fully half the benefit of the extreme Fast is lost if impurities be allowed to remain in the body in excess of the body's capacity to expel them. I should say in general a vapour-bath would be advisable the first and third day; an enema daily for a week; a thorough friction bath every morning; an abdominal or general massage each afternoon; a long walk in the evening with all the exhilaration you can get out of deep, slow, rhythmic, peaceful breathing. Drink at least two quarts of water during the day, preferably a half-glass at a time. Acid fruit-juice cannot be surpassed as an aid to elimination – about half a glass for the twenty-four hours, well diluted with perhaps three times its bulk of water.

(140-3) Not during the fast do you notice great improvement, rather when the fast is over and forgotten.

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Roselle Wilke

(141-1)<sup>300</sup> Try to taste adequately [and]<sup>301</sup> slowly each mouthful of food at meals just the moment before swallowing it. This yields the true flavour of the food and contributes more to the health and nutrition of the body than any other practice

(141-2) Do not mix cereal with fruit at lunch, or acidity will be created. Have the fruit an hour before the cereal. Do not eat fruit for dessert after dinner. Eat it an hour earlier too. Fruit is bad to eat at night, whether raw or cooked.

(141-3) At breakfast do not eat the orange before swallowing hot liquid. Reverse the order and let some minutes interval be between both. If solid food, however little, is taken in the morning on an empty stomach, the pylorus will close at once for 5 hours and prevent the movement of \_\_\_\_\_?<sup>302</sup>

(141-4) The core of baked potato is acid-forming. Remove it.

(141-5) When tea is manufactured on the estate it is dyed with colour. So rinse it off first, before infusing.

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<sup>299</sup> PB himself inserted "Hygiene" by hand.

<sup>300</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

<sup>301</sup> "&" was typed above the line and inserted with an arrow.

<sup>302</sup> A blank space and question mark 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.

(141-6) The best soap to use is "Conti" which is made off castile oil, and animal-fat free.

Edward Purinton

(141-7) For a short Fast, under ten days, I would suggest the moderate use of orange, lemon, grape – carefully rejecting all the pulp. Such recourse allays fermentation, and lessens the mental strain of rupturing suddenly the eating-habit fastened on the race. The juice of three oranges a day should be sufficient.

(141-8) The woollen underwear myth is largely exploded. But many folks are puzzled what to wear instead. Cotton seems cheap and of insufficient warmth, silk costs more than its durability justifies, other fabrics are experimental. The only undergarment that never fails to delight its owner is made of Porous Linen mesh. Keeps you warm in winter, cool in summer, well and peaceful all the time. Lasts incredibly.

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Edward Purinton

(142-1)<sup>303</sup> Father Kneipp discovered and evolved his Plant Apothecary on the principle that sick people do sometimes need concentrated help for the body and mind. These remedies consist of oils, powders, tinctures and teas, entirely vegetable, absolutely pure from hand-picked herbs growing wild, unperfected in manufacture, marvellously effective as Nature herself. As a transition-aid between the rule of drugs and the rule of instinct, these herbal preparations are indispensable to the average sufferer.

(142-2) Take an afternoon siesta of one full hour as you cannot think and digest at the same time. It will remove all fatigue even if sleep cannot be induced, provided the eyes are closed, body reposed, thinking suspended and breathing rhythmic and regular.

(142-3) Physical strength lies entirely in the breath.

(142-4) A successful cure for a bad cold in the head, sneezing, shivers, continuous catarrh. Abstain from all food and all drink. Take a very hot bath to induce perspiration, follow by an enema. Lie down on couch in front of fire. Go to bed early. Keep very warm. Finish day with another enema.

(142-5) I found that Bahim oil immediately stopped a scratch from bleeding.

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<sup>303</sup> The paras on this page are numbered 8 through 15, making them consecutive with the previous page.

(142-6) To prevent a burn on the skin getting blistered cover it with baking soda at once without delay. Leave it on for a few minutes. Delay renders this remedy ineffective.

(142-7) Dandruff cleanser: Dissolve two drachms of borax in a pint of cold distilled water and rub well in afterwards massage with oil.

(142-8) Sun gazing had harmful effects on my eyes. It made them bloodshot and caused pain.

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(143-1)<sup>304</sup> The Tooth Brush: If a toothbrush when not in use is kept in a solution of a tablespoon of salt to ½ a tumbler of cold water, it will be thoroughly sterilised and germ-free, and its bristles will be unharmed. However, that no toothbrush can be kept sterilised for longer than about three months, so the purchase of a new brush after that period is advisable.

(143-2) Sciatica: A medical treatment for sciatica with good results is to stretch the sciatica nerve. It is drastic, though. Another is to inject alcohol into it to form a fibrous coating and this deaden pain. Relief may last for many years or not. Hatha Yoga stretching postures achieve same results.

(143-3) Mazdaznan Cure for Sciatica: Take hot foot bath, keeping jug water at side to replenish as it cools. Dissolve in it I unit salt, ½ unit borax and ½ unit soda. This draws out the acidity from the feet which is drawn down to the feet from throughout the legs and hips. This acidity is part of the cause of sciatica and causes deposits in joints etc. Then rub with almond oil, not thickly but thinly so that it is rubbed dry into the skin. Massage the oil also between the toes which is an important place. Also pull out the toes especially great toe to remove deposits. Pound the small of the back and then knuckle same place, stretch and roll trunk around from side to side. The above treatment is also to be used for ear troubles and nasal catarrh.

(143-4) Neck Exercises: Devised by F. Mathias Alexander By keeping up the neck in straight line to torso the whole body is beneficially affected. See his book.

(143-5) Bronchitis: if applying massage oil to chest, warm it first and the curative effective is attained much more quickly.

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<sup>304</sup> The paras on this page are numbered 69 through 73; they are not consecutive with the previous page.

(144-1)<sup>305</sup> Mud Plaster Treatment of Venereal Disease: Take some ordinary earth from a depth of a few inches below surface from a field or place that has not been manured. Clean it, dry. Powder and sieve it. Mix your saliva with it. Wrap it with a bandage and apply to the diseased parts binding it over them. Earth is Mother Nature and cures her children. It is full of life and intelligence and healing virtue. It must be kept wet (with saliva or water) to be effective. Renew every three hours and a half. At same time put patient on salt-free mild liquid diet.

(144-2) Yogic Cure for Venereal Disease: Apply onions by rubbing them on ulcerated skin take them internally.

(144-3) Gypsy Cure for Coughs and Colds: 1 spoonful mustard and one spoonful golden syrup.

(144-4) Yogic Cure of Nasal Catarrh: Treated by means of Neti and Yoga breathing exercise.

(144-5) Neuritis: Epsom salts internally, Take only  $\frac{1}{4}$  teaspoonful and just enough water to swallow it with, not more.

(144-6) Cockren's Cure for Sciatica and Neuritis: The cardinal point in his treatment is to cut out starch and acid forming foods out of the diet. It consists of hot baths in a quarter of a pound of coarse salts. (epsom) three times per week, the avoidance of starchy foods, the avoidance of eating fruit with starchy foods which is very acid forming, and drinking between meals, etc. You will probably know the diet quite well. These rheumatic disorders produce a sort of film on the skin, which prevents the pores from operating properly. The whole idea of the curative treatment is to open out these eliminative organs, and get rid of the poisons in the system. The various aches and pains, stiffnesses and swellings in the joints and muscles, are so many indications that the body is overloaded with waste products which should be eliminated. Sciatica, Lumbago Stiff neck, and Gout are all local manifestations of the same trouble.

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(145-1)<sup>306</sup> Bronchial Cough: Starts when going out of doors in cold and damp or dewy mornings. So wear woollen muffler then.

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<sup>305</sup> The paras on this page are numbered 74 through 79, making them consecutive with the previous page.

<sup>306</sup> The paras on this page are numbered 80 through 84, making them consecutive with the previous page.

(145-2) Sluggish Liver: Banana must be quite ripe before eating or it is bilious. Lime juice is bilious. Walking every day is necessary to stimulate the liver, which has to do with blood.

(145-3) Liver: Ginger, curry, chillies, red pepper seasoning and pungent highly seasoned foods cause liver trouble.

(145-4) Sciatica, by Will R. Lucas: It will generally be found that if the leg is rested sufficiently the inflammation will subside. (2) There is a bad tendency to walk with heel raised, and unnatural gait which produces pain in lower spine. (3) Treatment. Mild attacks are relieved by hot sitz bath. Severe attacks by not wet hip packs, while resting in bed, hot water bottle to be applied to painful parts, colon flushing is a first consideration. A short fast, drinking hot water freely, disperses acute pains. Afterwards, eat no more than needful to keep up strength. (4) Exercises to stretch the adhesions in sciatic nerves: a) Stand erect. Hands above head. Bend [forward]<sup>307</sup> and touch floor without bending knees. b) Sit on floor with knees extended and heels together. Bend forward as far as possible without flexing leg. (5) In most cases the cause is nerve pressure, due to misalignment of the spiral vertebrae, for which the services of an osteopath or manipulator are indicated.

(145-5) Dysentery: One remedy is to eat raw apples only for four days. Appella Apple Powder: made by Fredrick Streans and Company Detroit 31, Mich. convenient to administer – easily assimilated – it is widely prescribed as an efficacious therapeutic agent in the treatment of dysentery. Containing, in accepted professional form, a high content of pectin, uronic acids and other

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(continued from the previous page) constituents of the apple whose therapeutic value has been proven by centuries of successful use. Dysentery gets worse or only appears in host season.

(146-1)<sup>308</sup> Catarrh: is quickly relieved by a 36 hour fast which includes stopping all drink. Take no supper the previous night and no food or drink the whole of next day. This stops the flow of mucus.

(146-2) Vegetarians: Need (a) more exercise and fresh air than others to metabolise the excess of sugar. (b) The over gorged vegetarian stomach is never at rest, the liver is never permitted to discharge its over load of glycogen, which causes the failure of the liver and pancreas in the 40's

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<sup>307</sup> The original typist deleted "as far as possible without flexing legs" from after "forward" by typing over the original words with x's.

<sup>308</sup> The paras on this page are numbered 85 through 89, making them consecutive with the previous page.

(146-3) Do Back Bending Exercises: in spine stretching. Saturn gives downcast thoughts: Sun gives erect spine, up thrown head and joyful thoughts.

(146-4) Seasickness Mentally Cured: "Seasickness, airsickness, carsickness are all mental conditions: No medicines are necessary, only reasoning and will power. If a person has proper food in his stomach, he should confidently say to himself, "I am not sick" But the stomach is moving around in a manner which on land would indicate that there is actual illness. Then he should say to his subjective mind, "I am aware of an unusual motion, but it is the motion of the craft; do not let that suggest you into thinking it is the food which I know to be perfect. Resist any suggestion of illness. Look at some fixed position such as the horizon, if possible., And assure yourself that your body is fixed and perfect, but that surroundings are acting up and should be disregarded. I always use this method, and have seen too many lifelong sailors succumb repeatedly to the wrong suggestions of illness impaired by motion.

(146-5) Sciatic: Pain is often stopped if the long stockings are gartered above instead of below the knee.

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(147-1)<sup>309</sup> Chillblains: Quick Cure: Rub kerosene on affected part and expose to gentle warmth in front of fire or radiator. As the kerosene dries in, apply again. The cure often happens in 20 minutes.

(147-2) Purgative Salts: Fruit Salts and Epsom Salts, and similar harsh purgatives should be taken by natural diets, if only because they abstain from table salt because it is unnatural. And just as the elements of inorganic salt being needed by the body, can be got much more healthfully in its organic form through fruits and vegetables, so the cleansing properties of inorganic purgative salts, can be got much beneficially from laxative fruits. Purgatives act like poisons on the body, which immediately attempts to wash them away as quickly as possible. Fruit juices have a slightly purgative effect but achieve this without irritating the bowel membranes, harsh salts do.

(147-3) LINSEED TEA: (for Catarrh): Linseed tea is best made by adding to two and a half cups of slowly boiling water, three level teaspoonful of linseed, and allow to boil for just ten minutes. Have a cup ready containing the juice of a lemon, or two limes, and sweeten with rock candy. Pour over it the boiling flaxseed tea, using a strainer. Sip tea as hot as possible.

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<sup>309</sup> The paras on this page are numbered 90 through 93, making them consecutive with the previous page.

(147-4) Athletes foot: Guard against reinfection: Don't share towels or bathmats. Boil socks at least 15 minutes to kill the micro-organisms. And remember... Athletes Foot micro-organisms can live and breed in SHOES and shoe linings long after you think you're safe! So dust your shoes frequently and thoroughly with Quinsana or ABSORBINE POWDER designed to help prevent reinfection from your shoes.

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(continued from the previous page) The Micro-Organisms which cause Athlete's foot thrive in the moist areas of skin between your toes. Actually they feed on those flaky patches of dead skin and stale perspiration products so common in hot weather. When cracks develop between the toes, the Athlete's Micro-Organisms invade the skin and you have Athlete's Foot. Absorbine Jr's "wetting" action, or that of Quinsana's, cleanses the area of infection by removing the flaky patches of dead skin and dissolving the stale perspiration products on which Athlete's Foot Micro-Organism thrives. This allows active ingredients to contact and kill all the Athlete's Foot Micro-Organism it can reach. To obtain this "wetting" action, swab skin between the toes with cotton soaked in the powder. Its drying" action between the toes inhibits growth of infecting Micro-Organisms. To obtain this second beneficial effect, "rinse" between the toes with Absorbine Jr's "wet-dry" action helps to heal open cracks and promote regrowth of a smooth unbroken skin-barrier against reinfection! (b) Pass a cotton swab soaked in Absorbine Jr. between the toes. Its "wetting action" removes the flaky dead skin and dissolves the stale perspiration products on which Athlete's Foot micro-organisms thrive. "Rinse" between the toes with Absorbines Jr full strength as it comes from the bottle. Its rapidly evaporating ingredients dry the skin to inhibit growth of Athletes Foot micro-organism.

(148-1)<sup>310</sup> That by 4/5 pm the tongue is again furred over. So practice ritual of tongue wiping twice daily,

(148-2) Sluggish Liver: [Squeezing liver, and]<sup>311</sup> bending body helps liver and tired feet,

(148-3)<sup>312</sup> Exhausted feeling from excessive walking or standing may be relieved by lying down with the feet raised about ten inches higher than the head.

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<sup>310</sup> The paras on this page are numbered 94 through 96, making them consecutive with the previous page.

<sup>311</sup> PB moved "squeeze liver, and" from after "feet," to before "Bending" by hand. We have changed "squeeze" to "squeezing" for clarity.

<sup>312</sup> PB himself inserted a new para marker "(96)" by hand.

(149-1)<sup>313</sup> Exercise for sciatica, drain the lymphatic Glands by stroking the legs and thighs in an upward direction only. Start from the feet use the tips of the fingers and exert much pressure.

(149-2) The consequences of doing hard brain work after eating is dyspepsia found Upton Sinclair, so take siesta after each meal, or relax.

(149-3) Dr Randolph Stone: Your blood pressure is low – 15 degrees below normal. To improve it, do not stay long in warm baths, and after you get out of one take a cold shower along the Spine. (b) The muscles of the left side of your body are much more used, more strained than the right side ones. To compensate for his off balance, practice exercises such as standing on left and swinging right leg in a circle (like ballerinas) lying on bed and swinging right leg in the air.

(149-4) Excessive gas in the bowel is occasionally relieved by certain drugs. Peppermint often is helpful. A small amount of an alcoholic beverage sometimes is beneficial. Distress also may be relieved by taking a little food or water, by walking around, or by massaging the abdomen.

There are many answers to the question, “What causes gas?” Thus, when a patient complains of excessive gas, a careful study is indicated to determine its causes. It is important to learn whether the gas is brought up by belching or whether there is bloating or swelling of the stomach.

Normally, the gas which is formed in the bowel during digestion is taken up by the blood, carried to the lungs, and there eliminated from the body. It is only when this process fails that gas accumulates in the intestine in large enough quantities to cause distress.

In adults, gas forms chiefly in the large bowel. If it is trapped in the lower portion of

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(continued from the previous page) this tube, it may exert enough pressure on the stomach to cause belching. It is normal to belch after a large meal, but constant belching usually is due to air swallowing. This habit is due to some nervous disorder.

(150-1)<sup>314</sup> Athlete's Foot: “Desenex” Fungicidal Ointment. At Druggist's.

(150-2) Poison Ivy: Take Twenty or twenty-five small pinches of cotton wool. Dip them, one by one, in denatured alcohol and daub but never rub on poisoned spot,

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<sup>313</sup> The paras on this page are numbered 98 through 101; they are not consecutive with the previous page.

<sup>314</sup> The paras on this page are numbered 102 through 109, making them consecutive with the previous page.

and throw away. Finally, dip a large piece of Wool in the alcohol and gently rub the poisoned spot, and throw away. Medical Authorities emphasise, however, that while various applications, such as alcohol, give relief from itching, these are not actual cures."

(150-3) Athlete's Foot: Is a fungus. Fungi grow in dark dank places. When feet are completely cased in by shoes and by warm wool socks and perspire, this A.F. fungus develops. The cure should obviously include a frequent change of socks and footgear and an exposure to sunlight as often as possible.

(150-4) Health: Fennel seed cures weak eye sight. Anise seed vanquishes witchcraft. Cumin seed is an aphrodisiac.

(150-5) WARNING: All future purchases of bandages to be either small or medium size, as this refers only to waist strap, not bag.

(150-6) Because of bacteria accumulation discard toilet rags every 6 weeks and toothbrushes every 5 months.

(150-7) 1 tablespoon olive oil early in the morning is remedy for liver trouble.

(150-8) Mosquito bite pain can be removed by rubbing dry salt on bite.

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(151-1)<sup>315</sup> Dr Stone: Do not walk or stand with stomach pushed out and shoulders back – instead, lean shoulders forward and rest on ball of [feet.]<sup>316</sup>

(151-2) Athlete's Foot: Bernard French healer: Mix equal parts of castor oil and olive oil well. Rub into skin until dry.

(151-3) For Cough Relief: ½ cup of molasses, ½ teaspoon ginger root (powdered) or, 1 teaspoon ginger root liquid. Just a pinch of alum

(151-4) Teye's said I walk with bent shoulders like an old man. It seems the carriage of head and neck are wrong rather than trunk. Why not try daily exercise for care of stoop-shoulders by bending backwards several times? Both head and trunk.

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<sup>315</sup> The paras on this page are numbered 110 through 117, making them consecutive with the previous page.

<sup>316</sup> PB himself deleted "Carriage of head and neck are wrong, rather than trunk. Why not try daily exercise for care of stoop shoulders by bending backwards several times? Both head and trunk." from after "feet" by hand.

(151-5) C.S. Price: Says the shallow [yoga]<sup>317</sup> breathing I habitually use causes catarrh.

(151-6) WARNING: IODINE use; Do not take more than 2 or 3 drops at a time – it's too strong and a larger dose upsets the system.

(151-7) [It is a mistake to eat anything – whether food or sugar – at breakfast. The Bile is not yet prepared, hence there is no pleasure in food. Best to start with weak unsweetened tea or mate and no food. Wait 2 hours then, have tea and food.]<sup>318</sup>

(151-8) The tooth brush which fulfils my requirements is: Made by ADDIS, England, and called: "Baby's Wisdom Nylon Brush" price 1/- . It is white handled and very short.

(151-9) Athlete's Foot: (Teye's Recommendation, an Absolute Cure). SOPRONAL SOLUTION (Improved) Propionate-Capnyate Compound Solution (For external use only) For Dermotophyosis, "Athlete's Foot" Put up by: WYETH INC. PHIL, [PA.]<sup>319</sup>

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(152-1)<sup>320</sup> [SEA-SICKNESS]:<sup>321</sup> Plugging the ears with cotton-wool [might]<sup>322</sup> prevent or alleviate [sea-sickness].<sup>323</sup> There is some method in the idea, because it is the centres of balance which [are]<sup>324</sup> affected by the motion of the ship, and [these centres are]<sup>325</sup> located in the ears.

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<sup>317</sup> PB himself inserted "yoga" by hand.

<sup>318</sup> This para was heavily edited by hand. It originally read:

"It is a mistake to eat anything – food or sugar – at breakfast. Bile is not prepared, xh hence, no pleasure in food. Best to start with unsweetened mate and no food. Wait 2 hours then, have tea and food."

<sup>319</sup> PB himself deleted "SOPRONAL SOLUTION" from after "PA." by hand.

<sup>320</sup> The paras on this page are numbered 118 through 123, making them consecutive with the previous page.

<sup>321</sup> PB himself deleted "W.H.D. (Newport). -- There is no real cure or preventive for sea-sickness from the Nature Cure point of view, I am sorry to say. We have found that a short fast for a day or two, with a daily enema, just before sailing, is often a great help; but there is nothing certain about this, either. I have heard that" from after "SEA-SICKNESS" by hand.

<sup>322</sup> PB himself inserted "might" by hand.

<sup>323</sup> PB himself deleted "and so there can be no harm in trying this simple device" from after "sea-sickness" by hand.

<sup>324</sup> PB himself changed "is" to "are" by hand.

<sup>325</sup> PB himself changed "this centre is" to "these centres are" by hand.

(152-2) What vitamins are missing from a fat-free diet? They are vitamins A and D. [The "A" commercial tablets are made from animal origin but the vitamin itself can be gotten by eating carrots.]<sup>326</sup> "D" is given by ultra-violet rays of sunbathing.

(152-3) For years Arnold Bennett suffered from liver trouble which incapacitated him from work. Then he abandoned full course dinners and took to simple bread and milk only for evening meal, which completely cured him of biliousness.

(152-4) Old British Remedy for Colds: ½ tumbler elderberry syrup; one spoonful peppermint (not wine) or a few drops peppermint essence; fill up with hot water: cold goes over night.

(152-5) How To Relieve Fatigue: (1) a [cat nap after lunch]<sup>327</sup> or before dinner is equivalent to two or 3 hours sleep before waking in the morning. (2) Resting the feet at hip level for 10 minutes a day, rests and refreshes you.

(152-6) Castor oil was used by ancient Egyptians to cure baldness.

(152-7)<sup>328</sup> Sunstroke: is not caused by head exposure but by tight collars and glare of light. Must wear sunglasses [and wear, open neck shirt. May then discard helmets for light hat or cap.]<sup>329</sup>

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(153-1)<sup>331</sup> Do not permit the use of fluoroscopic machines as an aid to fitting shoes. It is not known that they are potentially hazardous because they achieve their results through the use of X-Rays. Improper, prolonged or too-frequent exposure may cause permanent injury to the skin. Improperly adjusted machines may also be a source of danger. The results of the use of such machines may sometimes not be immediately apparent.

(153-2) Some dentifrices have gritty particles which scratch enamel. Such are Kolynos, Pebecco, Ipana. Those which have lowest abrasiveness are: Colgate's Ribbon, Pepsodent and Lyons. Others such as DK antacid and Amorex contain urea.

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<sup>326</sup> This sentence was heavily edited by hand. It originally read: "'A' tablets is made from animal origin but can be gotten from carrots."

<sup>327</sup> PB himself changed "a nap lunch or" to "a Cat nap after lunch" by hand.

<sup>328</sup> PB himself renumbered this para from 123 to 123a by hand.

<sup>329</sup> PB himself changed "open neck and discard helmets" to "and wear, open neck shirt may then discard helmets for light hat or cap" by hand.

<sup>330</sup> PB himself inserted "Health &" and "(98)" by hand.

<sup>331</sup> The paras on this page are numbered 124 through 131, making them consecutive with the previous page.

(153-3) Brush teeth with a downward stroke.

(153-4) Place thumb beneath and forefinger above the eyeball. Pressing gently and giving eyeball a rotary massage. Do morning and night. This rounds out and prevents flattening of eyeball, which causes impaired vision. If done with face immersed in clean water it is more efficacious.

(153-5) Particles in the eye can often be washed out by bathing with a very weak boric acid solution (strong solution is dangerous.)

(153-6) Commercial Mouthwashes are toxic to the tissues of the mouth, even diluted. If you must use do so very sparingly and highly diluted.

(153-7) Expose all tooth and hairbrushes to sun weekly for disinfectant.

(153-8) Walk with toes pointed straight ahead and not outward. This prevents flat footedness.

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(155-1)<sup>334</sup> (a) If printed or written matter is held close to the eyes there is extra strain on them. Hold such matter as far off as possible. Also small type will actually be easier to read if held farther off. (b) Rotate the eyeballs frequently when working and look around at distant scenes, to counteract the closeness of the work. Warning: the continuous hurried reading of newspapers under pressure produced eyestrain and headaches and interfered with desk work. Do headlines only, reduce to 15 minutes.

(155-2) When residing in steam-heated room use "Sunoliv" nightly as antidote to dry skin, nostrils, scalp and hands.

(155-3) Walk more on the outside of left foot, to avoid corns forming on the inside. Outside is left of foot, inside is right side.

(155-4) After a tooth brush is used a few times it becomes infected and there is no simple efficient method of disinfecting it. So use soap and exposure to sunrays as

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<sup>332</sup> Blank page

<sup>333</sup> PB himself inserted "99" by hand.

<sup>334</sup> The paras on this page are numbered 132 through 139, making them consecutive with the previous page.

2nd best method. Tonguescraper should be pulled far backwards to the root of the tongue as well as on it.

(155-5) When cleaning nostrils with salt water stop one ear and one nostril, to prevent water entering ear passage.

(155-6) Tongue scrapers must be sterilised weekly by boiling and discarded every 4 months because of bacteria.

(155-7) The hours before midnight sleep revitalises cerebellum, which improves bad eyesight.

(155-8) The brain rests of its own accord from sunset to midnight. This is Nature's hint to us to go to bed early. Don Pepe, 73 year old Italian, said he has never had

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(continued from the previous page) a day's sickness. He goes to bed at 10 p.m. unflinching, eats no supper but drinks herbal tea made from mint at night.

(157-1)<sup>337</sup> Clothing and shoes which prevent the skin breathing in a temperate or semi-tropical climate, cause partial reabsorption of its waste matter.

(157-2) Anti-Vaccine Method to be used after vaccination: "I find that a strong antiseptic like TCP or Dettol rubbed in vigorously in pure state, followed by a nail brush scrubbing with very hot water and a strong chemical soap, then more TCP, quite sufficient."

(157-3) A ten minute walk is needful each morning before breakfast to get liver into action.

(157-4) Sunburn Preventive Creams give the highest protection. Oils give the least, and lotions are midway. Use on scalp when hatless.

(157-5) Vegoil Toilet Soap has a high wash away rate. This can be decreased by unwrapping soap and allowing to dry well before use.

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<sup>335</sup> Blank page

<sup>336</sup> PB himself inserted "100" by hand.

<sup>337</sup> The paras on this page are numbered 140 through 147, making them consecutive with the previous page.

(157-6) When seeking a Naturopath for colon flush treatment accept him only if he possesses a Dierker machine (as used by Dr [Appelquist in Chicago])<sup>338</sup> or failing that, a Coombs. These are the only modern machines.

(157-7) Enema is used with warm water retained for several minutes, while leaning forward in a stooping posture to permit water to run into the intestines. Use (one to two pints.)

(157-8) If awakened after 1 a.m. close windows as damp air comes in then (dew filled) and causes cough. If awakened after 2 a.m. take hot drink from thermos to counteract it.

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(159-1)<sup>340</sup> Stomach nausea may be caused by mucus. Treatment: Use the all-raw diet, a tea made of Ginger-cherry bark-peppermint, and Golden Seal herb decoction.

(159-2) Italian bitters made in Italy called Fernet-Branca – have a powerful effect on the stomach. A spoonful is enough in a glass of water. It has about ten different herbs in it.

(159-3) Daily Regime: (1) strictly no reading in bed will lead to refreshing sleep. (2) No after dinner drink for it will mean no waking up during the night, so the long continuous unbroken sleep will be more refreshing. (3) Physical exercise before retiring will deepen sleep and make it more refreshing.

(159-4) Reading Regime: Every half hour, put the book aside, close the eyes to rest them, forget the subject, and empty the mind by diverting it to the One, the Eternal, for 2 or three minutes. Then resume work.

(159-5) Nightly Regime: Try a few drops of Chlorox in a glass of water to soak denture. It deodorises and sweetens them. Recommended by best dentist. But (b) Never leave denture in soap or chlorox all night. This affects them injuriously. Leave it for only 15 minutes. (c) Before retiring use Sunolive on hands and face.

(159-6) Drafts developed by electric fans can cause colds. So do not sit in the direct line of its breeze.

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<sup>338</sup> PB himself changed “Appleguist” to “Appelquist in Chicago)” by hand.

<sup>339</sup> Blank page

<sup>340</sup> The paras on this page are numbered 148 through 155, making them consecutive with the previous page.

(159-7) Riboflavin is Vitamin B2. Deficiency of it in the diet causes abnormal intolerance of light, loss of hair, lesions at the corner of the mouth, impaired growth and cataracts.

(159-8) Rest Your Eyes! After any type of fatiguing work, lie down with the feet higher than the head. Take a length of cotton soaked in good quality witch hazel and stretch it over the eyes and forehead. The mild astringency relaxes

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(continued from the previous page) and tones the delicate optic nerves and muscles.

(160-1)<sup>341</sup> Exercise to Heal Prostate Gland: Squat your body Japanese fashion, so that the heels will pull the rectal region in opposite directions. Or sit in hot water with the rectal part gradually being soaked until thoroughly heated and blood circulating freely – also rub the rectum with towel daily.<sup>342</sup>

(160-2) President Truman's physician promised him an additional 20 years of life if he followed a few health rules of which the chief was to retire every day for an afternoon nap.

(160-3) A very hot Epsom salts bath (without soaping, as lather will be sucked into the open pores) induces sleep quicker than anything else.

(160-4) Sleep Technique: Turn on right side. Concentrate on the suture at the top of the head, and hold the thought of passing through it out of the body, which mentally you hand over to the Overself. This helps to fall asleep more quickly.

(160-5) [An]<sup>343</sup> open sore from broken chillblains on left hand for nearly 2 [weeks]<sup>344</sup> refused to heal despite ointments, yet in 2 days of total drinkless fasting, it healed [up.]<sup>345</sup>

(160-6) Catarrh is greatly relieved by deep breathing.

(160-7) A fast will improve bad eyesight very quickly.

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<sup>341</sup> The paras on this page are numbered 156 through 164, making them consecutive with the previous page.

<sup>342</sup> PB himself inserted period after "daily" by hand.

<sup>343</sup> PB himself changed "I had an" to "An" by hand.

<sup>344</sup> PB himself deleted "at Altadena. It" from after "weeks" by hand.

<sup>345</sup> PB himself inserted "FASTING" by hand.

(160-8) Sciatic pain is more quickly relieved if the spine is kept straight by sleeping on a hard bed, not a sagging mattress.

(160-9) In U.S.A. never ask when buying for "suspensory bandage," the name is unknown and bandaging material for a wound may be offered you. Ask simply for a "suspensory."

Buy only Blacks "auto #19" style with the new improved buckles. Refuse Johnson's as they have dangerous ones [which are sharp and prolonged.]<sup>346</sup>

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(continued from the previous page) Wear elastic bag by day and change into a non-elastic or weaker one by night. Never wear the same one while sleeping.

The more comfortable and correct size for me is "Medium." refuse "small."

If cutting off excess end of waistband allow for shrinkage. Launder frequently, twice weekly.

(161-1)<sup>347</sup> Athletes Foot: Do not use Absorbine. It may cause inflammation worse than the infection itself. Desenex is safer than the Absorbine if the foot is at itching, blistering, or oozing stage, use only the mildest remedy, which is wet dressings or foot baths of 1 part Burow's solution to 15 parts cool water or half of a 5-grain tablet of potassium permanganate dissolved in a quart of cool water Apply dressings for ½ hour twice daily for several days until itching or inflammation is eased.

(161-2) Macfadden's Personal Practices: (a) Cured baldness by massage, and pulling the hair. (b) Cured threatening blindness by eye exercises. (c) Eats not at set times but only when hunger impels and only in the quantity it indicates (d) Asleep in bed by ten o'clock. (e) Refuses to sleep in soft beds, only on the floor. (f) Rises at 4 a.m. (g) limiting diet to one or two meals a day. (h) A fast will cure a cold in a few days. (i) He is positive that he has found the secret of everlasting youth in fasting. (j) Fasting will always help and often cure: Eye troubles, biliousness diseases of prostate gland, insomnia, liver disease. Also when followed by a milk diet, syphilis.

(161-3) Liver Biliousness Reliever: Take a long bath towel. Dip half in cold water, and squeeze out. Place damp part over liver and wrap the rest of towel around waist. Hold in place by elastic waistband of pyjama trouser.

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<sup>346</sup> "which are sharp and prolonged" was typed above the line and inserted with an arrow.

<sup>347</sup> The paras on this page are numbered 165 through 167, making them consecutive with the previous page.

(162-1)<sup>348</sup> A man of 84, George A. Wade, from Birmingham, Alabama. Said that the mastication of his food was the secret of his ability to walk the 105 miles, whenever he feels like it.

(162-2) Exercise, or active work, is important because it helps to increase the ability of the body to use sugars and starches.

(162-3) When Sciatic pain in left leg (in bed) was not relieved by wool pants, even after wearing them three hours, whereas the addition of a wool sock brought quick relief.

(162-4) Sleep: Use no pillow. It interferes with breathing by constricting the chest and spoiling the posture.

(162-5) Epsom Salts Bath: Pour two cups Epsom Salts into tub full of water. Water should be as hot as one can stand and it should completely cover the body. Stay reclining on the back in the tub as long as you can comfortably do so, then go straight into a bed warmed with a heating pad. (Recommended for Sacro-Iliac ache by a pharmacist.)

(162-6) Thomas Merton suffered once from a vertigo i.e. dizziness like mine. He lost the centre of balance, there was spinning inside his head, which made him afraid of subway trains and high buildings. A doctor told him he was overworked mentally, over-stimulated, and had high blood-pressure. The prescription was more sleep. However there is always a possibility that this trouble is caused by some affection of the middle ear. This needs to be examined by ear specialist, like Trueman Bishop.

(162-7) Sluggish liver may seemingly be cured and remains so for 2, 3 or even 5 years, but suddenly and unexpectedly it may break out again in a violent attack. It does this because the cure is only an illusory one and during those years it has accumulated fat, which it tries to get rid of by the attack. The liver accumulates fat where it is sluggish, as in your case. Therefore, do not add to this accumulation, by adding more fat to your diet.

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(continued from the previous page) Exclude olive oil dressings and take salads with lemon juice and herbs only. High carbohydrate foods are good for liver – especially baked potato. You may also eat nuts, if in a moderate quantity.

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<sup>348</sup> The paras on this page are numbered 168 through 174, making them consecutive with the previous page.

(163-1)<sup>349</sup> Flat foot and Fallen Arches can be relieved or prevented by humping up the naked foot, curved arch shape, and the walking around the room for some time like that.

(163-2) Toothbrushes will last longer and be much more sanitary if allowed to dry out thoroughly after each use. So keep a pair or better three for alternate use.

(163-3) Colon Flush: The bag of the fountain syringe should not be placed above the head. The greater pressure thus resulting may cause injury to internal parts of body.

(163-4) Ha'nish prescribed the use of towel dipped in hot water (except ends for gripping,) squeezed out and placed on sciatic part where the pain is felt.

(163-5) Dr Pushkin says: "Although I advise the use of leather soles, I nevertheless advise the use of rubber heels, since this gives (a) Better grip (b) less jar to the nerves.

(163-6) If the throat chokes while eating, raise your shoulders and arms upwards and outwards; this frees the congested parts.

(163-7) Fur often collects on the tongue of a catarrhal person, so scrape it twice daily; on rising and before tea. Once a day is not enough. Scrape Tongue Before afternoon tea. This prevents fur being washed down by the drinking.

(163-8) East Coast: Beware of Poison Ivy. It has three leaves, pointed tips.



(163-9) Dr Applequist: "G. Hauser is a Diet Specialist, and therefore ignores the other parts of anatomy than the stomach or intestines. Hence, he is one-sided, and his criticism of colon flush is worthless.

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## HEALTH AND HYGIENE

(164-1)<sup>350</sup> The Neuttic Pain in left shoulder felt on waking up is quickly relieved by electric pad heat. It therefore may be due to uncovering during the night and exposure to cold air ensure it is well covered up before returning to sleep.

(164-2) After a heavy cooked meal we feel a loss of mental freshness. Why spend hours in preparing cooked food and then have to stuff the body with large masses of

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<sup>349</sup> The paras on this page are numbered 175 through 183, making them consecutive with the previous page.

<sup>350</sup> The paras on this page are numbered 184 through 187, making them consecutive with the previous page.

it to extract a little energy, tissue, minerals, and vitamins from them. Why not achieve the same result with vital natural food that can be eaten with less trouble in preparation and that provides by itself a healthier diet?

(164-3) Lack of exercise may impose too much work on the liver. (b) Greasy fried and fatty foods are hard on the liver, also is tea, and food preservatives. (c) Raw foods help liver function.

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## HEALTH AND HYGIENE

(165-1)<sup>351</sup> COLDS: Soup of onion and garlic is Italian remedy for colds and also of Ancient Egyptians.

(b) These may be cured, says Stanley Lief, by abstaining from food.

(c) Dr Grove: "No disease of the body probably has more forms of treatment than does disease of the nasal sinus... Treatment which produces a 'cure' of one patient's sinus disease will not always produce the same result in another patient. "Medical dos and don'ts: "Excessive use of solutions containing ephedrine, adrenalin, benzadrine, neosynephrine, menthol and camphor is to be condemned." Reasons: Such drugs may eventually cause tiny blood vessels in the nose to become swollen with blood.

II. The chemicals may irritate the nasal membranes. Oily drops may be inhaled into the lungs, cause pneumonia. Frequent irrigations with salt-water drops may "waterlog" the membranes, spread infections.

(d) Don't blow your nose too hard. It may spread infection to other parts of the head.

(e) Bemax (British made) is a concentrate of Vitamin B, which particularly builds up vitality and gives more resistance to clods draughts and changes of temperature.

(f) confine yours to fried onions, stewed onions, braised onions, baked onions and rolled oats.

(g) Well oil and then well-rub the feet before putting on socks.

(h) Bronchial Cough: Take 3-9 drops of eucalyptus oil in tumbler hot water first thin in morning.

(i) Cough: Dissolve stick liquorice in cup of hot water. Add two tablespoons grape brandy. Take one spoon at time of attack or after meals.

(j) Cold with Phlegm in Throat: Take Park Davis Syrup of Cocillana, rest in bed and use a laxative one hour later.

(k) Catarrh: Catarrhal people should discard cheese, butter and cream from their menu, and let breadstuffs alone until cured. Take Linseed (American: Flax seed) tea morning and night.

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## HEALTH AND HYGIENE

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<sup>351</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

(continued from the previous page) (l) Catarrh: The white grapes, especially as fresh-juice, are to be recommended to all who suffer from accumulations of acids, causing rheumatism, catarrhs and consumption. Heat the juice to blood warmth and note the effect. Blue grapes contain much iron and are better for the anaemic. Use the juice and dilute with equal quantity of boiling water, to get good results. Should be taken on an empty stomach.

(m) Coughs and catarrhs: Take Parke Davis "Cocialana" for quick cure. If the nose runs a great deal of water or mucus it shows the feet are not receiving care. Keep them dry and wear silk clothes next to them inside the socks. Oil them every night.

(n) Catarrh: Benzedrine pocket inhaler dries running nose.

(o) Catarrh: Three drops of oil of Eucalyptus (or Ephedrine - PB) in a tablespoonful hot water or warm water drawn up the nose. Note that [warm]<sup>352</sup> is better than cold! Hence heat bottle with hot water.

(p) Internally take first thing in morning a teaspoon of bicarbonate of Soda, dissolved in little cold water, and then tumbler filled with hot water. This neutralises the poisonous acids which cause Catarrh.

(q) Dry powdered Borax pushed up the nostrils on rising, before eating and on going to bed at night will cure nasal catarrh. Keep on spitting out the saliva and mucous which flows. Borax dries up the wet-mucous passages.

(r) Catarrh of throat is caused because you eat too hastily. Catarrh of nose is caused by catching a draught. To cure throat catarrh put a pinch of borax on tongue near back of throat and leave it there. Don't suck or swallow it. Expectorate the saliva occasionally as needful.

(continued from the previous page) (s) Catarrh: Pinch of powdered borax and sniff up each nostril. Then place some in throat and expectorate after retaining little while. Also make hot fomentations by rinsing towels in hot water (leaving ends dry to hold comfortably) and applying to throat, nose, etc. It is the steam that heals, not hot water. Hence squeeze out fully. Then when dry rub in almond or jasmine oil as massage.

Catarrh: Also take linseed tea. Add 2½ cups of slowly boiling water 3 level teaspoon of linseed and allow to boil for 10 minutes. Have a cup ready containing juice of a lemon and sweeten with rock candy. Pour over it the boiling flaxseed tea using a strainer. Sip tea as hot as possible.

Bronchial Phlegm: Rub the juice of a raw onion on chest and afterwards some oil. Then exercise a few times.

(167-1)<sup>353</sup> SCIATICA: "From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class...The

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<sup>352</sup> PB himself deleted "ephedrine" from after "warm" by hand.

sound draws out disease. Asclepiades blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided." —H.P. Blavatsky.

(a) The "Paschimatanasana" or posterior stretching pose may be practised for stretching the sciatic nerve as a cure for sciatica says Dr V.C. Rele. His book "Yogic Asanas" describes this pose fully.

(b) Carry a small raw potato in the pocket to get relieved of rheumatic pains, says an old English custom.

(c) Pound the seat of the body so as to touch sciatic nerve. Keep at for half an hour and the pain will be gone. Do it yourself, don't let others do it for you, thus you work up circulation. Don't rub but pound away, hit the body. Then the next point is to keep up the individual treatment for a continuous period

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## HEALTH AND HYGIENE

(continued from the previous page) and not to have many short treatments but a few long ones. Hammer away gently, not hard getting faster as you go along. Stop only when utterly fatigued. Hit away! Hammer away with fists. Also rub hips with mixture 1 ounce Eucalyptus and 5 ounces lanolin and ½ ounce menthol crystals. Sciatica is not, as many wrongly say, an uric acid i.e. Digested disease by rheumatism but only nerve ailment.

(d) For the relief of sciatica, vitamin B foods are successfully prescribed. (formulate list)

(e) Ayurvedic Cure For Sciatica: Internally take Silver oxide filled to powder, mixed with honey etc. Externally apply medicated oils to head, spine, arms, and legs. Sciatica is regarded ayurvedically as a spinal trouble manifesting in nerves. (by Dr P. Subba Rao.)

(f) Distilled water removes deposits in the joints of old people. Uric acid, rheumatism in the arm (like neuritis) may be cured by pounding the arm with the back of a hair brush. Keep on pounding till you are exhausted. A half-hours treatment will cure you. Don't rub but actually hit the limb. This will also cure Writer's cramp. Secret is that the pounding forces you to breath out. —Dr Ha'nish.

(g) The Treatment is hot fomentations, Eucalyptus oil, almond oil, pounding all along the legs and hips and small of back.

(h) Pound the seat of the body and keep on pounding, so as to touch up the sciatic nerve. Lie down on your navel and hit the seat, if you can't get somebody to do it. In a half hour of pounding the pain is gone. —Ha'nish.

Mazdaznan Pain Remover: Sit or stand erect, with chest thrown out and shoulders drooping. Empty lungs to their utmost again and again. Inhale slowly and fully but do not raise shoulders. Again empty lungs, arresting all action, count to ten before re-inhaling. Repeat this 3 or 4 times and ache or pain will vanish. ALWAYS BREATHE OUT TO RESIST PAIN.

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<sup>353</sup> The para on this page is unnumbered.

(169-1)<sup>354</sup> Dysentery immediately stop all stewed fruits, intermeal drinking, olive oil, and reduce or weaken tea, as these are laxatives.

The cure is first to starve for one day, this must include cessation of drinking water, lemonade tea etc., for drinking only makes the dysentery much worse. Second, to take any of the following herbal medicines early in the morning and then again another time later in the day. Fresh lime fruit juice, undiluted, and with as little sugar as bearable (b) or the skin of mangosteen fruit, pounded with little hot water to extract the juice, (c) or the skin of pomegranate fruit ditto treated, (d) or the liquid medicine prepared in Sholavandan by an ayurvedic which I shall post you. Take it in a little fresh unboiled mild 2 or 3 times a day. However dysentery can never be permanently eradicated, every year, during the same month you first contract it, and even at the same day, it will repeat itself. You must then again {take}<sup>355</sup> the same treatment which will free you for the rest of the year. Hence it is important to take a stock of "Dysenticide" powder when leaving India. (Note on file) If you can't stop drinking then greatly reduce it.

(169-2) LIVER: But every patient can do a good deal for himself in congestions and infiltrations of the liver. In the first place, as his habits of living have been productive of his troubles, he can live a more hygienic life. That word hygienic means, pertaining to health. The first thought in aiding a liver complaint is to so eat that the function of the liver is promoted; A high meat diet makes additional demands upon the liver, and so to aid this organ one should eat sparingly of meat. As bread and other cereals acid-forming, foods, and as the more acid foods one eats the more bile is required to counteract it, bread and other cereals should also be reduced in one's dietary.

(continued from the previous page) Fruits, vegetables, and dairy products are alkaline-forming foods, and so they should make up the principal part of the liver-sufferer's diet. One should also take walks in the open air and take deep breaths. This aids the liver in two ways: the compression of the ribs and rib muscles upon the liver as they move in walking kneads the liver, while the deep breathing forces the diaphragm down against the liver rhythmically, thus stirring it into action. The more brisk is the walking, and the deeper is the breathing, the more will the liver be helped.

Then one can practice some exercise that will aid the liver. If one will lie flat on his back, hook his toes under a rail at the foot of the bed, and practice raising to

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<sup>354</sup> The paras on this page are unnumbered.

<sup>355</sup> There is a hole-punch through the word. Only "-e" is visible in the original.

the sitting posture time after time without the aid of his hands and arms, beneficial action is exerted upon the liver.

The exercise known as the “liver squeezer” is also fine. This is accomplished by sitting on a low stool, interlacing the fingers of both hands behind one’s neck with the elbows directed straight out to the sides, whereupon the body is turned a quarter-turn. Then the trunk is down past the knees. The body is then straightened, and the same exercise repeated time after time.

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## HEALTH AND HYGIENE

(171-1)<sup>356</sup> Eyes and Energy: Surprising to most of us who “relax” by seeing a movie or reading a book is little known truth that the act of seeing is work. More surprising is fact turned up by research that the labour of looking demands more than one quarter of the nervous energy the human body burns up. Much of this energy is required for blinking, for turning the eye-balls, but even more energy is needed by the tiny ciliary muscles which focus and refocus the eyes by altering the shape of the crystalline lens. During the waking hours, these almost never rest: as you read this, they must refocus your eyes as you skip from word to word. Result is that the effort of seeing contributes a large share to the physical tiredness. This share naturally increases when eyes demand more energy because of fine print, too little or too much exposed artificial light and glare. Eye strain “glare-strain” cause headaches, discomfort.

(171-2) Generative Organs: It is essential to bathe them in cold water after a hot bath if you seek to tone them and heal them and stop all loses. They may be healed by alternate hot and cold splashings with water. First, several hot water applications and then several cold water ditto. Then oil them.

(171-3) Surgical Operations: Nature in the end takes her revenge for them “it is unnatural to use the knife on the organs of the body.” Superfluous growths, these may need the knife, but even here there are means to remove them in a natural way.

(171-4) Passing Water: Difficulty in urinating may be relieved by rubbing cold water on abdomen and bladder and applying a wet cloth pack to them.

(171-5) Romano’s Bahim Oil has been found to be a remedial medication for HEMORRHOIDS: apply often – morning and before retiring and during the day.

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<sup>356</sup> The paras on this page are unnumbered.

(172-1)<sup>357</sup> Witch Hazel as Tonic: Sprinkle it on face of mentally fatigued man to revive his strength. It is also good for tired eyes.

(172-2) Liver Trouble: Have chiropractic manipulations, include green beans, papayas grapefruit and garlic in diet.

(172-3) Brainworkers can get the phosphorus they need from apples.

(172-4) Fasting: Fasts should be from one to three days, there-after taking lighter food for some days, "Fasting is easy when one abstains from food every other day and then eats for three days and fasts a day between the next term of diet." says Ha'nish.

(172-5) Acidity: Use oil frequently in diet. Take any kind of oil after each meal.

(172-6) Lettuce and Celery: are nerve tonic, foods for tired nerves. Lettuce is also an opiate for sleeplessness.

(172-7) Baldness: Bermuda onions or Kala-quinine rubbed on the head after extremely hot water applications to the bald spot, to open up the pores.

(172-8) Gum and Teeth Trouble: Is due to the condition of the Pancreas. Cure change diet. Have more salads. Vegetables must not be boiled or fried, but only baked. Also take "PANCROBIN" pills made by Parke Davis. One pill after each meal and before retiring to bed. Take the pills for at least 3 weeks.

(172-9) Dandruff is cured by applying eucalyptus oil for into scalp.

(172-10) Neuritis cure is by continuous pounding the upper arm with a military hairbrush. But it must be done by patient himself, not another, until he is utterly fatigued. Do not rub but beat.

(172-11) Sun-Bathing: (a) If sunbath causes prickly heat use Talcum powder to relieve irritation. (b) Serious damage to the scalp can result from over-exposure to the sun between 10 am – four pm. A little ultraviolet is good for you – but not too much. Sit in the shade or wear a head covering part of the time.

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## HEALTH AND HYGIENE

(173-1)<sup>358</sup> Exercise for Sex Organs: (1) Squat or stand. Pull right foot sharply and suddenly up to the chest, simultaneously inhaling a deep breath. Repeat with left foot. Thus the leg is bent under at the knee. (2) Squat. Extend both legs. Raise both

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<sup>357</sup> The paras on this page are unnumbered.

<sup>358</sup> The paras on this page are unnumbered.

arms and bring down to touch the toes of right foot. Then draw them back along surface of body in circular fashion. Repeat with left leg. (3) Crouch on floor with knees bent and arms hanging at sides. Then hop around the floor like a duck on both legs.

(173-2) Ear Trouble: Put oil of Geraniums on cotton wool and stuff as ear pad into drum. Keep neck in hot flannels rub the geranium oil behind the ears.

(173-3) Morning Headache: Rejuvenation, dullness, dyspepsia and intestinal trouble: Use ½ to a full teaspoon of bicarbonate of soda (saleratus: baking soda: not to be confused with sal-Soda which is quite unfit for drinking.) in a tumbler of boiling water. Stir until it effervesces and drink immediately. Each time it stops foaming stir it again and it re-effervesces. Drink as hot as bearable, before meals.

(173-4) Sun-Bathing: Never sunbathe for more than ten minutes other-wise the oily secretion of liver dries up and liver troubles caused.

(173-5) Tooth Trouble: Requires change of diet. It calls for more salads and less stuff boiled in water, and less dried fruit. Bake your food. And as pancreatic trouble is the root of teeth trouble, take Parke Davis "PANCROBLIN" one pill after each meal for three weeks.

(173-6) Neuralgia: The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and Neuralgia – the cure for which is, sunshine.

(173-7) For Lungs: Place fingers on shoulders and rotate arms, first right to left circular and then reversing.

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## HEALTH AND HYGIENE

(174-1)<sup>359</sup> Neck Exercises: For the Thyroid Gland: lift up wards to north east of sky, then lower downward and change to north-west direction.

(174-2) Fatigue: Lie flat on back in darkened room, preferably on floor.

(174-3) Erect-Sitting posture: Sit back on your chair far as you possibly can. This will develop the apices and the pleure. The ears should be brought over the shoulders and the latter over the hips. When seeking to sit erect, draw in the abdominal muscles towards solar plexus at the pit of the stomach.

(174-4) Colon Flushing: Use vegetable soap for the ordinary cleanse.

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<sup>359</sup> The paras on this page are unnumbered.

(174-5) Breathing: should be done by raising and lowering shoulders but diaphragmatically.

(174-6) Purification: To purify a room of smells and elementals, put out a plate of cut onions and vinegar. Dr Ha'nish always did this when he slept in a hotel room for the first time, especially near the bed.

(174-7) Mosquitoes: To keep them off away use oil of cloves saturated in a blotter.

(174-8) Tea Making: If the tea is ground fine and made like drip coffee it will give its oil and its aroma, whereas if leaves are left in the bottom of the pot they are both lost.

(174-9) Cold Bath: He who cannot stand a dip in cold water must take a sponge bath in a warm bath-room.

(174-10) Fever: The first thing to do is to secure thorough evacuation and colon cleansing. If unable to get Fibre tone Calcium Tablets, a satisfactory substitute is Horlicks Malted Milk in Tablet form.

Even the use of ordinary soap and water kills new \_\_\_\_\_<sup>360</sup> so how much would proto solution do it.

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(175-1)<sup>361</sup> Fasting: The first meal to break a fast should be a light one, raw or stewed fruit is best for this purpose. Go through the ritual of fast breaking quite slowly. During 36 hour fasts drink only a very little water if at all as one object of the fast is to induce mental stillness and to dull the thinking intellect. Tea stimulates it and thus retards this object. The only exception is if you are forced to work during the period and feel the need of a stimulant. This may be met by drinking mate. The fast should not be broken on semolina, wheat germ or other starchy food, as that sticks together in the collapsed stomach and prevents the latter functioning altogether. A man who broke a fortnight's fast on potatoes, found his stomach walls sticking together and had to be operated on.

(175-2) To relieve headache: Take hot footbath with little epsom salt in it. Also before and after fasts, epsom salt footbath hastens purification.

(175-3) The nasal membranes are extremely delicate so the sniffing solution must not be used strong: it must be very weak.

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<sup>360</sup> 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.

<sup>361</sup> The paras on this page are numbered 51 through 55; they are not consecutive with the previous page. There is one unnumbered para at the top of the page.

(175-4) Oregon Graperoot: Soak 5 ounces in 3 quarts water for 24 hours, simmer on slow fire until it boils, take small glass before breakfast. Cures syphilis, is a laxative and acts on liver and sets the bile free and opens the chakras.

(175-5) Early Sleep: The results of going to bed and asleep by 11 P.M. are enormous improvement over post midnight retirement. One awakens at an earlier hour hence there is no loss of working hours. 2nd one awakens very refreshed physically and mentally, instead of the dull heaviness which follows late hours.

(175-6) In Extreme Heat: Don't drink iced drinks. They often bring on stomach cramps. Look after the feet. Eau de Cologne and methylated spirits applied at night are helpful!

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## HEALTH AND HYGIENE

(176-1)<sup>362</sup> Tooth Cleaning Powder: Mix 2/3ds salt and 1/3rd baking soda.

(176-2) E. Wood: If the student has carelessly become round shouldered and contracted his chest it will be advisable for him to practice holding his shoulders backwards and his chest up until the muscles will hold that position habitually and without aching posture for the sake of good breathing. Stuff a cushion in the small of the back to keep it upright. In that position you should then see that the head is well balanced on the neck. Perhaps the neck muscles will need a little daily exercise as well as the chest.

(176-3) Witch Hazel: (a) Best way to apply it for tired eyes is to soak pads, two, of cotton wool, to recline on a couch lying flat on the back and to apply the pads to the closed eyelids and to let them remain in that position for five minutes or ten minutes. (b) It is poisonous if injected. It is used by red Indians for external inflammations. (c) Storage: Reserve in tight, light-resistance container, avoid exposure to direct sunlight or excessive heat.

(176-4) For anaemia, more sugar is needed, get it by deep breathing of fresh air.

(176-5) RUBEN's medical history. 1st operation was for appendicitis. Then came difficulty in passing water. He went frequently to the urinal but was able only to pass a tiny quantity at a time. The culmination of this, which took several years, was his 2nd operation, for stricture, which his brother also had. Later came the 3rd operation, for the removal of the prostate. 4th operation was for paralysis of the bladder. Thus his case became complicated.

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<sup>362</sup> The paras on this page are numbered 56 through 63, making them consecutive with the previous page.

(176-6) SCIATIC PAIN may be removed by “oil or Spirit of Arnica.” Rub it in until dry.

(176-7) BRONCHIAL Congestion is relieved by a gargle of salt water

(176-8) DRUGS derived from aspirin and phenacetin, such as Kodopyrin, cause me skin rash and itch. Avoid them

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## HEALTH AND HYGIENE

(177-1)<sup>363</sup> Prostatitis [is]<sup>364</sup> benefitted by alternate hot and cold hip baths, taken for five minutes each night, plus plenty of sleep afterwards.

(177-2) Spine: Bend head and neck to left as exercise to correct right deflection of spine. It bestows strength.

(177-3) Correct Nose Blowing: Don't blow nose violently but only gently. For this violent blowing may cause mastoiditis or ear abscess or sinus infection. It means not only completely unblocking the nostrils, but also protecting from bacterial infection all the neighbouring organs – and they are many and important. The ordinary method of nose-blowing is to take a handkerchief, pinch the two nostrils simultaneously between the thumb and first finger, and blow. This produces a more or less musical trumpet note, but only gets rid of a part of the matter filling the nose. After this operation the nose may seem entirely unblocked; but this is simply because a great part of the mucus has been driven inwards – towards the sinuses (the manifold bony cavities which communicate with the nasal passages), towards the Eustachian tubes (the little ducts which link the back of the nose with the inner ear), and also down into the stomach. When you pinch both nostrils at the same time and blow, the air which is violently expelled by the lungs increases the pressure in the nasal passages, and forces mucus into all the empty cavities. If the millions of harmful germs in the mucus succeeded in infecting the sinuses, you fall victim to the miserably long and painful illness called sinusitis, which is an extremely serious complication of the common cold and often necessitates an operation for the removal of pus. If the microbe army invades the Eustachian tubes, on the other hand, it means otitis, with discharge of pus leading to deafness and to mastoidities, a terrible condition which also necessitates and operation. The good nose

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<sup>363</sup> The paras on this page are numbered 64 through 66, making them consecutive with the previous page.

<sup>364</sup> PB himself inserted “is” by hand.

(continued from the previous page) blower does not worry about a handkerchief, but stops up one of his nostrils and carefully blows the mucus out of the other straight on to the ground. Hygiene recommends this way, but good manners forbid it. However the same thing can be done with a handkerchief. Press the right nostril with the right thumb, and blow gently and steadily into the handkerchief. Then press the left nostril with the right forefinger and blow again. In this way there is no abnormal pressure on the nasal cavities, all the mucus is ejected into the handkerchief, and the noise of the operation is considerably reduced.

(178-1)<sup>365</sup> Correct sneezing: The same thing applies of course to sneezing. Good manners ordained that, as soon as the desire to sneeze is felt, we try all we can to make the action a silent one – which is achieved more or less efficiently by covering the mouth with the hand and pinching the nostrils with the fingers. There is nothing more dangerous, for in this case the inward pressure is even greater than that due to wrong nose-blowing. To sneeze correctly you must open your mouth wide, hold your handkerchief in front of it in order to prevent “spray” being scattered, and not be afraid of making a noise!

(178-2) Sciatica: Gets worse in draughts, cold and dampness. Must put plenty of blankets on bed at night. Don't have fan in bed-room. To avoid attacks of sciatica never sit on cold stone, wet grass, cold metal. Put on woollen leg clothes in cold weather and when sleeping. Apply hot-water bag to painful left hip in bed. Exposure to chill draft is always risky and likely to set up inflammation again. Don't walk barefooted. The sciatic nerve extends from small of back to large toe, so do not have cold showers or cold baths. Avoid exposing unwrapped limbs to sudden change of temperature as at getting out of bed at nights, or early morning.

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HEALTH AND HYGIENE

Hatha Yoga

(179-1) <sup>366</sup>Nerve-Vitalising Breathing Exercise: Inhale deep abdominal breath. Retain it. Extend arms in front, somewhat limp and relaxed. Then, slowly draw hands back to shoulders, gradually contracting the muscles so that when they reach shoulders, fists will be tightly clenched. Then, keeping muscles tense, push fists slowly out, and then draw them rapidly back, (still tense). Now exhale vigorously through mouth. This exercise is an excellent “bracer.”

(179-2) Trataka: Hold a pencil at arm's length, focus eyes upon it and bring the pencil close to nose until it looks double. Then, immediately repeat the manoeuvre. It will not be long before the eyes can be held at any point, rigidly focussed on it. This exercise cultivates certain eye muscles and improves sight.

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<sup>365</sup> The paras on this page are numbered 67 through 68, making them consecutive with the previous page.

<sup>366</sup> The paras on this page are unnumbered.

(179-3) The body has been at rest all night there is very little waste to repair; it is better to make the first meal of the day alight one. If possible take exercise before breakfast. (2) Rhythmical breathing brings one into harmonious vibration with Nature. Controlled breathing may cure disease within oneself and others and also do away with fear, worry and baser [emotions]<sup>367</sup>

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HEALTH AND HYGIENE  
Hatha Yoga

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HEALTH AND HYGIENE  
Hatha Yoga

(181-1)<sup>369</sup> (1) Ardhamatsyendra asana strengthens spinal muscles

(2) The spinal twists compressions stretches and rotations of hatha yoga are a form of auto-chiropractic since they work on exercise strengthen and massage of the muscles and ligaments which hold the same vertebrae that chiropractors

(181-2) The famous surgeon Steinach, who, along with Voronoff became famous for transplanting glands from animal to human beings has also had remarkable success by means of surgical treatment without even gland implantation. The operation reverses the currents of a man's own sex glands secretions, so that instead of passing outward they turn inward. Thus every part of the glands is absorbed into the blood. The operation is very simple and consists merely of tying a ligature around the ducts of the testicles this prevents and further outflow of secretion – apparently tying the ducts of a single gland is sufficient to bring about the rejuvenating changes and has the advantage of preserving the power of procreation. Within a few months of the operation senile men were practically renewed in feeling strength and looks. The parallel between this operation and the process of Western Karezza and Hatha Yogis Vajroli is so striking as to be worth comments. Yoga exercise for transmuting sex energy may be practiced at any time but is specially and strongly recommended whenever one feels the sex instinct most powerfully. For at such a time the reproductive energy is manifesting and may easily be transmuted for regenerative [purposes.]<sup>370</sup>

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Hatha Yoga

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<sup>367</sup> PB himself inserted "(199)" at the bottom of the page by hand.

<sup>368</sup> Blank page

<sup>369</sup> The paras on this page are unnumbered.

<sup>370</sup> PB himself inserted "120" by hand.

<sup>371</sup> Blank page

(continued from the previous page) Example: keep the mind fixed on the idea of energy. Regard the sex thoughts or imaginings as manifestations of a force which you intend to use for the purpose of strengthening your body and mind. Lie passively, or sit erect, and fix your mind upon the idea of drawing the sex energy upward to the solar plexus (a nervous plexus situated in abdomen behind the stomach) where it will be transmuted into reserve force and stored away. Then breathe rhythmically, forming the mental image of drawing up the energy with each inhalation from the organs at the same time making a command of the will. You will be conscious of the upward passage of the energy and feel its stimulating effect. If, instead of the solar plexus you draw it up to the brain by giving the mental command and holding the mental image of transmission, it will be transmuted into mental force and used in doing mental work. During the exercise allow the head to bend forward easily and naturally.

(183-1)<sup>372</sup> Breathing exercise to expand chest after it is contracted through bending over desk work: Stand. Inhale deeply, retain air Extend both arms forward and bring the two clenched fists together on a level with shoulder, then swing back the fists vigorously until arms stand out straight sideways from the shoulders. Then, previous arm movements several times.

(183-2) Holding the breath eventually leads to a fall into unconsciousness. But this will not cause death. As soon as the fall occurs, Nature automatically compels the body to start breathing [again.]<sup>373</sup>

(185-1)<sup>375</sup> Voice Producing Exercise: Sit erect. Inhale slowly. Retain breath 5 seconds. Open mouth and exhale vigorously. Repeat exercise. Next, take long deep breath and retain 5 seconds. Pucker lips as if whistling. Exhale some breath

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<sup>372</sup> The paras on this page are unnumbered.

<sup>373</sup> PB himself inserted "121" by hand.

<sup>374</sup> Blank page

<sup>375</sup> The paras on this page are unnumbered.

vigorously but retain some in lungs. Send out a little more breath, retain, exhale gain, until lungs are empty. The tone of voice will change markedly for the better.

(185-2) Deep breathing is forced on one by physical exercises; this is part of their value. Cultivate it as often as you can, at odd time. Also, on awakening in the morning give out several deep exhalations forcibly. This purifies lungs and also compels deep inhalations by reflex action. Generally, combine chest with abdominal breathing: First, inflate chest, when that is full let the incoming air force diaphragm downward and lift up the abdomen. After a while both chest and abdomen will expand at the same time. This prevents lung diseases and cures bronchial ones, and increases circumference of chest.

(185-3) Sleep-Promoting Exercise in Relaxation: Remove pillow, close eyes, relax entire body as if losing all control over it, and place hands lightly over the pit of stomach. Listen to the slight sound of your breathing which should be slow and still. When settled, turn to right side and sleep on that as prescribed by Oriental yogic rules. Now, begin suggestions to the subconscious: My muscles are utterly limp. I am so very sleepy. I cannot keep awake any longer! Also concentrate the mind on the feet, as it directs blood there and relieves brain [pressure]<sup>376</sup>

186<sup>377</sup>

HEALTH AND HYGIENE  
Hatha Yoga

187

HEALTH AND HYGIENE  
Vitalfood Recipes<sup>378</sup>

(187-1)<sup>379</sup> Bean sprouts are best eaten cold in salads. They are sloppy if cooked.

(187-2) It is said rawfood regime greatly improves eyesight.

(187-3) As a change from tomatoes, chopped pineapple and pineapple juice may substitute for them, in a mixed [salad.]<sup>380</sup>

(187-4) Use herbs sparingly, because herbs should heighten rather than disguise the flavour of a dish.

(187-5) The soaked (12 hours) barley (raw) was delicious.

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<sup>376</sup> PB himself inserted "122" by hand.

<sup>377</sup> Blank page

<sup>378</sup> PB himself inserted "111" by hand.

<sup>379</sup> The paras on this page are unnumbered.

<sup>380</sup> PB himself deleted the para after this para by hand. It originally read: "Do not include chicory. It is just for cooking only. Indigestible and bitter."

(187-6) Never use bottled lemon, only fresh lime juice.

(187-7) On bread, spread avocado meat pressed with knife: it replaces nut butter.

(187-8) Celery can be used in salad only if the tender inside stalks only are used. The outer tougher stalks should be cooked.

(187-9) Celery is regarded in Germany and continent as an aphrodisiac, so ban it.

(187-10) For a grape cure the blue varieties especially the Rose De Peru and the Concord grapes are best.

(187-11) To squeeze the juice more easily out of limes, roll them with the fingers first, pressing hard, before cutting open.

(187-12) Escarole is excellent for use in salads or for cooking. Finocchio is excellent for salads because of its anise flavour and softer texture than celery, which it resembles in appearance. It is best cut into match sticks.

(187-13) There is no need to rely on thick nut butter alone to grease your starches. Try Olive Oil combined with Richter's vegetable seasoning and use on Raw Oats, Bread, grated raw corn, and soaked raw barley. It is delicious.

188<sup>381</sup>

HEALTH AND HYGIENE  
Vitalfood Recipes

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HEALTH AND HYGIENE  
Dietic Principles

(189-1)<sup>382</sup> Both full fast and rawfood diet eliminative work gets rid of toxic old tissue. When the rebuilding work starts upon more nourishing eating, the new tissue is purified, not toxic. Hence it can be said to be a process of regeneration, rebirth. The 'no breakfast plan' is of utmost value. The body has fully rested during night and is refreshed and strong enough to do a whole mornings work. Why stuff it unnecessarily and thus clog its efficiency? People do not realise that the digestion of unneeded food requires energy of which the body must be deprived. By having a liquid and therefore easily digestible lunch only, say soup and tea, and then eating as much as one likes and whatever one likes at dinner in the evening, the body is put on a modified fast. This releases its pranic nerve force which heals and strengthens it.

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<sup>381</sup> Blank page

<sup>382</sup> The paras on this page are unnumbered.

(189-2) Honey is not the same as nectar gathered by the bees. The latter is continually thrown out of the internal sac in which it is collected on to the tongue. The bee drops a tiny drop of its own secretion, formic acid, which mixes with the nectar, is regurgitated and becomes honey.

(189-3) Unfired diet: Various grains and vegetables and seeds can be made to sprout and the sprouts made valuable addition to diet. Bamboo shoots, bean sprouts have been used in China, but other forms of sprouted seeds can be developed.

(189-4) During fasts and semi-fasts and raw-food and fruit regimes, the body is extremely sensitive to poisonous substances. 90% of the vineyards are sprayed with poisons, which, through osmotic processes, enter into the grapevine and the [fruit.]<sup>383</sup>

190<sup>384</sup>

HEALTH AND HYGIENE  
Dietic Principles

191

HEALTH AND HYGIENE  
Dietic Principles

(191-1)<sup>385</sup> The more I reflect the more the idea of adapting diet to each of the four seasons, the more it seems most philosophic Root crops disappear in summer (turnips, beets) but fruits are abundant. So accept what Nature gives in each season in turn. Thus you won't be rigidly limited to fruitarianism but may be one during the summer. Grapes are given in the fall for cleansing!

(191-2) Rawfood diet leaves sensation of hunger which only the addition of cooked food can dispel.

(191-3) Jail prisoners are deprived of salt and of stimulants like tea, coffee and their evening meal must be eaten before sunset. This is to reduce their nights difficulty with sex thoughts and dreams. Salt acts directly upon the sex organs and incites sex impulses. It dries up the exceedingly tiny capillaries of the eye and harms sight.

(191-4) Why deluge your salad or vegetables with oily dressing? Only a little is needed to make food tasty. More disturbs the liver.

(191-5) Watch out for and stop hasty eating and drinking: Dr Applequist found that 24 hour old carrots still undigested passed through the intestine.

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<sup>383</sup> PB himself inserted "112" by hand.

<sup>384</sup> Blank page

<sup>385</sup> The paras on this page are unnumbered.

(191-6) Dining: (1) Chew slowly and thoroughly (2) Fletcherise bread (3) Do not bend to plate. (4) Do not bolt food.

(191-7) Hauser: "The richest source of vitamin A among vegetables is parsley. It also contains iron and chlorophyll. Vegetable juices and salads should be eaten as the first course of a meal, not as the middle one. The unpleasant reaction of stomach after drinking raw vegetable juices is due to hasty drinking. It can be ended by [sipping.]"<sup>386</sup>

192<sup>387</sup>

HEALTH AND HYGIENE  
Dietic Principles

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HEALTH AND HYGIENE  
Dietic Principles

(continued from the previous page) Raw vegetable juices contain the healing element of chlorophyll – good for liver trouble.

(193-1)<sup>388</sup> Baked potato will not create gas like boiled. Fried is not so good but still better than boiled. When I suggested adding baked potato to the rawfood diet I meant at a separate meal, not alongside of the rawfood. The addition of a single potato, boiled, not fried, may be admissible to the rawfood regime. It will have an extraordinary effect in increasing energy when so combined with rawfoods. It will also act as a substitute for bread, without the yeast which makes bread so offensive. It has very little starch. It alkalises the intestines and offsets acidity. It satisfies any hankering for cooked food – nothing more is needed. To retain salts, potato should preferably be baked.

(193-2) 4th state – Sleep: The Count of St. Germain would never eat before others. Although he was frequently invited to courts and other banquets it was always with the understanding that he should not be expected to eat anything at the table. Also, he took but little sleep; instead he would lie for hours at a time completely relaxed, almost as if in a trance, after which he appeared brimming with energy.

(193-3) Dr Schuessler's and Dr Carey's bi-chemical salts, although based on sound theory, can at best have only a temporary and stimulating effect; they produce no permanent cure. The deficient mineral elements must be got in organic form, which is found only in natural foods.

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<sup>386</sup> PB himself inserted "sipping" by hand. PB himself inserted "113" at the bottom of the page by hand.

<sup>387</sup> Blank page

<sup>388</sup> The paras on this page are unnumbered.

(193-4) The [HUNZAS]<sup>389</sup> eat in winter and [in]<sup>390</sup> early spring germinated gram and [wheat,]<sup>391</sup>

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HEALTH AND HYGIENE  
Dietic Principles

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HEALTH AND HYGIENE  
Dietic Principles

(continued from the previous page) and rye grain and beans. They soak it for some hours in water, pour off the water, put in damp sand in a warm place for 26 to 48 hours. When the sprouts will appear, they eat it raw, without allowing it to dry, with a little condiment. Small gram is preferred to large as latter is harder, former is softer.

(195-1)<sup>393</sup> Adolphus Hohensee: "Do you need more fermentation in the body or less? Is yeast a ferment? If so, why take it?"

(195-2) George Starr White, M.D.: "An excessive pituitrin secretion causes overabundant happiness, often leading to hysteria; happy, exultant dreams, bordering on mental intoxication; optimism, often leading to hallucinations. (2) Experience proves that acids and starches eaten at the same time produce an "acid fermentation" in the stomach and bowels. (3) [Physical]<sup>394</sup> Correctly: Repeat the exercises from 5 to 20 times, or more, according to how you feel and to the manner in which you react to any given exercise. No definite number of times to repeat the exercises will be given. The plan is to increase the number of times an exercise is repeated to suit the individual. Don't do any exercise by starts and fits - do them slowly and have your mind on just what the exercise is for and what you are doing. (4) Breathing Correctly: Let the abdomen go outward as the breath is taken in and let it go outward as the breath is let out. (5) Be sure to hold the chin up and the heels together and the thumbs meeting over the spinal column. This applies to standing up [exercise.]"<sup>395</sup>

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<sup>389</sup> PB himself inserted "HUNZAS" by hand.

<sup>390</sup> PB himself inserted "in" by hand.

<sup>391</sup> PB himself changed a period to a comma by hand.

PB himself inserted "114" by hand.

<sup>392</sup> Blank page

<sup>393</sup> The paras on this page are unnumbered.

<sup>394</sup> PB himself changed "Breathing" to "Physical" by hand.

<sup>395</sup> PB himself inserted quotation marks by hand. PB himself inserted "115" at the bottom of the page by hand.

(197-1)<sup>397</sup> Sweet-sour dressing: 3 tablespoons oil. Strain juice of 1 or 2 limes, 1 heaping tsp of raw sugar or honey, ½ tsp Richter's Vegetable Seasoning Powder. (the oil may be changed regularly for variety from olive to sesame and corn.) For flavouring add fresh chopped herbs such as dill, parsley, watercress, chives, garlic-and/or dried herbs such as rosemary, thyme and caraway.

(197-2) Salad Preparation: A balanced salad should contain 1 part leafy vegetables, lettuce, cabbage, endive: 1 part root vegetables – beets, radishes, carrots: 1 part juicy vegetables – tomatoes, cucumbers, celery, bell peppers. If tomatoes are out of season replace by quartered grapefruit or pineapple. When adding the dressing, toss the vegetables lightly to mix them; never stir. A large wood bowl is best for this purpose.

(197-3) Fresh raw corn from the cob may be grated. When it produces a white milky paste, this milk may be strained off. It may have the properties of soybean and almond milk, and hence usable in drinks or for experimenting with buttermilk.

(197-4) Unsulphured apricots become worm-infested when kept: following will prevent it: place 8 whole cloves in a muslin bag just large enough to hold them or tie with string in cloth bag. Put 2 bags inside a gallon of apricots. It is better to seal the jars.

(197-5) Remove wrap of Avocado to speed softening. Do not put in refrigerator until soft. Soften best at room temperature Eat when soft as a ripe [peach.]<sup>398</sup>

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<sup>396</sup> Blank page

<sup>397</sup> The paras on this page are unnumbered.

<sup>398</sup> PB himself inserted "116" by hand.

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<sup>400</sup> PB himself inserted "193" by hand.

(199-1)<sup>401</sup> Dr John H. Dequer had seven major operations at age 42, (he was an orthodox M.D.) and the part of his stomach concerned with the digestion of meat was cut out. He had perforce to become a vegetarian. But the surgeons gave him up and, destitute, sent him home to die.

(199-2) Instead he went in desperation to a poor old 'herb doctor' whom he had hitherto regarded as a quack, whose sanitarium was an open tent on a hill near Denver in Colorado. Here he was given psychological encouragement and put on a diet of pure spring (water?) and raw carrots plucked straight from the ground. He was left out in the warm sunshine and fresh air for some hours every day. For the first time he was able to sleep that same night and in three months he was cured and helping the herb doctor to cure other patients.

(199-3) He went to California and took up the study of osteopathy, chiropractic, [massage]<sup>402</sup>, electro-therapeutics, and spiritual psychology. He lived for thirty years thereafter spreading his knowledge by lectures and writings and practising as a drugless healer.

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HEALTH AND HYGIENE

201

HEALTH AND HYGIENE

Occult<sup>404</sup>

(201-1)<sup>405</sup> (a) E. was suffering from pain in the arm due to a knock. I treated it by directing attention to the Pineal gland,<sup>406</sup> closing my eyes,<sup>407</sup> and then transferring consciousness into the thought of the Universal Healing Power. The pain disappeared. (b) E. was suffering from severe headache. I placed one hand on the forehead and then treated mentally as in the previous instance. The pain was instantly relieved. (c) I sat next to HBW [in a car. He]<sup>408</sup> tried to make his auto start. It refused; again and again he switched on the ignition but the carburettor was faulty and we remained marooned in a busy street. After he had made at least a half dozen futile attempts, I decided to intervene. I mentally said that our human abilities had been unable to perform the task, so I turned it over to the higher power.<sup>409</sup> What

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<sup>401</sup> The paras on this page are unnumbered.

<sup>402</sup> PB himself inserted "massage" by hand.

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<sup>404</sup> PB himself originally categorized this page as "Healing" but also inserted "Occult" at the bottom of the page by hand.

<sup>405</sup> The para on this page is unnumbered.

<sup>406</sup> PB himself inserted a comma after "gland" by hand.

<sup>407</sup> PB himself inserted a comma after "eyes" by hand.

<sup>408</sup> PB himself changed "while he" to "in a car. He" by hand.

<sup>409</sup> PB himself inserted a period after "power" by hand.

seemed beyond us, we placed [in its]<sup>410</sup> hands. I ceased to depend on the human ego and put [our]<sup>411</sup> dependence on the infinite power. At the same time I felt a great faith and declared in advance that it was achieving the desired result. It did. The car started suddenly.

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HEALTH AND HYGIENE

Occult

(202-1)<sup>412</sup> Anne Atkinson suggested that you should use mental powers to direct the life-forces there to disperse any growth. She has overcome severe pain, herself through this method and added “so what could PB not do?”

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HEALTH AND HYGIENE

204<sup>414</sup>

HEALTH AND HYGIENE

## Independence

205

INDEPENDENCE

(205-1)<sup>415</sup> AE: “Thoughts inspired by what is written or said are aimed at the original thinker and from every quarter converge on his inner nature. Perhaps you have felt this. It means that these people are putting fetters on you to think a certain way (what they expect from you) and there is a danger of the soul getting bent so that after its first battle it fights no more, but repeats dream upon dream its first words in answer to their demand, and it grows more voice and less soul every day.”

(205-2) Because of the special character of my work in the West, it is inadvisable to renew old external connection with any Indian Ashram nor make any new one with its representatives in the West. For my work now particularly needs complete cultural personal and literary independence. It has to be unassociated with or controlled by any institution or person. There is to be no turning-back for me. My severance of Indian spiritual connections did not arise only from personal choice,

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<sup>410</sup> PB himself changed “it its” to “in its” by hand.

<sup>411</sup> PB himself inserted “our” by hand.

<sup>412</sup> The para on this page is unnumbered.

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<sup>414</sup> Blank page

<sup>415</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

but much more from my public fated work. Destiny has decided that I am henceforth to help the West develop its own latent resources.

(205-3) Know your limitations – and accept them. Emerson abided by this wise rule for the initiate, which Bro. M. taught me. To a request that he head a political delegation to Washington, he answered refusing: “Such an enterprise is quite foreign to my habits or power. I live solitary in the country, because I have not the skill to talk with people, and draw them to my views.”

(205-4) BUDDHAVEVA BOSE: ‘The Happiest Profession’ “Who is the happiest man in the world today? I have not a moment’s hesitation in answering this question; it is the successful English speaking author. With a world market at his command, he is unrestricted by the usual conventions of the upper class, he is free to

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## INDEPENDENCE

(continued from the previous page) do as he likes; he is not a wage-slave and all his time is his own; and though he is looked at with a slight suspicion, at home and by his own people, he enjoys, on the whole, a substantial reputation nearly all over the civilised world Such a combination of circumstances is indeed remarkable.”

(206-1)<sup>416</sup> Merejowski “Thy strength, O painter, is in solitude. When you are alone you belong wholly to yourself, but if you have even one companion, then you are only half your own. If you have many friends then you fall deeper into the same slough. But if you must have company, let it be that of the painters and scholars in your studio.”

(206-2) The profession of Authorship. An author can write wherever he wishes; hence he is really free. If necessary he can come up to town libraries for a few weeks on research. Collect his piles of notes, then retire to wherever he pleases to ruminate upon them and write his books. I have to detach myself from enslavement to the existing economic system, if I would find myself. Successful authorship of congenial books, plus occasional free lance journalism, is about the best means of doing this I can handle. I must find some way of wrenching myself free from the entanglements of a materialistic civilisation by flying off into the retirement of the wilderness or the lonely countryside. Authorship is this way. I must find some means of getting leisure to cultivate my deeper thoughts and maintain my spiritual vitality to oppose increasing inner strength to all alien and hostile forces. Authorship of congenial books provides me with this leisure, since my time is my own and my day can be ordered to suit this purpose. Such writings should be books wherein I express my own thoughts about subjects of my own selection. The life of an author does this. It

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<sup>416</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

bestows freedom from this mechanised civilisation and yet bestows money. Thus pleasing both

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## INDEPENDENCE

(continued from the previous page) myself and the public., if I write books that express myself. A writer with an Individuality. My capitol is under my hat; my stock consists of ideas in my head.

(207-1)<sup>417</sup> I must refuse to allow other people to dominate my life. You must live the secluded mysterious, semi-hermit life if you would live at all in this hell of a world.

(207-2) David Grayson "Joy of life seems to me to arise from a sense of being where one belongs as I feel right here; as being foursquare with the life we have chosen. All the discontented people I know are trying sedulously to be something they are not, to do something they cannot do."

(207-3) My methods must be based upon the age - old ethics of the best spiritual tradition. I have always financed my researches out of my own modest means, and although I have to give part of their results through correspondence and interviews with many seekers who are scattered over the world, I shall not desert my principles of independence. If the secretarial and travelling expenses of this work outrun my means, I shall not adjust matters by becoming a trader in truth, nor, on the other hand, shall I become a beggar as A.R.B. has become, and send out appeals for support. I shall continue to provide my own resources exactly as before in the full knowledge that the Overself is perfectly capable of sending me all the help necessary to accomplish its work. After all, the real work is entirely costless, is accomplished in silence and it is only the secondary work of physical and less important expression which involves expense. That will automatically bring forward is equivalent by its own inherent power without asking anyone personally to do so. These expenses are kept down to a minimum, in any case.

(207-4) You have regained your external freedom; It is a precious possession so do not lose it again

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## INDEPENDENCE

(continued from the previous page) lightly by yielding to the persuasions of followers to start an organisation.

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<sup>417</sup> The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

(208-1)<sup>418</sup> Live carefree, independent, without duties or responsibilities hence without tied contracts, Therefore accept no editorships and no advances before delivery of manuscript. Do not be a gilded captive, like conscientious Maharajas in their palaces, nor an office-prisoner tied to a daily program, like American business men.

(208-2) Be able to go where you please at any period. This is real freedom.

(208-3) Let life proceed pleasantly – like a quiet river. Prefer the quiet backwater of anonymity for the work you have undertaken. Do not confine your spirit to any cramped post.

(208-4) Prefer independence. Feel free and uncovenanted. Remunerative posts which lure most men to them, should repel you; elevated offices of responsibility such as entice a man's best years out of him should leave you old.

(208-5) Be too wise now, after bitter experience, to lease out your life for the glittering baubles of Society, or to hand it in pawn to the hard grind of ambition. Do not sell any ideals of your art in order to keep up a luxurious position; work out of your own conscience, and not according to the whim of editors or the puerile tastes of the public. Cut down your wants and live a quiet and simple life, rather than raise them endlessly at the imperious bidding of fashionable convention and then have to slave finding the money. There are enough men who will burn Bohemian fire upon the altars of Philistia; do not worship at the private shrine of your own vision.

(208-6) Sell your services if you must – but not yourself. Be your own master. Your life is not for sale. You may undertake a worthwhile commission but it must be freely done from your own heart, in your own time, as and when you wish to do it – or not at all. Do not merely

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## INDEPENDENCE

(continued from the previous page) at the bidding of another, but primarily to please yourself and to express yourself.

(209-1)<sup>419</sup> You are not a slave. You are not for hire. Be conscious of the god that dwells in your own heart, and find tasks that are worthy of it. Your life is not to be pledged to those pawn brokers of souls – the hucksters of trade and the noisy owners of wage-slaves – but it is to be kept free for its pre-incarnate purpose.

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<sup>418</sup> The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

<sup>419</sup> The paras on this page are numbered 17 through 20, making them consecutive with the previous page.

Therefore you cannot accept any post that would ordain your hours and your days that would set them within its own iron limits

(209-2) Do not permit yourself to be deflected from this path. Follow a lone star. Work out your own literary purposes, and carve out your own literary career, do not permit any individual to exploit you. Do not devote your good abilities to building up their fortunes, but to serve mankind.

(209-3) Mine is a temperament which must have freedom. The establishment of a school in a fixed place would tie me down to that place, to that school and to its students. That is to say, I would lose my freedom. Therefore I shall never agree to establish one.

(209-4) Don't accept new responsibilities. Failing health and strength demand this. After a whole lifetime of labour I need rest. Again I want time to enjoy the beauty of life, time to saunter amid flowers unhurried by a clock. I won't shirk duty though for through others I will find hands and feet to carry on the labours and tasks, I being their remote radio control as it were. They could even publish magazine with myself as advisor and occasional contributor. Hence teach no more classes, give no lectures, move in good circles where you can relax in comfort, dine out each<sup>420</sup> evening with friends in artistic restaurants, in short enjoy life for a change.

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## INDEPENDENCE

(210-1)<sup>421</sup> It would be a serious mistake to desert my allotted path, which also happens to be my chosen one, and to appear as a public teacher or cult leader merely because blind emotional hopes or uniformed frustrated desires of unready seekers wish me to play such a role. I am not that kind of man; neither my temperament nor my circumstances allow me to do anything else than disappoint them. But if I cannot be a physical plane guru, I can still serve them as a mental plane guru.

(210-2) I have returned to the West not to live the kind of existence I formerly led there. I have changed inwardly and my outward life must reflect this change. I seek more leisure and less activity, more privacy and less intrusion on my person. I seek above all the right to live without interference in the way that suits my inclination – not the way that these people expect from me.

(210-3) The advantage which first appeals to me in this writing profession is independence of movement which it offers, the freedom of residence which it give. My work can be done anywhere. This means that it can be combined with other

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<sup>420</sup> Only “e-” is visible in the original due to a hole punch; we have inserted “each” per context.

<sup>421</sup> The paras on this page are numbered 35 through 36; they are not consecutive with the previous page.

activities, like class lecturing or giving private consultations, with which I might like to combine it. The advantages which next appeals to me is the way it reduces all experience to paper, all life to 'copy' and all reflection to words. It enables me to look at myself, my contacts, my situations and circumstances and it gives an outlet to the ever-imperative need of self-expression of my artistic temperament.

(210-4) Not only is this one of the few professions which I can work at anywhere but it is also one which I can work at when I please.

(210-5) COUNTESS TOLSTOY'S DIARY: "What disagreeable characters all these disciples of Leo are! Not a single sane person among them. Most of<sup>422</sup>

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INDEPENDENCE<sup>423</sup>

(211-1)<sup>424</sup> Being a Guru What is it to be a successful guru, as the ignorant world expects a guru to be, but to be gaoled in a situation where from morning to night, year in and year out, people are demanding your attention and taking up your time so as not to allow you a single hour to live as you may wish to live, to be yourself in fact? The Guruship is internal.

(211-2) Renounce activities. I like to loll in the morning with absolutely nothing to do, no duties to carry out, no engagements to keep, with no uneasy feeling that I am wasting my time by such idling. Such moments are priceless, bestowing an enchanting liberty on soul and body. They are to be savoured turned over and over on the tongue of one's soul. This is my concept of perfect freedom. I like to take breakfast in a mere dressing robe and to stretch my legs out on the rests of a long chair. I love this exquisite stillness. This is the best I've earned and must claim a rest, I've never yet known. It cannot be attained, however, if I take on the burdens of a cult.

(211-3) I shall make my own contribution towards the solution of current problems but I shall make them in my own original way. For I shall not aim at public propaganda but at the education of men well equipped with wisdom for the work of guiding and influencing the world.

(211-4) Mustapha Kamal: "Most important of all the leader must remain aloof from the many, he must plough his furrow in solitude, shunning all easy popularity."

(211-5) I have an innate dislike of external pomp, a deep-seated shrinking from public show.

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<sup>422</sup> This para is continued in para 213-1.

<sup>423</sup> PB himself changed "Counsel" to "Independence" by hand.

<sup>424</sup> The paras on this page are numbered 21 through 26; they are not consecutive with the previous page – but they follow the paras on page 209.

(211-6) Edward Gibbon "I had now obtained the first of earthly blessings, independence; I was the absolute master of my hours and actions; nor was I deceived in the hope that the establishment of my library in town would allow me to divide

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(continued from the previous page) the day between study and society." The most splendid temptations would not have enticed me to engage a second time in the servitude of parliament or office.

(212-1)<sup>425</sup> If any complain that I am shirking my duty in shirking public life, I reply that H.P.B. did the same. For she never attended public theosophical meetings, never organised a lecture. It was Olcott who built up the society, whereas H.P.B. restricted her tuition to writing to desultory correspondence, to after-dinner chats and weekly afternoon "at homes."

(212-2) The path of withdrawal from public work becomes the path of wisdom for me.

(212-3) A life of simplicity, uncomplicated by many social demands or superfluous interests, of leisure and tranquillity, is what I need.

(212-4) A keen realisation oppresses me that, because of the limitations of my personal Karma, I can go no farther. I need a quiet life, a tranquil home, a freedom from the attacks and annoyances of opponents, leisure to take life easily during my weakened health. I want to regard the Years outward vicissitude and inward storm as at an end. This cannot be achieved without withdrawal from further public activity. I must retire, which means that I must not only refrain from writing any more books but also from continuing any more correspondence. I have earned and must now claim my absolute freedom. No new event, inducement or person should be allowed to draw me aside from the fixed resolve to live how I like, where I am most happy and with friends who are most congenial to me.

(212-5) My friendship must be restricted. I must see the best of my friends without the irritations which comes from too prolonged visits.

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<sup>425</sup> The paras on this page are numbered 27 through 31, making them consecutive with the previous page.

(213-1)<sup>426</sup> the women are hysterical... I find it very trying not to be able to choose my friends and to have to receive anybody and everybody... a disagreeable and depressing lot. It is a heavy price to have to pay for Leo's fame and ideas. And these are the followers of a great man! Miserable abortions of human society, aimless babblers, uneducated loafers."

(213-2) I am primarily a writing thinker, not a fighting propagandist. So I must refuse to be drawn into forming any movement or organising any group.

(213-3) I am resolved not bear the personal troubles of so-called chelas, who abuse a spiritual relationship by turning it into a semi-worldly one. Hence no acceptance of disciples, neither in the old, formal way nor in the wartime informal and loose one. Past experience of them is enough to prove that I would be swamped with every personal trouble, sickness and problem as it arises in their lives. There could be no end to this. Again my experience with some has been devastating. It is absolutely necessary to clarify my relationship with all past students and regain my independence of them. They are looking forward to a post-war entrance into all sorts of close relations with me. They must be disabused now before it becomes harder to do so later on. Krishnamurti is right. He has ceased lecturing, stopped teaching and refused interviews. Maharshi<sup>427</sup> is also right. He refuses to become a guru, refers seekers to their higher self, and advises initiates not to meddle in the affairs of others. Let them learn by experience – the finest teacher – by reflection and by intuition. Drive them away from leaning on me. Tell them the New Age teaching is self-reliance. That will be a test of their faith in the higher self. Either it is a reality or it is not. Make this challenge. It is utterly unphilosophic to try to get someone else to shape their decisions, solve their problems, carry their burdens and circumvent their self-earned

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(continued from the previous page) sufferings, when the very reason why they have been put on earth is to develop the capacities which come from doing these things for themselves. To exploit a teacher in this way is to lose precisely what should give experience its true value for them. I have to make a firm rule not to meddle in other people's lives, even if it be at their own request. My external work ends with the exposition of philosophic principles. Each student must make the practical application of them for himself. And it is in the actual doing of this that he really learns them and integrates them into his character. My internal work, conducted during meditation, for the spiritual helping of others will never cease but that is a matter over which the screen of silence is best drawn. I shall carry on my service of

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<sup>426</sup> The paras on this page are numbered 37 through 38; they are not consecutive with the previous page – but they follow the paras on page 210. This para is a continuation of para 210-5.

<sup>427</sup> "Maharshee" in the original.

teaching but it will be done solely through books and remote from any other public contact. And that will surely be enough for me, in my oppressive karmic situation. There is another aspect of this problem which is even more serious. A large proportion of those readers who write to me are neurotics. It is hopeless to expect them to tackle mysticism, let alone philosophy, with any chance of success before they have cleared themselves of their obsessions, complexes, neuroticisms and disbalance. I have pointed out in "Wisdom of the Overself" that the sage guides his compassion by his reason. In his own humbler way the server must imitate him – otherwise the mentally unbalanced, the egotistical neurotics, the emotionally hysterical and the demonistically obsessed will take advantage of his manifested sympathy to waste his precious time and to drag him from his foothold by involving him in useless correspondence or unprofitable talks – as useless and unprofitable to themselves as to him, because they are merely seeking to bring him to see life in the same diseased way that they see it. They are not really seeking to progress, despite all their sentimental talk about it. To pander to the evil in such people or to pamper their insanities, under the mistaken

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(continued from the previous page) belief that he is thereby being kind to them, is not only to retard their cure but also to endanger his own inner status. It is not enough to be kind. He must be intelligently kind.

(215-1)<sup>428</sup> M. GOSS: "Realising how onerous some of the ties had become to you I felt you must now be completely free of this past. So you were wise in your decision. You should be completely free to do your essential work – which is, I feel, through writing – this, with the many obligations you assumed these last years, become almost an impossibility. I wish you could find a quiet retreat in Southern California, where you could live in peace and comfort and be able to devote yourself to your work – India and the Orient are too unfavourable from a health standpoint. Spiritually of course they have much to offer – but you have already absorbed all of this – now what you should have is physical release, i.e. existence in an environment which will make the least possible demand on your energies. Your experience here before was perhaps unfortunate. At any rate the contacts were not all they should have been. But I think another visit would give you a different impression."

(215-2) PHYLLIS BOTTOME: "An honest writer keeps his imagination far from humbug... The fate of an insincere writer is twofold torment; the intelligent public finds him out and despises him and he becomes accepted with rapture by a company of nitwits and humbugs whose favourite fantasies he is compelled to voice."

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<sup>428</sup> The paras on this page are numbered 39 through 43, making them consecutive with the previous page.

(215-3) ISABEL PATERSON: "Authors should never be seen. Whatever they have to give us is in their work."

(215-4) Bereft of the wish to amass a following as I am, there is no sense in continuing to grant or offer interviews, except with the utmost discrimination.

(215-5) I must avoid contact with the academic world. It is not my world. The academics are enslaved by mere convention and worldly preferment. We must stay apart.

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(216-1)<sup>429</sup> I can no longer afford to burden myself with increasing work or added responsibilities. My strength is not equal to it. I must now take life at an even unhurried pace by reducing toil and by lightening duty. I want to free myself from the strait-jackets of self-imposed work, correspondence meetings and contacts. I want to live a casual life I want to be able to enjoy the leisure which I have earned. But this can't be achieved unless I become firmer in resisting others. I am not going to be seduced again by the pretentious call of excessive correspondence, instructional classes and promiscuous travel. I intend to settle down comfortably in the countryside to a quiet casual easy going sort of life. If, through a desire to please everybody, I place unbearable responsibilities of continuous correspondence upon my frail shoulders, the blame of inevitable breakdown will be my own. So long as there is life left in this body, so long shall I continue to work for the spiritual service of mankind. But the day has come when I must increasingly limit the time and strength I give to it, or I shall soon not be able to carry it on at all.

(216-2) LEE R. STEINER: 'Where do people take their troubles?': "As my acquaintanceship with followers of the occult progressed, I found that most of these seekers had not the advantage of formal education. They lack the academic qualifications for enrolment in really scientific classes and have consequently found comfort in this mirage of intellectuality. The 'therapy' angle also plays a considerable role."

(216-3) J.B. Schafer: Leader of 'Church of Radiant Light' "The art of living (as a leader of a spiritual cult) is the art of being a stranger. If I can be a stranger to you, I've got you and can inspire you."

(216-4) I dislike showing myself before the public. I let my books do that for me. After all, writing is also one way of teaching and my books have played the guru to many a bewildered seeker even as they have deliberately acted as a catalyst for the unaroused.

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<sup>429</sup> The paras on this page are numbered 44 through 47, making them consecutive with the previous page.

(217-1)<sup>430</sup> Yes, my return to the Western Hemisphere has brought me down from the airy clouds to the solid earth with a hard bump. The reality of humanity's situation as I find it now, shows that to give out a general message under such conditions would be futile. It would not be easy to accept and it would be above the heads of the people. For I find here that evil is even more active than when I was last in this region of the planet, that the ego and animal in man are more violent, more ferocious and more successful than they were then. Yes, humanity cannot be changed overnight. Experience over many years has shown that it is foolish to believe I can change the conduct or transform the character of other people. Mostly they remain the same – only their talk may become different. In nearly every case, the time and energy given to improving them was wasted. It is not service meddling with their lives, (as Maharshi<sup>431</sup> pointed out) but self-deception. They will in the end inevitably follow the course of their innate ideas, their prenatal tendencies; nor can they help doing so. I can do nothing really for them. No one can make them shake their tendencies. Therefore, I shall not waste my time in attempting the impossible, but shall concentrate my service upon a little esoteric group who are ready to receive and appreciate it. This means that I must continue to write for the few, even more than before, and that my personal interviews must be restricted to the fewer still who are in deep earnest about the quest.

(217-2) To enter the flame and glare of publicity is to risk being burnt therein.

(217-3) If my life is to become easier, my days more enjoyable, I must eliminate the pressure of time, work and people. I must relax and not hurry.

(217-4) S.T. COLERIDGE: "I have given up all thoughts of starting the Magazine. It would be a monthly anxiety."

(218-1)<sup>432</sup> There is this advantage about journalistic as against literary work, that the journalist is free to choose the subject-matter of his composition, whereas the author, once started on a theme, is not. And for a writer of my peculiar temperament who enjoys setting down different and disconnected ideas and who chafes under the

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<sup>430</sup> The paras on this page are numbered 48 through 51, making them consecutive with the previous page.

<sup>431</sup> "Maharshee" in the original.

<sup>432</sup> The paras on this page are numbered 52 through 56, making them consecutive with the previous page.

severe restriction of confining himself for a whole year or more to a single title, such an advantage is most attractive.

(218-2) I have abandoned all intention of starting a magazine. Although I have neither the time nor strength nor health to support the burden of conducting a journal and carrying on its month to month work, I have the willingness to capacity to guide its general policy and assist its proper growth if someone else edits and manages it.

(218-3) It would be pulling in two different directions at once to attempt retirement from public life and also to edit a monthly. One or the other plan must be given up. I have not the energy to maintain regularly each month even a small periodical. At most, it would be quarterly. If I were forced to bring out a new number every month, I simply could not stand the pace. But if I had only to bring it out quarterly then I might find the pace fairly tolerable.

(218-4) It is as clear as crystal that no magazine and no new book is to be attempted by me unless and until they are born out of a new command to publish by the Overself. I must await the grant of its mandate, remaining silent meanwhile.

(218-5) Apart from writing books and articles, which is my principal task, public work and public appearances are not for me. I shall not stand on the lecture platform, unless it be in small select private classes. My service in speech will be with and for individuals. I shall give them person guidance, help solve their spiritual problems and clear their intellectual doubts, urge them to improve their character, inspire them to ever-renewed

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(continued from the previous page) following of the Quest and train them in meditation.

(219-1)<sup>433</sup> I must be more fastidious in allowing students seekers and interviewees to share my company and take my time. I must give less of myself to the common and vulgar and more to the well-mannered, well-poised and well spoken.

(219-2) I should avoid indiscriminate social contacts and be more fastidious about accepting invitations or granting interviews. Every meeting should have significance or it had better be avoided.

(219-3) I have neither the time, the staff nor the money to operate a magazine. Moreover, my books can do the same work without getting me involved personally with so many neurotic people, and a magazine would. By paying their dollar or two

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<sup>433</sup> The paras on this page are numbered 57 through 63, making them consecutive with the previous page.

subscription, they would think they had done me a favour and would demand the return favour of correspondence. Thus my mail would increase still further. Their subscriptions might cover expenses, but would not yield a profit. No mystic magazine has ever yielded one.

(219-4) Now that I am middle-aged, a slower pace of being is necessary.

(219-5) I shall not be deserting my work but rather fitting myself and my time for something more creative if I turn most of my interviews and correspondence over to one or two persons sufficiently trained and harmonious to express my ideas correctly.

(219-6) I can best serve humanity by writing for it, not mixing with it. With the pen, I am at home and at ease; with society I am disturbed and uneasy.

(219-7) I have been led by the logic of experience to a discovery which the logic of intuition always knew-that I am not meant to take part in active public life but only to contemplate the meaning and purpose of life, not to engage in outer movements, but only to create ideas that themselves inspire men who create movements.

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(220-1)<sup>434</sup> It would be folly to allow myself to be pushed by devoted but unbalanced admirers into a false position. Unless I put sentimentality aside and adopt this firm line now, rejecting both correspondence entanglements and guru-appointments I will be saddled for the remainder of my life with having to look after, materially as well as spiritually, a collection of neurotics; the women elderly, plain and clinging, the men adolescent, failures and dreaming; all afflicted by frustration, disequilibrium and inferiority complexes.

(220-2) The time has come to curtail all my old activities and avoid new ones, to yield some of my responsibilities and to withdraw from time consuming interests. The one activity, however, which must not be curtailed, is writing. For these scripts will be my legacy to posterity when everything else will have disappeared.

(220-3) I have never sought to be poised on a pedestal away from and above the normal human desire for relaxation, entertainment, good food, nice surroundings. I shall not permit anyone any longer to deprive me of these lighter things merely to give them the satisfaction of finding their preconceived picture of PB being conformed to. I shall be true to myself, not to false notions about me. I want to give my evenings or my leisure to a play, a drama, a musical show or a movie, to amusement or art and good living. I refuse to immerse myself in endless work at the

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<sup>434</sup> The paras on this page are numbered 64 through 67, making them consecutive with the previous page.

cost of missing all the finer joys and harmless fun, or the simple pleasure of Nature and the subtler ones of Art.

(220-4) It is a mistake in conduct to enter into personal relationship with the multitude of hysterics freaks, neurotics, weaklings and frustrated women who, although they accept some of my ideas, do not accept the hard work and rigorous discipline which goes along with them and who are consequently bad advertisements for my teaching.

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(221-1)<sup>435</sup> I must keep rigidly to the schedule of work, otherwise every kind of disturbance will soon eat up the time needed for research and reflection, and for writing industriously above all. An author and mystic engaged in the specialist tasks which I have set myself, can carry them out only if he possesses both quietude and solitude.

(221-2) To assume personally the editing and publishing of a magazine, is to sell myself into a bondage and drudgery for which I am no longer physically fitted. The work must be delegated.

(221-3) I am kept busy answering personal calls for guidance, advice and answers to questions when I should be doing creative writing for thousands of readers. Hence I must cultivate reserve as a bulwark against the insistent invasion of those individuals who would rob my work of the precious time it needs.

(221-4) I dislike the hollowness and stiffness of pomp and pageantry, and therefore avoid attending social functions of this kind as much as possible.

(221-5) I will work for mankind in the mass, but not for the individual. I will remain obscure as the Thinker, the Planner, the Soul to direct and guide the outer. I give the ideas and the animating spiritual impulses but let others carry them out in practice. I must withdraw into the loneliness of my own inner spiritual self. An invisible barrier separates me from my environment, and I have lost the desire to surmount this barrier.

(221-6) My function must forever be to advise and not to administer.

(221-7) My enemies are my benefactors. They have prevented me from wearing out body and brain in unrequited service of ungrateful men. Now I may enjoy the delicious external peace which the idle rich enjoy, I may match my inner calm by the outer tranquillity of sheer inactivity.

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<sup>435</sup> The paras on this page are numbered 68 through 75, making them consecutive with the previous page.

(221-8) I do not desire to expose myself to unnecessary humiliation: therefore I prefer to keep my seclusion rather than mingle with general society.

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(222-1)<sup>436</sup> I only wrote a book. I did not intend to lead an active movement.

(222-2) DORIS BAILEY: said, August 1947: "Do not start [magazine.]<sup>437</sup> It will bring you in touch with perfectly dreadful gushy people who can only talk but not practice. It will lose money. It will involve you in unnecessary work. All that it can do is much better done through books."

(222-3) With a magazine I have all the trouble of finding circulation, which will be small, all the trouble of distribution. With a book I am set free from these troubles. Moreover a book gets into the hands of countless ones who need it, who would never know of the magazine.

(222-4) ANNIE BESANT: 'On Moods': "And one necessity is the deliberate measuring of our strength and fitting what we do to that measure. It is not a question of the amount of work, but of the proportion between the amount of work and our ability to do it; the amount of work one can do will be different from what another can do, and it is no use to judge by the amount of work; we must judge the power of the person to do the work without being thrown into an overstrained condition. There is where common-sense and wisdom come in. My own rule for marking out my work is simply to see how much out of all the claims upon me I can attend to, knowing what power I have at my disposal; and when I have marked that out, I do not go outside it, no matter how much people may blame me for not doing what they think I ought to do in attending to them – and that is often difficult, because it wants a certain amount of grim determination, when you have marked out what you have to do, not to let yourself be forced beyond it. Yet this is the right way for the Wisdom student to act, not only because he has no right to break down in the service he is offering to his Master, but because it is not "duty" to do more than we are able to, and that which is not duty is beating in the air.

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(continued from the previous page) This is an important lesson in occult teaching; we cannot effectively do more than it is our duty to do; if we try to do

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<sup>436</sup> The paras on this page are numbered 76 through 79, making them consecutive with the previous page.

<sup>437</sup> PB himself changed "it" to "magazine" by a combination of typed and handwritten changes.

more, everything outside the duty is so much waster time and work; it is mere folly to try to do it. There is also the great fact that by doing what is not our duty, merely we are preventing someone else from doing what is his duty, merely out of our own conceit. We often overstrain ourselves because we think we are the only people who can do this work. As a matter of fact there are many people who can do it. This lesson in occult economy is one I recommend to all who are apt to overstrain themselves and break down. It is a blunder in practice."

(223-1)<sup>438</sup> GEORGE JEAN NATHAN: "As a very humble and lowly member of the literary craft and as one who still has a very considerable distance to go before he may deserve the name of artist, I can yet appreciate the tremendous advantages over other men that a real artist enjoys. In the first place, he has content, that most valuable of human self-wrought and self-sustained gifts. In the second place, he has liberty, freedom and autonomy - more than any other man. In the third place, he can be himself at all times and in all places. He can work when he feels like working, loaf when he feels like loafing, keep superiorly aloof from politics and all other such scurvy diversions of the rabble. He is always free to choose his friends as he will without the usual man's often necessary regard for their business connections and influence; he may be indiscreet without damage to his work; he can tell the world to go to hell and make the world like it. If any man stands a chance for happiness on this earth, it is the artist who has the choicest position at the post. Although I myself, due doubtless to defective skill, have to work pretty hard, I do not believe in too hard work. The hardest workers are and properly should be the congenital clerks, bookkeepers, mill-hands and suchlike pathetic incompetents and slaves.

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(continued from the previous page) The superior man should be able and privileged to take life with relative ease. A life spend in constant labour is a life wasted, save a man be such a fool as to regard a fulsome obituary notice as ample reward. Show me a man, who, as the phrase goes, works himself to death and I'll show you an unimaginative dolt. There is a lot of amusement in this world and a man should get his full share of it. 'Work,' airily observed a character in a play of the late Haddom Chambers, 'is for workmen.' An Englishman, Chambers once remarked to me that he had written the line as an evangelical text for Americans. I believe about work as I believe about drink: it should be used in moderation."

(224-1)<sup>439</sup> CHUANG TZU: "Do not be the owner of fame. Do not be burdened with work. Do not be a master of knowledge."

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<sup>438</sup> The paras on this page are numbered 80, making them consecutive with the previous page.

<sup>439</sup> The paras on this page are numbered 81 through 84, making them consecutive with the previous page.

(224-2) EDWARD GIBBON: "In the gay prospect of futurity my ambition did not extend beyond the enjoyment of my books, my leisure and my patrimonial estate undisturbed by the cares of a family and the duties of a profession ... I was armed with power; in my travels I was exempt from controls."

(224-3) There is no other way for a man who is to teach philosophy in our time, than the way of living and working in relative isolation.

(224-4) ROBERT W. SERVICE: "I've never voted and I've avoided all responsibilities as far as possible. My neighbours never knew who I was." ("The Pretender," his first novel, deals with a rich and famous American writer who goes to live in Paris, where he pretends to be poor and obscure, curious parallel to Service's own way of life at the time he wrote it. Since Service began to make his fortune he has done very little work and has lived with considerable simplicity.) "Shirk responsibility," he said once, "that's my philosophy. I do feel a sense of responsibility to the poor but I don't want to go beyond writing a check. I don't want to hold office, be important, go to meetings. Books, music, Nature - that's all I ask."

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(225-1)<sup>440</sup> I shall bury myself within my study, shutting the door on a world which can never understand me. I shall be socially dead. I have no desire to fight enemies or pulverise critics, but shall be glad to retire from the arena and withdraw from a struggle which has become meaningless to me. I shall still belong to my epoch however and serve it, but the service will be rendered from afar.

(225-2) EDWARD GIBBON: "My friends had been kindly apprehensive that I should not be able to exist in a Swiss town at the foot of the Alps, after having so long conversed with the first men of the first cities of the world. Such loft connections may attract the curious and gratify the vain; but I am too modest, or too proud, to rate my own value by that of my associates; and, whatsoever may be the fame of learning or genius, experience has shown me that the cheaper qualifications of polite and good sense are more useful currency in the commerce of life. Since I was no man's rival, no man was my enemy. I felt the dignity of independence, and, as I asked no more, I was satisfied with the general civilities of the world."

(225-3) I am unwilling to yield my freedom to perform like a trained dog at the whim of some employer, for the sake of a little more money.

(225-4) CHARLES MORGAN: "The Judge's Story:" "We busy men are always in danger of allowing the clock to get us down. However much we delegate, however

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<sup>440</sup> The paras on this page are numbered 85 through 88, making them consecutive with the previous page.

determined we may be to concern ourselves only with the essentials of policy, detail gradually grows upon us; routine begins to wind its tentacles around us; little by little we lose our freedom – we become slaves: the slaves of those who depend upon us – the managers, the assistant managers, the slaves even of our secretaries and our menservants: all of them expect us to do such and such a thing at such and such a time. Then we begin to expect ourselves to do such and such a thing at such and

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(continued from the previous page) such a time. We think of our regularity as something heroic and splendid as though it were the regularity of the planets, and forget it is only the regularity of a little slavish clock that our secretary winds up every morning. And so, you see, now and then I stop the clock. No man is anything but a slave who isn't capable, like Napoleon, of stopping in the middle of a battle to sleep for half an hour, or who can't suddenly scrap all his engagements and go off to the Aegean."

(226-1)<sup>441</sup> Samuel Johnson: University of Madras Exam. Paper: "Of attacks on his writings Dr Samuel Johnson took no notice whatever. He had early resolved never to be drawn into controversy; and he adhered to his resolution with a steadfastness which is the more extraordinary, because he was both intellectually and morally of the stuff of which controversialists are made. But when he took his pen in hand his whole character seemed to be changed. A hundred bad writers misrepresented him and reviled him; but not one of the hundred could boast of having been thought by him worthy of a refutation, or even a retort. He had learnt both from his own observation and from literary history in which he was deeply read, that the place of books in the public estimation is fixed, not by what is written about them but by what is written in them; and that an author whose works are likely to live is very unwise if he stops to wrangle with detractors whose works are certain to die. No saying was oftener in his mouth than that fine apothegm of Bentley that no one was ever written down but by himself."

(226-2) I prefer the calm backwaters of an inconspicuous life to the hectic glare of a well-publicised one.

(226-3) I must refuse to let myself be fastened to a role that other people have chosen for me, and to be held to it for the rest of my life.

(226-4) "The sun will arise and set without me." I need not try to be Atlas!

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<sup>441</sup> The paras on this page are numbered 89 through 92, making them consecutive with the previous page.

(227-1)<sup>442</sup> To accept the role of teacher will be to allow myself to be led astray from the true path ordained for me by the higher self. Most times in the past when I allowed others to persuade me to play the teacher, it brought troubles and regrets.

(227-2) If I am to be true to myself and prudent according to my karmic limitations, I must obdurately resist the pressure of large numbers of my friends readers or followers to engage in social contacts, organised activities or other time-consuming things.

(227-3) I have no desire to sit like some cultist guru among a lot of worshippers. I wish only to go my own way and sit in solitude.

(227-4) It is essential to my happiness and work that I preserve my independence and that I do not sacrifice my freedom to those who would smother it by their possessiveness.

(227-5) I have the clear right to a private life outside the public work done through writings and interviews, and I must claim it.

(227-6) If other people place a wrong value on my time and privacy, it is a duty to my work and myself to correct it.

(227-7) If I were to publish a journal at all it would be on the condition that it made only irregular appearances.

(227-8) I have periodically disowned all disciples and abruptly shattered the pedestals on which they tried to put me.

(227-9) Anonymous: "Only the obscure are really free."

(227-10) Burden of Correspondence. Experience shows that whenever I write letters there is heavy strain, that the accumulative effect when this is done daily is nervous fatigue. This in the end develops

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(continued from the previous page) until it obliges me to abandon correspondence altogether for a period. Here is one duty which constantly irritates me and is thoroughly irksome. It leads to a condition of ill-health, quite apart from the arrears into which it throws my literary and [research work]<sup>443</sup>.

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<sup>442</sup> The paras on this page are numbered 93 through 102, making them consecutive with the previous page.

<sup>443</sup> PB himself changed "work and research" to "and research work" by hand.

(228-1)<sup>444</sup> I have no desire to build up a cult of Brunton-worshippers. I have determined most positively to retire and shall allow nothing to keep me from it or, once achieved, call me out of it. During this retirement it is my purpose to see and speak, to correspond and communicate, with as few persons as I can.

(228-2) He has no crusading zeal, no missionary fervour. He feels greatly the need of privacy, the want of solitude. The first because deep concentration is the prerequisite condition for producing inspired writings, the second because an even deeper and more undisturbed condition is the payment for entering into the soul's quietness. What else can he do at such times than consciously hold himself apart from the world? Yet the world misjudges and resents him, thinking that his aloofness is an attempt to be superior.

(228-3) I refuse to be dragged into the personal difficulties of all those who know me. My duty ends in making known the spiritual principles and laws which lie behind human life: theirs begins with applying this general knowledge to their individual problems, thus putting it to their own practical use.

(228-4) 'He rarely could be induced to make a visit or spend the night under any roof but his own. "If I wake up in another man's house," he wrote, "or in a hotel, or place of constraint where I am come to do a forced work - come, not with ideal of freedom, but with external compulsion of some sort - then I feel an irritability as much in the skin as in the soul, that pesters and hinders me.'" - (Emerson's Journal)

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(229-1)<sup>445</sup> Ginger Rogers guards that personal life of hers jealously and wisely - allows no one but her secretary to have her telephone number, and she lets no one interfere with the private life

(229-2) If my contact with Dr Dan Freeman is worth nothing more, it is of immense worth in pointing out to me where my true mission lies and where the false one continually seeks to lead me astray. The true one is to be a writer, the false one to be a guru. The first, if strictly adhered to, could have brought a wonderfully fortunate life: the second has brought many troubles.

(229-3) If I am to keep the integrity of my soul, if I am to achieve a new worthwhileness at my work, if the pen truly is to exalt me as well as my readers I must not again compromise with the world's demands.

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<sup>444</sup> The paras on this page are numbered 103 through 106, making them consecutive with the previous page.

<sup>445</sup> The paras on this page are numbered 107 through 114, making them consecutive with the previous page.

(229-4) what an unutterably dull life it would be if I allowed myself to be surrounded by solemn elderly neophytes alone and no young bright ones at all.

(229-5) I cannot permit anyone to descend unheralded and unannounced upon me; friends know this and strangers should know better. Such intruders are thieves of my time.

(229-6) The circumstances being such as they are, it is important that the work of meditation and writing which must be carried on under conditions of complete privacy should not be disturbed, and, that no intrusion upon it should be attempted.

(229-7) My protection lies in my refusal to accept personal disciples and give personal guidance. My mission is to point out the general lines of advance, not to show each individual how to apply them to each problem as it arises, that he must do for himself; that is his responsibility.

(229-8) "You must elect your work, and drop the rest," advised Emerson. I take his advice. My work is only to distribute ideas and disseminate principles. To leave it for organised applications

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(continued from the previous page) and institutionalised practice of them merely because other and more elementary minds wish for this, would be to leave my own duty undone and to put myself in a false position where I would be uneasy and not at home. All this is just as true of entering into wholesale correspondence with individuals as of entering into an association or a society. Both would be prisons. What little outward service I may render must be quite private and quite discreet, not public and publicised.

(230-1)<sup>446</sup> I must search for outer circumstances that accord more harmoniously with my inner life. For a district in which to settle and a residence in which to dwell where my love of solitude and peace and quietude can be best satisfied. I must arrive at a way of living suited to my particular temperament and adapted to my special work. I want a house or apartment that will outwardly be marked by simplicity and privacy, but inwardly by efficiency and beauty. I want to insulate myself against the trivial talk of, and time wasting relations with neighbours, only so as to open myself to the great messages that are waiting for reception and utterance. It must be a home where the aimless visit of intruding neighbours are discouraged by its very appearance. "A cow does not need [so]<sup>447</sup> much land as my eyes require

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<sup>446</sup> The paras on this page are numbered 115 through 116, making them consecutive with the previous page.

<sup>447</sup> PB himself inserted "so" by hand.

between me and my neighbour.” Emerson in his journal when he established his new home in Concord.

(230-2) I must calmly draw a line around myself which no easy friendship and no unsatisfactory discipleship may cross. The only ways to keep it inviolate are first, not to put myself under obligation to others by accepting gifts or service for which a return will be demanded presently; second; to preserve dignity, reticence and undemonstrativeness with would-be friends and disciples who would emphasise the personal in our relations. Thus I detach myself from the tentacles they

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(continued from the previous page) would fix around me. Thus I withdraw and even hide behind the barrier of this self drawn circle and severely limit my intercourse with others.

They must get at me through my published writings alone. Even If I avoid meetings, I must still not let myself be tricked into keeping up regular correspondence.

(231-1)<sup>448</sup> I must keep in domestic life the external freedom individuality and independence which I have already got internally. But this cannot be done if I permit others to intrude share or get involved in my home life. I must live alone, hence must minimise the need of domestic services. This may be assisted by having only part-time help, by refusing to entertain socially and by simplifying my way of living.

(231-2) I do not want to become anyone’s official Guru. So convert all possible paragraphs from class 18 into ideas for spiritual development for mankind generally or for guidance by their own higher Self.

(231-3) To preserve independence of future movement do not disclose your plans in advance.

(231-4) PB’s answer to enquiries on personal matters: “That is a question which only you can decide.”

(231-5) If I am to live freely and independently, as befits a writer and an esoteric, I must live secretly. No one shall know whither I go nor whence I come. My exits shall be disappearances, not merely departures. My sudden appearances in this city or that, this country or that, shall be made without other notice than the announcement of my presence. Three months is as long a period of my stay

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<sup>448</sup> The paras on this page are numbered 117 through 121, making them consecutive with the previous page.

anywhere as I shall endure. I have chosen silence in my work and isolation in my life.

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(232-1)<sup>449</sup> Residence: I seek an environment favourable to the many exceptional spiritual intuitiveness and original intellectual culture, to the man who is independent enough to walk his own path rather than a traditional one.

(232-2) I do not care to be labelled as “Time” labelled Gerald Heard, “a Southern California cult-leader.” So my shift elsewhere would be advisable on this ground alone.

(232-3) I have withdrawn from cities and from society because [I want]<sup>450</sup> to match my inner peace with its outer equivalent. I have stopped printing my writings because I abhor the publicity that comes with it. I have refused press interviews because my private life and business are my own, and not for impudent gossip or to satisfy meddling curiosity.

(232-4) A journal would be such a drain on my mental strength and physical capacity, that its editing and managing would be unending slavery and could not fail to lessen greatly my output of literary work and my time for research or [for]<sup>451</sup> recuperative meditation.

(232-5) In the cities I get swamped by engagements and involved in other peoples’ lives. In the country I can be myself and lead my own life. With a cottage as headquarters, I can choose my own times for descents into society, and keep the hours thus saved for the far more important activity of literary work and mystical research.

(232-6) My real and important work in research and literature is often endangered and certainly diminished by the demands on time and energy and brain and nerve which personal correspondence as well as city engagements bring. The solution is; a secretary to handle the first and a cottage to escape the second.

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<sup>449</sup> The paras on this page are numbered 122 through 127, making them consecutive with the previous page.

<sup>450</sup> “I want” was typed above the line and inserted with a caret.

<sup>451</sup> PB himself inserted “for” by hand.

(233-1)<sup>452</sup> I long ago evaluated the advantages to be got by making useful social connections and the price to be paid for them. My time could be put to better [account. The]<sup>453</sup> habits of a writer and mystic would be too much disturbed. Nor can I afford the hypocrisy and pretence, nor can I endure the boredom and formalism accompanying cultivating aristocratic political and well-to-do circles. Because of its stupidity and malignity I have renounced the world. I shall not return to it for the sake of my own ambition or through yielding to other's pressure.

(233-2) To spend my life in a closed circle of neurotic self-improvers who chatter about their non-egoistic ideals in jargon that merely deceives them and hides a preoccupation with their own egos far above the average, would be senseless.

(233-3) I received a clear inner command several years ago not to abandon my proper role or a student, not to engage in personal teaching, not to stray aside from my impersonal work as a writer into other paths. My experiences in the world since then have well justified the wisdom of this command.

(233-4) Nothing that I write or say is likely to cleanse the mind of humanity from its materialism and its malignity. It is not that these qualities are so stubborn as that they belong naturally to its primitive state of evolution. They will pass only with the passing of that state into a more advanced one. My hankering to set humanity right and correct its errors., to reform the world and amend its ways, has gone. God is taking care of all that, in the truest sense and in absolute reality. God's processes are invisible but sure.

(233-5) How enjoyable to be incognito wherever one goes, to be as free as a stranger in a city.

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(234-1)<sup>454</sup> I intend to live in my own world, to set a high value on independence. But this I can do only if I do not let others trespass upon it, only if I do not let myself become dependent on them in any way.

(234-2) The merciful blessings of obscurity, the satisfaction of moving through crowds quite unnoticed, the pleasure of living alone and travelling undisturbed, are mine.

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<sup>452</sup> The paras on this page are numbered 128 through 132, making them consecutive with the previous page.

<sup>453</sup> PB himself changed "account and they" to "account. The" by hand.

<sup>454</sup> The paras on this page are numbered 133 through 141, making them consecutive with the previous page.

(234-3) In thus holding my pen unmoved and keeping my name obscured, am I really seeking to avoid my destiny?

(234-4) My business is with the principles of truth. I cannot take it on myself to get mixed up with all the many different personal applications of them.

(234-5) The expectations on the side of would-be-disciples, the obligations on the side a master, would make me into a prisoner if I accepted the role. But I will not throw away my freedom merely to deceive others and disturb myself.

(234-6) When the "Dial" Journal was projected Emerson said "I will never be editor though I am counted on as a contributor." But even then he limited his collaboration to a single year because of his "abhorrence of such modes of working forever after."

(234-7) Work and nature, contemplation and sensitivity make me unsociable. I am happier in close retirement than in forced endurance of other people's nervous tensions.

(234-8) If I were to let others push me into occupying a guru's position, it would only mean a disguised yielding to the ego, for the gratification of vanity and the realising of ambition. This would end in my own spiritual weakening merely to please them.

(234-9) My independent being and mode of living must be defended against intruders and guarded against attackers.

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(235-1)<sup>455</sup> I must refuse to enter into the master-disciple relation if only because I must refuse to enter into any false relation at [all. The]<sup>456</sup> problem of what to do with all these devotees may find two solutions. The first and heroic one is to tell them openly to seek their higher self. The second and prudent one is to turn them over to my own higher self silently and secretly. In both cases I must refuse to accept their worship and thus I free myself from a false position.

(235-2) The psycho-analyst is not permitted to have any social life with his patients. Similarly PB ought not have any with his own interviewees or students.

(235-3) I want to give my life such a quality of dignified leisureliness, such unhurried rhythm, as it has not [hitherto]<sup>457</sup> possessed. I have too often given the impression of a man working desperately against time and fate.

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<sup>455</sup> The paras on this page are numbered 142 through 148, making them consecutive with the previous page.

<sup>456</sup> PB himself deleted the para break between "all." and "The" by hand.

<sup>457</sup> "hitherto" was typed below the line and inserted with a caret.

(235-4) If I am to retain my freedom of movement and keep my independence of action, I must keep the details of my everyday life beyond the knowledge of all other people. This cannot be achieved unless I dispense with all Personal Assistants and [temporary]<sup>458</sup> servers.

(235-5) My retreat from irksome teaching, interviewing and corresponding to do the work I really like, my impersonal work on research and creative writing, saves me the trouble of involvements in peoples personal lives.

(235-6) I am a rootless cosmopolitan.

(235-7) I dislike parties; they bore me. I decline invitations or better still, avoid them.

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(236-1)<sup>459</sup> It proved unwise, as it was disobedient to the foundational commands, to enter into personal relations with the individuals who wrote to me after the appearance of my books.

(236-2) It is wrong to accept gifts from some persons but permissible from others. It is wrong to accept from those at an early stage of inner development what is right from these later on.

(236-3) I have developed such a dread of the results of publicity and such a love of the results of obscurity that I feel increasingly it would be better to change to a different profession from that of writing which brings such invasion of privacy.

(236-4) Inform all students, that I refuse to say anything at all about their worldly and personal problems. I may listen silently like M but will answer no question and make no remark to help solve these problems. I shall leave that help to my Overself, which can quite effectively guide others in its own silent way. I shall make it firmly clear that I, the Ego, PB, cannot in speech or writing advise anyone about their affairs. There will be no exceptions to this rule. I may give a warning or a suggestion occasionally if the inner voice impels me to do so, but not otherwise and certainly not under any feeling that I must respond to questions. I may at best set forth the principles of philosophic living so that<sup>460</sup>

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<sup>458</sup> PB himself inserted "temporary" by hand.

<sup>459</sup> The paras on this page are numbered 149 through 152, making them consecutive with the previous page.

<sup>460</sup> This para is continued in para 241-1.

(237-1)<sup>461</sup> I reject a permanent base and travel regularly and extensively. Under such conditions personal friendships and social contacts cannot be successfully maintained, much less developed. Even if they are kept alive by letters this is inevitably only temporary and cannot endure

(237-2) Derrick Ridgeway: "You are a spiritual leader but without a school. You have followers organised but not disciples."

(237-3) I detest the glare of publicity and the publicised life. Why should my personal affairs be everybody's business? I prefer the darkness of private obscurity

(237-4) I am no longer so young and inexperienced as to seek to elevate humanity. I am not indifferent to it but I realise that the evolutionary powers of Nature are taking care of it.

(237-5) Only by systematising my work, and rigidly circumscribing my activities, can I avoid being crushed under a load in vainly attempting to satisfy in the wide demands on me.

(237-6) I prefer lonely self-reticence to loud self-advertising.

(237-7) life free from cares and devoid of responsibilities is ideal.

(237-8) I no longer have either the writer's desire to impress others nor the idealists desire to improve them.

(237-9) The inner freedom is to be matched by an outer one. Therefore the convenient but fettering anchorage of a house or apt. of one's own must be left behind. It is better for me to live untrammelled in wandering exile than to tie my body and activity to a single locale and a single set of people.

(237-10) The ideal daily program is an unhurried and unfilled one. I should have no appointments, no feeling of urgency to drive me into nervous tension. Time should give way to timeless hours the day should be allowed to unfold itself

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(continued from the previous page) spontaneously and in its own way. This is to let the Overself guide one's life, this is to be really free, this is liberation from the ego's imprisoning plans.

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<sup>461</sup> The paras on this page are numbered 162a through 171; they are not consecutive with the previous page – but they follow the paras on page 242.

(238-1)<sup>462</sup> TAINÉ, in a letter to a young writer friend: "You say that you are called to act in the world. You have no need of it. It already wounds you constantly. Look, how unhappy you are. How all this ardour for activity, this sensuality of desires, this unreasoned fugue which errs on all sides, not knowing which to take, how all this weakens your body will and mind! You are not made to remain in the crowd. Do you not feel in advance what sad bitterness will seize you when one day, after a political battle, conqueror or conquered, you will ask whether you have served a good cause, if all your efforts have not done harm. That is a horrible doubt and sooner than expose myself to it, I would much rather abstain for ever from all political activity."

(238-2) I feel some degree of responsibility towards those who profess themselves to be my followers, but I feel also an inner reluctance to be entrapped into personal relations with them.

(238-3) If I am to maintain the body's health and the body's health and the mind's creativity, it is essential to resist all pressure by others which would multiply the lesser and secondary work, while encroaching on the hours and strength needed for my greater and primary work.

(238-4) I am not to be at the continual call of insufferably demanding people, whether by mail or in person.

(238-5) It is foolish conduct to let a single meeting developed into several when there is no real purpose in the relationship and when later there will be the embarrassing necessity of dropping it.

(238-6) To be [fixed]<sup>463</sup> in one residence, is to be

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(continued from the previous page) bogged down, unable to move for research and prevented from making worthwhile contacts.

(239-1)<sup>464</sup> Do not start a magazine<sup>465</sup> however much you are temperamentally inclined to. Its incessant needs would soon create a nervous strain that would become intolerable. The publication of a journal would be a mistake if it were directly linked with my own name but might not be if it were not. For it would

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<sup>462</sup> The paras on this page are numbered 172 through 177, making them consecutive with the previous page.

<sup>463</sup> PB himself inserted "fixed" by hand.

<sup>464</sup> The paras on this page are numbered 180 through 183; a handwritten note says that paras "178 & 179 withdrawn," making this consecutive with the previous page.

<sup>465</sup> PB himself underlined "Do not start a magazine" by hand.

expose me to discussion and argument to the need of defending my position and in the end, myself. This would tend to identify myself with a movement as its nominated and accepted leader; the consequence of this would be an inability to live my own life in my own way. Moreover, a magazine means arduous never-ending work.

(239-2) The goal, which is to be reached only through implacable determination and tenacity, is to be a free man. Such a one can rise in the morning at any hour he feels like it, or stay in bed through-out the morning if he feel like that, too. He will see no one whom it is unpleasant, disagreeable or irksome to see. He will have the perfect assurance of privacy at all times in his own rooms and life. He will do nothing he does not want to do, merely because society, friends or business expect or push him to do it. He will see his friends only when he feels inclined to and [be free to]<sup>466</sup> work at his desk at any moment that the working mood comes over him.

(239-3) When making appointments, have Fixed Rule to see no one before afternoon and no assistants before 10am. Thus my mornings are reserved for creative work.

(239-4) My work in impersonal thought, research and writing must be shielded against the invasion of correspondence [which is a different]<sup>467</sup> kind of work which brings me down to the personal again, breaks the current of concentration that takes time to get started, and robs me of the energy and hour needed for the more important kind [of work].<sup>468</sup>

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(240-1)<sup>469</sup> It is an uneconomical and extravagant use of time, ability, and strength to devote them to any individuals socially when your mission calls for their use in work. It is disloyalty to this mission to help individual at the expense of all those among mankind who seek desperately or eagerly for the products of your life-forces. "It is carelessness – a sin – on your part to let any other person waste your precious, fast-vanishing hours, when they are needed for you own personal recuperation and relaxation in solitude or for your research and writing in the study or your for serious and personal correspondence.

(240-2) The presence of crowds who come to see and hear me at a party or a lecture, is obnoxious to me. Therefore, I must have a fixed attitude toward all invitations and reply: I attend no parties; I never speak in public.

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<sup>466</sup> "be free to" was typed below the line and inserted with an arrow.

<sup>467</sup> PB himself changed "correspondence. Different" to "correspondence which is a different" by hand.

<sup>468</sup> PB himself inserted "of work" by hand.

<sup>469</sup> The paras on this page are numbered 184 through 188, making them consecutive with the previous page.

(240-3) Professor W. James: "Causes innumerable sought to enlist Emerson as their worker; they got his word of sympathy but not his service. "God must govern his own world without any desertion of my post, which has none to guard it but me. I have to [face]<sup>470</sup> imprisoned thought far back in the brain of men, which have no watchman or lover or defender but me." With faultless tact he kept a fidelity to the safe limits of his genius."

(240-4) Edward W. Emerson: Although honouring the courage and principle of the leaders of agitation, Emerson disliked the narrowness and bitterness shown, and refused to come into the harness of their organisations. He claimed that his broader work included theirs. He saw that his proper work and lot in the world would remain neglected and unfulfilled, should he assume their weapons, take their orders, and be tied up in their organisation"

(240-5) I must no longer let myself be cheated out of the right to follow a leisurely way of living, a relaxed mode of working, a daily practice of retreat. I must bring health and serenity into my own days by managing them myself, and not let others manage them for me according to<sup>471</sup>

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(241-1)<sup>472</sup> the disciples may know of them, but it is the disciples themselves who must learn how to apply those principles to personal affairs and how to find their way in life by them. I am not to answer personal questions at interviews but to talk generally about the inner life. My real work there is, like Maharshi's,<sup>473</sup> to transmit silently a spiritual catalytic impulse that will inspire the whole being of the person, and find its own way to his particular needs.

(241-2) Do not stay up late at night, or spend your evenings with third-rate mentalities or tense persons. Heed FWL's warning of the value of these hours for the ego's sleep travel and self-building. Set out and cultivate only worthwhile creative mentalities for your evenings. Also do not waste evenings on third-rate movies. Better to spend them on worthwhile books, writing and research, than to adulterate your mind with rubbish fit for the morons. It is impossible to help contact with lower mentalities in interviews, because duty compels but there is free choice in the case of friends. Do not continue to waste time in continuously being dragged

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<sup>470</sup> PB himself inserted "face" by hand.

<sup>471</sup> This para is continued in para 243-1.

<sup>472</sup> The paras on this page are numbered 153 and 153-a; they are not consecutive with the previous page – but they follow the paras on page 236. This para is a continuation of para 236-4.

<sup>473</sup> "Maharshee's" in the original.

down to personal themes and personal problems or tensions when I can use the time to better advantage alone or with better-class minds.

(241-3) Guru Sadananda would appear quite unexpectedly. He did not like to make appointments and was as free as a bird.

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(242-1)<sup>474</sup> I do not allow myself to get involved with organisations or movements and so I withdraw from any work whenever I see this danger about to begin.

(242-2) I shall remain a gypsy and not tie myself up in future with getting entangled in any house or property or even staff or servants. Past experiments in these directions have shown that it is necessary to simplify my life down to the minimum and to be free from commitments.

(242-3) I lose the impatience of time which afflicts the modern, I seek less and less for those events which distinguish one day from another.

(242-4) A writer must live in the realm of pure thought, outside public activity, if he is to keep his independence.

(242-5) I shall spare myself all unnecessary duties and activities and disappear from public view.

(242-6) Mine is a special situation. It is different from the average one. It requires uninterrupted seclusion.

(242-7) It is only because I stand outside convention that I am as happy as those who stand within it.

(242-8) Taken in large and frequent doses, even friend get on one's nerves. This is one of the several reasons why I prefer not to accept their hospitality but instead to stay in hotels.

(242-9) Joyce Cary: "I saw that to the wanderer all the world is home. He is the least homeless of men because he possesses all, the earth and the sky, the houses and trees with the eyes of a home keeper. I must move on. I must be free." I accept the nomadic life not only as the one fated for me but as the one least perilous for me.<sup>475</sup>

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<sup>474</sup> The paras on this page are numbered 154 through 162, making them consecutive with the previous page.

<sup>475</sup> This section is continued in the paras on page 237.

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(243-1)<sup>476</sup> their own frantic habits.

(243-2) If my thought appeals to a man let him take it freely. If my writing helps him, let him make whatever use of it he will. But let me not turn his response into a [personal]<sup>477</sup> relationship. Why should I let [him tie]<sup>478</sup> himself to me? That would be a kind of bondage – and not for him alone.

(243-3) Free yourself from all false entanglements, all relationships which are not rightly yours.

(243-4) I like to travel whether through life or countries, at a leisurely pace, not governed by times or hours of departure.

(243-5) What is the sum of all these notes? Is it that I am moving toward Krishnamurti's position? That is true, but I am not moving into it. He is too extreme for me, too unbalanced.

(243-6) I must stop holding myself so cheap as to give away my time to everyone who asks for it. I am a custodian of higher forces seeking expression in creative writing.

(243-7) The teaching of individuals through letter and in person would merely put me into bondage to unending task of satisfying all the demands made on my limited time and mental energy. It would be permanent slavery.

(243-8) It is regrettable that the calls for personal help are more in number than the time available. It is true that I have a teaching to expound and an awakening to perform. But to accomplish those tasks effectively I must limit them to words written to the many, not for the individual. Otherwise, the help [which]<sup>479</sup> could have been given to them will be impossible to give. My function is to delve in research and to write for the public at large, not to treat individuals. This is one reason why the writing of personal letters has to be very severely kept down in numbers.

(243-9) Any organisation and even any periodical would only trammel me, interfering with my liberty drawing my energies and dragging on my time.

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<sup>476</sup> The paras on this page are numbered 189 through 196; they are not consecutive with the previous page – but they follow the paras on page 240. This para is a continuation of para 240-5.

<sup>477</sup> "personal" was typed below the line and inserted with an arrow.

<sup>478</sup> PB himself changed "be" to "him tie" by hand.

<sup>479</sup> PB himself deleted "I" from after "which" by hand.

(244-1)<sup>480</sup> The dull and inevitable descent upon an office every twenty-four hours by the clock would irk me.

(244-2) My temperament being what it is, I feel happier with obscurity than [with]<sup>481</sup> fame. Let me regard myself lucky to be printed at all – much more in different languages – and to be able to live modestly. I ought to rejoice over the fact that my books no longer find eager acceptance with the public and that they move more slowly. Nevertheless, I am not quite [a]<sup>482</sup> defunct literary celebrity. I have arrived at the very goal that I wanted for years – to write for the few who are ready for philosophy and no longer to play the reporter of other men or the expounder of their ideas. I am now free to be myself.

(244-3) I will not, I must not use unwisely the remaining years. Day after day I have given to letters time which I should have been giving to reporting the Inner Word as it spoke to me. By giving these hours to a few individuals whether through the mail or in personal meetings I was depriving hundreds and thousands more of the creative message and communicated guidance of the Word, for which they craved. In yielding emotional to demands, such a lesser duty, I was being disloyal to my larger duty.

(244-4) My health and age demand a quieter life, a curtailment of correspondence and a limiting of other activity. I need to protect my physical self through self through self-discipline in work.

(244-5) It has become vitally necessary to save my time, to restrict my outer activities to a minimum, if I am to give to the research in meditation what I have been ordained to give.

(244-6) I need the freedom and leisure, at this age to live unintimidated by a rigid schedule. I want to be able to do as I like for a few hours at any time.

(244-7) I can make no plans, form no ties, accept no responsibilities.

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<sup>480</sup> The paras on this page are numbered 197 through 203, making them consecutive with the previous page.

<sup>481</sup> PB himself inserted “with” by hand.

<sup>482</sup> PB himself inserted “a” by hand.

(245-1)<sup>483</sup> I am a gypsy. It is my temperament and destiny to move periodically from place to place.

(245-2) Dr Hopewell-Ash: Relief from the pressure of people is particularly good for hypersensitives.

(245-3) I have weakly and foolishly allowed my time to be nibbled away by the failures and misfits of mysticism.

(245-4) I am not the first man – nor shall I be the last – to find out that fame brings a heavy burden along with it, that the social pyramid is climbed at a heavy cost and that each new involvement with possessions and persons is paid for at a price.

(245-5) The time spent with friends who are intelligent, fluent in find English, stimulating is well spent, whereas that spent with those who are ill-spoken and intellectually infirm is wasted.

(245-6) I am a strange man, public honours would not suit me.

(245-7) It is necessary to protect my privacy against the demands of society as well as the inroads of curious and the prying.

(245-8) Meeting so many psychopathic people and even half-mad people in American cities, tries my patience and ruffles my nerves. It is all so unnecessary and such a waste of my time. Only my weakness, my inability to say “No!” firmly is responsible. The solitary existence has become indispensable if I am ever to regain the joy of doing creative work and if I am ever to resume meditational research.

(245-9) My Mexican retreat means that henceforth I shall at last live to myself alone, as the Maharshi<sup>484</sup> recommended. It means that I shall quit worrying about the endless importunities for making appointments and quit wearying through meeting after meeting with other people. (a) Why should I accept a way of life that has

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(continued from the previous page) become distasteful to me, an immersion in noisy hasty and mechanised and materialised living which has been carried to the degree that nothing else matters? No! – my withdrawal from the U.S.A is my renunciation of modern civilisations essential superficiality and vulgarity. Mexico is my India. Oaxaca is my ashram, the Overself reached in the stillness of the shrine room is my Guru.

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<sup>483</sup> The paras on this page are numbered 204 through 212, making them consecutive with the previous page.

<sup>484</sup> “Maharshee” in the original.

For ideal residence I prefer Mexico. Here the sun rules the climate yet it is never tyrannous as in India. I do not have to battle against harsh elements of nature as in New York and Chicago for here she is always bland and serene and favourable. I am never oppressed and depressed by grey skies and chilling damp as in England.

Secondly, there are numerous similarities between India and Mexico, which are explained by Capricorn being the zodiacal sign which rules both lands. Thirdly, Spanish is the most mellifluous of languages, and I like to hear it spoken around me. It is so pleasant.

(246-1)<sup>485</sup> Choose as your home and residence, that place where you can most easily find Tao.

(246-2) I dislike eating in restaurants because I dislike their commotion, the babel of people talking aimlessly, the false friendliness of waiters and the silly vanity of women who want to see and be seen by others.

(246-3) I could not make my home in England because I could not swallow its snobbishness. Where caste of birth and possession of wealth are more esteemed than height of soul and genius of mind, is no place for my wondering feet to stay more than a short while.

(246-4) If my ego is an illusion, then so are all other persons' egos; if mine is non-existent then so is theirs. If, I must regard my own then I may disregard theirs. Let me attend therefore to my own work of salvation and not meddle with theirs. Let no false sentimentality and no selfish [pressure]<sup>486</sup> from outside divert me by pseudo-

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(continued from the previous page) service from this path of solitude.

(247-1)<sup>487</sup> Before he died Yogananda confided to his closest disciples: "I am sorry I ever got involved in the material problems of this organisation. I wish to be reborn in India, and to spend all my life there sitting by the Ganges, with some of you with me, but with no organisation and no outer activities like these SRF ones."

(247-2) It would be quite impractical to make work for individual persons my chief occupation. Yet this is what would result if I yielded to all the demands which indeed are much greater than any single person could deal with.

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<sup>485</sup> The paras on this page are numbered 213 through 216, making them consecutive with the previous page.

<sup>486</sup> PB himself inserted "pressure" by hand.

<sup>487</sup> The paras on this page are numbered 217 through 224, making them consecutive with the previous page.

(247-3) I have acquired so many things for my use or comfort, so many books for my study or pleasure, that a great amount of time and trouble have to be given them for care, handling, transport and storing.

(247-4) Instead of expanding my work, I ought to curtail it.

(247-5) The idea of home does not exist for me. Destiny has ordained that I have to be free. I live wherever I happen to be. Mexico at the moment but I do not know where it will be next year. As a corollary to this homelessness, I have had to reject the idea of a fixed itinerary for my travels as well as a fixed schedule for my day. It is useless to tie myself down to either of these, whether at the bidding of my own wishes or of those of other people for the Higher Self usually unties me again.

(247-6) George Morely Acklom wanted to know why a man of PB's peaceful philosophy had to travel as much as you did.

(247-7) My temperament requires the fullest possible personal freedom. If I have refused lucrative and honourable posts because of it, I must equally refuse the burdens and bonds of mastership for the same cause.

(247-8) If I can succeed in keeping my needs few, I will keep the strains and agitations and pressures on me proportionately less.

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(248-1)<sup>488</sup> Avoid getting caught up into the karma of those who write to you. Keep away and do not give interviews. If you do give then it becomes difficult to detach yourself. By refraining from doing this, you will have all the delight of really being free to live your own life freely.

(248-2) It is not too expensive an affair in time energy and thought to allow myself to get entangled in other people's lives and problems. It is wiser to be merely a reflective witness of them.

(248-3) My mornings belong to myself. I must spend them utterly alone if I am to enjoy them. I have the right to be undisturbed in impersonal meditation and writing and unhindered by the personal vibrations of others. All the hours before lunch are when I can best do spiritual or intellectual, creative work; All those after siesta-time when I can best do executive work involving the presence of assistants.

(248-4) Cyrano de Bergerac by Rostand: "What! I like all the rest" ... "Dedicate verse to bankers? - play buffoon." ... "In cringing hope to see, at last, a smile." ... "Not

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<sup>488</sup> The paras on this page are numbered 225 through 230, making them consecutive with the previous page.

disapproving on a patron's lips. Grammercy No!..."... "Seek introductions, draw petitions up? No! and no! again But - .... "Laugh, go lightly, solitary, free" ... with eyes that look straight forward, fearless voice!... "To work without one thought of fame... "Never to pen a line that has not sprung straight from the heart within ... "Be content with flowers-fruit, nay leaves,... but pluck them from no garden but thine own!"

(248-5) Do I need a home, a centre for my activities, a retreat for my inactive meditations, a base for my journeys?

(248-6) Olive Schreiner: "Solitude really means freedom from strain. "Her temperament was at home in solitude and in the desert but was quite unsuited to close and continuous contact with other human beings. Much solitude

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(continued from the previous page) was essential to her calm and happiness; she could not stay long where she was unable to get away from people; she might seem to be happy, but she simply could not endure people constantly close to her; she was, like a buck, "wild," and had to get away and be by herself; it did not necessarily mean she dislike the people concerned; she simply could not endure to be constantly close to them. All places eventually got stale to her, ceased to suit her in varying degrees; and then she had to go. Constant movement and change were necessary.

(249-1)<sup>489</sup> Since I am not obliged to enter into any society at all, why do I do it? Why not be content with my own?

(249-2) I must be free myself from every form of unnecessary dependence, cut the bonds of constraint.

(249-3) It is rare to find a host who will respect one's freedom unconditionally; On the contrary, he will make himself a nuisance to me, or I will become one to him. It is better to refuse his offer of hospitality in the beginning than to have regrets in the end.

(249-4) My work is research and [writing. The]<sup>490</sup> former requires meditation, study, travel and interviews. The latter require solitude [and]<sup>491</sup> concentration; both require all my time. It is not my work to answer the special questions of correspondents nor supervise the spiritual life of individuals, nor to get involved in the various kinds of

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<sup>489</sup> The paras on this page are numbered 231 through 235, making them consecutive with the previous page.

<sup>490</sup> PB himself changed "writing the" to "writing. The" by hand.

<sup>491</sup> PB himself changed a comma to "&" by hand.

personal problems for which others seek help, nor to write letters periodically to friends. All this can be done only by betraying my true work and inner mission.

(249-5) The Pope stays with no man as a guest and visits no man for dinner.

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(250-1)<sup>492</sup> Why should I accept responsibilities, such as playing the guru or supervising a journal?

(250-2) Swami Ramdas: "Be independent. Accept what is offered as from God. Never be beholden or grateful to personalities. The giver is always God."

(250-3) I see the uselessness in these times [of]<sup>493</sup> desiring anything fixed, whether residence, friendship, income or way of living.

(250-4) G.N. Kates: "To my good fortune only the fewest obligations cut across the long rich quiet hours of study to break the harmony."

(250-5) I want to travel around completely unscheduled.

(250-6) I must resolutely defend my personal privacy against those who would burden me.

(250-7) My hours for writing and meditation must be inflexible if I am to ever attain my object.

(250-8) John Woolman on Simpler Living: (a) "Such things as best answer our necessities, and are the least likely to feed the love of gain. (b) A life so plain that a little suffices."

(250-9) It would not matter if every student and every reader fell away. I did not come into this world to collect a following but to collect myself.

(250-10) Fatigue soon follows the necessity of talking conventionally and behaving formally.

(250-11) George Santayana: "I was hardened to the eclipse of friendships and observed it without bitterness. The sun and the planets have their time for shining; we must not expect them to be always in our hemisphere."

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<sup>492</sup> The paras on this page are numbered 236 through 246, making them consecutive with the previous page.

<sup>493</sup> PB himself inserted "of" by hand.

(251-1)<sup>494</sup> The Simpler Life does not mean that one has to be contents with anything, with utter trash or inferior quality. It permits one to have the very best of each thing used but adjures one to try to manage with the fewest possible things.

(251-2) How much easier life has become now that I simplify my diet! How much freer too from dependence on others! But I need not stop with diet. I can go on to simplify my way of living generally. By adopting a frugal style with fewer possessions, like the Japanese, I will achieve less responsibility, less care for burdens, greater independence.

(251-3) [In]<sup>495</sup> the 3rd [Ashrama]<sup>496</sup> meaning “retired life,” a man and wife retired to the forest or to a secluded spot, and live in a hut. They must remain there. In the 4th ashrama, the “recluse” they part and he is free to wander or to remain in one place.

(251-4) It is imperative to conserve my strength by decreasing my activities. That is why I have half-retired.

(251-5) Just as I have solved several problems and greatly simplified living by abandoning vegetables and giving up cooked foods, may I not also achieve a similarly large freedom by abandoning many possessions based on an illusory necessity? – meditate on this theme. How many of these modern appliances and different things are really necessities to living. The storage and transport of them has proven a burden. I have been able to have access and use only to a small part of them.

(252-1)<sup>497</sup> I have to start a new program, establishing a quiet solitary, independent way of living. Accordingly, I shall be unable to accept further invitations to stay as a guest. I shall desist from further home cooking as I have adopted a largely raw food diet. I shall have no secretarial work done in my residence, so that absolute quiet will prevail; it will be sent out by post to typists or to dictating machine transcriber.

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<sup>494</sup> The paras on this page are numbered 247 through 251, making them consecutive with the previous page.

<sup>495</sup> PB himself changed “On” to “In” by hand.

<sup>496</sup> 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. “Ashrama” was typed in the space at a later point.

<sup>497</sup> The paras on this page are numbered 252 through 258, making them consecutive with the previous page.

(252-2) I cannot live under the prying eyes of ever watchful neighbours demanding perfect propriety of me.

(252-3) Free yourself from the annoyances from silly followers, the burdens imposed by egocentric, unbalances and shiftless ones.

(252-4) I am a very busy man, who can ill afford to be disturbed. But this is not the only reason why my privacy must be guarded.

(252-5) I must rigidly avoid, as an absolute principle of healthy living, the society of those whose immediate presence disturbs me or makes me feel uneasy.

(252-6) A private citizen doesn't have to invite people to dinner who bore or irritate him, just because they are "important," His evenings at home aren't constantly interrupted by phone calls from students. His evening are now his own. And he can go wherever he wants to without collecting a crowd.

(252-7) Why must I meddle in the lives of ridiculous crackpots or decrepit old people or stuffy middle-aged women? I fall they have to offer is their material comfort, the mere sign of outer success, it would then be a cheap opportunism to accept their invitation or hospitality.

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(253-1)<sup>498</sup> I am getting older everyday and need my strength and sight for my most important work – writing.

(253-2) A writing career is the best for me. The freedom to come and go as I please is worth riches.

(253-3) The problem of fending off interruptions to my work as a writer and to my meditations as a philosophical mystic, is a serious one. It has made me more and more time-conscious. I see that its solution is largely a matter of firmly making and firmly keeping necessary rearrangements.

(253-4) I may deliver my message through the radio but I shall never deliver it through television or on the public platform. For I refuse to expose myself to the crowd which, seeing my body in person will inevitably judge me by that even more than by my mind. My lack of inches combines with my lack of vocal power and my lack of hair to render the work of public speaker unsuitable. At least, with the radio the crowd will have my voice as the only physical part of me. Writing is my best medium and should remain my only one.

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<sup>498</sup> The paras on this page are numbered 259 through 263, making them consecutive with the previous page.

(253-5) Vincent Sheean: "New York's psychopathic attitude towards what is called success, impressed me. Success was apparently defined as anything that made money, caused talk or got printed in the newspaper... The most characteristic examples of the New York point of view was the gossip column. Despite the childish inquisitiveness and exhibitionism of the system; it had an influence on numerous New Yorkers – appetites grew by what it fed on. New York City's triple passion for success newsprint, private lives made it a hysterical place, unfit for human habitation."

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(254-1)<sup>499</sup> My work should not be interrupted by the presence of others, as the time available for it is all-too-short. The time spent on meals can be given for this. Therefore, it is necessary to have meals at home, and afternoon tea alone. When I have guests [or eat in public restaurants]<sup>500</sup> their auras create tension and nervousness. Trust your impressions of these contacts; your feelings are authentic psychic readings. If they cause un-ease, why eat with them?

(254-2) I can work only when a certain feeling comes over me, not when tied down to a dateline or an office stool.

(254-3) I must give my life a pace that is deliberately leisurely, and thus keep in step with the unhurried serenity of the inner being. It is unspiritual to move too fast, and a vulgar sign of materialistic restlessness.

(254-4) Even if I have an assistant or secretary, it is essential to follow Ariel's advice and require the greater part of each day to myself and not allow him to intrude on its privacy. Arrange his working place and hours accordingly.

(254-5) The ideal situation would be a freedom to be myself which means to have my time to myself, and not to be at the mercy of everyone who wants to take up my time. It would also include a freedom of movement, so that I could go whenever I desired and wherever I desired, without obligation to return anywhere or by any fixed date.

(254-6) More and more I see that practical wisdom lies in making my wants few and simple.

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<sup>499</sup> The paras on this page are numbered 264 through 270, making them consecutive with the previous page.

<sup>500</sup> "or eat in public restaurants" was typed below the line and inserted with an arrow.

(254-7) Retirement from public work like interviews and classes correspondence, means retirement from tension.

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(255-1)<sup>501</sup> I can get time for my real work – creative writing – if I let others take up the smaller cares, the mail routine and the distasteful chores. I must not try to do what they can do. Even though their performance will fall short of mine, it is still wiser to let them ease my burden and spare me the drag of personal independence.

(255-2) If I refuse to become an overburdened and overcommitted man, who can blame me?

(255-3) The most important part of my work is writing. Yet it is the part to which I am able to give least of my time.

(255-4) He who is to lead others spiritually must not become too intimate with them, must not live so close to them that they see his ordinary, everyday human side. The triviality of that side will reduce their awe and diminish their reverence, thus impairing his power to help them.

(255-5) I am not a teacher to instruct aspirants how to manage every detail of their personal life, to answer every question as it arises to them. I am only a guide to indicate the general direction.

(255-6) If I am to invest the philosophic teaching with the dignity, the prestige and the authority it deserves, then I must not come too close to, nor be too friendly with, those who are to be influenced and instructed by it. I must remain as far as possible from them. I must be a man apart.

(255-7) If only I could plan my days to ensure the utmost economy of time!

(255-8) Each man must follow his own destiny along with his own inner urge. I have no external mission to lead a group, nor to guide individuals. My task is a literary one. It begins with awakening men and [ends with]<sup>502</sup> showing them right direction. If, in addition

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<sup>501</sup> The paras on this page are numbered 271 through 278, making them consecutive with the previous page.

<sup>502</sup> “ends with” was typed below the line and inserted with an arrow.

(continued from the previous page) to that, they come into personal contact with me, I may release some of their higher energies and correct some of their major errors. But I cannot continue to do so; it is for others to accompany them along the way, or to take them step by step through their problems and development. I have no such mandate, or mission

(256-1)<sup>503</sup> Emily Dickinson: “How happy is the little stone, / That rambles in the road alone.”

(256-2) Control every hour of your day, see only a limited number of people, and be fully conscious of the value of time for your work.

(256-3) He who enjoys a peaceful private life would be foolish to give it up for a troubled public one. Why expose himself to attack and criticism, to the anxieties and burdens which others will then seek to thrust on him? If he has tasted the fruits of ambition, enjoyed fame and success, he ought to learn to let be. He will be better employed finding out who he really is, what his true identity is.

(256-4) To publish a book is to exhibit oneself in public. That I can do no longer.

(256-5) For years I have kept all people at a certain distance. But now, under cover of Operation Shield, some are trying to infiltrate into my life. A sturdy independence has been my past way of life, and it must be maintained.

(256-6) Lon Chaney never granted interviews. He refused all publicity, believing that his work was all the public appearance he needed or wanted.

(256-7) I must live in perfect independence, without having to account to anyone for my views, actions, words. This cannot be done if I remain a public figure. So it's better to become an obscure private one.

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(257-1)<sup>504</sup> One cannot have the [high]<sup>505</sup> benefits of independence without having to pay a proportionately high price for them I have been unable to turn out more than a mere fraction of the work – whether literary, correspondence or interviewing – which could have been turned out if I had not been kept constantly engaged in merely routine menial household and secretarial tasks.

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<sup>503</sup> The paras on this page are numbered 279 through 285, making them consecutive with the previous page.

<sup>504</sup> The paras on this page are numbered 279 through 285, making them consecutive with the previous page.

<sup>505</sup> “high” was typed above the line and inserted with a caret.

(257-2) Negley Farson:<sup>506</sup> Money is liberty: give me enough to let me wander about the world freely, and you can have the rest. Power, position, pomp – I want none of these.

(257-3) Gordon Cooper:<sup>507</sup> This author is unable to simplify his mode of life. So he writes and writes and writes; largely, of course, for the benefit of the tax collector. What then is his enjoyment of life? Is the mere mental and physical act of churning out thousands of words daily a drug? I aim at earning just sufficient to pay necessary expenses, and this occupies only a fairly short period during a year. For the rest of my time I go on journeys and lead a reasonably leisured life. But those authors who are slave to their typewriters – I just cannot see where it all leads.

(257-4) Why put up with insults from the mannerless, or impertinences from the snobbish? [Why should he submit to indignities from semi-animal, semi-evolved boors?]<sup>508</sup> Seek rather Wordsworth's "bliss of solitude" and enjoy inward peace.

(257-5) C.P. Snow:<sup>509</sup> "He ought to have been just Paul Jago, known to all, with no title needed to describe him, his name more glowing than any title. But the desire for this title lived in his mind like an obsession."

(257-6) Stephen Spender: "I had so strong a sense of the busy, filled lives of people like Harold Nicolson that, unless they asked to see me I never dared ask to see them. So I missed opportunities of friendship which were offered to me."

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(259-1)<sup>511</sup> I have given all of them – both friends and readers – the only message I have. Why ring its changes in a [hundred]<sup>512</sup> different [forms?]<sup>513</sup> Look within. Thou art Buddha Christ, Guru, God."

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<sup>506</sup> PB himself underlined "Negley Farson" by hand.

<sup>507</sup> PB himself underlined "Gordon Cooper" by hand.

<sup>508</sup> "Why should he submit to indignities from semi-animal, from semi-evolved boors?" was typed below the line and inserted with an arrow.

<sup>509</sup> PB himself underlined "C.P. Snow" by hand.

<sup>510</sup> Blank page

<sup>511</sup> The paras on this page are numbered 286 through 291, making them consecutive with the previous page.

<sup>512</sup> PB himself changed "100" to "hundred" by hand.

<sup>513</sup> "forms" was typed below the line and inserted with an arrow. PB himself inserted a question mark by hand.

[PB is]<sup>514</sup> not within them but outside them. Looking to [him]<sup>515</sup> is looking in the opposite direction to within. Let them do what the message counsels, seeking themselves, not me.

I am from this year abandoning the old way of outer living. Outer correspondence will cease, because I did not invite it, and have no responsibility for it. Inwardly, I can help better even if slower. But it is hidden and unacknowledged. What do I care if people know or don't know the source? The satisfaction of vanity means nothing.

[But]<sup>516</sup> send one mimeographed acknowledgement to readers then close. No continuance [thereafter of correspondence].<sup>517</sup>

As for the others who know me already I am under no obligation to support them outwardly by letters or by meetings. That is, they will have to take their chance.

Henceforth I assume the way of life ordained for me, [which is]<sup>518</sup> not the way of a [cult-founder]<sup>519</sup> seeking followers.

I must reject all responsibilities and duties which others seek to thrust upon me of whatever kind for I can acknowledge only one duty, that of living deep within myself.

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## Prudence

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PRUDENCE

(263-1)<sup>523</sup> ABDUL BAHA'S WARNING TO THE SECRETARY OF CHICAGO BAHAI ASSEMBLY: "Trust no man save him whom God hath confirmed in His

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<sup>514</sup> PB himself changed "I am" to "P.B. is" by hand.

<sup>515</sup> PB himself changed "me" to "him" by hand.

<sup>516</sup> PB himself changed "So I" to "But" by hand.

<sup>517</sup> PB himself inserted "thereafter of correspondence" by hand.

<sup>518</sup> PB himself inserted "which is" by hand.

<sup>519</sup> PB himself changed "founder of a cult" to "cult-founder"

<sup>520</sup> Void page (This is a page of handwritten notes by Kenneth Hurst.)

<sup>521</sup> Blank page (This page is a tabbed divider labelled "INDEPENDENCE".)

<sup>522</sup> Blank page

Religion. Certain people will come to you claiming faith; do not believe them or trust them unless, after critical examination search and investigation, and a long period of waiting, they shall appear to be faithful and truthful in word, pure in intention, enduring the most severe tests; then associate with them. For some sects will send certain men to mingle with you in order to throw suspicion upon those who are weak. But let such caution be hidden."

(263-2) BALTHASAR GRACIAN, "All perfection turns on the time. To turn out well a thing must be done on its own day. This is why with some everything turns out ill, with others all goes well, even with less trouble. At such times one must seize the occasions and not throw away the slightest chance."

(263-3) SHAKESPEARE: In "Julius Caesar" we read: "There is a tide in the affairs of men which taken at the flood, leads on to fortune."

(263-4) RAM LAL, the adept, in F.M. Crawford's novel "Mr Issacs" says: It is like a man playing cards: If he does not seize his chance it does not return."

(263-5) CECIL ROBERTS "You will never get anywhere, because you've no sense of adventure. You can be too cautious and you get nowhere."

(263-6) SOMERSET MAUGHAM: "It is a funny thing about life - if you refuse to accept anything but the best you very often get it."

(263-7) EDWARD GIBBON: "After a fleeting illusive hope, prudence condemned me to acquiesce in the humble station of a mute. I was not armed by Nature and education with the intrepid energy of mind and voice. Timidity was fortified by pride, and even the success of my pen discouraged the trail of my voice."

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(264-1)<sup>524</sup> QUABUS NAMA, 11th century Persian work on morality. (a) "Into whatever affair you wish to enter, first see how you are likely to emerge from it." (b) "The wise man will avoid putting himself in the power of a friend lest his friend should later become hostile to him and should then use this power against him."

(264-2) SRIMAD BHAGAVATAM: "Krishna said: "There are some, the ungrateful, who are traitors to their betters and their friends. If you go to such and be friends with them it is sin and grievous will be your loss."

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<sup>523</sup> The paras on this page are numbered 11 through 17; they are not consecutive with the previous page.

<sup>524</sup> The paras on this page are numbered 18 through 25, making them consecutive with the previous page.

(264-3) PALI TEXT: “The arhat always acts after due reflection.”

(264-4) FU HSI: “If a dragon appears without exposing his head, there will be good fortune.”

(264-5) People must prove themselves first, before they can enter the inner circle of my friendship. Deeds and acts will mean more than words and promises. But to accomplish this, sometimes – often a few years is needed. and all contacts should first pass through its sieve.

(264-6) It is as needful to await the proper time for an enterprise as to carry out the enterprise itself in a proper manner.

(264-7) Opportunity must be taken full advantage of and, moreover, taken on the wing. A man must not miss his hour. It is entirely out of the question that within one man’s lifetime natural play of possibilities will reproduce a previous combination of circumstances in exactly the same way. Opportunity does not repeat itself. To seize opportunities before fortune turns and not miss them, to time moves rightly and not too late or too soon – these are elements of practical wisdom.

(264-8) While it may be wise to make a certain move it may be unwise to make it at a particular moment of time.

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PRUDENCE

(265-1)<sup>525</sup> Do Not allow smaller issues to turn you from the larger ones. Always exercise good judgement.

(265-2) Leave your views to shape themselves only after months or years of dwelling upon them. And until they are so shaped do not rush them into print but restrict their tentative expression to your private notebooks, where they could always be modified later without harm. Hence write all tentative untested ideas for no eyes but your own.

(265-3) Recognition of the right or wrong moments for an undertaking, the opportune time for making an utterance or a move, is essential. Prematurity or lateness may wreck what would be otherwise successful. time should be a well calculated factor in every important judgement.

(265-4) It is open to everyone to act in a given situation, but it is not everyone who first pauses to reflect so that he may act with correct judgement.

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<sup>525</sup> The paras on this page are numbered 26 through 33, making them consecutive with the previous page.

(265-5) Even after an intuition impelling towards a certain course of action has manifested itself, it may still be desirable to wait until the right circumstances come along, which may not be for a day, a week, a month or a year.

(265-6) I have been too sharply instructed by experience to appraise only the external advantages of a proffered opportunity. I now look much more to its internal conditions.

(265-7) Illumination is got in my case on different personal and practical problems through the medium of abruptly written short notes. The Oxford Groups have the same technique. But they do not make allowance for the interposition of the ego muddling the messages. Hence my notes so written are valuable. They are much more than mere reminders; they are inspired guides.

(265-8) In all important matters requiring decisions seek to gain time in which to clarify or to make up your mind.

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(266-1)<sup>526</sup> Journalist's Interviews Be on guard and over-cautious at newspaper interviews. Don't grant them unless they are likely to be favourable. Often acceptance of such personal publicity has brought trouble. Mistrust journalists until they prove their genuine friendliness. Have nothing to say to them is a good preventative. – Practice yourself in avoiding traps set by hostile interviewers by answering hesitantly and slowly and thus saying nothing more than you wish to say. – (a) Bitter experience has taught me the value of the legal qualities of caution and taciturnity in print. I have learnt that complete idealist outspokenness may be suicidal. (b) – In Manhattan Noel Coward, arrived from England. Between his arrival and departure he stayed behind a secretary who stood of the press. Just where in the West Indies was he going "Mr Coward, said the secretary "wants it vague." – (c) "Evelyn St. John Waugh, whose very name proclaims him an Englishman, arrived yesterday. The novelist was located at the Bel-air Hotel last night, but declined, as is frequently the case with English visitors, to be interviewed "It's impossible, he said." – (d) The privacy of a public figure: We hope that Koussevitzky, whose artistic eminence make him something of a public figure, will accept the annoyances as well as the advantages of his position and reconsider his action.

(266-2) Chinese classic 'Yi-king' says there is a time for retreat and a time for appearance.

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<sup>526</sup> The paras on this page are numbered 34 through 36, making them consecutive with the previous page.

(266-3) We cannot recall the past. We may create or find fresh opportunities but they will never be the same as the old ones which we have missed, for they can never recur under precisely the same conditions. We ourselves have become different since then. Hence a missed opportunity is an opportunity ended. Cherish it when it comes or you may regret its loss afterwards.

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(267-1)<sup>527</sup> Plans must be rightly made and the time to implement them should be correctly chosen. Success is the fruit of well-timed well-advised and well-judged moves. Develop a shrewd sense of timing.

(267-2) Right timing ensures that man's forces will not be wasted in inactivity nor wrongly used on impulse but will be brought to bear at the precise moment when and where they are needed.

(267-3) Reticence is my best shield. Obscurity is my best armour.

(267-4) My power must lie in my being inaccessible, remote and anonymous.

(267-5) It is open to everyone to act in a given situation, but it is not everyone who first pauses to reflect so that he may act with correct judgment.

(267-6) Take your time. Don't rush into print whilst your ideas are still ripening, still imperfect.

(267-7) Subjects banned, Politics and Economics These are not my province. I must hold aloof from associating my name with any political party, economic reform and social change. They are none of my business. There are millions of people and hundreds of writers engaged in such polemics to-day. My contribution is not needed, karmic events are moving inexorably too. I prefer and must cling to the serener life of a reclusive writer on esoteric themes. The cobbler must stick to his last. I will not let myself be lured away into an alien and dangerous field. I shall not travel into a path for which I am not intended. I shall not be tempted on a perilous journey out of my own ground... I must always keep aside from the strife of politics. Destiny has set me on a path that seeks inward peace and matched by outward tranquillity. But if I take no active part in politics this is not to say that I am not interested in it.

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<sup>527</sup> The paras on this page are numbered 37 through 43, making them consecutive with the previous page.

...Write no more on world social and political reconstruction after the war. Do not get dragged into useless controversy. There are innumerable political writings already... Hence forth then keep out of all political controversial writing – even in my magazine. It only brings me unnecessary hostility and confuses students who can agree with my spiritual writing but not with my material ones. ... I must also concentrate my energy and time which are diminishing and curtailed by ill-health on changing men rather than their systems. This attacks problems at their root. I must change their fundamental idea and if this is done then they will of their own accord change their social idea, their political idea and their economic idea.

(268-1)<sup>528</sup> [BANNED SUBJECTS, ORTHODOX RELIGION:]<sup>529</sup> Criticism of religion never specifically name the Christian church. Members of the same family are not allowed to criticise other members but let an outsider start doing it to them and never resent it...

Coming from an outsider criticism is always resented and breeds personal hostility. I should not tread unnecessarily on religious corns and thus start howls for my blood. The defective part of institutionalism will destroy itself by its own defects and may be left to its own karma I should not criticise it. My energies are needed elsewhere. I may touch on religion only if it is to praise, to affirm, to be positive and to point out what is worthwhile in it...

Asceticism and Ashrams:<sup>530</sup> I am writing for the modern Western mind. It is not interested in and much less concerned with, controversies which agitated medieval India about action versus inaction, ashram life or worldly life, celibacy or marriage. It takes for granted a normal life in the world, not an abnormal and for it impossible one in the monastery. So why waste time criticising ascetic institutions and practices when

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(continued from the previous page) nobody in the West cares about them? Deal only with the real and vital issues that confront us today in the West. We are not agitated about whether not to flee to ashrams. Then why whip dead horses? The conditions which prevail in India do not prevail in the West. Those Westerners who have gone to live in ashrams are few and usually so neurotic, that it is not worth arguing with or about them... Gurus, I have an ample supply of critical material describing their merits, shortcomings and undesirability. It is time to restore the balance and write also of their grace, helpfulness and value. But better still, keep silent altogether because there are no real gurus available today in the West... Eastern Beliefs; The west does not concern itself with them and wants its ideas presented in a completely

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<sup>528</sup> The paras on this page are numbered 44, making them consecutive with the previous page.

<sup>529</sup> PB himself moved "BANNED SUBJECTS, ORTHODOX RELIGION:" from after "resent it" and deleted the para break between "resent it" and "Coming from" by hand.

<sup>530</sup> PB himself underlined "Asceticism and Ashrams" by hand.

Western style. But if you must deal with them take a balanced view of Eastern life, appreciative appraisals on one side fair critiques on the other, but always the two together. Do not emotionally exaggerate eastern spirituality but do not indulge in unrestrained criticism either.

(269-1)<sup>531</sup> BANNED SUBJECTS Whenever the promptings come to write on these six themes, make literary use of it but divert its direction to a permissible one.

(269-2) BANNED SUBJECTS, PB HIMSELF. Much of the critical hostility to the last two books was aroused by my personal references in the prefatory chapters. Self-mention provokes opposition and implies arrogance. Recast such sentences into the third impersonal form.

(269-3) BANNED SUBJECTS, THE CRITICAL STANDPOINT. For every constructive kindly and appreciative idea expressed today, there are hundreds of destructive hostile and critical ones. Knowing that the evolutionary plan and karmic laws

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(continued from the previous page) are taking care of human destiny, I ought to concentrate on harmony, goodwill, peace. I ought to leave querulous destructive criticism to others who are fit for nothing better. My energies can be better used as one of the rare up building writers, when so many others are indulging in carping diatribes with passion, exaggeration, spiritual ignorance and even unfairness. My pages should always exude an atmosphere of what Matthew Arnold called "sweetness and light" in his book "Culture and Anarchy."

(270-1)<sup>532</sup> To give swift publication to each fresh development in my thinking as though it were final or decisive is a mistake. Amidst all the rules for an author is one priceless one—"Don't commit yourself." Take to heart that American slogan "You can say it with flowers, or jewels, but don't say it with ink."

(270-2) "It<sup>533</sup> is dangerous to trust absolutely to people in this world and admit them to our full confidence; we know this by experience and act accordingly." —Max Heindel

(270-3) [SOCIAL]<sup>534</sup> CONTACTS AND SEEKER'S INTERVIEWS (a) Start with service motives. (b) let the other person do the talking and thus make a fuller self-

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<sup>531</sup> The paras on this page are numbered 45 through 47, making them consecutive with the previous page.

<sup>532</sup> The paras on this page are numbered 48 through 50, making them consecutive with the previous page.

<sup>533</sup> PB himself inserted quotation marks by hand.

revelation. So that you know who you are dealing with. (c) Don't contradict or disagree with her. (d) Don't criticise anyone or condemn anything. For the person to whom you are speaking may be an admirer of him or if he is not he may later pass your condemnation on to others who are. You are a writer of established reputation, so take every care not to utter or write a single word which you will be sorry for afterwards. – He will remain consistently and impenetrably silent about his origin, his youth and his early years. His biographical career began only with the publication of his first book. To all over-

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(continued from the previous page) CURIOUS ENQUIRERS ABOUT Private matters concerning which I prefer to remain reticent, the best answer is, "I am sorry but I have for long [made]<sup>535</sup> it a rule not to answer personal questions." – In conversations the moment you are asked personal questions be at once on your guard. From then on become taciturn, non-committal, and turn the subject in a different direction... Consider the ultimate and indirect effects of your words. Always speak or write as if your words will be communicated to the whole world and hence be guarded cautions and sparing with strangers or acquaintances. Take plenty of time to deliberate over public statements.

(271-1)<sup>536</sup> PREDICTIONS: Make no dated promises and write no dated predictions. Make no reference to probable or pending changes in correspondent's personal life, if still unrealised. Make no personal or public predictions involving dates. It is wiser to keep your mouth shut.

(271-2) If you would avoid the unpleasantness of making mistakes, then you should not avoid the extra effort involved in carefully considering beforehand a proposed line of action.

(271-3) SARVADIKARI-ASRAM AFFAIR: It is important to learn this lesson from it; do not set down in written letter any ill-considered statements which may react unfavourably later or which may be shown to others and cause such a reaction. Do not rush into print or at newspaper interviews with such statements

(271-4) TESTS Impose tests of loyalty before accepting any worker in the intimate circle around me. These tests may be imposed directly by me or indirectly by a tried member of the circle upon another or upon a new one or upon a proposed one.

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<sup>534</sup> PB himself inserted "Social" by hand.

<sup>535</sup> PB himself inserted "made" by hand.

<sup>536</sup> The paras on this page are numbered 51 through 55, making them consecutive with the previous page.

(271-5) NAMES: The Egyptian recognition of the magical significance of names was well founded.

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(continued from the previous page) Hence, for example, the treacherous part which M. Houghton plays in England should have constituted sufficient warning that the same name in Los Angeles albeit on a different person would only result in similar treachery.

(272-1)<sup>537</sup> LIBEL: Beverly Nichols told me that my chapter on Meher Baba in "Secret<sup>538</sup> India" rendered me open to a libel suit. Why expose yourself to unnecessary trouble? Keep silent about such matters and let their own Karma hang them. This especially applies to Sarvadikari and his Ashram.

(272-2) My work lies in the sanctum sanctorum of the writing room and it is inadvisable that I should join the tumult in the arena." My work is as an adviser, not as an executive. I will suggest, I will guide, I will indicate the roads that ought to be taken, perhaps mainly through my writings; but I will not go outside of my limitations, nor will I incur the ungrateful enmity of the evil-minded among men, by advancing out of the safe retreat of obscurity in to the domain of active affairs.

(272-3) Do not communicate your views publicly whilst you are still formulating them and before they have been thoroughly established by the test of sufficient time. These rules need not however prevent you from writing down the experiences or ideas privately for your own study in your moguls, they only prevent premature publications.

(272-4) Do not communicate your experiences to the public whilst you are still in the midst of them and before you see in retrospect to what end they are leading.

(272-5) You must be cautions when writing controversial statements. Every public statements must henceforth be given enough time in its preparation and correction as to make it a studied statement. Let your words be carefully measured,<sup>539</sup>

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(273-1)<sup>540</sup> Do not be in any hurry to reach decisions. Learn the art of waiting for the right ones.

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<sup>537</sup> The paras on this page are numbered 56 through 60, making them consecutive with the previous page.

<sup>538</sup> "Sec." in the original. Referring to PB's book "A Search in Secret India".

<sup>539</sup> This para is continued in para 274-1.

(273-2) My position and reputation to say nothing of the eternal vigilance of many enemies, demand that in moral, I live impeccable and so far as possible in society, conventionally.

(273-3) In correspondence or conversation do not refer to work with or for me (1) it encourages false hopes which may never be realised. (2) It ties me down to endless responsibilities. (3) It creates misunderstandings and disappointments, even enemies, as with Houghton.

(273-4) You must now realise the grave responsibility which your speech and writing carry.

(273-5) It is usually customary in the astute Catholic Church, to wait until an unpleasant matter has quieted down and then settle it privately.

(273-6) The policy of giving personal introductions has yielded undesirable results, as in the case of Daniel and Constance, hence it must be abandoned. It has led, first, to a cult, with people wrongly being led to believe that I am going to enter into personal relations of teachership with them. It has reacted secondly, harmfully on my own reputation.

(273-7) NAMES: Study which names have been favourable and which unlucky in contacts. Thus Margaret has been unfavourable, as M. Houghton, M. Aldwickle. Be on guard accordingly.

(273-8) NUMBERS: Study dates of events, numbers of houses for similar knowledge. Thus 8 has been unfortunate. Jan married on 8th day of 8th month; Reuben died in 8th month on 16th day (8x2); Mysore Maharaja died in 8th month on 8th day; Ariel left on August 8th too.

(273-9) IGNATIUS LOYOLA, founder of the Jesuits, in all letters to his various national representatives, found invariably something too much said or too hasty. Cool judgment and after reflection will be wiser and safer policy. Hence he adopted the policy of retaining important letters for a couple of days after writing them, during<sup>541</sup>

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<sup>540</sup> The paras on this page are numbered 67 through 74; they are not consecutive with the previous page – but they follow the paras on page 274.

<sup>541</sup> This para is continued in para 275-1.

(274-1)<sup>542</sup> judicious,<sup>543</sup> temperate, whenever you are criticising, for all critiques arouse resentment in some one. Once you have set anything down on paper, whether in published work or private letters you have committed yourself. Be cautious therefore and feel your responsibility.

(274-2) "I know that you are given to sudden decisions and that you spring surprises," says Clifford Potter in a letter. Beware of this, resulting from the square of Mars masquerading as Uranus. This happened in several cases such as Gwynn. So be more deliberate and hesitant.

(274-3) Courtesy is one thing but intimacy is another. Remember Ooty Wyse incident and avoid latter where non-students are concerned.

(274-4) I have been taught by the bitterest experiences that it is practical wisdom to isolate myself from all other spiritual teachers and the leaders of mystical sects. There is a difference of ideas and aims, a variation in motives and methods, between me and them which can no longer be overlooked. It is not that mine are better in any way-they may be worse-but partly that they do not fit in with those of others, nor can they be made to do so. And partly that they, together with my personality, have an unfortunate effect upon so-called spiritual propagandists, arousing baser qualities, such a as jealousy, malice, spitefulness and prejudice.

(274-5) Experience has taught you caution. You are no longer the green innocent and trusting visionary but have become the hard-bitten careful and wary realist.

(274-7) Beware of committing yourself to declarations which you may later have to deny, modify or reconcile with subsequent conclusions – all three of which acts will be unpleasant for your feelings and harmful to your reputation.<sup>544</sup>

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(275-1)<sup>545</sup> which period he reread and revised and altered them.

(275-2) Puzzling or Important Mail: Always wait a few days first until feeling and emotion concerned with the matter abate; you should write only when calm cool judgment and reason are predominant, whereas the first reading of important letters arouses emotions unduly. Then when you begin the actual work of replying to the

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<sup>542</sup> The paras on this page are numbered 60 through 65; they are not consecutive with the previous page – but they follow the paras on page 272.

<sup>543</sup> This para is a continuation of para 272-5.

<sup>544</sup> This section is continued in the paras on page 273.

<sup>545</sup> The paras on this page are numberd 75 through 79; they are not consecutive with the previous page – but they follow the paras on page 273.

This para is a continuation of para 273-9.

letter, the right answer to a difficult matter will suddenly appear of its own accord, for it will be egoless, as though delivered by the Overself. It will come to you unconsciously because the Overself IS the 'Unconscious', the 'Unfeeling' and because "The Conscious is but a phase of the Unconscious." Subconscious intuition emerges eventually if you wait for it.

(275-3) Do not provide ammunition for critics by ill-considered writings and hasty speech; use restraint when dealing controversially with a subject or with partisan claims.

(275-4) Wait! If you cannot see a right answer to a letter clearly, then do not reply at all but wait until the lead comes – better no answer than a wrong answer. Moreover when actually reading a letter you get the sender's own mental conditions psychometrically: you get his general attitude and also his desires concerning you. Therefore the first reaction is not your own but the psychometric registration of what is in the writer's mind or heart. Wait for this to subside – often it is necessary to put the letter aside for a day or two after reading it – and then only can you approach it coolly and express your own true reaction and know what reply to send that is best.

(275-5) Fan Mail Peril: "Even fan mail proves dangerous. The Hollywood stars know that most of the presents they receive are sincere tokens of admiration. But in self defence they must meet good-faith with suspicion. For very often a

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(continued from the previous page) piece of lace or embroidery, a miniature, a book or a locket is sent to a star with a letter which makes it appear a present without actually saying it is a present. Then, months later, when it is likely the "present" is no longer available, another letter arrives explaining it was a valuable possession being offered for sale and that it or some ridiculously large sum of money must be forwarded to the writer at once. When a star received a script in the mail it is returned posthaste. And the star is terrified as if that script were a venomous serpent. For the stars know if they ever appear in a story that even remotely resembles the story that was sent them they will have another suit on their hands." – Magazine.

(276-1)<sup>546</sup> Beware of the fawning flattery of would-be exploiters; it is but a mask for their ulterior motives.

(276-2) OLCOTT'S "OLD DIARY LEAVES": (a) He was a type of a certain class which every public man is continually meeting. Many cases like this have combined to make me very suspicious of over protestations of new members, and of

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<sup>546</sup> The paras on this page are numbered 79 through 80, making them consecutive with the previous page.

exaggerated declarations of affection for myself and other leaders of our movement. How often have H.P.B. and I, after some unusually gushing visitor had departed, said as much as this to each other: "The lady doth protest too much." – Hamlet. (b) B. offered 30,000 francs to the T.S. Later on after it was received, he changed his mind and seemed to be disposed to cast imputations against us. Fortunately I had induced him to put into writing the offer first made to me verbally – a precaution born of long experience in the study of human nature and one which I strongly recommend for adoption by all my present and future colleagues. (c) These pleasant recollections have been marred by a disagreeable lesson as to the mendacity of hysterics and the danger of being alone with such persons under any circumstances.

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(277-1)<sup>547</sup> SOLOMON: "A fool uttereth all his mind but a wise man keepeth it in till afterwards."

(277-2) OMAR KHAYYAM: "To churls no mysteries reveal, from fools your secrets aye conceal, your acts towards men consider well, your hopes to no man ever tell."

(277-3) RAUSCHNING: "It was necessary, Hitler impressed upon us, to be astute. Our aims were not to be attained in a few days. The more silently and secretly we carried on our struggle the better.

(277-4) WINSTON CHURCHILL: "The House expects and requires from the Ministers a particular measure of caution and restraint in their utterances about the war. It would reprove him if he were to be led away by imprudence or a desire to be interesting to say anything which afterwards would seem to be harmful."

(277-5) Henceforth I give no newspaper interviews. The only permissible personal news will be the bare fact that I have arrived in the town or the country and that I am the author of so-and-so. Henceforth I seek obscurity and avoid publicity. Reticence and silence will help me to take the remainder of my life more easily, to do just what I want to do. More, they will keep the howling wolves of personal enmity at a long distance.

(277-6) If at times I must be trenchantly outspoken, I must be so with restraint, caution and dignity.

(277-7) PROFESSOR R.G. COLLINGWOOD: (Philosophy Department Oxford University) "About answering critics: I have never made, and shall never make, and public answer to any public criticism passed upon my work. I value my time too highly ... I became used to it; otherwise I might have been much too annoyed to

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<sup>547</sup> The paras on this page are numbered 81 through 87, making them consecutive with the previous page.

keep that rule against answering critics which everyone must keep who has work of his own to do, when one of the 'realists' reviewing the first book dismissed it in a few lines as 'the usual idealistic nonsense.'"

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(278-1)<sup>548</sup> Critical references to any subject or any person should be made in a serene tempo, a friendly tone and entirely without any sharp aggressiveness.

(278-2) By abandoning the way of violent criticism and noisy attack, by introducing your new thoughts as gently and deferentially as you can, you will be heard and will gain a hearing, instead of being opposed and gaining enemies.

(278-3) If anyone spreads or publishes attacks neither demand that the latter should be withdrawn nor offer to set them right. The wise way is to keep silent.

(278-4) If every you venture into print again with replies to critics, do so in a light irreverent humorous style, poking fun at the criticism. In this way you avoid heated controversy and show you regard it as a mere pinprick.

(278-5) The critique of meditation in *The Hidden Teaching Beyond Yoga*<sup>549</sup> was a gravely irresponsible act which cannot be defended. For it sought to undo nearly all the good previously done in propagating meditation to the West. The seriousness of such an act was not understood. The sense of responsibility to the public was lacking, the ability to balance the just claims of personal grievances against the Ramanasram against the wider need of all mankind was missing. It would have been wiser for your sake and better for others' sake if, after seeing your mistake regarding Ramanasram and its doctrines, you had quietly privately and slowly retreated from the false position in which you found yourself, instead of announcing it suddenly with fanfares of trumpets.

(278-6) Having regard to the vulnerability of his position as a public figure, he should appreciate the significance of his actions and writings in the public mind.

(278-7) Beware of impetuous friendships and impulsive intimacies.<sup>550</sup>

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<sup>548</sup> The paras on this page are numbered 88 through 93a, making them consecutive with the previous page.

<sup>549</sup> "HTBY" in the original.

<sup>550</sup> This section is continued in the paras on page 280.

(279-1)<sup>551</sup> deal with reporters seeking prolongation of an interview. Tell them: “No comment. That’s all today, Gentlemen.”

(279-2) Silence To Be Kept About Jesus’ Death: To reveal the esoteric truth about Jesus’ crucifixion being symbolical and taken from the Egyptian Pyramid initiation, has proved useless with all who have not reached an advanced belief in the mystical teaching. It has created needless opposition to the teaching itself. Therefore, do not speak about it, do not teach that it was only a Mystery Temple crucifixion with tied leather thongs, not with driven steel nails.

(279-3) I see clearly the unfortunate barriers built up in the early years or imposed by the early circumstances [which surround me]<sup>552</sup> but I have no desire to attempt to surmount them. The task is now so difficult as to be impossible. But after the next war it will be so easy that it could be quickly crowned with success.

(279-4) Public Work<sup>553</sup> Outside of writing is not my province and it is weakness, not strength, that lets others push me into accepting their letters for replay and their requests for an interview.

(279-5) I give these libels no more than the casual notice which they deserve.

(279-6) “I<sup>554</sup> have become too shy to permit interviews and take photographs,” is what my secretary must tell the Press.

(279-7) I am unfitted by nature to enter public life as I am frightened away by a dangerous Karma from public activities.

(279-8) The experiences with G.B. and G.R. glaringly illustrate what is true of most other students with whom I have had personal contact. But it is not always so clearly seen in these other cases. And that is, they regard me as a personal counsellor and they seek advice on their ordinary personal Problems of living. They are not seeking spiritual guidance from me but only decisions to be made for them. [So]<sup>555</sup>

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<sup>551</sup> The paras on this page are number 103 through 109; they are not consecutive with the previous page – but they follow the paras on page 280.

This para is a continuation of para 280-9.

<sup>552</sup> PB himself moved “which surround me” from after “unfortunate barriers” to after “circumstances” by hand.

<sup>553</sup> PB himself deleted a colon from after “Work” by hand.

<sup>554</sup> PB himself inserted quotation marks by hand.

<sup>555</sup> PB himself inserted “So” by hand. This para is continued in para 281-1.

(280-1)<sup>556</sup> It is better to be on one's guard with strangers, with mere acquaintances, to avoid serious discussions and to take refuge in raillery. It is better to say often, "I am scarcely competent to give an opinion," or "Perhaps."

(280-2) Do Not Give Newspaper Interviews: It was typical of the Editor of London Times and his quiet manner that he spent a month in the United States [yet managed]<sup>557</sup> to escape mention in the press.

(280-3) The teaching received in China about the dragon refraining from raising his head above the horizon was a warning intended to cover the wartime years of public activity, published books, and interviews.

(280-4) The prolongation of some contacts can only lead to repetition of unhealthy emotional annoyances. The price of service rendered me can be too heavy.

(280-5) He will learn the need of watching every word guarding every word guarding every sentence. For the price of achieving a responsible position is still more responsibility.

(280-6) Krishnamurti: Never tells anyone what ship or train he is travelling by. Hence nobody can come to annoy him by watching [his comings or goings.]<sup>558</sup>

(280-7) You must understand clearly and grasp thoroughly that certain public careers, teaching is one of them, are practically forbidden to you, that if you attempt to venture into them, troubles and sorrows will inevitably and increasingly fall down upon you. Wisdom therefore requires abstention from them.

(280-8) Do not declare your strategic purposes not announce your most important news to others. Wrap around them the veil of secretiveness if you would have the one succeed and the other kept unharmed.

(280-9) Correct Attitude For Press Interviews: Use them not to put the personality forward by talking about PB, but to put his worthwhile ideas forward. In that way the ego is kept down, PB is protected, and humanity is served. (b) How to<sup>559</sup>

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(281-1)<sup>560</sup> [bring]<sup>561</sup> out in the new Mimeo circular that I cannot play the psychiatrist, or psychologist, or advisor and counsellor to anyone.

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<sup>556</sup> The paras on this page are number 94 through 102; they are not consecutive with the previous page – but they follow the paras on page 278.

<sup>557</sup> PB himself inserted "yet managed" by hand.

<sup>558</sup> PB himself changed "come or go" to "his comings or goings" by hand.

<sup>559</sup> This para is continued in para 279-1.

(281-2) "In his life, Spinoza avoided relations with others."

(281-3) How much better would it have been not to have written *The Hidden Teaching Beyond Yoga*<sup>562</sup> and *The Wisdom of the Overself*<sup>563</sup> when so close to their subject but to have let their ideas fall into perspective for two or three years more!

(281-4) My credentials as a doctor of Philosophy reside primarily in the power of my mind and only secondarily in the parchment diploma which I hold. Whether the latter be valuable or worthless, the world must [still]<sup>564</sup> judge me by what [I]<sup>565</sup> am mentally.

(281-5) Compassion ungoverned by reason is as FWL says mere emotional sentimentality and caused me in 1931 and 1935 two tremendous injuries.

(281-6) One single betrayal is enough to reveal the kind of character against which I must be on guard. "Once disloyal, always disloyal." I cannot afford taking risks. They are a luxury.

(281-7) I would not set myself up as a Master for I neither wish to do so nor am able. If I allowed the importunities of others to persuade me to abandon the role of a student and take up this one instead, it would be as foolish as if a little child pretended it could do the work of a grown adult, and had his strength or capacity.

(281-8) The study of Past experience reveals that making plans or itineraries for the future is dangerous or impossible in [itself]<sup>566</sup> and disappointing or misleading in result.

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(continued from the previous page) The discovery came as a shock to me that so many assistants and workers for me had been mental cases. H. Salter had practiced psychism and once been confined in a sanatorium, J. Covell had 6 months in a psychopathic ward, Bill Lohr's sister was permanently in a lunatic asylum, his father was irresponsible and his nephew was in a mental institution. The fact that

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<sup>560</sup> The paras on this page are number 110 through 116; they are not consecutive with the previous page, but they follow the paras on page 279.

This para is a continuation of para 279-8.

<sup>561</sup> PB himself deleted "so" from before "bring" by hand.

<sup>562</sup> "the HTBY" in the original.

<sup>563</sup> "WOO" in the original.

<sup>564</sup> PB himself inserted "still" by hand.

<sup>565</sup> PB himself inserted "I" by hand.

<sup>566</sup> PB himself changed "it-" to "itself" by hand.

they had proved unsatisfactory was itself enough to disbar them but the above facts made it quite dangerous to my prestige to have them.

(282-1)<sup>567</sup> Do not be too quick to take on responsibilities which are likely to become irksome all-too-soon.

(282-2) I have already realised my chief ambitions. Further publicity cannot serve me, and may easily harm me. Mine is a special situation, quite different from the average writer's. It requires uninterrupted obscurity henceforth.

(282-3) Henceforth neither my present whereabouts nor my impending activities must be mentioned in letters to friends or talks with them. I must remain mysterious if I am to remain a free and independent man.

(282-4) The lesson of the Meares-Perdu episode is, (a) Do not refer seekers to any spiritual teacher or psychologist. (b) Do not introduce 'lonely' seekers to others. These safe-guards hold good no matter how much the appeal to my pity or sympathy is made.

(282-5) If I am to live in peace and security I must repulse would-be-disciples and refuse to organise those who follow my written words.

(282-6) My peace of mind sustains itself best in obscurity. A press interview or a formal party is enough to bring deplorable consequences that disturb it.

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(283-1)<sup>568</sup> My coming are always to be unknown, my goings to be unplanned.

(283-2) Gurdjeff avoided reporters and managed most of the time to keep out of the media of publicity. (He also achieved this by refraining from book publication-PB).

(283-3) Do not be so confiding and trust to others the private secrets which may be used to feed criticism directed against you. Otherwise you will be vexed and mortified when confidences are betrayed or misunderstood. You let people enter into a dangerous intimacy if you let them into such secrets.

(283-4) It is as needful not to arouse curiosity as not to excite ill-will.

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<sup>567</sup> The paras on this page are numbered 117 through 122, making them consecutive with the previous page.

<sup>568</sup> The paras on this page are numbered 123 through 132, making them consecutive with the previous page.

(283-5) It is practical wisdom to move discreetly and to keep one's movements unnoticed by the press.

(283-6) I am compelled for all these reasons to keep my immediate movements vague.

(283-7) Why should I be denied the right to an absolutely private life, merely because I am an author? Why should I have to satisfy the curiosity of the public? I protest against this invasion by "yellow journalism" – a thing without taste, without refinement and without scruples. I could not live happily among those who have elevated this ugly kind of journalism to the stature of honourable professions. I reject its claims upon me and deny its representatives admission to me. If such an attitude is incomprehensible to this generation, then I am proud to be old-fashioned in this matter.

(283-8) All my subsequent misfortunes followed from this original mistake.

(283-9) Mary B. Eddy never divulged her plans beforehand. No one, except those actually concerned, would know of her moves.

(283-10) Caution and restraint must guard my relations with women.

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(284-1)<sup>569</sup> My itineraries and programs are necessarily very broadly timed. The exigencies of my way of life together with the circumstances of those I have to meet are responsible for this. It is impossible to time them more closely.

(284-2) Important letters should not be posted when written rapidly in the first draft's heat. Keep them over night for revision.

(284-3) Do not let yourself be pushed either by others or by events into premature action or half-considered decisions.

(284-4) Do not let yourself be betrayed into writing any critical lines against M's followers.

(284-5) Do not have anymore group meditations. Analyse last three experiences – all failures.

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<sup>569</sup> The paras on this page are numbered 133 through 141, making them consecutive with the previous page.

(284-6) Until you are perfectly sure that you are right, remain vague deliberately and keep away from specific commitments. In this way you give yourself sufficient time to achieve that surety. Make this your general policy. Remove resentments.

(284-7) It is the most practical wisdom for the temperamental persons in all matters of great moment to train themselves not to act impulsively; not to make decisive changes which will uproot their whole life spiritually and materially without giving themselves ample time to both reflect upon their decision and to take counsel with others.

(284-8) When a man achieves a position where he is regarded as successful and a high raking in his career, where he is admired for his personal attainments and gifts, where he is respected for his spirituality, he needs to take special care and be particularly cautious that he does not let himself get into any position which will be considered by others as contradictory, degrading, low, a failure, etc.

(284-9) If it is awkward to tell the truth, then do not use this as a reason for telling a falsehood. Your purpose will be simply and effectually attained if you refrain from saying anything, at all [- keep silent.]<sup>570</sup>

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(285-1)<sup>571</sup> Important matters should not be decided off hand.

(285-2) Do Not Publish A Magazine! Dr Norman Peale started "Guideposts" as an inspirational journal. It soon got 4,000 subscribers because of his own fame and Lowell Thomas' (his friend) plugged it on the radio. Yet, costs were so high that they were losing money on it and ran into debt. Emerson assumed editorship of "The Dial" though for seeing that he should "rue the day of accepting such an intruder on my peace, such a consumer of my time." Four years later he wrote, "I become nervous and peaked with a few day's editing the Dial."

(285-3) No public pronouncement should be released and printed until sufficient time has passed to weigh its responsibility, and sufficient consideration has been given to it.

(285-4) I must especially wary of recommending people. This has mostly brought disappointing or disagreeable consequences in the past.

(285-5) Each opportunity offers itself only once in a lifetime. If a man will not take hold but lets it escape he will probably never see it again.

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<sup>570</sup> PB himself inserted "-- keep silent" by hand.

<sup>571</sup> The paras on this page are numbered 142 through 149, making them consecutive with the previous page.

(285-6) Be non-committal when speaking to others with regard to future plans, itineraries and activities

(285-7) No full-length article upon PB has yet appeared and despite the fact that his books have been before the public for more than a score of years no biography has so far been printed. The first will inevitably appear at some time but the sec. will not, if the withholding of my cooperation and expression of my wishes count for anything at all.

(285-8) I have learnt the necessity of being extremely careful about more responsibilities than those I already have. To make promises out of kindness uncontrolled by reason<sup>572</sup> and judgement and then to flounder in difficulties vainly trying to

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(continued from the previous page) fulfil them, is bad judgement. To make them out of mere inability to say "No!" is bad policy.

(286-1)<sup>573</sup> Right Timing: Only when inner conviction tells him that the right time has come, should he proceed with any new course of action. He should act only under the impulsion of such a conviction.

(286-2) Safety experts consider it a fixed law to face front in an elevator, and to guard against sudden stops when riding in a taxi.

(286-3) "Eugene" My Life In Crime: Noise is one of the best protections against burglars. A little teeny dog can make enough racket to attract neighbours attention. (b) The worst thing you can do if you are going out for the evening is to leave just your hall light on or all lights off. The minute you leave only the hall light on you're inviting them in.

(286-4) The [Planless]<sup>574</sup> Life: I have found that preparing itineraries of travel or laying plans for work is a useless activity and that both are likely to miscarry. It is safer, more prudent and less disappointing to others if I refuse to do so, and if I wait until the time for action is close enough before making any definite arrangements for desired results. This does not mean that I have entirely to forget future needs; only that I should keep them in view in a free unfixed, vague way. Ananda Mayee never announced beforehand what she was going to do or where she was going to travel.

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<sup>572</sup> PB himself deleted a comma from after "reason" by hand.

<sup>573</sup> The paras on this page are numbered 150 through 152, making them consecutive with the previous page.

<sup>574</sup> PB himself changed "Painless" to "Planless" by hand.

She disclosed them only at the last moment. When asked as to what should be one in regard to an impending situation or event or line of action, her habitual advice was to wait until it happened before doing anything about it. For what is to happen will do so if itself through God's Will. In all letters avoid mentioning future movements but if necessary to do do qualify them by adding: (a) "If circumstances are favourable, (b) "If there is no obstacle (c) the date of my arrival and the period of my stay at any particular place are always uncertain since my movements are guided by the urge of inspiration, not by the [planning intellect.]"<sup>575</sup>

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(287-1)<sup>576</sup> My speech and writing must possess a granitic hardness of truth, an absolute and unyielding veracity. Otherwise, I had better be silent when with others and put my pen away when not.

(287-2) The unforeseen and the unexpected enters too largely into my days for me to plan them far ahead.

(287-3) The longer a man's experience in public affairs becomes, the more he learns how necessary it is to bridle his public utterances.

(287-4) By a single foolish decision he may nullify the wisdom of the previous several years.

(287-5) I prefer to keep my name obscure and my movements soundless. This is not because I have anything to hide but because my temperament demands quiet, peace, and solitude.

(287-6) Every December be on guard against mistaken decisions, unlucky residences and overlong associations. Every year one or all of these have happened and robbed you of good karma, or brought trouble. 1951: the stay at Ted's house caused (a) accident to nose (b) yellow bile year long attack (c) loss of MSS working time. 1950: association with Lotu caused delay in starting retreat 1949: residence in Metclub caused loss of Essays there; association with O'Neill and loss of friends: 1953: Jorge Poborak arrived.

(287-7) "This is the way to Heaven: When you have done your work, retire!" —LAO TSU.

(287-8) Why exchange the quiet comfort of obscurity for the criticisms of snoopy journalists [and]<sup>577</sup> interferences of sharp nosed interviewers?

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<sup>575</sup> PB himself inserted "planning intellect" by hand.

<sup>576</sup> The paras on this page are numbered 152 through 162, making them consecutive with the previous page.

(287-9) "In making a move, know how to choose the right moment.

(287-10) To avoid letting exchange or switchboard operator hear me say, "I can't tell you over the telephone" use the following; "I can't

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(continued from the previous page) tell you now" or "I can't discuss it now."

(288-1)<sup>578</sup> Cultivate a slow deliberate way of talking and refuse to be hurried into rash speech, do not get excited into impulsive action, particularly impulsively written letters.

(288-2) Since I do not seek public attention and am repelled by the thought of public appearances and press interviews.

(288-3) Your best protection lies in becoming so inaccessible as to be almost invisible.

(288-4) You made a mistake in writing the foreword to Mac's book by including a personal endorsement of him. The patients who are disappointed in him will blame your recommendation. His own conduct, when it is reproachable, will show up as worthless the value of your opinion and judgement. So do not thus mistake by seeming to endorse James' course in Hathyoga. Do not endorse Laurence Hydes booklet. In each case your words will be used against you later.

For what you say, evaluate or do will be studied critically with exaggerated attention. You are kept under a magnifying glass and the slightest deviation from expected standards of correct appraisal of others will reflect adversely against you far out of proportion to the conformity with them. You must develop a sense of hyper-responsibility. The only safe rule is to refuse giving personal recommendation and endorsement of spiritual teachers and healers and writings/ This applies to Bern also

(288-5) I learned that it is essential to shun personal publicity if I am to have my private life undisturbed by many an uninvited, and often unwanted intruder.

(288-6) People who ask pertinent or impertinent questions shall receive the Maharishi's answer: Silence. Or I may reply "My biography is irrelevant." I decline to enter into explanations of my private life and past. To would be writers on my

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<sup>577</sup> PB himself inserted "+" by hand.

<sup>578</sup> The paras on this page are numbered 163 through 168, making them consecutive with the previous page.

personal biography it will never be disclosed. Any attempts by others to write about them will be firmly discouraged.<sup>579</sup>

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(289-1)<sup>580</sup> The students who tell me their private affairs do so in the sure confidence that I will not repeat their words to others. That confidence must be respected in the most scrupulous manner.

(289-2) Do not mistake, as has been done in the past, mere timidity for proper caution; for then the benefit of an opportunity is lost with the lost opportunity itself.

(289-3) It is futile to make plans concerning journeys, houses or hosts. Each year proves this.

(289-4) I have nothing to gain and much to lose if, in published writings, in book or magazine, I make gloomy predictions and foretell catastrophic calamity. It is disagreeable reading for all people and reluctantly accepted by very few. If I play the alarmist; I will lose readers, direct resentment against me and receive no gratitude. It is more sensible to remain silent.

(289-5) Although I may not make firm plans for important matters, I can make necessary preparations for them. The rest must be left open and free.

(289-6) Warning: When writing letters to personal friends, never again yield to the old habit and give any information about future movements and travels. Otherwise you will have to meet those whom it is inconvenient to meet, for the news is circulated and gets in other hands. Also dates are never kept anyway and it throws friends affairs into confusion. Say: "I do not know as I do not live in the future, or [past, but only in]"<sup>581</sup> the Now."

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(291-1)<sup>583</sup> Lincoln: "Let us not promise what we should not, lest we are called upon to perform what we cannot."

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<sup>579</sup> This section is continued in the paras on page 299.

<sup>580</sup> The paras on this page are numbered 169 through 174, making them consecutive with the previous page.

<sup>581</sup> PB himself changed "past only" to "past, but only in" by hand.

<sup>582</sup> Blank page

(291-2) Begin to apply the warning to make no more personal predictions and no more promises. Make no more statements after Joint Meditations that benefit will be felt later thru the subconscious mind. By making the prediction To Yourself you can check and study the impulse prompting it without exposing yourself to ridicule.

(291-3) In the form of written notes, often got at random, you were given a large number of guidances through the years. For instance, at Tucson re expecting nothing from St. John Ives. All were correct and all advice was sound. Learn to evaluate these notes more highly.

(291-4) The arrogance exhibited is the fruit of pride.

(291-5) I shall discreetly throw a cloak of mystery and his previous life, a curtain of secrecy around his present movements and a cloud of reticence over his future activities. I shall avoid praise, reject, blame and shun publicity.

(291-6) Says wise Solomon in the Book of Proverbs: "A fool uttereth all his mind, but a wise man keepeth it in until afterwards." Such is the virtue of silence.

(291-7) The reputation if a spiritual teacher is more vulnerable to attract than the reputation of any other man. It is not enough for him to be good, in the conventional sense, but he must not even court the risk of not appearing to be good to others' eyes, must not even, by his philosophic indifference to public opinion as to what others think of him, make it easy for them to misunderstand his motives, and misinterpret his conduct wrongly. It is the inevitable result of the fact that such a man is expected to set an example to others. Because of that and because so many are not possessed of

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(continued from the previous page) sufficient intuition or insight to know his true character, he must sacrifice his personal freedom of action at times.

(292-1)<sup>584</sup> Put nothing in writing whether in letters or notes that you would not like printed and published in the journals.

(292-2) This defect in character indicated by Mars square Mercury makes decisions too hastily, too impulsively, hence often wrongly. Allow for it by answering; "Give me time to think this matter over."

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<sup>583</sup> The paras on this page are numbered 180 through 186, making them consecutive with the previous page.

<sup>584</sup> The paras on this page are numbered 187 through 192, making them consecutive with the previous page.

Mars Square Sun attempts to rush into a wrong course of action under the pretext of shortness of available time such as Jan, Hermit pub, Grindlay TD. Such a pretext must be guarded against.

Mars in opposition to Moon and square Sun leads to a fanatical extremism as well as to a rash overdoing of good acts that turns them thereby into bad ones.

(292-3) Experience has shown the error of letting yourself feel tied by personal obligations to any man because you have known him in the past or because he has done some trifling service for you, or in submission to false fears. You are a public figure in an exposed position and Self-Production must count before getting involved with others.

(292-4) The vital lesson is to learn to detect and be bold to seize opportunity when it comes or it will not recur again. If unrecognised it is lost for ever.

(292-5) The time has come for a full break with them. Answer no letters, give no interviews to them. Cultivate only worthwhile persons, assets not liabilities.

(292-6) Do not allow yourself to become careless about the contacts made, the interviews granted, the friendships formed, the people you associate with, and the friendliness of your letters. Use a sound judgment before advancing closer. Holding the high, responsible and vulnerable position that you do, you cannot afford to be indiscriminate in these matters.

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(293-1)<sup>585</sup> (a) You were merely soft-hearted and sentimental about your lower duty to Karen and Kenneth, sacrificing the higher to which reason and intuition pointed, to this lower one at the bidding of emotion and society. The years which should have been your happiest, were instead your unhappiest 1931/1934, because you made this foolish mistake. (b) Am I not repeating it, when through a merely sentimental compassion of a like nature, which causes you to waste half or three-quarters each week on letters or meetings with unripe seekers, you are prevented from doing creative writing? Thus I sacrifice the higher duty of writing for thousands to the lower one of writing letters, giving interviews to a mere handful of unevolved persons.

(293-2) Through impatience, do not sacrifice genuine ultimate gain for illusory immediate ones.

(293-3) Make not promises without fully realising their seriousness. Weight well the responsibility they imply.

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<sup>585</sup> The paras on this page are numbered 193 through 198, making them consecutive with the previous page.

(293-4) It is not only the feeling of pity which has led you into entanglements that harmed you but also the feeling of gratitude. e.g. v. Kirkpatrick. Hence be on guard against both these feelings and do nothing, and write nothing that the coldest reason does not approve.

(293-5) Let not even your dearest friend your cherished secrets hear; then if you quarrel, you've no cause to fear. — Menander.

(293-6) The millionaire won't like it that his name is out. For fifty years he has worked on the principle that the less people know about him, the less trouble he will have.

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(294-1)<sup>586</sup> My replay to evade an awkward question: "There is no need to discuss the subject."

(294-2) Do not again write in advance to find an apartment. It leads to a lot of needless complications. 1st. he introduces his ego and tries to share it with me or to have it next door to his own or to take two in the same bldg. Secondly, he will need to know how long for, as lease question comes up.

(294-3) When confronted with a telephone, I become inarticulate. When I do bring myself to speak, I stutter things on to it over the phone which I would never utter face to face in conversation. Some malign influence seems to enter my attempts to telephone communication, so that the latter misrepresents me grievously and causes unfortunate misunderstanding in other person communicated with. The case of Briggs was an astonishing classic. The Albion case of HBW was another. What is the moral of this experience? That the wisest course is to resist all temptation as illusion or traps and stay away from the phone. Then where this is not possible, I should speak little, and that little very slowly and very reflectively.

(294-4) The man who tells as little as possible about a move beforehand, thereby protects it.

(294-5) If I gave interviews to journalists I would have to accept the publicity that follows them.

(294-6) Very vital lesson: Never sign a lease. If it is demanded inexorably then that is a sure sign that the apt. or house is not the right one for PB re Tucson.<sup>587</sup>

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<sup>586</sup> The paras on this page are numbered 199 through 204, making them consecutive with the previous page.

<sup>587</sup> This section is continued in the paras on page 287.

(295-1)<sup>588</sup> LAO TSU: "Merit established, a name made, then retirement – this is the way of the Spirit."

(295-2) WEI TAT'S COMMENTARY ON 'YI-KING. "The six lines of the Ch'ien represent the different stages of the sage's fortune. At first the superior man hides himself (1) then he makes his appearance (3), then he leaps up (3), then he flies (4), stage 4 is one of great success and peace, a condition of fullness, man cannot remain here for any length of time, without undergoing some definite change, some turning point. Then he exceeds his limits (5), Stage 5 is a condition of misfortune of obstruction, a wrong order, for the auspicious time has ended and is followed by one which is unfortunate. And finally he repents (6), and hides himself again.

(295-3) WEI TAT: "Repentance rectifies errors and withdraws from an erroneous mode of life."

(295-4) HITLER When adverse aspects are operating against him he always lays low and does nothing except make his thorough preparations for the next cycle of activity. When favourable aspects arose he struck with all his might unexpectedly and suddenly – and triumphed. He said: "It is often better in life to allow something to go by the board rather than try to half do it or do it badly owing to a lack of suitable means. The citadel cannot be taken by mediocre leaders. If a superior leader cannot be found it is futile to struggle with fate... If an idea is not yet mature you will not be able to realise it. Then there is only one thing to do; have patience, wait, try again, wait again. In the subconscious the work goes on. It matures, sometimes it dies. Unless I have the inner incorruptible conviction this is the solution: I do nothing. I will not act, no matter what happens. I will wait. The right time will arrive in the end. But if the voice speaks, then I know the time has come to act. And I must have the men who will carry it out. But if I find no one, then this too is

(continued from the previous page) an unmistakable sign that the time is not yet ripe. There is the rigid relation between a problem and the men to solve it. If the men are not available then the problem has not yet matured and the time is not ripe. If the time is ripe the men will be found."

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<sup>588</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(296-1)<sup>589</sup> HITLER was always superstitious about acting on the anniversary of important good or evil dates.

(296-2) Alois P. Swoboda: "The internal creative force of your ideas, plans and desires is scattered if you tell others about them before they are realised. The more you speak to others about your ambitions the less will you accomplish, for you will dispense your power of life, your power of personality. Hence cultivate secrecy. This practice of intensive secrecy has amazingly speedy results. Refuse to disclose to others the fact that you are gaining in power. This necessity for Secrecy to conserve and keep your power for success is a law.

(296-3) John Tauler, 14th century German Mystic. "In the midst of all these enmities and dangers, sink thou into thy ground and nothingness. Let the tower with all its bells fall on thee; yea, let all the devils in hell storm out upon thee; let heaven and earth and all the creatures assail thee, all shall but marvellously serve thee; sink thou into thy nothingness, and the better part shall be done."

(296-4) Claude Houghton: "Never tell people more than is necessary."<sup>590</sup>  
Avoid rashness in promising, for it will be followed by failure to keep your word. Be not only cautious but over-cautious in making promises.

(296-5) Balthasar Gracian: Wrote this shrewd Spaniard Jesuit "A man's life is a warfare against the malice of men." (b)<sup>591</sup> "There are hurricanes in human affairs when it is wise to retire to a harbour and ride at anchor."

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(297-1)<sup>592</sup> X's rejection of N. Lerner in so brusque a manner is another warning not to offer to introduce students to the opposite sex. Let them find their own friends. Don't let pity lead again into this trap.

(297-2) Noel Coward: "I was aware of a complete emptiness until I finally gave up. I refused to allow my writers conscience to agitate any further. I resolved never again to make any promises that implicated my creative ability. They were limiting and tiresome and imposed too great a strain. I would write whenever the spirit moved me to write.

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<sup>589</sup> The paras on this page are number 6 through 10, making them consecutive with the previous page.

<sup>590</sup> PB himself inserted closing quotation marks and a paragraph break here by hand.

<sup>591</sup> PB himself inserted "(b)" by hand.

<sup>592</sup> The paras on this page are number 205 through 208; they are not consecutive with the previous page, but they follow the paras on page 294.

(297-3) Do not take the responsibility of sending students to Joel. This has been tried before and always failed – Hutzler, Jennings and Briggs. Nor even of sending patients to him – Harry Edwards, Ralph Houston, etc. Turn them over to the Higher Power and let them find their own way under Its guidance.

(297-4) It is an error to see either friends or disciples too frequently. You will have nothing fresh to give them; they will have their curiosity slaked. It is better to maintain a proper reserve than a cheapening intimacy. Space your meetings sufficiently far apart.

(297-5) The S.W. revolt is a warning that the Long Path is overstressed and the PB tends to stand before others as a symbol of that Path alone. He ought to show forth on his face and teach equally the liberation and joy of the Short Path.

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(298-1)<sup>593</sup> Osung, the Tibetan Lama, regarded me from a cautious distance critically. He showed me the outer side of himself, and concealed what lay within. He deliberately presented himself to me as a primitive person of no importance, and behind that mask lay his real character. At the same time he tried to discover mine.  
– Hans Rieker.

(298-2) Radhakrishnan's and Nehru's hostility based on false understanding is [both]<sup>594</sup> symbolic and directly indicative of India being bad henceforth for PB. Was not sprue another sign of this?

(298-3) Dunleavy<sup>595</sup> head of Australian Scientology, objected to the Jeohavah Witness' view of world crisis. "They are spreading fear" he said "A horrible thing to do"

(298-4) JointMed Ban:<sup>596</sup> Do not meditate with any one unless there is clear [inner]<sup>597</sup> authority. So answer requests: "It would create serious misunderstandings for me to med I have no authority"

(298-5) Ronald Seth<sup>598</sup> to HM Hyde: "You are a well known writer. What you write carries great weight with a large number of people This places on you a greater responsibility than writers of lesser calibre and reputation are required to shoulder"

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<sup>593</sup> The paras on this page are numbered 209 through 214, making them consecutive with the previous page.

<sup>594</sup> "both" was typed above the line and inserted with a caret.

<sup>595</sup> PB himself underlined "Dunleavy" by hand.

<sup>596</sup> PB himself underlined "JointMed Ban" by hand.

<sup>597</sup> "inner" was typed in the right margin and inserted with an arrow.

<sup>598</sup> PB himself underlined "Ronald Seth" by hand.

(298-6) Stephen Lister: "I nearly returned to live in England. "Forget it," he said. "You wouldn't be tolerated. You're an anti-social writer. You don't conform. The little civil servants would make it their special pleasure to torture and destroy you. They would see in you a challenge... a man who escaped their clutches for 20 years by living abroad. They would invent special forms for you to fill in, devilish forms full of trick questions."

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(299-1)<sup>599</sup> BM told me that he always experiences a reaction to each of the uplifts that he gets from meeting me. This reaction is a very strong power trying to separate him from me, filling him with criticism and antagonism towards me. He has studied its methods and is convinced that it is a conscious intelligent force at work. So, for my protection (a) do not get involved with persons by association in work or by residence in their home (b) cut all contacts short and make them brief. (c) do not give meditations to others as that always over-stimulates with a consequent greater reaction or alternatively, give only a single meditation and refuse to see them again and tell them clearly that you cannot enter into correspondence with the; beyond that first interview.

(d) Every step arouses the reaction. It will be enough to Grant interviews without granting a joint meditation. Remember the words of Guru Vijoy Krishnan of Howrah: "The whole purpose of my speaking to you is to awaken the Divine Consciousness with in You."

(e) In their meditation with PB some students get nothing but when it ends they feel great peace start immediately afterwards. Query - Is a meditation really needed with others? When the feeling of peace comes informally to PB while talking to them, why interrupt to start formal meditation?

(f) Comment by EY.: I disagree with BM's assertion that his critical reaction to PB is promoted by a "intelligent force." I think it is his own negative psychological reaction to PB the man verses PB the Guru. Like most other students who meet PB he formed a preconception of an idealised person which was not fulfilled after prolong contact with PB and they saw him in daily life, with petty human faults. They expect perfection from him.

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PRUDENCE

(300-1)<sup>600</sup> Lay no long-range plans: experience has again and again shown them to be futile. Wait for the inspiration of the moment. I am unable to plan ahead.

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<sup>599</sup> The paras on this page is numbered 169; it is not consecutive with the previous page - but it follows the paras on page 288.

<sup>600</sup> The paras on this page are numbered 170 through 179, making them consecutive with the previous page.

(300-2) The caution which is so excessive that it fears and fails to act because of the risks involved, becomes a shortcoming instead of a virtue.

(300-3) Be vague and general about my dates of arrival to questers. Give no precise dates, only seasons of year and then qualify them by using the word “possibly.” Be slow to make advance commitments involving the settling of definite dates for travel movements.

(300-4) The moment you desert the use of reason for sentimentality, emotion or passion, you are lost. For then you are capable of doing anything however silly, saying anything, promising anything. With the result that anything may happen to you, for the ship of your life is drifting on the sea of mere feelings.

(300-5) He should learn to guard his tongue so that he himself contributes nothing to the armoury of his critics and enemies.

(300-6) What you say may be quoted; what you do may be copied. Be careful.

(300-7) Do not reveal your travel or visit itinerary to others. Say you do not make plans ahead of time, so do not know the date or district of next visit.

(300-8) My decisions must be based on considered judgments.

(300-9) Of what use is it to make our own plans and then be unable to follow them through because the higher power has other plans for us?

(300-10) Why should I put up with the betrayals and desertions of alleged disciples? Far better to enjoy the peace of accepting none and therefore losing none.

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PRUDENCE

302<sup>602</sup>  
PRUDENCE

## Occultism

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(303-1)<sup>603</sup> Hatha Yoga. The secret of its success in curing ailments is intense pressure [on nerves or nerve-groups].<sup>604</sup> And the latter is but a form of physical

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<sup>601</sup> Blank page (This page is a tabbed divider labelled “PRUDENCE”).

<sup>602</sup> Blank page

concentration. All the asanas really embody the principle of applying intense pressure on some part or parts of the body, especially the diseased part. This affects the blood-pressure which in turn affects the prana and that again the kundalini; the latter really being the healing agent. Hatha Yoga moreover is preferable to Western gymnastics because less drastic, less violent and requiring much less initial energy.

(303-2) OTTOMAN ZAR ADUSHT. To arouse a person who has fallen into a coma, touch up all the vital points such as anus, genitals, intestines and press the ulnar nerve as tightly as possible. The ulnar nerve is of great importance; always press it with the thumb. This draws the attention of the person touched powerfully.

(303-3) YOGI RAMIAH. Nirvikalpa samadhi is unconsciousness of the body. Frequently to enter this trance brings occult powers. But Nirvikalpa should be practiced only in solitude.

(303-4) ALEXIS DIDIER. 19th century clairvoyant explaining his power: "When," he wrote, "it is my mission to speak about a person either present or absent, I find myself in a condition where for the instant I become identified with that person and can therefore become wholly aware of it."

(303-5) RA'MAK HOTEH (Egypt). Do not waste your eye power. Open them to the full extent only when you wish to influence others; otherwise keep them narrow and let lids droop. When with hostile persons, the latter process should be used so as to keep your own inner power secret, unrevealed. But with sympathetic people to whom you wish to give your grace, open the eyes fully and glance at them.

(303-6) Etheric Link with Photographs. In Sikkim there is an aboriginal tribe which flees from Europeans

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(continued from the previous page) who try to take their photos. They say that the 'eye' of the camera, the lens, take away a part of their spirit and the person who has their photo can then have them in his power to work spells on them. In South India, too, there is a belief among the uneducated, that the camera takes away a part of your 'spirit.'

(304-1)<sup>605</sup> Sufi Initiation. The Master gets the aspirant seated before him with closed eyes and then looks at his heart. As a result the aspirant at once finds the "cap" of

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<sup>603</sup> The paras on this page are number 1 through 6; they are not consecutive with the previous page.

<sup>604</sup> "on nerves or nerve-groups." was typed above the line and inserted with an arrow.

<sup>605</sup> The paras on this page are numbered 7 through 11, making them consecutive with the previous page.

his heart overturned and begins to perceive the subtle light therein through the subtle eye. The experience of seeing the subtle light in the heart remains throughout waking and sleeping.

(304-2) COVARUBRA. The Balinese practice magic. The practitioner remains throughout the night looking intensely at the flame of a lamp, remembering some one's face. On the following day the latter will come voluntarily to see the man who operates the magic.

(304-3) Self Protection Against Enemies. By thinking of (concentrating) other persons who are hostile you take on their disturbed conditions; by entering their presence you do the same more potently. Therefore to protect yourself, do not think of them, remain self-centred. To prevent their magnetism or hypnotic influence affecting you: clench hands with thumb inside. Raise one foot so that the weight rests on the heel-ball and keep the toes up. So long as the toes are kept up off the ground the influence cannot touch you.

(304-4) CAZORAN ALI. Look between people's eyes when talking to them, in order to carry weight, but look away from their eyes when they are talking to you.

(304-5) ROBERT KING. Lead beater has been teaching people wrongly to look for pictures – clairvoyance. The right way is to feel first, then bring it down to physical images.

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(305-1)<sup>606</sup> D. YOUNGER. The most effective method of resisting any mesmeric influence is to press the tip of the tongue firmly against the roof of the mouth. This is also one of the instructions to the operator by which he resists the influence of the gazing of the subject he is trying to mesmerise.

(305-2) COLONEL OLCOTT. Healing Pentagram. Cure for scorpion bites, mosquito stings, wasps, etc.: I tested and proved for the hundredth time the efficacy of that unexplained remedy of writing on the patient's flesh above the wound and at the extreme point to which the pain has travelled along the nerve, the pentacle or 5 pointed star. Within four minutes the pain subsided and the swelling was reduced, after half-an-hour naught remained but the little inflamed puncture. I have made numberless cures by this simple process.

(305-3) DR FRANK BUCHMAN. "What I am able to do, I do through the power that comes in the early hour of morning quiet, waiting and watching for the voice of the living God."

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<sup>606</sup> The paras on this page are numbered 12 through 17, making them consecutive with the previous page.

(305-4) LIEBEAULT cured himself of facial neuralgia by fixing his gaze on a door-handle and mentally picturing the disappearance of the malady; from this procedure he fell asleep and awakened cured.

(305-5) COSMO. (1) The way to develop magical powers is to stay awake with only a glimmer of external consciousness most of the night. (2) Subconscious conviction, the single mind, is the secret of magic. (3) Meditation-success depends on the reaction – involuntary – to the conscious effort. It does not depend on the conscious concentration itself.

(305-6) ALEXANDER<sup>607</sup> CANNON. (1) The Hindu adepts first hypnotise themselves and whilst in that state communicate with their subjects unconscious mind by telepathy and so cause any hallucination, illusion or delusion they think fit to suggest. (2) The deeper the state of hypnotic sleep, the less important is the distance between two people in mental

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(continued from the previous page) communion with each other; only one person being hypnotised. The subject in the light stage of hypnosis needs to be fairly close to the other person but as the sleep becomes deeper the distance can be lengthened until in trance state, the mind has completely mastered distance, and then distance as such does not exist.

(306-1)<sup>608</sup> ESTELLE ROBERTS. (1) I found that by concentrating, or to be more exact, making my mind a blank, clairvoyance came. (2) Directly you get the thought, give it off; it may sound insane to you but it may mean a lot to the person concerned. Doubt is your biggest enemy in development. Don't doubt yourself, because in so doing you are throwing up a wall. (3) Sit quietly and concentrate on people. Practise making your mind a blank and when a thought comes to you give it. (4) It will take some little time to adapt your mind to receive clairvoyance, and all the time be wondering, "Is that my thought or is it really an impression?" (5) When giving clairvoyance I get the message in picture form. (6) The vision comes and goes in a flash and unless caught in that instant goes for ever. Many people possess the gift of clairvoyance but cannot make use of it because they have not developed sufficiently to describe what they see quickly enough. I cannot repeat or enlarge upon a message given during clairvoyance after it has been delivered. The vibration is so much quicker than ours and the picture is so fleeting, not even the fraction of a second's duration.

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<sup>607</sup> "ALEX." in the original.

<sup>608</sup> The paras on this page are numbered 18 through 20, making them consecutive with the previous page.

(306-2) Clairvoyance. Mexican Mayas induced visions by pressure on the veins of the neck causing unconsciousness and dreams resulted. (cf. carotid artery pressure by Deep Narain Singh and Tahra Bey). Doctors know that compression of the carotid arteries will cause unconsciousness.

(306-3) ALEXANDER CANNON. (1) "The yogi (about to be buried) pressed his two fists halfway between his Adam's apple and his chin, firmly into his throat; by so doing his carotid arteries were blocked."

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(continued from the previous page) (2) "Switching on the light will disperse the workings of evil and dispel the spell of black magician of darkness."

(307-1)<sup>609</sup> TAHRA BEY. (1) "Pain is a belief. You don't feel pain if you don't think about it." (2) After some invisible breathing exercises, he pressed the neck arteries or pneumo-gastric nerves (note similarity with Deep Narain Singh's method) on each side of the neck. His mind is then concentrated on the idea of 'loss of consciousness and thus throws himself in a trance.

(307-2) To psychometrise a letter or a photograph, place the tips of the fingers lightly upon the signature, keep them there, and after a pause to establish contact, note the impressions received.

(307-3) Tibetan Bell-Lore. The sound of the bell is believed to be most agreeable to the gods and spirits, and demi-gods who guard Buddhism and Buddhist institutions; consequently the bell is always rung to awaken them to duty.

(307-4) SRISWAMI NARAYANA (1781-1830) Kathiwar Master. Waking Sleep. "One should realise this at first in his waking condition and then by practice in the dreaming condition, and lastly he should realise this in deep sleep. After this he should do it as the knower of this deep sleep condition. Then he should renounce himself as the observer; I am not; only God is."

(307-5) Moon Days for Meditation. Yoga is most successfully practised during the favourable periods, New Moon, Full Moon and Ekadasi (11th day of the Moon). The favourable power is in ascendant during the nights of those days and wanes by the next morning. Hence yogis are required to remain a wake (vigil) during these 3 nights and even to eat no supper then.

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<sup>609</sup> The paras on this page are numbered 21 through 26, making them consecutive with the previous page.

(307-6) SIR EDWARD BULWER LYTTON [when]<sup>610</sup> initiating a young man into the Hermetic Lodge of Alexandria: "Before you can conquer 'the powers' you will have to achieve a complete victory over Self – in fact, become nothing more nor less than

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(continued from the previous page) an incarnate intellect. Whatever knowledge you may gain, whatever powers you may acquire, can never be used for your advancement in the world or for your personal advantage in any way."

(308-1)<sup>611</sup> TIGER MAHATMA taught: "Breathe from the abdomen, never from the upper part of the chest; also very gently.

(308-2) ROERICH: The greatest exertions are made with the breath in held; the faster the breathing the greater the dissipation of energy. He who in action can cease from breathing is master of the world-energy.

(308-3) ROBERT KING: Adopt a cycle of deep breathing when tired and needing reinvigoration by counting one, two, three, four, five. Slowly inbreathing as you do so, then slowly empty the lungs, without the breath and counting five again as you do so. Women should count seven, not five. (2) If stressed, strained or excited in emotions at any time, deliberately drop the rate of breathing to ten per minute and the emotional stress will drop likewise. (3) If in physical pain, increase the cycle to 25 per minute and that will induce a very definite change of blood pressure, toning down the nerve ends so that they will not be so sensitive. (4) Headaches: Run up your breathing to 25 for about three minutes and the pain will drop. It may come on again because the causes have not been removed, so repeat the process and the pain will cease once more. (5) Insomnia: Drop breathing to long rhythms, a cycle of seven per minute; do not retain breath but gently and slowly let it out. A few minutes of that will equalise blood-pressure and you will drop off into sleep. For Worry adopt same process to break the circle. If you have slept for about two hours and then wake up to find you cannot get to sleep again, get out of bed and stretch your body; let the cold air react on skin; take pillow and turn it over on other side. Then lie down and breathe a cycle of seven. (6) Mental Clearness in writing<sup>612</sup>

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<sup>610</sup> PB himself deleted "said," from before "when" by hand.

<sup>611</sup> The paras on this page are numbered 28 through 29, making them consecutive with the previous page.

<sup>612</sup> This para is continued in para 311-1

(309-1)<sup>613</sup> DR P SUBBA RAO:<sup>614</sup> What Deep Narain Singh did was to touch both ends of the thyroid gland (in Adams apple) in throat and a nerve at back of neck which connects the occipital with spine. This is not a yogic but a common art. It has no healing virtue but causes epileptic fit, which releases subconscious mind, when Singh may silently have given mental suggestive healing.

(309-2) Yogic self-Treatment. Concentrate on the chakra at solar plexus. See the internal skylight there. Bring it up to head, then down spine to muladhara chakra. Reverse process. Do this number of times; a permanent cure occurs in 3 or 4 days. The kundalini-light drawn from navel is played on diseased part; it must then be returned to the navel in imagination.

(309-3) PATANJALI teaches that Dharana is to paint a mental picture with imagination in the internal sky, to memorise or recall it, or to visualise it, Samayama is to hold the same picture but be utterly oblivious of external surrounding where as in Dharana you may still be weakly conscious of sounds, sights etc.

(309-4) RAM RAM: "All souls are kept ignorant of their power by the phenomenon of being identified with limited bodies. As soon as each soul realises this, there will be limits to its powers."

(309-5) OTTOMAN ZAR ADUSHT: "When we reach the divine entity in the heart, we have no need of thinking, of undeveloped ideas void of intelligence. The path of thinking and thinkers, is paved with contradiction. God is Intelligence, which is always spontaneous."

(309-6) A. BOSE, of Bangalore: My method of giving telepathic help to my students consists in going deep into the self in meditation. The deeper I can go the more effective is the help. When I reach the deepest point of perfect concentration of the inner heart then, not before, I start to think of the particular person whom I want to help. If this practice is kept up for six months or even some years the other person will begin

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(continued from the previous page) to change spiritually and begin to develop stronger spiritual aspirations When I am thinking of him I imagine I am entering his inner heart and identifying myself with it. It is just as though I entered into his body as a spirit taking possession of it. If he is sensitive he feels my presence at the very moment when I am thinking of him.

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<sup>613</sup> The paras on this page are numbered 36 through 40; they are not consecutive with the previous page.

<sup>614</sup> "P. Subba Rao" may be a typo for T. Subba Row.

(310-1)<sup>615</sup> ZAR ADUSHT: In case of problems, serious or not, the quickest way to their solution is to fast for a few days, when the mind will reveal a satisfactory way out of the trouble.

(310-2) Sleep Treatment: Suggest to the patient in need of moral improvement, etc., during his hours of sleep, sitting by his bedside for a few minutes, holding his left hand and whispering the higher ideals to him as a form of suggestion. Do this soon after he has fallen asleep, for about three weeks. This is particularly for use with children and youths.

(310-3) FATHER DIVINE'S TECHNIQUE: If you refuse to recognise your troubles and pains, but instead say "Thank you" with complete faith in God's power and beneficence, mentally, expecting a removal of your trouble, it shall be removed: provided you have stilled the conscious mentality and yielded up your trouble to it truly. This means that you do not pray or ask for thing, for everything is already here waiting for you. Because we are all children of God there is nothing to pray for but simply to recognise that all things are here for you. Just say "Thank you" and ask for the thing: then forget it and await its coming. Be positive in your affirmations. As soon as you recognise the negative you give body to it. If you acknowledge material limitations, then they are kept. It is time now to be positive and optimistic. Don't worry, don't be anxious, have perfect faith by trying and doing things which to the pessimist seem impossible."<sup>616</sup>

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(311-1)<sup>617</sup> and speaking: drop breathing to a very low rhythm 4 per minute, for a minute or two; the brain will be more vitally responsive and mind more useful. 7) To get rid of dreaminess: Try alternative breathing; a short cycle of quick breathing – say 26 per minute, then drop back into a long cycle of 8 per minute and then again as before. This pulls one together.

(311-2) W.J. FLAGG: Breathing gives activity to the mind by supplying arterialised blood to the brain, its organ, and holding the breath, by diminishing that supply retards thinking, thus accomplishing by physical restraint what in concentration is accomplished by moral restraint, i.e. the saving of vital force by curtailing its expenditure in thought. The method that consists in quite emptying the lungs and holding them empty as long as may be, so that the smallest supply of blood reaches the brain in a more marked degree than other methods in suppressing thoughts.

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<sup>615</sup> The paras on this page are numbered 41 through 43, making them consecutive with the previous page.

<sup>616</sup> The paras in this section are continued in the paras on page 313.

<sup>617</sup> The paras on this page are numbered 30 through 33; they are not consecutive with the previous page – but they follow the paras on page 308.

This para is a continuation of para 308-3.

(311-3) PLOTINUS:<sup>618</sup> (1) Practise breathing... the pause... with empty lungs. Watch for the point of fullness and rest absolutely therein. (2) When the breath is in, it holds the sex energy from the source, giving power. The rising of the Kundalini forces, (behind sex) takes place during the moment of the holding of the breath (for sublimation exercise). (3) At the point of breath retention the student may actually sense the force as it mounts the spine. The sense of renewal of life and well-being will then gradually become apparent to him.

(311-4) J. LOUIS ORTON: For Strengthening Voice. Hollow abdomen. Draw all air into upper lungs and hold it there, imprisoned and compressed. Then sing out a note as you release it. For it is the blast of air which makes the sound when speaking.

(311-5) C. WASE: To Use Shakti for Higher and Lower Attainment: (1) Breath directed by thought, under the energising of will, is a regenerating force.

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(312-1)<sup>619</sup> Deep steady breaths should be quietly taken, during the exercise and then the breath should be held. All must be done with a concentrated mind but without strain. (2) Breathe with attention directed to special bodily centres and with thoughts centred upon a definite purpose, but do it gently. Natural full breathing is required, remembering it is what you think whilst breathing that matters. (3) Solar Plexus Exercises yields incredibly quick results. This centre controls emotions. It is also the happiness centre and its stimulation cures depression, radiates sunshine. Sit upright, close eyes. Follow the breath in imagination down to the pit of stomach where Solar Plexus is, hold it there for 3 or 4 seconds, and then exhale. When exhaling, imagine you are carrying the prana to some particular part of the body for its rebuilding or to your character for improvement in any particular direction or to the Infinite for divine union. Take two periods of 8 minutes each, morn and eve for this practice, but don't overdo it. Also take a few breaths in this way when undesirable emotions, fear, anger, etc. come up. Inhale 4 seconds, hold breath 2 seconds, exhale 4 to 6 seconds at the start but later this can be increased to the maximum, 8, 4 and 8 to 12. But the length of each breath is not the important thing. Never do more than is quite easy to you. It is like squeezing a tube of paint from the bottom upwards. Do not mix aims during the same exercise; keep each 8-minute period devoted to a particular objective.

(312-2) GAJNAN MAHARAJ: Don't attempt to regulate the breath in Pranayamic style but let it flow evenly and naturally but slowly and lengthily a la Deep Narain

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<sup>618</sup> "Platonius" in the original.

<sup>619</sup> The paras on this page are numbered 34 through 35, making them consecutive with the previous page.

Singh's ex. With each exhalation meditate "That Mind-reality" and with each exhalation meditate "I am" to complete the idea.

(312-3) Trance is gained by holding the inspired breath for 3, 4 or 5 minutes.

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(313-1)<sup>620</sup> IBN UL FARID, 13th Century Cairo adept: "Such is the soul; if she cast off her desires, her faculties are multiplied. Miracles are the effects of union of the soul with the Essence."

(313-2) Sufi teaching is that certain adapts' glance does have initiatory power but only at the time when the adepts are in states of trance, ecstasy or exaltation.

(313-3) EILEEN GARRETT: "I place myself in a psychic state and all the steps I use in clairvoyance, projection, telepathy and precognition are induced by conscious changes in my breathing... I began thus to hold back my breathing, to remain suspended almost without breath, when I wished to change to a psychic state. Control of the tempo of breathing plays a vital part in all my supernormal work."

(313-4) Orders. The psychic centre between eyebrows is to be concentrated on when issuing commands to get what is needed.

(313-5) Predictive feeling. The feeling about a certain person preceding the receipt of a letter from him is not due to (a) Telepathy because he is not thinking of me or (b) It's geographical nearness in space because it is travelling towards me. No - it is rather an act of premonition. It is the predictive element in the mind coming into play about the immediate future.

(313-6) Transmission. The power of telepathic transmission is enhanced by doing it upon the outgoing breath.

(313-7) INAYAT KHAN: The telepathic communion between Inayat Khan and his teacher became so close that all that I.K. did or felt was known to the master. Also, I.K. would feel if his master wanted to speak to him and always found it was actually true.

(313-8) ELIE AKOUI: "The best way to discover any secret, be it that of the Sphinx or another one is by concentration in your own room. Adopt the Sufi sitting posture (do not lie down) after a good walk when tired, with head bent. Build up a vivid mental picture of the object or person,

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<sup>620</sup> The paras on this page are numbered 44 through 51; they are not consecutive with the previous page - but they follow the paras on page 310.

(continued from the previous page) then meditate upon it to put yourself in relation with it. You should seek to get into the state between sleep and waking (remember Ann Daniell's clairvoyance). Your mind will be awake but your body will be asleep. Keep the room dark. The purpose is to put yourself into telepathic relation with the object."

(314-1)<sup>621</sup> Chinese Mystic Treatise "The Ancient Wheel": "He sought solitude and spiritually transcended to the Empty for the sake of rectifying finite thoughts and motives. To induce this his hands were placed either side on top of head, then with bated breath after exhalation, and in mental oblivion, the tense fingers briskly rubbed the hair as the fingers of the right hand slid in and out of the spaces between the fingers of the left hand. This generates a battery that links life with the original Vortex to One and Nothing. This accomplished, the illumined received by Flash an answer, i.e. a virginal Idea perceived by the soul." Richard Alexander's commentary on this book: "By rolling his eyes an Ancient sought to induce the Empty in the closed Centrum of selfdom. First, towards the right next toward the left while awaiting response.

(314-2) Vacuum Mind. Make the mind blank in meditation. When the deepest point of this blankness is reached, thinking will overcome the vacuum thus created and again reassert itself. These first thoughts are highly important and exceptionally strong. Therefore let them be either suggestions for self-improvement or for environment improvement. Such thoughts are powerfully creative.

KUNDALINI may be raised swiftly by the technique already known if, whilst raising it mentally and physically, at the same time you give a short gasp with open mouth. This also enables you to gain control of its physical force-expression.

(314-3) Anti-Obsession. (1) Asafetida is classified as an antispasmodic. It has a tendency to keep elemental entities away because of its strong odour and taste of garlic. Also used by occultists

(continued from the previous page) in pill form as a remedy for insanity where due to obsession. (2) Salt water baths are helpful to build up a positive magnetic resistance, which is essential in overcoming the type of negativity that allows the encroachment of unscrupulous and vicious entities.

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<sup>621</sup> The paras on this page are numbered 52 through 54, making them consecutive with the previous page.

(315-1)<sup>622</sup> Meditation-Initiation. When giving it to a candidate, the teacher sits not more than the width of the average aura away from him, that is, five feet, so as to impinge the auras. BUT when giving further meditations to the same person, he does not sit so near him. For this causes him to pick up the student's aura and interferes with his own effectiveness. Even two yards is too near. AT initiation, the guru silently repeats in Othello-like deep voice: "you are going deeper inside, deeper inside, deeper inside." It is done silently. Finally guru tells student to close his eyes. Otherwise latter concentrates on guru's body and goes astray; he should concentrate on guru's mental being. When a teacher meditates with someone to initiate them, or when he meditates to help someone who is absent, the method is to wait first until he himself has attained the depth of deep stillness, then to put the other person's image in his heart and hold it there for a time.

(315-2) "Whatever difficulties and trials beset me, I meditate with the words of my Mantra, and they vanish like mist on the rising sun." Chela of the Sage of Narayanavaram.

(315-3) Swami Siddheswarananda's Reply to an Interviewee: Seeking aid in a personal problem (obsession) "I am a member of the Ramakrishna-Mission. The moment you came to see me, you practically came in contact with Ramakrishna himself. So worry no more about it. Ramakrishna will take charge of straightening it all out"

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(316-1)<sup>623</sup> Rajah's Secret of his physical rejuvenation: Keep the life (semen or seed) within the body. Even in intercourse never ejaculate semen but by will control and keep it in.

(316-2) Kama Sastra: "The man may successfully retain his semen during intercourse by holding the breath, keeping the thoughts centred [elsewhere.]"<sup>624</sup>

(316-3) A. David Neel: "Their ideal is to conserve the sperm within the body so that it shall not escape. For those unable to arrive at their degree of perfection, the treatises indicate three Mudras: Vajroli, Sahajoli, Amaroli, of which the aim consists in returning in oneself the semen which they have let escape by insufficiency of

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<sup>622</sup> The paras on this page are numbered 55 through 57, making them consecutive with the previous page.

<sup>623</sup> The paras on this page are numbered 58 through 62, making them consecutive with the previous page.

<sup>624</sup> PB himself deleted two paras after this para by hand. They originally read:

"(60) Honey taken internally is a good general tonic to the generative organs.

(61) Hindus regard the new moon period as being the lowest ebb of man's sexual power: conversely they say the full moon is the highest power."

mastery over their organs. This idea of the possibility of a reintegration of this nature one also finds in the “Brihhadaranyaka Upanishad as a receipt for avoid a sexual union from being productive of a child. As in the majority of the practices the breath, the inhalation and the exhalation plays again the premier role. It is necessary to add that according to the Yogic teachers, the semen is only the vehicle for a species of immaterial force, for a subtle principle which resides in it, and it is this energy which is withdrawn into oneself. The yogis attach such great importance to this practice that the woman who joins her efforts to those of her husband in this practice is said to acquire great spiritual merits and claim the title of Yogini. In the Tantras, and in the Saiva Sanhita, it is said of the Vajroli-Mudra:” It is the most secret of all the secrets. Therefore let the prudent yogi keep it with the greatest secrecy possible.” It consists chiefly of uniting

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(continued from the previous page) the linga and yoni but restraining the vindu. If by chance the vindu begins to move let him stop it by the practice of the Yogi Mudra... After a while let him continue again... and by uttering the sound Aum let him forcibly draw up through the contraction of the Apana Vayu (Apana resides in sex organs) the semen;... I am the Vindu, Shakti is the semen; when they both are combined, then the yogi reaches the state of success and his body becomes brilliant and divine. Ejaculation of Vindu is death, preserving it is life. “The Yoni Mudra: Karezza: With a strong inbreathing fix the mind on the Adhar (lowest) lotus, then engage in contracting the yoni (the space between the lingam and anus) after which imagine that the God of Love resides in the yoni and imagine a union takes place between Shiva and Shakti. A full account of this mudra is given in “Shiva Sanhita” and also “Gheranda Sanhita.”

(317-1)<sup>625</sup> G. Ryley Scott. Natural birth control safe period: The danger period when conception may occur is the ten days in the middle of the woman’s menstrual cycle; before and after that period no child can be conceived. Her cycle must be reckoned out by herself on basis of past experiments; it averages 28 days and is counted from one start of blood-flow to the next start of blood flow.

(317-2) Dion Fortune: It will surprise many to learn that the benefits of Sex intercourse are derived, not from the physical reactions thereto [but]<sup>626</sup> from the currents set up in the etheric doubles, and can be achieved by the blending of the auras. Sympathetic response enables one

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<sup>625</sup> The paras on this page are numbered 63 through 64, making them consecutive with the previous page.

<sup>626</sup> PB himself inserted “but” by hand.

(continued from the previous page) to penetrate the surface of the aura, aura blending with aura until the two bodies are encased in a single auric shell, and it is in this that the virtue of sex-intercourse lies in the proximity, not in the orgasm. If we do not desire the life-forces to flow through the generative organs, we can prevent their doing so by keeping our thoughts away from the aspect of our nature – it is simply a question of thought control.

(318-1)<sup>627</sup> Vajroli: The husband stops the movement short of bringing the crisis, and rest awhile. The nervous energy then subsides and allows of the movements to recommence. This simple process may be repeated many times, for as long as agreeable to both parties; always stopping short of the crisis and thus never permitting emission of semen. A little practice in this mode of guarded marital intercourse the husband will get great command of his amative impulse, and find the control of it perfectly easy and reliable. The Hatha Yoga practice of Vajroli is first preceded by Uddhyana, the abdominal suction exercise, a vacuum is created inside the body. Then the semen is sucked back into the penis by the air-suction when the vacuum is stopped. One who long practised the method testifies: "the thought of any labour of self-control never crosses my mind"; many others could say the same, and that is quite satisfactory to the man, the comfort being much more prolonged than in the hasty, ordinary unguarded practice. The thoughts should be carefully prevented from dwelling for a moment on the desire for ejaculation or the belief that it may occur. The power of thought then will soon give the mastery required. At first the husband may not be able to do more than insert and keep passive. He learns by degrees his own power of restraint.

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(continued from the previous page) If determined to succeed, a very short time will bring him all the power he desires. When successfully practiced will enabled the Hatha Yogi to have intercourse without the semen coming out.

(319-1)<sup>628</sup> Sir GEORGE MACMUNN: Physical and mental ecstasy have a very close relation with one another. Indeed some of the practices of Yoga but aim at exciting the Sexual powers and ecstasies and then diverting them to some purpose other than that for which they were intended, in the development of unusual powers of mind over matter.

The Indian and especially the Mongolians has long realised that the greatest stimulant to the human frame and nerves comes when sex functions are stimulated. The ascetic's stimulation is even carried so far as the organs, and the semen is then

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<sup>627</sup> The para on this page is numbered 65, making it consecutive with the previous page.

<sup>628</sup> The paras on this page are numbered 66 through 67, making them consecutive with the previous page.

withdrawn into the body and reabsorbed, while mind and nerve divert the {exaltation.}<sup>629</sup>

(319-2) Victor Dane: The practice of Tantriks in the East is as follows: they have definite rejuvenation from it. During intercourse the mind must be concentrated between the eyes and the final climax inhibited. This makes the whole procedure rather lengthy and therefore very difficult for most who have a great deal of difficulty in controlling their physical reactions. If this is pursued sufficiently a psychological orgasm will ensue instead of the usual physical one. This will be more intense than the usual and spread over the whole body. The head will feel light as in a wild intoxication, and you will feel tremendously strong. After that the best thing is to go to sleep. The method was used in the East both for rejuvenation and for mystical practices. (2) The idea (of tantric intercourse) has been expressed, incidentally all wrong, by a lady Doctor

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(continued from the previous page) in her book Karezza. The book is a typical product of the undersexed female. These Tantrik magicians practice prolonged intercourse with their partners. The intercourse must be active, not passive as in Karezza; but ejaculation must not take place. Whilst performing the usual movements the mind has to be definitely fixed on some centre within the man. With practice this is not difficult but the results are very dangerous. The male obtains a great deal of pleasure of a certain kind and a certain kind of ecstasy if he ejaculates. Also, after the intercourse he feels extraordinary well and often obtains some kind of psychic exaltation. A furtherance of this method is to bring oneself to the point where ejaculation starts, and then to bring back the sperm by an effort of will before it is fully ejaculated. This is merely a pervasion of an occult process (Blowing back the sperm through a catheter Hatha Yoga [Practice]<sup>630</sup>) (3) Among certain occultists a few drops of ether in a glass of wine is used to help prolonging the intercourse. This method gives great mental powers; that is obvious; but it can give no real spirituality. Also the process is very harmful for women. As much as the man is strengthened, so is the woman weakened. I believe this is a form of vampirism and that the male by this method, draws out some of the female vital energy. Women who have allowed men to practice this method are frequently exhausted for days afterwards. (4) The danger with being involved in these practices is that erotomania may and does develop. The practice of tantra can be summed up thus: "a practice which will increase the will power and dominate the body and emotions."

(320-1)<sup>631</sup> A COOMARASWAMY: (1) It is necessary occultism that both the lover and the beloved

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<sup>629</sup> There is a hole-punch through the word. Only " –ltation" is visible in the original.

<sup>630</sup> PB himself deleted "R.H." from after "Practice" by hand.

<sup>631</sup> The para on this page is numbered 68, making it consecutive with the previous page.

(continued from the previous page) should be of one and the same spiritual age and the same moral fibre. For, it is not, as Chandidas says, the woman who loves an unworthy man will die of a broken heart, and the youth who falls in love with a woman of lower spiritual degree will be tossed to and fro in great unrest and will give way to despair (2) This is implied a capacity for intense serenity and control during prolonged spells of the closest intimacy, which may well be an indispensable discipline for the complete art of love. (3) The Indian temperament makes it possible to speak of abstract things meme entre les baisers. (4) Sahaja demands that the sexual relation itself must not be so rare or so exciting as to intoxicate. One should not be forced to the act of love by merely physical tension; minutes suffice for that, but hours are needed for the perfect ritual. (5) Contraception of unaesthetic artificial sort is replaced by a discipline derived form that which becomes an asset to the man, who might otherwise fail to satisfy his mate. (6) Sahaja is a passionless spontaneous relation.. sexual intimacy should not in itself be considered an unduly exciting experience.. this spontaneous control, the maintenance, not of deliberate control, but of unsought, unshaken serenity in moments of great intimacy.

(321-1)<sup>632</sup> BRAHMIN couples are not permitted to copulate after sunrise.

(321-2) DR HA'NISH: World is over populated and birth control necessary. But self-control is the best form of birth control. Failing this then artificial methods are permissible.

(321-3) H.P. BLAVATSKY: "The occult properties of the moon and its hidden influences on generation - if these were studied there would be little need to fear increase of the population or resort to Malthusianism of its arrest. For it is

(continued from the previous page) the Moon and her conjunctions that regulate conceptions and every astrologer in India knows it. During previous races those who indulged in marital relations during certain lunar phases made those relations sterile."

(322-1)<sup>633</sup> Fasting: The fast is a valuable practice for developing healing power. And once this power is attained it would seem that only little food is needed by the

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<sup>632</sup> The paras on this page are numbered 69 through 71, making them consecutive with the previous page.

<sup>633</sup> The paras on this page are numbered 72 through 75, making them consecutive with the previous page.

healer. Father John of Gronstadt ate nothing for days and partook of light diet only when invited out. Francis Schlatter of New Mexico ate no food for weeks at a time and drank only a little water.

(322-2) STUDENTS' MEDITATION WITH PB: a) The use of mantra "Om Mani Padme Hum," if sounded at lowest pitch in droning voice, has mesmeric effect. It seems to go off into the distance and to enter into the inner being of the student and to tempt him to go along with it, away from the 'here', the body, into space. But when sounded loud, it seems to remain outside his being and hence is less effective. (b) When giving tratak initiation the student's face was transfigured into that of a light-being, various colours showing themselves glowingly in the dimly-lit room. He reported the entry into a higher consciousness during the tratak period, continuing until I broke the meditation period off.

(322-3) NEGATIVE THOUGHTS: Guard against negative thoughts and speech, owing to the highly creative power in them. To instill fears of accident in another person, may lead directly to it!

(322-4) MEDITATION: The candle-light meditations are very successful. Use no electric light for evening and night meditation, especially with students, only candle-light.

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(323-1)<sup>634</sup> Sri Pitajee: The guru, fixed his eyes on a white mark on the wall. "Look hard at a mark like that every morning," he said. "Do not let the eyes flinch, stare till you think nothing – then turn the mind inward. Think of God."

(323-2) They eyes stand in the head so close to pituitary body that the tratak practice affects it and thus develops clairvoyance.

(323-3) To Purify the Atmosphere: of evil vultures burn pimperl and opoponax.

(323-4) At the very moment of each meeting with a person I not only become sensitive to his aura or mental attitude at the time, but also take on the colour of it crystal-like. So be on your guard at that first moment of meeting to retreat deep within yourself to maintain the utmost calmness within and to refuse or reject every alien emotion emanating from him. The last item is best done by looking for, recognising and labelling the emanation as being his, not mine. Above all do not reply to him except after pausing for deliberation and then only very slowly.

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<sup>634</sup> The paras on this page are numbered 76 through 82, making them consecutive with the previous page.

(323-5) E. Wood: It is part of Yoga to train senses to obey mind. Give instructions and orders to them and they obey. Tell them to work for you, to awake you from sleep at a certain hour-and they do it.

(323-6) T.M.P: On going through all the TMP messages of long ago it is now clear that they were messages from my own higher self.

(323-7) The Yoga of Constant Remembrance: A needful corollary of constant remembrance is the Yoga of the constant smile. The meditation period is a creative one. Use it therefore to improve physical appearance. Assume as a part of the physical posture, at its very start, a smiling facial expression and retain it throughout the period. But remember that your smile is somewhat unbalanced, it rises too high on your left. so make the needful readjustment.

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(324-1)<sup>635</sup> Ernest Wood "Practical Yoga": "The Yogi establishes thought transferring link with a mind body of himself produced and preserved mainly by the thoughts of someone with whom he wants to keep in communication. This occurs between teacher and pupil."

(324-2) The moments after evacuation are extremely favourable to successful meditation.

(324-3) Vibro massage daily nape of neck to magnetise against black jinn obsessor the point of entry for his control is nape of neck.

(324-4) Sleep: Go to sleep lying flat on back, then draw in the Healing Force.

(324-5) If the anus (sphincter) muscles are drawn together and pressed hard at the time of making a special effort, whether in public speaking or in private self-control, there is a great access of force.

(324-6) Tricks: A stone or other hard object held in the left armpit, a la Hamid Bey, will cause the blood flow in the left pulse to stop. This is a Hatha Yoga Trick and the stone is concealed in the left arm pit. Also Mohamid Bey Paper carbon trick.

(324-7) Hatha<sup>636</sup> Yoga: Exercise for putting self in trance: Take in deep breath. Fall to floor on knees then bend trunk backwards as far as it will go, until head nearly touches the floor. Soon one goes unconscious for a minute of two.

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<sup>635</sup> The paras on this page are numbered 83 through 93, making them consecutive with the previous page.

<sup>636</sup> "Hathat" in the original.

(324-8) Professor Schultz teaches eyeball upturned exercises for relaxing.

(324-9) Gerald Heard: helps people first, by praying for them and second, by Holding them during meditation in his heart.

(324-10) Exercise for Developing will power: over a particular habit: Grip two chair legs and hold the breath, meanwhile concentrating on the habit-control desired. Unclench fingers and exhale after the concentration.

(324-11) Use reclining posture for seeking guidance help and inspiration. Chance to meditating

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(continued from the previous page) in reclining position. The 1918 trances were achieved in this way. It makes one more passive and better open to influx.

(325-1)<sup>637</sup> When offering meditation to interviewees, say. (a) it is on condition that they send me a short report of their experiences. And after the meditation with them: Explain this current which has been transferred to you, will lift itself over the threshold of consciousness only after some period of time. Until then it will lie in your 'unconscious', from whose deepest layer it will gradually rise."

(325-2) During my meditation interviews, what takes place is a 'transference' (and not transmission) from by personality to the interviewee's. But the personal element in this transference I have to reduce or eliminate.

(325-3) To end joint meditations; beat a musical gong. Buy a small one, toy, portable one for travel use.

(325-4) Bill [Lohr:]<sup>638</sup> Just when one is getting really separate from the body, you stop the meditation. Why? Moral: I have not only to enter the silence of stilled thoughts but also to stay there a longer period.

(325-5) When puzzled by any practical question write it down and note the first impression of an answer that however faintly and briefly flashes across the mind, and is gone. Do not stop to reason but investigate that answer at once. It is clairvoyance.

(325-6) Jeanette Price had a deep trance experience wherein she felt that some unusual mystical happening was about to come to her but was inwardly warned

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<sup>637</sup> The paras on this page are numbered 94 through 99, making them consecutive with the previous page.

<sup>638</sup> PB himself changed "said" to "Lohr" by hand.

that the slightest departure from the line she was moving on would completely prevent the experience from occurring. She was

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(continued from the previous page) warned to allow no other thought to distract her but to keep her mind absolutely still and concentrated on the experience. It was like a tight-rope walker who had to keep his gaze on the rope ahead of him or fall off. She did so and had a unique and wonderful higher plane expansion of consciousness.

(326-1)<sup>639</sup> Practice meditation in reclining or half reclining posture, instead of upright one. To become accustomed to this first await the med mood in the old way, when it has fully arrived, lie down and continue it in the changed posture.

(326-2) To initiate a candidate or transform a person's character, let the mind concentrate on the nape of his neck and psychically enter him at that point. Then work actively within him, during the meditation, to drive out the evil nature and lower forces.

(326-3) Tratak: We must make a distinction between staring hard at an object and letting the eyes come gently to rest upon it. The first is not our aim, whereas the second is.

(326-4) S.C. Basu: Patanjali gives, among others, two methods for overcoming the obstacles or distractions to Yoga. (A) "By fixing the attention on any object cognisable through\*\* the senses" (tip of nose for instance;) (B) "By fixing the attention on a luminous object." This 2nd way produces a trance state sooner than other methods. Placing a luminous object a yard or so at a distance, and looking at it steadily for some minutes, keeping the head all the while at an angle of 45° will produce hypnotic trance.

(326-5) "The soothsaying of the ancient Egyptian priests occurred in the hypnotic trance, [and]<sup>640</sup> was caused by gazing at glittering objects with curious inscriptions, or by gazing upon crystals or gems."

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(327-1)<sup>641</sup> Interview technique: First words by PB should be to ask, "what has brought you to me?" NOT, "What questions do you wish to ask?"

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<sup>639</sup> The paras on this page are numbered 100 through 103a, making them consecutive with the previous page.

<sup>640</sup> PB himself inserted "and" by hand.

(327-2) Initiation Med Interviews: Tell students who is sitting with me for joint med to close his eyes, forget all about his surroundings and relax.

(327-3) Some persons can stop breathing for from 20 seconds to a minute. If you breathe deeply or normally for about one minute and then take a deep breath, you can hold your breath about three times as long as you could if all of the air were expelled just before attempting to do without breathing.

(327-4) The goal is tratak, windless gaze. This practice will automatically control the breath and induce visions. Gazing should at first be practised at eye-level, only when advanced on the path should the gaze be directed downwards the tip of the nose; thirdly, only when nearing the highest stage and when absolute chastity is practised, should it be directed upwards with the eyeballs turned on their axes. This final practise is dangerous to beginners and the unprepared.

(327-5) Immanuel Kant practised Trataka in the right way. It was his habit after he entered his study for work to look through the window and fix his eyes upon a neighbouring tower as a means of inducing concentration of mind. Then when his mind was properly concentrated and abstracted he would direct his thoughts to his philosophic work.

(327-6) BENKIEN: Auto-Hypnosis: Rest yourself comfortably in an easy chair, relax all your muscles from head to foot and see how many minutes you can remain thus, without the slightest movement of your body. When you can remain so for ¼ hour, begin by gazing at a bright object close to your face and suggest "I am going asleep." Just when you are going off you may suggest that you will travel to a certain place and wake up after an hour and remember everything. In this way you develop auto-clairvoyance; or you can cure yourself of habits: or read your own future.<sup>642</sup>

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(328-1)<sup>643</sup> Teye: (a) Do not meditate with others at a distance of less than nine feet from you. Otherwise the auras coalesce; and much of their lower vibrations may be taken up into your own aura and harm you. Alternatively, you may be robbed of much good. Give interviews individually only and don't meditate with others: Let them practice alone in their room. [(b)]<sup>644</sup> Sage tea purifies the auric field around the

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<sup>641</sup> The paras on this page are numbered 104 through 109, making them consecutive with the previous page.

<sup>642</sup> This section is continued in the paras on page 329.

<sup>643</sup> The paras on this page are numbered 114 through 119a; they are not consecutive with the previous page – but they follow the paras on page 329.

<sup>644</sup> "(b)" was typed below the line and inserted with an arrow.

body. (c) When twin souls are in incarnation, one dies at the same time as the other, or within a few hours.

(328-2) New Mantra: "Take the Master with you. Bring the higher Force into it." This is applicable at start and in midst of all work, movements, travel.

(328-3) The Mahatmas communicated with, and gave teachings through H.P. Blavatsky by using her own brain and hand to write to her.

(328-4) There are maleficent influences in the homes of those who practice black magic, or have the evil eye. Never visit those houses, much less consent to stay and live in them. It brings misfortune.

(328-5) After practising spiritual healing of any kind, as well as after sitting in meditation with interviewees, there is risk that the patient's or the seeker's symptoms will be temporarily transferred to you. To counteract this on the magnetic plane, wash thoroughly the hands up to the elbows.

(328-6) DR PASCHAL B. RANDOLPH: "...believed implicitly and firmly that all problems could be solved while in trance state, and proved it. From an ignorant youth, he blossomed into a scholar and philosopher who was readily admitted to audience with the kings, princes and the elect of almost every country in the world. He was even admitted into secret societies to which no white man ever before had been able to obtain entree." — R.S. Clymer.

(328-7) It is easier to get into samadhi if you turn head to half right, looking downwards while squatting in a chair.<sup>645</sup>

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(329-1)<sup>646</sup> 1. Touch top-most end to forehead

2. Touch centre to heart

3. Touch left shoulder

4. Touch right shoulder

5. Clasp hand across chest and pronounce, "A-men." [Never apply the crucifix bent out of vertical. Hold it flat against forehead, erect. Never take it off your body at night but sleep with it.]<sup>647</sup>

– being the EXORCISING RITE WITH CRUCIFIX

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<sup>645</sup> This section is continued in the paras on page 331.

<sup>646</sup> The paras on this page are numbered 110 through 113; they are not consecutive with the previous page, but they follow the paras on page 327.

<sup>647</sup> PB himself moved "Never apaply the crucifix bent out of vertical. Hold it flat against forehead, erect. Never take it off your body at night but sleep with it" from after "vacant stare" by hand.

(329-2) Ellis: One must be able to maintain a fixed and steady look for at least 15 minutes. The practice of gazing intently will help you to acquire concentration.

(329-3) The magnetic gaze can be cultivated by gazing every day for 10 minutes, or 15, at a bright fire without blinking, or adhere a small piece of paper on a looking glass and look at that. A quiet steady gaze should be cultivated not a vacant stare.

(329-4) Teye: To overcome nocturnes seize the half-minute at its beginning to escape from it. This is done by a change of thinking to taking the Supreme as the object of thinking, instead on the nocturne's own object. If [he]<sup>648</sup> doesn't seize the few seconds chance it is impossible to escape after a minute, even. Also it is needful to reject every allied thought throughout the day, as such too contribute to it. Each nocturne is a test for [him on his]<sup>649</sup> path. However his cooperation is necessary in believing that he has the power to overcome nocturnes by right choice at their beginning and by vigilantly watching for and driving off associated thoughts throughout the day. It is absolutely necessary that he eradicate all thoughts of the type associated with nocturnes, that he set a standard in this matter and firmly stick to it. Not a single thought may be accepted of that kind. 'Rigidly' A jinn may have attached itself to the unfortunate person and caused all these attacks. Someone else may have got rid of it by passing it on to him.<sup>650</sup>

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(331-1)<sup>652</sup> Thomas<sup>653</sup> L. MASSON: Judge Troward anticipated Coue when, in writing of conditions that we desire to bring about, or rather of creating a state (free from selfish motive) that we desire he says: "To do this is to work upon the plane of the absolute, and for this purpose we must endeavour to impress upon our subjective mind the idea of that which we desire quite apart from any conditions. This separation from the elements of condition implies the elimination of the idea of time and consequently we must think of the thing as already in existence." And so I say, try creating conditions that you want to be in, just as if you were planning a Brooklyn Bridge. Try it once, and see how it works. At first the results may be really

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<sup>648</sup> PB himself changed "you" to "he" by hand.

<sup>649</sup> PB himself changed "you on your" to "him on his" by hand.

<sup>650</sup> This section is continued in the paras on page 328.

<sup>651</sup> Blank page

<sup>652</sup> The paras on this page are numbered 120 through 121; they are not consecutive with the previous page – but they follow the paras on page 328.

<sup>653</sup> "Thos." in the original.

defective. But when you come to check them up, you will see why, just as a man sees why when he writes a play that doesn't get over.

(331-2) Mrs Eddy believed and taught that whenever her student were mentally disturbed, they passed this disturbance on to her by thinking about her. She also believed [with Quimby]<sup>654</sup> that in treating patients she risked feeling in her own [person]<sup>655</sup> their pains. To escape from such disturbances, which made her ill and caused her to suffer, she would go away to some secret destination, the farther off it was and the more it was kept secret the better relieved or protected she felt.

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(332-1)<sup>656</sup> In the practice of Guruyoga, do not, (a) create the picture of guru vaguely hanging in the air or, (b) tensely hold it in an effort to concentrate. Instead, place the image in its proper setting within the guru's room, and then look at it in your imagination effortlessly. This method eliminates the difficulty of sustaining concentration over a period.

(332-2) E. Garrett still uses breathing exercises to transfer her consciousness from physical to psychic plane. Probably the Yoga or alternate deep breathing.

(332-3) When MAC treated H.H. by contemplation method for asthma she felt an electric current begin to rise from her feet upwards, reach the lower part of her body, give a sensation of heat, create an orgasm, and pass up to the chest which was to be healed. (Does (this) mean Kundalini?)<sup>657</sup>

(332-4) How INTUITION WORKS: A PRACTICAL ILLUSTRATION: A dozen pages from [a MSS]<sup>658</sup> vanished, were misplaced. And thorough search in every likely place by myself and all the staff failed to reveal it. But that search was made by the senses and the intellect. Next day, baffled, I decided to use higher mental power of intuition. I reclined on the office couch, with my body quite flat, and concentrated on the problem of the missing sheets. I tried to trace mentally and imaginatively what I had done with them. Within 6 or 7 seconds I saw myself placing them in the Pendaflex Trolley in Lohr's Work Folder. I rushed there and lo! found them.

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<sup>654</sup> PB himself inserted "with Quimby" by hand.

<sup>655</sup> PB himself changed "on" to "person" by hand.

<sup>656</sup> The paras on this page are numbered 122 through 125, making them consecutive with the previous page.

<sup>657</sup> PB himself inserted three parentheses by hand. "Kundaline" in the original.

<sup>658</sup> PB himself changed "Ernest Woods's MSS on Patanjali" to "a MSS" by hand.

(333-1)<sup>659</sup> "Occult Science" by Rudolph Steiner: "Meditation's effectiveness lies in the length of time the soul can sojourn in this inner experience. The longer our sojourn without the intervention of alien thoughts the more effective is the entire process"

(333-2) Do not burn letters from evil sources, tear them and wash down w.c. they must be by water. Fire keeps the magnetism of source alive but water destroys it.

(333-3) Dr Juro: Presses hard the pulse of right hand to induce light hypnosis.

(333-4) The thoughts which come to the sensitive when in the presence of the any person, are often an involuntary psychic reading of that person's mind.

(333-5) (H.S.W.) Close the eyes to look at something, aware that habit focuses behind the brow. When you feel that focus of force has gathered there, then look directly up from that point, with consciousness that in doing that you are looking at God. This act of inwardly looking up at God is the supreme act of recognition.

Whenever an evil thought enters the mind, or a tempting one, the way to overcome is immediately to think of Guru and call for his help.

(333-6) AT ALL INTERVIEWS AND MEDITATIONS stay [9]<sup>660</sup> feet away so as to avoid aura-impingement and place visitors facing window so that light falls on their face, not mine.

(333-7) At the first meeting with a strange person, the correct psychic impression of him is felt in the centre between solar plexus and heart.

(333-8) Telepathic Technique guru-chela is effective if, (1) feel his presence at same time

(333-9) Use the inner feeling the first impression as intuitive when dealing with situation, remember letter at the Gramatan.

(333-10) Upton Sinclair's "Mental Radio" and Harold Sherman's "Thoughts Through Space" are recommended for study by Mogul, the seer.

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(334-1)<sup>661</sup> Aurobindo stilled his own mind by following method: "Don't think actively. Then you will see that the thoughts which you believe to be yours actually

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<sup>659</sup> The paras on this page are numbered 126 through 135, making them consecutive with the previous page.

<sup>660</sup> PB himself deleted "5 to" from before "9" by hand.

are not really yours. Throw them away as they come in, keep mentally inactive and your mind will fall silent."

(334-2) Wivex said sleep-meditations (yoga-) are unconscious samadhis, and the next stage will be conscious ones. M.C. confirmed this.

(334-3) Correct use of mantra is neither Indian nor it is: hold the formula in mind without repeating it. But as soon as you become aware that thoughts have strayed away, repeat it to withdraw them from the diversion.

(334-4) The general report of one group of students with whom there has been a joint meditation sitting for the first time describes the following experiences among others: (a) a feeling of numbness in the hands and legs (b) with another group of students this feeling deepens and extends over almost the whole body (c) with a smaller group this deepening feeling reaches a climax in the loss of all awareness of the body and a sense of being suspended in the void of space. Those who experience this last mystical phenomenon find its results in a change of attitude and consciousness.

(334-5) Go to sleep lying flat on back, not on sides. This affords easiest passage into sleeping state of mind. (2) Every afternoon practice technique of ½ sleep relaxation lying flat on back and visualise [Master]<sup>662</sup> himself.

(334-6) H.H. Dewey teaches that occult healing is performed by (a) controlling and arresting attention. (b) throwing it out of the senses into the interior being. (c) getting the mind off self and its immediate surroundings by concentrating it on another person (such as guru) and on a distant scene

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(335-1)<sup>663</sup> Jain Meditation Posture is to sit hunched up, with knees raised up and head dropped down to them.

(335-2) Radionic instrumental tests have proved the efficacy of the Sign of the Cross, and of written and even spoken word in metaphysical affirmations.

(335-3) PENDULUM USE: It is used to "psychometrise" letters, photographs, foods, medicines, ...to learn whether writers of letters or subjects of photos are antipathetic or sympathetic with you and whether applicants or propositioners are trustworthy also, whether foods are good or bad for me. Be careful not to let your own thoughts

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<sup>661</sup> The paras on this page are numbered 136 through 141, making them consecutive with the previous page.

<sup>662</sup> PB himself changed "Mac" to "Master" by hand.

<sup>663</sup> The paras on this page are numbered 142 through 148, making them consecutive with the previous page.

influence the pendulum by emptying the mind before and during operation. It can diagnose sickness (if anatomical chart is used always wash forehead and hands in cold running water after use, (as well as after all letter or personal contacts with others) otherwise their radiations maybe picked up and their ailments caught.

(335-4) The chanting of mantra "AUM" is to begin with its loudest expression, to reduce to a medium-sound next time, and to finish with a whispering one.

(335-5) On his death bed in Travancore an old yogi said to his closest disciple: "Three are the secrets I bequeath you: (a) Throughout the day pay attention to and become aware of your breathing (b) shorten the outgoing breath as much as possible as it is a waste of energy (c) shorten sleep as much as possible – never more than 4-5 hours, as [sleep]<sup>664</sup> shortens life

(335-6) The man who takes on himself the rule of guru, takes on risks. For there will react upon him the errors and sins of his disciple: he will have to share part of the bad karma thus made

(335-7) Whenever emotionally upset, make the sign of pentagram and dismiss unhappy thoughts from the mind

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(336-1)<sup>665</sup> At SANTORAN, 14,000 feet high in the Himalayas, a yogi who seemed by his face to have reached lofty spirituality, said: "Three days sadhana in this place is equal to three years practice down at Gangotri, while three years three is equal to 30 years sadhana in the plains."

(336-2) SRI CHAITANYA: "If you want to know whether a man is good or bad, look to his eyes first,

(336-3) TRADITIONAL RULES: (1) If any means of livelihood is found to stand in the way of meditation, it should be given up. (OF HATHA YOG)

(2) Nobody else should be allowed to sit on one's regular seat for meditation. Also, the seat-coverings should not be moved from place to place – not even from one part of the room to another.

(3) One must be very careful about the sitting posture in yoga. The legs should be folded. The whole spinal cord, trunk, neck and head should be kept in one straight line. Failure to do this will bring about diseases of the brain, heart and kidneys. The yogi should be absolutely motionless. The eyes should be half-open;

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<sup>664</sup> PB himself changed "it" to "sleep" by hand.

<sup>665</sup> The paras on this page are numbered 149 through 154, making them consecutive with the previous page.

though directed towards the end of the nose should not be looking at anything in particular.

(336-4) When troubled by persistent negative or depressed thoughts, a quick change can be brought about by changing the rhythm of breathing. Either by vigorously taking deeper or by taking longer breaths, holding the opposite positive thoughts at the same time, the latter will eradicate the bad ones and restore mental equilibrium.

(336-5) To a disciple learning Raja Yoga, who asked "When do I know that I am concentrated?" Swami Abhedananda answered, "When time vanishes."

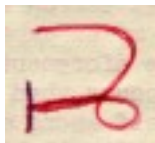
(336-6) CENTRAL ASIAN SOURCE: When going to sleep start with lying on the left side then, after a while turn over to the right.

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(337-1)<sup>666</sup> Long-sustained deeply-rapt absorption produces the occult power of extraordinarily retentive memory. The deeper the degree of concentration the better a printed page, living person's face or natural landscape will be imprinted on memory. It photographs the picture on the mind like a sharply-focused camera lens, and later reproduces exactly the same picture.

1) The passage of Kundalini follows the path of the Vagus or Pneumogastric nerve which extends from cerebellum to Solar plexus and thence to the Visudha Chakra in the base of the lower spine. It curves around Solar plexus, like the diagram below.



2) The Moladara Charkram which is the lowest of all, is situated in the arms.

(337-2) REGENERATION METHODS: By watching animals it has been observed that this exercise keeps them vital and fit: On arising in the morning first expel all bad air from lungs. Take care to squeeze them as much and as deep down as possible. After that, resort to deep inbreathing several times.

2) Take only one heavy meal a day

3) Fast periodically

(337-3) Swami Abhedananda: The power used by Spiritual healers is acquired by practice of concentration.

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<sup>666</sup> The paras on this page are numbered 155 through 15, making them consecutive with the previous page.

(337-4) Father Semerian: I practiced hypnotism of others and found I could easily put them to sleep by spoken suggestion. Then it occurred to me that it was not necessary to speak at all. So I gave silent mental suggestions only. They worked just as well.

(337-5) Dorothea Brande: "Act as if it were impossible to fail."

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(338-1)<sup>667</sup> After a two and half-hour meditation, I entered a state wherein whatever I mentally willed or desired was eventually brought about I found that in that state I had entered the plane of Causes, where thought becomes dynamically creative and physically effective. This discovery throws light of the New Thought claims that material things can be attracted by Faith. But New Thought omits to state that the faith and concentration of the ordinary man are too feeble to bring about the desired results.

(338-2) Reverend Marie Wilson (clairvoyant):<sup>668</sup> "People who come to me seeking interviews come also because they unknowingly draw my energies from the solar plexus, thus benefiting at my ex expense. (a) to protect myself against the aforementioned drainage of energy, which also occurs when a sensitive like you or me finds himself among a crowd, imaginatively spin a cocoon of white light from the solar plexus until one's entire body is surrounded by it.

(338-3) Doris Day has now the largest income of any Hollywood star. She is a Christian Scientist. She habitually looks on the bright side of things. She believes that even adversity will work out for the best. Observe the connection between the mood of confidence and acceptance with attracting success. Here is an application of this connection: Before starting any enterprise, task, venture or personal meeting of important nature, until you are in a strongly optimistic mood until you feel the victorious attitude, until a positive expectation of success is with you, the changes are that will be the right time to achieve success. But if you feel doubts or fears, it is not, and you should postpone engaging in it.

(338-4) When confronted by physical danger, think at once of the Master being present with you, at the same time silently calling on his name with trust in his power to help.

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<sup>667</sup> The paras on this page are numbered 160 through 163, making them consecutive with the previous page.

<sup>668</sup> PB himself underlined "Rev. Marie Wilson (Clairvoyant)" by hand.

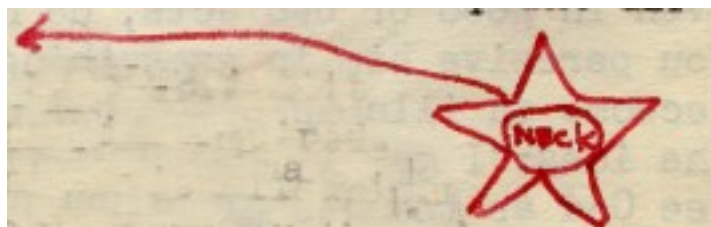
(339-1)<sup>669</sup> Lotus posture produces instant relief when mentally fatigued or disturbed or when meditation is dry.

(339-2) Catherine Marshall: "A Man Called Peter" "We tried to have a few quiet moments together in our bedroom before breakfast. On these mornings when we gave our day into God's hands and asked Him to bless it, we found that for each of us the whole day went more smoothly. There was a reassuring feeling of accomplishment at the end of it. When we omitted this brief prayer time together, things became snarled. We felt that we were battling uphill against terrific odds for meagre accomplishment.

(339-3) Thinking constantly of the Master not only in reverence, as a shining Ideal before which to pay homage and follow, which is the excellent early and intermediate stage of discipleship but later, when the struggle to forget the ego begins, in the autohypnotic belief that the Master's spirit has entered into your own heart and has absorbed you so that the two are inseparably integrated. This is the final stage and fullest bloom of discipleship.

(339-4) Before Arriving At Important Decision take out the Sharita and gaze at it concentratedly for some time.

(339-5) To Develop Power Of Concentration more quickly imagine a golden Pentagram lying flat and surrounding the neck with the point directed outwards.



(339-6) Something more definite than mere longings is required. Clear and definite visualisation is an indispensable part of the process.

(339-7) The Stage In Order Of Happening of [Entering]<sup>670</sup> Final Stage of Meditation Experienced In Ananda Cottage.

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(continued from the previous page) (1) Confused Distracted Medley Of Thoughts.

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<sup>669</sup> The paras on this page are numbered 164 through 170, making them consecutive with the previous page.

<sup>670</sup> PB himself changed "Enter- Into" to "Entering" by hand.

- (2) Upsurge of Kundalini Force (when this happens, if directed to someone else, he will feel it, if meditating with you)
- (3) Stillness, thought-free contemplation
- (4) Stoppage of the sense of time passing.

(340-1)<sup>671</sup> To Inhibit Thinking and Create “Vacant Mind” instantly, make spine neck and head erect in straight line, exert pressure on back of head muscles to incline chin towards chest, military style, hinging it at the nape of the neck, sink Adams apple into shortened front of the throat.

(340-2) It is a great error and a wrong counsel to write [resentments]<sup>672</sup> down in the belief that this acts as a kind of “safety valve.” It does not. It only keeps them alive. A far better practice is to write down and constantly study opposite traits which ought to replace [them.]<sup>673</sup> This would not only tend to destroy them but would also have a healing effect on the sicknesses caused by them.

(340-3) When talking to someone you wish to influence, concentrate on thoughts of the sun, direct these thoughts and the reflected sun at the person you wish to influence, you will find that it works wonders to win over persons inimical to you or to win friends.

(340-4) Vijoy Krishnan: On Kundaliniyog (a) To try and feel that God is every seeing me, is to cause activity in the chakras. I must be conscious of his eye alone and practice seeing Him. (b) Along with every movement in eating walking or working, even in good or bad acts, do not forget God. If you perceive him in everything, you yourself will become an illumined and divine man. (c) Begin with the idea: “I am living in God this very moment See God as the vessel, the container of the T. (d) Whenever we stop forgetting him God gives protection. (e) Feel the current flowing to the Guru; feel yourself drawn up to it: Connect your spirit to His.

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(continued from the previous page) This leads easily to illumination. (f) The practice will be hard when you try as if you were the master and dependent on your own endeavour but it will be easy if you will feel that the Guru or God is leading you. Remember and recall him so that He is always present in person.

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<sup>671</sup> The paras on this page are numbered 171 through 174, making them consecutive with the previous page.

<sup>672</sup> PB himself moved “resentments” from after “ought to replace” by hand.

<sup>673</sup> PB himself moved “them” from after “counsel to write” by hand.

(341-1)<sup>674</sup> Hamsa Guru got his initiation in the cave at Kailas by following instructions not to open his eyes for the three days he was to sit in meditation. Day and Night.

(341-2) The aim of all your private meditation periods henceforth is to stop thinking. That meditation period which does not achieve this is to be regarded as a failure.

(341-3) At deepest point of meditation use force to command the concentrated power to go out towards the disciple who is being helped. Exert direct commanding tone silently.

(341-4) An importer-exporter whose business took and kept him for long periods in several Far Eastern countries, was given a Tibetan Buddha in India with the prediction that if its possession was guarded, good karma would be his lot. He was warned to let nobody touch it; if perchance somebody did, then he was to touch and caress every part of it himself so as to remove the other man's deposit of alien magnetism.

(341-5) Su Tangpo: "At night my brother regulates his abdominal breathing and is able to hear a rumble in his belly. (This is Bhastriha-PB) When medicine had been of no avail for cough in the autumn, this deep breathing and yoga cured him. If one can achieve a perfect circulation of the vital spirit (Kundalini - PB) how can ailments attack these human bodies? - Chinese Yoga. -

(341-6) Best technique for daily healing kundalini siesta is to re-create Mac's room; Mac himself and the chair, bed and process of

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(continued from the previous page) falling asleep.

(342-1)<sup>675</sup> One student reported that during meditation with me he felt only slight [uplift, but the]<sup>676</sup> benefit came later on the following day.

(342-2) Sufi Mantra: "O Infinite Power Of Allah"

(342-3) The dervishes accompany mantra repetition by (a) Trying to be conscious of their breathing (b) watching each step taken when walking.

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<sup>674</sup> The paras on this page are numbered 175 through 180, making them consecutive with the previous page.

<sup>675</sup> The paras on this page are numbered 181 through 186, making them consecutive with the previous page.

<sup>676</sup> PB himself changed "uplift. The" to "uplift, but the" by hand.

(342-4) Master of Howrah mantra: “God is ever smiling on me.” or “smiling in me.”

(342-5) Fenwicke L. Holmes: On Mantra: All great teachers have formulated a way of praying into some kind of spiritual slogan. These slogans have almost magical value. They create conditioned reflexes or automatic action through the subconscious mind. The magical power does not lie in the words but in the emotions which they arouse and in the consciousness of their truth. These slogans, if thoughtfully repeated in the mind and memory or hummed under the breath develop automatic responses and free the power to work for you. This maintains a steady stream of affirmative thought, or fathers emotional feeling.

(342-6) Sufis use Dhikr, that is, mantra and deems it of highest value, the cornerstone of his practices. It is continual repetition of the name of Allah or some short litany, accompanied with intense concentration on the thought of God. (b) Sufi Mantra: “Be conscious of your breath, and watch every step ye take, and thus experience solitude in the crowd. “This is used by Sufi Dervishes. (c) The practice of moment to moment mantras should be accompanied by visualising yourself smiling. (d) The day-long dwelling on the idea of Fana, in the formula of a Mantra, will continuously send a river of creative force through your whole being. Fana means passing away either of evil qualities, personal will, human attributes or the whole individual self in union with God.

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(343-1)<sup>677</sup> A Hindu belief is that the look of materialistic persons or of lower castes on their food, still more their touch on it or their coming nearer to it than a prescribed limit, contaminates it and pollutes the eater of the food, if he is spiritually sensitive (Brahmin). Hence, the latter needs to be cautious not to take food indiscriminately from everyone. It should not only be physically pure but also psychically.

(343-2) A variant of the White Light cocoon process of self protection is to picture a steel ball being placed around the body.

(343-3) Telepathy: (a) The transmitter of the thought should try to see the words as pictures as if written on a blackboard. (b) If I physically see the person who is sending the thought or whose written paper I am psychometrising, the mind-reading become easier. (c) If the person looks intently at me for a few minutes, that also assists the reading.

(343-4) C.M. Beach says: “I am afraid to express any desire now because the Overself answers it so quickly.

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<sup>677</sup> The paras on this page are numbered 187 through 193, making them consecutive with the previous page.

(343-5) Morphine and Opium addiction are indicated by pin-point smallness of the pupils of the eyes.

(343-6) Auto-suggestions are most effective when given in a half-sleep state and then held fixedly.

(343-7) When searching for a lost object, retrace and start from the beginning – to point where you last saw it. When that is done use intuitional method. By pausing for a couple of minutes resting from the search and turning the problem over to [“Overself”]<sup>678</sup> after acknowledging the ego’s failure, it gives the intuition a chance to express itself.

(343-8) In Tibetan breathing exercises the inhaled breath is held 4 times longer than the period it took to inhale

(343-9) Tibetan rule for Sleep is in the Lion Posture: lying on the right side.

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(344-1)<sup>679</sup> Frederic Spiegelberg: “The yogi makes use of the magical practice of the ‘concentric glance.’ This he does while he is conversing with someone, by fixing his gaze firmly and steadily on the spot midway between the eyes of the person he is talking to. At the same time he injects into his gaze a propulsive force commensurate with his feelings, and in this way transmits to the other person the direction on his own will.”

(344-2) There are violent methods of inhibiting the carotid arteries in the neck to induce fainting and the resultant loss of consciousness which is like the hatha yogi’s. Take ten deep breaths and then (a) twist the nape of the neck or (b) grip the neck with both hands and exert pressure while twisting it round or (c) simply exert pressure with the thumbs. The swoon may be momentary or may last a minute. One way to restore consciousness is to have someone punch a sharp blow on the back of the body in the region opposite to the heart. The Hatha Yoga Jalandhara Bandha<sup>680</sup> is done during breath retention. Contract the throat and press the chin firmly against the chest.

(344-3) Swami Narayananda: After giving initiation guru takes all sins of disciple. If he is not man of realisation, sins of disciples drag him down and he succumbs to

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<sup>678</sup> PB himself changed “I/Self” to “Overself” by hand.

<sup>679</sup> The paras on this page are numbered 194 through 200, making them consecutive with the previous page. The first para was cut from another page and pasted on to the right margin of this page.

<sup>680</sup> “Hathyog Jalandra Bandha” in the original.

moral depravity. A true guru by his supernormal powers easily assimilates disciple's sins. He alone is safe, and fit to give initiation, and make disciples.

(344-4) Tibetan lamas consider full moon most auspicious time to make important decisions or begin important actions

(344-5) A Brahmin should not break up clods of earth nor tear up the grass under his feet; he should not look at the setting sun,

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(continued from the previous page) the rising sun, the sun in eclipse, the image of the sun in a pool of water; that he should not point at the stars with fingers of irreverence; that he should not sleep with his head turned toward the north or west; that he should abstain from cutting his nails with his teeth, from using the same tooth stick more than once, from eating off plates used by others, and from wearing sandals worn by strangers.

(345-1)<sup>681</sup> Swami Yogananda: Breath Exercise. On the ingoing breath mentally hum the mantra HAM; on the outgoing breath hum SA. The complete sound, Hamsa, is the cosmic note. Practice of this exercise gradually slows down the thinking activity until it stops altogether.

(345-2) Meditating on the Navel is a quick way of attaining Yogic trance.

(345-3) For inducing magnetic mesmeric healing sleep use only the Left hand to make passes over patient's or subject's forehead.

(345-4) The use of double mirror to examine eyes in a photograph should be supplemented by turning the portrait upside down and examining the eyes afresh but without a mirror.

(345-5) Edgar Cayce: "In meditation a sensation to the eyes is indicative of a healing vibration."

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<sup>681</sup> The paras on this page are numbered 201 through 205, making them consecutive with the previous page.

(346-1)<sup>682</sup> Occult-Healing: Colonel Olcott cured thousands of Hindus by a use of the hands. He felt nerve magnetism go out of his body until he was exhausted. He recharged this depletion by sitting with his back against a pine tree.

(346-2) Ancient Javanese Healing Method. Apply friction to the affected part, using two fingers to the right hand pressed down by the left, and passed continually downward, First anoint the part with water mixed with oil.

(346-3) The Far Eastern birth as Wang Yang Ming (Chinese) or Oyomei (Japanese) was live 1472-1529:

(346-4) Occult Practice: Steadily keep your mind away from fear or disturbance in the face of a troubling situation and refuse to grant it importance.

(346-5) "Mujooba" was given as mantra<sup>683</sup> to be used.

(346-6) Secret occult fraternity handshake grasp wrist, not palm.

(346-7) Pers. Med): Swami Virajanda: "When doing Japa, meditate on the form of your chosen Ideal or Guru, otherwise it never becomes deep. Install him in the inmost recesses of your heart and concentrate the entire mind on it, as residing there. Uninterrupted practice of this kind unfolds tremendous soul-power."

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(347-1)<sup>684</sup> Begin each day with short vocal prayer. The result will show during the whole day. (2) Just as the preliminary 3½ days of a fast are torment and full of struggle but are suddenly followed by perfect ease and loss of hunger, so the first half hour or so of meditation is irksome and hard but is followed by a further period when struggle ceases and effortlessness sets in. So persevere, stick to the med until this point is reached; be patient.

(347-2) When the instruction of the Gita is followed and the meditator's gaze is fixed on the tip of his nose, his eyes will then be half-shut.

(347-3) Unknown to him when working for someone in the secrecy of meditation do not make any attempt to contact him physically until the inner contact with him is felt. It may require several weeks of such preparatory work before this feeling arises Copy outer contact sought before that time is premature and likely to end in failure.

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<sup>682</sup> The paras on this page are numbered 206 through 212, making them consecutive with the previous page.

<sup>683</sup> PB himself underlined "mantram" by hand.

<sup>684</sup> The paras on this page are numbered 213 through 218, making them consecutive with the previous page.

(b) Do not concentrate on or pray for more than one person at a single meditation. It confuses the issue to intercede for more.

(347-4) Milton L. takes no notes of films to review. He is able to remember them essentially by the process of visualisation. His wife too used this as a means of doing remarkable memory feats with words, names, articles or book pages.

(347-5) Celsus tells of Egyptian healers who cast out evil spirits and cures diseases by directing exhaled breath on the affected person or part.

(347-6) (a) If breathing is reduced from normal 16 breaths per minute to a deep slow rhythm of 10 p.m. for 5 minutes the brain becomes marvellously clear, ready for study or work. This result lasts for some hours – Robert King.

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### Personal Meditation

(continued from the previous page) (b) Quickening the breath cycle from its normal 16 per minute to 26 light breaths per minute will after a short time make it impossible to feel pain – V.S. [Alder.]<sup>685</sup>

(348-1)<sup>686</sup> During the opening of the centres one should avoid direct contact with the sun's rays. It is advisable to protect the crown of the head from them. Therefore yogi's put their hair in a knot on the head... Excessive physical exercises, such as sports, are also quite harmful." \* – Helena Roerich.

(348-2) Write memo for successful breath-blowing healing technique. re. used on Noel's hives and gave instant relief where all else failed.

(348-3) Cayce: When meditating the hands should always cross the solar plexus, balancing the forces through which in the physical body, the psychic sources are opened.

(348-4) G.N. Holloway: Subjective clairvoyance is the more remarkable, as it rests upon the Law of Psychic Attention. If you will direct your inward attention at the Third Eye centre to any person, place or condition, in this or any world, it is possible to receive impressions about them, often immediately. I have used this technique successfully for years, and find that it blends well with the exercise of intuitional perceptions.

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<sup>685</sup> PB himself changed "Heder" to "Alder" by hand.

<sup>686</sup> The paras on this page are numbered 219 through 223, making them consecutive with the previous page.

(348-5) George M. Lamsa: The healer is a medium through whose personality divine power passes. Any doubt in his mind will obstruct the passage of the healing spirit, just as rust between two connecting wires interrupts the electric current.

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(349-1)<sup>687</sup> To bring anyone out of a trance, coma or stupor, press his eyeballs.

(349-2) St. Catherine of Sienna was very unwilling, despite her compassionate character and continual service, to treat cases of possession by evil spirits. Whenever possible, she would not let such persons be brought to her.

(349-3) APNOEA, or suspension of respiration, can be induced by inhaling very deeply and thereby stretching excessively the pulmonary alveoli, or through a rapid escape of the carbon dioxide from the bloodstream.

(349-4) Henceforth, like de la Ferriere, I must allow no one to touch me. Respond to the outstretched hand by bending forward and, Chinese sage-like, bowing, with a friendly smile at the same time. If necessary explain that you never shake hands.

(349-5) [Father Divine]:<sup>688</sup> “The<sup>689</sup> great significance of relaxation, the great significance of self-denial, the great significance of stilling your conscious mentalities. Your conscious mentalities will hinder and prohibit the Spirit of the Christ within you from functioning and expressing Himself; for you as a person will consciously try to do something, when the Spirit of God’s Presence is sufficient without you.”

(349-6) The Ideal Meditation Seat is shown by experience to be a (a) backless couch or bed, so that meditator can rest his spine against the wall; (b) the spot which supports his buttocks should be on a lower level than that which supports his knees.

(349-7) “The Golden Fountain” author: “My head had been thrown back, as is a necessity in communion with God.”

(349-8) [GURUKRIPA]:<sup>690</sup> Tibetans practice the visualisation of a divinity (hence of a guru?) in order to identify oneself with it

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<sup>687</sup> The paras on this page are numbered 224 through 231, making them consecutive with the previous page.

<sup>688</sup> PB himself inserted “Father Divine” by hand.

<sup>689</sup> PB himself inserted quotation marks by hand.

<sup>690</sup> PB himself inserted “GURUKRIPA” by hand.

(350-1)<sup>691</sup> On the Hands, by Clarice Toyne. (a) The left hand is negatively polarised and is the receiver of magnetic currents. (b) The right hand passes out a force charged with your own peculiar individual dynamic qualities. The custom of giving it in welcome is an act of special personal significance. (c) The finger-tips suck up the vibrations of all things they touch, including dirt. (4) Even though the hand which touched impurity be washed immediately, it should be shaken as well to cast off the degraded vibrations.

(350-2) Eckhart: "The ground of the soul is a simple stillness – in itself immovable, and yet by this immovability are all things moved."

(350-3) TIBETAN overshadowing, TRUL-KU ("Phantom Body") is a lama in whom the emanation from a bygone saint is present in an occult manner.

(350-4) One of the methods given by Patanjali to overcome obstacles which distract the mind or impede its steadiness is forcibly to expel or hold the breath. Another method, for use in sensual distractions, is to fix sight and attention on the navel, or else the tip of the nose.

(350-5) Certain bodily conditions may help to make influx of illumination easier, provided they are joined with continuous thought of the Overself. Two ways: (a) Where the student is to sit still for a couple of hours, and especially where this happens in the dark as at a cinema, it is equivalent to "being still" in order to know God! (b) By walking at times with extreme slowness the body becomes very relaxed and the nerves and mind follow suit.

(350-6) (a) Swami Ramdas:<sup>692</sup> "A keen remembrance brings about an immediate contact between us." (b) Ramana Maharshi:<sup>693</sup> "Remembrance is darshan."

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(351-1)<sup>694</sup> Therese Neuman's method of helping others whose letter of appeal she read: She commended all of them to the all-merciful heart of the Saviour. She prayed for those who asked for help or told her their troubles. She willingly invited and took upon herself the physical promotional conditions which affected them. This lasted for a few hours, sometimes a few days, more rarely longer.

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<sup>691</sup> The paras on this page are numbered 232 through 237, making them consecutive with the previous page.

<sup>692</sup> "Ram-das" in the original.

<sup>693</sup> "Maharshee" in the original.

<sup>694</sup> The paras on this page are numbered 238 through 241, making them consecutive with the previous page.

(351-2) "All that a real Master requires of disciples is the inner identification with himself," says PB in "Message of Arunachala." This is why his mental image keeps on recurring. (240) Morning, soon after awakening from sleep, is the best time to try to remember sought-after, forgotten facts. (241) Prasitt Sumangalo Clifton: (a) Incense sticks should be burnt to purify the air before starting a meditation session, not during it. (b) A meditator who uses alcohol, even sparingly, exposes himself to actual danger. Madness, to some degree, may come. (c) Many find that loose-fitting pyjamas are the best clothing to wear for meditation. (d) It is a mistake to try to meditate while the body is still drowsy. There is likely to be torpor instead of alert concentration. (e) Posture for meditation requires chin in line with navel, eyes partly closed, right hand placed in the left, thumbs lightly touching (f) If you experience discomfort as the session goes on, try revolving your body upwards from the hips, clockwise, a few times. (g) Devices helpful in obtaining concentration are a coloured disc of paper, a bowl of water, a pebble, a grain of rice, or an abstraction such as the idea of peace or goodwill.

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(352-1)<sup>695</sup> Mantra: "Hasane Hasane Wali": Ever Smiling and Making Devotees to Smile! Alternative translation: "Thou that art always smiling and always keeping thy devotees smiling."

(352-2) Mantra: "Maharishi<sup>696</sup> Karake Aapahee Maharishi<sup>697</sup> Ho Gage" - Repeating 'Maharishi'<sup>698</sup> he himself became Maharishi.<sup>699</sup>

(352-3) CENTRING: Ancient Kashmin Tantra Text - (a) "This experience may dawn between two breaths - after breath comes in and before going out. (b) Or when breath is all out, and stopped of itself - in such universal peace, one's small self vanishes. (c) Imagine any point in space or on a wall - until the point dissolves. Then your wish for another comes true. (d) Imagine spirit simultaneously within and around you until the entire universe spiritualises. (e) When in worldly activity, keep attentive between two breaths, and so practicing, in a few days be born anew. (f) With intangible breath in centre of forehead, as this reaches heart at moment of sleep, have direction over dreams. (g) On joyously seeing a long-absent friend, permeate this joy. (h) Whenever satisfaction is found, in whatever act, actualise this, be aware you are and discover the ever-living. (i) At the point of sleep, when sleep has not yet come and external wakefulness vanishes, being is revealed. (j) Stare

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<sup>695</sup> The paras on this page are numbered 242 through 244, making them consecutive with the previous page.

<sup>696</sup> "Maharishee" in the original.

<sup>697</sup> "Maharishee" in the original.

<sup>698</sup> "Maharishee" in the original.

<sup>699</sup> "Maharishee" in the original.

without moving an eyelash. (k) See as if for the first time a beauteous person or an ordinary object. (l) When on bed or seat, let yourself become weightless, beyond mind. (m) Just as you have the impulse to do something, stop. (n) Feel yourself as pervading all directions, far, near. (o) When some desire comes, consider it. Then suddenly quit it.

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(continued from the previous page) (p) The appreciation of objects is the same for an enlightened as for an unenlightened person. The former remains in the subjective mood; not lost in things. (q) Listen while the ultimate mystical teaching is being imparted: eyes still, without winking, at once become free.

(353-1)<sup>700</sup> Raphael is head of the {healing angels}<sup>701</sup> who bear healing power to the physically sick. But also, as an Archangel, he is sent as a messenger, like Gabriel, on very important missions.

(353-2) H.W. Percival: (a) The light comes between breaths; between the in-breath and the out-breath. The light does not come during breathing. The Light comes as a flash or in its fullness. Like a photographic fraction of a second or as in time exposure. (b) But Truth as the Conscious Light will do none of these things of its own initiative. The Doer must itself do this by thinking; by the steady holding of the Light on the subject of the thinking at the instant of the in-breath or the out-breath. At that instant the breathing need not be, though it may be, suspended. But time will stop. The Doer will be isolated. The Doer will be no longer under the illusion that it is the body or is of the body. Thereafter the Doer will be conscious of itself as it is, independently of the body; and it will be conscious of the body as Nature.

(353-3) The “Infinite Peace” mantra was an initiation mantra, and therefore specially chosen. According to Ramdas, no other will confer benefit, so only this one may be used.

(353-4) N. American Indian folklore: To treat a pain anywhere, put your finger

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(continued from the previous page) on the artery under the bump or bone under the ear for fifteen minutes.

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<sup>700</sup> The paras on this page are numbered 245 through 248, making them consecutive with the previous page.

<sup>701</sup> The word has been covered by tape. Only the bottom edges of the letters “heal-” and “-gels” are visible in the original.

(354-1)<sup>702</sup> Brahms: (a) I have always found that are affirmation is much more effective than a mere petition in drawing inspiration while composing. (b) When I compose I always feel that I am appropriating the Spirit, divinity.

(354-2) Ramakrishna's Holy Mother: At the time of initiation, Power flows from the guru to the disciple, and vice versa. That is why Rakhal is reluctant to initiate people. Immediately after doing so, he gets ill, for one has to take on the sins of the disciple, but if the latter is good, the guru is benefitted thereby.

(354-3) The experience of mystical 'death', such as the Grand Council's three-and-one-half days initiation; of the long trance, such as M's; or prolonged meditation is a possible source of occult powers of different kinds.

(354-4) Tantrik mantra: "Om Hum Svaha"; Mantra to invoke Manjusri: "Om Vagisvari Mum."

(354-5) The Mantle of the Maharishi<sup>703</sup> is yours. Assume it first in the morning meditation.<sup>704</sup>

(354-6) Tilopa, Tibetan master, "Do not think, do not imagine, do not analyse."

(354-7) In the Orient, camphor is burnt (with incense), along with blue light, to exorcise possessed persons and evil-spirit-haunted places, by Buddhist priests.

(354-8) The Hindu practice of gurukripa is paralleled by two Hinayana Buddhist practices. The first, prescribed as a form of meditation in the Visuddhimagga, teaches that by "fixing thought on the Buddha the result is transfiguration." The second, suggested in "The Yogavacara's Manual," bids the aspirant to begin his meditation by invoking Buddha and his Grace.

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(355-1)<sup>705</sup> Reverend Alfred W. Price (healer): When people go all out to make thankfulness a constant habit of mind, I have seen the healing power of God rush in with the force of a Niagara and literally re-create every cell, tissue, organ.

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<sup>702</sup> The paras on this page are numbered 249 through 256, making them consecutive with the previous page.

<sup>703</sup> "Maharishee" in the original.

<sup>704</sup> "med" in the original.

<sup>705</sup> The paras on this page are numbered 257 through 262, making them consecutive with the previous page.

(355-2) James Churchward: By staring at the ancient symbols long enough which the Atlanteans used in recording their secret wisdom, an intuitively gifted person can conjure their meanings out of his inner consciousness

(355-3) Invoking any one of the 6 Powers on beginning a meditation: 1) Presence, 2) Force, 3) Love, 4) Joy, 5) Wisdom, 6) Calm.

(355-4) Regarding XXVIII Mandalas or geometric spiritual pictures and diagrams, call them YANTRAS in my writings, which is their correct Hindu and Jain name. H. Zimmer says of them: "A Yantra is an instrument designed to curb the psychic forces by concentrating them on a pattern in such a way that it becomes reproved by the worshippers visualising power. It is a machine to reproduce inner meditations and experiences."

(355-5) Captain Tom Neill: (a) During deep meditation after reaching a void, deep nothingness, I call for help from That which is in a position to turn the flow of destructive forces on this planet (b) I am now able to practice continence through following method: I turn the flow of force mentally from the genital region upward and then return it downward. When so circulated the force seems purified and becomes unagitated.

(355-6) Jerome K. Jerome: My experience is that first impressions are the most reliable. They are given to us. Our second thoughts we make for ourselves. Trust the first ones<sup>706</sup>

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(357-1)<sup>708</sup> which Hanina Ben Dosa became entranced in deep self-oblivious meditation. It is also the posture of Elijah in his prayer on Mount Carmel.

(357-2) Mantra used by Mouni Sadhu's groups: "Om Ramana Om."

(357-3) Paul Dukes: The Lotus (Buddha) Posture is highly conducive to serenity of mind.

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<sup>706</sup> This section is continued in the paras on page 399.

<sup>707</sup> Blank page

<sup>708</sup> The paras on this page are numbered 267 through 270; they are not consecutive with the previous page, but they follow the paras on page 360. This para is a continuation of para 360-7.

(357-4) Hafiz Munna, a modern Indian Sufi, reached the goal solely through repetition of the name "Allah" by every breath. "Allah is the natural and universal name for God," he said. "Whether a man is waking or sleeping, his very breathing is articulate with Allah. Notice when someone is sleeping and hear this name produced by each inhalation and exhalation of the breath. We are told that to 'remember' God is our higher duty. Now God would not have placed this heavy burden on us without a way of escape being provided: the natural method of performing zikr on regular breathing by uttering the word 'Allah' at every breath."

(357-5) Bernardino de Laredo, Spanish 16th Century mystic: "It is said that the sapphire disposes him who wears it to reach out after God."

(357-6) Dangers of Deep Breathing [and]<sup>709</sup> Suspended Breathing: J.S. Haldane: Unnatural methods of breathing over-aerate the blood in the lungs, as a result of which breathing discontinues for a time, during which the condition of apnoea prevails Typical after-effects of forced breathing are swimming of the head, loss of sensibility, and gradual loss of consciousness. "A tailor collapsed and died after deep breathing. Some blood vessels in his chest ruptured by the sudden expansion of the chest.

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(359-1)<sup>711</sup> Daniel W. Fry: (a) Concentration is the attitude of transmission and is almost a complete bar to ESP<sup>712</sup> reception. To receive properly you must achieve a state of complete relaxation. (b) When sleep evades use following: Visualise a room which is completely dark except for 10 luminous numerals on the far wall of the room. Focus attention upon them until all other thoughts have been excluded. Then erase numerals, one by one, keeping mind focused upon the remaining ones but lowering the degree of concentration with each erasure. You will fall asleep. Not only does this process relax the conscious mind but it also returns extraneous thoughts to their proper place in the filing cabinet of the unconscious portion of mind. The latter then transmits and receives much more readily than conscious mind.

(359-2) Edgar Cayce: Lapis Lazuli gemstone will stimulate the endocrine centres, make the body more sensitive to higher vibrations, aid in the entity's periods of

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<sup>709</sup> PB himself changed a comma to "&" by hand.

<sup>710</sup> Blank page

<sup>711</sup> The paras on this page are numbered 263 through 266; they are not consecutive with the previous page, but they follow the paras on page 355.

<sup>712</sup> "e.s.p." in the original.

meditation, help to make decisions in dealing with mental attributes and strengthen the sending of telepathic thoughts. In the last case it should be taped over the centre of the forehead to affect the pineal and pituitary glands. Otherwise it is either kept near yourself or, preferably, worn upon the body, about the neck. It was a favourite stone of ancient Egypt.

(359-3) In treating for exorcism or the expelling or keeping away of evil influences have a blue light burning. This may also be used for special meditations of a purificatory kind. —Sumangalo, Bhikku.

(359-4) Charles Fillmore: If you make thankfulness a way of life, something wonderful happens. You set in motion a law; blessings will be added in direct proportion to your gratitude for those already received. Words that express

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(continued from the previous page) thanks, gratitude, release energies; their use is quickly followed by effects so pronounced that they are identified with the words that provoke them."

(360-1)<sup>713</sup> Sri Beni Madhav of Calcutta:<sup>714</sup> His chief teaching: Put half your mind on the active world and half on God.

(360-2) Try meditation squatting on thin cushion on heels – Egyptian posture.

(360-3) P. Gervis: It is believed in India that a guru's Darshan, or sight, purifies a man or changes his mental outlook.

(360-4) Bengali method of starting or inducing meditation: Clasp back of neck with both hands, then slowly rock from side to side continuously.

(360-5) Another evidence that it is the first single abnormally long session in meditation which thereafter turns the practice into an easy and swift one as well as gives the meditator new occult powers: in Haitian voodoo the candidate passes through a three-day hypnotised initiatory state; thereafter he is possessed permanently of certain occult powers.

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<sup>713</sup> The paras on this page are unnumbered.

<sup>714</sup> PB may be referring to one of two people here, both Bengali contemporaries, both in Calcutta:

The first is Beni Madhab Das, an erudite Bengali scholar, renowned teacher, and proponent of Indian independence. The second is Beni Madhab Barua, a Bengali Indian scholar of ancient Indian languages, Buddhism, and law.

(360-6) The European folklore and Asiatic beliefs deem as obnoxious to spirits a sharp-bladed or – pointed piece of iron, such as a sword, needle, knife, or axe. It is the metal itself that repels them, more than the form in which it is made. Hence an iron horseshoe was originally affixed to doors as an amulet to keep off malicious spirits.

(360-7) Babylonian Jewish (1000 A.D.) mystical Kawwana technique for meditation; also used by Chinese mediums: Sit in a low chair, bend forward until the head rests on or between the knees. Then whisper mantras in a deep measured voice. This induces pre-hypnotic auto-suggestion. In the Talmud this is the posture in<sup>715</sup>

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## Etiquette

363  
ETIQUETTE  
Social

(363-1)<sup>718</sup> A man introducing his wife to another person should say “This is my wife,” or “May I introduce you to my wife.” However, if he is introducing his wife to a much older person or to one of great distinction or to an elderly or distinguished man, he should introduce the other person to his wife.

(363-2) Neither spouse refers to the other socially as “Mr Brown” or “Mrs Brown.”

(363-3) No one properly says “Charmed” or “Pleased to meet you” when presented to anyone. Say casually “Hello” or “how do you do.”

(363-4) Be thoughtful of others always. Use instinct as to what is correct.

(363-5) Show some enthusiasm about things, yet without excitement.

(363-6) Speak with warmth.

(363-7) To every hint add Graciousness.

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<sup>715</sup> This para is continued in para 357-1.

<sup>716</sup> Blank page (This page is a tabbed divider labelled “OCCULTISM”.)

<sup>717</sup> Blank page

<sup>718</sup> The paras on this page are numbered 14 through 30; they are not consecutive with the previous page, but they follow the paras on page 366.

(363-8) Never use words like “high-class” and “refined.” They are plebeian. Say instead “nice”

(363-9) Do not adopt a bullying tone when giving orders to servants.

(363-10) After you have dined a couple of times as a guest of a lady, you ought to send flowers.

(363-11) Let your speech be like your writing; always optimistic and strong, never be melancholy in speaking.

(363-12) Either give one rose symbolically or send a dozen or two.

(363-13) Have your front ornamental handkerchief changed daily for pressing.

(363-14) Do not speak in lordly tone like a dictator, as in “You may do that” or “can’t permit that.”

(363-15) Make your handshake more firm and masculine.

(363-16) Do not say “Eh!”

(363-17) When saying “come in” do it slowly and graciously and pleasantly in pronunciation, adding “please.”

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ETIQUETTE  
Social

(364-1)<sup>719</sup> How horrible, how egotistic are bad manners, how inartistic and ugly too.

(364-2) Even if we are unhappy so not show any sign of it on your face. Mask it and meet the world with a smile. We must not share gloom with others; that is bad manners, egoistic.

(364-3) Never hasten or hurry downstairs or across the rooms etc. It is most vulgar. Never talk excitedly; it is cheap. Be poised as you talk calmly. Do not clip your words. Talk very slowly, with poise. Get enthusiastic in a noble manner, if you must but not get excited. Do not let your words tumble incoherently after each other rapidly. Space out your phrases and sentences. Be conscious of your tone and of HOW you are speaking. Control the rapidity of flow. Do not speak as though you were shooting bullets.

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<sup>719</sup> The paras on this page are numbered 30 through 42, making them consecutive with the previous page.

(364-4) It is bad taste to use cut half-sheets (cut out from folded double-page) of notepaper.

(364-5) Never supply a word, or finish somebody's sentence for him – however long he hesitates.

(364-6) In closing a letter "Your ever" is slightly friendlier than "Yours sincerely."

(364-7) The god of chic and good form are ours, not the horrid middle class idol, Mrs Grundy. Lets want the best. Human happiness is made of minor details of beauty just as ugliness exists more in pinpricks than in bulk.

(364-8) "May I present my wife?" – Eva, this is John Doe!"

(364-9) Curtness of speech is ungracious.

(364-10) Form of Invitation: "My dear Eagleton, could you have dinner with me tomorrow night? If you can, please come along about seven-thirty. Do come."

(364-11) Do not slouch or drag feet, don't let arms hang like an ape's.

(364-12) Degrees should be omitted from visiting cards.

(364-13) Don't stretch across people's faces with mon for program or to get something at dinner table.

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ETIQUETTE  
Out of Doors

(365-1)<sup>720</sup> The man gets out of the taxi first so that he can help the woman out.

(365-2) A man should offer his arm to the woman, not take hers, when crossing a street or going through crowds.

(365-3) If you are involved in a street accident, and are not the victim, help if you can, if no, go away.

(365-4) When there are two women and one man he should walk on the curb side next to the older woman not sandwich between the two.

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<sup>720</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(365-5) If you want to avoid somebody in the street, just avert your eyes, never "Look through" anybody.

(365-6) When walking with a woman walk on the outside or the curb side.

(365-7) Do not stand in the middle of the pavement to have a chat; others may want to pass.

(365-8) A man should remove his hat in an elevator especially when there are women around.

(365-9) Always conduct your guests to the auto when they are leaving.

(365-10) Several have reproved PB for walking too quickly for them to keep up with him.

You can learn for the rest of your life many new items of etiquette in three min. by applying philosophic technique. When reading about it, do not merely absorb the words but do two things more. First use reason and think out why, on what basis of courtesy or common sense, the rule was made at all. Secondly, use creative imagination and see yourself actually behaving as called for, hold the picture of it concentratedly in your mind for a couple of minutes.

366  
ETIQUETTE  
Social

(366-1)<sup>721</sup> A "Board and Lodging letter" is a "thank you" note which is sent to a friend after a weekend visit with him.

(366-2) It is nowadays correct to type a private [letter.]<sup>722</sup>

(366-3) On leaving a hotel you tip as follows: Ring for the chambermaid and give her the tip there; the head and table waiters are given in the dining room; hall porter and lift men, in the hall, and the porter who brings down the luggage, as you get into the taxi.

(366-4) [A]<sup>723</sup> man's gloves [should not]<sup>724</sup> be left on at introductions:

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<sup>721</sup> The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

<sup>722</sup> The original typist deleted the para after this para by typing over it with x's. It originally read:

"(3) It is good for children to talk in company as long as they do not monopolize the converst"

<sup>723</sup> The original typist changed "Should a" to "A".

<sup>724</sup> "should not" was typed above the line and inserted with a caret.

(366-5) A man is introduced to a woman; younger woman to the elder; the unmarried to the married, unless the former is of higher rank.

(366-6) There should be no introduction made in the street unless there is a special reason.

(366-7) If you are sitting down and someone wants to pass you in the theatre, stand up.

(366-8) Rise when any older person or women enter the room.

(366-9) The man walks ahead when entering a restaurant or heading for seats in a theatre.

(366-10) offer to carry a woman's packages.

(366-11) Hold the umbrella over a woman's head when it is raining.

(366-12) Introducing two ladies: "Mrs Linz, Mrs Burke." The ladies, if seated, remain seated and bow slightly, making a verbal acknowledgement if they wish. They do not stand unless one woman is elderly or very distinguished and the other quite young.

(366-13) A man is always presented to a woman, unless he is member of the clergy.

(366-14) A man never makes the slightest move to shake hands with a lady until she extends her hand. She is much more likely to smile and bow slightly.<sup>725</sup>

367  
ETIQUETTE  
Dining

(367-1)<sup>726</sup> When having soup, tilt the bowl away from you.

(367-2) The man orders at a restaurant.

(367-3) Check yourself that you do not make a noise while you are eating.

(367-4) Separate stones from fruit on plate. If they do get into the mouth, remove them with a spoon.

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<sup>725</sup> This section is continued in the paras on page 363.

<sup>726</sup> The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

(367-5) Use a fork when eating peas, and if necessary assist it by knife.

(367-6) Work from the outside in when choosing knives and forks for food courses.

(367-7) Use small fork for puddings; fork and spoon for fruit tarts; dessertspoon for ices or fruit salad.

(367-8) Soup must be sipped from the spoon's side. It is never served for luncheon.

(367-9) Bread or roll is broken – not cut with a knife or gnawn or torn with teeth.

(367-10) Never say thank you to the butler when he brings plates of food. It is unnecessary as he is expected to do that. But you should say "please" or "will you be so kind, Tom, as to bring the "X" on giving him orders at the table.

(367-11) If the telephone rings whilst dining, do not send secretary or servant, but ask to be excused and attend to it yourself.

(367-12) Sit with back erect while dining, never slouch.

(367-13) The butler should always wear his waiting white jacket and pants when serving, and at all times when he emerges from the kitchen for whatever reason.

(367-14) Do not be curt and abrupt when speaking to the servants but speak in friendly tones.

(367-15) Leave soup spoon in its upright position inside plate when finished; never turn upside down.

368  
ETIQUETTE  
Dining

(368-1)<sup>727</sup> Put radishes, olives, celery on the bread and butter individual plates.

(368-2) Do not ask "Would you care for some soup," but say "Would you like some soup."

(368-3) Don't ask guest if he would like some fruit juice, but "May I offer you some fruit juice"

(368-4) Ask the servant for "Tea Please" instead of saying in a bullying tone "You may serve tea"

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<sup>727</sup> The paras on this page are numbered 16 through 30, making them consecutive with the previous page.

(368-5) When seated in a booth in a restaurant, turn half-way in the seat when conversing.

(368-6) Cut spaghetti with a fork only, moving fork towards yourself parallel.

(368-7) Do not rise from the table before the lady with you has risen; do not rise from the chair even to go anywhere without first excusing yourself, and do not rise abruptly at any time.

(368-8) Do not fold arms akimbo when dining.

(368-9) Always offer a non-alcoholic drink to visitors and even students before allowing them to leave.

(368-10) Never talk about your domestic difficulties to guests, or about domestic arrangements. They are not interested.

(368-11) Demand and give privacy to guests. Let them be alone as long as they wish. Only accept invitations where you can tell hosts frankly that you require the greater part of the day to be left alone without intrusion.

(368-12) When offered meat or invited to meals which you don't wish to attend say "Please excuse me."

(368-13) It is wrong to rest elbows on the dining table.

(368-14) Should the headwaiter in a resort hotel be tipped? And what about such people as the "roll girl, etc." Answer: If the headwaiter gives you a special service, yes; otherwise no. Your own waiter or waitress is always tipped. I can't imagine tipping all the "specialists."

(368-15) "How agreeable can be a well-bred man for he eliminates the unpleasant aspects of the human condition and exercises a kind of profitable altruism." —Di Lampedusa

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## ETIQUETTE

(369-1)<sup>728</sup> To get rid of a person who is staying longer then the time allotted for his interview, {just}<sup>729</sup> pull out your watch give a start and jump up from your seat.

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<sup>728</sup> The paras on this page are unnumbered. Paras 5 through 10 were cut from elsewhere and pasted onto this page.

<sup>729</sup> There is a hole-punch through this word. Only "-t" is visible in the original.

If the person has either manners or intelligence he will rise also. If he lacks both, these qualities then tell him, "I am sorry "X" but I have another appointment." OR: "And now if you will excuse me, I have someone waiting for me on an appointment."

(369-2) When you meet someone else coming in, good manners require that you hold the door and let her enter first. If a man is coming in, he extends his hand and holds the door, permitting the woman to go out before he enters. Naturally the one to whom the courtesy is shown always says, "Thank you."

(369-3) The napkin is taken off the table and put into your lap as soon as you are seated.

(369-4) In the presence of others always cough or sneeze into a handkerchief.

(369-5) Telephone opening:  
"John Smith? Its PB speaking."

(369-6) Do not bite into the piece of bread; break off a single mouthful

(369-7) When masticating at table, keep lips closed

(369-8) Marg Anderson: I love the ceremony of eating beautifully

(369-9) Good Form is Conduct in accord with social custom. Good Manners are polite ways of social behaviour. Correct Etiquette is acceptable or required forms and manners established by convention.

(369-10) It is a gesture of social acceptance to call someone by his Christian name.

370  
ETIQUETTE

(370-1)<sup>730</sup> I appreciate your invitation.

(370-2) "Forgive me, Mr ABC, but [as]<sup>731</sup> you see I have a lot of work to do."

(370-3) "And now if you will forgive me, I have urgent matters to attend to."

(370-4) "May I ask you a question, Dr Brunton."  
"Please! [Be sure]<sup>732</sup> I shall answer it, if I can, you

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<sup>730</sup> The paras on this page are unnumbered. Paras 1 through 4, 5 through 12, and 13 were each cut from separate pages and pasted together to create this page.

<sup>731</sup> "as " was typed below the line and inserted with an arrow.

<sup>732</sup> PB himself inserted "Be sure" by hand.

(370-5) No only in the presence of any {lady}<sup>733</sup> but also in the presence of the King, Prince or Princess do not sit down until they have done so first.

(370-6) The need is to say what you have to say gratefully and politely, not abruptly and snappily

(370-7) "Please excuse me. I dislike shaking hands." Accompany this with a smile, and bow.

(370-8) When visiting theatre, in a party of 4 the 2 men are to seat themselves on the outside seats and women on the inside ones. In all cases the women must be allowed to go in first and seat themselves first.

(370-9) When a hand is stretched out to you in greeting, contact can be avoided if you say pleasantly and with a smile: "Please excuse me as I never shake hands"

(370-10) Soup spoon is drunk from at the side, not tip.

(370-11) When a present is handed to you open it at once in the giver's presence.

(370-12) On being introduced it is the lady who must offer her hand to shake, not man.

(370-13) Editor: John o'London's:

"Sheer lack of courtesy [- or, to use the old word, manners -]<sup>734</sup> is at the bottom of much that makes life disagreeable. It is something more than a precise series of formal gestures... or the characteristic of the fop and dilettante. The social intercourse involved comprehends a deeper metaphysical level"

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(371-1)<sup>735</sup> The bow is good manners for all occasions. It is the normal salutation - not a low and elaborate affair but a slight courteous inclination, with a smile to go with it.

(371-2) An introduction or a casual meeting does not necessitate a hand-shake.

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<sup>733</sup> Only "la-" is visible in the original, we have inserted "lady" per context.

<sup>734</sup> "- or, to use the old word, manners -" was typed below the line and inserted with an arrow.

<sup>735</sup> The paras on this page are numbered 43 through 58; they are not consecutive with the previous page.

(371-3) "Pleased to meet you" is a vulgar greeting

(371-4) "I accept with pleasure your kind invitation to -"

(371-5) Your curt, abrupt quality of speaking is aggressive and coarse. This does not refer to the words used but to the manner in which they are spoken.

(371-6) Be wary of using the term "lady" and "gentleman" instead of "man" and "woman." They are servants' quarters terms.

(371-7) When someone has rendered you a special service do not merely say, "thank you." That is a very summary expression of gratitude. Say rather: "How good of you to do this for me."

(371-8) "If you are free Saturday, may I see you?"

(371-9) "If you will excuse me, I have some work which must be attended to now."

(371-10) "Are you free, and would you care to have dinner with me at a restaurant this evening?"

(371-11) Letters of introduction to friends should be written in hand, not typed.

(371-12) To cut short an interview: "If you will permit me, I have another engagement."

(371-13) Before glancing at the titles of books on shelves, when visiting, ask for permission with "May I?"

(371-14) It is wrong to shake one's head when answering, yes, or no, instead of speaking.

(371-15) It is wrong to stare continually. Move eyes and blink them occasionally.

(371-16) If asked by a lady or servant "May I go there?" or "May I do this" etc. do not answer "You may" that is too dictatorial. Reply "Please do so."

(372-1)<sup>736</sup> When handing and article to you the unpolished person thrusts it at you, his gestures are brisk and forceful; but the charming person never does this. She graciously, harmoniously and gently presents it to you.

(372-2) As a farewell greeting use either “good day, John” or if more affectionate, “Au Revoir, John.”

(372-3) “What do you know?” A question such as this one is supposed to be very much the same as “How are you?” or “Where have you been all this time?” or any other supposed-to-be beginning to a conversation to be answered or to be evaded as you choose.

(372-4) Avoid short, quick and jerky movements of the body and limbs. They are vulgar and breed nervousness,

(372-5) The word “Goodbye” means only a temporary parting, and that you will meet again. The word “farewell” means a permanent parting.

(372-6) To follow old Chinese-Hindu custom it is quite in order if when you do not offer to shake hands, you bow instead.

(372-7) It is vulgar to swing arms when walking.

(372-8) Cultivate American table manners, which eats with fork only and holds fork in right hand. The knife is used to cut food, then it is poised on the rim of plate, then the fork is changed to right hand to eat with.

(372-9) The English suavely ignore a man when he behaves badly; they simply refuse to admit that he has any existence on such an occasion. (67) C.P. Snow: “His manners had stayed gentle; he grumbled at his young friends of the Left why they found it necessary to be so rude. He said: ‘I think we ought to set for ourselves a high standard of manners and behaviour. It is important.’”

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ETIQUETTE

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<sup>736</sup> The paras on this page are numbered 59 through 67, making them consecutive with the previous page.

<sup>737</sup> Blank page (This page is a tabbed divider labelled “ETIQUETTE”.)

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<sup>739</sup> Blank page

## Voice

(377-1)<sup>741</sup> BARBARA STOREY: 'WAY TO GOOD SPEECH'

"Uncultured speech is recognisable by a poor vocal quality, an accent practically unintelligible out of its own context, a vocabulary limited by environment. (b) The speaking voice is a musical instrument, roughly comparable to a flute or an organ pipe. Not having a good voice is largely due to failure to use this mechanism properly. A wind instrument produces sounds because air is blown into a resonating chamber. The breath passes through the larynx where the vocal chords are. These vibrate as the breath passes through them. These vibrations travel into the head and result in the voice. When the lungs do not send enough breath to make a vibration, the vocal mechanism cannot work properly. Since breath is the basis of vocal sound breathing exercises are important parts of speech training. Production of voice calls for an extra supply of breath, apart from what the body itself needs. So we must supply ourselves with plenty of breath if we wish to speak. The base of the lungs rests on the diaphragms; they are capable of their greatest expansion here; this explains why upper-chest breathing should be avoided. (c) Speech asks for a very quick intake but for an output of varying length and in order to achieve this the recoil of the diaphragm must be controlled. Such flexibility is far more important to speech than the capacity to take a very deep breath and retain it for a long time. To attain it is one of the purposes which lie behind the breathing exercises necessary in all speech training. The easiest method is to control the collapse of the ribs, which in their turn control the movement of the diaphragm back to normal. (d) As the intake of the breath must be very rapid, it is necessary to breathe in through the mouth as well as the nose. This use of the mouth does not imply it must be wide open. If the lips and teeth are slightly parted, this will be sufficient (e) To escape the muffling influence of tongue and soft palate, the breath, the vibrating column of air, should be directed towards front of mouth

(continued from the previous page) where the chief danger is a weak breath-stream. Unless sufficient energy is used, the vocal sound travelling with the breath fades out before it has reached the nasal cavities. The loss of nasal resonance means that the

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<sup>740</sup> Blank page

<sup>741</sup> The para on this page is numbered 7; it is not consecutive with the previous page.

sound is hardly audible. (f) Vowels add much to the musical quality of speech, apart from determining the type of pronunciation. Consonants give texture, vowels give colour. (g) Intonation stress and length give melody and rhythm to speech, making it capable of expressing every shade of thought and feeling.

(378-1)<sup>742</sup> Perfect responsiveness of voice to mind demands flexibility and this dependent on relaxation. Relax all the facial muscles. Deep breathing is fundamental for effective speech. It aids relaxation and gives body to voice. EXERCISE: Locate your diaphragm by placing your hand on the soft space just below the floating ribs, and pant. Are you breathing from the diaphragm or from the upper portion of the chest? Inhale slowly and fully, not more than six times to the minute and sound the vowels, sustaining the sounds for as long as you can.

(378-2) The untrained mumble their speech; the trained mouth it with great distinctness and beauty.

(378-3) The defect of PB's radio speech is its lack of emotional colouring warmth and life.

(378-4) The secret of Scott Goddard's magnificent voice production is evidently that he pursues his lips, as recommended in yoga science of breathing.

(378-5) All reading of books is henceforth to be done aloud to practice voice production.

(378-6) DR HA'NISH: "We become attentive, retentive and concentrative through focusing on our speech and emphasising the vowels. (b) To develop, sweeten and beautify the voice, stir up the adrenal glands with first on either side of the spine in the small of the back between the tenth dorsal and the first lumbar vertebrae. A weak voice can be made stronger by constantly practising the following vowels sounds, as high pitched and forcibly as is convenient: Hee, hoo, hay, haw, ho, how, high, hew, hoi. (c) The voice is much strengthened

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(continued from the previous page) by whistling and singing as often as possible, or by playing a musical instrument, like the flute, which requires blowing."

(379-1)<sup>743</sup> H. St JOHN RUMSEY: "SPEECH TRAINING": (a) The larynx or Adams apple contains two curtains of muscle, the edges of which are the vocal cords. The sound which we call voice is made by the vibration caused by the breath passing

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<sup>742</sup> The paras on this page are numbered 8 through 13, making them consecutive with the previous page.

<sup>743</sup> The para on this page is numbered 14, making it consecutive with the previous page.

under slight pressure between the approximated edges of the cords. When the approximation is insufficiently firm, the result is too little resistance of the cords to the breath pressure. This results in the production of a feeble whispering tone, which is uneconomic and lacking in musical quality. (b) The average singer sacrifices words in the effort to improve tone, the balance is lost and the words drowned in failure to give them their full value, so that they are unrecognisable. The average elocutionist goes to the opposite extreme, to the strangling of vocal tone by the exaggeration of word formation, more particularly of consonants at the expense of vowels and tone. In a high standard of speech consonants should be very light, very quick and very accurate. Otherwise there will be excessive interruption of the flow of tone and musical character and quality will be diminished. Speech and song must resemble each other if a high standard is to be attained in either. (c) Intelligibility is assisted by accurate clean cut consonants but is dependent to a greater extent on clearly formed vowels. Think of the words: Part Putt Pert Pet Pat Pate: some are so similar that unless the vowels are formed accurately, only the context can decide which word is intended. So intelligibility is the first reason for careful attention to the vowels. Again, there is the aesthetic value of good vowels. Remember that the vocal tone alone has a comparatively uninterrupted exit from the mouth, so that whatever good quality the voice possesses is heard chiefly in the vowels. (d) All speech is a muscle habit and correction consists of losing old muscle habit and substituting new.

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(380-1)<sup>744</sup> ARTHUR<sup>745</sup> LESSAC: "Correct breathing and posture principles are the first needs. Protrude the diaphragm when inhaling, expanding the sides and back almost simultaneously or immediately after as a ripple in the same movement. Then practising holding the breath for as long as possible. This will straighten out the hollow curvature of the spine. (b) Do not adopt the army posture of shoulders brought back and chest stuck out; it is bad. On the contrary when the first exercise is completed the shoulders will naturally be slightly tilted forward and the chest will stretch to form a straight wall with the diaphragm. (c) During the exercise the small and then large of the back should expand and fill up, almost to the shoulders. Lock the diaphragm hard and firm at the end of the exercise. (d) After the breathing has been established as above, practise holding the posture for 25 seconds repeated 10 times. Do this 3 times daily, gradually adding 3 to 5 seconds to the 25 second period and increasing it to double or even treble, finally. This is to give 'capacity'. (e) Establish breathing and exhale on the "S" buzzing sound, giving it a uniform quality and an upward inflection as though it were travelling up. This exercise is done for half the time of the first and is to give control. (f) All these exercises should be practised at every moment and everywhere, walking, working, resting etc. Get the feeling of coming forward with the shoulders as the upper part of the body

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<sup>744</sup> The para on this page is numbered 15, making it consecutive with the previous page.

<sup>745</sup> "Albert" in the original.

completes the exercise. This should come spontaneously, not forcibly. The feeling of increased force should come as a result. It causes the speaker to shift over from being on the defensive to being aggressive. (g) Do not protrude the diaphragm more than momentarily; it should naturally return to being a vertical wall. (h) Principles of Placement: The lower the pitch then (i) the smaller the mouth opening (ii) the nearer to the teeth is the buzz of voice being felt or focused inside the mouth and the smaller the voice

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(continued from the previous page) area or pocket. The larger the mouth opening the higher the pitch and the farther away from teeth the buzz or focal spot will be, (i.e. on the roof of the mouth, or hard palate) and the larger the voice area inside the mouth. The pitch may be same in tone between two sounds but it may at same time be higher or lower; it is like the note G on piano – high or low. The tone is the voice's musical sound. (i) Don't inhibit your voice when exercising nor make it too timid. Give it more abandon and fuller strength. (j) Exercises: (i) Hullo (ii) Whom do you wish to rule? (iii) Those old boats don't float. (ii) has a smaller mouth opening and (iii) a larger one. The larger opening takes a higher pitch. (i) should focus on the frontal part of the roof of the mouth; this focusing of the 'buzz' is the foundation of all the exercises. Watch your mouth in a mirror whilst practising so as to get the correct mouth opening. Start with the smaller openings and exercise up the larger one. Fill this kit with bills' (iii) and 'Keep these leading people here' should correspond with (ii) Other basic practice phrases are: 'Where were you?' 'You were there' 'Let Nell's friends rest well.' 'Nothing but destruction was the result' (k) Practice the basic phrases with a mouth stretched as if you were yawning, lifting the upper lip toward the nose and stretching the jaws from ear to mouth. (l) The jaws have to drop to be detached, because they form the wider opening of the megaphone. The cheeks are its size and the lips its narrow exit for the sound. Keep the voice going through the f not through the lips. This is done to achieve quantity. Only after this is done should you aim at quality because the latter circumscribes the volume of voice. Stretch the jaws downward more and then and only after that should you purse the lips. (m) Here are some useful sentences for practice: 'They came home': 'You may sail today or take the only train later': 'The good cook took a good look': 'Whom do you choose to

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(continued from the previous page) rule?' 'All the world's a stage and men and women merely players': 'Those old boats go slow': 'Fill this kit with bills': 'Keep these leading people here': 'Hello-o-o': The last is to be practiced by preparing inverted megaphone, the jaws forming the narrow opening of the mouth. Don't stress or strain but stretch the jaws and mouth forward. (n) You may test the presence of superfluous breath by placing the hand over the opening of the lips.

You should feel no breath at all coming up against them if the voice is being correctly produced. There should be a buzzing sound going upward to the roof of the mouth nearer and nearer to the teeth, causing the lips to get smaller for the downward pitch. Do not make the lips too hard, but keep them soft and loose. (o) Do not draw the mouth back in habitual smile. It makes a weak timid voice. On the contrary you should forget the drawing back and protrude the mouth forward. (p) There are three voice beautifiers: (i) Resonance, (ii) Vowel reflection, (iii) Over tone. (i) The roof is a sounding board, with the head and teeth added to complete the structure, ending with the chest. The resonance produced from this sounding board brings the voice brilliance, carrying power projection power and a ringing voice. However, too much resonance produces a tinny, a tonic effect, so don't overdo it. (ii) The wave reflections work on the cavities. They bring to the voice the quality of manliness and authority. However an excessive amount creates a dull and expressionless quality. What is needed is a balance between the two, in order to develop the voice beautiful. (iii) Overtones are inherent properties of the sound wave itself. (q) Protrusion of the lips establishes great volume of wave reflection. In your case this is largely lacking, whilst your resonance is weak. Develop these first and then balance up. (r) The higher the pitch, the resonances vibrate in the head and upper face. The lower the pitch, the resonances vibrate in the chest. For ordinary speaking the lowest chest resonance becomes proper. When reading aloud from

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(continued from the previous page) books the voice should be both sustained and focused on the vowels. Then bring change the exercise by bringing down the pitch successively from higher to lower. (s) The tone is projected for its excitement value. (t) To get the megaphone like effect practice the imitation of yawning but be sure the focus is forward. Keep always a few minutes daily practice on basic phrases, such as: 'All boats in', 'They came home', 'Where were you?' (u) Even when the lips are not moving in speech they should be kept at rest in their protured form in order to habituate them to this form. (v) In everyday speech the voice is to be brought forward out of the throat and thrown forward by this protrusion of the lips. The lower lip is to be protruded more than the upper lip. (w) Another excellent exercise is on the word 'Rome.' (x) In your personal speech you pause too much, indeed after almost each word. This is wrong, and makes the speech too abrupt. Pause only after phrases, which contain some or several words. Another criticism is that you force the voice too much. Be easier. The final criticism is that you ought to pick up those words in every sentence which are the most important and put more emphasis on them in order to introduce colour into your speech.

(383-1)<sup>746</sup> Mr True, the osteopath, prescribes tongue-elongating exercise to heighten tone of voice. Push and stretch tongue out of mouth down to chin, up to nose and V-shaped to pronounce "OH"

(383-2) Marianna Penn: Nothing can be achieved in voice production unless breathing exercises are practiced daily since they form the foundation.

(383-3) Whenever I read aloud or dictate with chin on breast, my voice changes for the better. It becomes stronger, more vibrant, and records clearer on the ediphone.

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(384-1)<sup>747</sup> Rom Landau: John knew what was wrong in his delivery; he had been mumbling and running words together; he had made no pauses; had not changed the rhythm of his voice; had not emphasised important words."

(384-2) Emerson's voice was so distinct, that it filled the room with its lowest tones.

(384-3) Dean Inge: A good book should be read aloud. One advantage is that it prevents us from reading too fast.

(384-4) By speaking indistinctly, by mumbling or distorting words, communication is impeded and robbed of half its appeal.

(384-5) Operatic voice production arouses kundalini! The development exercises includes (a) lift the chest up. Place head, neck, and spine in straight line and keep erect. (b) Inhale deeply and at same time draw in the buttocks and press them together as if they were holding a coin. [(c) breathe diaphragmatically.]<sup>748</sup>

(384-6) Do not slur syllables.

(384-7) P.G. Bowen: Voice strengthening exercise: Balance of the body is the key to command of the bodily instrument. The method of securing it is simple in the extreme. Let the thought centre itself in the nape of the neck, and let this point be pressed back as though against resistance. If these simple requirements are fully carried on the whole body will inevitably fall into an erect and balanced posture, whether one is standing or sitting.

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<sup>746</sup> The paras on this page are numbered 16 through 18, making them consecutive with the previous page.

<sup>747</sup> The paras on this page are numbered 19 through 26, making them consecutive with the previous page.

<sup>748</sup> PB himself inserted "(c) breathe diaphragm-agmatically." by hand.

(384-8) Read To Yourself: Develop a distinctive voice. Where there are many people talking at the same time, the man who speaks melodically is the person who gets listeners. Try reading to yourself to see if you have a pleasant voice. Read aloud plays are wonderful for this purpose – and put expression and warmth into your voice in place of the flat, dull sounds which emanate from so many young women. Put the “G’s” on the end of your words with “ing” and pronounce “was” instead of “s.” Hum until you feel the sound in your cheeks, if your voice is shrill.<sup>749</sup>

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(385-1)<sup>750</sup> Yogi Ramacharaka: (1) The yogis have a form of breathing to develop the voice. They are noted for their wonderful voices, which are strong, smooth and clear, and have a wonderful trumpet-like carrying power. They have practised this particular form of breathing exercise which has resulted in rendering their voices soft, beautiful and flexible, imparting to it that indescribable, peculiar floating quality, combined with great power. The exercise given below will in time impart the above-mentioned qualities, or the yogi voice to the student who practises it faithfully. It is to be understood, of course, that this form of breath is to be used only as an occasional exercise, and not as a regular form of breathing. (a) Inhale a complete breath very slowly, but steadily, through the nostrils, taking as much time as possible in the inhalation. (b) retain for a few second (c) expel the air vigorously in one great breath, through the wide opened mouth. (d) rest the lungs. (2) Without going deeply into the Yogi theories of sound-production, in speaking and singing, we wish to say that experience has taught them that the timbre, quality and power of a voice depends not alone upon the vocal organs in the throat, but that the facial muscles, etc. have must to do with the matter. Some men with large chests produce but a poor tone, while others with comparatively small chests produce tones of amazing strength and quality. Here is an interesting experiment worth trying: Stand before a glass and pucker up your mouth and whistle, and note the shape of your mouth and the general expression of your face. Then sing or speak as you do naturally, and see the difference. Then start to whistle again for a few seconds, and then, without changing the position of your lips or face, sing a few notes and notice what a

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(continued from the previous page) vibrant resonant, clear and beautiful tone is produced.

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<sup>749</sup> This section is continued in the paras on page 411.

<sup>750</sup> The para on this page is numbered 31, making it consecutive with the previous page.

(386-1)<sup>751</sup> L.W. BURT: (a) Thinking of only one life, what vocalist or instrumentalist has ever run the gauntlet of public criticism and reached the pinnacle of fame without a technique usually demanding many hours of daily labour? The basis of good elocution, as with singing, lies in correct breathing and voice control. Many systems have developed; the one outlined in this course is simple, and if practised faithfully will enrich the quality and tone of the voice, give flexibility and variety of pitch, and greatly increase the volume and power. Nasal-breathing, and centre-breathing means that we should always inhale through the nose. Centre-breathing means that when we inhale the body should expand at the waist line and not at the top of the chest. (b) Exercise: Stand erect, heels together, hands on hips. Take a long inhalation through the nostrils, slowly expanding at the waist, pause then exhale through the mouth as slowly as possible. (Hold a lighted candle before the lips, and the out breathing must be so controlled that it does not flicker the flame.) Practise daily until you can sustain exhalation for at least half a minute. This exercise gives breath control and develops the muscles of the diaphragm. (c) Exercise: Inhale as before, spend the outgoing breath in saying each of the vowels in turn (a whole breath to each) in the following order: A, E, I, O, U. You will observe that each vowel is formed at a different point in the mouth, commencing with A at the throat and ending with U on the lips. This exercise gives the basis for placing the voice. Always remember that the best speaker is he who controls expiration.

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(387-1)<sup>752</sup> WILFRED HERBERT: Practical way to develop strong voice for oratory is deep breathing. The diaphragm acts as a pump: it pumps force and air up. Then hold the breath as long as you can. Throw arms behind back while exercising.

(387-2) VOICE EXPERT: (a) Take the trouble to finish words. (b) Make the voice flexible. (c) Control speech organs (d) When telephoning lower the voice below its usual pitch, as people get excited when they pick up a phone. (e) The cure for a monotonous voice which gets so blurred that people can't understand one, is to bite off the ends of the words like this: "What-time-did-you-get-there? (f) To make the voice flexible and interesting practice following: Pronounce the vowels up and down the scale. Try asking and answering questions only using the vowels. (g) Reading aloud is the best way to improve voice. (h) A tight throat obstructs vocal cords. Relax it by yawning widely a dozen times. Then you will speak better. (i) Voice-placement is a matter of imagination. Pitch voice the correct distance to reach the other person, to that they can hear it. Remember that hard work and conscientious efforts will overcome all diction defect. Constant practice is the way to remedy voice. (j) William Ewart Gladstone, when Prime Minister of England said, "Ninety-nine men out of every hundred never rise above mediocrity because the

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<sup>751</sup> The para on this page is numbered 32, making it consecutive with the previous page.

<sup>752</sup> The paras on this page are numbered 33 through 34, making them consecutive with the previous page.

training of the voice is entirely neglected and considered of no importance." Gladstone's career justified the statement. (k) Those students who have daily practised the nasal and centre breathing of this course will find the following exercises invaluable as a basis for right expression and colourful speech. [(L)]<sup>753</sup> Volume: Inhale, and with the abdominal muscles explode the voice on a be-ba-bat-bo-boo, gently at first, and later with energy.

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(continued from the previous page) (m) Flexibility: Say E.A.AW, AB, O, Oo, with short medium, long and very long rising inflexions. Also repeat the swell. Note: Inflexions are glides from one pitch to another. Rising inflexions indicate suspension of sense of doubt, enquiry. Filling inflexions denote completeness, emphasis, command. Circumflex inflexions denote double meaning, irony, sarcasm. (n) Brilliancy: Practise long vowel sounds, such as ringing, swinging, dinging, dong-with full voice. (o) Resonance: Inhale fully, open the throat and make a deep well of the chest, and say awe (in the chest) ah (in the throat) e (in the head). Repeat with inflexions. Also bring out the head resonance in ringing, singing, dinging, dong, bringing banging, clanging, bong. (p) Quality: Practise O in variety of pitch and force. Also, hup, he, ha, haw, hat, ho hoo. (Note: Clear and robust sounds depend upon breathing gently. Apply the air very gently to the vocal chords, hold back the unused breath, and try to increase purity of tone. (q) Purity: Purity is the economy of breath. Impurity or fogginess is caused by unvocalised or escaping breath. Take note that in speaking, as in singing, the secret of ringing melodious tones lies in placing your tones in conversation if you want a good voice. Emulate those who have it.

(388-1)<sup>754</sup> SCOTT GODDARD said his exceptionally beautiful speaking voice developed because as a boy he constantly read aloud.

(388-2) KAREN: "Your voice on the telephone sounds dead and colourless as if you had a cold. It is too subdued. Make it stronger and more toneful."

(388-3) EMERSON is remembered for his hesitating and measured speech.

(388-4) Practise the five vowel voice-producing exercises. They improve articulation of vowels.

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<sup>753</sup> PB himself inserted "(L)" by hand.

<sup>754</sup> The paras on this page are numbered 35 through 38, making them consecutive with the previous page.

(389-1)<sup>755</sup> GUY POCOCK: "Cultivate a pleasant speaking voice. That often runs in families – as is natural. So does the reverse. But even if you are unlucky in that respect much may be done to remedy it, by breathing exercises, by reading aloud, by careful observation."

(389-2) O.G. CAMPEN. FAULTY SPEECH CAUSES MISUNDERSTANDING. "We have slipped into the rut wherein we are prone to say regarding so many things that this or that is "good enough," and we have assumed just this attitude toward our speech.

We spend much time, thought and hard work in learning how to dress our bodies carefully, in acquiring a system of prescribed etiquette, in developing certain approved habits of conduct. But, in the main, our voices continue to be raw products so far as our conscious control of them goes.

All too frequently, the delightful impression made by a charming coiffure and a careful toilet is set at naught by a disagreeable, high pitched raucous voice. When will men and women learn that more depends upon how we say a thing, than upon what we say?

The great majority of people have spoiled their voices by allowing them to be controlled by the emotions, desires, likes, and aversions, instead of using the voice as we use the right hand as an instrument of service.

Too much cannot be said about the control of the emotions. As a general rule, people are carried away by an emotion almost before they know it. This is particularly true in the matter of talk. The impulsive, excitable person is so eager to talk – so anxious to impress the listener – so on fire with the importance of the thing he has to say, that he speaks before he is ready, before his idea is clear, or before his words have been carefully chosen.

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(continued from the previous page) Whenever we talk we should consider it as an important matter and give it our full attention. We should try to make our talk alive and our voices expressive. Let us discard the monotonous tone and the repressed manner, and instead, let us use the imagination more, feel more deeply what we say, express that individuality and personal magnetism which is possible in every individual.

(390-1)<sup>756</sup> P. Scarnell Lean: Sound and Spiritual Life: No true student of theosophy may ignore the effect of the voice on others. Sound, pronunciation, the precision with which words are chosen both for meaning and sound, the variety, colour and balance of the speech – all must be considered. The best method of communicating

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<sup>755</sup> The paras on this page are numbered 39 through 40, making them consecutive with the previous page.

<sup>756</sup> The para on this page is numbered 1; it follows the previous page, but the numbering is not consecutive.

and sharing the wisdom we possess is still through words, spoken and written. Is it not imperative that we should study the technique? Annie Besant's splendid contralto voice had a magnetic quality, brought 1000's to theosophy. She insisted on teaching us how to speak properly so that the last syllable be pronounced, distinctly for that makes the voice intelligible and clear to listeners. It was no use shouting; good pronunciation alone would do the trick.

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(391-1)<sup>757</sup> Though<sup>758</sup> in itself not formidable, [it]<sup>759</sup> can, if not attended to, prevent the fruition of our work for the freedom of throat and tongue. I refer to the lower jaw, which in the Briton is apt to be very rigid. If the joint of the jaw is not mobile, or if the tendency in the opening the mouth is to push the chin forward, the throat will be tightened; and, further, the mouth cannot be opened sufficiently to enable the voice to pass out freely.

(391-2) The fact being, of course, that the muscles attached to the jaw work to prevent the mouth from opening. Stop working and the mouth will open naturally and easily by the lower jaw dropping, as takes place when a person goes to sleep sitting upright. So we find that after the soft palate and root of tongue have been worked at the jaw must be mobilised, for the Briton speaks so persistently through closed teeth, with clenched jaws, that it is useless to assume that the mere explanation of how to open the mouth will suffice. The joint must be gently loosened, just as a piano player would mobilise stiff wrists. It will be as well before leaving this part of the work to caution students against any tendency to thrust the jaw forward. This is often merely a bad trick or an unconscious effort on the part of the speaker to free the jaw; but, on the other hand, it is sometimes actually taught under the impression that a stronger, more resonant tone is thereby produced. This is a very bad mistake against which I wish to utter the most earnest warning. Granted that

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(continued from the previous page) temporarily a stronger tone is produced, it is a will-o-the-wisp which is likely to do serious harm. It makes the tone hard and harsh; it prevents modulation; it limits vocal range; the mouth cannot open properly and it renders the throat rigid and tight.

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<sup>757</sup> The paras on this page are numbered 42 through 43; they are not consecutive with the previous page.

<sup>758</sup> The following pages appear to be the writing of Kate Emil Behnke, possibly from her book *The Technique of Good Speech*. London: J. Curwen & Sons (1938).

<sup>759</sup> PB himself inserted "it" by hand.

(392-1)<sup>760</sup> He will gain in ease, quality, and purity of tone when the physiologically correct movement has been acquired.

(392-2) The tongue's failure to adjust read-just prevents purity of vowels, and its lack of agility makes crisp consonants impossible, constituting the chief factor in the constantly criticised failure of English speakers to make their words understood.

(392-3) The tongue is often held down with a spoon or paper-knife; indeed, a special contrivance has been devised, shaped like a tongue, having a long handle by means of which the student forcibly holds the tongue down while practising. No more fatal mistake could be made. The tongue resents such restriction and resists it vigorously. As is well known, muscles are strengthened by resistance – which is the fundamental principle of Swedish medical gymnastics. Consequently, the lifting muscles of the tongue continue to grow stronger and more active in the wrong direction, as a result of resisting the pressure of the mechanical contrivance, and the last condition of the unfortunate student is worse than the first.

(392-4) Obviously, general correctness of poise, which will not be upset by movement, is needed; and, to achieve this, muscle training – will be required. It is for this reason that many

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(continued from the previous page) speakers, especially those going in for stage work, take up fencing. I prefer to employ breathing gymnastics, devised by my mother, the late Mrs Emil Behnke, which I have described in the chapter on Breathing. They increase breath control, lung capacity and chest girth; they develop the pectoral muscles and give correct carriage of the whole body, with a gain in resonance which is really remarkable; they combine admirably with exercises for general physical culture – which speakers will be well advised to take up – and they have the great advantage over fencing, or any other exercise of that kind, that it is not necessary to go to a gymnasium to carry them out

(393-1)<sup>761</sup> It will be understood why nations such as the Italian and French, who use their mouths flexibly and generously, produce resonant, carrying tone characterised in particular by nasal resonance and “head” tones, whilst the English, who do not open their mouths or make use of the movable parts thereof, are either characterised by throatiness or by “white,” lifeless, cold empty tone.

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<sup>760</sup> The paras on this page are numbered 44 through 46, making them consecutive with the previous page.

<sup>761</sup> The paras on this page are numbered 47 through 49, making them consecutive with the previous page.

(393-2) I have alluded in the foregoing pages to the fact that resonance can be materially improved by good carriage of the body, particularly of the upper part of the chest; and I have also pointed out that certain difficulties in the production of the voice may be traced to holding the head, and consequently the larynx, too low.

(393-3) Care should always be taken when holding notes to keep it well out,

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(continued from the previous page) with arms away from the body, and shoulders down and back. Even experienced speakers frequently hold their notes or book of words too close to the body. Besides cramping the breathing this causes the upper chest to drop, and necessitates bending the head in such a way as to render freedom of laryngeal movement impossible. Moreover, the voice is thereby directed to the ground at the speaker's feet instead of into the auditorium.

(394-1)<sup>762</sup> English is spoken so badly indeed so abominably, that the student of speaking really has to learn his language anew. Vowels are clipped, or spoken impurely, consonants are slurred or dropped; there is neither decision nor precision of the muscles of articulation; the jaw is rigid, the voice gripped in the throat, the tongue either contracted and tight at the root, or flapping aimlessly about in the mouth, interrupting the passage of the tone and the lips are either tight and inflexible, or weak and flaccid; so that not only is there nothing to draw upon in the speech equipment of the average English student, but there will be a great deal to correct in the existing muscle habits. What a different state of affairs we find in the average Frenchman, who uses every part of his mouth with freedom and flexibility, with the result that his vowels are pure and resonant and his consonants correctly formed and invariably distinct, however fast he speaks.

(394-2) A contracted throat and inert articulatory muscle habits have become automatic:

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(395-1)<sup>763</sup> His chest should be as high as it will go with comfort and expanded to its utmost. His mouth should be open to the extent of the natural fall of the jaw.

(395-2) His tongue should lie loose and flat and forward on the floor of the mouth.

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<sup>762</sup> The paras on this page are numbered 50 through 51, making them consecutive with the previous page.

<sup>763</sup> The paras on this page are numbered 52 through 58, making them consecutive with the previous page.

(395-3) The student can take a full gulp of air through the mouth in a twinkling and it will go right down to the region of his waistcoat buttons. The front wall of the body at that spot (for a about four inches downwards from the end of the breast-bone) will fly out in response to it, and that is the only place where the smallest movement can be observed; then without waiting for a fraction of a second, he should speak, and he should feel as if he is speaking from that place.

(395-4) If there is the very slightest movement of the shoulders or upper ribs, the student is breathing in correctly and is wasting time.

(395-5) If you close your throat before or after a breath you've got to open it again. Therefore don't close it! There can be no sense in closing the throat in speaking. The same applies to the mouth, unless, of course, a consonant demands it.

(395-6) It is a heaven-sent gift to be possessed of – a long breath.

(395-7) Tone is the product of the whole resonator, which comprises three resonant, which comprises three resonant spaces, the neck, the mouth and the nose. That in the neck is the most important for "tone" and general quality, the mouth for vowel quality and the nose a powerful accessory to

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(continued from the previous page) be added in due proportion.

(396-1)<sup>764</sup> Now, resonance being the thing we are aiming at, it follows that the bigger the spaces are the more resonance we shall get, provided we use those spaces. Therefore have the mouth as wide open as it can be with comfort, not stretched open but just easily wide open. The cheeks should be high (as in smiling), as this brings them away from the side teeth, thus increasing the width of the cavity, besides which it makes the speaker look happy.

(396-2) There is nothing that will add character and individuality to the voice so much as the proper use of the nasal cavity.

(396-3) There is a vast difference between a nasal and a nosey tone. The one is beautiful, the other is not. The use of the nasal cavity is like the pinch of salt in the soup

(396-4) Usually the root of the tongue will be clogging up the space behind it, and the cure for it is to bring that unruly member forward and let it rest peacefully and flat on the floor of the mouth.

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<sup>764</sup> The paras on this page are numbered 59 through 64, making them consecutive with the previous page.

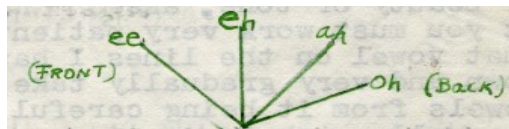
(396-5) Get the student to say the syllables la, na, ta, da, and get him to notice what part of the hard palate the tip of the tongue touches for all these consonants. It is just over the teeth. Call that the target, aim the focus of the tone at it and score a bull's-eye every shot. Every note that we sing, high or low, loud or soft, must be kept focused on that spot and must not be allowed to go back to the soft palate

(396-6) Remember that all the bright

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(continued from the previous page) tone-colours are in the front of the mouth. You need not bother much about the dull colours. It is easy to be dull.

(397-1)<sup>765</sup> The best vowel sounds to start with in the case of a pupil who is inclined to be throaty (and nearly all of them will suffer from this complaint in the early stages) are ee, eh, and oh,<sup>766</sup> in that order. The feeling the novice will have, when he first [speaks]<sup>767</sup> these vowels, will be that they take the following positions on the roof of his mouth.



Get him to speak them in rotation, bringing them all where the ee is shown (which is of course the front of the hard palate.) Then let him prefix the consonant m to the same vowels and do the same thing. He must take care to speak right through the m (and it should be a good long one) into the vowel with the quickest possible opening of the lips to their full natural extent. Slow movement of the lips (and the tip of the tongue too) is fatal to good diction. All the forward consonants should be used in turn for this purpose, and, whether the tone be a loud or a soft one, the consonant must always be so distinctly sounded as to be quite obvious at the end of a concert room.

(397-2) Remember also that the various vowel tones must match. One sometimes hears a speaker whose voice seems to

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<sup>765</sup> The paras on this page are numbered 65 through 66, making them consecutive with the previous page.

<sup>766</sup> PB himself underlined "ee, eh, and oh" by hand.

<sup>767</sup> PB himself inserted "speaks" by hand.

(continued from the previous page) alter to an appreciable extent with different vowels. This should not be. But you will not have much trouble in this direction provided you get your pupil to bring all his vowels to a forward focus.

(398-1)<sup>768</sup> A great deal of the ugliness can be removed by careful and skilful treatment. The best way to begin with a pupil who is in this category is by experiment with the various vowel sounds. You will soon find the one that gives the best result in the way of beauty of tone, and having found it you must work very patiently on that vowel on the lines I have laid down and very gradually take the other vowels from it being careful to make them all match in tone.

(398-2) Let us now consider the consonants: These are quite as important as the vowels, for on their clearness depends whether or not the audience hears our words and, as a consequence, understands or not what we are speaking about.

(398-3) On the subject of distinct enunciation, it is well to remind you of what I have said elsewhere, that when you are speaking softly your diction must be all the more clear and your throat must never close to the smallest extent. On the contrary, you should have the feeling that the softer you speak the wider your throat is. Keep it open, not notwithstanding you are speaking softly, but just because of it.

(398-4) As<sup>769</sup> a soul-support, we will examine this body a little. We cannot

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(continued from the previous page) do better than retain the ancient idea, arrived at intuitively, of dividing the body into three sections, the head representing the mental, the chest the emotional, and the rest of the body from the waist downward, the vital natures. This will suggest a suitable position while standing, so that the pose of the body, expresses at once the ability, force and character of the individual. The position must be one of balance and strength. One foot should be in advance of the other, and the weight of the body should be on the ball of the forward foot. This is a position of real balance, as the rear foot acts as a brace against any backward impulse, while the body can be bent forward at the hips, and still retain balance without altering the position of the feet.

(399-1)<sup>770</sup> One should stand erect, with the shoulders well back, and be in such a position that a line dropped from the head would clear the rest of the body – another

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<sup>768</sup> The paras on this page are numbered 67 through 70, making them consecutive with the previous page.

<sup>769</sup> This para is a quote from “Practical Psychology of Voice and of Life” by William Henri Zay.

<sup>770</sup> The paras on this page are numbered 71 through 73, making them consecutive with the previous page.

line dropped from the chest would clear the lower part of the body. This leaves one in a position with the head, or mental leading and controlling the chest or emotional nature, and the rest of the body not in evidence at all.

(399-2) The Diaphragm is one of the most powerful muscles in the body. It forms the floor of the breathing box, and its action can be felt by taking quick breathes in and out, like panting. The outward pressure will be felt at the waist.

(399-3) In the ordinary way, Exhalation

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(continued from the previous page) would be just the reverse of this, but as a matter of fact it is not quite so. The lungs have, and in fact the whole of the chest has, a natural elasticity, and when this act of expansion has taken place, they are very much stretched, and have a strong inclination to return to their former dimensions. This they will immediately do, and the air will consequently be expelled, unless they are restrained; and in this process of restraining the natural outrush of breath, and in acquiring the skill to hold it, or to allow it to escape only at will, and in such quantity and such a way as is desired, we learn the art called BREATH-CONTROL. It is not necessary to press out the breath; moreover, it is undesirable.

(400-1)<sup>771</sup> This combination of Rib-and Diaphragm-breathing is not only the most powerful combination possible for the control of the breath, but it permits of the greatest possible expansion of the chest, and makes possible the fullest stretch of the lungs that can be acquired.

(400-2) The physical effort necessary in holding the breath centralises the consciousness in and around the chest and helps to discover to the student his psychic and nervous energies. The immediate proximity of the breathing muscles to these energies, enables them to act and react on each other and thus a union of their forces is effected. The Solar Plexus is a plexus of nerves, with grey matter

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(continued from the previous page) the same as the brain; it is situated back against the spine, and not in front of the stomach as is generally supposed by the [layman.]<sup>772</sup> The Solar Plexus is a store-house of Absolute Knowledge, whose

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<sup>771</sup> The paras on this page are numbered 74 through 75, making them consecutive with the previous page.

<sup>772</sup> PB himself deleted "The Solar Plexus is a plexus of nerves, with gray matter the same as the brain; it is situated back against the spine, and not in front of the stomach, as is generally supposed by the layman." after "layman" by hand.

activity requires no thinking. It keeps the diaphragm in motion while we are asleep, and may be regarded as the motive power in that region; the near proximity of the solar plexus and the diaphragm makes their action practically simultaneous. The Solar Plexus has independent creative force, and originates action. It acts like a storage battery. From whence comes its power? Look at its name, and think of the Ego.

(401-1)<sup>773</sup> Abdominal Breathing is merely an extension of the Diaphragmatic. The breath is taken too low, and the diaphragm forces down the stomach and other organs and makes the abdomen protrude. This is not only very ugly, but it has the great fault that it makes Rib-breathing impossible, and thus the lungs are not inflated at the point where the capacity and expansion should be greatest.

(401-2) So one can say, breathe as high as possible without raising the shoulders or losing control of the diaphragm; and as low as possible without losing the expansion of the ribs. The term “deep breathing” is misleading; it should be full breathing, or complete breathing,

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(continued from the previous page) or anything which suggests full expansion of the lungs, and not breathing down in the stomach.

(402-1)<sup>774</sup> The diaphragm descends and a slight expansion is felt at the waist-line, but not much; the diaphragm merely becomes tense, and is prevented from pushing down unduly by the action of the rib-muscles. The hands at the sides form a convenient point of resistance for beginners, and the action should be that of the ribs pressing against the hands – not the hands pressing against the ribs.

(402-2) When a full breath is taken, there is felt not only an outward pressure at the sides, back and waist, but a pleasant stretch of the body, as if two lines of energy, starting from the shoulders, descend in a gentle inner curve, meeting at the waist, then separating again, extend to the lower abdomen just above the legs. This gives a slight tension of the abdominal muscles, but that is quite different from an expansion of the abdomen. This stretch of the body with a full breath arouses a feeling of fine exhilaration and strength, and the sensation of a healthful, soul-filled body, full of spirit, expansive, and inspired, as indeed it is.

(402-3) They find within themselves a spirit, which is constantly being replenished and strengthened by the breathing, and kept in such good condition that it rejoices in a feeling of natural buoyancy and gayety.

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<sup>773</sup> The paras on this page are numbered 76 through 77, making them consecutive with the previous page.

<sup>774</sup> The paras on this page are numbered 78 through 80, making them consecutive with the previous page.

(403-1)<sup>775</sup> It<sup>776</sup> is the Holding of the Breath which accelerates concentration, partially arrests physical activity, and makes more acute the action of all the sense-organs. If one listens intently for a far-off sound, one always holds the breath.

(403-2) When a breath is taken and held, the breathing process is stopped for the time being. THE MOMENTARY STARVATION OF THE BLOOD, by cutting off the supply of life-giving oxygen, results in a temporary subjugation of the Physical energies, and the Spirit, suddenly released from the smothering weight of physical flesh, leaps into control with a swift domination of the whole body; and thus is established the ascendancy of the full power of the Ego.

(403-3) The use of the nasal cavity gave an added brilliancy to the tone, prevented any tendency to throatiness.

(403-4) The pronunciation should be effected in the front half of the mouth leaving the throat unconscious. If for any reason the jaw becomes stiffened, or the tongue held, or the throat tightened, this desirable result is made impossible.

(403-5) Most people acquire their manner of speaking in a most haphazard way; they pick up a faulty style of utterance by imitating, when young, the older members of the family and their friends; no pains are taken to produce beautiful sounds.

(403-6) The forward diction results in an ever-changing tone-colour; it permits of a free and complete pronunciation;

(continued from the previous page) consequently, there is a pleasing variety of tone-colour, instead of the monotony of the "one tone" effect produced by the back-of-the-mouth production.

(404-1)<sup>777</sup> There is a strong vibration felt in the masque of the face, at a point immediately back of the nose, just under the eyes. I do not quite like to call it the hum in the voice, as that rather implies weakness, while the timbre gives strength; it

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<sup>775</sup> The paras on this page are numbered 81 through 86, making them consecutive with the previous page.

<sup>776</sup> This para is a quote from "Practical Psychology of Voice and of Life" by William Henri Zay.

<sup>777</sup> The paras on this page are numbered 87 through 89, making them consecutive with the previous page.

is the forward humming ring, or ringing hum which gives intensity and carrying power, solidity and character, whether the voice is loud or soft. It is powerful and insinuating, making it possible for the voice to be heard through a mass of orchestral sounds.

(404-2) Every voice can attain this character, no matter how small the voice; indeed, the sense of smallness disappears as soon as the timbre is acquired.

(404-3) The timbre, in its quality as an overtone, is closely related to the closed vowel-sounds, so they are the first sounds that should be used in voice-development. The closed vowels help to acquire the ringing hum or humming ring, which in a sense is a guide to the straight and narrow path which all vocalisation must follow. As freedom and security in this path are attained, the student can progress to the open vowel-sounds gradually, but the voice must still retain the character of the timbre.

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(405-1)<sup>778</sup> The three closed vowel-sounds which I find most useful are:

The English sound of oo as in too. The English sound of ee as in knee. The French sound of en as in lentement. They are to be used in conjunction with consonants, thus: Too, Nee, and Len. Now, any or all of these sounds may be spoken in such a manner that more harm than good will result from their use. It is not the syllable, but the manner of performance, which determines whether or not there shall be any improvement. This exercise on Too is absolutely naive in its simplicity, and while it is inclined to go right if one pronounces simply, it can readily go wrong if the pronunciation is unnatural.

(405-2) First of all, the correct position of the body must be assumed. The body erect, shoulders back, full breath taken, so that the outward pressure is felt at the waist, sides and back. The stretch of the body must also be felt, and it is best for beginners to rest the hands against the sides of the ribs, as it concentrates the attention and consciousness at that point, and leaves the throat unconscious. There should be a feeling of inspiration and dignity; and then, in this condition, the tone is started by simply pronouncing the T with the tongue, the oo having previously been shaped by the lips and palate.

(405-3) Pronounce the Too easily and simply, and then stick to it. Do not allow it to change to something like

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<sup>778</sup> The paras on this page are numbered 90 through 92, making them consecutive with the previous page.

(continued from the previous page) an O on the upper note; if you do, you defeat the purpose of the exercise, which is to make you feel the hum or resonance in the forward cavities of the face; for do not forget that we are looking for the timbre, and it cannot be found by opening up the mouth and allowing the sound to go out, instead of up through the post-nasal cavities. Great care must be taken not to pronounce the oo back in the throat instead of forward and high in the dome of the face.

(406-1)<sup>779</sup> This exercise should also be practised with the consonant N, instead of T. The student will probably find N more useful in discovering the forward resonant hum which should permeate the sound oo. One should start with a prolonged hum of the N, thus, N...oo; and keep it there until the exercise is finished. "Too" is more simple and leaves one free to devote practically all the attention to the breath-control. "Noo" develops more forward resonance; so one must be careful that this additional interest does not make one forget the breath-control, which should be the main interest at first.

(406-2) If the student finds the too a little mild, and the forward vibrations difficult to perceive, the next exercise (Nee, nee, nee, nee, nee) should help him more quickly to realise the forward humming ring or timbre, as the sensation is much stronger, and the vibrations more intense.

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(407-1)<sup>780</sup> The lips are shaped to pronounce the English oo; now, leaving the lips in this position, do your best to pronounce ee

(407-2) It is a smiling pout, such as is assumed when addressing a baby, and saying, "Isn't it just too sweet."

(407-3) Relief for such a condition should be found in the next exercise (Len, len, len, len, len), which should loosen up the tongue, jaw and throat.

(407-4) The French sound of Len is approximately Law in English, pronounced with a musical purring nasal quality.

(407-5) This has led to the avoidance of the post-nasal cavity, and the almost exclusive use of the mouth resonance by English-speaking peoples, and the

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<sup>779</sup> The paras on this page are numbered 93 through 94, making them consecutive with the previous page.

<sup>780</sup> The paras on this page are numbered 95 through 102, making them consecutive with the previous page.

consequent dryness and deadness of tone in their singers has become a byword in the profession, even amongst themselves.

(407-6) We are going to make full use of the post-nasal cavities and upper pharynx, and the importance of these resonators is recognised by every great singer and orator. To return to Len. We use Len instead of Lah because the slight nasal character of the French sound tends to direct the tone towards the upper cavities instead of shooting it straight out of the mouth.

(407-7) One rarely hears that a course of breathing is recommended as a cure; yet that is practically the only cure for pulmonary troubles.

(407-8) It is unfair to the pupil, and worse, you are untrue to yourself, in that you pretend to teach what you do not know.

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(408-1)<sup>781</sup> Speaking is the greatest art in the world, and a proper vocal technique requires years of study; and far more subtlety and sensitiveness is demanded to acquire a thorough understanding of the voice, than is required for the study of any instrument.

(408-2) Think of the presumption exhibited by those who teach without having studied it properly. What shall we do?" they say, "shall we starve?" Better steal, say I; you would do less damage to the community. Or, if you are honest, learn what you profess to teach, and thus be a benefit to the community instead of a parasite.

(408-3) The regularity of practice-periods should compare favourably with the regularity of the meals. Unless one is fatigued physically, disinclination should not be allowed to influence one too much. Very often, in five minutes, the breathing changes the mood from one of slackness to alert activity, and no more is thought of the laziness which existed just a few minutes before. This demonstrates that breathing is the greatest tonic in the world.

(408-4) No concentration can be effected. Therefore, one must seek a quiet enclosed place, where there is no movement to distract the attention, and where the air is still.

(408-5) Then the resonance principle can be carried out, with thought substituted for tone, and one's own atmosphere instead of the resonance chamber..

(408-6) Through restfulness and calm waiting, an atmosphere (the limits of which are very indefinite), are attracted by a sort of centripetal force emanating

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<sup>781</sup> The paras on this page are numbered 103 through 108, making them consecutive with the previous page.

(continued from the previous page) from the Ego, and rush back upon the outflowing thoughts, towards the source of their creation.

(409-1)<sup>782</sup> Results cannot always be obtained, but when through contemplative wonder a result does come, it comes like a bolt from the blue, swiftly, clearly and decisively; and like the bolt from the blue, it bears a characteristic quality of inevitableness and authority from which there is no appeal

(409-2) He will have to be a little particular about his breathing when speaking, but that, too, soon becomes a habit, and he will unconsciously give the voice more breath-support, and use the throat less.

(409-3) Nothing on this earth has greater charm than a mellow, well-modulated speaking-voice. If the voice is forward, and the pronunciation is on the timbre, a variety of sounds and tone-colour and variation of pitch are naturally produced by the complete pronunciation of the different vowels.

(409-4) If one speaks on the timbre, one uses the same forward muscles of articulation and the same resonance-cavities as are used in speaking in the same register. Then, when one comes to speak, the voice is "there." Where? – on the timbre always, whether singing or speaking.

(409-5) A dead body has all the muscles and organs necessary to produce voice. Air might be pumped into the lungs, yet [it cannot]<sup>783</sup> be made to speak. So there exists something which is not included in

(continued from the previous page) our conception of mechanical movement. The biological phenomenon, Life, cannot be explained by material science.

(410-1)<sup>784</sup> The Art of Speaking on the timbre is described for the first time. (Truth is bound to prevail???)<sup>785</sup>

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<sup>782</sup> The paras on this page are numbered 109 through 113, making them consecutive with the previous page.

<sup>783</sup> PB himself inserted "it cannot" by hand.

<sup>784</sup> The paras on this page are numbered 114 through 117, making them consecutive with the previous page.

<sup>785</sup> PB himself inserted parentheses and a question marks around "Truth is bound to prevail" by hand.

(410-2) Somerset Maugham: "His voice was not attractive and he spoke at one pitch, without modulation; there was no light and shade in this oratory and nothing to [inspire.]"<sup>786</sup>

(410-3) The most beautiful and best articulated voice on the screen is Claude Rains. The next is George Sanders. It is like hearing music to hear them. Why? Their voices are deeply resonant and their diction rises and falls like music.

(410-4) A person connected with the theatrical world commented on PB's voice as not being projected and therefore complaints of his not being heard or understood inevitably arose. The remedy for this is deliberate willed effort to throw the voice out of the mouth at the same time raising the tone and strengthening its resonance. Most important<sup>787</sup> of all is deep abdominal breathing which gives the voice support. The voice should "float" on top the breath and be therefore loud, and clear but free of strain. Before speaking practice yawning and feel the relaxed position of the throat while doing so. Try to keep this open feeling while you are talking.

(410-5) Caruso inspired air deeply and slowly, his diaphragm and ribs expanding, his chest rising. He explained that with the diaphragm in this position it was the principal agent for sustaining the column of air which could be held in the lungs under the pressure required for producing loud tones.

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(411-1)<sup>788</sup> The volume of air supplied to the voice-box is regulated by the diaphragmatic muscle. It is like a bellows which first compresses then pushes the breath out controlling resonance, strength and volume to the voice. Exercises to develop and strengthen this muscle will consequently increase the volume of the voice, since this depends on the quantity of air supplied to it. General Warning!! In every diaphragmatic breathing exercise while expanding the back muscles during the inhalation of breath, take care not to move the chest in any way at all. Basis of All Exercises to Strengthen the Diaphragmatic Muscle: (a) While inhaling a long and deep breath through the nostrils, expand the lower ribs, push out the front of the diaphragm using it like a bellows. (b) When exhaling the breath retract the diaphragm thus drawing [in]<sup>789</sup> the front abdominal wall/Take care in that the ribs

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<sup>786</sup> The original editor deleted the para after this para by typing over it with x's. It originally read:

"(115) Tonsilitis operation removes seven of the vocal muscles from the sheath of tonsil. This"

<sup>787</sup> PB himself underlined "Most important" by hand.

<sup>788</sup> The paras on this page are numbered 27 through 29; they are not consecutive with the previous page, but they follow the paras on page 384.

<sup>789</sup> "in" was typed below the line and inserted with an arrow.

stay in the same expanded position as when inhaling and do not collapse. Breathing Exercises To Strengthen The Diaphragmatic Muscle: (a) stand erect. Purse the lips into a small opening. Inhale six, short puffs; at the same time expanding the diaphragm. Take care not to lift shoulders while inhaling. Then exhale the air by six short gasps, again pursing the lips. (b) Stand erect. Purse the lips and inhale in one long hiss enough breath to fill the lungs and make the diaphragm expand to its full capacity. Hold the breath in for a couple of seconds. Then exhale the breath in another long hiss very slowly, until the air is entirely expelled. (c) Lie on back on floor. Pile heavy tomes on diaphragm and breathe so they must be pushed up to rise and fall.

(411-2) A voice without timbre or inflection, sounds flat and unattractive.

(411-3) Phone operator complained that I run my figures into each other when speaking, i.e., I slur them together.

412  
VOICE

(412-1)<sup>790</sup> Practice the “Silent Voice” production exercise many times a day, when walking or waiting.

(412-2) Before Speaking or phoning take a few deep breaths and notice how the voice becomes strong.

413  
VOICE  
Pronunciations<sup>791</sup>

(413-1)<sup>792</sup> Generally throw the accent on the second syllable.

Disreput’-able; naive: naheeve, not nayeeve.

Rapine; not rapeen.

Phillipeens; not Phillipine.

negation (hard G)

Nizam; Nizumm (as in Nit); Sarawak; Sarah’wak

Reiterate; reitt’ erate (i as in it.)

Re’lay (used as noun)

Opus; Oppus

Via; veeah

Heinous; Hainous

Untenable; untenable

Vicinity; Vaicinity

Ivan; eevan

Pompey; Pompay

Schism; sizm

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<sup>790</sup> The paras on this page are numbered 30 through 30-a, making them consecutive with the previous page.

<sup>791</sup> PB himself changed “(MISPRONUNCIATIONS)” to “(PRONUNCIATIONS)” by hand.

<sup>792</sup> The para on this page is unnumbered.

Premier; Premm'eer	Status Quo; staightus ko
Awry; aurai	Diplomm-acy
Pianist; pee'annist	Aristottle
Anti; antai	Retri'butive
Assam; Assahm	Tirade; tyrahd'
Deficit; deficit	Precedent; pressedent
Vagary; vaggayr'ee	Artistes; arteest
Progress; not progress	Gobi; Gobai
Combat; cumbat	Cul de sac; kool de sac
Rekonn'aisance	Distribute; distrib'ute
Lam'entable	Adverse; ad'verse
Philharm'onic	Comm'unal
Capri; Capree'	Survey (noun); ser'vay
the; ther, not thee (except before oven, air, etc)	
Pianoforte; peeannofortee	Sieve; Sivv
Livery; livvery	Piracy; pirracy
Dilemma; dailemma	Miami Fla.; mai-amee
Apparatt-us; (not apparate-us)	Beret; berray
Neither; naither	Libra; leebra
cafe; cafey' (accent on last vowel)	
Controversy; Kon'troversy	Sodium; sahdihim
Patriarch; pate'riarch	Satiety; satai'etti
Status; Stahtus	Decad'-ent
Projectile; projectill	Plagiarism; Plajeeearism
"the" before vowel; thee before const: ther	
Prophecy; professai	medicinal; meddiss'inal
Psychiatric; psyccheat' rik	
Beethoven; Bait-Hoaffen	
Pronoun: brusque; brusk	
Pronoun: pharmakopée-a//anees'the tick// <sup>793</sup>	

414  
VOICE

(continued from the previous page)

[Acoustic]<sup>794</sup>= akoostik

<sup>793</sup> PB himself corrected "pharmakopee-a anees petick" to "pharmakopée-a//anees'the tick//" by hand.

<sup>794</sup> PB himself deleted "Acoustic=(a.koos'tiks; a.kous')

Ballet =bal'let(bal'a; ba.la.).n.

Contralto=(kon.tral'to) pl. Tos(-tuz)

Dais =(da'is; das), n. pl. daises

(da'is.ez;; das'ez;)

Medieval =(me'di.e'val) (me'di.ue'val)

Profound =(pro.found')

Ballet	(Amer.) bal'lay; (European ballay')
Contralto	kontralto (short "a")
Dais	day'iss
Medieval	meddiee'val (short "i")
Profound	profound'
Revelatory	rev'elaterry
Rigor	riger (short "i")
Short-lived	laived
Typical	tippikal
Geisha=	geesha
Allah=	Ahl' - lah
Cicero=	Sissero
fanatics=	fannat'iks
dichotomy=	daikotomy
Simon Bolivar=	Simmon not symon.
anesthetic=	anness - thettik
Lima Peru=	Leema
(Pronoun) definitive= <sup>795</sup>	deffin' <sup>796</sup> -itive
Lowell:	Lohell
Jain:	Yane

(414-1)<sup>797</sup> Keep vowels pure.

It is wrong to: Squeeze up the open vowels, to turn "aw" into "awr" (as in "saw") to speak rapidly, to use formless colloquialisms and locations.

(414-2) Pronoun: Dichotomy=<sup>798</sup> diekott'<sup>799</sup>omy

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VOICE

(415-1)<sup>800</sup> The letters Oeaoohoo which are taught as a voice exercise were what Madame Blavatsky had said, "It is Oeaoohoo, The Younger (whom thou knowest as Kwan-Shai-Yin.) He is the blazing Dragon of Wisdom."

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Revelatory =(rev'el.la tery)

Rigor =(rig'er),n.

Short-lived=(short'-lived'

Typical =(typ'i.cal)" before this line by hand.

<sup>795</sup> PB himself changed "-" to "=" by hand.

<sup>796</sup> PB himself inserted an apostrophe by hand.

<sup>797</sup> The paras on this page are unnumbered.

<sup>798</sup> PB himself changed "-" to "=" by hand.

<sup>799</sup> PB himself inserted apostrophe by hand.

<sup>800</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

(415-2) BAUTAIN: “ART OF EXTEMPORE SPEAKING”:

“Breath being the raw material out of which vocality is shaped, the first alteration of breathing into voice may be said to be the whisper. Exercise 1: Quantity: Take the long vowels and putting the aspirate ‘H’ before each of them in turn, pronounce somewhat forcibly and with reasonable length the syllables hee, hoo, hay, hag, haw, ho, how, high, hew, hoi. Your ear will discover that the contracted thin inefficient quality of utterance yields to this exercise. Exercise 2: Stress: If the pupil will draw a full breath and at the next impel with a decisive effort any of the long vowels, this exercise strengthens the voice and renders it in a high degree audible. The learner should attain the power of leaning and continuing his voice with great deliberateness on the vowels likewise that of striking them all with a prompt, free tripping utterance.”

(415-3) Speak audibly and distinctly.

(415-4) MARIANNA PENN: “The first step is to increase the volume of voice. This is done by constantly practising exercises in long breathing, that is, stretching out each inhalation to the count of ten.

(415-5) To increase the charm of speaking voice, stand in front of mirror and pronounce: AEIOU. Stretch the mouth widely as you say each letter. Your lips must be flexible before you can pronounce your words clearly and distinctly. The trouble with most indistinct speakers is that they do not shape their mouths correctly. Yet shaping the mouth is really very simple. The throat tongue jaws and lips shape the sound, but

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VOICE

(continued from the previous page) but they must be relaxed if the sound is to be clear. The diaphragm supplies the ‘floating power’ to create the sound. Repeat the following words, pronouncing each clearly and distinctly: Happiness; implement; children; Do not slur last syllables and be sure to pronounce the final T. Fam-i-ly, (not fam-ly); Gro-cer-y (not gro-cre) Gar-age (not garadge). It is by the delicate but firm utterance of the unaccented vowel with correct sound, that the cultured person is most surely distinguished from the uncultured. The voice that lacks charm is either muffled, guttural, strident, rasping, shrill, raucous, monopitch, flat or nasal. The voice in which articulation is blurred loses its charm. Overcome blurring and muffling your sounds so that those listening do not continually resort to that monotonous phrase “What did you say?” The causes for such a voice are: jaw laziness, lip laziness and a substitution of the nose for the vocal cords. The voice, like the eye, reflects physical and psychic energy. An invalid seldom has a full rich resonant tone. Do not speak in thin flat tones. Do not repeat the same sounds over and over. Such monotonous repetition is wearing on others.

(416-1)<sup>801</sup> Read aloud for ten minutes daily until you improve the tone qualities. Read very slowly at first. Later reread the same words striving for beauty of expression. Vary the tones of your voice and alter the tempo. Make your words mean something. Raise and lower your voice – create an interesting range of tones – now gay, now melancholy, as the meaning of the words themselves suggest. It is not enough to be understood; you must cultivate a pleasing interesting tone. The way to do this is to begin at once to overcome the habit of slovenly speech, to school yourself in talking carefully and with verve. How you speak is as important as what you say.

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VOICE

418<sup>803</sup>  
VOICE

## Domestic

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DOMESTIC

(419-1)<sup>804</sup> FUTURE RESIDENCE and BUILDING SUGGESTION:

(a) Flat roof projecting 2 or 3 feet beyond the walls with rounded corners on modernistic lines

(b) Solar orientation so as to receive maximum sunshine during the Winter and minimum during the summer according to the seasonal position of the sun.

(c) 2 step kitchen.

(d) [brick]<sup>805</sup> walls which retain warmth in Winter but remain cool in summer.

(e) Rubberised wall dados and washbasin surrounds and floor in bathrooms instead of tiles. This is warmer and more colourful

(f) Bedroom walls and ceilings to be painted throughout a light pastel shade of green. Bed counterpanes to have dark contrasting colours, plain 18 inch hanging border on both sides of bed. This sets out the lighter colour and drawn patterns of the counterpane.

(g) Old style fuse boxes to be abandoned and replaced by the multi-form automatic fuse box.

(h) We've just finished remodelling our home we changed the appearance of our rooms. We did it with windows! You'd be simply amazed at the difference that "Living pictures" make in our rooms. In the living room we replaced a small back window with two large corner windows which actually bring the outdoors in. The

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<sup>801</sup> The para on this page is numbered 6, making it consecutive with the previous page.

<sup>802</sup> Blank page (This page is a tabbed divider labelled "VOICE".)

<sup>803</sup> Blank page

<sup>804</sup> The para on this page is unnumbered.

<sup>805</sup> PB himself deleted "pumice" from before "brick" by hand.

room is so much lighter and more cheerful I enjoy just sitting near the window watching the squirrels and rabbits go hopping by – there are so many different types of windows available today that every home-maker may really have exactly the type of decoration she wants. There are the Double-glazed Twindow units – the windows

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DOMESTIC

(continued from the previous page) with the built-in insulation. To frame a beautiful view, there are large sheets of plate glass...windows without cross sashes or panelled windows...to form special pictures of their own. To bring in light, but keep out an ugly view there are those attractive glass blocks which so many decorators use. The windows may be placed in corners as mine are for cross ventilation and smartness – or stretches clear across one side of the wall.

(i) Assorted Peach, Plum and other Fruit Trees From a Nursery Were Planted and Grew to 8 FT. high and wide in 6 months 8 time! All Trees Were Pruned When Sold to “Knee Height” Some compost was used in setting out. Special worms were planted to each tree.

(j) Study Room: should be a corner room, with wide picture windows on 2 sides of the corner. It should face south-east and south-west to get sun maximum.

(k) Modernistic Home: (1) Inner walls and ceiling to be faced with white interior stucco. This may be pastel colour painted also. (2) The most powerful room heat is the “Panel-ray” 5 feet high gas heater (with 2 tubes) or single-tube for corners.

(L) Desert home: need not be large. It should be a small compact apartment type house, like the motel units at<sup>806</sup> Palm Springs. Because (a) most of the day’s work and dining will be outside and (b) only 3 months of each year will be spent on the desert. A single living room, a combined kitchen-dinette will suffice. Thus, the money saved on the house can be spent on securing more land and hence more privacy.

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DOMESTIC

(421-1)<sup>807</sup> Each door has three automatic cloture stops and rubber silencers. Rubber tile flooring makes corridors noiseless. (d) a sound proof aluminium ceiling, (e) Each floor has a different colour scheme; likewise each room. Greens and golds, blues and violets, orchids and pinks predominate. (f) Everywhere there is colour – warm tints and soft shades, harmonies that delight the artist. (g) All lighting throughout is fluorescent. Night lights are placed near cheerful modernistic furniture. (i) Have

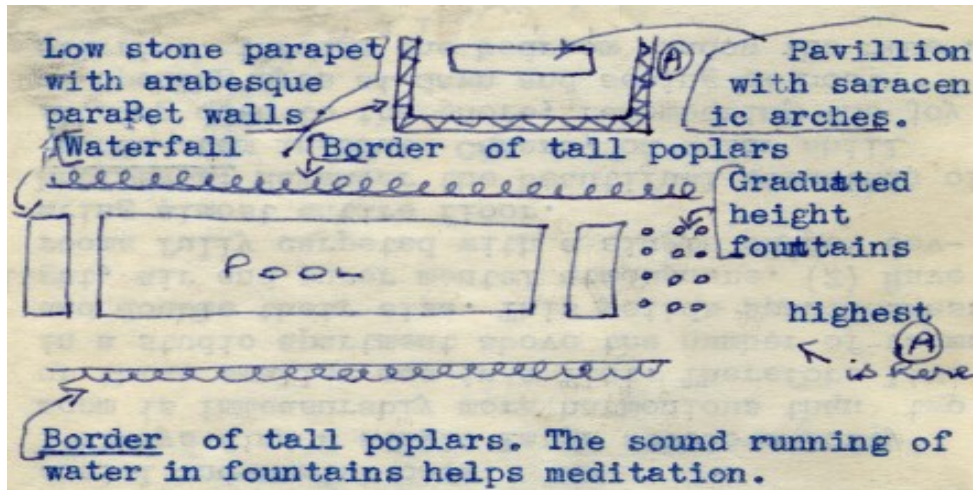
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<sup>806</sup> This word was cut off by a typewriter malfunction. Only the bottom edges of the letters are visible in the original.

<sup>807</sup> The para on this page is unnumbered, and it appears to be consecutive with the previous page. .

inner pillared court-yard or lawn planted with cool tree-shades and flowers with fountain to reduce heat and give pleasant rhythmic sounds.

HOME: Construct Meditation Garden like Mysore Brindaban gardens and lay out i.e.



Lowest

The flower beds and small grass plots should be raised 3" to 4" above the level of the paths Garden seat under trees or between two close-by for books, glasses etc.

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DOMESTIC

(continued from the previous page) It must be completely modernised, with latest labour-saving devices. Antique 'period' furnitures or utensils to be ruthlessly rejected. When necessary to live in a large town always choose an apartment or hotel or house overlooking a park or green square or river, so as to have the beauty of Nature and to avoid the negative disturbance created by having inhabited houses opposite your window. Remember the terrific contrast between Bani Vilas Road and Leela house, Mysore for meditation writing social and mental case.

I always find a single large spacious lofty room is immeasurably more harmonious than two or three smaller ones in a flat. Therefore live in a studio apartment above the number of rooms and double [the]<sup>808</sup> size. This yields spaciousness light, air and purer mental atmosphere. (2) Have rooms fully carpeted with a single carpet covering almost entire floor.

RESIDENCE: Remember the beautiful situation of {Anandashram}<sup>809</sup> in South Canara, on a low hill sloping down to the shore; remembering the joy of opening eyes at dawn and seeing without stirring, through the bedroom window the blue sky.

<sup>808</sup> PB himself changed "their" to "the" by hand.

<sup>809</sup> There is a hole-punch through the word. Only "—nanda-sram" is visible in the original.

How To Keep Cool. Unoccupied rooms can be kept cool by shutting the windows and doors, at noon and closing the shutters or drawing the curtains. The idea is to keep out the Sun and the hot air.

HEAT PREVENTION METHODS: Metal mosquito screens for windows. Dark coloured curtains for windows, same to be kept drawn during the afternoons. Windows to be closed and shuttered from noon till 5 p.m. to keep the afternoon hot air out. Doors to be closed during the same period. Dampened straw Japanese mats to be hung over verandas and doorways in afternoons. The point is to keep out hot air and sun light during the afternoons, reopening in evenings for the breeze.

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DOMESTIC

(423-1)<sup>810</sup> Anti Mosquito Remedies: Gardens planted with Holy Basil and any other kind of basil at hand, will abate a plague of mosquitoes.

(423-2) I also used myrrh as a protection against mosquitoes. They never came near a bed in which a little myrrh burnt or a little tincture of myrrh sprinkled when retiring for the night. "Persons who sleep in the mosquito season with Holy Basil pots near the bed, need have no necessity of using a mosquito net.

(423-3) If the windows of bedroom are covered with fine mesh wire netting called mosquito screens, the room will not be troubled with mosquitoes. Metal screen cloth remains today the only inexpensive, practical protection against disease-laden mosquitoes and flies.

(423-4) House: Have tubs with small palms growing; also large earthen pots with ferns and other perennial plants which last all the year round and place them at the entrances and doorways of house.

Have the windows made of smoked dark glass. This permits one to see clearly into the outside but prevents those outside to see inside it. Moreover it stops sun glare. Use also for Auto. If a flat roof is given two coats of whitewash, it will keep the temperature with the house down by about 5 degrees, because the white colour reflects away more of the sun rays than dark colour.

Green grassy lawn in front. Swiss chalet style glazed windows full length of front to catch light. Open veranda living room facing lawn. The home must stand in its own extensive grounds on a private estate, to insure peace and quiet and solitude.

(423-5) Residence: Edward Gibbon: "Instead of a small house between a street and a stable yard I began to occupy a spacious and convenient

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DOMESTIC

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<sup>810</sup> The paras on this page are numbered 2 through 6; they are not consecutive with the previous page.

(continued from the previous page) mansion, connected on the north side with the city, and open on the south to the beautiful and boundless horizon. A garden of four acres had been laid out: from the garden a rich scenery of meadows and vineyards descends to the Leman lake, and the prospect far beyond the lake is crowned by stupendous mountains.

(424-1)<sup>811</sup> Meditation Chair: is an easy or armchair. The back reclines backward only slightly. It supports the spine up till 1 or 2 inches below the shoulders. The seat is broad enough to permit squatting comfortably. It is well sprung like a mattress – arms are padded a little. The back is well padded. This chair holds the spine upright, imposes no strain even for a long time sitting and is ideal for crossleg. A loose coloured cloth covering is fitted over it and is removable for washing. (Note: ordinary chairs are too narrow for squatting – the broad easy-chair width is necessary.)

(424-2) House: You can completely transform a drab unattractive house by competent use of bright paint and gay furnishings, for instance a dull dirty cave-like stone fire-place could be covered over with a plywood panel. Gloomy rooms, stuffy chairs, heavy beds, should be eliminated cheerful Chinese lacquer-painted furniture, gaily woven fabrics and interesting pictures should replace them, according to your taste and temperament and through clever use of colour schemes and interior decorations.

I will feel more at home, happier, less jarred and able to live more leisurely and privately on a large estate with its own grounds than surrounded by close neighbours, whose society and materialism, superficiality and insensitivity, are antipathetic to my disposition.

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DOMESTIC

(425-1)<sup>812</sup> RESIDENCE. Richard Ingalese “As the mind interpenetrates the physical body and extends somewhat beyond it, so does the first subjective plane interpenetrate the surface of our world and extend beyond it. The distance it extends outward and upward into space is about a mile from the sea level. It is for this reason that the occultists have their retreats in the mountains above that one mile limit, so as not to contract this plane, and to prevent the destructive denizens of that plane from learning their plans and secrets and thus be in a position to interfere with them. For, as persons moving along a low balcony may watch the movements and hear the conversations of people below them, though they, themselves may be cancelled, so the denizens of the first subjective plane can see and hear all that occurs

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<sup>811</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

<sup>812</sup> The paras on this page are numbered 9 through 10, making them consecutive with the previous page.

on the physical plane. The persons in the balcony may descend and mingle with those below and so exarnated egos may mingle with men on earth, although the majority of men do not see, hear or feel them. A knowledge of this fact has in each age revived the practice of necromancy though every teacher of ancient occultism has warned the people of his time against such injurious practices.” – Hence on the plains, deep breathing should be practised to offset obsessions but it is better to live on the mountains.

(425-2) HOME: It is to be set in spacious park-like grounds of its own, with flowering trees and shrub such as bougainvillea and hibiscus. (b) Each room should give a sense of spaciousness and calm. (c) In the quiet walled courtyard fountains should play and flowers bloom. (d) Always choose a residential district, whether in town or country, where auto traffic is small or even rare. Only then can I get the restful tempo needed by my work. (e) Ground pepper dusted into boxes or almirahs will keep white ants away. (f) Plant a tree for meditation or reading under of a species with branches starting low down in the trunk and spreading very widely out. Its lower branches should

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DOMESTIC

(continued from the previous page) down-hang in a wide circle all around the tree. This makes a delightful and artistic shade. (g) I could not live in a land devoid of sun. (h) Garden: Flowers which attract me are, Amaryllis, Antirrhinum, Gladiolus, Lily, Penstemon, Phlox, Sunflower, Sweet William.

(426-1)<sup>813</sup> Horace Fletcher calls the modern toilet “an infernal invention,” because it leads to upright sitting instead of primitive man’s squatting position, which has the same effect as “kinking a hose.” Install for self, Indian style toilet, which may be obtainable in France as also used there.

(426-2) All Buddhist statuettes should be placed above eye level, as in Buddhist lama circles it is considered improper to place them lower.

(426-3) Bookcase should have its glazed windows fitted with gay-coloured chintz curtains behind them. This decorates it and screens the library from would-be borrowers.

(426-4) BATH: The Japanese use extremely hot water. Thus they not only keep very warm in winter but avoid catching cold afterwards. For even moderately warm water gives a chilly reaction.

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<sup>813</sup> The paras on this page are numbered 11 through 18, making them consecutive with the previous page.

(426-5) Lighting to be indirect, flooring to be cork or rubberised. Air conditioning units in rooms during extreme weather.

(426-6) The best plan in city life is to live in a flat, not a house, and have a servant come in to work during the mornings only. Thus one would have for half a day at least the privacy which is essential to one.

(426-7) White ants: A sure way to save one clothes and books from all insects is to paint the inside of one's cupboards or trunks with aluminium paint.

(426-8) Residence: A. Island of Capri: "After all my world travels I believe this Island best suited to PB as a permanent home," said Lady Bateman.

[B.]<sup>814</sup> The parched plains and bare mountains are a justifiable disappointment. I prefer where Nature is more generous with greenness.

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## DOMESTIC

(427-1)<sup>815</sup> SOUND PROOF STUDY OR MEDITATION ROOM: Walls and ceilings can be rendered noise-absorbing if they are sprayed with Limpet Asbestos. It is used in hospitals for this purpose. Makers: Keasbey and Mattison Co. Ambler, Pennsylvania.

(427-2) SUMMER PAVILION: can be constructed outside in garden for outdoor work. It consists of tiled or concrete floor, with mats roof, uprights posts to support roof instead of wall.

(427-3) RELAXING ROOM: Create a small Oriental Relaxation room like Prince Mussooree's. It should be floored with quilts covered by rugs and carpets and heaped with numerous gaily coloured cushions Dim shaded table or wall lamps. Bronze incense burner, statuettes of Buddha and framed Tibetan pictures.

Have an open air dining room built on a projecting spur of the verandah.

(427-4) CHIMING CLOCK: install a clock which chimes the hours and half-hours on a sweet church-like bell for its psychic effects.

(427-5) ARCHITECTURE: Interior of house and office to be pillared with arched corridors in Indo-Persian curved arch style and Mysore bulbous columns.

(427-6) OUTDOOR WORK: Place a large gaily-covered umbrella outdoors. These are about twice ordinary size sun shade and is mounted on pole, with small table below; you can then work in blazing sunshine untroubled. Erect a canvas sun shade

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<sup>814</sup> PB himself deleted "California" after "B." by hand.

<sup>815</sup> The paras on this page are numbered 19 through 26, making them consecutive with the previous page.

in the garden, place a small cane table there, have thermos of iced drink, and work on typewriter despite blazing sun.

(427-7) INCENSE: To use incense sticks economically: Damp the forefinger and run it along the stick before use.

(427-8) DINING: For dining on the floor whilst shutting use a long narrow Indian cheap coloured print, as the Muslims do. It is about 3 yard long 2 feet wide. It is called a carpet runner. It protects rug from food stains.

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## DOMESTIC

(428-1)<sup>816</sup> RUGS: Nimdah Kashmiri rugs will easily wash clean with lukewarm water and soap.

(428-1) TIBETAN TANKAS: (a) When hanging them arrange part of cover in winged folds at top, as below, rest of cover drapes behind banner.



or (b) arrange cover to hang over one corner of banner, tucking it in at the side, as below.



(428-3) Tea: Tea is available in three types: black, oolong and green. Black tea is dried, fermented fully, and “fired” in a hot, dry room. Oolong tea is only partially fermented before firing, and green tea is not fermented at all. Black tea has a mild flavour; green tea is sharper.

Quality is determined by the soil, the location and the climate in which the tea is grown, the size and the age of the leaves used and the skill used in growing and processing. Most brands are blends of tea from many sources.

“Orange Pekoe” refers to leaf size, and not to quality. The smallest leaves are called FLOWERY or “broken” orange Pekoe. Orange Pekoe and Pekoe follow, with

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<sup>816</sup> The paras on this page are numbered 26 through 28, making them consecutive with the previous page.

<sup>817</sup> PB himself inserted a drawing of Tibetan Tankas by hand.

<sup>818</sup> PB himself inserted a drawing of Tibetan Tankas by hand.

Souchong the largest leaf. Fannings, fine particles which break off in the rolling process, give the most body, and are used in tea bags. Green tea is classified as gunpowder (finest), young hyson, hyson and imperial (the largest size).

Tea should be prepared by steeping a teaspoonful of tea for each cup<sup>819</sup> plus one extra, for three to five minutes in water that has been brought to a furious boil. The tea itself should not be boiled. Metal pots may impart a metallic flavour. Iced tea should be prepared by diluting double strength tea with cold water and pouring over ice cubes just before serving. Loose tea

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(continued from the previous page) is more economical than tea bags. However, the same quality is generally found in loose tea bags of the same brand.

(429-1)<sup>820</sup> If you sit in a bathtub full of water and reach over and grab a shorted heater or switch, what happens? That frustrated energy sees a chance for release. It pours through you – and what it does to your anatomy kills you. Then it zoops through your bathtub and sewer pipes into the ground. Those frustrated souls are free at last.”

(429-2) Never buy harsh cheap hard crackling toilet paper. Use Scott facial quality. It is very soft, silent, comfortable. Use Scott tissue “soft Weave”

(429-3) Placing metal and other foreign objects into wall outlets, frequently results in electrocution.

(429-4) Ideal Home: in country to have room-wide windows, thus giving a long large panoramic view of mountains and desert. A walled patio for outdoor meals, sun-bathing and relaxing, working glassed in porch, waist-high bathroom heater.

(429-5) To keep the raw brown sugar from lumping, place with it in the bag or box either a potato, a lemon, or a wad of Kleenex tissue which has been screwed-up inside a small tin container.

(429-6) Domestic Mogul: Hang my Indian bronze plaques and Chinese blue porcelain saucers in “staggered” fashion on the wall.

(429-7) Sunbeam: Tea kettle is A.C. only, but may be used on D.C. also,<sup>821</sup> provided [it is]<sup>822</sup> the right voltage,<sup>823</sup> which is 110, but up to 120 may be used [also].<sup>824</sup>

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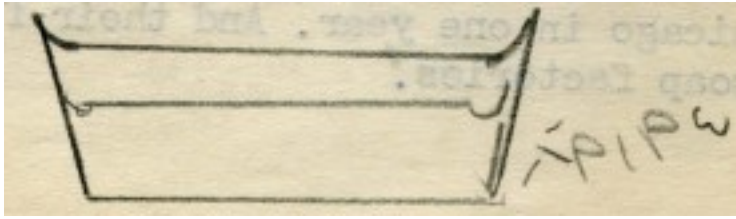
<sup>819</sup> PB himself deleted a comma from after “cup” by hand.

<sup>820</sup> The paras on this page are numbered 29 through 36, making them consecutive with the previous page.

<sup>821</sup> PB himself inserted a comma by hand.

<sup>822</sup> PB himself inserted “it is” by hand.

(429-8) Ideal Home: Following is a diagram of a portable hammock which can be shifted about any where. Made of iron piping. Much better than tree slung.



430  
DOMESTIC

(430-1)<sup>825</sup> RESIDENCE: (a) To be on a lonely back road, with no near neighbours. (b) For the best screen "California Privet" is ok. It grows quickly and highly and very high (10 feet). (c) Will be quite isolated from observation by neighbours, quite hidden on some little used side road, and yet quite accessible from a small town. (d) Fit white venetian blinds, install blond Swedish furniture. (e) The eye wearies of the grassless plains and treeless hills of the desert. (f) A glass-walled house should have picture windows facing south and west to get the sun's warmth. (g) Chinese Elms grow as tall as the house in one year, broaden out following year. (h) Hilltop situation means exposure to constant wind. (i) Dessert Home; outdoor work to be done as an extension of the patio, covered by a lean-to roof, made of canvas stretched over bamboo posts, to get cool shade from the sun. The difference in temperature between 11 am and 4 P.M under this extension roof is great.

(430-2) Sunbeam Electric Kettle works with both AC and DC current. Warning: It has an element which automatically keeps the water hot even after the current is switched off.

(430-3) Buy Samson (mfr: "Safe-blow" Co.)<sup>826</sup> Rubber blade electric fan."Greystone" Model. No guard needed.

(430-4) Suede shoes: To remove shininess use lightly long-shape typewriter eraser.

(430-5) The plastic zip-fastened pillow case must have 2 or 3 inches of zip left open for air to enter, or it will perish quickly.

(430-6) When buying flowers always ask for green tall grasses for background (otherwise they won't be given).<sup>827</sup> This fills out vase and improves appearance,

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<sup>823</sup> PB himself inserted a comma by hand.

<sup>824</sup> PB himself inserted "also" by hand.

<sup>825</sup> The paras on this page are numbered 37 through 42, making them consecutive with the previous page.

<sup>826</sup> PB himself changed "(mfr) "safe-blow Co." to "(mfr: "Safe-blow Co.)" by hand.

(430-7) Soap: 4000 dogs and cats were destroyed in Chicago in one year. And their fats sent to the soap factories!<sup>828</sup>

431  
DOMESTIC

(431-1)<sup>829</sup> SHERMAN WHITE NYLON SHIRT WASHING WARNING!!

(1) Do not ring and squeeze this shirt after washing as that will wrinkle it and prevent it drying with a smooth finish.

(2) Dry the shirt on a coat-hanger so as to get the best appearance.

(3) Do not when washing, crease the fabric of the shirt but place one fold flat against another for rubbing purposes.

(4) Do not press this shirt with a hot iron or the fabric will be injured.

(5) Do not use hot water for washing this shirt, the temperature should be lukewarm.

(431-2) Electrical Friction Tape: Repairs books, electric cords, toys, leather, plastics, window shades, articles of all kinds. Garden hose, galoshes, sporting goods, raincoats, umbrellas, seat covers, furniture, Decorates: Walls, cabinets, shelves, upholstery, lamp shades, packages, venetian blinds, tapes. Furniture, albums, kitchens, bathrooms. Seals: Windows, garment bags, leaky pipes and pails, boxes, torn raincoats. pails, boxes, cartons, wall cracks. Mystic Brand. This comes in colours.

(431-3) Sayman Vegetable Wonder Soap: It is made from cactus root. This is excellent soap. Buy it. A fine white mildly scented vegetable oil soap with a clean, pleasant odour. Contains extract of soap root...no animal fats, fillers or free alkali. Use it in hard water or soft, hot or cold water. Sayman Products Co. St. Louis, Mo.

(431-4)<sup>830</sup> Residence: On the Island of Capri there are many villas situated like Ramda's Ashram, on a slope, with a long garden looking down to the sea.

(431-5) Home: Like a Roman Villa with cloistered secluded garden, bubbling fountain and elegant statues.

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DOMESTIC

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<sup>827</sup> PB himself inserted parentheses by hand.

<sup>828</sup> PB himself inserted an exclamation mark by hand.

<sup>829</sup> The paras on this page are numbered 42b through 46, making them consecutive with the previous page.

<sup>830</sup> The paras on this page are numbered 47 through 53, making them consecutive with the previous page.

(432-1)<sup>831</sup> Claire Luce<sup>832</sup> said, (1) The Drake is not suited to you. A quiet and more private uptown hotel like the Carlyle, is better for you. You also need one where you can get more seclusion, a studio overlooking a garden for your writing work, and someone to look after you. (2) You should not rent apts. Hotel life, is more impersonal and better suited to you.

(432-2) PHONOGRAPH: The needle will last with steady use till about Spring 1951. Its tone will change as it wears out but discs will not be harmed.

(432-3) ANSLEY PHONO: The hole in right side is for [the plug]<sup>833</sup> of an amplifier. The black switch on left of hole is to switch on amplifier. WARNING: THIS ANSLEY PHONO IS FOR AC CURRENT ONLY. If used without an inverter for DC, the motor itself will burn out.

(432-4) Ideal home shrine: Burn red glass [nite-lites]<sup>834</sup> (as in [Houston's]<sup>835</sup> shrine)

(432-5) Physicians' and Surgeons' Soap: Made from Pure Vegetable Oils - Cincinnati, Ohio. 19 cent bar.

(432-6) "The idea of wearing several layers of socks inside the mukluk is to permit circulation of air to the feet. Martin explained, and thereby to prevent perspiring and possible freezing.

(432-7) SILVER WARE TARNISH: (a) can be retarded by thorough rinsing after washing up as even slight soap residue hasten tarnish. (b) Tarnished silver teapot and cutlery should never be cleaned with paste liquid or powder-impregnated cloth. They are abrasive and remove a layer of silver. Use instead the following bath: heat water almost to a boil. Add one teaspoon baking soda (bicarbonate of soda) or washing soda and one teaspoon table salt to each quart of water. Use an aluminium pan or enamel pan with aluminium lid at bottom. Pour enough water to cover pieces to be cleaned. Make sure that each piece touches the aluminium or touches another piece that is in contact with it. The tarnish will be removed by electrolytic action in five minutes. The hotter the water the quicker the action.

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<sup>831</sup> The paras on this page are numbered 47 through 52, making them consecutive with the previous page.

<sup>832</sup> PB himself could be referring to one of two people here: The first is Claire Luce (October 15, 1903 - August 31, 1989), an American stage and screen actress, dancer and singer. The second is Clare Boothe Luce (March 10, 1903 - October 9, 1987), an American author, politician, U.S. Ambassador and public conservative figure.

<sup>833</sup> 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. PB himself inserted "the plug" into this space by hand at a later point.

<sup>834</sup> PB himself changed "watt lites" to "nite-lites" by hand.

<sup>835</sup> PB himself changed "stand" to "Houston's" by hand.

## Valet

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VALET

(433-1)<sup>836</sup> [(a)]<sup>837</sup> Entirely give up the use of animal fat shave soaps. In case of skin cut during shaving the fat gets into the wound. It has the effect of a serum injection. Similarly abandon animal toilet soaps.

(433-2) Never hang trousers on wire coat hangers without first placing cardboard protector over the rail. Otherwise trouser is creased by rail.

(433-3) Buy only non-rusting razor blades. Rust is the great enemy of sharpness. Hence discard the whisker blades after 3/4 days. The other blades, if rustable, will remain rust-free if kept in methylated spirits.

(433-4) Experiment wearing dark navy blue, dark cocoa brown and even black shirts. Such dark colours suit my complexion much better than light ones. Try this with cotton, rayon and wool shirts.

(433-5) The gabardine navy blue Marshall Field sports shirt long sleeve should not be laundered, as press iron will show up shiny. It should be dry [cleaned.]<sup>838</sup>

(433-6) Shaving Cuts: Bleeding can be stopped more quickly than by alum, if you use a tiny scrap of toilet paper and let it stick to the wound.

(433-7) Keep dressing robe across foot of bed at nights, ready for instant [use.]<sup>839</sup>

(433-8) Simpson Piccadilly Shirt: Insert tie in the collar tabs inside collar

(433-9) After several washings Chalmer's Porosknit union suit shrinks so much that even size 38 becomes too small. So buy size 40.

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<sup>836</sup> The paras on this page are numbered 37 through 49; they are not consecutive with the previous page.

<sup>837</sup> PB himself inserted "(a)" by hand.

<sup>838</sup> PB himself deleted the two paras after this para by hand. They originally read:

"(42) La Toja, aftershave lotion is made from witch-hazel base, delicately perfumed.

(43) La Toja shave cream is super-fatted, hence, no sunolive pre-cream is needed."

<sup>839</sup> PB himself deleted the para after this para by hand. It originally read:

"(46) Final Use for Spats: Indoor use only, with anklet 1/2-length sox and slipper in cold months."

(433-10) It is not essential to wear only black socks with black shoes. Grey socks are also permissible.

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(434-1)<sup>840</sup> The Opal, is Libra's birthstone. The Egyptians regarded the opal as a "magic-stone."

(434-2) The bed book-reading lamp is useful for meditation lighting purpose.

(434-3) Next time hat is sent to cleaner, ask them to waterproof it.

(434-4) My glove size is, "8 [or 7½]"<sup>841</sup>

(434-5) My brown serge suit can be kept lint-free clean with a damp sponge, well squeezed out.

(434-6) Waist size "32" for long drawers is my correct size.

(434-7) Tabbed collar-shirts hold the tie in good shape without [clips]<sup>842</sup>

(434-8) Church's (London) light Brown shoes are fitted for use with thick socks. If thin ones are worn, insert an insole. These shoes have a ½ length arch support built in.

(434-9) The elastic top shorts are to be reserved for use as "pyjama trousers" in hot weather. Have white pyjamas jacket sleeves cut short to ½ length for use with it.

(434-10) When starting to use new collapsible tubes of shave cream or toothpaste, start from the bottom end and fold that over, as soon as possible. For it is not sealed, merely pressed and may leak.

(434-11) Theatre-cinema, do not forget {opera}<sup>843</sup> glasses

(434-12) Correct way to wear watch chain is horizontally, not vertically.

(434-13) Collars of white nylon shirts must be lukewarm flat iron pressed or they bulge out loose.

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<sup>840</sup> The paras on this page are numbered 50 through 66, making them consecutive with the previous page.

<sup>841</sup> PB himself inserted "or 7½"" by hand.

<sup>842</sup> PB himself deleted the para after this para by hand. It originally read:

"(57) La Toja (pronun. -toh-jah) is made from palm kernel oil, animal free, said maker."

<sup>843</sup> We have changed "open." to "opera", presuming the original was a typo.

(434-14) The Blue Lapis-Lazuli Chinese pendant is very old and inscribed "To bring peace in the world" (Confucius) It has male-female signs, sun and moon and shaped like a Chinese coin "cash" for luck

(434-15) To wear felt hat artistically, tilt it sideways at an angle. Otherwise it seems too broad

(434-16) Put scarf round neck when leaving the bed on arising in the morning.

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(435-1)<sup>844</sup> For better shaving it is important to use toilet soap and rub lather well into the skin before shaving. Then, rinse with hot water. This softens and wets the beard. It requires 2/3 minutes at least to be effective.

(435-2) Throat shaving: Use only the upward stroke. The down stroke contains much more risk of cutting oneself; therefore lather (second time) should be on the under chin only not the throat.

(435-3) Apply some Olive oil before applying the soap and the shave will be much more comfortable. Or use a skin cream made with it; especially "Sunoliv" as a pre-shave application.

(435-4) When using new razor blade, go once over face upward only. It is quite sufficient and more will render the chin sore.

(435-5) Electric Razor Usage: (a) A light touch is safer; there is no need to bear down with heavy-handed pressure (b) avoid short, chopping strokes and use long easy continuous smooth ones instead (c) let the moving razor-blade do the cutting – you merely guide it. (d) No need for repeated going over that scrapes the face.

(435-6) Personna blades being extra sharp, shave with the new ones very lightly. Dry them by holding with tweezer over top of electric bulb. Personna blades are rustless, so there is no need to strop edges. Dry the Shick razor the same way.

(435-7) At night it is absolutely necessary to keep dress robe at bedside. The sudden 'change', when getting up during night or morning from skin warmed by bed to room cooled by ventilation, is the way colds are caught.

436<sup>845</sup>

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<sup>844</sup> The paras on this page are numbered 67 through 73, making them consecutive with the previous page.

<sup>845</sup> Blank page

(437-1)<sup>846</sup> Discard sock garters which cause varicose veins. Use instead, safety pins to fasten top of sock to the bottom of a long underdrawer leg. For short knee-length drawers, have a button sewn on the end of a drawer leg, and attach a length of tape to it by a buttonhole. At other end of tape use safety pin to attach it to top of sock. The Porosknit Union suits with sleeves and long drawers can be used even in warm weather for morning as substitute for under drawers by folding down the vest portion and pinning both shoulder ends together in front and to trouser lining with safety pin to a loose piece of inside trouser lining, or by using the union suit button to fasten to buttonhole of shirt and use safety pin to fasten back.

(437-2) It is preferable to wear heavy wool or medium tweed trousers along with cotton shorts, than to wear thin light cotton drawers. This is more comfortable because the legs are freer and much healthier because the pores of the skin can breathe unhindered.

(437-3) Clothing and shoes which prevent the skin breathing in a temperate or semi-tropical climate, cause partial re-absorption of its waste matter.

(437-4) When worn for lounging the problem of pyjama legs trailing on ground can be easily solved. Simply put on socks and tuck the cuffs into them:

(437-5) Each night place rubber pillow junior in middle of bed to support where body-waist meets bed board, to prevent soreness from [its hard surface.]<sup>847</sup>

(439-1)<sup>849</sup> Detergents contain no animal fats but are strong chemicals and should be well washed off the skin. Soaps contain tallow, an animal fat! (a) Toilet Paper: The thick kind is too coarse, the thin is useless. The best is Crepe-paper which is strong, yet soft. (b) Use not more than once daily.

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<sup>846</sup> The paras on this page are numbered 74 through 78, making them consecutive with the previous page.

<sup>847</sup> PB himself changed "bedboard" to "its hard surface" by hand.

<sup>848</sup> Blank page

<sup>849</sup> The paras on this page are numbered 79 through 86, making them consecutive with the previous page.

(439-2) Salt is an excellent cleanser of the teeth, but it is destructive to their enamel. Therefore (a) Rinse off salt; gargle immediately. (b) use not more than once daily.

(439-3) If buying Dr Locke slippers get them tight, as they stretch wider very soon

(439-4) The extra thin black cord Spectacle Holder<sup>850</sup> is useful for city use, as [it]<sup>851</sup> folds easily into leather [case, whereas]<sup>852</sup> the wide band makes too bulky a package to fit. Nevertheless, latter is equally excellent for country use.

(439-5) To bend down front of straw hat, hold in steam.

(439-6) Trousers: Gent's outfitter said: Your trousers are to baggy at the waist and therefore hang floppily. You ought to reduce waistline of trousers.

(439-7) Shoes: The American Foot Care Institute urges you not to wear the same shoes two days in succession, if you want healthy feet.

(439-8) Formula For Correct Shaving: (a) Adopt that "positive" attitude," with or without pinups. (b) Wash your face in hot water – the hotter the better – and soap. This softens up your beard. (c) Lather up for a full minute. Don't just dab it on. Allow lather to stand a couple of minutes, then shave. (d) Hold your razor comfortable in your hand. Stretch your skin so it's taut. This makes whiskers stand up to the blade. Use short, oblique strokes, never straight down Par is 150-200 strokes. (e) Rinse your face in warm water, then use lotion or powder.

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(continued from the previous page) (f) First apply French hot squeezed out face towel to soothe scraped skin. After shaving repeat this and then apply witch hazel to contract expanded pores. Give yourself a steaming hot-water application with your wash cloth or towel before you shave, and you do your face two big favours: you wake up its youthful ruddiness, and hot water softens the hair so that shaving is faster, cleaner, easier. (g) Do not throw the lather of filled shave water down the wash basin outlet, or it will cause stopped drain when the hairs have accumulated. Instead throw down toilet basin. Use the small shave mug to effect this [purpose.]<sup>853</sup>

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<sup>850</sup> PB himself capitalized "Holder" by hand.

<sup>851</sup> PB himself changed "that" to "it" by hand.

<sup>852</sup> PB himself changed "case. Whereas" to "case, whereas" by hand.

<sup>853</sup> PB himself deleted para after this para by hand. It originally read: "(87) Harvey's Wet Shaver: (a) fits Gillete blades only – no other make (b) be sure that blade and head are well pressed into the seating."

(440-1)<sup>854</sup> Beard: There is an unconscious tendency to cut off more of the left side of beard, causing unbalance.

(440-2) There is no suiting that's neater looking or more debonair than a smart sharkskin. (a) The hold their neat press firmly and keep their handsome youthful lines for years.

(440-3) Correct American Terms for Underwear: (a) short sleeve undershirts; (b) long sleeve undershirts; (c) Ankle length drawers, French back.

(440-4) To shape out pork pie form felt hat perfectly, run hand around it from inside not outside.

(440-5) Seersucker are the lightest of all hot weather suits. They are cool, comfortable. They're easy to wear, easy to wash. Single or double breasted.

(440-6) White Shirts are not worn in the country for weekends. They are for town wear and especially in the evenings.

(440-7) Nylon Tartan Plaid Watch Strap has valuable gold filled buckle. If changing the strap have buckle transferred to new strap. (a) it is washable. (c) Never buy plastic watchstrap as it is poisonous to the skin.

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(441-1)<sup>855</sup> After careful experiment, spectacle cord results are: jewellers metallic chain rejected because too heavy. Thin thread or cord rejected because easily knots and irritates neck. Flat ribbon half inch wide found best.

(441-2) Contact with beard stubble may cause clip-on bow ties to get frayed. By singeing with a match the fray will disappear permanently.

(441-3) After some use, you will notice on the tongue-wiper a film of dark discoloration. This is [septic]<sup>856</sup> and dangerous. Periodically take a razor blade and scrape off, first the edges, then the sides.

(441-4) The long Chinese Mandarin Robe, blue colour has words 'embroidered in a circle) meaning: "Heaven Bless You." The Chinese robes and jackets and all dress robes, look best if worn with a white silk scarf.

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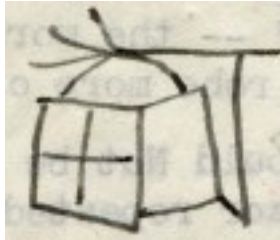
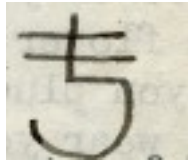
<sup>854</sup> The paras on this page are numbered 87 through 94, making them consecutive with the previous page.

<sup>855</sup> The paras on this page are numbered 95 through 104, making them consecutive with the previous page.

<sup>856</sup> PB himself deleted "a" from before "septic" by hand.

(441-5) My green Jade cufflinks:<sup>857</sup> meaning of Chinese characters:

Long Life →



← Very Happy, Lots of Luck Good Fortune.

MY TIEPIN



← Very Lucky

(441-6) Coloured shirts may not be worn after dark, only white ones.

(441-7) Suits should look well-brushed and well pressed.

(441-8) The Dudley black thin stripe suit is Sharkskin cloth.

(441-9) Suspensory Bandage Buckles: Correct way to fasten new type is by first passing end of belt under (not over) the horizontal straight bar then over it, then under the pair of curved hooks It will stay tight.

(441-10) How important a dark blue suit is! the suit

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(continued from the previous page) that's the basis of a man's wardrobe. Know the power of dark blue, a fresh white shirt, colourful tie, crisp white handkerchief. It's a suit a man turns to for important occasions, for graduations, informal weddings.

People say the light grey spring rayon lightweight suit is the first one that really looks becoming on me, in cut, shape, style, and colour, and suits my dark skin. Add that navy blue and light tan, brown, and dark brown suit me also.

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<sup>857</sup> PB himself inserted a colon by hand.

(442-1)<sup>858</sup> Carl Ramus – Hair Improver: Twice weekly soap and water scalp, wash and massage by fingers Do this each time you take a hot bath. (b) Massage scalp twice daily with damp face cloth when doing skin friction.

(442-2) Chinese 9th Century Verse: “Spare not, my friend, the gold-embroidered gown, miss not the years of youth – enjoy them now. Come, pluck the flower while to pluck is good. Wait not until you pluck the empty bough.” – the moral is: wear your Chinese writing robe more often

(442-3) Rustless razor blades should Not be wiped. This only dulls them. Rinse razor repeatedly under very hot water, as that quickly evaporates and dries, keeping blade sharp and razor clean. Remove blade only to change.

(442-4) Be careful when using toothpicks not to pierce the gum and start bleeding as that leads to pyorrhoea.

(442-5) Do not use wetcloth for hair. Instead use comb brushing backwards a la Stokowski. This raises up the hair, makes it look more plentiful and gives distinguished appearance.

(442-6) Note unequal trimming of moustache, correct it.

(442-7) The high caste Hindu is disgusted with our habit of using the same toothbrush twice. MEM – change brushes frequently.

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Info for Dry Cleaning

(443-1)<sup>859</sup> NYC LIGHTWEIGHT SUITS AND SLACKS (1965)

(1) LESANDRO: Blueblack, Orlon and Wool.

(2) “WASH AND WEAR”: Olivegreen. Dacron and Cotton

(3) WEBER AND HEILBRONER’S HARROGATE SHOP “PALM BEACH” – OliveGreen. Dacron and Cotton

(4) WEBER/HEILBRONER’S HARROGATE SHOP”: Navy Blue, Persian pattern Red and Black Lining. Dacron and.....?

(5) FOUR paris LIGHTWEIGHT SLACKS: Olive Green, Dark CharcoalGrey ‘Haggar’ brand, – all Dacron and [Wool.]<sup>860</sup>

444<sup>861</sup>

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<sup>858</sup> The paras on this page are numbered 105 through 111, making them consecutive with the previous page.

<sup>859</sup> The para on this page is unnumbered.

<sup>860</sup> PB himself deleted last line of this para by hand. It originally read: “(6) MADRID. CELSO GARCIA “FOR MEN” SUIT:- Grey, silk.”

(445-1)<sup>862</sup> Beard Trim: (a) A very neat, well trimmed beard effect can be gotten by using the long hair-trim scissors boldly, pressing them against the beard and firmly on the inner side of the edge. If you keep to the outside of the beard, you get only stray hairs on the fringe. It is needful to approach closer to the centre of the beard and then with a single long stroke clip one side. Repeat with the other side. This gives a perfect V-shape. This refers not to the front of the beard but to the two edges on both sides. (b) When wets having, the skin exposed around beard is impossible to shave clean of hairs unless the razor is pulled in the direction that is Away from the beard and towards the ears. This gives a closer shave.

(445-2) I am becoming allergic to wool and flannel when worn next to the skin, as in pyjamas and undervests. Prepare a changeover to linens, [and cottons.]<sup>863</sup> Since wool next to skin is non-Vegan and non Pythagorean wear it over a cotton undervest or better, discard it for flannel (Vyella) [Better use DUOFOLD]<sup>864</sup>

(445-3) Before you shave, give your face a good douse of the tap's hottest water. Your barber does it after your shave, but dermatologists say it does you twice the good to apply it Before you shave. One, it brings up your own nourishing, renewing blood. Two, it softens hair for an extra-quick, clean shave.

(445-4) Watch should be wound up in the morning regularly, every day at the same hour but do not do so at night.

(445-5) In India a man who belongs to the higher castes must rinse his mouth after every meal.

(445-6) The Larger Navy-blue Beret is water-proof. The others are not.

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<sup>861</sup> Blank page

<sup>862</sup> The paras on this page are numbered 112 through 117; they are not consecutive with the previous page, but they follow the paras on page 442.

<sup>863</sup> PB himself changed "cottons and dacrons" to "and cottons" by hand.

<sup>864</sup> PB himself inserted "Better use DUOFOLD" by hand.

(446-1)<sup>865</sup> The ideal white shirt for travel use in the spring or fall is the inexpensive Dacron Batiste. It is very thin, light weight and porous, and can be washed personally and collar keeps in perfect shape without ironing. Two of these shirts with two wrinkle resistant Dacron suits, would cover all travel needs.

(446-2) The adjustable wood shoe trees bought on 6th Avenue in New York City between W. 10th. and W. 9th. streets are: The MILLER Adjustable Pack-Flat Trees, made by O.A. Miller Co. Plymouth, New Hampshire. (Branch of United Shoe Machinery Corp.\* Price \$195. Size 3 Men's.

(446-3) DO NOT buy thin razor blades. (a) They are not so sharp. (b) They crack easily in office cutter and are therefore dangerous to use there in. These disadvantages outweigh the value of their extra flexibility.

(446-4) Let your spectacles dangle at work. "Spec-Bands" end that maddening hunt for glasses. For women, Spec-Bands are available in small and large sizes, smartly styled in colours For the men, Spec-bands are made in a variety of solid masculine colours. Be sure to select the size to suit the temple bars of your glasses Moisten the ends of the bars, then slip them into the hollow tubing tightly. When withdrawing the temple bars from the tubing, always grip the rubber. Spec-bands are made in various sizes and colours, including Grosgrain, Cord, Velvet and deluxe Gold-plated Spec-Chain. Order from Penny Pendleton, 8028 Forsythe, St. Louis 5, Missouri.

(446-5) How does your hat look? It can have a complete renovation. But if it is just tired, a quick steam facial can work wonders. And if it is too tight or too loose, the hatter can fix it

(446-6) The priests of Isis in ancient Egypt had to wear clothes of linen or cotton unmixed with animal fibres.

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(447-1)<sup>866</sup> New Shave Technique: (A) apply olive oil. (It won't be absorbed as (a) it is on far too short a time (b) it is scraped off (c) it can't penetrate much beyond the first layer of skin. (B) Lather over it and rub in. Apply hot, damp face cloth and press the mixture of soap and oil into the skin. Lather again. Shave. [Better still, use SUN-OLIV cream instead of olive oil, as latter is odorous and greasy.]<sup>867</sup>

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<sup>865</sup> The paras on this page are numbered 118 through 123, making them consecutive with the previous page.

<sup>866</sup> The paras on this page are numbered 124 through 131, making them consecutive with the previous page.

<sup>867</sup> PB himself inserted "Better still, use SUN-OLIV cream instead of olive oil, as latter is odorous and greasy." by hand.

(447-2) Practice wearing scarf with dressing robe. It is to be worn as if knotted but do not actually knot it. Instead spread it out wide and flat in front.

(447-3) Thoroughly cleanse and rinse shaving brush after using. Soap is to a shaving brush what rust is to metal. Leave soap in a brush after using, and the brush is ruined. Soap rots the bristles...makes them break off... and causes the remainder of the knot to form into a hard {fatty}<sup>868</sup> centre. Shake out water, never wring the bristles. Safeguard the life of your brush. After using, rinse it thoroughly until every trace of soap is removed. Then hang your brush up... bristles down.

(447-4) Never buy ready-made suits again. They are not cheap in the end, and jut out at the shoulders. Never fit.

(447-5) The accumulation of bacteria on denture is unavoidable. Nightly soaking is not enough. Once a week make an extra heavy soap solution and soak in it, also expose to sun [when]<sup>869</sup> possible.

(447-6) Cufflinks should be worn with large circular one on the outside and narrow oval one on the inside. This is correct form.

(447-7) Before storing clothes, have them dry cleaned, as this destroys eggs of moths. At same time have cleaner moth proof them. Finally, pack in plenty of moth balls.

(447-8) Jackets of suits are measured by chest size. Mine is ["SHORT"]<sup>870</sup> 36. Trousers are measured by waist size, mine-32; and by inside leg size, mine is 26½.

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(448-1) Semca Clock Instructions: (a) Time needs movement winding, only once every 8 days. (b) set alarm hands for time required to wake up. Then wind alarm bell (this automatically pops out the side knob. WARNINGS (c) Take care not to push in the side knob while handling clock or alarm will be unable to ring. Do not pull out the side knob – leave it alone.

(448-2)<sup>871</sup> When walking out of, or around the bedroom on cold mornings or nights, wear a scarf on the throat over pyjamas.

(448-3) For attaching coatless tropic suspenders, fit the rear pair ends first and before pulling on trousers.

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<sup>868</sup> There is a hole-punch through this word. Only " – atty" is visible in the original.

<sup>869</sup> PB himself deleted "as" from after "when" by hand.

<sup>870</sup> PB himself inserted "SHORT" by hand.

<sup>871</sup> The paras on this page are numbered 131 through 140, making them consecutive with the previous page.

(448-4) Reading: The farther away the book is set, the better for eyesight. This develops longer sight-range.

(448-5) Dr Lohr: The best distance for use of Reading Spectacles is 14" to 16." You can gauge it roughly by doubling up the elbows at right angles.

(448-6) Warning: If toenail corners are cut round, the skin tries to grow into the empty space, causing ingrown toenails. So cut straight across only

(448-7) Witch Hazel has three uses: relieves (a) tired eyes (b) soothing and refreshing to fevered temples (c) astringent after shave.

(448-8) It is wrong to wear a brown necktie with a blue suit. Match your colours.

(448-9) Electric Razor: (a) Never plug it (or any other electrical instrument) into socket with wet fingers, or you may get a severe shock. Similarly, never switch on the light in a bathroom with wet fingers. The dampness creates a circuit to earth.

(448-10) The secret of getting a good shave from electric dry shave is Not to press heavily, as pressure flattens the hair against the skin, preventing it from being cut off.

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VALET

(449-1)<sup>872</sup> Shaving: Water runs off the nylon brush. So give it a shake after lathering and then no superfluous moisture will drip from it on to the hands.

(449-2) Do not wear zenith flat dress pocket watch except on "dress" occasions. There are no spare parts for it in U.S.A.,<sup>873</sup> if damaged,<sup>874</sup> and they have to be gotten from Europe. Repairs are very costly.

(449-3) The sports shirts whose collars are (a) too large, will fit more tightly if a long tie is used instead of a bow tie. (b) whose collar openings are too wide should also be used with long ties instead of bows.

(449-4) In autumn and winter, or where night air is damp, guard against catching cold by wearing a scarf around throat and pyjamas in bed when sleeping or morning dawn.

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<sup>872</sup> The paras on this page are numbered 141 through 150, making them consecutive with the previous page.

<sup>873</sup> PB himself inserted a comma by hand.

<sup>874</sup> PB himself inserted a comma by hand.

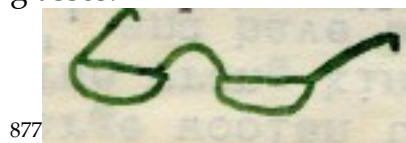
(449-5) Nylon White Shirt: Remember to leave cuffs single, when inserting links, or sleeve will be too [short.]<sup>875</sup>

(449-6) Winter Underwear: The skin irritation caused by [wool]<sup>876</sup> undervest can be overcome by wearing beneath it a crew-collar cotton vest.

(449-7) In cold weather, keep on bedside chair dressing robe, wool scarf and nightcap. The scarf can be thrown around the neck when sitting up in bed.

(449-8) Wear only sunglasses specially ground to occultists prescription. Then they can be used for reading also.

(449-9) Trade name for flat topped, light-weight, smaller spectacles is "Half-Eye" glasses.



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(450-1)<sup>878</sup> Dr Syd Lohr: Whenever glasses get cloudy or dirty it is best to use the "Sight Savers" silicon coated paper to clean them with. (a) Press the curved ends of pink lucite frames well down behind ears when fitting.

(450-2) When fold spectacles, get into the habit of closing the Right side first. Otherwise there is difficulty, if the spring clip type of spec-cord clip is affixed to the left side.

(450-3) Teeth: (a) Be careful to hold the saddle of lower denture which you are cleaning: Left saddle when cleaning left side, etc. Otherwise it may bend out of alignment, and if that happens it cannot be rectified. It is ruined. Never use boiling water not even hot, but only warm water; otherwise plastic will be injured. (b) Toothpicks wear off the enamel of teeth. Don't use them. A brush may be used instead but take care to work behind the teeth as well as front. (c) Take care when cleaning denture not to let the projection end of brush hit the prong, which is thin and delicate and easily broken.

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<sup>875</sup> PB himself deleted the para after this para by hand. It originally read:

"(146) I have tested out the 36 and 38 inch sizes of Chalmers porosknit to determine my correct size. The 36 shrank and was far too small. UNDERSHIRT"

<sup>876</sup> PB himself deleted "Brooks Bros" from before "wool" by hand.

<sup>877</sup> PB himself added a drawing of "Half-Eye" glasses by hand.

<sup>878</sup> The paras on this page are numbered 151 through 157, making them consecutive with the previous page.

(450-4) When buying shoes tell the assistant that my right foot is  $\frac{1}{2}$  longer than my left.

(450-5) On Every Cinema Visit, do not forget to take bifocal glasses, which are now indispensable

(450-6) Windsor Knot Tie: (a) Extend broad end of tie downward a few inches longer than usual. (b) Bring this broad, long end under and over the inside of the V, instead of round its outside as usual. (C) Bring this long end around the right side outside and then into the inside of V. (d) Smooth out V knot partly, (e) then partly make tie in regular way, keeping the knot intact. (f) Do not complete by pulling down long end. Instead pull down the knot itself and after that the long end.

(450-7) Warning: The correct kind of "Q"-Tips, have large woollen tufts and only a single one. The wrong kind are called "Cotton Buds," and have smaller tufts which are also double, and are suited only for babies.

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(451-1)<sup>879</sup> Never cut down length of bristles on shaving brushes. This gives a coarser and rougher feeling on skin.

(451-2) Sandals should be slightly larger than the size of the foot. They will not slip off and will be very much more comfortable. My correct size in slippers and sandals is 10  $\frac{1}{2}$ .

(451-3) Do not buy "large" size Bandages. They are too limp. Buy "Medium" which fit snugly.

(451-4) Do not use ordinary soap. The soap companies are largely dependent on fat collected by meat packers and housewives from hogs and cattle.

(451-5) New York and LA bought wide semitropic braces: Correct use is to fix metal ends very near to the shoulders, high up on body: wrong [use]<sup>880</sup> lets trousers Drag on the floor.

(451-6) It is bad to wear wool next to skin. But in cold weather, wool is warmer. Solution: Wear cotton next to skin, overlay it with a wool garment. [Size 38 for vest, 32 for drawers.]<sup>881</sup>

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<sup>879</sup> The paras on this page are numbered 160 through 169; they are not consecutive with the previous page.

<sup>880</sup> PB himself changed "but" to "use" by hand.

<sup>881</sup> PB himself inserted "Size 38 for vest, 32 for drawers." by hand.

(451-7) Retype all key Indexes with new abbreviations: Use red ink for loop Number: (1-TRUNK – TK (in capitals) 2-Locker-LR: 3-Suitcase-SE: 4-Padlock – PK: 5 Handcase – HE: (BL – Black and BN-Brown)

(451-8) Batiste sport shirts crumple within an hour of being worn. Do not buy again.

(451-9) When buying braces, ask for “small” size. Then the buckle will be low down in front, instead of shoulder. Also for nylon braces, as they are strong yet light and more easily washable.

(451-10) Wear out all ordinary cotton socks Then switch over totally to bleached sole socks.

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(452-1)<sup>882</sup> The tie should be place under the collar before you put on your shirt. This saves wear and tear on both shirt and tie.

(452-2) PB’s correct size in ready-made suits is [36]<sup>883</sup> extra [short, or 36 short at most if other not available.]<sup>884</sup>

(452-3) #00 Sandpaper is best for suede shoe cleaning.

(452-4) Drawers with adjustable button strap at back are called “French Backs.”

(452-5) Warning: If using chlorox as denture solution, never steep in it for longer than 15-20 minutes or it will dissolve plastic teeth and injure metal.

(452-6) The best vessel from which to refill plastic lotion bottles is the yellow cap to wide mouth vacuum flask.

(452-7) Dark brown Tie with fleur-de-lis pattern in gold is [to match Ivy shirt.]<sup>885</sup>

(452-8) Avoid garters cut them so as to retain sock grip but use safety pin for the other end on bottom of trunk in drawers.

(452-9) Nylon stretch socks cramp foot muscles – ban them.

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<sup>882</sup> The paras on this page are numbered 170 through 179, making them consecutive with the previous page.

<sup>883</sup> PB himself changed “37” to “36” by hand.

<sup>884</sup> PB himself changed “short. Buy mohair and wool suits.” to “short, or 36 shirt at most of other not available.” by hand.

<sup>885</sup> PB himself moved “to match Ivy shirt” from after “Tie” to after “is” by hand.

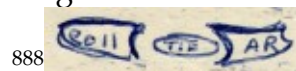
(452-10) Body loses heat at ankles, wrists and neck. Wool socks or anklets and high necked jersey or scarf are needed to keep warm in cold weather. (b) Two layers of thin clothes keep the body warmer than a single thick heavy one. They give greater freedom of movement. The same principle applies to bedclothes.

(452-11) When buying spectacles, choose frame sidebars with narrow ends to accommodate rubber grips of speck holder.

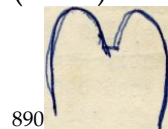
(452-12) In U.S.A. "Suspensories" are not called ["Bandages."] <sup>886</sup>

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(453-1) <sup>887</sup> Shirt collar attractive is arched and concave curved; short to medium length:



(453-2) Aloha shirts [must be hung up to dry or wrinkles appear.] <sup>889</sup>



(453-3) Expert said RAMIE is best synthetic fibre shirt as collar lies flat. Costs more.

(453-4) Spec-Cords: (a) To secure comfort and balance large spring grips must be affixed close to the metal hinge adjoining glass lens. (b) The new style "Black Magic" small slide-on grips are to be affixed in front of ears and about 1 ½ in. away from lens.

(453-5) Le Coultre: Watch must be cleaned and oiled periodically; If it begins to slow down that is a sign the dirt and oil are clogging [it.] <sup>891</sup>

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<sup>886</sup> PB himself deleted the two paras after this para by hand. They originally read:

"(180) Correct USA SHOE SIZE is 7 1/2 not 7.

(181) Get Ivy shirt sleeves shortened."

<sup>887</sup> The paras on this page are numbered 182 through 188, making them consecutive with the previous page.

<sup>888</sup> PB himself inserted a drawing of shirt collar by hand.

<sup>889</sup> PB himself changed "must hang or wrinkle" to "must be hung up to dry or wrinkles appear." by hand.

<sup>890</sup> PB himself inserted a drawing by hand.

<sup>891</sup> PB himself deleted the para after this para by hand. It originally read:

(453-6) Do Not buy elastic-waisted long underdrawers. Instead use the far superior "Reis" brand (bought at Bloomingdales NYC) with buttoned fronts and adjustable button-and-strap waists. Size 32 is very comfortable. ["French-backs" =]<sup>892</sup> same style available in short trunks [by other maker]<sup>893</sup> as then no pressure on liver or stomach. (453-7) Improved tailoring techniques and textiles will combine to create higher quality. Try Dacron suit as wool substitute. Do away with animal fibres. Bernard has a Dacron suit and shirt.

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(continued from the previous page) He recommends them highly for easy washability and ceaselessness but says if a shirt is mixed with cotton and suit with wool, it looks superior (costs more) Ida has orlon dress 3 years, constantly washed yet still creaseless and in good condition. Dacron is lighter weight and thinner than wool or cotton.

(454-1)<sup>894</sup> Dacron cotton sports shirts can't be worn with bow ties - the collar is cut too large. Good only if no tie, or if long tie is worn.

(454-2) Cotton Plisse underdrawers must not be ironed.

(454-3) The white detachable collar (for white dress shirt with stud.) with long peaks is too troublesome to wear with long tie, as too stiff to turn over. So use a bow tie only with it. (NYC)

(454-4) The garment to buy for making Canadian Tropical Braces is "Ladies Stocking Girdle-Suspender-" It has 4 buttonhooks and sliding buckles costs only a dollar!

(454-5) Shaving Warning: Do not shave corners of mouth at ends of moustache. This produces a sore. Use scissors instead.

(454-6) Old fashioned large armchairs are stuffed with horsehair, an animal fibre.

(454-7) Better Way To Use Japanese Tabis: (a) The kind with separate large toe is intended for use inside the crossed straps of straw sandals. (b) Do not buy these

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"New York: You can get ready made shirts, fifteen with Tab collar at the "London shop", 441 Madison (50th-51st.) and 680 Madison (62nd. St.) from \$5 up."

<sup>892</sup> PB himself changed "MEMO: Inquire if" to "'French-backs' =" by hand.

<sup>893</sup> PB himself changed "Write ... Bloomingdale's if not available not {Bohin}... or another high class store. Could be other maker but must be same adjustable but {t...} style" to "by other maker" by hand.

<sup>894</sup> The paras on this page are numbered 189 through 195, making them consecutive with the previous page.

straw sandals unless they have a thin rubber undersole: Otherwise they fall to pieces. (c) Fast method of lacing tabis; push out the metal fasteners until they are projecting and lie flat on the tabi. Then it is a quick easy movement to tuck one into the cotton hooks one after another. (d) Tabi can be strengthened by

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(continued from the previous page) having shoe repairer stitch a wire around toe and sides, and to hold down are firmly the strap junction.

(455-1)<sup>895</sup> Secret of NYC tropic braces is to hitch metal ends to rear, and not to front,<sup>896</sup> buttons. Otherwise back of trousers hangs too [low.]<sup>897</sup>

(455-2) Gasoline or TetraChloride of Carbon will remove Adhesive tape and clean typewriter mechanism. It removes "gummy" deposits on machine parts due to oil congealing.

(455-3) Undershirts, [both plain and PorosKnit,]<sup>898</sup> of cotton should not be smaller than size 40, Otherwise shrinkage, perspiration, and need of space for ventilation makes them uncomfortable

(455-4) No shoe at all is the natural condition for the foot.

(455-5) Wool of sheep contains fatty matter, when boiled this is lanolin, widely used in face creams.

(455-6) The use of witch hazel after shaving is for its healing property after such a sharp instrument has scraped the skin, and for its astringent effect in closing the pores after the hot weather has opened them.

(455-7) The reason why an electric dry shaver can never give as keen a shave as a wet one is that the brush raises the hairs and the lather lets the hairs stay up at an angle to the skin for cutting.

(455-8) Shaving Danger Zones: (a) on each sides of beard, cut several times when in reverse direction (b) At corners (angles of

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<sup>895</sup> The paras on this page are numbered 196 through 204, making them consecutive with the previous page.

<sup>896</sup> PB himself inserted a comma by hand.

<sup>897</sup> PB himself deleted the para after this para by hand. It originally read:

"(197) New York experiment with purchase of "DUOFOLD" undergarment union suit. This but has cotton next to skin, air layer, and work outside. Or get over XMAS"

<sup>898</sup> PB himself inserted a comma and "both plain and PorosKnit," by hand.

(continued from the previous page) mouth where cheliac danger (3) along angle of jaw and throat (4) with new blades.

(456-1)<sup>899</sup> [Manhattan]<sup>900</sup> Brown Sports Shirt [is]<sup>901</sup> Cotton Chambray - very fine weave, - equal to silk.

(456-2) The use of ordinary toilet soap on the hands and face leads to excessive drying of the skin and minor irritations of the skin, excessive scaling of the skin and, in cold weather, chapping of the skin.

(456-3) How To Buy At Sales:<sup>902</sup> Men's suits and shirts are a big item in the clothing budget, and here are a few guideposts to wise buying. (a) Styles in men's clothing change slowly and subtly, so check suits for up-to-date fashioning by noting the shoulder padding, the size of the lapels, the length of the jacket, and the number and placement of buttons. Compare these with the styles you have seen in recent advertisements. (b) Suits containing rayon threads won't wear nearly so well as those made of 100 percent wool. There are two major types of wool used in suits, worsted and regular woollen. Of the two, worsted will wear better and cost a little more. If you can get a worsted suit for the price of a regular wool, it is a good buy. (c) Fabrics made of tightly twisted thread will wear longer than those of loosely twisted thread. This applies to both regular wool and worsted. Examine a single thread of the material to see how tightly it is twisted. (d) Hold an unlined portion of the garment up to the light. If a great deal of light passes through the fabric, the suit probably won't wear well. (e) Check lapels, sleeves and pockets for workmanship. The edges of the lapels should tend to curl down, not up, and the slit at the end of the sleeve should never curl out. Pockets should not gape open, and if there are flaps over the pockets, they should lie flat [at the corners.]<sup>903</sup>

(continued from the previous page) (f) Check the inside breast pocket. If it extends to the wool facing of the jacket, the suit is well-made. (g) Before buying men's shirts, see that the collars are evenly cut and stitched, and that the points lie flat. (h) All the buttons should be of the same thickness, and the surfaces smoothly finished. Avoid buying shirts with chipped or cracked buttons. (i) Expensive shirts have two rows of

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<sup>899</sup> The paras on this page are numbered 205 through 207, making them consecutive with the previous page.

<sup>900</sup> PB himself deleted "My" from before "Manhattan" by hand.

<sup>901</sup> PB himself changed "in" to "is" by hand.

<sup>902</sup> PB himself changed a period to a colon by hand.

<sup>903</sup> PB himself inserted "at the corners." by hand.

stitching down the front panel. Less expansive shirts have only one row. (j) Many stores will reduce shirts as soon as they become shopworn. This is an excellent time to buy. But look carefully for ink and other stains. (k) Ads that say simply, "Men's shirts...Now only \$2.95, say nothing at all. If this product ever sold for more, the original price would probably be mentioned.

(457-1)<sup>904</sup> WARNING: Brass wire lint brush should be used seldom as it removes nap from the cloth and shortens life.

(457-2) Stiff, covered-wire pipe cleaners can be used on Schick razor.

(457-3) IF NASSAU SHIRT is laundered in hot water or with soap, its colour will be ruined. Wash at home. Use Lux flakes only and lukewarm water.

(457-4) Worsted sharkskin is a foundation suit of any wardrobe. Fine shape holding, low minimum upkeep required and the ability to survive everyday wear makes Sharkskin a "must" and one of the most useful of all the fabrics.

(457-5) Lint, hair from the household pet, and other particles which float through the air and land goodness knows where, are quickly vanished from fur coats, overcoats and other garments by the proper vacuum cleaner attachment. At the same time it is taking out the dust which always is to be found in a used garment, whether or not it

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(continued from the previous page) is apparent to the naked eye.

(458-1)<sup>905</sup> Alpaca is an animal native to the Andes, valued for its wool, resembles a sheep but is of llama cameloid family.

(458-2) Cashmere originally the fleece of a goat, but now a wool from goat or sheep, combined with cotton, the common variety being from sheep.

(458-3) Shetland wool is from Shetland sheep which, however, possess many characteristics of goats.

(458-4) Wool is closer to the sheep's skin than hair, which is the outer coat. Wool is usually from sheep, hair and mohair from goats. Pashmina wool is from goat's underbelly, mixed with birds' feathers.

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<sup>904</sup> The paras on this page are numbered 208 through 212, making them consecutive with the previous page.

<sup>905</sup> The paras on this page are numbered 213 through 221, making them consecutive with the previous page.

(458-5) Woollen material owes its “life” to the fat it contains. Detergents used in washing remove this fat and make it lifeless. So have all flannel underclothes laundered in detergents for a time.

(458-6) Corduroy is made out of cotton. So why not use corduroy shirts, instead of wool flannel ones, to get warmth in winter?

(458-7) Lord & Taylor darkbrown suit is made from Dacron and Cotton but with a poplin finish. Simon Ackerman darkgrey suit is Dacron and Worsted, which will wear like iron; brown suit. [This suit is 50% wool and 50%]<sup>906</sup> Mohair, it is a summer suit lighter, cooler and much more delicate than wool, hence liable to split or tear more easily so treat it carefully.

(458-8) Wohlmuth Bros light grey suit is 70% dacron and 30% wool. White & White Mauve-brown suit is a wool mixture, their fawn-purple suit is wool and dacron. Weber & [Heilbroner]<sup>907</sup> suits: dark grey and grey brown are both Dacron and cotton.

(458-9) Lightweight Summer Raincoat (white) [NOW dyed navy blue colour.]<sup>908</sup> is washable to a limited extent; That is it is water repellent twill cotton gabardine. It sponges clean with soap and water. Maker: Whitehouse & Hardy

(458-10) Black heavy raincoat is dyed (was white) Nylon mixture

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(459-1)<sup>909</sup> To unfasten tight TAB collars use tweezers.

(459-2) Singe frayed edges of bow ties. Never cut or snip threads; this will injure tie.

(459-3) Persimmon stains on clothing cannot be removed.

(459-4) Correct 1958 pyjama size is B.

(459-5) Since alum styptic pencil is composed of sulphuric acid and alumina it's better not to use it for shaving cuts but to depend on witch hazel plus cotton pads alone.

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<sup>906</sup> The original typist changed “is” to “This suit is 50% wool and 50%” by typing the new section at the end of the paragraph and inserting it with an arrow.

<sup>907</sup> The original typist changed “Weber” to “Heilbroner” by typing over the original word with x's.

<sup>908</sup> “NOW dyed navy blue color” was typed at the end of the para and inserted with an arrow.

<sup>909</sup> The paras on this page are unnumbered.

(459-6) Yellow lightweight slipper lace-up shoes cannot be successfully polished unless all dirt is first washed off with soap and water, and leather allowed to dry.

(459-7) Dentists assert that nylon tooth brushes scratch and wear down tooth enamel to tooth cavities. Search for a safer substitute.

(459-8) OPTICIAN: Soft pure linen handkerchief is the best material to clean glass lens. No fluid or chamois leather are needed.

(459-9) WARNING: Where my ties have been cut too short there is (a) a thick bulging end (b) difficulty in tying, so avoid this in future.

(459-10) SPECTACLE CORDS: If rubber ends get too loose through enlargement, dampen the inside of rubber tubes and suction will be created.

(459-11) Little finger in USA and UK is wedding ring for man.

(459-12) In rainy weather walk with feet wide apart to avoid splashing mud on trousers.

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(460-1)<sup>910</sup> WASHING INSTRUCTIONS: In all cases use only lukewarm water and soap: then bring back to shape immediately, hang and dry. Do NOT wring out. This applies to a) Dacron and Cotton white l/w raincoat, b) Dark blue cotton velour pullover c) Dacron and cotton or wool suits, d) Dacron insulated padded underwear. [Presoak for 30 minutes do not squeeze or wring while wet – only lift out of water.]<sup>911</sup>

(460-2) Shoe trees should not be adjusted too tightly. If the shoe is heated, the leather in front on lace holes will crack on cooling. Leave the trees slack.

(460-3) A man whose one leg is a little shorter than the other, wears one elevated and one ordinary shoe.

(460-4) WARNING! French back drawers should be size 30 in future, not 32. This applies to shorts only, not to longs, which remain 32.

(460-5) Short-sleeve Dacron and extra-thin batiste shirts crumple up at collar when worn with a jacket, becoming unsightly to wear. To avoid this, a) use only a clip-on

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<sup>910</sup> The paras on this page are unnumbered.

<sup>911</sup> PB himself inserted "Presoak for 30 minutes do not squeeze or wring while wet – only lift out of water." by hand.

bow tie, never a long tie, with them; b) Winged-arch clip-type collar pin will keep neat the most refractory collar.

(460-6) Do not place bifocals on desk in ordinary way as desktop scratches lens. Place them upside down with the upper lens between glass and desktop.

(460-7) Mesh ventilated undervests must be size 40, as 38 is too small to allow ventilation after shrinkage.

(460-8) Light coloured clothing absorbs little of sun's radiation but dark fabrics absorb a large proportion of it. Consequently dark clothing reaches a higher temperature.

(460-9) Kimonos and mandarin robes should be put on lapped toward the right side.<sup>912</sup>

(460-10) [DACRON]<sup>913</sup> A<sup>914</sup> Word of Caution

[If]<sup>915</sup> Dacron fabric becomes excessively soiled or if soil is allowed to accumulate, it will not be possible to restore its appearance. For best results, the shirt should be washed after each wearing. After every four or five hand washings, garment should be laundered in a domestic washing machine.

(460-11) [To ensure wrinkle-free appearance, pull collar top and cuffs slightly, hang on non-metallic hanger]<sup>916</sup>

[Collar and cuffs press with cool iron]<sup>917</sup>

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(461-1)<sup>918</sup> They<sup>919</sup> are lapped leftward only on a dead person's body as a shroud.

#### CASSELMAN'S<sup>920</sup> SCIENTIFIC SHAVING RESEARCH

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<sup>912</sup> This para is continued in para 461-1.

<sup>913</sup> PB himself inserted "DACRON" by hand.

<sup>914</sup> This para was taped to the right margin of the page from another source. It appears to be clipped from clothing care instructions.

<sup>915</sup> PB himself deleted "this" from after "If" by hand.

<sup>916</sup> PB himself inserted "To ensure wrinkle-free appearance, pull collar top & cuffs slightly, hang on non-metallic hanger" in the left margin by hand.

<sup>917</sup> PB himself inserted "Collar & Cuffs press with cool iron" in the right margin by hand.

<sup>918</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page. Para 416-13 was cut from another page and pasted on the bottom of this page.

<sup>919</sup> This para is a continuation of para 460-9.

(461-2) Do not start cutting prematurely. It is essential to soften the hairs by soaking first. This requires 3 minutes.

(461-3) After shaving once with the grain with lather, if a daylong hair-free shave is desired, follow this by shaving against the grain using water only.

(461-4) Start by washing the face first with toilet soap and 120° F. Water, then rinse. Leave wet for 3 minutes.

(461-5) Rinse clean after shaving. To remove razor burn use after-shave lotion containing 50% alcohol.

(461-6) Most men wrongly blame a blade for being dull when their own failure to soften and saturate the hair adequately is at fault.

(461-7) Use plenty of water to keep your face wet.

(461-8) Lather is useful to lubricate the blade.

(461-9) It is not necessary to stretch the skin as the ridges on a safety razor guide bar hold skin sufficiently tight.

(461-10) Under the chin it is actually helpful to let the skin go slack.

(461-11) Holding your chin high is exceedingly bad practice. It is better to hang your head than cut your throat.

(461-12) A good blade will yield two shaves when the beard has been soften one minute but if softened three minutes, the same blade will yield four shaves.

(461-13) The reason for prefacing the entire operation by washing with ordinary toilet soap is that grit accumulated in the skin pores and will deform the blade's edge in a single shave. It is important to remove this grit before lathering by washing.<sup>921</sup>

(461-14) Have trouble telling a dark blue sock from a black one? Hold them against anything black. Then you'll see the difference.

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<sup>920</sup> Scientific American: Elbridge Casselman was the co-author of a scientific paper on proper shaving technique, entitled: "Factors Involved in Satisfactory Shaving." It appeared in "The Journal of the American Medical Association" on July 10th, 1937.

<sup>921</sup> This word appears on page 462 in the original.

(462-1)<sup>922</sup> Contrary to popular notion, it is not necessary to dry the blade. Its edge is exceptionally rust resistant.

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VALET

(463-1)<sup>923</sup> FRENCH-BACK ADJUSTABLE-STRAP SHORTS, Tripler's white; Size 32 is produced by inner buttons, 30 by middle buttons. MANHATTAN GREY: Size 32 at middle buttons, 33 by inner buttons, 30½ by outer buttons. REIS LONG DRAWERS: SIZE 32 at outer buttons, 34 at inner buttons.

(463-2) Do not use electric razor to trim moustache or beard. It nips chunks out.

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VALET

## Art Objects

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ART OBJECTS<sup>925</sup>

(465-1)<sup>926</sup> TIBETAN SCROLL

Square-shaped, redsilk top, is a [Tantrik]<sup>927</sup> Mandala. It depicts the Enlightened Adept in centre and a number of escorting ones arranged around him in a circle.

(465-2) Chinese Scrolls were unframed, being affixed to rollers instead and painted on paper or silk. This was because they were shown only occasionally, mostly for the admiration of favoured guests. To a lesser extent it was because this method gave maximum storage space.

(465-3) "As a musician I congratulate you on having acquired such a remarkable instrument as the Tibetan cymbals. As a yoga-student I recognise that its echo produces a Mantric effect" — Sir Paul Dukes.

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<sup>922</sup> The para on this page is numbered 13, making it consecutive with the previous page.

<sup>923</sup> The paras on this page are numbered 222 through 223; they are not consecutive with the previous page.

<sup>924</sup> Blank page

<sup>925</sup> PB himself changed "(OBJETS d'ART)" to "(ART OBJECTS)" by hand.

<sup>926</sup> The paras on this page are numbered 86 through 90; they are not consecutive with the previous page.

<sup>927</sup> "Tantrik" was typed below the line and inserted with an arrow.

(465-4) Thankas are painted on silk and mounted on rich brocade, often blue, sometimes green or gold. An outer border of red with an inner border of yellow surrounds the picture. In Tibetan monasteries they are often curtained against sun light and grime.

(465-5) TIBETAN CYMBALS: p121mybook Jean Filliozat's "India" gives picture ascetic "listening to the final echo of cymbals"

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ART OBJECTS

## Valet

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VALET

(467-1)<sup>929</sup> The gabardine and heavy wool brown suits I now have are the correct shade of brown for me. This is coco brown. This colour and navy blue suit my appearance better than all other colours.

(467-2) The perfect colours in pyjamas and light dressing robes, for my appearance are coco brown and navy blue, with neat cord-line edged borders.

(467-3) (a) When buying Witch Hazel buy also a small travel size bottle of perfume, modestly priced, and mix it with Hazel to over-come the unpleasant odour. (b) Specify "Pond's" in USA and England. Or, Burroughs Wellcome. Refuse other makes.

(467-4) Do not give cotton suits and waistcoats for dry cleaning: A cleaning expert says that it only spoils them, whereas a laundry washing really does cleanse them.

(467-5) Zippers: Do your zippers ever stick? A very simple cure is to rub a lead pencil up and down a few times over the close zipper. The graphite in the pencil gets into the joints of the zipper to afford perfect lubrication.

(467-6) The grey seersucker "Haspel" summer-suit is a mixture of rayon and cotton. hence it should not be sent to the wash in the laundry but should be dry-cleaned.

(467-7) If the dressing bills get you down, try letting a suit 'rest' in the closet for two or three days between wearings. You'll find the outfit will hold its shape better.

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<sup>928</sup> Blank page

<sup>929</sup> The paras on this page are numbered 32 through 39; they are not consecutive with the previous page.

(467-8) Many fellows getting poor shaves are blaming the blades when they are to blame themselves They are in too much of a hurry to use the blade. All experts are agreed that the most important part of the shave is the preparation: The softening of the beard. Use plenty of water. Hot water first to thoroughly clean the face, then cold water to close the pores and make a smoother surface for the razor. Then start

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VALET

(continued from the previous page) shaving. It is impossible for men with stiff beards to get a decent shave in less than 10 minutes.

(468-1)<sup>930</sup> The Rayon Sport Shirts and slack suits must not be washed in boiling water and not pressed with very hot iron.

(468-2) Do not buy any full length elastic top socks, whether cotton or wool, as they hang down. Only anklets (short) for summer are safe.

(468-3) Warning: To clean J.C. Penney Co. Craftsman Fawn colour slack suit, (1) Do not use boiling water. (2) Do not use bar soap, Only Lux flakes. (3) Wash carefully and do not rub too hard. (4) Do not press with hot iron, only warm one.

(468-4) Corduroy Garments: Tub it with other fast-coloured clothes or send it to a laundry with absolute confidence in its non-shrinking and colour fast features. To restore original pile and lustre suspend over large pan or tub of sufficiently hot water to steam garment. Care should be taken to expose only reverse side of the garment to the steam. When nearly dry, garment may be pressed on the wrong side with a warm, never a hot iron. When completely dry, brush or clean with a whiskbroom in same direction as the pile.

(468-5) Haspel Seersuckers and Cords: The traditional washable cotton summer favourites, with which Haspel brought fame to New Orleans. \$20.50

Haspel "Sir Preme": The original blend of durable cotton and rich Celanese rayon. Now in lustrous corded stripes and sharkskin effects. 25.50

Haspel "Sir Ultra": Shadow weaves and soft tones, in an original blend of lustrous Celanese rayon and durable combed cotton. \$32.50

(468-6) My [correct]<sup>931</sup> American measured shoe size is 7½.

(468-7) Any suit lasts longer and fits better if properly hung and "rested" between wearings The fabric thereby regains its proper liveliness.

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<sup>930</sup> The paras on this page are numbered 32 through 38; though the para numbers repeat, they are consecutive with the previous page.

<sup>931</sup> PB himself inserted "correct" by hand.

(469-1)<sup>932</sup> HATS: Correct way to brush hat is clockwise, never anti-clockwise. Thus you brush in one direction only and keep the nap smooth and smart, whereas brushing in both directions roughens it.

(469-2) LIST OF GOLD JEWELRY: Gold cufflinks, decorated white and blue. Indian origin. Small filigree crucifix, set topazes, Italian origin. Ring, decorated with Buddha and topaz, Siamese origin. Tiepin, set Zircon, British. Tiepin, set carnelian, Egyptian origin. scarfpin, set rubies, French [origin.]<sup>933</sup>

(469-3) SIAMESE TIECLIP: The bluish stone is a Star Sapphire. This is a stone with a peculiar internal structure due to repeated twinning of the crystal, so that actually what seems one crystal consists of a great number occupying the same space, like the medieval schoolman's conception of a host of angels standing upon the point of one needle. As a result of this phenomenon there are, parallel to the six sides, rows of infinitesimal spaces or tubes which reflect light faintly. When a stone of this type is cut en cabochon, that is, with a plain, rounded surface like the end of an egg the star is seen to best advantage. If you bring a lighted candle towards it, you see a glimmering star "as of a white spider creeping round a world of its own always revolving, but as soon as you with your moving light start in pursuit hurrying on again"

(469-4) EGYPTIAN CARNELIAN TIE PIN: The wearing of carnelians is [recommended]<sup>934</sup> to those who have a weak voice, for the warm coloured stone will give them the courage they lack, so that they will speak both boldly fluently and well. It will strengthen voice. This is in accord with the general belief in the stimulating and animating effects produced by red stones.

(469-5) SHAVING FRENCH STYLE: After using razor apply vanishing cream. After that apply hot wrung out face towel for ½ minute, wrapping it

(continued from the previous page) it like a mask. After that, let dry for ½ minute, then apply talcum [powder.]<sup>935</sup>

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<sup>932</sup> The paras on this page are numbered 15 through 19; they are not consecutive with the previous page, but they follow the paras on page 472.

<sup>933</sup> PB himself deleted "Pair shirt studs, set ruby, French origin." from after "origin." by hand.

<sup>934</sup> PB himself deleted "Lapidary of Alfonso Xth" from after "recommended" by hand.

<sup>935</sup> PB himself deleted the para after this para by hand. It originally read:

(470-1)<sup>936</sup> Socks and Cold Feet: In cold weather feet can be kept extra warm by wearing one pair silk socks inside and one pair wool socks outside them. The silk is a non-conductor, [so heat is kept in and not lost.]<sup>937</sup>

(470-2) [CHIROPODIST]<sup>938</sup> Says: 1) Clip toenails straight across not around corners. 2) Dry between toes or athletes foot starts.

(470-3) With electric razor it is important to shave slowly to give oscillating blade proper chance to make full use of the oscillations.

(470-4) Never send tropical suits to cleaners without first removing shoulder protector shields, otherwise latter will be ruined. See my 'Instructions for use' folder for method of home cleaning dress [shields].<sup>939</sup>

(470-5) Double Wear Combinations: (a) [Cotton socks used inside woollen ones.]<sup>940</sup>

(470-6) Beret: is to be worn (1) with bow at rear of head (2) with [left or]<sup>941</sup> right side pulled [fully]<sup>942</sup> down.

(470-7) To wear scarf, tie it in front [knot].<sup>943</sup>

(470-8) Etiquette Valet: (1) Brown shoes should not be worn with navy suit. (2) Silk socks wear only in evenings. (3) Trousers should clear your heel and cover up your instep. (4) Stripes on suit make you look taller.

(470-9) [When buying outer shirts get sleeve not longer than 30. My glove size is 7½ or 8"]<sup>944</sup>

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"(20) My Byzantine topaz crucifix is not pure gold but an alloy of gold. Hence it tarnishes green."

<sup>936</sup> The paras on this page are numbered 20 through 31, making them consecutive with the previous page.

<sup>937</sup> PB himself inserted a comma and "so heat is kept in and not lost." by hand.

<sup>938</sup> PB himself changed "Ben" to "CHIROPODIST" by hand.

<sup>939</sup> PB himself deleted the para after this para by hand. It originally read:

"For Electric Razor: The wax on new blades must be first removed, to ensure freedom of oscillation."

<sup>940</sup> PB himself changed "Underwear: A thin flannel vest used inside a union suit of cotton-wool mixture. (b) Woolen sox used inside cotton ones or only on left foot." to "Cotton sox used inside woollen ones" by hand.

<sup>941</sup> PB himself inserted "left or" by hand.

<sup>942</sup> PB himself inserted "fully" by hand.

<sup>943</sup> PB himself deleted the para after this para by hand. It originally read:

"(29) Must use Stahly razor once monthly to keep spinnings in order."

(471-1)<sup>945</sup> SUITS: When having suits made and for alteration of existing ones, protect inside breast pocket in jacket. Have it made with a buttoned folding lapel but not the full width of pocket. It should first leave space for fount pen and then only start to exist. All suits (Jackets and waistcoats) to be lined with darkish material of similar tint to cloth, never with striped white; thus avoid stains. Next dinner jacket to be double breasted. This is popular now. Advantage is, soft shirt with collar attached may be worn with it (studs unnecessary) and warmer in cold climates. Wear dark coloured clothes, such as dark brown or black as they suit your face much better than light coloured such as light greys and blues.

(471-2) SHOES: For black patent leather dress shoes the best polish and eradicator of cracks and preserver is a little oil. Have shoes so oiled regularly. Remember previous boots abraded toes. I have a high instep so a high toecap in needed.

(471-3) BRACES: Buy only braces which are easily put on and off, that is, ends should not be leather but elastic cord. These ends should be permanently fixed to buttons and the main brace itself should be made to slip instantly on and off the cord end. When inserting brace ends into wool pants, use also the back one. This will not only secure more warmth on cold evenings but also help prevent sciatica.

(471-4) SUNGLASSES: Sunglasses are highly polished and hence easily scratched. Replace always in case with lenses touching and facing green baize lining. They do not injure eyes, as ordinary sun glasses do.

(471-5) READING GLASSES: Replace reading glasses in leather case with ear rests of frame nearest the strap, so that the glass itself is nearest the back of case. This affords greater protect-against breakage.

(472-1)<sup>946</sup> SHIRT COLLARS: Soft attached shirt collars or stiff white detached ones which are long and tapering accentuate the long saturnine face. Use short ones instead.

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<sup>944</sup> PB himself changed "When buying shirts get only correct sizes "14." Get sleeve not longer than 30." to "When buying outer shirts get sleeve not longer than 30." PB himself inserted "My glove size is 7½ or 8"" by hand.

<sup>945</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>946</sup> The paras on this page are numbered 6 through 14, making them consecutive with the previous page.

(472-2) SHIRTS: My long sleeved thin lightweight shirts can be used as short sleeved ones by rolling up and tucking in cuffs, as soldiers do.

(472-3) TIES: Ties should be knotted small to be in best taste. New ties must be of the creaseless, won't-wrinkle variety.

(472-4) TOOTHBRUSHES: Soft toothbrushes must not be used in hot water or bristles get ruined. Use only lukewarm [water.]<sup>947</sup>

(472-5) BRITISH HOSIERY SIZES (1943 version): Pants 34": Boots small 8: Shirts 14 3/4 neck: Vests wool 38": cotton 40": [stockings 10 1/2.]<sup>948</sup>

(472-6) AMERICAN HOSIERY SIZES (1947 version):  
[Shirts:]<sup>949</sup> (front) 14 collar (not 15) sleeves 30" which is abnormally shorter than standard) underwear; if cotton, size 40 if wool size 38. [Porolernt size 40, as shrink heavily.]<sup>950</sup>

(472-7) Cellular undervests should have short sleeves to protect armpits. Sleeveless kind unsuitable for warm climates. Flannelette is three times stronger yet much cheaper than flannel.

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474<sup>952</sup>  
VALET

## Celibacy, Love, and Marriage

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<sup>947</sup> PB himself deleted the para after this para by hand. It originally read:

"(10) HAIRCUTS: Barbers giving hairtrim must be warned not to cut off my side whiskers. Without this warning they invariably do so."

<sup>948</sup> PB himself changed "Long stockings both 10 1/2 & 11. Some 11's are too large" after 'cotton 40"' to "stockings 10 1/2" by hand.

<sup>949</sup> PB himself changed "Shirts front 14 collar (not 15) sleeves 30" which is abnormally shorter than standard) Union suit underwear if cotton, size 38, if wool size 38." to "Shirts: (front) 14 collar (not 15) sleeves 30" which is abnormally shorter than standard) underwear; if cotton, size 40 if wool size 38. Porolernt size 40, as shrink heavily." by hand.

<sup>950</sup> PB himself deleted "Union suit underear: 2.....much cheaper than flannel." And "STUDS: My French gold.....half of shirt." 2 para after "heavily."

<sup>951</sup> Blank page (This page is a tabbed divider labelled "VALETING".)

<sup>952</sup> Blank page

(475-1)<sup>953</sup> GENERAL GORDON: "You have wives and families. I, thank God, have none. To carry myself is enough for me; I want no other baggage."

(475-2) RUDYARD KIPLING: "He travels fastest who travels alone."

(475-3) RABIA THE SUFI: (a) Hasan Basri asked Rabia if she ever thought of marrying. She answered, "What! when I have such subjects to pre-occupy my mind, should I think of a husband? The marriage contract can be entered into by those who have possession of their free-will. As for me, I have no will to dispose of; I belong to the Lord, and I rest in the shadow of His commandments, counting myself as nothing." "But said Hasan, "how have you arrived at such a degree of piety?" "By annihilating myself completely."

(b) Often in the silence of the night, she would go on the roof of her house and say, "The lover is now with his beloved, but I rejoice in being alone with Thee."

(475-4) IBRAHIM BEN ADHEM, THE SUFI MASTER: "And why dost thou not marry?" "If I could, I would divorce myself; then how can I attach anyone to myself?" replied Ibrahim. Once Ibrahim asked a dervish, "Have you a wife and children?" "No," answered the dervish. "It is all then well for thee." "Why so?" asked the dervish. "Because," said Ibrahim, "every time a dervish marries, he is like one who embarks on a vessel, but when children are born, to him, he is like one who is drowning."

(475-5) BEVERLY NICHOLS "You can't belong to anyone; you belong to the world." – said to a famous genius in his play, "Evensong."

(475-6) EVELYN UNDERHILL: "You won't be happy or stable until you are able to have in your life people whom you can love without fear of disaster."

(475-7) PHYLLIS BOTTOME: "Men pay far too highly for women."

(475-8) SOMERSET MAUGHAM: "Half the unhappy marriages are caused by the sudden proposing of young men – and their cowardice next day which prevents them from writing to say that they made a mistake."

(475-9) ROBERT HICHENS: "They were not happy together."

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<sup>953</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(continued from the previous page) Such people (geniuses) are often difficult. The extraordinary should always marry with the ordinary. Believe me, it is so."

(476-1)<sup>954</sup> STEPHEN McKENNA: "This fever of the blood (sex)...It's the least important thing in life, though it seems - at the time - the biggest."

(476-2) BULWER LYTTON'S "ZANONI": (a) (Mejnour, the adept speaking) "Abandon thine idle hope of the love of woman. See, for those who would unite the lofty with the lowly, the inevitable curse; thy very nature uncomprehended - thy sacrifices unguessed." (b) (Zanoni, the chela speaking) "Do you know that my life, separated from the turbulent herd of men, is one worship of the Beautiful, from which I seek to banish what the Beautiful inspires in most men? As a calamity, I shun what to man seems the fairest fate - the love of the daughters of earth."

(476-3) PHYLLIS BOTTOME: "Not on your temper does my doom depend! Love me or love me not, you have no voice In this, that is my portion, to the end." This was the way to take love when it came and drove its terrific flood over the startled heart. J made up her mind that behind the high walls of her being, this overwhelming visitant could be both controlled and concealed. J wanted to get away from the personal element in love. She needed no human sharer. She could be just as proud of loving a satisfactory human being as of being loved by one. It would be a weak god who needed her love. A strong god is his own defence."

(476-4) TOLSTOY'S DIARY: "Sex attraction, encouraged by public opinion and by literature, surrounds marriage with a charm full of promise. But marriage, far from being a happiness, is always a misery - the price of sexual satisfaction. Slavery, satiety, repulsion, and the physical and moral faults of one's partner - these are sufferings that must be endured' to say nothing of physical defects. Of all this, there is bound to be enough to make one's burden heavy. Thus we suffer in exact proportion to the happiness we promised ourselves. The essential cause of this suffering is that we expect what never happens, and do not expect

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#### CELIBACY, LOVE, AND MARRIAGE

(continued from the previous page) what invariably does happen."

(477-1)<sup>955</sup> CHARLES MORGAN: "You can't make your life with me," she said, "It would be a cage. You must go on your own voyage; I know that." Someday, she thought people will learn that, though domestic happiness is the right end to some love-stories, it isn't the right end to all of them because it isn't their true end. He and

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<sup>954</sup> The paras on this page are numbered 10 through 13, making them consecutive with the previous page.

<sup>955</sup> The paras on this page are numbered 14 through 21, making them consecutive with the previous page.

I could force it, but it would be like growing an apple on a pear-tree; there are different kinds of love and different fruits belong to them."

(477-2) KHALIL GIBRAN: "Give your hearts, but not into each other's keeping. For only the hand of Life can contain your hearts. And stand together yet not too near together. For the pillars of the temple stand apart."

(477-3) ANON: "Touch hands – and you part with laughter. Touch lips – and you part with tears."

(477-4) "My marriage and my entanglements with women had been tragic hindrances, but I felt I had learned my lesson and was determined that such hindrances should never occur again. Woman, with her crooked, illogical ways, was for the propagation of the species, an instrument of pleasure at best, but a creature any one who wanted to reach the heights must evade like death itself. Now that I had overcome the flesh and the devil, nothing seemed impossible." – DAVID EDSTROM

(477-5) Perfect marriage requires that the man and woman should meet on every plane.

(477-6) True happiness cannot depend on the love or presence of another person, for these are uncertain and unstable.

(477-7) Marriage is not an institution conformable with the temperament or suited to the ideas of a philosopher. "In our time, it is impossible for anyone to have a suitable wife, whose wants are not excessive and whose demands are not unreasonable. Therefore many persons have adopted celibacy," is true today as it was to the Sufi writer, Al Hujwiri in the 11<sup>th</sup> century.

(477-8) Wide experience creates an attitude towards marriage which is naturally hard-bitten, cynical

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## CELIBACY, LOVE, AND MARRIAGE

(continued from the previous page) and unsentimental after the tuition of experience and observation. It sees through its sugarcoating to the spring-trap hidden inside. It gives up sentiment and romance for they are only other names for self-deception.

(478-1)<sup>956</sup> The illusion of romantic love is that it is unique, that it could have arisen in each of the pair only with and for the other member. But had they never seen each

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<sup>956</sup> The paras on this page are numbered 22 through 27, making them consecutive with the previous page.

other, they would most likely have felt the same uniqueness, the same love arising from quite a different pairing.

(478-2) Promiscuity: To love women quite indiscriminately and quite promiscuously, is to submit to blind passion. The intelligent man could not be so foolish, the artistic man could not act in so ugly a way. Moreover, it would endanger the internal and external independence of a philosopher which takes so long to build up. Equally dangerous is it for him to get personally involved or emotionally entangled in their lives.

(478-3) The bachelor who is afraid of marriage is so because he is afraid to put himself unnecessarily in a position where his freedom would be lost, his personal conduct criticised often and his happiness subjected to the hazards of feminine emotion. How easily can a woman's feelings pass from attraction to repulsion and even from love to hatred!

(478-4) The Caprice of Women: The philosopher refuses to exchange the pure settled serenity of the Soul for the fitful uncertain joys of the emotions, which is the case when they are dependent on the whims and caprices of the whimsical and capricious sex.

(478-5) BROTHER OF THE THIRD DEGREE – GARVER<sup>957</sup>: "Marry not unless you find a soul fully sympathetic to your own, and a mind devoted to the same great end." (b) "Those adepts of the 3rd degree know not the ties of husband, wife or parent. No individuals as such can claim their love, for it is boundless and universal, and belongs to all mankind."

(478-6) The life of personal ties is not for him. He must be free.

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## CELIBACY, LOVE, AND MARRIAGE

(479-1)<sup>958</sup> BRAHMS: "I cannot wear the fetters of marriage."

(479-2) HILTON'S "LOST HORIZON": "He was, and he knew it, very quietly in love with the little Manchu. His love demanded nothing, not even reply; it was a tribute of the mind, to which his senses added only a flavour. She stood for him as a symbol of all that was delicate and fragile; her stylised courtesies and the touch of her fingers on the keyboard yielded a completely satisfying intimacy. Sometimes he would address her in a way that might, if she cared, have led to less formal conversation; but her replies never broke through the exquisite privacy of her thoughts, and in a sense he did not wish them to. He had suddenly come to realise a

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<sup>957</sup> Referring to William Lincoln Garver.

<sup>958</sup> The paras on this page are numbered 28 through 29, making them consecutive with the previous page.

single facet of the promised jewel; he had Time, Time for everything that he wished to happen, such Time that desire itself was quenched in the certainty of fulfilment. A year, a decade hence, there would still be Time. The vision grew on him, and he was happy with it." (b) "Once he said to Chang: 'By the way, how do you people here fit love into your scheme of things? I suppose it does sometimes happen that those who come here develop attachments?' 'Quite often,' replied Chang with a broad smile. 'The lamas, of course, are immune, and so are most of us when we reach the riper years, but until then we are as other men, except that I think we can claim to behave more reasonably. And this gives me the opportunity, Mr Conway, of assuring you that the hospitality of Shangri-La is of a comprehensive kind. Your friend, Mr Barnard, has already availed himself of it.' Conway returned the smile. 'Thanks,' he answered dryly. 'I've no doubt he has, but my own inclinations are not – at the moment – so assertive. It was the emotional more than the physical aspect that I was curious about.' 'You find it easy to separate the two? Is it possible that you are falling in love with Lo-Tsen?' Conway was somewhat taken aback, though he hoped he did not show it. 'What makes you ask that?'

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(continued from the previous page) 'Because, my dear sir, it would be quite suitable if you were to do so – always, of course, in moderation. Lo-Tsen would not respond with any degree of passion – that is more than you could expect – but the experience would be very delightful, I assure you. And I speak with some authority, for I was in love with her myself when I was much younger.' 'Were you indeed? And did she respond then?' 'Only by the most charming appreciation of the compliment I paid her, and by a friendship which has grown more precious with the years.' 'In other words, she didn't respond?' 'If you prefer it so,' Chang added, a little sententiously 'It has always been her way to spare her lovers the moment of satiety that goes with all absolute attainment.' (c) 'Lo-Tsen gives no caresses, except such as touch the stricken heart from her very presence. What does your Shakespeare say of Cleopatra? – She makes hungry where she most satisfies A popular type, doubtless, among the passion-driven races, but such a woman, I assure you, would be altogether out of place at Shangri-La. Lo-Tsen, if I might amend the quotation, removes hunger where she least satisfies. It is a more delicate and lasting accomplishment.' 'And one, I assume, which she has much skill in performing?' 'Oh, decidedly – we have had many examples of it. It is her way to calm the throb of desire to a murmur that is no less pleasant when left unanswered.' 'In that sense, then, you could regard her as a part of the training equipment of the establishment?' 'You could regard her as that, if you wished,' replied Chang with deprecating blandness. 'But it would be more graceful, and just as true, to liken her to the rainbow reflected in a glass bowl or to the dewdrops on the blossom of the fruit tree.' 'I entirely agree with you, Chang. That would be much more graceful.' Conway enjoyed the measured yet agile repartees which his good-humoured ragging of the Chinese very often elicited. But the next time he was alone with the

little Manchu he felt that Chang's remarks had had a great deal of shrewdness in them.

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(continued from the previous page) (d) There was a fragrance about her that communicated itself to his own emotions, kindling the embers, to a glow that did not burn, but merely warmed. And suddenly he realised that Shangri-La and Lo-Tsen were quite perfect, and that he did not wish for more than to stir a faint and eventual response in all that stillness. For years his passions had been like a nerve that the world jarred on; now at last the aching was soothed, and he could yield himself to love that was neither a torment nor a bore. As he passed by the lotus-pool at night he sometimes pictured her in his arms, but the sense of time washed over the vision, calming him to an infinite and tender reluctance."

(481-1)<sup>959</sup> Charles Morgan, "The Voyage" "As yet her life and Barbet's would not be lived together; perhaps they never would be. This she was able to accept as a true condition of their relationship and a part of its nature. She loved him the more, counting her own future the less and because she was aware of her own increase, which discounted all the chances of possession and loss, was hungry for nothing and despaired of nothing."

(481-2) She is not only a test of his capacity to control the lower nature, but also a willingness to receive the truth from the higher nature. And this is the truth that all the happiness she could bring him is only a fragmentary and dimmed reflection of the sublime happiness which his own quieted mind could bring. Moreover, the happiness derived from her is not different from the other, it originates from it but it is adulterated, diluted, thinned down and mixed up with restrictions penalties and disadvantages. It is imperfect whereas the other is perfect. There is no real necessity to marry her, although there is no real objection to that either, provided the truth is thoroughly understood and deeply felt.

(481-3) The illusory love generated by physical sex attraction masquerading as something more, reveals itself for what it is worth in time. "The Flower that once has bloomed forever dies" Omar Khayam.

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<sup>959</sup> The paras on this page are numbered 30 through 32, making them consecutive with the previous page.

(482-1)<sup>960</sup> Cyril Scott: “The state of being in love is a state of emotional ‘drunkenness’... Yet as Edward Carpenter pointed out, one may be drunk with love without being a step nearer to finding one’s true mate. The reason is clear: all ardent lovers see each other through a haze of illusion; they do not know one another but only know what they feel about one another. And because they fail to take this into account they marry in haste and rue it at leisure. I think it was the poet Baudelaire who said in effect that really to make a safe marriage one must marry a mistress. And this advice is sound in so far that no two people can really know one another until they have had a chance to find out whether their in-loveness is not merely unsatisfied desire. Indeed the criterion of true love can only be found when we are no longer in love...All this is obvious to reflecting persons.”

(482-2) Santayana: “Love is indeed much less exacting than it thinks itself. Nine-tenths of its cause are in the lover, for one-tenth that may be in the object.”

(482-3) It is the overlooking of this brute fact that is responsible for the unhappiness of many romantic lovers.

(482-4) LIPPMAN: “The deep fallacy of the conception is in the failure to realise that compatibility is a process and not an accident, that it depends upon the maturing of instinctive desire by adaption to the whole nature of the other person and to his common concerns of the pair of lovers.”

(482-5) DR HA’NISH: “Those contemplating marriage should be opposite in magnetic temperaments physically, experiencing a happy feeling when together and something wanting when apart. This is not enough. Congenial adaptability in character and intelligence in mutual understanding must also be combined if marriage is not to be a failure The intellect must lead in choosing partner for Cupid is blind.

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(483-1)<sup>961</sup> Need such a high love seek fulfilment in the flesh? Is it not enough for the mind and being of one to sink themselves harmoniously in the mind and being of the other? Does not the expression of so ethereal a love through so gross a medium as the body, degrade it?

(483-2) The coming of such a woman into his life at such a time is not for satisfaction but for spiritual development, not for self-pleasure but for self-denial, not for the ego’s happiness but for the ego’s suicide.

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<sup>960</sup> The paras on this page are numbered 33 through 37, making them consecutive with the previous page.

<sup>961</sup> The paras on this page are numbered 38 through 43, making them consecutive with the previous page.

(483-3) Let him stay in his own place and level. Why leave them to seek uncertain satisfactions with other human beings! Let him be self-sufficient and cultivate the smile of inner joy. Then there will be no need to look for the outer kind. There is no perfect mate. For there is no perfect human being. So there is no perfect marriage. If married life brings its joys, it cannot fail to bring its miseries also.

(483-4) There is no fleshly passion in his attitude towards her. It is not needed to consummate the kind of ethereal love he feels toward her. Not that he would deny such passion, if it comes. But it dwells on a level so far below the beautiful atmosphere on which he meets her and feels related to her, that it seems almost an alien. He is well-satisfied by such an immaterial and lovely relation.

(483-5) Marriage or any other partnership is not really necessary to such a man but with the Libran Sun, he thinks it is. He has the power to live and think independently – he really does not need anyone. He loves and wants personal freedom more than anything else in the world.

(483-6) In the philosophic path the attitude is not forceful suppression but detachment and equality with regard to the objects of desire. Desire lies latent and exasperated by suppression.

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(continued from the previous page) It is only when one stands back, separates oneself from the lower vital, refusing to regard its desires and clamours as one's own, that it becomes gradually purified. Each wave of desire as it comes must be observed as quietly and as unmoved much as observing something going on outside you, and allowed to pass, rejected from the consciousness, and the true movement steadily put in its place.

(484-1)<sup>962</sup> DHAMMAPADA: "So long as the love of man toward women, even the smallest love, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother."

(484-2) WALTER RUSSELL: "If you love a girl, your love is really within yourself. She inspires within you the love which is within you. She has merely awakened within you something you have not been aware of. Love is not outside you. The principle of this is explained in an essay on Love in the translation of Lao-Tzu's Tao by Dwight Goddard."

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<sup>962</sup> The paras on this page are numbered 44 through 48, making them consecutive with the previous page.

(484-3) ERNEST WOOD: PRACTICAL YOGA: "The yogi lives on the wing, not in a cage...If, being a man, he sees a beautiful woman, he may enjoy that fully, but he will not desire to hold and possess...The yogi is not to be caught. Something still better is in store for him. 'Eye hath not seen nor ear heard the things which the Lord hath prepared for him.'"

(484-4) Is love necessary? Even if it is, does it have to be physical? If there is someone he loves he can still find the beloved as vividly present during deep reverie as in the flesh. And this has the advantage of leaving no bonds, no come-backs, no entanglements. By withdrawing into the mind and seeking her there, her body is no longer necessary to him.

(484-5) ANON: Peace, thought the young Buddha even before he abandoned the world, lies in the end of desire: the denial of pleasure, the severance of bonds of affection, the conquest of all hopes as well as of all fears. Life is an

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(continued from the previous page) unpleasant illusion and the only good is a state of eternal contemplation and eternal repose. Love is only a source of sorrow and should be avoided, although an abstract, benevolent love of all living things is commendable. The key to the riddle of life lies in detachment, detachment from everything. This is a negative and private method of insulating the individual from the suffering (and from the beauties and rewards) of the world. It is a passive and profoundly Oriental [concept.]<sup>963</sup>

(485-1)<sup>964</sup> The ideal mate is not someone who is dull but someone who is gay; not homely but striking; not inert but vivacious; not brainless but intelligent.

(485-2) It is not only a mistake to offer marriage precipitately on the strength of mere physical attraction or mere brief intellectual acquaintance, but also a mistake to

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<sup>963</sup> PB himself deleted the four paras after this para by hand. They originally read:

"(49) He who has once made a mistake in any field of living will be on guard not to risk a second one. (50) If he is on the Quest he will at least take care that she only shall be invited to share his life permanently who is not only in harmony with his temperament and aspiration, but also aware of his defects and limitations. All this is an ideal, of course and he may not be able to find it. But at least he will know in what direction to seek.

(50) She is best fitted to be a man's wife with whom he is his best self.

(51) The woman who is to mate the evolved man should arouse a love for which body and mind, heart and intuition are all in perfect accord.

(52) Hesketh Pearson: 'The history of the average man's visits to a brothel is uninteresting; passion is significant, evacuation is not.'"

<sup>964</sup> The paras on this page are numbered 49 through 54, making them consecutive with the previous page.

suggest a menage-a-deux, much more to limit it to a fixed period. The proper procedure is to frame the mental question whether closer knowledge of each other is possible? A single physical contact may be enough for that.

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(486-1) [This]<sup>965</sup> may be Platonism but is not a man's feeling of closeness to, and being beloved by, any woman of the same order as a mystic's feeling of closeness to, and being beloved by either his guru or [his]<sup>966</sup> Higher Self? Are not both the ego's own images, hence [hallucinatory?]<sup>967</sup>

(486-2) Tantrik discipline is very hard to achieve. The easiest way to succeed is not to start penal activity at the beginning but to slide in and wait patiently – resting still physically – for seven minutes. Meanwhile transmute the force mentally and by breathing. There were several failures to achieve it in the past; and some successes. By studying the latter it was found they were due to: (a) Beginning with a slow leisurely approach, (b) Pausing regularly for rest intervals.

(486-3) The romantic illusion of love mostly comes to the young. The simple reality of love mostly comes to those of maturer years.

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(487-1)<sup>968</sup> There is love between man and woman when they feel that they are absolutely necessary to each other. All other feelings are lesser and hardly worth being called "love." The sage alone is exempt from this definition for he alone is

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<sup>965</sup> PB himself deleted the para before this para by hand. It originally read:

"(55) Only when he is ready for a master will he be ready too. Then only will they meet, not before. But to be ready the aspirant must bring his character to its highest possibility. When that's done then even at the first meeting the power of attraction will speak silently but eloquently. Both will know that the other is the right one. There will be no doubts, no hesitations; they can exist only when judgment is wrong. He will know an affinity of soul that can and has previously been experienced with no one else. Affinity has its own clear language. It will not need to convince intellect nor cajole inclinations. It will put both men at perfect ease."

<sup>966</sup> PB himself inserted "his" by hand.

<sup>967</sup> PB himself deleted the para after this para by hand. It originally read:

"(57) If the physical act is used aright by the intellect, will and imagination, it can become a means to an inspiration and ecstasy beyond itself."

<sup>968</sup> The paras on this page are numbered 60 through 62, making them consecutive with the previous page.

humanly self-sufficient and sexually self-balanced. He finds within the joy and fulfilment that others have to seek without.

(487-2) Havelock Ellis: Much as each of us suffered through marriage I have never been convinced that our marriage was a mistake. Even if in some respects it might seem a mistake, it has been my belief, deepened rather than diminished, that in the greatest matters of life we cannot safely withdraw from a mistake, but are, rather, called upon to conquer it, and to retrieve that mistake in a yet greater development of life. It would be a sort of blasphemy against life to speak of a relationship which like ours aided great ends as a mistake.

(487-3) One need not be a cynic to declare that, contrary to Hollywood and all the magazines, romantic love is a cunning delusion and a cruel snare. Such an unromantic attitude may be startling or repugnant to the young in experience or the unphilosophic in [mentality].<sup>969</sup> The desire for romance, the need of loving someone and being loved in turn, is a feeling which properly belongs to the threshold of manhood but which artificial stimulation and clever suggestion improperly keeps alive into its middle years. The man who would pass through life invulnerable and fortified must take care not to fall vulnerable to romantic love, still less to animal passion. He is rare, outside monasteries but he alone is free and not deceived by false and temporary happiness. How many who could otherwise rise to high status in spirit or art,

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(continued from the previous page) willingly place and keep themselves in a low one merely because they are mesmerised by a love affair or wistfully yearning for a marriage. For those who make up the masses this is a desirable goal but for the exceptionally talented it is not. The devotee of saintliness, the worker in science or the gifted creative artist does not really feel so fierce a mating instinct as the ordinary man. He has begun either unwittingly or wittingly, to absorb the sexual craving into his aspiration, cerebration, or creativity. He can stay single more readily and more easily than others. For he really does represent a more evolved stage of human life. This is so because the human goal, set by Nature will ultimately be bi-sexual. The human being will then have the two poles masculine and feminine – both contained within himself. He will be self-procreative and continue the race by his own unaided power.

(488-1)<sup>970</sup> “Thus the Sages of our Order teach their disciples to worship God through the being beloved as a means of purifying the mind and of creating chaste thought in

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<sup>969</sup> PB himself deleted a comma and “but only in a minority of cases is it falsified” from after “mentality” by hand.

<sup>970</sup> The paras on this page are numbered 63 through 66, making them consecutive with the previous page.

the world. For the person who, thinking of his beloved one, prays to God through that being, recognising in him or in her that divinity which is of God, breaks no law; for one cannot approach God through the being that one loves with impure thought.” – Brother M. COMTE de GABALIS

(488-2) Betsey Barton: “I stand outside the fire of love and am not allowed its warmth. I go alone because that is the way it has to be. I can watch it in others, but it is not for me.” (The Long Walk’ – a novel).

(488-3) “She was only demonstrating that marriage is a difficult institution – too difficult for her at any rate!” – John P. Marquand in a novel.

(488-4) In a truly spiritual and therefore mutually considerate marriage, each will respect the physical privacy and personal liberty of the other.

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