

MayBelle Anshutz  
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D of P - Series 12 - Third Section

EXAMINATION RE INSTRUCTION

1. Define Religion

Religion is a very essential part of man, because it is that unsatisfied, unexplained yearning which sends him on thru long years and interminable lifetimes of search for that which intuitively he knows will give him peace. In its narrow sense it may be only an outward acceptance and participation in the forms and rituals of the group or church, or an individual expression of some particular idea or ethics, but in its deepest sense it is the realized awareness and recognition of the Divinity in Man.

2. What is the purpose of religion?

Its purpose is to bring mankind to a realization of the higher, spiritual states of consciousness to which he is heir. But he must by his own effort throw off the shackles which bind him and hold him back from a realization of his own true nature. In some forms, religion may be a deterrent to progress, but only temporary, as it serves the purpose of a spur or goad to man's awakening, and who can tell what or how the "valve may be turned"?

3. What is the accepted religion of America, and why?

Christianity - because its keynote is Love. I believe there is deep within the heart of America an appreciation of the Christ and the things he represented, as is so often evidenced by the response to a cry for need, especially for the sick, the unfortunate, and the children. Unfortunately, in this day of time, Love does not seem to be enough, as it so often seems to bungle; it also requires understanding, or wisdom, to truly guide America to her destined goal. America must find her own true spiritual self before she can be of real service to mankind.

4. What is its creed?

Do you mean the Apostle's creed, or the Golden Rule. I think it is in the Golden Rule, which however, is also the creed of the other great religions.

5. In what religious thought were you raised?

Methodist.

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6. Why did you change to your present religious philosophy and life?

Because of my inability to accept the teachings as they were presented to me and my need to find something to which I could respond. So I started on the search, formulating and rejecting ideas which came to me from books and from thinking and meditation, until I had truly torn down the old structure, only to find that I had built a much greater one, one that not only encompassed this earth, but which had extended to beyond space as I conceived it then.

Would you be interested in the one thought that troubled me most? <sup>as a child.</sup> It was the idea that the heathen must be condemned to eternal punishment because he did not have the Christian teaching. I thought - if he cannot have the teaching because he is not where it is, why did he have to suffer for something he was even unaware of. It was unjust and I had to find an answer.

7. From your point of view, what is the function of a true priest?

To stand ready and willing at all times to be of service, in whatever manner he may be called upon in mundane or in spiritual life, and particularly to help man liberate the spiritual being within him. In other words, to help bring in the Light that will disperse the density of matter in order to reveal the Divine Reality behind all.

8. What response have you made to the training, etc. of this degree?

Not enough, but I have been trying to mold my thoughts and life along the instructions that have been given, and constantly have the thought of the work in my mind while attending my daily tasks, and I hope in my heart, also. I know I have developed more patience and tolerance than I formerly had, and that I now try to understand the other's point of view, even tho I may not agree.

9. Could you give the basic thought unfolded in each document of the 3 sections of the D of P ?

Since I do not have the documents and it is impossible to remember each document of the whole series, I can answer only in reference as I understand the whole, and that is selfless love and service.

10. Name the 5 causes of disease.

I cannot remember what the documents said, but suggest the following - anger, hatred, fear, transgression of spiritual and natural laws, and the sense of separateness which has developed among mankind.

11. What is the medium in the body thru which the Universal Will may act?

Mind

12. If you were accepted by a Master as a chela, what would constitute your initiatory tests?

I would be tested <sup>for</sup> my willingness to obey and serve, for sincerity in effort, desire to help others, and power of discrimination.

13. What can you say concerning prophetic dreams?

That one must be well versed in the occult before he should endeavor to interpret a dream, as a very deep and sure knowledge is necessary in order not to lead or be led astray. It would be easy to interpret advantageously rather than wisely, if one did not have the proper foundation for making such interpretations.

In this connection and if it is in order to do so, I would like to recite a dream which I have had since starting this test, and which therefore I thought might have special significance to you.

Several years ago I saw a little child about 2 years of age enter a shallow swimming pool. As she stepped into the pool, thru ignorance of what it was or because she lost her footing, she immediately went down under the water, but evidently not understanding the danger, she made no struggle, simply floated quietly suspended a few inches below the surface of the water. Of course, the water was very clear and I saw everything without difficulty. But everything happened so quickly and so quietly I did not realize the child's danger until the mother suddenly reached in and pulled her out. This incident must have made a strong impression on my mind, although I had not remembered it for years.

In my dream there was a large pool of water that had collected in the backyard of a house where we had lived for many years when I was quite young (incidentally, it was a place I disliked intensely and which has often popped up in my dreams). I saw a child about two years of age standing at the side of the pool (it was my niece's younger child and it was the other little child at the same time). As I watched, the child suddenly stepped into the water and immediately went under and floated along beneath the surface of the pool toward the open door of a shed where I was standing and where the water was very deep and murky. I called out, but knew I would have to go into the water to get the child out. I did this, but there was no fear for myself, only the fear that I might not be able to find the child in the dark and deep water of the pool. When I stepped into the water, as so often happens in dreams, it was not deep, and I could stand on the bottom and

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and reach down, but I felt panic because I was afraid I would never find her. But she must have been saved - how, I do not know - because I remember thinking that it must be impressed upon her that she should never do such a thing again. It seemed to be the second time she had done this.

Then the dream continued, or at least what followed seemed to be a continuation. There had been much rain and in the fields the water was standing in pools. Near me was an elevation which I knew had at one time been a temporary reservoir, but which now had been filled in and was being used for planting grain. I dug a hole (why - I do not know) about  $1\frac{1}{2}$ " in diameter and 12" deep, a short distance from this elevation, and the hole immediately began to fill with water from the elevation. As the water ran in, it became muddy from its contact with the loose dirt. I started to dig another hole, but before it was fairly started, the water began to drain into it. I thought: "I could dig enough holes so that I could entirely drain off the water from the depression in the elevation." But I dug no more, and certainly don't know why I was interested in digging holes to drain off the water.

Then we, although I do not know who was with me, started across an immense field. But because it had been newly plowed and prepared for planting or had been planted, the thought came to me that we could not trespass, and so we started to follow a strip of land that had not been cultivated, but which was still covered with coarse grass and stubble. - The dream ended here.

14. Define Metaphysics

Metaphysics is an abstract philosophy which is beyond and transcending natural philosophy and has to do with the nature of being, or the cause behind the laws of nature, the key to which strangely enough lies within man himself, not outside of him. Man knows or intuits these higher qualities and spiritual values, because he contains within himself the germ of these things.

15. What are the 2 principal causes of insanity?

I think they are (1) seeking escape from rather than solution to our problems and (2) inability to adjust to the increasing tempo of our time, which has been necessary to overcome the lag in evolution.

16. Why is it necessary that a priest understand psychological healing and causes of diseases?

Disease has a psychological basis which rests upon our false interpretation, and it is necessary to return to the truth to liberate ourselves. A priest should be able to give such help where needed, but to do so he must himself have knowledge. Can our trouble be that we have allowed matter to dominate mind, rather than mind control matter?

17. Explain the difference inhering in the significance of the words "Jesus" and "Christ".

I think I can best do this by quoting a little from one of the documents:

I am the Light, thou art my shadow.  
I am the Essence, thou art my form.  
I am the Sword, thou art my sheath.

Christ was the Master, Jesus the vehicle he inhabited while on earth.

18. What did the poet Maenander say concerning the function of mind?

I do not know, but I believe the true function of mind is to lead man continually from a lower state of consciousness to a higher one.

19. What is the value of personal contact in and between those outside of the organization and also within it?

There are not many who reach a point where they cannot be helped by another, and there is no one who cannot in some way give help to someone else. One value of personal contact is the gaining of experience, and isn't this the real task of the soul? Personal contact if rightly used may be the means of removing the sense of separateness which is so large a factor in the retardation of man's spiritual progress. I also believe we gain by personal contact, because we see our faults reflected in another, and if we are wise we can profit thereby.

20. What is a Messiah?

One who is the bearer of a spiritual message.

752 Heliotrope Dr  
Los Angeles 27, Calif  
March 9 1951

Dear Gurus:

I attach my answers to the tests which Murry gave me. At the time he mentioned that I would have two weeks to answer, or possibly a month. These would have been completed so that I could have handed them in Thursday, but a headache interferred. I trust I have not taken too long, as I had to have time to think the answers through before setting them down.

I have always felt the real value of a test was that it permitted us to learn what we did not know, which is of far greater value than reciting what we do know, if we make use of the knowledge so gained to rectify the situation. This test has been extremely valuable to me, in that it has made me do some thinking and it has given me a new impetus.

In submitting this to you, it is with the sincere hope that I have not failed entirely <sup>to grasp</sup> the deeper significances and wider vision that is the reward of the earnest student. It is also with the hope that you will not find your efforts in my behalf have been without fruits. I know I have gained much from what you have given to us.

May we all find that which we are seeking - our own True Self.

With Love and deep appreciation.

*Ma Belle*

## EXAMINATION RE PERSONAL RESPONSE

- 1 State fully what you consider to be your defects and what success you have had in overcoming them.

Pascal says the justest man in the world is not allowed to be the judge in his own cause, because our own interest is a marvellous instrument for nicely putting out our eyes. Therefore, I cannot hope to see defects in myself that others see, and it would be no surprise to learn that what someone else might consider a fault I might consider a strength or a virtue. However, I think I have a very strong ego that has made me impatient, intolerant, and unjustly critical, and sarcastic, I have a lot of pride, and have in the past had a lot of resentment towards life, and self pity. I know I have made some progress in overcome some of these faults, at least, because I do not respond as quickly to fancied slights, I am beginning to understand that others not only are not like me, but cannot be like me, and I am learning to be less impatient, and I know I am succeeding because there is less tension in my make up and I am happier.

- 2 Have you fulfilled your daily esoteric practices?

Not entirely as I remember them, because I don't do them at the usual time, and therefore the press of other matters makes me forget. But I would like you to give them to me again, so that I may check to see if I have forgotten anything. There has been so much given, that it is not hard to overlook something.

- 3 Have you fulfilled your daily exoteric practices?

To me this consists in constantly watching one's actions and reactions in daily life and contact with others, and this I do constantly have in mind. I can even smile when the conductor shuts the door in my face and starts off without me when I have run a block to catch the car. In other words, I am trying to learn patience, tolerance, and to be less critical of the faults and frailties of others.

- 4 What is the meaning of Significance? Give illustration.

Significance is the hidden meaning within each form of Divinity, or the Divine Reality which we are all seeking. It means that when we look at another, we should not be satisfied that we have seen all, but we should learn to penetrate to the very core or essence and recognize the Divinity within. When we look at nature, we should not see only her forms, but should recognize the Divine Love that brought these things into being.

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- 5 - Can you put yourself in another's place, get his point of view, etc.

I do not know whether I have succeeded in doing this, or not, because it is difficult to know whether you can feel or think as another does. In my work it is sometimes necessary to smooth out difficulties among the employees. I am always ready to listen to their problem, and if I cannot accept their viewpoint, instead of telling them I think they are wrong, I try to suggest an idea that will help them see the other's viewpoint, or at least make them willing to admit that they should make allowances for the other's frailties. And some of the most difficult cases I encounter are those people who feel they have been mistreated by our employees, when an investigation shows the employee thinks he was mistreated first.

However, I am trying to follow this line of thought in all my daily encounters, and if I have not succeeded, at least I am trying. I am trying to do this with two members of my own family, at least I am trying to show them that what I am offering is help, not criticism, and I believe it is beginning to show results. I myself have been thru a period of despondency because of ill health, and should have realized how black things look from that perspective, but because of something in my nature, I guess, people often sense criticism when I am not conscious of it. Have I answered this question satisfactorily?

- 6 - Explain the following words - Purity, Holiness, Sublimation

Since these words are capitalized, they belong to the transcendent, and therefore cannot be explained by ordinary words, except in a very unsatisfactory way.

Purity brings to my mind an outline of a high, steep mountain whose upper reaches are covered by the eternal, pure white snows, in a cold, crystal clear atmosphere, unaffected or untouched by anything. Purity is something that man reaches towards, but at best we can have only a dim understanding of what it is, at least from this side.

Holiness is best defined for me by reference to the expression in a mother's eyes as she watches her new-born child. Perhaps she dimly realizes that for a while she has been treading on holy ground, and has been beloved of God in being permitted to bring this creation into being.

Sublimation - I know we use the word when we speak of transmitting the baser qualities into a higher one, but I feel in this instance it has a much deeper meaning, which I cannot catch. Can it mean the offering up of everything to the Divine Self?



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- 7 - Have you attended all the public services? If not, why not?

I have been absent only because of illness or being out of town.

- 8 - Have you spent the 1/2 hour preparing the room, etc.

Yes, until the meeting place was transferred to Headquarters and the custom discontinued.

- 9 - What have you done besides receiving the documents, etc.

I have tried to put the teachings in effect in my own life, and to give to others something of the understanding and help I have received, and I hope some day to bring at least one member into the Order.

- 10 - Have you repeated the words "May Wisdom, etc." every evening?

Yes.

- 11 - Under stress, testing, injustice, or seeming unkindness, do you spontaneously react in the current of love, or do you react to the current of anger?

I cannot say that I react 100% in the current of love, but I do not react very strongly to anger. I have learned not only to control this emotion more, but find I don't have the desire to become angry. Of course, I slip sometimes.

- 12 - What suggestions can you make that will help this degree to attain its purpose?

For each and every one to try his best to recognize his negative qualities and transmute them. To refrain from criticism of others, be patient, and develop a deeper and wider understanding of the needs and problems of others, forgetting self in the interest of others.

- 13 - What suggestions can you make to help the Assembly gain in numbers?

One that we circulate more freely on the outside, so that we may come in contact with people who might be interested. This is one occasion where I think personal contact is needed. For my part, I know that I do not get out enough among others, and my contact with others is practically confined to the Order and to my family. We have tried advertising, but it seems it takes a spectacular type of advertising in this age to catch the eye, and even then it is difficult to hold the interest because there is so much competition.

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- 14 - What do you think is the cause of its slow growth, etc?

Perhaps part of the slow growth is due to seeking quality rather than quantity. It is not every one who is so constituted that he can accept discipline and be willing to subordinate himself to what is required of one who wishes to go forward in the work.

Another cause is possibly because there is nothing particularly spectacular about the Assembly, view<sup>ed</sup> from the outsider's standpoint. Of course, the casual visitor is rarely aware of the vistas that can be unfolded to him as he advances in the work, expecting, and sometimes demanding, the wage before the work is performed. This of course cannot be granted, and so the interest fails.

- 15 - Do you think the addition of a social activity would be desirable?

Perhaps. But my personal observation of the group is that the members are not particularly interested in any form of sustained social activity on its part. I cannot say how much the others get out among outsiders, but I go very little, as I mentioned in answer to Q. 13. I seem to have lost the need or desire for this form of entertainment, although whenever I do go out I enjoy myself, but feel that I can spend an evening at home more advantageously. There has been a tendency on my part for several years to withdraw and shut out other interests, even before becoming a member of this group. I suppose I have sufficient contact with others during the day to supply my need for companionship, or am constituted so that I don't need it. But perhaps for these very reasons a social activity would not only be desirable, but advisable.

- 16 - If so, what can you suggest as to its form?

Since I feel that we are not particularly interested in playing games (and this may be only my personal opinion, and may not be that of any others), perhaps an occasional evening in someone's home, with outsiders invited, where we can have a sort of informal, roundtable discussion, not only of metaphysical and occult matters, but also of world affairs, might be good, as I feel we need to know the world problems if we are ever going to be of help. I believe we should extend ourselves to include others, as any organization needs new recruits if it would keep alive.

MayBelle Anshutz

March 8 1951

Vancouver Island

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- 17 - If you were a priest in charge of a group and its activities, etc., what would you do.

To truly know this I would have to be in that position and then from observation of what the situation required and from glimmerings of the needs of the group, I would plan what I thought should be done, always keeping in mind the real purpose of the Work and the best way to handle it from my viewpoint, which I hope would never crystalize.

I would try to bring enthusiasm into the work and classes, because enthusiasm is contagious; I would try to make the lessons interesting and present them in such a way that they would have life to the members of the group and try to encourage each one to take an active part. And because I would have such a responsible position, I would watch my thoughts and actions more closely than ever to see that they conformed to my idea of what a true priest should be and do.

- 18 - What is the esoteric significance of the No. 4<sup>if</sup>?

It has so many meanings that I am not sure I can select from my idea of the 4 what is the real meaning. I believe it represents the descent into matter, the four planes of matter, the lower or quaternary man, the four elements, the fourth round of which we are a part, the four functions of man, feeling tasting, etc; the four sided figure or square, and Man is referred to as the Mystic Square. When he breaks out of this square and unites with the three higher planes, he then becomes the septenary man. The 4 refers to the 4 bodies - the physical, astral, prana, and kamas-manas, and to the round of life, birth, death, and immortality. The S.D. speaks of the "four sacred powers", which does not have to do with our physical plane, but of which I know nothing.

## 21 - What is your concept of the Logos:

There are two, which are in reality One, the unmanifested or First Logos, and the manifested or Second Logos. The Secret Doctrine speaks of the First Logos as the First Cause, the precursor of the manifested, the original, eternal Idea, and the Second Logos as Spirit-Matter, Life. It is difficult for me to explain something that partakes of the infinite, but I think of the First Logos as a Great Silence, not as a void or emptiness, but as the container of the potentiality of all things; the Second Logos as the Creator of all things. To use a chemical term - the First Logos holds in suspension, the Second precipitates. When I heard the document "Passive and Active Logos", I said - then the Logos is everything. Thus the First Logos is the One, the second, the many facets of the One in manifestation.

## 22 - What is the normal limit of the illusion of separateness.

I do not understand this question, unless it means the mind, and lower mind, in particular. It has become the habit of mind to deal with parts or fractions of the whole as if each part were complete in itself. Man further identifies himself with his body, and therefore considers himself as separate and distinct from any other. However, behind the personal man is the Other Self, of which he has at least some adumbration, because it is the subconscious in man, which he vaguely senses, that is the basis from which his ideals originate. Since it is the function of mind to deal with fractions or parts of the whole, is not a richer and fuller experience for the Whole the result of this multiplicity?

## 23 - How is the OD used and what for?

I know very little about this. The Secret Doctrine states that the OD is the pure, life-giving Light, or magnetic fluid. So it must be used as a sort of binder of the universe, and an energizer.

## 24 - What are the 2 basis types of deceit?

Self deceit, and the deceit of others which is caused by fear and ignorance.

MayBelle Anshutz

D of P 4  
March 21, 1951

I am very fortunate, not only that I do not work down in the congested part of town, but also that there is a park within a short distance where it is possible to go at noon and relax a few minutes in an entirely different environment than my work, a privilege which I often take advantage of.

In the park there is a pavillion with a glass enclosed porch which extends out over a large lake. Here one can buy a lunch and take it out on the porch to eat. The advantage of doing this is that while eating, one may look out over the water and watch the boats as they float slowly along and the birds as they soar in the air or float along on the surface of the water. The birds seem to be as numerous as the sands of the beach, because, of course, no one is permitted to molest them. As a result, they have become quite bold and daring and demanding, and if you should happen to eat lunch out in the open or have anything about you that is edible, you must be extremely hard hearted not to share with the birds. I have had five and six pigeons at one time roosting on my arms, shoulders, and hands, gobbling up the peanuts I had purchased, then deserting me when they were gone. Once when I was eating my lunch I had an audience of two ducks who were quite vociferous in demanding their share.

March 22, 1951

Black and Silver Nights. When we first came to California many years ago, my sister and I were greatly impressed by what we called a "Black and Silver Night". This was no doubt attributable to the greater clearness of the atmosphere at that time, because this is something I have not experienced for a long time. Sometimes at night when we were out driving, we would top a hill, and suddenly the lights of the city would stand out like silver against the soft clear darkness of the night. Each time this would happen my sister and I would look at each other and say: "A black and silver night". There was always a sort of quiet ecstasy in me at such times, and this phenomenon seemed to belong peculiarly to me. Perhaps the power to experience such nights was peculiarly ours was the reason we were so conscious of them.

March 23, 1951

Yesterday someone was talking to me. He had just been disappointed in some work he had had done, which had not turned out the way he wanted. He said: "This happens too often, there is going to be an end to it " I replied: "Yes, there is always an end to everything but a circle. Just quit going around in circles." He laughed, which was the result I had striven for, because I know when people are able to laugh at misfortunes, they do not seem to be so great.

MayBelle Anshutz

D of P -4  
March 24, 1951

I have just read a magazine article entitled: Science Finds the Human Soul. With instruments of surpassing delicacy, they have been able to charter the brain area and are revealing its functions. An operation is performed on the brain of a patient under local anesthetic and the brain is exposed. During all this the patient is conscious. By means of an instrument the operator can touch certain areas of the brain and get motor, hearing, vision, memory, etc. responses.

One patient undergoing the operation because of a terrifying dream that had begun about 3 years previously and which was getting progressively worse, accompanied by great agony, bent her arm without volition when a certain area was touched. Touching another area brought to her mind a childhood incident. The needle was moved to another position and the black shadow of her dreams materialized. A small scar on the memory spot was discovered, which was causing the dream. This was removed and the patient left the hospital in 2 weeks, cured. During all the operation, the patient was conscious and carried on a conversation with the doctors.

However, while science says it has found out more about the switchboard (as they call it) of the mind, it acknowledges that it has not been able to lay fingers on the switchboard operator, which the article refers to as a Presence, or possibly the Soul. I wonder if this might not be another way of therapy which might produce the same results as hypnotherapy. At least, it is interesting to speculate about.

March 25, 1951

Today has been Easter and it would seem the thought which should have been uppermost would be something regarding the Resurrection and the Life. But the thought that has impressed me is something that came in over television.

After a long struggle in reviving and rebuilding a battle worn and weary old world that had slipped back almost into barbarism through loss of all the advantages of the old civilization as a result of the long war, those who had helped rebuild it could not rest from their work, but were impelled to go on, even to the very outer reaches of space to put man's impress there, too. One man, tired of what he considered the ceaseless activity, asked: "Is there never to be an end? Must we go on forever? Will there never be rest? Must our children always face the dangers of the unknown in order to satisfy man's longing for knowledge?" And he was answered: "Yes, there will be rest for the individual - in death. But for Man, never. He must go on. When he has travelled to the planets and explored this universe, there will be still others for him to contact. No, Man, cannot rest, he must go on."

And I thought. Truly, Man is a Pilgrim, and his journey through Space and Time is endless.

MayBelle Anshutz

D OF P - 4

March 26 1951

I have just returned from a trip up north, a few minutes ago, and as usual in such cases of travelling a whole day, I am tired, perhaps a little too tired to marshal enough strength and thought to write a paragraph this evening. However, a trip through the mountains and valleys of our state is always a thrilling experience, because it is a constant source of delight to watch the scroll of Nature unroll before you. To look ahead and see the road winding up long hills, then dipping down again to cross a valley or a bridge, or follow along the ocean, makes one feel gratitude to those who have made those roads possible and the means by which we might enjoy them. Nature never ceases to hold a treasure in store around the next curve or over the next hill, so that each turn of the wheel may disclose some unexpected surprise or breath taking view.

March 27 1951

I have been guilty of teasing a little child. At least I thought I was going to be guilty, but the tables were turned, because it developed into an adventure in a new flavor, although attended by an unpleasant after effect that the child could not understand.

I had ordered a glass of ice tea, and it came with the usual half piece of lemon attached to the side of the glass. The baby, about 16 months old, but very observing, saw it, and as usual wanted it. Having just gone through a couple hours of giving him everything he asked for, I decided it was about time he learned a lesson, so I gave him the piece of lemon. It went into his mouth immediately, and the first taste was good. But then, when the lemon got in its work, there came a greatly surprised look on the face of the baby, the eyes opened wide, the whole face screwed up into a button, and when the face straightened out, there were tears in his eyes. We all watched, because by that time we were interested in the reaction. When the baby made such a face we thought he would throw away the lemon, but no, he liked the tantalizing taste and even seemed to like to experiment with the sharp after taste, and we couldn't get it away from him. Each time he took a bite the look of surprise came over his face and he glanced at his father as if asking what he was doing to him. We finally had to remove the lemon from his sight so he could eat his lunch, because he was so interested in experimenting with the lemon the rest of the meal was uninteresting.

March 28, 1951.

Here are a couple definitions that I like.

Poise is action at rest, ready to flow into movement at will.

An obstacle is something to be overcome.

M.B.Anshutz

March 29 1951

There are many things necessary to the success of any undertaking, but the most valuable in my estimation is steadfastness of purpose. At least, it is a very essential ingredient. Many of us start out in life, secure in the knowledge, so we think, that nothing can keep us from attaining our goal. But we reckon without the allurements and discouragements that stand ready to side track us at every possible opportunity. We may have ability, we may be terribly enthusiastic, but somehow, clouds drift in between us and our goal, and instead of gritting our teeth and pushing on with stronger and greater determination, we find we are losing heart and courage, and suddenly the years have passed and we are nowhere. The one thing most needed was lacking - steadfastness of purpose.

March 30 1951

We read a great deal about the past, the present, and the future, and these have been likened to many things. I have just seen a new simile which is very interesting. "Yesterday is a cancelled check, tomorrow is a promissory note, today is ready cash - spend it wisely". Now is the only time we can ever know, so if we are wise we will use each glorious moment to its fullest, forgetting the splendors or the degradations of the past and refrain from trying to live in a past that is gone or a tomorrow that may never come. Altho it may take an enforced rest for us to discover how much happier we are when we are busy and our minds occupied, the enforced rest has value in that it serves a purpose in showing us what we really want.

March 31, 1951

A hunter, with a negro guide, spent a long day following the tracks of a huge stag. At dusk, the animal left the cover of the woods, and unconscious of human proximity, stood poised on a sand dune. When the hunter caught sight of him, a full moon had just risen, bathing the animal and his whole world in silver. The animal presented such a noble and awe-inspiring scene that the hunter was unable to fire the shot that would end the life of the beautiful animal.

Feeling a little superior because of what he considered his appreciation of a beautiful thing, he turned to his guide and said: "I do not want to shoot him," and was surprised when the guide replied: "I understand. Angels walk in the moonlight."

The simple, beautiful words of the unlettered guide came from his heart, and the hunter, who had thought himself superior, now felt humbled before the greatness of this unconscious poet who thought with his heart, not his head.



Often in the past when I have read something interesting I have copied it down, and every once in a while review my notes to refresh my mind and to see if what interested me then would still hold interest for me. Here are a few favorites, that have persisted:

"Man needs to be taught more than he needs to be governed."

"A nation can rise no higher than the ideals of the individuals comprising it."

"No man can safely remain ungoverned who has not learned to govern himself."

April 2

Well, I guess, I received somewhat of a reply in the hypnotherapy class Saturday ~~in reply~~ to my question in my previous paragraph regarding Science and the Human Soul. While science is able to map or charter the various areas of the brain, so that they may be located, and can thus be worked on, I understand from our lecture that under hypnotherapy the brain area becomes passive and subject to the control of the operator. However, in this particular case I quoted, science found old scar tissue that was causing the trouble and removed it by operation. What would be the hypnotherapist's method? Would he be able to start the sub-conscious mind working and clear up the condition, somewhat as he explained regarding skin cancer cells? Perhaps this might be a case where the operator would have to "feel" into the situation, somewhat as he explained regarding internal cancer.

April 3 Tuesday

I have been thinking about the Saturday evening lecture quite a bit, and there is still much of interest in it which the mind likes to play with. The definitions of faith and belief that were given were not quite in accordance with my idea, unless if by belief would be meant faith raised to its highest power. I can understand that there may be varying degrees of faith, just as in the case of some healers and those they try to heal. The afflicted might be able to throw away his crutches for a day or so, but his faith would not be strong enough to continue the cure. Can't we believe in a thing and still not have faith in it? Absolute faith means, of course, a condition in which no doubt exists. And how many of us, conditioned as we are, can get rid of the last vestige of doubt. Even when we think we have done so, just a faint shimmering of doubt will arise away in the back of the mind, and altho we may surpress it immediately, it is evidence that it does exist and may take over at any time.

not to awaken anyone, my niece who was in the dream awoke, as also did I. She cried out upon awakening, "I saw the Planet behind the planet". Immediately there flashed into my mind a vision of a cosmic waterfall coming down out of the darkness from a great height.

Since then I have tried to interpret the significance of the "Planet behind the planet", but have not succeeded. Do you have any idea.

Sat. 4/7/51

Tonight for my paragraph I am going to quote a poem, one that has worn well thru many years of acquaintance:

It aint so far from right to wrong  
 The trail aint hard to lose.  
 There's times I'd almost give my horse  
 To know which one to choose.  
 There aint no signboards along the way  
 To keep you on the track.  
 Wrong's sometimes white as driven snow  
 And right looks awfully black.  
 I don't set up to be a judge of what  
 Is right and wrong in man;  
 I've lost the trail sometimes myself  
 And may get lost again.  
 So when I see a man who' looks as if he'd gone astray  
 I want to shove my hand in his  
 And help him find the way.

Sunday 4/8/51

Last night I expected to experience the sensation of being hypnotized for the first time, but I tried too hard, or else set up such a resistance that nothing happened. I tried to follow thru with each suggestion, as I wanted to give full cooperation, but the arm did not get heavier and heavier, only tireder and tireder, ( and I finally decided to let it fall gradually to see if it would cause me to relax when the hand rested on the arm of the chair. But when I dropped the hand, there was still no result. During al this time the eyelids did not get heavy, and if a hair had been plucked from my arm or my head, there would have been a howl, and I would probably have come out of the chair with it. During the period of counting 3 for the awakening, I even experimented with opening the eyelids a trifle to see if I could do so. I spoke to the hypnotist afterwards and he said I had been trying too hard, and in discussing the situation with him, he mentioned that it might be another technique might be required.

4/9/51

I had rather an odd experience during meditation this evening. For just an instance it was as if someone garbed in Revolutionary military uniform was standing to the rear and right of my chair. What could this mean? Just imagination working, or was there consciousness of something .....

To continue with the subject of hypnotism, which I have found interesting and illuminating enough to get further information on the subject. I have been reading a book, written over 50 years ago, which confirms a great deal of what has been told us in this course of lectures.

There are 3 primary functions or instincts of the subjective mind, which is the name this book calls it, that join to protect man - all three of which pertain to the continuation of the individual and the race. Self preservation is the first and most important, and when any suggestion is made that might cause danger to the personality, the subjective mind goes into operation to protect it. I was particularly interested in the statement that a person under hypnosis cannot be induced to do anything he would not normally do when awake, if he is morally or otherwise above such a thing. Someone who is a devout Catholic cannot be induced to do something that would be opposed to his faith. No one can be prevailed upon to commit a crime under hypnosis that he would not commit when awake, and a criminal who might have no qualms against committing a crime when awake, still could not be made to do so under hypnosis if he did not wish to, because of the consequences he knows he would suffer if he ran afoul of the law. No one can be made to do under hypnosis anything he would have a strong aversion to doing in his waking state.

Even tho many people will enter into experiments performed in a parlor or laboratory, freely doing whatever is asked, this is no criterion of what a subject would do under other circumstances. In the parlor the subject knows he is putting himself in the hands of friends and he has faith in the integrity of the hypnotist; but should any suggestion be made to him that he is antagonistic to, there is always something that will protect him - self preservation.

Another very interesting statement was that the average hypnotic subject is very vain of his accomplishments.

M. B. ANSHUTZ

Tuesday April 10 1951

The following is a dream I had last night:

I was out in the mountains somewhere and two of us decided to go searching for gold. As is usual in dreams, it seemed we just stepped off the path a short way and found ourselves in a very wild and rugged part of the country. We climbed up the side of a cliff several feet by hanging on with our hands and feet, finally standing on a very narrow ledge. I was immensely surprised to see gold exposed over a very large area of the rock right before my eyes, and wondered how in the world it happened that no one had ever found it before when it was so open to view.

I very easily plucked out several pieces the size of lima beans, then found a layer of gold from which I broke off a piece the size of a shredded wheat biscuit. I spoke to my companion and said: "We have enough. Let us go back and have the gold analyzed to see if it is good." I could not believe it was real, because there was so much of it and it was so easy to obtain.

Climbing down was quite difficult, because the cliff was almost straight up and down, with little foothold, and a misstep could send one sliding down the rock face of the cliff, but somehow we made it and found ourselves out on the path again. As we started off somewhere to have our gold assayed, we passed several young people who were hiking up another very well defined path that I had not previously noticed. I wondered how such a well travelled path could lie so close to the gold and the gold not be discovered.

As I looked up the path, which skirted steep, rugged pinnacles of rock, I saw at the very top a church, and then I noticed that people were passing up and down the path, and that many of them who were making the pilgrimage were older people and very well dressed, not at all the sort that would be found away off in the mountains making such a trip, unless there was a very profound reason. I might add that all the rocks and cliffs were barren, without any foliage. The only vegetation was in the little meadow where we had met the young people bound for the path.

4/11/51

He who thinks one man is a slayer and thinks the other is slain is without perception. This (soul) slays not nor is it slain. - Song Celestial

If the red slayer thinks he slays, or the slain that he is slain, both err. The soul is neither slain nor slays. - Upanishads.

4/12/51

The River - Just a faint trickle has started out of the earth, with no intention of going anywhere. But as the trickle creeps along, it finds itself following a little rut running down the hillside. Stopping awhile to form a little pool, where denizens of the woods and mountains might refresh themselves, the trickle, too impatient to stay long in one place, hurries on, to laugh and toss and tumble down a thousand steeps, gradually widening and deepening as it joins or is joined by others of its kind.

Thru narrow gorges it runs and races, shouting and leaping over hidden rocks, dashing spray high into the air. Then freed of its confinement, out in the open land it slows down for a little rest.

Past low laying banks, bordered by farms and pleasant country homes it flows, frequently kissed by the trailing branches of friendly trees. Leaves flutter down on its surface, stealing a ride to new wonder lands of adventure. Willows march out across its path as tho to cry: "Stay". But on the river goes.

As it rolls along it gathers strength and momentum. Towns and cities perch upon its banks and begin to claim it for their myriad needs. But there is no holding it back. Instinctively now it knows its destiny, and even tho it would stay, it could not, because those advance waters are always urged onward by the press of waters yet to come, until the river finally reaches and becomes a part of the great, limitless ocean - its destiny at last fulfilled. Or is it? Does not the same round start over again and again, from ocean, to vapor, to cloud, to rain, to trickle, to river, and so on, while eternity silently broods over all?

April 13 1951

I'm sighing whiles and wishing sore  
For things that cannot be,  
And bruising back the living hopes  
That riot over me.

I'm gay and dream<sup>ING</sup> of the thing  
A talisman would do.  
But, oh, I'm fearful when I see  
The wonders that come true.

April 14 1951

What is there about getting behind the wheel of an automobile that changes a courteous, well bred, law abiding member of society into a domineering, law breaking, sometimes brutal, personality? What is the ingredient that comes into play which makes the driver no longer respect the rights of others, and makes him do things he would be ashamed to do in any other situation? Is the law of the road a different law than that of common courtesy?

When waiting in line for a signal to change, how often do we hear the honking of the car to the rear of us, telling us the signal has changed before it has changed? Why is it the driver in the car to the rear can always anticipate the change quicker than we can in the front car? Is it impatience or is it exhibitionism?

Women are no longer women to men when they become women drivers, they are antagonists to be destroyed if necessary to prove a point, whatever the point may be. I saw a very striking example of this one night, when a man stopped his car in the middle of the road and came out fighting, ready to jump the driver in the other car because she had been a little quicker than he was and cut him off before he could make the turn. Not that women are not as bad, but why cant we practice the same parlor courtesy on the highway that we do elsewhere. If we met the same person behind the wheel in a home or on the street, would we react in this way? Of course not. Our training and rearing would assert themselves, and we would behave as we were taught.

Is it the sense of power that is conveyed from the engine to the driver when his hands are on the wheel and he feels the strong pulsating of the motor, that turns him into a demon? Is it a feeling of lack of restraint that one feels when flying through the air at greater speeds than can be accomplished by mere man himself? I was going to say "feeling of freedom", but I think "lack of restraint" better describes the condition, because true freedom means giving consideration to the other fellow, too.

As I ride about the city and country and watch the manner in which automobiles are piloted along our highways, I wonder there are not more accidents, and if road courtesy could be taught from childhood on, perhaps the automobile would no longer kill more people than war.

4/15

It depends upon the angle at which we look at a thing how we see it. Two ladies got on a bus, and in the confusion one of them got by the driver without paying her fare. She mentioned to her companion that she had not had to pay her fare and was going to go back and pay it because she did not think it was right not to pay it.

"Dont bother", said the companion. "No one will ever know."

"But it wouldn't be honest," said the first lady. So she went back to the driver and paid her fare. Upon returning, she told her companion that it paid to be honest. She had given the driver a quarter, and he gave her change for 50¢, which she proceeded to keep as a reward for her honesty.

I wonder what she succeeded in proving to herself. Also what the companion thought of her interpretation of honesty. But this is a failing of human nature. Sometimes when we think the item is small and of little value, we wont hesitate to find its owner; on the other hand, if it is something of value, we take refuge in "finders keepers".

But we can justify our action, because we do not have the same idea of honesty that others may have.

April 16 1951

I have never had the reasons why an American could turn to Communistic Russia satisfactorily explained. There is no doubt there are various reasons why one would accept the Communistic ideology, but there must be something common to all. I have just read an article by J. Edgar Hoover, entitled the "Crime of the Century", which deals with the stealing of the atom bomb secrets by one Harry Gold and the turning of these over to Russia.

The article states he considered himself an idealist, which made him feel above our laws, that he was a law unto himself. But as I remarked in my previous paragraph on Honesty, where does anyone draw the line? How can one be idealistic and a traitor to his country? I can understand being an idealist, or being a traitor, but the two do not combine in a logical mind. But, of course, anyone who could have done what Gold did cannot have a logical mind. In fact, I suspect there must be a strong egoism which makes one set himself up as being greater than his fellowmen so that he alone out of all the unthinking, unintelligent mob has the ability to choose what is good and what is bad. There must be a mental unbalance, something which must make such individuals think they are God or his emissary in their own little environment.

How can they be so blind as not to see what is so evident to others of more average intelligence? Can they truly believe Russia will grant immunity to them, when all the time she has shown she will not tolerate any slip, however unintentional? If what we read is true regarding the demands made by the Communistic party on its members, and the fear in which they must walk constantly, not only because of discovery of their illegal activities, but also from reprimand by their own party, a reprimand that may even take the form of death, how can they be so blind as not to see the path they are treading; and if they escape detection by America, how can they feel secure that just one little misstep will not bring down the wrath of the party upon them?

All in all, it must be a life of terrible pressure, and so, unless they feel they are chosen ones, I cannot conceive of any reason why they would trade their life here for the uncertain benefits of party life.

April 17 1951

Here in this country I have been called a slave a good many times, because I am a wage earner and must work for my living under the capitalistic system. I cannot say that I think the capitalistic system is 100% pure or perfect, neither can I see where socialism as it is contaminating England today, or communism as it is practiced in Russia, is an improvement.

From reports of the conditions in England it would seem her people



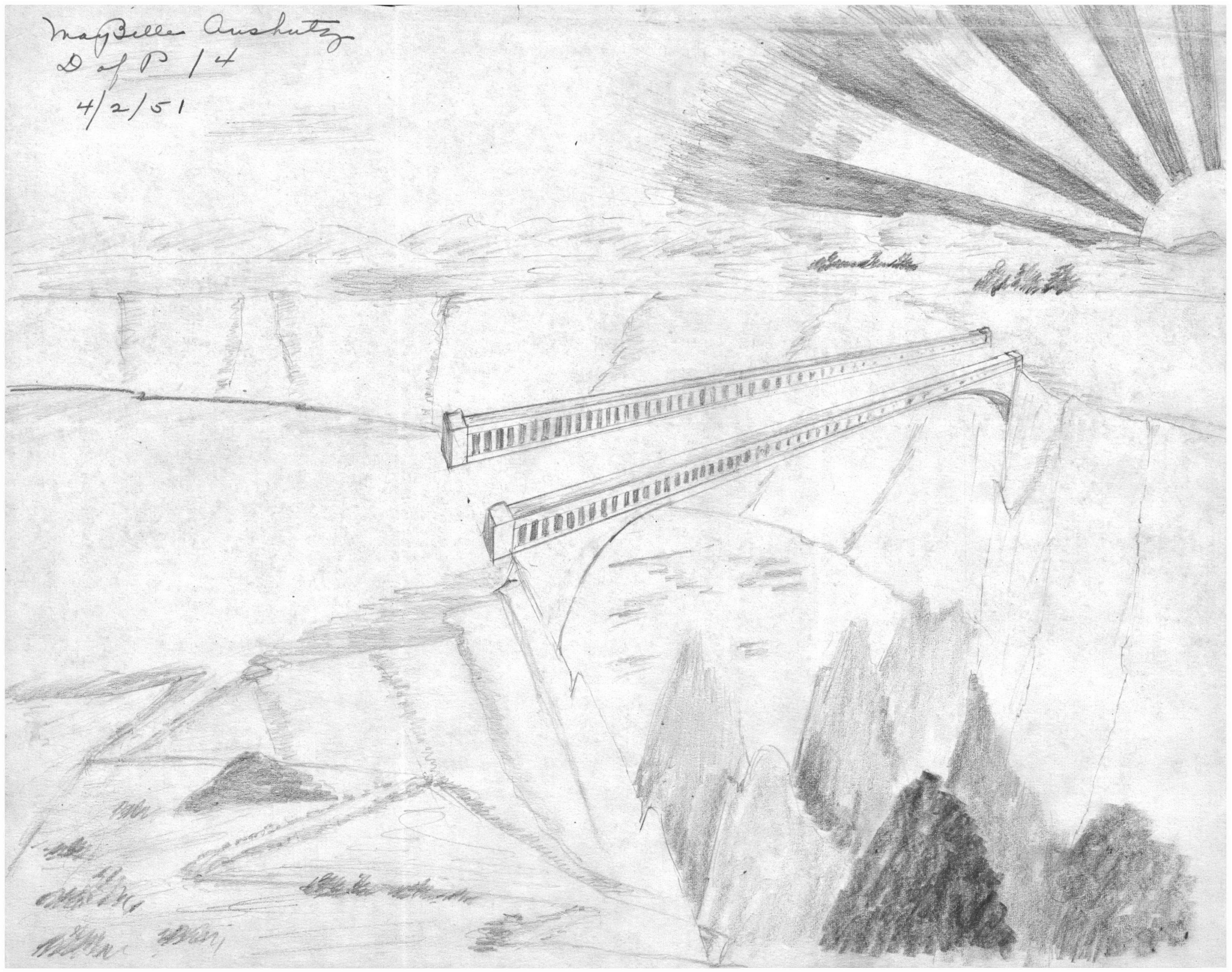
have bogged down with the idea they are to be taken care of. And in Russia the people have either become so sodden from despair and hopelessness, or else a giant lies sleeping, or perhaps not sleeping, but just waiting for a sign to throw off shackles, that I cannot conceive of their condition as any other but slaves, and that about the lowest form of slavery there is.

Here in America if we must work, at least we have freedom of movement and are able to hold the fruit of our labor in our hands for a short while, and we have the privilege of trading that fruit for something we value more. In spite of our faults, our inadequate politicians and statesmen, our blundering and inefficient government, I will still take America, because I believe in her and have faith that here, too, a sleeping giant will arise to meet the grand necessity when it comes.

April 18 1951

Saturday evening, the speaker told one of the subjects that the reason she had laughed was because she felt fear. It may be true that the laugh was a sign of fear, but it is also a dispenser of fear. Fear very often dissolves before laughter, just as do other strong emotions, such as anger. Of course, laughter also has the power to invoke anger, but I am speaking of it in its positive sense.

May Belle Anshutz  
D of P / 4  
4/2/51



Los Angeles 9/14/65

To H.E.S.  
Greetings in Love!

We resumed our Sunday night meetings the 12th, and Bill was with us. He looks as if he had been through a harrowing experience and is a little gray in the face, but is getting around fairly well and expects to go back to work next week. Bill was also out at our First Degree meeting. We hope he will be with us now more regularly than in the past. He has been 6 months getting over his accident.

We began with Chapter VI - Ascent of the Sacrifice (2).

Speaking of certain idolatries being indispensable for the development of our emotional being, how did the savage come to worship idols. How did the idol originate as an object of worship? I dont know whether I can express myself so as to be understood, but is the idol a reflection of something from another world or level of consciousness which impinged upon the mind of the savage and the idol was the result? Certainly he did not make an idol out of mere fancy, there had to be some basis for its inception. What does he find hidden in his idol. Is it something of Divine origin which he has tried to express in his crude way?

We spoke of nature forces (earthquakes, floods, cataclysms) having no more regard for a human life than for the life of a flower or insect or rock. I guess it is for the human to have regard for the lesser lives and in his way help to elevate them.

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I enclose the financial statement for July and August.

MayBelle