

Cruelty

The cruelty each of us carries within, the cruelty of a humanity that has lost its pity, what that cruelty sows, and the charity born when we put ourselves in the place of others, in his own words, from the fifty-two books

46 PASSAGES · 16 BOOKS · 9 PRACTICES · 13 SECTIONS · 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source. The teaching is gathered here from all fifty-two books.

The first part is an increase of cruelty in our psyche: the hidden causes of criminal sadism and the subhuman forces deep within every human being, the cruelty we do not see we do to those closest to us, and the spiritual cruelty of the devout and the virtuous: *"…all that this produces is an increase of cruelty in our psyche, a multiplication of pain, increasingly deep discontentment." "…we are ignorant of the fact that we might be cruel to our wife, children or relatives."*

The second part is that people have become dreadfully cruel: a time that has lost its pity, the discipline that leaves people insensitive to human pain, the cruel word and the cruel hand in the home, and a society that abandons its children in the streets: *"People have become dreadfully cruel, kindness is not found, nobody has compassion for anyone any more." "Discipline destroys human sensitivity"*

The third part is in spite of all their cruelties: what cruelty sows and returns in later lives, and the sphere of Lilith, where those who enjoy making others suffer are found: *"Parents who need to pass through this hard lesson, who, in previous lives, were cruel to their children, progress with this suffering, they learn to love." "…in spite of all their cruelties."*

The fourth part is that charity would arise in each heart: cruelty neither justified nor condemned but comprehended at every level, and the asleep who will not see their own cruelty: *"If we justify cruelty we reinforce it." "…charity would arise in each heart"*

The last part is to put ourselves in the place of others: charity as conscious love, the pity owed to those who suffer, and the work on the cruelty each of us carries within, from which society is made: *"Cruel and pitiless people do not progress in this path." "It is indispensable to eliminate covetousness and the cruelty that each of us carries within."*

What is in it

| a practice — something to do, framed and labelled

Part One — An increase of cruelty in our psyche

1 The secret causes of criminal sadism 4

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THE MAP

Five parts, from the cruelty in our psyche to putting ourselves in the place of others

Tap a part to go to it. Below, in the place of the other: on one side a figure with a thorn in its hand, on the other the same figure stepping into the outline of a second, and between them a small gold flower; the caption is his own words, from the passage it links to.

An increase of cruelty in our psyche

PART ONE · 14 PASSAGES · 1 PRACTICE

People have become dreadfully cruel

PART TWO · 15 PASSAGES · 2 PRACTICES

In spite of all their cruelties

PART THREE · 5 PASSAGES · 0 PRACTICES

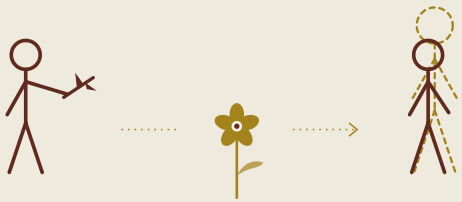
Charity would arise in each heart

PART FOUR · 6 PASSAGES · 2 PRACTICES

To put ourselves in the place of others

PART FIVE · 6 PASSAGES · 4 PRACTICES

IN THE PLACE OF THE OTHER



"Cruelty will continue existing on the face of the Earth as long as we have not learned to put ourselves in the place of others."

Treatise of Revolutionary Psychology, 1975-76

Part One – An increase of cruelty in our psyche

4 PASSAGES · 1 PRACTICE

1 The secret causes of criminal sadism

Criminal reflexes that grow in the infraconsciousness are named as the hidden source of sadism, and the subhuman instincts, sexual sadism among them, are to be comprehended, controlled and eliminated. The pluralized "I" only multiplies cruelty in the psyche, and skill cultivated without self-knowledge serves to increase it.

The mental criminal reflexes evolve within the psychobiological field of the human infraconsciousness. Internal criminal reflexes that evolve within the field of the infraconsciousness are the secret causes of criminal sadism.

Endocrinology & Criminology, 1957

A PRACTICE

There are various instincts. The instincts of preservation, the sexual instinct etc.; there are also many perversions of instinct. Deep within every human being there are brutal, subhuman instinctive forces that paralyze the true spirit of love and charity. These demonic forces should first be comprehended, then brought under control and eliminated. These bestial forces are: criminal instincts, lust, cowardliness, fear, sexual sadism, sexual bestiality etc. We need to study and profoundly comprehend these subhuman forces, before being able to dissolve and eliminate them.

The Perfect Matrimony, 1966

Deep within every human being there are brutal, subhuman instinctive forces that paralyze the true spirit of love and charity.

The Perfect Matrimony, 1966

The most tragic thing about all this is that the process of accumulating experiences, virtues, things, money, etc., strengthens the pluralized “I”, and this

then intensifies inside us our innermost contradictions, the terrible rending of our hearts, the cruel battles that are deep down. All this is painful. None of this can bring true contentment to an afflicted heart; all that this produces is an increase of cruelty in our psyche, a multiplication of pain, increasingly deep discontentment.

Fundamental Education, 1970

07

Cultivating skill and efficiency without comprehension of life, without self-knowledge, without direct perception of the functioning of the "myself", without thorough study of the right way to think, feel, will and act, shall only serve to increase our own cruelty, our own selfishness, those psychological factors that produce war, hunger, misery and suffering.

Fundamental Education, 1970

4 PASSAGES

11 We might be cruel to our wife, children or relatives

These passages show cruelty hidden from the one who commits it: self-justification lets a man treat his family cruelly while believing in his own mercy. In a story from his own family, help given to a nephew became cruelty to the boy's mother, though his intentions were good.

Did I help the widow? It would be an absurdity to deny it. Did I have pity on my nephew? That is true. Unfortunately, there are times when one is trying not to be a person without pity, yet one becomes pitiless.

RUNIC MAGIC, *1969*

By all means, it is clear that from my part there was love for my nephew and cruelty for my sister. However, I thought that if I was helping the son I would also be helping his mother.

RUNIC MAGIC, *1969*

> *...if we are accused of cruelty, we will probably smile and think that our justice, our mercy and infinite love are not understood*
>
> THE SECRET DOCTRINE OF ANAHUAC, 1974

For instance, we are ignorant of the fact that we might be cruel to our wife, children or relatives.

THE SECRET DOCTRINE OF ANAHUAC, *1974*

07

Even worse, we allow the situation to continue especially because we like it and it is so easy, and if we are accused of cruelty, we will probably smile and think that our justice, our mercy and infinite love are not understood....

THE SECRET DOCTRINE OF ANAHUAC, *1974*

6 PASSAGES

III There also exists spiritual cruelty

The cruel word belongs to the devout as well: criticism of another's religion, mean phrases from the virtuous, aspirants who preach charity and do not practise it. Spiritual cruelty, disguised with philosophical phrases and sweet smiles, is said to wound more than any other.

For example, he who criticizes other's Religion or another's School or another's sect is not charitable with the word. Really, he becomes cruel and merciless... It is not what goes into the mouth that harms man but what comes out! The mouth supplies injury, intrigue, defamation, calumny, hate... All of which harms man... All the Religions are like precious pearls strung on the golden thread of the Divinity. But avoid all types of fanaticism because with it we cause great harm to man, our fellowman. Not only does one hurt others with coarse words or with refined or artistic ironies but also with the tone of voice, with an arrhythmic, disharmonious accent.

Logos, Mantram, Theurgy, 1959

Many virtuous persons are cruel with people. We knew the case of a virtuous man who hurt with mean phrases a wretched person who composed a verse for him.

Esoteric Treatise of Hermetic Astrology, 1967

07

Cruel, merciless, are the aspirants to the Light; they say that they love but they do not, they preach charity, but do not practice it.

Esoteric Treatise of Hermetic Astrology, 1967

There is no stab that hurts more than the one of spiritual cruelty.

Occult Medicine and Practical Magic, 1978

If there exists human cruelty, it is true that there also exists spiritual cruelty. All of us who love the light have already passed through many type of "isms", that is

to say, we have known the schools of Theosophism, Rosicrucianism, Spiritualism, etc., etc. Thus, where only love, brotherhood, fraternity and peace were proclaimed, we really only found hypocritical Pharisees, whitened sepulchers, resentment disguised within garbs of philosophy, terrible fanaticism and secret gossiping.

Occult Medicine and Practical Magic, 1978

07

There is no stab that hurts more than the one of spiritual cruelty. Thus, the poor souls who long for their superlative perfection and for their spiritual self-ennoblement suffer the unutterable in their journey, when they search for the Truth inside all of those famous spiritualistic schools.

Occult Medicine and Practical Magic, 1978

07

All the infamies and all the 'caddish tricks' are supplied by all those spiritualistic brothers. Yet, their worst cruelties are always disguised with philosophical phrases and sweet smiles.

Occult Medicine and Practical Magic, 1978

Part Two — People have become dreadfully cruel

4 PASSAGES · 1 PRACTICE

I Any sense of pity has disappeared

A heart of stone has become a luxury, schools teach that charity is weakness, and nobody has compassion for anyone. The monstrous cruelty of the age is to be reduced to ashes, and those who chase sensations come to exploit their fellows without hesitation.

Any sense of pity has disappeared. Today it is considered a luxury to have a heart of stone, a flint stone heart. Many schools and colleges teach their pupils that charity is weakness and that they must never give alms. This is how the students become perverse and cruel while sitting at their desks in school.

The Solar Bodies, 1968

We resemble vain peacocks with our fine clothes and shiny shoes, although all around us and throughout the world there are unhappy, undernourished and wretched millions. Natural, spontaneous and ingenuous simplicity and beauty, without any artifice nor conceited make up, have disappeared in the female sex. Now we are modern, that is life. People have become dreadfully cruel, kindness is not found, nobody has compassion for anyone any more.

The Great Rebellion, 1975

We need to reduce to ashes the monstrous cruelty of this day and age

Treatise of Revolutionary Psychology, 1975

A PRACTICE

We need to reduce to ashes the monstrous cruelty of this day and age: envy which has unfortunately become the secret trigger of action, the unbearable covetousness that has made life so bitter, the disgusting slander; the calumny which gives rise to so many tragedies the drunken revelries, the filthy it that smells so hideously, etc.

Treatise of Revolutionary Psychology, 1975

07

Some want sensations of wealth, power, command etc, others want sexual sensation, women etc that inevitably lead to miserable, indignant and dirty satisfactions. Those that look for dirty satisfactions, those that look for stupid satisfactions do not have the least inconvenience in exploiting their fellows. They become frighteningly cruel, greedy, avaricious and cunning.

The Social Christ

3 PASSAGES

11 Discipline destroys human sensitivity

Rigorous discipline is said to leave students, soldiers and police merciless and insensitive to human pain, and to have made the people of these times cruel. The boxer who injures to entertain the public is named a sadist.

Students, soldiers, police, and in general all those people who have to live subjected to rigorous disciplines, usually become merciless and cruel, insensitive to human pain.

FUNDAMENTAL EDUCATION, 1970

Discipline destroys human sensitivity, and this has already been totally demonstrated by observation and experience. Due to so many disciplines and rules, the people of these times have totally lost all sensitivity and have become cruel and merciless. In order to be truly free, one needs to be sensitive and humane.

FUNDAMENTAL EDUCATION, 1970

07

The boxer type is one of a group of monstrous murderers, because in his sadistic manner he injures and kills just to entertain the public.

FUNDAMENTAL EDUCATION, 1970

4 passages

III With their looks, their words, or their cruel actions

Cruelty in the home kills slowly: children wound their parents, husbands and wives destroy each other unknowingly, and mothers beat and insult their children. Parents who whip in anger accept any name except cruel.

The world is full of ungrateful patricides and matricides who have murdered their fathers and mothers, whether it was with their looks, their words, or their cruel actions.

Fundamental Education, 1970

The world is full of men who have unknowingly murdered their wives, and full of wives who have unknowingly murdered their husbands. To make matters worse, in this cruel world in which we live the human being kills that which he loves most.

Fundamental Education, 1970

...in this cruel world in which we live the human being kills that which he loves most.

Fundamental Education, 1970

It is sad that mothers whip their children, beat them, insult them with cruel and rotten words. The result of such conduct is resentment, hatred, lost love, etc.

Fundamental Education, 1970

07

Full of anger, the father or mother whip and beat their small children, but they do not feel remorse because supposedly, they are fulfilling their duty and they would accept everything except being classified as cruel.

The Revolution of the Dialectic

4 PASSAGES · 1 PRACTICE

IV This cruel and soulless society that abandons children

The student is asked to feel the cruel and merciless social order of the time. Abandoned children are turned away from mansions, given bread as a show of charity and sent to miserable schools, and Christ's word on the first stone is set against the society that does this.

A PRACTICE

It is also necessary to feel and profoundly comprehend all the horrible contrasts of life, such as the cruel and merciless social order of these times in which we live, the streets filled with miserable mothers, whom with their malnourished and starving children beg for a piece of bread, the nauseating buildings where thousands of poor families live, the repugnant roads with thousands of cars circulating propelled by fuel that harms all living organisms. The student leaving the classroom must face not only his own selfishness and problems, but also the selfishness of all people and the many problems of human society.

FUNDAMENTAL EDUCATION, 1970

When these poor children of the street arrive at a luxurious mansion pleading bread, the elegant dogs that are better looked after than them, bark and the maid of the house shouts from the door "VAGABONDS, GO TO WORK, DON'T ANNOY US, if you continue bothering us I will call the police and they will take you away". Sometimes the great gentlemen throw them a coin or the elegant ladies that proudly walk through the streets give them a piece of bread or a sweet, afterwards feeling immensely satisfied at their GREAT CHARITY. We have seen the poor children of the street desperately pleading with the police that follow them to take them away to prison or in the best of cases to an orphanage, which is just as bad as the worst kind of prison. Compassion does not exist for these unhappy children that, orphaned, walk the streets, hungry and naked. For them there are no luxurious colleges or beautiful clothes.

THE SOCIAL CHRIST

Compassion does not exist for these unhappy children that, orphaned, walk the streets, hungry and naked.

The Social Christ

JESUS the CHRIST said: "LET HE THAT IS WITHOUT SIN CAST THE FIRST STONE." This cruel and soulless society that abandons children in the streets, this perverse and degenerated society that negates children the right to dress well, the right to eat well, the right to study in a good school because they make the "crime" of not having money; really this society is no so free of sin that it an cast the first stone at these abandoned children.

The Social Christ

07

It is absurd to send these children to miserable schools with the pretext that they are schools for the abandoned. This is CRUEL and forms an inferiority complex in the children. They grow up with complexes. They feel humiliated by human society and are filled with resentment against this society that as discriminated so villainously against them as if they weren't as human as the so called "good children".

The Social Christ

Part Three – In spite of all their cruelties

3 PASSAGES

1 Who, in previous lives, were cruel to their children

By the Law of Destiny, parents who were cruel to their children and housewives who were tyrants to their servants meet the consequence in a later life. Being born blind is traced to past cruelties.

It is due to the Law of Destiny. Parents who need to pass through this hard lesson, who, in previous lives, were cruel to their children, progress with this suffering, they learn to love.

Beyond Death

A person is born blind because of past cruelties.

Occult Medicine and Practical Magic, 1978

Those housewives who can never count on faithful and sincere servitude, were in past lives tyrants, cruel with their servants, and now they can't really find anyone to serve them, since they never knew how to serve in the past, and this is their consequence. 6. Why are there people who work without rest from the day they are born until they die, as if they were undergoing a prison sentence, and others who live well without working much?

Beyond Death

07

Egotism in its extreme produces Leprosy. A person is born blind because of past cruelties. Tuberculosis is the daughter of atheism. Therefore, each human defect is venom for the organism.

Occult Medicine and Practical Magic, 1978

2 passages

11 The sphere of Lilith is distinguished by its cruelty

In the abyss, the sphere of Lilith gathers those who enjoy torturing others and making their loved ones suffer. Heads of households thought pious outside their doors are found in the infernal dwelling for the cruelties committed within.

The sphere of Lilith is distinguished by its cruelty. The psychology of this sphere has various aspects: Monks and nuns who hate sex, homosexuality in convents, homosexuality other than within monastic life, induced abortions, people who love masturbation, the criminals of the brothels, people who enjoy torturing others. In this sphere we find the most horrible crimes registered in the police chronicles. Horrible bloody cases, crimes of homosexual origin, terrifying sadism, homosexuality in jails, homosexuality between women, frighteningly, criminally insane people, those who enjoy making their loved ones suffer, horrible infanticides, patricides, matricides etc. Pseudooccultist people who prefer to suffer nocturnal pollutions rather than marry people who mortally hate the Arcanum A.Z.F. and the Perfect Matrimony, people who believe they will reach God by hating sex, arichorites who hate sex, and who consider it vulgar and gross.

The Perfect Matrimony, *1966*

There is also in the sinister dwelling, beads of households that aspired to the intimate self-realization of the Being, in spite of all their cruelties. Their peers believed them to be good; their conduct was apparently upright from the doors of their house outwards, it is clear, although within their dwelling there was crying and crying.

Yes, There Is a Hell, a Devil and Karma, *1973*

Part Four – Charity would arise in each heart

3 PASSAGES · 2 PRACTICES

I Something new and spontaneous will be born within us

The cruelty each person carries inside shows outwardly as a lack of charity for the abandoned. Justified, it is reinforced; condemned, it sinks into the depths of the mind; comprehended at every level, it disappears and true conscious charity is born, which then sets to work for these children.

In reality, the cruelty that each human being carries inside expresses itself outside as a lack of legitimate charity for the abandoned. The individual is cruel and evil and so is the society that he has created. When will we see the day in which groups of truly charitable men and women will come together and offer these poor children, elegant and beautiful homes, colleges and resplendent dining rooms…WHEN? WHEN? WHEN?...only when we COMPREHEND that we are SELFISH and CRUEL. We should not justify cruelty.

The Social Christ

The cruelty towards these children does not warrant JUSTIFICATION.

The Social Christ

A PRACTICE

We should not condemn cruelty. If we justify cruelty we reinforce it. If we condemn cruelty it disappears from the surface of the mind and submerges into the depths of the mind, assuming new characteristics and forms of expression. It is indispensable to PROFOUNDLY COMPREHEND cruelty in all levels of the CONSCIOUSNESS. This is the only way that cruelty will disappear, this is the only way that something new and spontaneous will be born within us, this something is TRUE CONSCIOUS CHARITY.

The Social Christ

07

A PRACTICE

It is indispensable that groups of truly charitable people associate to work for abandoned and afflicted children. This is the only way it is possible to provide these poor infants BREAD, CLOTHING AND SHELTER. This is the only way it is possible to open colleges for these abandoned children. These lovely children are also human beings. They are no less than anyone else, they are as human as rich children, they are as lovely as the beautiful elegant children. They have the same rights as the rich and society should recognise these rights. The cruelty towards these children does not warrant JUSTIFICATION.

The Social Christ

3 PASSAGES

II No-one wants to see their cruelty and indolence

Deaths on the roads appear normal only to people asleep, indolent and cruel. When each individual comprehends his own cruelty, compassion and charity can arise in the heart.

A famous writer considered that the quantity of deaths due to accidents of transit (according to annual statistics) is equivalent to the millions of deaths in the 1st World War. This appears incredible but everything continues the same, nothing changes. The accidents continue daily without human society making even a minimum effort to stop them. To people this appears natural, even normal. In reality this is only possible in people that are asleep, indolent and cruel. We should recognize that human beings have not woken up yet. They have their consciousness asleep, only in this way can we explain why this barbarism doesn't change. This shouldn't, however, be an excuse to continue with this murder by accident. The time has arrived to COMPREHEND that we are cruel and heartless. When we PROFOUNDLY COMPREHEND that we are cruel and heartless then in a spontaneous form COMPASSION can arise within us.

The Social Christ

If each individual of human society
became more
UNDERSTANDING and
UNDERSTOOD
PROFOUNDLY his own cruelty
then charity would arise in each heart

The Social Christ

This is the way of the world, full of people with their consciousness asleep. They live in a complete state of stupidity. No-one wants to see their cruelty and

indolence.

The Social Christ

07

If each individual of human society became more UNDERSTANDING and UNDERSTOOD PROFOUNDLY his own cruelty then charity would arise in each heart and this charity would manifest in collective actions and complete reforms of the transport systems.

The Social Christ

Part Five – To put ourselves in the place of others

3 PASSAGES · 2 PRACTICES

I Charity is conscious love

Cruelty lasts on the Earth until we learn to put ourselves in the place of others. The disciple is told to have pity on those who suffer and not to hurt them, and the cruel and pitiless are said not to progress on the path, where charity is conscious love.

Cruelty will continue existing on the face of the Earth as long as we have not learned to put ourselves in the place of others.

Treatise of Revolutionary Psychology, 1975

A PRACTICE

Do not throw stones from the interior of the temple. Do not use the clairvoyance in order to hurt neighbours, have pity for those who suffer, have pity for those who cry. Do not hurt them, but rather love them. Do not transform the temple into a den of thieves. "I know thy works: behold I have set before thee an open door, (the door of the frontal chakra) and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

The Aquarian Message, 1960

07

A PRACTICE

Whoever follows the Path of the Perfect Matrimony should develop charity. Cruel and pitiless people do not progress in this path. It is urgent to learn to love and always be willing to give even the last drop of blood for others. The warmth of charity opens all the doors of the heart. The warmth of charity brings Solar Faith to the mind. Charity is conscious love. The fire of charity develops the chakra of the heart. The fire of charity permits the Sexual Serpent to rise rapidly through the medullar channel. Whoever wants to advance rapidly on the Path of the Razor's Edge, should practise Sexual Magic intensely and give himself totally to the Great Universal Charity. Thus, by sacrificing himself absolutely for his fellowman and giving his blood and his life for them, he will be rapidly Christified.

The Perfect Matrimony, *1966*

3 PASSAGES · 2 PRACTICES

II The cruelty that each of us carries within

Society is called the extension of the individual, so a covetous and cruel individual makes a cruel society. Only by ending the egotism and cruelty within each one can a better world, without hunger and fear, be made.

Society is the extension of the individual. If the individual is covetous, cruel, pitiless, egotistical, etc., so will society be. It is necessary to be sincere with oneself; each of us is degenerated and therefore society has to inevitably be degenerated. This cannot be resolved by the terrible monster of materialism; this can only be resolved by the individual on the basis of his Integral revolution.

The Revolution of the Dialectic

...it is only by putting an end to the factors of egotism and cruelty that each of us carries within, that we can create a better world, a world without hunger and fear.

The Revolution of the Dialectic

A PRACTICE

It is urgent to put an end to egotism and cultivate Christ-centrism; it is only in this manner that we can make a better world. It is indispensable to eliminate covetousness and the cruelty that each of us carries within. It is only in this manner, by each individual changing, that society will change, because the latter is merely the extension of the individual.

The Revolution of the Dialectic

07

A PRACTICE

It is necessary to study our own 'I' if we really love our fellowmen. It is indispensable to comprehend that it is only by putting an end to the factors of egotism and cruelty that each of us carries within, that we can create a better world, a world without hunger and fear.

The Revolution of the Dialectic

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: cruel, cruelty and cruelly; sadism and sadist; merciless, pitiless and ruthless, brutal and brutality, ferocious, ferocity and bloodthirsty only beside the words of the inner work; hurting others and enjoying the pain of others; violence, torture, hardness of heart and revenge only beside one of those. *Inhuman* was not swept, since his "inhuman elements" are all the egos. That returned **271 candidate paragraphs in 36 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 94.5% of the time and on the class 91.9%, and a third reader, who saw neither verdict, settled the 15 disagreements. The 27 paragraphs that open a sentence the readers had found running on were then read the same way; the two readers agreed on 20 of the 27, and the seven they split on went in as printable by the rule that keeps the head of a sentence already kept. 81 were judged printable and 5 were left out at the placing: 3 as restatements of passages kept and 2 as plainly on other subjects. Where his sentence ran across several paragraphs they were joined into one passage, so **46 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 118 named cruelty only in passing, the subject being elsewhere, 36 were narrative or history, 16 were false friends, 9 were neighbours on another subject, and 9 belonged to another built work. 29 more were judged and not printed.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 18 ranges run over more than one paragraph; 11 paragraphs were the second halves of sentences, joined to the passages they finish.

31 passages also stand in a finished work, and every one is marked where it stands, most of them in *Gratitude and Kindness*, *Selfishness* and *Anger* (15, 6 and 3). The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 9 passages marked a practice was proved to carry its own instruction. And every passage was checked word for word against a fresh extraction of its book. Eleven mistakes of the file were mended, and only these: in *Yes, There Is a Hell, a Devil and Karma, 1973* ¶719–720 the scan's "from the doors of their ho use outwards" is printed "from the doors of their house outwards"; and in *The Social Christ* ¶75–78 104, ¶156–157 and ¶164, 10 quotation marks, apostrophes and an ellipsis the file had mis-decoded (UTF-8 read as Windows-1252), each printed as the mark it was.

A work of The Egos, the family for the defects to be dissolved and for what is born in their place. It takes the cruelty each of us carries within, and the cruelty of a world that has lost its pity, and the charity that is born when we put ourselves in the place of others. It wears the family's smoke and its heavy rule with a gold hairline, in dried blood.