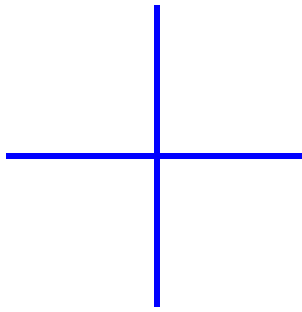


**TEACHINGS OF THE TEMPLE
— VOLUME II**



HILARION



Dedicated to Humanity

THE TEMPLE OF THE NEW AGE

The Temple of the People is an integral part of the Theosophical Movement, which is based upon a world-old body of spiritual lore called the Wisdom Religion.

Man has never been without the knowledge of his nature, origin, and destiny. This knowledge is contained in the Wisdom Religion in its fullness, and is held intact by the Karmic Lords of the race, to be restated to man authoritatively, i.e., in its purity, from time to time as the cycles of evolution permit.

The first half of such a restatement was made by Those Whose karmic right it was to do so, in the writings of H. P. Blavatsky, which consist chiefly of "The Secret Doctrine" (published in 1888), "Isis Unveiled," and "The Key to Theosophy." This part of the work was put forth directly by Mahatmas Morya and Koot Hoomi in the latter part of the nineteenth century, working in the century cycle. The cycle ending in 1900 A. D. was not an ordinary century cycle, for no "Secret Doctrine" or like volumes, not a movement like the theosophical was put forth in 1800 A. D. or in 1700 A. D. or in any other hundred for two thousand years.

The year 1900 A. D., as well as being the close of a century cycle, was the close, approximately speaking, of a 2,000-year cycle or astrological age, the Age of Pisces, and the dawn of a new 2,000-year age, the Age of Aquarius. The dawn of such an astrological age means the advent of a Messiah or Avatar. An Avatar is a divine incarnation. He is the highest soul in divine perfection who can incarnate for the salvation of the human race at any given time.

With the incoming of the dawn of the New Age, The Temple was founded in Syracuse, N. Y., in November 1898, two years inside the century so that there was no break in the line of the work being carried on. It was founded by the third – in point of time – of the Mahatmas [2] of the Theosophical Movement, the Master Hilarion, as an inner order organization, the Order of the 36 being its foundation stone. The Order of the 36 is, and has been throughout the ages, the Order of the Sun-Son, or the Avatar on this plane.

Nothing at all was known in the West of the coming of the Avatar when The Temple was founded. The announcement of this "event of great cosmic significance" was made by the One whose office and right it was to make such announcement as "the first scientific statement" concerning the early return of the Master Jesus.

The Temple and the order of the 36 were founded by the Master Hilarion because of his office of Forerunner or Annunciator. He is the Preparer of the Way for the Avatar – the Christ. This work is designated in the New Testament as that of

John the Baptist. It is commonly thought that John the Baptist was only a man like any other, excepting that he had a distinguished mission. But that which was personalized in the man John is a cosmic principle, a Christly Office held by one of the high Masters, the one next to the Avatar. It is the office held by the Regent of the Red Ray, Who is a Dhyan Chohan, a Kumara known in this age as Hilarion. He is, in short, the Manu of the Sixth Race. And this One must not be confused with the "Hilarion" about whom much has been written from other sources. The line of the Regent of the Red Ray comes into the West through Egypt and Palestine, and runs through certain centers in Europe into America, where he appeared as Hiawatha about 600 years ago for a definite preparatory work for the coming western races.

The Master Hilarion is the purifier and preparer of the body for the incarnating Christ and is the Regent of the ruling planet in the sign Aries, which is the sign of the beginning of life and rules the life stream. The body is, in a general way, the body of any individual who can respond to the impulse for purification and clarification [3] preparatory to the conscious indwelling of the life of the Christ; specifically, the body is the group of disciples which he brings together at a chosen place and prepares to function the regenerative and recreative forces of the Avatar in the ensouling of a New Humanity.

And here let us pause to note that, just as Jesus expresses the relationship between himself and the Earth Regent in the words "I and my Father are one," and "No man cometh unto the Father but by me," even so does not anyone pass through purification unto the Savior excepting he pass through the channels and the office of the Red Ray, whether he knows it or not. The Great Ones work silently in the secret places of the heart. No one achieves his salvation by taking it out of the general air, however much he may think so, for every law in the cosmos is administered by, and every thread, every atom of force is the expression of, some living Entity.

Manu and Forerunner of the Avatar, the Master Hilarion prepares the way for the coming race, on all of the vital racial lines through his group. To quote him: "The Temple has an important mission in this respect – namely, to give the right inner impulse to new racial conditions. Through The Temple we plan to give a true form to science, religion, politics, and the social sciences, that in the end inner truths may be outwardly applied and become living factors in the Temple of Humanity as a whole, which will raise humanity an octave nearer to the unified consciousness of the Great Lodge." (Message to 1926 Temple Convention.)

The line of the Lodge work for the New Humanity runs through Helena P. Blavatsky, the old Esoteric Section of the Theosophical Society, William Q. Judge, and The Temple of the People.

The works of H. P. Blavatsky, mainly "The Secret Doctrine" and "Isis Unveiled,"

restate the teachings concerning the creation of the physical world and its evolution, [4] and the evolution of man and the lesser lives. In "The Voice of the Silence," "Practical Occultism," and the "Bhagavad Gita," she puts forth the teachings relative to soul development and redemption. These books began the literature of the western era of discipleship, which was completed by the teachings of The Temple. Another key book of discipleship is "Light on the Path," which was given by the Master Hilarion through Mabel Collins before the founding of The Temple. These books laid down the foundation for the redemptive work of the New Age and constitute the grand twofold book of teachings for the new Humanity – as above stated, the first part given through H.P.B., the second through The Temple of the People.

From 1898 to 1928 is thirty years, or one revolution of Saturn, the Tester. During this cycle the fiery Avataric forces of regeneration and recreation incarnated in the lives of men, stirring into action and bringing to trial the ambition, greed, hate, violence that are their own. The Armageddon of the Ages came upon the world, and this war will continue until these forces have exhausted their fury and died out in the heart of man.

To those who do not know the Wisdom Religion, it may be said that some of the more popular of its tenets are:

1. The Spiritual Nature of Man. He is in essence a spirit, a god, and as such is eternal, immutable, and indestructible. But as incarnate man he enters mortality in the outer world, struggling with the conditions of matter, space, and consciousness, until in the processes, of evolution "this mortal shall have put on immortality," to quote Paul, and the mortal and the Spirit are one in the Father.

2. The Unity of Life. There is one Source, call it Atma, call it God or what you will, for all that IS; one Life in which all the myriad lives live, move, and have their being; hence, the Father-Motherhood of God and the Brother-Sisterhood of man. [5]

3. The Law of Cyclic Return. Life is growth, and every living thing begins its cycle of attainment at its smallest possible point of expression, to end at its greatest. Hence any human soul, to achieve this, must live countless thousands of earth lives. It cannot develop from a savage to a Shakespeare in one life. The law of cyclic return is also called Reincarnation.

4. The Law of Karma. The Great Spirit is expressing its own pleasure and working out its own ends through the attainments of its myriad lives under a law fixed at the dawn of worlds. This law is the law of cause and effect, otherwise known as Karma. Through it the soul passes onward through the fields of time, reaping as it has sown – good for good, and evil for evil. Thereby learning the lessons of growth

that are, in the ultimate, to win mastery over the world of form.

By Karma and reincarnation, times of intense spiritual activity return periodically in the lives of an individual and in the life of the race. At such times the forces of the Avatar and of the high Masters next to Him are very powerful on the physical plane and helpful for all of those who are able to consciously respond. The redemption of the race is greatly quickened, and many souls win the crown of spiritual attainment that follows the conquest of the lower self and the conquering of the restrictions imposed by the material world.

Because of this intense spiritual activity and this moment is such a time, "the time of the harvest," at "the consummation of the age." This is spoken of in the New Testament. This places The Temple and its Cosmic Office in a unique position. The Temple is of deep significance for all those who are capable of responding to the Inner Light and entering the Path upon the direct line of the Avataric work for the New Age. History repeats itself in many ways. It was said by the Savior twenty centuries ago that "the harvest indeed is plenteous but the laborers are [6] few." They are always few, because the world is not concerned with the true things of the spirit, and also because the War of the Ages invariably rages fiercely around that soul or group of souls placed at the focal point of the Avatar with the feet of the vulnerable mortal self on the "steep heavenly hill" that rises out of the wreckage of a dying age into the dawn of a new. Blessed is he who can hear the call and enlists in the army of the "Warriors of Light," and, having enlisted, endures to the end. For him is the Crown.

STRONG SOULS

My Children:

Bear well in mind that strong souls, souls with an inherent power of greatness are at certain points in their unfoldment assailed by the demons of doubt, unfaith, and despair, to a degree that is incomprehensible to those weaker souls whose lack of intelligence and power, preserves them from such experience. The great soul may fall very low, but given an equal opportunity – will rise much higher than his weaker brother.

THE SEVEN PRINCIPLES OF THE UNIVERSE AND MAN

Part I

The philosophy of The Temple of the People is the philosophy of the Ancient Wisdom Religion, the font from which all true religious systems spring, however degraded some of them subsequently become. This philosophy is founded on the

universality of all life and on the seven-fold division of all Matter, Force, and Consciousness. Without some understanding of the seven Principles, it is very difficult to gain anything like a true comprehension of the phenomena of life and of the relation and interrelation of Matter and Spirit.

In one respect both the Universe and Man may be said to be synthetic expressions of Seven Principles. These Seven Principles of Life manifest in four states or planes of consciousness as follows: Spiritual, Manasic, Astral, and Physical. Some schools of philosophy number the principles from seven to one, others from one to five, still others from one to seven. We will use the last mentioned enumeration.

In the Sanscrit language these Principles are named as follows:

1. Atma
2. Buddhi
3. Manas
4. Kama (kama manas, kama rupa) – Desire
5. Prana
6. Lingua Sharira – Etheric double
7. Sthula Sharira – Physical body

THE TRINITY

First: Atma, or Pure Spirit, is the Absolute in manifestation. It is the All Father; Creator, Preserver, and Destroyer in One, permeating all things. [8]

Second: Buddhi is the Spiritual Soul, the vehicle through which Atma expresses itself. It is the Spiritual Mother and Child in one – The Higher Self. Atma-Buddhi is the reincarnating Ego.

Third: Manas is the Universal Mind or Ideation, the consciousness of Identity. It is the Thinker.

The Higher Triad, as these first three principles are termed, can be only relatively understood by man in his present state of development. It is the Father, Son, and Holy Spirit – the Central Spiritual Sun whose rays penetrate and give life to all creatures. Macrocosmically it is THE God; microcosmically A God.

THE QUATERNARY

Fourth: Kama is the principle through which Desire manifests in two aspects, Kama Manas and Kama Rupa, i.e., Mentality and Form. It is the Thinker in action. In connection with Manas and Buddhi it is the Higher Astral or Soul. Kama Manas – Mentality, or lower mind – corresponds to a bridge uniting Manas – Higher Mind – with Kama Rupa, thus uniting Mind and Form which, in Theosophical parlance, is the Kama Manasic body or the human soul. The Kama Manasic body is sometimes called the Desire Body.

Kama Manas and Kama Rupa, i.e., lower Mind and Form, are so intimately related that it is difficult to make any distinction. "The Breath needed a form, the Fathers gave it", says one of the Stanzas of the Secret Doctrine. Kama Rupa is Form, Dimension, Proportion, first, of the Universe as a whole, and second, of every living thing and being in that Universe.

Fifth: Prana, the Vital Spark of Life Principle, is the life stream in all manifestation. It is said "the lowest subdivisions of Prana are the microbes of science". There is a life spark, a little life, in every atom of molecule of Fire, Air, Earth, or Water. These are the fiery lives, the constructors and devourers of Form. [9]

Sixth: Linga Sharira is the Etheric Double or the lower Astral body. This principle or state of matter is just beyond the solid, liquid, and gaseous substances of the physical plane. It is much rarer and more subtle than any of the last named states of matter. The etheric double is attached to the grosser forms of matter, atom by atom, molecule by molecule, but the attachment is so slight that it is easily broken and the etheric double may be withdrawn and, under certain circumstances, appear at some distance from the physical body. Much of the phenomena produced at spiritualistic séances is brought about by the etheric double of the medium when the phenomena is genuine. Its substance is very fluidic and can be elongated and expanded at the will of the medium. It will reflect the image of any picture in the mind of the medium, when it has been withdrawn at the instance of a highly developed will, even while the senses of the physical body are stilled as in sleep or in trance. A trained psychic can reflect the images of each one in a room full of people, on his own etheric double and so deceive them into believing they have seen some deceased relative or friend.

The Etheric double has no will nor mind apart from the will and mind of the physical man. It forms a medium of communication between the soul and body of man similar to that of the etheric waves set in motion between wireless telegraph stations. It is this etheric double that is sometimes seen hovering over the grave of

a body recently buried. It cannot entirely leave the place until all the gross matter of the body has disintegrated and returned to the elements, and it is primarily for this reason that many Occultists insist on cremation. However, this belief does not universally obtain for the reason that the process of disintegration, however accomplished, is the work of the fiery elementals and, if undisturbed, they will do it in nature's own way; otherwise through cremation [10] there may be an interference with karmic action. The etheric body has a certain life of its own and the average man is not wise enough to know whether he has a right to take that life any more than he has the right to take the life of the physical body. He does not know just what part the etheric double may play in the regeneration of the soul. It was the persistence of the etheric double after the death of the physical form that led the ancient Egyptians to preserve the latter.

THE SEVEN PRINCIPLES OF THE UNIVERSE AND MAN

Part II

Seventh: The Sthula Sharira, or physical body which is not, strictly speaking, a principle.

When the fiery lives – the elementals – are withdrawn by the disintegration of the physical form, there is nothing visible left. It is but a temporary vehicle through which the interior forces of life may play at the will of the Ego informing it, in order that the experience so gained may aid in the development of a Spiritual Body. Without a Spiritual Body, the Ego could have no individuality, and this is the only reason behind reincarnation; otherwise it would be impossible for the Ego to gain the knowledge and experience requisite for eternal life in form in order to become, in its turn, the ruler of races and worlds. Consequently, while it is the least important from one point of view, the physical body is of incalculable importance from another, and some knowledge of physiology is very important in the case of a student if he is to understand thoroughly the principles above enumerated, as the physical body is a microcosm of a macrocosm – a little universe in a greater universe. [11]

It must be understood that all life in manifestation is the result of Motion and Vibration, or the Great Breath. In the realm of the Real, there is only one Life and that is Atma, or Spirit. Matter, Force, and Consciousness is Spirit in motion and vibration.

Desire is back of all will to create – the Universal Will as well as the will of man. Whether the creation is an angel, an atom, a form of gross matter or a universe, the principle of Desire has moved Will to action in its creation. In man, Lower Mind operates primarily in the centers of the brain and secondarily through corresponding

centers in lives, which animate each molecule and cell of the body. In animals, Lower Mind controls the instincts. In plants, it is the urge upward towards the sun. In metals, it is the impulse towards crystallization, and in all other degrees of matter it is the impulse towards Form.

It is written that the sons of Mind, – the Manasa Putra – are "the Angels who fell from Heaven"; that is, the spirits who descended from their perfect state in order to incarnate in the mindless men of the Third Root Race and thus raise that Race from its animal state into that of the human. Whether it be literally or only figuratively true that those angels are the mentalities of the human race today, as well as in the preceding races, it is interesting to consider the differences in the mentality of the men of one race and those of another from that standpoint. For it is also written that such differences are due to the fact that some of the Orders of the Manasa Putra incarnated in one cycle, and other Orders in other cycles of the Third Root Race, thus making it a question of age. Modern science imputes such differences to the size of the brain and the amount of grey matter therein. Both may be right. It is clear that Heredity alone does not account for the vast differences in the mentalities of the savage, or [12] even of the average man, and that of the great leaders of spiritual and material thought.

In considering the principles and their correlations as bodies, it would be a mistake to imagine them as separate forms of geometric construction independent of each other. If we take two glasses of pure water and pour into each one three chemicals which gradually change the color of the water of one glass from yellow to blue and then to green, and of the other from yellow to red and then to orange and then pour the water from both glasses together, we have a correspondence to the creation of a physical body and the planes of its constituent ions, atoms, molecules, cells, etc. Then if, by some chemical process, each one of the colors of the primary and secondary rays resulting from the whole mixture could be withdrawn, one from the other, at intermediary periods of time, we would have a correspondence to the separation of the Seven Principles or colors at death and disintegration. The pure water would not be changed by the withdrawal of the colors. That water would correspond to the first manifested vehicle of the Ego. The lower principles are withdrawn gradually at the death of the physical; the Ego having gained all necessary experience by other means throughout a cycle of many incarnations.

This illustration is by no means perfect and is only intended to illustrate the universality of the principles and their formlessness apart from the forms created by motion and vibration within the Ocean of Life – the menstruum of all form – the Akasha, to use a Sanscrit term.

By discerning with the eye of intuition the world of outer nature, we may understand by analogy the deepest spiritual truths of life. Seek, for instance, the

seven principles in the most common objects around us. Take a tree or plant. Here we note seven main divisions: Root, Trunk, Branches, Leaves, Blossom, Fruit and Seed. From the Seed [13] the cycle is again repeated. The Root – the First Principle – corresponds to Atma which is the root of all things and pervades all things. The Trunk corresponds to the second, or Buddhic Principle, the first emanation of the Root. The Trunk is Universal. All life currents up or down must pass through it, and so it is with the Buddhic Principle. The Branches are the Third, or the Principle of Manas or Higher Mind, a direct emanation from the Trunk. In the Third Principle, represented by the Branches, the first differentiation (from the Trunk) appears. The Spiritual Self – the Three represented by Atma, Buddhi, Manas – is now ready to fall or materialize into the Four, which is the Plane of Matter. The Fourth Principle is dual and corresponds to the leaf of the tree or plant and is represented in the Seven Principles by the Kamaic Principles. The two aspects of which are called Kama Manas, or Lower Mind whose color is Green, and Kama Rupa, or the body of Desires and Passions whose color is Red. The Leaf with these two ensouling principles corresponds to the personality which buds forth on the tree of life and falls in its season. Myriad personalities are thus budded forth on the Great Tree and fall in time, but each one has added something to the Tree of Life. By its living, something has been added to the Divine Trunk of Being.

The Fifth Principle, or Prana, is the life Principle and pervades all these other principles. It is an aspect of Atma whose essence is in the Root but differentiated as Prana throughout the whole Tree. The functioning of the Leaves, the Kamic Principle, helps to organize the Sixth, or Astral Body, which seeks to express the glory of the inner life externally in Form, Color, Fragrance, and Beauty. As the Sixth, or Astral Body, matures or condenses, the Seventh, the Fruit or physical Body, is made manifest. This Fruit contains the Seed, which is the doorway through which Atma may again involve ITSELF in the world of matter, in terms of the Seven Principles. [14]

Until the Fourth Principle, or Plane, represented by the Leaf, is evolved, the forces are downward, but once the Fourth is passed the ascent begins. The Astral, Physical Body and the Seed, is the attempt of the Higher Self to manifest Itself – the Trinity – on the Plane of Matter, and this is attained potentially in the Seed, which to the plant or tree is as synthetic as Atma is in the Universal Being.

This is working out the sevenfold correspondence on the plane of an outer organism, that is, the outer body of a tree or plant. It should be born in mind that every tree and plant has also its definite principles, Astral Body and so on up to Atma, existing on inner planes, but as yet intangible to the five senses of man.

To illustrate the action of the Seven Principles on their various planes of action, let us imagine a Central Spiritual Sun as the higher triad of Atma, Buddhi, and

Manas, unmanifest, yet reflecting itself in Space as a second sun. Then imagine this reflected Sun, the second Sun, as emanating seven great creative energies as Rays of Light. Then picture each one of those rays of Light as breaking into seven colors, each color manifesting the energies of the Rays of Light. Then picture each one of the seven Color Rays as breaking into seven secondary colors or shades of color, mingling and intermingling with each other. This makes forty-nine colors which, in turn, would correspond to the physical plane and all things existing therein. The seven Rays of Color relate to the Manasic Plane, the Plane of all souls; the Second Sun – the reflected Sun – to the Spiritual Plane. This is the plane of manifestation for all incarnating Egos, whether in or out of manifestation on the physical plane.

We must understand that no one separate state of matter or energy contributes a plane of action. The manifestations of life – the incarnating Egos and their creations in form – are themselves the four planes or states of substance and force. [15]

Consciousness itself – Spirit – the higher triad of the seven principles, represented by the First Sun, is moved to action in four states or planes. All states of matter and energy penetrate and interpenetrate each other. Consequently, man is at all times alive on four planes even when only conscious of life on the physical plane. As his consciousness – his soul – awakens more and more, he becomes conscious of all these planes, and thus correlation of consciousness is one of the great aims of the Occult Student.

REINCARNATION

The subject of Reincarnation has been freely discussed in all forms of literature of late years, to such an extent, that there is hardly an excuse to be found for those who have not formed some definite opinion as to the truth or falsity of the world-old Teachings in regard to it.

Many passages of the Sacred Books of the East, the Vedas, the Upanishads, the Secret Doctrine, and the Bible, as well as the writings of many modern Mystics and Philosophers, contain references to reincarnation as to an obvious fact in nature beyond chance of refutation. Notwithstanding the available teachings on this subject, it is surprising how little is known concerning those parts of the seven-fold being, termed man, which persist after death, and which reincarnates in another body when certain cycles of time have elapsed.

If one has the power to silence the thronging thoughts of the mind, quiet the emotions of the body, and close the eyes or gaze out unseeingly at some point in space, there will gradually come a realization that there is a consciousness within, totally distinct from that of the physical body. In other words, a consciousness of Be-

ness apart from all material things and conditions, yet which is [16] the moving power behind the mind and body. This Consciousness of Be-ness is primarily identified with the principles of Atma, Buddhi, and Manas – Desire, Will and Mind – and manifests in its first individual vehicle, divine Soul, as differentiated from Human Soul – a mental vehicle.

This three-fold Being – Atma, Buddhi, Manas – is the Reincarnating Ego; the "I AM", or Individuality, the Eternal Self – God in Man. It is independent of Time and Space and all limitations of matter. It meets the four lower of the Seven Principles – Kama Manas, Kama Rupa, Linga Sharira and Sthula Sharira. They are creating the body in each incarnation, on the Threshold of time and space, and become thereafter the guiding intelligence, the Higher Mind or Divine Soul of the individual man through all his lives.

As the vehicle of memory is still only a partially developed organ in the brain of the average man, he is not conscious of the events of previous incarnations and cannot become so until that center has attained a much higher stage of development than is now the case. These particular brain centers in all the bodies of a single line of incarnations may be compared to the many reels of a large moving picture film, the Reincarnating Ego as the power which throws the scenes on the screen. The lower mind is only cognizant of the events of a single life-cycle – the scenes on one of the reels. When the line of incarnations in flesh is complete, the whole film, figuratively speaking, is unrolled before the then fully enlightened Soul, or permanent vehicle of the Ego, the Nirmanakaya Body. The then perfectly developed Screen of Memory will be found to have recorded every act and thought of each one of the many personalities.

In the case of a Master, the screen of Memory is thrown open to his inner gaze at will; consequently he can trace the events of any of his previous incarnations, [17] and this is possible because of his conscious identification with his Higher Self, the Ego.

In fact, every normal human being may catch glimpses of the pictures – the events – cast upon that memory screen in past lives, although he may not be able to make the correlations between those lives and his present one. He sees places, people, or objects. He interiorly hears voices, strains of music, or other sounds, which are strangely familiar, yet he cannot recall where or when he first saw or heard them. They generally are latent memories, revived as a result of contacting the same or similar environments to those in which the scenes or sounds occurred during some previous incarnation. Sometime he will evolve a brain center that will be a perfect vehicle through which Memory will flash all the stored-up records of all the lives he has ever lived, from the time which his first visible form, created from protoplasmic substance, came into manifestation as a single cell to his present status. Sometime he will become fully conscious of his own real identity, whereas he is now only conscious of a body and

mind, which he mistakenly terms Self.

After the death and disintegration of the physical body, the before mentioned divine Soul enters upon a Devachanic, Heavenly, condition of rest. This is a condition sometimes mistakenly termed a "state of dream life" as opposed to the active life of the physical plane; or, it voluntarily remains in the aura of the place it has left. This is for the purpose of giving assistance to those souls who are passing from the physical plane, or to humanity in general. When its natural term of rest is ended, it enters upon another period of incarnation in the manner previously described. Karmic law chooses the location and the parentage of the body it will ensoul, as well as fixes the term of the life of that body, until such time as it may transcend all matter and become a Law unto itself, when it chooses its own parentage and environment. [18]

The great objection to Reincarnation in general seems to be the fear of losing personal identity. If one could realize that up to this time one never has been fully conscious of his own identity, it should dissipate that fear. Who can say that he knows anything about that part of the personality which, apart from instinct, emotion, passion, flesh and blood, is the real consciousness of the Identity? If it is possible to perceive that the consciousness – the "I AM", or the Ego – was just as closely connected, atom by atom, with countless forms in the past as it is now with the present body, that it is as fully aware of all that ever took place. While in those other forms as it now is in the present body, would not faith in final realization take the place of fear? Would not the Truth of Eternal Life appeal more forcibly than it now does?

Your belief in the identity of your body is just as complete today as it was last week or last year. The fact that you have changed your clothes many times; that the molecules of your blood and flesh have been replaced over and over again by others slightly different in quality and quantity; and the changes are made in your environment does not change your belief in your Identity.

Another stumbling-block to belief in reincarnation is the fear of eternal separation from loved ones. If one could only realize how little he had known of the real man or woman, the Soul behind all the changing externals of his loved ones, and could imagine what the communion of two souls may be when stripped of all substance of the "earth earthy", then he would find a communion devoid of all possibility of misunderstanding. The reason being that each one had learned all that it was possible to learn from earth life, its higher possibilities as well as its deceptions and delusions during its many incarnations. Then, and then only would it be possible to imagine what a true recognition might be. [19]

Occasionally we meet those whom we recognize at once as friends. We have not known them in this life, but at once we recognize a kindred soul. We never have

any reason to doubt the truth and loyalty of such friendships. We have been bound together in some close relationship during many lives, and the recognition of such a kindred soul on earth prefigures the recognition of friends after death.

Students sometimes make the mistake of thinking reincarnations and transmigration are identical. This is a serious mistake. Some schools of philosophy in the far East teach that by persistent evil the human soul may descend through all the ranks of the lower kingdoms of nature and it is common to see great reverence shown to animals who are supposed to be the reincarnation of friends, or of great characters of the past, who through their own evil acts or the superhuman power of some enemy who seeks revenge, have been so reincarnated.

The Secret Doctrine teaches that the soul of man, the real individual, cannot reincarnate in an animal body, for it is a spiritual being. By long continued evil, through many incarnations, it is possible for a separation to occur between the Divine Soul and the lower principles. The then soulless being sinks lower and lower until the four lower principles which have held it in incarnation, in form, have finally separated and the matter which constituted the various sheaths or bodies has been disintegrated and returned to the elements. After long cycles of time, the lost soul has another opportunity for reincarnation, but it must build up its vehicles of incarnation again from the beginning by overshadowing its countless forms through all the lower kingdoms of nature until a human form is built in which it can reincarnate. The esoteric teachings regarding the "Lost Soul" are very secret and are not given to man before reaching a certain stage of evolution. [20]

The race, family, and nation, into which the reincarnating Ego enters after the Devachanic experience of the soul, is determined by the Lords of Karma, the Keepers of the Cosmic Tablets, in other words, the Masters of Wisdom. They guide the then awakened soul to the race and family where it can best work out the good and bad Karma of preceding incarnations. As that karma has been made in connection with others of the same race and nation, it partakes of the racial karma; consequently it must rise or fall to a great degree with the race itself. It is only when a Great Soul transcends the race to which it last belonged that it enters a superior race. Only when a race, as a whole, has risen above the conditions it had created in a former age, does it rise to a higher state of life and civilization.

When a whole race has sunk into great spiritual evil, as was the case with the Atlantean Race, it is utterly destroyed as a race and removed from the face of the earth, and Karmic Law deals with its units thereafter according to their deserts.

The Absolute Justice, the exactitude of the findings of Karmic Law, is beyond our power of imagination. However hard the present life of a man may be, however feeble or ill-equipped his present body may be to cope with the conditions of his

environment, a full understanding of the Law of Karma and Reincarnation will destroy that sense of injustice. This is one of the most soul-destroying beliefs man has forced himself to accept. This will permit him to glimpse the Beauty, the Wisdom, the Perfection of Life, as it is in Reality. [21]

KARMA

"To the last jot or tittle", says the Bible, must man pay for broken Law. If this is true, as it unquestionably is, the reverse must be equally true. Obedience to Law brings its corresponding reward. Action and reaction are equal. By the breaking of either a moral, a physical, or a spiritual law, a cause has been set up which must invariably bring about its natural effect on its corresponding plane of action.

The Sanskrit word, "Karma", has been used for ages by the Philosophers of the Far East to designate the Law of Cause and Effect. Owing to its common use in Theosophical literature, it has now become a part of the English language. In scientific nomenclature it is the Law of Causation, of Compensation or consequence. Its companion law is the Law of Reincarnation or Re-embodiment.

The Laws of Karma and Reincarnation are closely interrelated. One is the natural concomitant of the other. It is evident that the natural effects of many causes have neither time nor place for fulfillment during a single life cycle. Eastern Philosophers teach that the effects of given causes must appear on the plane of their causation. The final result of causes set upon the physical plane must appear on that plane. The consequences of mental causation must work out on the mental plane, those of the Spirit on the Plane of Pure Energy. The elemental forces and beings which bring about the effects may work out the details on intermediary planes of action, but the final effects of the cause will appear on the plane of causation.

There is Universal, Planetary, National, Racial, and Individual Karma; the results of the action of the positive [22] and negative poles of the Life Energies. These Laws control the motion of mass and vibration.

It is said that there is no such thing as a beginning without an ending. The orthodox teachings of Christianity declare that there is to be an end to evil, and yet fail to tell what evil is in itself, or what the process of its ending will be. If good and evil exist as realities and the one ends, then both must end. The disappearance of one presupposes the disappearance of the other. If both are seen to be but operations of the positive and negative poles of the Life Energies and to be directly under the action of divine Laws, it is possible to imagine that such action might bring about another aspect of life in which both would disappear, or rather cohere, and thus become a third or a neutral state. This would be a SYNTHETIC state, where the pure

energies of what we ignorantly term "good" and "evil" would be fully apprehended by the developed Ego.

If, in disobedience to physical law, man, under strong desire for some forbidden thing, exercises his Will to obtain that thing, he sows the seed of some disease in his body and the natural effect will ensue. The Cycle, or time-limit, of that disease will be determined by its virulence – the energy stored up in the seed. The disease might seem to be an evil, an obstruction while in the process of development, but the evil would be overcome by good in the end, for through the suffering induced by the disease, the sufferer will be the gainer unless his attitude in regard to the suffering should make more bad karma. Something will be added to his possessions, perhaps Knowledge, Endurance, Patience, Self-protection of some one or more of the attributes, or qualities, essential to a Perfect Life. Karmic Law will have worked out the perfect effect of the cause; action would have created the disease, and re-action will have overruled it for good.

To illustrate the action of this Law in plant life, we will take the family of leguminous plants – beans, peas, [23] lentils, etc. Uninoculated plants are spare of growth and of little account as food. They can return but little nutriment to the soil, but for a certain bacteria which attacks the roots when they are grown and inoculates them. From this inoculation a disease results which develops small clusters of nodules on the roots of the plants. These nodules draw from the air through the plant, enormous quantities of nitrogen. As nitrogen is the greatest known fertilizer of the soil and is absolutely necessary for the growth of this family of plants. The final result is great activity in the whole plant, producing marked growth and development, as well as nutriment of inestimable value to the human race. This is mistakenly termed "evil". The effects of evil thoughts or deeds are but transitory, and all their reactions in the final summing up are good. The statement that such disease producing bacteria were originally created by man as a result of the action and reaction of mental energy set into vibration by evil desires may seem strange to you, yet we are told that this is true.

The basic elements of Nature are Neutral; they are neither good nor bad, neither positive nor negative but both in one. The elementary creations in form are either good or bad according to the nature of the qualities they have taken on as a result of the character of the influences which directed their action. For instance, there are health-producing bacteria and disease-producing bacteria. The results of their action in the cells of the body of man, animal, or plant may depend upon the condition of the cell or organ in which they have developed, if left to Nature, or they may be rendered innocuous by the Will of a higher intelligence. As the mental images, produced by desire, are reflected in the blood of the physical body, the blood undergoes changes and forms a menstruum which is the natural vehicle for the growth and development of

bacterial life. [24]

This is a Universe of Law and Order. If a single one of the Universal Laws could be broken by man with impunity, manifestation of Spirit in man and in Nature would cease. While the forces of evil aroused to action by man's efforts to break or suppress those Laws are over-ruled for his growth and development, the Laws themselves are Eternal and Irrevocable. When man fully recognizes this fact, and understands and lives in perfect harmony with those laws, he becomes like God – All-Powerful.

When some great national or world-wide calamity falls upon humanity as that which fell in the year 1914 and still continues, we hear one here and one there commenting upon the original cause for the same. They attribute that cause to a comparatively trifling event which occurred somewhere near the time of the precipitation of the calamity. This trifling event, trifling in comparison to the terrible results, was due to the action of a single Skanda. This Skanda brought over concentrated results of some calamity which was drawn down upon the then existing races by themselves. It may be ten thousand years ago, and is now developing in the races engaged in war. Cyclic Law has been the handmaid of Karma in bringing all this about, and it is as inevitable as the setting of the sun.

We cannot raise an arm, pick up a pin from the ground, or perform any other movement of the body, without displacing some amount of air and ether from the position it previously held. No matter in what direction the motion points, we have thus created a vortex in space, and the air, ether or star-dust so displaced will demand satisfaction from the law of Karma. Every time the compressed energy of that vortex increases its rate of vibration on its pathway inward we will feel an impulse to perform the same act, and finally by repetition of the act, it will have become a settled habit, unless the impulse [25] to overcome is made by a stronger act of will and mind. If the movement made by us had been the result of an act of conscious Will and Mind, we have set up a physical, mental, and spiritual cause the final result of which is beyond our power of computation. The forces of action and reaction – Karma – have been set up in the act, and to whatever degree we have helped or hindered the evolution of the substance and force displaced by that act, we will receive our deserts in the end.

It is very difficult for the average man to accept the fact that the cosmos is a unit and that every motion or act of mind or matter has some effect on every other unit of the mass. Karmic Law is even now bringing into our lives some of the Fruits of every action we have ever committed. Into the physical, mental and spiritual vortices we have created throughout our past incarnations, is now, and will be ever pouring the Seed, the First Causes, of all that we have done or will do in the future, until a perfect balance is created.

If we now hold in mind some ideal of the man or woman we would like to be in the future, we must pour into the mental vortices made by the ideal, the Seed, the First Causes, of every quality and characteristic we wish that ideal to possess. We must decrease the action of the energies we have set up and allowed to grow into qualities or characteristics antagonistic to that ideal, or we never can attain to its altitude.

One of the duties devolving upon the accepted personal high Chela of the Great White Lodge is the formation of such an ideal in his mentality (generally built on his concept of his Master), and using some moments of his hours of Causes of that which will eventually be his permanent Self.

All matter, in mass, moves in a circular mode of motion, yet the circle does not close on the return of the [26] mass to its starting point. It overlaps and takes a spiral course, corresponding to the rounds of a spring. The Law which governs this mode of motion is commonly termed the Cyclic Law. It is the Law of Equalization, the Law which combines causes and their effects, and satisfies the debts, whether they be debts of Nature or of man.

As the Principle of Desire is the Generator, the creative Force which sets up the cause, it follows that Desire must be satisfied. In the process of satisfying a specific desire, elemental forms of life have been called into action which are antagonistic as far as that specific desire is concerned. These forces of action and reaction together work out the effects of the original cause set up by Desire. This struggle between opposing forces is essential to manifestation in matter.

The idea of Justice held by the average mind is something of an abstraction which appears to be relative in its application. That exact Justice may reign in a world of apparent injustice would appear contradictory; yet with some understanding of the universal Law, such seeming contradiction disappears.

It is unfortunate that the word "Karma" has been extensively used to indicate what is merely the negative aspect of that Law, so-called evil, for there is as much, if not more, good Karma than there is evil Karma. If we believe in the omnipotent power of Good – God – that it is greater than the power of evil, Satan, it is evident that the good must overrule the evil eventually. The process by which it is accomplished is indicated in the following illustration given by the Master Hilarion:

"The Law of Opposites, Action and Reaction, Karma, makes no provision for lasting evil or injustice. Man is so bound by his illusions in regard to Time and Space, and by his ignorance of the basic constitution of matter, that he is apt to perceive injustice in anything which thwarts desire and will, especially if he has set up a cause, [27] looking for certain definite effects, and finds his efforts unavailing.

"If he had a perfect understanding of the action of Cyclic Law, the circulatory motion of mass, and could perceive that the degree of the arc of the circle of the cause he had set in motion by his act was entirely dependent upon the degree of Motive Power (Desire) and Will (Direction) he had expressed in that act, he could see that injustice was impossible. The natural effect would be a mathematical certainty. Further exertion might be necessary in order to carry his point. The initial impulse, the cause, would also determine the character of the elemental forces that would be attracted to him by the law of Affinity, and they would work for and with him. Thus the natural effects of the Cause would appear to a certainty, but the dimension of the circle of operation might be so great, owing to the degree of motive power which had been generated by his causal act, that his life might not be long enough to enable him to perceive its final results in that one incarnation. However, he would reap his reward, the effect, in another life, in such an instance. If the cause of an initial act was of mediocre importance, and but little was expended in the act, the cycle would be shorter, the effect of less consequence, and he more certain of satisfaction.

REALITY

The application of the term Illusion to the Devachanic State by many writers of Occult literature, without qualifying it and so distinguishing it from the same term as it is applied to the manifested universe, has led to many erroneous ideas concerning life in that State of Existence. In the same sense that life on the physical plane is illusory, so life in Devachan is illusory. One might say that the robe he was wearing was illusory in [28] comparison with the body it clothed. The robe is not the body, although it may have taken on the imprint of the body; neither is the incarnating Ego the body, although it is functioning temporarily in that body. The different states of substance of which the Ego, the Soul, and the body, or robe, are composed or created by different rates of vibration. Each one of the three mentioned forms may be illusory to the others, yet be perfectly real on their own plane.

One difficulty which often arises in the mind of a new student when considering the life of a Devachanee is caused by his strong sense of separateness, his inability to realize that he, the Real self or incarnating Ego, does not pass from one of the states or planes of matter at any time. He is manifesting on all of these planes all of the time. He is reflecting just as much of his Real Self as it is possible for him to reflect within the forms he has built of substance and energy by differing rates of vibration. Symbolically, those forms are robes in which he has clothed his identity. Each one of those forms has a consciousness of its own which identifies it with all other forms of the same rate of vibration. When one of the forms is dissipated after death, the consciousness of the real self is not changed. It is just as much alive and functions just as consciously in the other forms on Interior Planes as it has previously

done. Nor is the Self-consciousness of any one of those other forms in any sense depleted by the dissipation of that one form. Since the seat of Memory is in the Soul, the vehicle of the incarnating Ego, the real Individuality, all the experiences of the Ego in those reflected forms are fixed in that Soul Memory, whether it be the experiences of that one incarnation or a hundred thousand incarnations.

When the Self-consciousness of the Astral form is functioning in one of the Lokas, or sub-planes, of the Astral Plane, as is often the case immediately after the [29] dissolution of the physical body. In sleep, it is conscious of, and in contact with, all other forms on the same subplane insofar as they have been drawn together by the Law of Affinity. This association occurs under the same Laws as those which govern the groupings of individuals on the physical plane who are drawn together by the same interests and by family or social relationships.

The above illustrations will serve to point out the corresponding relationships between forms on planes of still higher rates of vibration and possibly make it somewhat easier to understand. When those different forms in which the reincarnating Ego, or Soul, have been functioning have been dissipated, the individual consciousness of the Soul alone is functioning in Devachan. This leaves only the Skandas, the results of action, or the hereditary germs, to meet the reincarnating Ego at the threshold of a new incarnation. The negative aspects, the failures of that one life's experiences, are all summed up in the Skandas and must be left behind. Only the positive aspects, the successes, or stored-up memories of Love, of Beauty, of Truth, and all the finer qualities of life are at the command of the Devachanee. The negative qualities, aspects, etc., of that one life experience are of slower rates of vibration; consequently when the Soul has temporarily withdrawn from those lower states of matter, it is not conscious of those planes until it again re-enters them at the commencement of a new incarnation. However, there is an exception to the above rule in the Masters of wisdom, the Nirvanee. These Lords of Compassion are the Great Souls who have trodden the hard Path of Renunciation and thus have the Power to enter and leave the Devachanic Plane at will. There comes a period in the life of every human being when, in some incarnation, he consciously chooses either the right or the left-hand paths of development; a time when he chooses between a life of active, self-conscious effort to reach the heights of development [30] and a passive drifting with the tides of experience. If he chooses the former, he bares his breast to the storms of life and pushes on through every obstacle, with his eyes fixed on the heights. He develops every part of his nature. He comes into contact with the great Souls on all the other planes of life and humbly asks their guidance and obeys their injunctions. He delves into every avenue he has reason to believe may lead to the discovery of the secret Laws of Nature, and finally reaches a point where he is able to control his own Life Forces. He then can choose the time and place of incarnation and can even leave the Devachanic, and every other manifested plane of

life at will. "He has become one with the Law." He has accomplished this first of all because of his recognition of the Unity of Life and his perception of the Truth that only as he gives himself to all that lives can he truly live.

It is these Great Souls who make the Devachanic Plane a place of Peace, of Rest, and of soul satisfaction for those lesser souls whose earth lives have been devoted to material things because of poverty or underdeveloped mentality. Therefore those Devachanic experiences would be less illuminating and satisfactory were it not for the help thus received.

A well-known atheist has said: "Every man makes his own God." In one sense this is true, but it is even more true that every man makes his own Devachan. The results of his kindest acts, his highest and purest ideals and desires, form the basis of his realizations in the Devachanic Interludes. The wider and more Universal his ideals and desires have been, the greater will be the variety and character of his Devachanic Experience.

It is possible to attain inter-communion with the Souls of others who are functioning in the same Devachanic State with us which is indescribably beautiful and comforting. [31]

It must be remembered that each one of the planes, or states of consciousness, has seven sub-planes and as many Lokas, or subdivisions of those sub-planes. For instance, if the earth life of any one individual had largely been given up to music, and he had but little real interest in anything else, his Devachanic experience would be passed on one of the sub-planes where music was the prevailing motif. The works of great musicians and his favorite musical instruments would all be at his command. He would be conscious of other musicians; in fact, all his highest ideals of music and musicians would be perfectly realized. When his Devachanic period was passed, he would enter earth life better qualified for the profession of music. He would have assimilated all that he had hitherto only idealized. In fact the Devachanic Plane may be more fittingly entitled "The Plane of Realization and Assimilation" than anything else, because all that the individual has longed for, but failed to realize in material life, will be attained and assimilated.

The musical genius we sometimes contact in physical life is such a genius because he has brought back into material life the results of his Devachanic Assimilation. This is equally true of other idealized forms of expression in Art, Religion, Science in their relation to the Human Soul. The Devachan of an ardent Monk whose devotion to the Saints, the Virgin Mary, the Church, and all that it signifies, has been phenomenal. It will be passed in those surroundings and with those who have called out that devotion. Such an one comes back into earth life far better fitted for understanding and taking advantage of opportunities which would

lead to greater development in that earth life.

If the above seems to be a contradiction to the previous statement concerning Illusion, I would again call your attention to the fact that the Astral or Superastral Forms do not pass from one plane to another. It is [32] self-consciousness that moves, and the Devachanee is as truly in such close companionship with others in that state of life, as two or more persons would be who were magnetically drawn together and interested in the same study or line of work on the physical plane. Indeed far more so, for the limitations of gross matter would not obtain in the higher States of Consciousness.

We sometimes hear the expression: I wish to renounce Devachan, mere dream life, and come back to earth life quickly in order to work, from the lips of comparatively new students. They know little of that which they so glibly renounce. The Devachanic period is as necessary for the soul as sleep and rest are for the body, until such time when one has reached the State of Mastery, which gives free access to all the planes.

Many of the Masters pass much time in the State of Devachan for the benefit of those in incarnation on earth. The beautiful dreams and visions, and many of the psychic experiences of people are pure Devachanic experiences. The Masters have aided the seer in passing through these experiences or beholding them in order to teach or encourage them to perceive some important truth. This will help some poor struggling mortal to stand the strain of earthly existence by giving the mentality a change in vibration.

It is simply a matter of correlating the brain consciousness with the consciousness of the Soul to enable one in physical life to contact and experience any phase of Devachanic Life, but the Bridge between the Higher and Lower Manas remains blocked in the majority of instances. Consequently there is no realization of the possibility of such a correlation, and man, as a general thing, places his beautiful dreams or visions in the category of delusions.

When one considers how much of his life experience is identified more or less with various forms of [33] gross matter, it is not surprising how easily man becomes attached to lower forms of life. For instance, growing plant life and animals are not supposed to have individual souls and therefore cannot find expression on the Devachanic plane. Man finds it difficult to believe that he could be perfectly happy if all of these lower forms of life were shut out of his consciousness, but his conclusions would not be based on right premises. To understand he must take into consideration the existence of Group Souls, and of a Universal Soul. The informing consciousness of each swarm of bees, flock of birds, school of fishes, and minor families, etc., of animal, insect and plant life, is a group soul in whose memory is stored the experience of the evolving lives of the said groups. So far as any individual

soul has been related to or connected with any such group or unit of that group, during a life on earth, there is an identification of the consciousness of that soul and the group soul to which that group or unit belonged. All the pleasant relations between the two are revived and relived in consciousness during the Devachanic period. While we frequently voice the statement that "there is no death", it is not always easy to bear in mind its literal truth when our eyes fall on the rapidly changing lives of Nature and of Man.

We can realize that those changes must take place in this Universe which also contains us. There is no other place for those lives to go even if they pass temporarily from our sight. Then, it is not so difficult to realize that the very laws of Attraction, Repulsion and Cohesion draw together and cohere the atoms of that Universe. These atoms karmically belong to some one geometrical figure or division and repel those which belong to some other figure. They must inevitably draw together those forms of life which the Divine Power of Love has created and attuned to some one of the keys of life; whatever be the temporary forms assumed by the incarnating Egos which [34] collectively form any single group soul.

Each human being possesses some organ, some quality, some characteristic motion or habit of a plant, a mineral, a bird, a fish, an animal and every other life form which has been instrumental in evolving the body now informed by the individual Ego. There is no reason to believe that the divine law which has preserved all these living records of evolution will cut them short at the human stage. Therefore, there must come a time in the future milleniums when every individual Ego will be the informing consciousness of a single group soul. If this be true, there is a part or degree where the human will can assert itself and unroll the pages of soul memory to permit a conscious recognition of its relationship to all the lower forms of life by the soul. If these relationships exist that record cannot be totally eliminated from any plane of manifestation. Therefore, if it only be reflection, all the pleasant memories connected with any or all of the lesser lives would necessarily become a part of the Devachanee's experience.

While some of the statements herein made may, on their surface, appear to contradict earlier Teachings of the Masters concerning the Devachanic plane, it is not so in fact. They only elaborate rather obscure points and bring out more definitely the fact of the actuality of and necessity for that experience.

The idea of Devachan as a mere dream has led to much misunderstanding in the minds of those to whom the nature and purpose of dreams are vague. When consciousness creates Form, and therefore Illusion, every phase of form becomes real to the created. The reality of any form or state of matter is more or less a fact, as it approaches or recedes from the first point of demarcation between Spirit – Divine Consciousness – and Matter, as the mass motions and vibration of any form

or state of matter is increased or decreased. While the mental [35] plane is higher than the Devachanic from the point of view of intense action, it is lower than the Devachanic from another point. The latter approaches more nearly the spiritual state of equilibrium, the point where manifestation ceases, the neutral point between the positive and negative aspects of life, which is higher from the Spiritual point of view.

The objection of many Eastern mystics to accentuation of the Devachanic state is largely based on the confusion of that state in the minds of many with the orthodox idea of Heaven. The idea of a definite place, built up of definite materials wherein the redeemed in bodies as gross in comparison to the said materials are spending their eternity in playing on harps and singing hymns. If one who was thoroughly acquainted with human nature would be consistent, he must acknowledge that to meet all the requirements for personal happiness, if heaven or Devachan is a place, there would have to be as many heavens as there are or have been individuals upon the earth. In fact the Occultist who believes in states of consciousness instead of definite places for resting souls, may truthfully state that there are as many Devachans as there are individual souls. He only allows for one homogeneous primordial state of matter, or rather state of energy. The different degrees and rates of mass motion and vibration of that one substance or energy constitute all manifested forms. He believes there is but one life, one Consciousness, one Reality – God – in whom, by whom and of whom all things, all creatures are made and "in whom they live, move and have their being." Consequently the closer man is identified with and conscious of that god, the nearer he comes to omnipotence and spiritual Consciousness which is the consciousness of every living being and of every state or plane of manifestation. His whole aim and ambition is the attainment of that Consciousness. [36]

SOLIDARITY

The word **SOLIDARITY** is derived from the Latin word *solidus*, signifying solid.

A solid is a body that has its parts firmly and strongly knit together. A perfect solid would be a body whose parts are so close and dense that no outside force or body could penetrate and separate them.

Mathematically and physically, a solid is a body which has the **THREE DIMENSIONS** of length, breadth, and thickness.

Metaphysically and spiritually, a perfect solid is a body that has **SEVEN DIMENSIONS**. Humanity knows of the three dimensions with but a slight glimmering or sensing of the Fourth Dimension. Therefore, the Fifth, Sixth and Seventh Dimensions are as yet unthinkable and unimaginable to all save the very few. So much

for the root meaning of the word Solidarity.

SOLIDARITY may be defined as a union of interests, rights and duties in which each participating person, thing or force has a common share. Synonyms of the word Solidarity are: ONENESS, CONSOLIDATION, COMMUNITY, UNIFICATION.

THE LAW OF SOLIDARITY is the fundamental Law of Nature, Physical and Divine. This Law has been expressed in a great variety of forms by the sages and great teachers of the past, as well as by philosophers and scientists of the present. Hermes expressed it in the words, "As above, so below". In Genesis we find, "God created man in his own image, in the image of God created He him; male and female created He them." We have also the words of Jesus: "I am in the Father and the Father in me"; likewise the saying of Paul, "He hath made of one blood all nations of men". Again, in the Bhagavad Gita, Krishna represented as the Supreme Self says: "I am the Ego [37] which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things." Again, in the "Voice of the Silence" we read: "Alaya is reflected by the small and by the great, is mirrored in the tiniest atom. Of teachers there are many; the Master-Soul is one, Alaya, the Universal soul. Live in that Master as Its ray in thee. Live in thy fellows as they live in IT." By the term Alaya, Master-Soul, is meant the Universal Soul or Atma.

Modern Science for many years has taught the Unity of Nature, the correlation and conservation of forces, and that all forces are modifications or differentiations of One Primal Force. Within the past few years, because of evidence that has come to hand through the action of Radium, science is ready to accept the fact that there is but one Element, of which all other elements are aspects or differentiations. Thus Gold, Silver, Lead, Iron and so on are but modifications of that one primal, but as yet undiscovered, element. Much more could be adduced to show the wide-spread and almost universal acceptance of the truth of the Solidarity of all life and forces on all planes. It will suffice to close this part of the lesson by calling the student's attention to the general postulate of the "Secret Doctrine" by H.P. Blavatsky that the One Life runs through and connects all in one vast continuous unbroken existence summed up specifically in the Third Fundamental Proposition of the "Secret Doctrine" as follows:

"The Fundamental identity (Solidarity) of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul – spark of the former – through the Cycle of Incarnation or Necessity in accordance with Cyclic Karmic Law, during the whole term." [38]

SCIENCE ANALYSES. Every truth may be found in man himself. Our physical bodies are composed of myriad lesser lives called cells. Each cell is a living entity though of microscopic size. Each tissue has its different type of cells or lives, as nerve cells, muscle cells, bone cells, liver cells and so on. The cells of the various tissues and organs have each their special functions to perform in the economy of the body. Interdependence is the law of our cellular and organic life. No one organ, or part, can exist without the vital help to the others. If any one organ, say, the liver or spleen, were to appropriate the life force which belongs to other parts, there would be confusion and inharmony in the universe of our organism, and disease and death of the body as a whole would occur. With all the organs and tissues working together, cooperating EACH FOR ALL AND ALL FOR EACH, health and harmony prevails and the Solidarity of the body is maintained, constituting, according to the definition of the word, A TRUE UNION OF RIGHTS AND INTERESTS SHARED IN COMMON by all the lesser lives composing it. On the plane of consciousness the collective consciousness of all the cells make up the consciousness of the body as a whole. One of these living microscopic cells of our bodies bears the same relationship to our total consciousness as one human being bears to Deific Consciousness – or God. In Deity we live, move and have our being as each cell life lives, moves and has its being in us. As with the physical body, so with the Astral, Mental and Spiritual Bodies; the same correspondence is operating on all planes of being.

This same fundamental truth is found in inorganic matter, in the rocks and all the elements of which worlds are composed. Iron, lead, gold, silver, calcium and so on [39] are congeries of atoms and molecules held in manifestation by a common consciousness.

There is the SOLIDARITY of the mountain brought about by countless numbers of infinitesimal grains of matter heaped together. There is SOLIDARITY of the rose by the unity of the cells composing its petals. Then there is the SOLIDARITY of the universe as a whole composed of countless suns and systems of worlds, each solar system and world being no more than an atom or a speck of sand relative to the whole, yet each particle functioning its forces. All together they would make a Universe – an Universal Entity – of infinite parts and members all acting and interacting together in one great, unified, glorious and harmonious whole, through which Deific consciousness works eternally.

THE PHILOSOPHICAL ASPECT OF SOLIDARITY

PHILOSOPHY SYNTHESIZES. The "Secret Doctrine" teaches that: "From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being – the world connected. The Law of Analogy is the first Key to the world problem, and these links have to be studied coordinately in their

Occult relations to each other."

Furthermore, the "Secret Doctrine" postulates that conditioned or limited Space (Location) has no real being excepting the world of Illusion, or, in other words, in our perceptive faculties. Everyone of the higher as of the lower worlds is interblended with our own objective world. Millions of things and beings are, in point of localization, AROUND AND IN US, as we are AROUND, WITH, AND IN THEM. This is no mere metaphysical figure of speech, but a sober fact however incomprehensible to our senses. [40]

Thus it is seen that what we call empty space is really solid, that All that Is, ONE VAST SOLIDARITY – an interblending and interpenetrating of lives and life essences, in the ONE UNIVERSAL LIFE. As our senses and consciousnesses evolve and unfold on various planes, we find universes within universes, centers within centers, veils within veils, changes within changes, glories of life within glories of life to Infinity itself.

The basic essence of SOLIDARITY is UNITY. In perfect Unity all factors are interchangeable. Anything may revolve, change into or take on the attributes of anything else. Spirit becomes Matter and Matter may re-become Spirit. Hence the basis of the Law of Evolution is found in the Law of Solidarity. Inorganic matter becomes organic. The stone becomes a plant, the plant an animal, the animal a man, the man a God. This is because more and more of Deific Consciousness is drawn to some one point until that point is raised to supernal states of consciousness, form and power.

Reduced to definite terms, there is one great synthetic Truth that is consciously realized when the fundamentals of the philosophy of SOLIDARITY are grasped. This Truth, however overwhelming and staggering in its vastness, is both literal and symbolic. Once understood, it dignifies and glorifies all things and creatures, great and small. It levels the freest, highest god or being and exalts the meanest serf. This synthetic Truth comprehends Infinity and Finiteness as One. It reveals that in the SOLIDARITY OF THE COSMOS, all lives and things blend and interblend, penetrate and interpenetrate, applied either to things or beings, to worlds or universes, visible and invisible. From this intimate INTERCHANGEABILITY OF THE ATOMS AND CONSCIOUSNESSES of all that is, great and small, finite and infinite, comes the basic Truth which every creature from God to the tiniest life may voice, namely: [41]

I AM ETERNALLY IN THE ALL AND THE ALL IS ETERNALLY IN ME.

This concept, as mystical as it is natural, vindicates Deity to the reason and intuition, and justifies the Divine and Natural plan of creation and manifestation

from every angle once the basic lines are understood and realized. These basic lines, the inner senses and intuition have the power to know interiorly, and the outer Reason, the power to corroborate exteriorly.

THE RELIGIOUS ASPECT OF SOLIDARITY

RELIGION APPLIES. The function of religion is to apply the basic truths of science and philosophy to all life around and in us, giving thus, a guide to conduct based on eternal verity. Knowing the Great Law, we become one with it. This correlation with Truth should make us a channel for the same universal moral forces of light and life on which the Cosmos is built, and with the indrawing and assimilation of this MORAL FORCE OR FOOD INTO OUR BEING we must grow more and more into the DIVINE IMAGE OF TRUTH. Being in tune with the Divine plan we work with it and thus increasingly become more conscious creators and workers with God – our All-Self – in building the Universal Temple of Life. Being fundamentally One with the Whole, our religious duty is to the whole WITHOUT DISTINCTIONS. To teach, to help, to uplift, to unify, to redeem any part of our lesser or greater self as opportunity comes, and likewise we have the right to be taught, to be helped, to be uplifted, to be unified and redeemed by any part or parts of our Greater Self in and around us.

In the truth of the Solidarity of all life, therefore, every particle of the One Life has a union of rights, interests and duties each to the other and to the whole. [42] When this is applied in daily life, thought, aspiration and action, we RELEGATE ourselves to the whole, that is we tie or bind ourselves back to the whole to the God Consciousness – our Universal Divine Self. This is true Religion. The rock, the tree, the blade of grass, the fallen sister or brother, the brother or sister unfallen, the star, the god, are all a part of ourselves from the standpoint of the Solidarity of all life, meaning in essence, the One in the All and the All in the One, in every field of consciousness, on every plane of Being.

THE SIXTH RACE

Frequent references to the humanity of the sixth race occur in the Theosophical literature of the present day, and in some instances the writers fail to state whether reference is made to the sixth root race or the sixth sub-race or the present fifth root race.

There is such a vast difference in terms of time and in the nature and qualities of

the humanity of each great age that it is thought best to give a short resumé of the teaching of the ancients as given by the Masters of Wisdom.

According to those teachings (see Secret Doctrine) there are seven root races of manifested life during each manvantara – a great age – a period of 432,000,000 solar years. There are seven sub-races in each root race and innumerable lesser tribal and family races in each sub-race, as there are seven great ages and seven grand divisions of each great age, and innumerable lesser cycles of that time, within a single manvantara.

It is believed by some students of eastern teachers that there are sixth race people living now upon the earth. The Master Hilarion has stated that the progenitors of the sixth race are being born at the present time. He [43] was referring to the progenitors of the sixth sub-race of the fifth root race, not to the sixth root race. There is a wide difference between a progenitor of a race and a fully developed racial being when changes in organic structure must take place. When one considers the vast periods of time which must pass during the life of even a sub-race and the pralaya which follows, to say nothing of the periods which elapse during the life of a root race, it is unthinkable that a fully developed sixth race individual could exist in the earth at the present time and as the earth is now constituted.

The Masters have said that both Europe and America will have disappeared from the surface of the earth before the humanity of the first sub-race of the sixth root race will have been born. A new continent, or rather a renewed continent, will emerge from the ocean's depths – a new Garden of Eden for the home of the new race, as has been the case before the birth of each preceding root race.

The present human race possesses but five active sense organs. The sixth sub-race will possess six fully developed sense organs, and the seventh sub-race will possess a synthetic sense organ which will combine the qualities of the six sense organs together with the qualities of the seventh. The present atrophied pineal gland will be more active in the sixth sub-race and will be the organ through which the Kundalini force will function.

There are noticeable changes taking place in many of the children of the present time. It is the belief of many who have noted these changes that they are indications of the development of the sixth sense organ, but I am doubtful of this, as there seems to be no physiological evidence of renewed activity in the sixth organ of sense, the pineal gland. Such changes as are occurring in the children and in some older people appear to be extensions of the present powers of sight and hearing, as they [44] are more of the nature of clairvoyance and clairaudience, which are qualities developing in the humanity of the last races of the fifth sub-race and will be at the command of all people in the sixth sub-race. The regained activity of the pineal gland – the rudiments

of the third eye – and use of the Kundalini force will open the way for the development of the Kriyashakti force, a psycho-physiological force or sense which is of tremendous psycho-mental power over matter of lower vibratory rates. This means power over all forms of material life, human, animal and vegetable, on the physical plane, as well as over the action of the psychic senses.

It is impossible for the imagination of man as he is constituted at present to form an idea of the form and nature of a fully developed seventh race human body. The Kriyashakti force will function in the seventh race by means of the Spiritual Will. This high creative power functions primarily through an androgyne – a being in whom the masculine and feminine principles are combined. The seventh race will be a race of such androgynes according to our teachings.

Profane science has discovered that the pituitary bodies control the growth of the physical body. As these glands are now largely atrophied, it is reasonable to believe that when perfectly active in an earlier race their action controlled the growth of the giants whose skeletons have been discovered in different sections of the earth. These giants are referred to in Biblical history as forming one of the early races. The Secret Doctrine also refers to this race of giants of an early age.

This seems to indicate that the seventh race will also be a race of giants, as has been predicted. History will repeat itself again, if this proves true. Medical science has proven that a deficiency of the substance of the pituitary body – one of the ductless glands in close proximity to the pineal gland – is responsible for the dwarfing of the [45] body in numerous instances, and its action would seem to have been responsible for the short stature of even certain races at present.

According to occult science it is said that the teaching relating to the seven root races and forty-nine sub-races which come into manifestation during a manvantara apply only to life on the earth. Life on other planets may manifest under entirely different laws.

THE GREAT TEST

There comes a severe test to every human soul, a test which pertains exclusively to the plane of operations on which the soul is functioning for the time being. It comes alike to the physical, mental, astral, and spiritual self, and comes at the hour of the greatest need of each. It comes in different guise according to the nature of the plane of operations. In each case the soul is tempted by the same desire, however ignorantly or inefficiently the desire is expressed or even understood by the lower mind.

It is recorded that the Devil took Jesus up on a high mountain and showed

him all the kingdoms of the earth and said, "All these things will I give thee if thou wilt fall down and worship me." In order to reach that high place the emissary of the Black Lodge must needs release the human soul of Jesus and open his vision to the Astral Light, with all its reflections of suns, stars, planets, and races of mankind, and he said, "All these my creations will I give thee, if thou wilt fall down and worship me."

But the Divine Self of Jesus recognized not only the worthlessness of the gift but the powerlessness of the would-be giver to bestow the gift. The real substance of those reflections, in other words, the life of the souls (the creations), of which he saw only the reflections, was of [46] the Father; and the Father and Jesus (the Son) being one, all things were already His. The power by which Satan would tempt Jesus, Jesus already possessed. It was part of his birthright, as it is a part of the birthright of every other human soul.

The difference between the fully evolved soul and the less developed in this respect all lies in the ability of the one to recognize the possession of that power and to exercise it, and the lack of such power of recognition in the other. Such ability can never come to a soul until the hour of its final testing, for the power is latent until it is called into active manifestation when the Satanic emissary, in effect, says, first to the physical soul, "Worship me, I am the demonstration, the medium by and through whom all that lust for unclean things, that thirst for self-gratification, that desire for worldly wealth now seething in the lower nature may be satisfied. I alone can give you these."

Again the same emissary in other guise comes to the astral soul and offers a refinement of the same gratification, exquisite beauty, satisfaction of eye and ear, satisfaction of the finer forms of the same lusts of the flesh, enjoyments more in accord with the subtle, sensuous nature of the astral body.

Again it comes to the spiritual soul: "All these things, satisfaction of all thy higher desires, power over all that is above and beneath thee, the majesty of God, rule over the powers of evil – all, all that the universe holds in store shall be thine, if thou wilt fall down and worship me."

Ah! when that hour comes the supreme test is on. Think of possession of power to fully satisfy desire, to remedy all existing evils, to change all wrong into right; power to bring life or death to all sentient beings, power to rule supreme over Angels and demons – and all these for such an apparently little thing in exchange – just a [47] recognition of the existence and power of God in evil.

But with the "Get thee behind me, Satan!" of the tempted soul there springs into activity all the hitherto latent power which Satan promised but could not give. Then comes to full recognition of its unity with the great Father-Mother Soul, a realization

of its son-ship, a true valuation of the illusive demoniacal character of the things it has thus renounced, and a love transcending all other love for every thing and creature ensouled by Divinity. It has won all by Divinity. It has won all by giving all; and never until that hour can the God-begotten soul of man know pence, know the fulfillment of the promises made by its divine progenitors.

THE HOMELESS

So long as a disciple of the right-hand path refuses or neglects to make a home in the environment karma has placed him in, whether it be a palace or a low-ceiled attic or a hut, however temporary his proposed stay in that environment, unless he devoted himself to making that environment a true home center in every sense of the word, he will little by little destroy his power of creating a true home center of his own. He will be homeless in the highest sense of the word all his days, or the ideal home his mind and will have pictured and endeavored to create will be a sad travesty. He has nothing to do with the acts of those who may strive to disrupt that home environment or render it the opposite of all that a home should be. If he is in any sense in advance of the latter his duty is all the more plain and urgent.

It would be all but impossible for an unhappy, discordant home life to continue indefinitely if there were a single member of that environment who was determined to bring harmony out of the chaos by daily [48] bringing to bear within the home all the mental and physical force at his command which would tend toward neutralizing antagonistic elements. He would be on the alert to perform little services, watching for opportunities to lift some heavy burden from the shoulders of some over-worked or nervously exhausted household, building up some astral image of an ideal home, and filling it with images of those things which would most naturally go to the making of such an ideal home. If he were only able to associate those images within the narrow confines of the room he occupied he would have created the nucleus of his ideal home.

To create this nucleus he must watch for the absence of some trivial convenience and quietly supply it. It is also necessary to watch for the opportunity of suggesting some change that would make for the lightening of some dark condition. He will show by all means in his power a real devotion to the interests of all the members of the household. Above all he will show that every effort made was made from his heart instead of his head alone. Then, every such effort would place a stone or nail a plank, figuratively speaking, in the home he hoped to have one day for his own.

The number of the homeless living in the most luxurious environments is beyond computation. Their faces are scarred by the lines of worry, discontent, and

unhappiness wrought thereon by their selfish neglect of all those little and big opportunities for creating a spiritually perfect home center. They have no concept of the great primeval instinct of home building or the ultimate cause of the same. Metaphorically the world old tale of the banishment of Adam and Eve from the Garden of Eden – their home – may have appealed to their mentality. The universal truth behind that allegory, the truth of reincarnation, the impulse which drives the soul from Devachan – its heavenly home – into banishment, that is, [49] into physical incarnation, does not appeal to his heart. Therefore he does not realize that it is the incessant longing of the soul for its true home that incites every impulse toward home building. It is the soul memory of the beauty, the grandeur, the harmonious surroundings, the peace and joy radiating from each member of that heavenly home that impels the normal man and woman to unite and endeavor to reproduce some semblance of that home upon earth. As the devachanic existence is the reproduction and idealizing of all that has appealed to us and that we have thought or done in earth life. It is very evident that every thought and act making for a home center on earth is an addition to the devachanic home center. It is a shortening of our term of banishment, just as every willfully destructive act or thought or heedless ignoring of opportunities to help others build opens the way to a longer banishment, a longer period for probation.

SYMPATHY

As each great cycle draws to a close, its momentum is increased. Its least vibrations are quickened many-fold, and before the hour strikes that shall bring any great world period to an end, the inhabitants of that world become sensitive to its rapid vibrations. They can no longer live the life of their more easy-going ancestors. A single hour may bring to them successive changes that could only have been the result of many years of experience a century or two before.

We are living in such a period now. Art, literature, science, all prove the truth of my words. We no longer have time, or so we think, for the exercising of the graces of the Soul. Every hour is given up to intense application, whatever be the direction our energies have taken. One [50] of the most tender of these graces, Sympathy, bids fair to disappear from the horizon of the twentieth century, and yet in all the category of human or heavenly attributes there is not one of which we stand more in need at the present time.

Sympathy has been analyzed, classified, and relegated to the background. We are told that it is but a "mode of motion", a "morbid sensitiveness", or a trait of character we would do well to dispense with if we would succeed in material life. In all this living, breathing, conscious world with its myriads of lives, there is no attribute less understood or more potent. True, it is "mode of motion", but a

motion of the eternal spiritual substance of Love, which is more powerful than all other forms of substance, matter, force, or energy in the universe.

The story of Self-sacrifice, of divine Love for humanity was never told effectually unless the tongue that uttered it was nerved by the fire of sympathy and pity. The mainspring, the power of the Christian religion, without which it would never have grown to its present proportions, is the sympathy, the pity of the Christ for fallen humanity.

I have told you that Love is a substance, a force, an essence, the most literal, as well as the most spiritual, of all the emanations of the Infinite, and Sympathy is its first-born child.

Few of you know, or if you know, stop to think that with the awakening of every sensation of pity in the human mind an emanation from the nervous ether in the body of man arises which indeed may be likened to the aroma of a thousand roses. This emanation is not lost in the fields of space. It enters into the being of the one to whom the pity is extended. It comforts and helps, even where no word is spoken, no outward deed performed. It falls like dew on the parched soil on the heart made hard and callous by worldly indifference and human suffering, [51] penetrating, purifying, and softening, making possible a regeneration, a new life for the mortal who mayhap had thought himself beyond all help. It is the first stone laid in the spiritual Temple of man, the attribute that severs forever the man's relationship to his brute ancestors. It is the first step of the ladder that leads to the Gods. Should such an attribute be classed among the weaknesses of men, as it often is? Should such a Godlike quality be relegated contemptuously to women and children?

The inherent quality of the beast in man is perceptible in the natural cruelty of the average child, until the dew of sympathy arises in its heart. That quality makes the most rapid growth and determines the character of the man or woman.

Among certain classes who are studying what they believe to be occultism there is an ever-increasing tendency to kill out in themselves these attributes, mistaking them for sensations of the lower man. They have applied to the term "indifference" as used by older mystics a wrong interpretation and are many steps on the road that leads to a state of callousness and heartlessness. True "indifference" has altogether another definition, which in the English nomenclature is simply Resignation, Patience. Such students have not yet awakened to the danger they are in of destroying the only attributes by which it is possible for them to win perfection, Mastery.

No one of the great philosophies given the world contradicts another, if its spirit is read instead of its letter merely. When an apparent contradiction occurs in one, the

light thrown on the same subject by another will bring out their identity. From all of them you may learn Wisdom, Justice, and Love. In all you may learn that while we must garner the harvest for which we have sown the seed, eternal Love overtops eternal Justice and scatters with lavish hand bud, blossom, and fruit over the barren plains of the soul that we have left unplanted. [52]

THE SOUL OF MUSIC

The musician whose soul is throbbing with the melodies he expresses by voice or instrument is the greatest among all the scientists, artists, or creators of form among men. He not only gives expression to his art in tones which pleasure the ears of all within sound of voice or instrument, but he ensouls the themes he sends forth. He releases the pent up forces in Soundless Sound and sends his creations out to take the form conceived and born in his soul as a theme or melody.

This ensouled form may circle around in the aura of the earth of some other planet for centuries of time, but some time, in some age, it must return to the plane of its first expression to take on material substance. It may be as crystal or plant, and eventually as animal and human life.

His creations, conceived and born in pure and unselfish love, bear none of the marks which distinguish the work of the scientist or other earthly creator, being devoid of all selfishness. He pours out his soul in melody without thought of return and out of pure love for the imprisoned music which he strives to free. Therefore, his creations are eternal, as love is eternal.

GRAVITATION

The age long mystery of gravitation is unsolvable to the materialist but has been understood by the trained occultist for many ages. Gravitation and Fohatic energy are one and the same. In its last analysis it is the first manifestation of the principle of Desire. Deific Desire first move Deific Will to action, and as a result of the union of Desire and Will, Fohatic energy – Cosmic electricity – came into being. [53]

Never until man is able and willing to reduce all phenomena to the primal Trinity, whether he views that Trinity from the religious standpoint of Father, Mother, Son. As the scientist, he may view the same Trinity as the energies of Attraction, Repulsion and Cohesion, the Creative, Preservative and Destructive principles of life, or as Positive, Negative and Neutral action, can he hope to solve any of the great mysteries of life. With this key he can unlock the treasure house of knowledge and seek out the

solution of any universal problem.

The Trinity is the unmanifested Unit in manifestation. The neutral center of any and all forces and forms of energy creates the keystone of the arch of any form of matter. In differentiation it may be likened to a string of beads. The neutral center is the point of equilibrium, the place of generation, motion *per se*. It is from this point of equilibrium, this neutral center of manifestation, that the Fohatic – Deific – energy springs fully equipped for service. Minerva sprang from the head of Jove, according to Grecian mythology. This one cosmical energy had differentiated every other form of force and energy. In the form of gravitation it holds the stars in their courses. It makes possible the fall of the leaf to the ground. It does infinitely more. It sends forth and brings back the soul of man and the soul of a universe from and to a common center, the Heart of Deity.

In one sense it is the Christos – the Son of His Father-Mother. It is the Preserver of the Trinity of Creator, Preserver and Destroyer. It is the corona of the Central Spiritual Sun, from which emanates and to which must return every manifested object or form.

In view of these facts is it surprising that the materialist or the bigoted scientist finds it impossible to read the divine riddle of Gravitation? Science defines Gravitation as Electricity, but science knows as little of electricity as it does of Gravitation. It only recognizes the effects of [54] action. The ultimate cause of action does not exist on the plane of action.

AMBITION

Some of you, as well as many outside members, have misunderstood or misconstrued the words, "Kill out ambition" as spoken by myself and also by others in days gone by. There are two poles to the substance-force of ambition, as there are to every grade of substance in manifestation, the one pole evil, the other good.

Pure ambition, or that attribute which can best be expressed by the word ambition, is ambition for the good and the prosperity of all. It is not ambition for self alone. It should be as strong and active in your mind when it is for the good of all as it would naturally be when exercised for the good of self alone, for upon it depends all effort.

Without ambition you cannot command the forces which will aid you in raising yourselves as well as others. To those new students of occultism who read the above-mentioned sentence for the first time there is apt to arise a desire to give up everything. This desire is shortly after followed by a feeling of inertia, of lassitude, and finally a losing of all ambition in every direction, which is entirely wrong.

I desire to impress upon you the truth of an old adage: "Anything that is worth doing at all is worth doing well." With all the power you can put into it, it matters not what it may be nor how transient its effects. I find it necessary to impress this upon you, for to the loss of such ambition you owe many of the periods of depression under which you now at times suffer extremely.

I am well aware how difficult it is to wait in patience. I have been long centuries in learning the lesson. Nevertheless, I do not regret it. [55]

WORDS

It is only another proof of the folly of a man that he fails to comprehend, or at least to take advantage of his knowledge, if such he has. By not shortening his vocabulary and repressing the desire to use many words indiscriminately and unnecessarily, he clouds the intuition of his listener. He expends an immense amount of energy requisite for better purposes. The natural tendency to exaggeration in the case of the average man is increased. This is owing to his over-expenditure of the forces required for directing an idea of his subject to the right point in the mind of his hearer.

In the majority of cases the over-fluent, irrepressive talker is but the mouthpiece of an irrational, irresponsible elementary force, the nature of which is noise, noise, and more noise of any and every character. The finer the nature of the instrument through which sound may be expressed the finer is the force behind the expression. Consequently the sounds issuing from the vocal cords of man are finer in quality and timbre than are the sounds produced by the animal creation or by means of metals or other coarser forms of matter.

The loudness and intensity of expression noticeable in the language of the average man is in inverse ratio to the general truthfulness of the speaker and his depth of understanding of the subject of his speech.

You will find in countless instances that the man who is continually and bitterly condemning another for a supposed or real offense is in reality in fear of the perpetration of a like offense by himself. He is fearful he has already committed the offense and is fearful of arousing suspicion in others. He feels impelled to protest at all times and so to prove his abhorrence of such offenses in *toto* by words, words, and more words.

The deeper the realization of the nature and results of an offense the more silent and reserved grows the [56] average offender against natural or man-made laws. His fear of discovery lends him the power of self-protection, and through use of the latter

he learns that he cannot trust even his own tongue.

The truly wise man knows that he cannot afford to trifle with or waste the power that is his only while he can use it wisely. So his words are few and mild, unless necessity urges him to the more vigorous use of that power in defense of principle, and wisdom guides his expression of that power.

THE TEN COMMANDMENTS OF JEHOVA

"Thou shalt have no other gods before me, for I the Lord, am a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

So spake Jehova to the Hebrew race by the mouth of Moses. In similar words or their equivalents as powers so has spoken the Supreme God of the Cosmos to the lesser Gods or creative hosts of all the kingdoms of nature on all planes of manifestation. The heart of every human being that can respond to divine inspiration endorses the command. Down through all the ages of human progress have come the ten commandments from the ruling entity of every root race of humanity in manifestation. They have been based upon an inexorable universal law, the Law of Centralization, centralized power to which all creatures are subject, the centralization of Divine Authority.

However many in number may be the lesser Gods, Creators, or Rulers of any major division of the universe, there must be one of those lesser Gods, a planetary or racial ruler, whose decisions must be obeyed by the units [57] of his race or minor division. To each one of those lesser Gods, authority is delegated by the ruling powers or Hierarchies of the major divisions, planetary chains. In other words, one whose commands must be obeyed "before" the commands of any other ruler of the same division.

The word "jealous" as used in the aforementioned command does not mean what the same word conveys to the mind of the average man of the present age. It is to Himself more as a zealous God, zealous for the higher evolution of those who are subject to Him that Jehovah here refers, instead of to one dominated by an evil quality.

In expressing Himself as "visiting the sins of the fathers upon the children unto the third and fourth generation" He is voicing the effects of the action of one of the two aspects of an immutable law to which He is as subject as are all other forms of life in manifestation – the good and evil aspects of the law of opposites. One of the effects of disobedience to this command is evident in the evil effects of physical

heredity, the sins that have been visited upon mankind. The blood of the masses of humanity is even now tainted by the sexual sins of earlier races. All humanity is suffering in different degrees from the effects of those sins in the form of many malignant diseases.

If those who deny the existence of a personal God could eliminate the personal aspect of Jehova and could consider the ten commandments imputed to that agency as having been inspired by the Supreme or Universal God and given to all men by a Divine Hierarchy, they could more readily perceive their moral and spiritual importance and necessity than they do when they believe them to have emanated from a personal or racial God and given to a single race. [58]

To every race and division of humanity in some form of expression these ten moral and spiritual laws have been given. Every true civilization has been as every decadent and destroyed civilization has been the result of wholesale disobedience to them. The higher evolution of the human soul depends upon the development of the moral and spiritual attributes which obedience to the said commandment inculcates in the nature of the soul of man.

It is upon his recognition of and obedience to the first commandment that his ability to profit depends by his obedience to the other nine commandments. The same is true in lesser degree in respect to the action of the human laws which govern the success of any material enterprise which requires the direction of one overseer over a body of workmen. The directions of that overseer must be obeyed by the body of workmen "before" the direction of any other overseer whose directions might be opposed to those of the first one. From the greatest to the least in all fields of life success in any divine or human enterprise depends upon the support of the authorized head of the enterprise by all who are engaged in perfecting the details of that enterprise. In all the kingdom of nature this law holds good.

Every student of occultism should not only be familiar with the ten commandments but should study them very seriously, striving to learn their occult significance as well as their exoteric importance. Their right interpretation is a very important part of the philosophy of a priest or teacher of The Temple of the People, as they have always been of the priests and teachers of other religious bodies. [59]

EASTER DAY

With the sun's crossing of the equinoctial line, with the advent of spring, as the first of the four major seasons has been designated, there comes into the mind as well as the body of the human being who is sensitive to the action of the rising

and falling tides of the great life-stream, an ever new vibration, a new lease of life, as it were.

The sap rises in the trunk of the tree, flowing out to the end of the tiniest twig. The little life in the buried seed bursts its sheath and shoots up into a fresh incarnation and what is to it a new world. The tide of the life stream, the blood in the body of man, quickens and rises to the height of a new vibration each springtime of his life until the meridian of that life is passed. The seed of any one division of vegetable life loses its power of reproduction, gradually decreases in fertility and power of growth as time passes and finally dies. With the passing of years the life-tide in man fails to reach the same height reached in earlier Springtimes, the power of reproduction is lessened, and his vitality is lowered. In other words, his form grows old and finally disappears from mortal sight.

The spiritual soul of man, as well as the universal soul, knows no age, loses no power. It is eternal springtime for it. The spiritual sun is forever above the soul's horizon, it crosses no line. The soul does not come into recognition of its birthright of eternal youth until it has passed its Good Friday, its time of crucifixion, the time when the soul seed has burst its enveloping sheath in the pangs of spiritual birth – the time when it is fastened to the cross of matter with the nails of carnal desire. After being pierced by the sword of Renunciation, it has yielded up its last body of flesh. Then and only then can come its real Easter Day, its day of Resurrection from the [60] dead, the day when the Christ in man has brought a realization of all his pre-existences in form and of the indivisibility of the One Life underlying all manifestation.

You have heard and read of a lost soul. The awful significance of the words is only faintly perceived as yet. In the majority of instances, if not in all, you have persuaded yourselves that for you and yours these words must be a misnomer and that there is not, there cannot be such a fate in store for you or yours, whatever may happen to the rest of mankind. You have discarded the orthodox version of the mystery of a lost soul as unworthy of consideration or have accepted it merely as a symbolic figure impossible of interpretation, as you have done with other thinly disguised spiritual truths, and so have failed to find their underlying reality.

It would indeed be well that you should refuse to dwell upon such a subject if it were possible for you to thus avoid or refuse to accept the reality behind that seeming misnomer, or if there were no possibility of such a fate overtaking you. Even in the midst of each springtime, the blessedness of Easter, you should stop and cast a thought backward or forward as the case may be to the hour of crucifixion. As the soul hangs between the two thieves of lust and avarice, the cry, "My God, my God, why hast thou forsaken me!" pierces the heavens; for alas! it is at such an hour that many a soul passes the dividing line between eternal life, and

eternal death. The hour when, in mental or physical torture, the demons of doubt, uncertainty, disloyalty, and what is mistakenly believed to be self-preservation at any cost sweep over the soul. Figuratively speaking, the light of the sun is darkened, the veil of the Temple is rent in twain, and the earth rocks – the results of the terrible upheavals of the underworld of the soul.

It is in some such hour that the great, the final test comes to every man. The test will show whether the [61] incarnating ego – the Higher Self – must break loose forever from the enveloping media of the lower principles and seek some other sphere of action. Leaving the lower embodiment which it has been overshadowing to the fate it has earned or whether as a result of the power won by struggle and patient endurance in all its desolation and suffering, the Higher Self, the individual Christ, will clothe both the soul and its vehicle with the ineffable Light of the Logos, thus uniting them eternally in that last Initiation service, wherein the Nirmanakaya Robe is won and full recognition of its eternal destiny has dawned upon it.

Let no Easter Day pass without bringing forward for thought and meditation not only the great promise of the dawn of a new life, a new spring for the soul, but also the possibility of such a failure, such a loss as I have indicated. For believe me, no such terrible anguish can befall either soul or body in incarnation upon the earth as that which faces the lower self when a realization comes over it that the higher, the better part of the three-fold self it has once known, has departed. Indeed it has been lost, and must dwell thereafter with those who have tempted it to its doom, for it has broken the link which bound it to its spiritual self.

Build well each day some part of the eternal structure which will not fail you in your hour of trial. Let each coming Easter Sun shine upon some new trophy of your present effort. However trifling to other eyes than yours that trophy may seem, it will mark a milestone passed of the long hard climb to the mountain top which you hope to attain. [62]

WINNING OF MASTERY

It is the ability to hold and sustain a positive attitude toward a common center of activity while the negative aspects of the evolutionary law are testing his stability that brings the disciple of the Lodge to a stage of mastery. Every central position of every natural division of life, whether it be of the mineral, vegetable, animal, or human kingdom, is held by one individual force or entity that has won its power to hold its own position. It must be able to direct the development of lesser forms of life which have been evolved by the same mode of motion, i.e., by passing through – living the life of each minor race developed within that one mode of motion, incarnating in each main division of a kingdom of nature, and holding every position taken,

thereby attaining to its ultimate height. In common parlance it is "standing to its guns" in storm, tempest, and trial, until it has won to mastery over inhibiting conditions. As each such entity must necessarily be one of a direct line emanating from the Absolute, all other lives on that line must reach the same central point in cyclic progression. By continually failing in all tests it must gradually pass out of manifested life.

The central figures, Gods, Masters, Initiates, let us call them, of all the highest degrees of life form the most important directing division of the Universe in manifestation, known as the Lodge of Masters. The shifting, changeable human being who has not become Self-centered is at the mercy of every influence aroused by the negative forces of life and is continually falling back, giving up every position he may have partially won to some other more competent individual, or even one who may be beneath him in the scale of life. Consequently he never gets very near the central point of his goal until long aeons of experience have taught him the futility of [63] yielding his own hard won opportunities at the suggestion of others.

Humanity has, by ages of yielding to the powers of disruption, separated its masses into countless feeble, impotent, and unstable divisions by slow degrees. It can only regain the unified condition which will enable its units to manifest wisdom, power, and ability by cultivating, by correspondingly slow degrees, the cohesive powers of faithfulness, endurance, and devotion to the center of the line of which it is a constituent part. It can only do this by indefatigable effort, love, and ceaseless aspiration.

True growth is never rapid growth. A disciple will gain infinitely more by sticking to and sustaining what may seem a hopeless proposition in many instances than by surrendering his opportunity for the cultivation of the aforementioned qualities. He will never gain the necessary command over his own tendency toward instability until he recognizes the truth that the one who would swerve him from the path of duty he has undertaken is his worst enemy; one to be avoided as he would avoid a plague-ridden spectre, whatever guise that enemy may assume.

Underlying every outer expression of matter in form are finer condensed and concentrated forms of life, passing by systems of perfect gradation through the kingdoms of earth, fire, water, air, ether, and Akasha and back again, closing a cycle of demonstrable life without a break. Believing all this, can you say Nature has belied herself, broken her law of continuity when man as he is now constituted came into existence, that no higher order of life exists on the earth, and that therefore the Masters are nonexistent? Go even further: take the races of the earth, the conditions, intelligence, and attainments of humanity. Is not the gradation as perfect as in all lower forms of life? Is not the probability of the existence of a more [64] highly developed class of human beings than are the people of any class known to you a reasonable

proposition? Would they not, by their greater power and ability, naturally function on the astral or etheric plane as well as on the aerial or material plane of life?

As the refinement of matter naturally places its constituent atoms in rarer, more potential conditions of life, so the intelligence, attributes, and qualities of a man ascend in perfect ratio from their state of evolution in the savage races to that of Mastery, then through all the degrees of Mastery, Rishis, Angels, Archangels, and Gods.

If you give sincere admiration and recognition, imitate the manners, follow in the footsteps of the most highly developed human form, nature, or genius, can you in reason refuse to give the same to the still more highly developed Being who makes His presence known through the only avenue that nature has supplied – the etheric state of matter which connects the physical and spiritual planes of life? Can you reasonably base such refusal on the fact that you cannot see nor touch Him at will, when you have not yet developed the only centers in yourselves which would render personal recognition possible? Far be it from me to attempt to prove my existence to any unprepared or prejudiced personality, for unless soul recognition were already attained, outer perception would only conduce to greater misunderstanding.

Waste of force – living substance – by man is a crime in occultism. But for the sake of your own development and to help you attain to the knowledge which must be yours before you can take a single step upward in the graduated scale of existence, I would fain induce you to intelligent, stern application to the study of Nature's ever present methods and laws, if you have not yet attained to the sure and swift method of intuition – soul knowledge. Intuition, by comparison, overtops all other forms of knowledge as does the North Star the Earth. [65]

"Where two or three are gathered together in My Name", i.e., in My vibration, "there am I", the Christos, at the center, in the midst. And where the Master is the holding force of any center of organized life, the gates of hell cannot prevail against that center as long as the transmitters of the Master force symbolized by the balanced cross of power, or three, the triangle of protection, remain at their post. But let that "two or three" break away, the body as a whole will break up, and the Center, the Christos, is deserted and crucified afresh.

If humanity could even dimly discern all that is contained in or represented by the words "endurance, faithfulness, patience" and how little, by comparison, these great qualities have been evolved by the masses, it would understand present conditions in the world far better than it does now, and therefore would welcome every opportunity for the attainment of the said qualities.

ELECTRICITY

Ions of electricity, akasha, consciousness, light, fire – shades and degrees of matter – are shades and degrees of electricity, magnetism. Density of matter is the number of ions to a definite amount of space, all under the law of numbers. Electricity in vibration forms different grades of matter.

The energy termed X-ray will one day spring a great surprise on investigators. When he who has earned the fulfillment of his aim, because of the years of hard service he has already given in past lives to the investigation of the same form of energy, reaches the age of maturity in his present incarnation, and shall have taken up his labor again, he will find that its power to pierce matter is the least of its qualities. He will find that all the qualities of the now highly prized, rare, and difficult to obtain substance [66] termed radium may be obtained at much less cost of time, power, and material by the right manipulation of the energy of the X-ray. Strange as it is, it does not appear to have very deeply impressed mankind that the air about them contains unlimited stores of radio energy, which rightly directed effort would bring under their control, and to the discovery of which the discovery of the X-ray was only a preliminary step.

THE FUNDAMENTAL DESIRE

The supreme Creator of the Universe has implanted a spiritual seed, a fundamental desire for righteousness like unto His own, in the heart of every human being. In the great majority of people that desire has been overwhelmed by the gratified desire of the sensuous physical body. When the reverse is the case and the desire for righteousness, spiritual attainment, is predominant, we find what is commonly called a good man or good woman, a more unselfish, just, and true man or woman than are the majority of human beings. But even they seldom realize what has been the main factor in enabling them to overcome their natural tendencies in the opposite direction and held them to their original purpose, nor do they appreciate how much they have been dependent upon others for the power to attain and also to maintain the state to which they have aspired.

Faith is a mighty engine or power, and whatever degree of success and endurance a man has attained in any spiritual or material field of life has been largely due to the Faith some other one or more persons have held in his honesty, faithfulness, and devotion to duty, as well as in his power of efficiency in his chosen field. His Faith in himself is essential, but the dynamic power of accomplishment [67] springs from the Faith of others in his ability to accomplish his purpose.

Faith is a spiritual power, and even when exerted by a man to accomplish a material purpose, its great value lies in its power over the mentality of the personality upon whom it is exerted. It enables one to think constructively and

efficiently and to counteract inhibiting forces.

The central synthetic point of distribution of this power, so far as the physical body is concerned, is in the heart, hence to the brain. The heart is the seat of affection or the principle of desire; and the desire in the heart of man for success in any field of life is the silent call on Faith for power to fulfill that desire.

I will try to illustrate the action of Divine Law respecting Faith from another point of view. We will presume that the fundamental desire of every member of the Great White Lodge is to attain to the state of righteousness previously mentioned, thereby attaining to the spiritual powers of Love and Wisdom. It would naturally follow that this desire would be strongly pictured in the mentality. Because of the interior relationship to myself which exists between true Templars and myself, they are dependent upon me for guidance as to how best to take the preparatory steps toward the accomplishment of the purpose instigated by that Divine Desire. If such a Templar is faithful to the obligations assumed by him, he has opened the path to personal discipleship which calls upon the power of my Faith in him. Whether he is conscious of the effect of his call upon me at the moment or not, is of little consequence. The call has been answered and the dynamic power of the Faith that is in me has increased his power of action many fold. He will eventually realize that additional strength and power of efficiency is his to use as seems best to him. His desire for Righteousness has been greatly increased, and his [68] power of accomplishing the fulfillment of the purpose set by that desire is correspondingly increased.

Faith answers the call for Faith. Like everything else, it is governed by Divine Law, and that Law would compel me to utilize the power in me for the best good of the one who called on me for recognition, even if that best good be long delayed.

THE "I WILL NOTS" AND THE "I CANNOTS"

A large majority of neophytes who find themselves facing a decision in reference to the acceptance and use of advice and directions given them by the White Lodge, may be divided into two classes, the Will Nots and the Cannots. This is especially true in regard to such advice and direction as concerns the building of a center for the assimilation and distribution of truth, the initiatory preparation for a blessing of incalculable value and a place of refuge from the fast gathering storms.

Among the Will Nots there has been a strong tendency to belittle the importance of the given opportunities and possibilities and to repeat the acts of the majority of the lesser disciples of the Master Jesus by excusing themselves or refusing to obey directions and injunctions or take advantage of offered opportunities for furnishing

protection for the disciple in the foreground of the battle. Though it be unconsciously, they neglect to open wide the doors of their hearts through which the Divine Forces may flow out to the whole world, thus preventing loss of life and incomparable suffering, and may even be partially responsible for the final elimination of the great Wisdom Religion for centuries.

How much the Will Nots of the last Messianic age were responsible for the crucifixion of Jesus, no one dare say, but a little thought may enlighten us to some degree [69] on that point. Just suppose, for instance, that the multitudes who listened to Him and were convinced of the divinity, the power, and the possibilities which His teachings so plainly indicated had had the courage of their convictions. Suppose they had not abjectly yielded to their own selfish desire by cowardly running away at the first sign of danger, saying, "I will not dare the vengeance of the priests; I will not give up the things I like for the sake of others; I will not run the risk of injury from a mob in order to protect another human being." Imagine that, instead of all these they had straightened up their inner and outer spines and sent a great roar of "I WILL!" rolling out from the throat of every man and woman in those great multitudes. Then suppose that each one of the throngs had turned to his own individual occupation, whatever that might have been, civilian, soldier, merchant, laborer, teacher, or standard-bearer, subject to the discipline and rule of that great Leader, obeying His orders implicitly, and standing by each other whatever might come. Could a few priests and soldiers have crucified that body of a Christ? Could a small mob have tortured and killed the brave man who stood by Him, or could they subsequently have destroyed every evidence of His mission on earth that could be found? Would a class of the natural descendants of the instigators of such crimes centuries later have burned at the stake the bodies of the greatest souls that had entered the earth's sphere since that former era of crime?

Then again, as to the Cannots, Imagine other multitudes, other groups or individuals, the countless listeners to the gracious words, the pleadings for brotherly love between man and man, the recipients of promises of heavenly bliss, of healing, help, eternal watchfulness, divine compassion, and forgiveness of sin. Suppose they had uttered a deep consecrated, thrilling, will-born "I CAN!", instead of the weak, selfish, fear-begotten murmur, [70] "I cannot". Upon such an utterance there would have welled up from the heart and lips of each one an unconquerable force which would have bound together the throngs which pressed close upon Him as he sat by the wayside or spoke in the Temple or those who had stood by His side at the carpenter's bench.

If these combined I Cans and I Wills had never been driven from the purpose then generated, and each one had carried out his or her part of the plans then made, do you think that the conditions now existing in the world have been possible? Can

you not see that the Divine Force of Brotherhood, the recognition of the natural relation of man to man, would have gathered force from age to age and rolled down the centuries in ever-increasing power and energy? Would it not have swept everything antagonistic to it out of the way, making the world a habitation fit for the Gods, instead of the stamping ground of the demons of Hades it has been becoming?

What I have said in relation to the action of these four great forms of energy, and the I Cans and the I Wills, the I Cannots and the I Will Nots, is as true and the energy is as powerful for good or evil today as it ever was. It is they, the I Wills, who will make the Temple the power in the world it is possible for it to become; or it is the I Will Nots who will make it an abject failure that will bow the heads of the Initiates of the White Lodge in utter hopelessness for many eras to come. [71]

FOR THOSE WHO WOULD CLIMB

If you would truly serve one in need, take heed lest you lose sight of the need in self admiration of your power to serve. You can kill out in a single word far more than you can bring to birth in many words. It takes a great soul to renounce the first person singular for the sake of the first person plural, to lose the "I" in the "we".

There is no surer way of arousing doubt of your sincerity and truthfulness in the mind of one who listens to your exposition of some fancied spiritual possession than by repeatedly disclaiming personal responsibility for its possession. When hunger for personal possession of some desirable quality rends your very soul with longing, take heed lest pretense to its possession by yourself leads you into paths where that most desirable quality is not to be found. Unsatisfied hunger of soul as well as unsatisfied hunger of body may lead to dissolution, if uncontrolled by Will.

The distance between admiration for and fancied possession of some desirable spiritual attribute is short indeed for the one whose feet are set upon the Path of enlightenment, but the descent from whatever height he has attained on that Path covers long stony stretches, until the Ego has discovered the difference between desire and possession.

Yet must the neophyte take the first two steps on that Path, the steps of desire and admiration, if he would win to the third and fourth steps – effort and possession. It is while he is upon the third step that his supreme test comes upon him, for then he is face to face with the Dweller on the Threshold – his personal self. Urged on by ambition, it is from this third step that the neophyte falls, and falls again and again until he has discovered his climbing staff – Discrimination – and uses it continuously thereafter. [72]

Sad indeed it is for the great musician who must bear in patience and humility the criticisms of some of his pupils on his execution of the rudimentary scales. Yet must the greatest Musician of all, the Lord God Omnipotent, bear not only criticism but condemnation of His methods of creation and the laws which govern them by the least of his creations – the rampant egotist.

A little child may lead a grown man, if the man is blind. So the spiritually open-eyed though ignorant man may teach the educated man concerning things of greater value than any exterior method of education can teach, if the latter be blind to his own limitations, his own faults of character.

It is truly a wise man who can disguise his knowledge in the guise of simplicity.

A CERTAINTY

There comes an hour in the life of every normal human being when his own apparent weakness and nothingness, in comparison with the strength and greatness of Nature's omnipotent laws and forces, come over him with a despairing sense of the apparent uselessness of the tremendous struggle he is making to keep body and soul together. "For what?" he asks himself. He looks up into the heavens some starlight night with the thought of the immensities of the spaces between those uncountable points of light and of those millions of worlds, doubtless inhabited as is his own world with innumerable races of beings. He looks at the vast expanse of the ocean, thinks of its depths and the organized life which inhabits it, only a small portion of which ever comes to the surface to be seen by man. He thinks of the inestimable wealth of jewels, silver, gold and other precious metals, as well as other animate and inanimate creations, the unseen and un-seeable [73] beauties of hidden nature which have been for countless ages beneath the crust of the earth he treads. Over him falls an unspeakable loneliness, an utter despair, and in terror he cries out: "What am I? I seem but a mere speck in this vast universe! Not even a God could take account of me!"

Many a soul has gone out in utter darkness in such an hour for want of a little knowledge, for want of an intuitive certainty that his cry has been heard, the longing of his heart perceived, and an assurance of final recognition by some Being higher, wiser than himself. I who speak to you tell you that certainty may be yours. I will try to show you that I tell you truly by means of a glimpse into the Law of Correspondences, the most divine of all divine laws.

For immemorial ages the Divine son has spoken from time to time to those who have evolved to the point where they were capable of hearing His voice and interpreting His language. In every message thus given to man, however it may be clothed, the test has always been the same: "I am God. Thou art in me, and I in thee."

The concept of the Heavenly Man has come down to us from immeasurable ages of time; and the body, soul, substance, force, spirit-matter of that Heavenly Man is made up of every atom of manifest and unmanifest matter and force. Every form of organized life is a cell, an organ, a part of the body of that Heavenly Man, as is every thought, every instinct, every sense, developed or undeveloped, a part of the mind and soul of the same Great Being.

Can you not imagine yourself with a body so perfectly developed in every atom, cell, and organ, with mind so keen, intelligent, broad, and compassionate that it could look in upon the wondrous construction of each individual part and could realize that the mere fact of the continuous growth and sustenance of every part prefigured an independent conscious life?

If you could observe the perfection and beauty of each drop of blood, each muscle, each quality, and could [74] you understand the perfect correlation, the love force which must exist and manifest between all those thousands of lives working towards a common end and that end the higher evolution of each one. Could you not imagine how a love for each one of these conscious lives would obtain in you, and how each action, each effort of the lesser lives to help and sustain another life or organ would fill you with appreciation, tenderness and love for the "little ones" so bravely fighting on without hope of special reward?

If this were the case with you, can you not see how naturally your own heart would plead for the love of those unselfish, beautiful lives in return for your own love? Under such circumstances and conditions as I have outlined, could you imagine yourself indifferent to the cry for help or to any appeal from the least of those little lives? Can you imagine anything happening between any two of them that would not attract your attention and make you strive to modify wrong conditions and create better ones, so that they could go on their happy, useful, loving work?

Think you that all your care and thought would be directed towards the large organs and muscles which were developed to the point where they could work on almost independently of special care from you? Ah no! If you were such a one as I have described, it would be the little lives, the helpless ones, the lonely ones, those which were as yet only possessed of one developed principle, the principle of desire, the desire to do Your will as far as they were capable of understanding it, which would draw forth your best. They might not be able to perceive that it was your best, owing to their limitations, but you would know it was only a question of time and effort.

What you would be to those little lives in your body; such is God, your Higher Self, to you, my child. You have but to put yourself in alignment by faith to have that Divine Father teach you, His child, the reality back of all illusion, back of the form I

have so feebly outlined. [75]

Do not permit yourself to be robbed of the comfort and help that may be yours by over-consideration of the "First Cause," the Eternally unmanifest, the Unthinkable. You can only reach to such knowledge of "That" as is possible to man through the manifested lives; and the first of those manifestations is your Father and mine.

FIRST PRINCIPLES

It is quite possible to conceive that some one of the various sections now claiming allegiance to the original Theosophical Society may be led into betraying the first principles of that body, namely, Universal Brotherhood and Sex Purity. So doing for one purpose of securing material advantages such as might be gained by actively taking part with one side or another of a national or political content, or by allying itself with a group of the victims of demoniacal forces now responsible for leading many individual students into the repudiation of obligations such as even a normally honest man could not be induced to break. If capable of such action a group would not be apt to deny itself any material advantage to be gained by its action.

It is not so easy to conceive a similar repudiation or betrayal of principle by the units of a group who had been snatched from a larger body by the Initiates as brands may be snatched from the flames of a fierce fire and protected through many severe trials.

By yielding to the forces of disruption and dissension, or by harsh criticism of each other over a national or religious issue such as no mere mortal mind could adjust, and to so yield despite the treasures of wisdom and knowledge which had been bestowed upon them, the very life of the group would be threatened. Especially would this be true if the retention of those treasures was dependent [76] upon continuous adherence to the principles of universal brotherhood and sex purity.

The Temple of the People as a body, or any distinct group of that body, would be recreant to the trust placed in it if it deliberately chose either one side or the other of those engaged in the present great world struggle for exploitation or endorsement. Such choosing would be outside the purpose for which it was created, and by so doing it might deprive itself of the guidance of the Group Spirit which is so necessary for its growth and expansion.

How could it be possible for a group composed of members of many nationalities and religions to greet as a brother the stranger within its gates who had been forced by any one of a number of contending nations into seeking refuge in such a body,

mayhap as his only chance for continuous life, and that group could only offer him a share in the same spirit of disruption which had torn his former home and heart center apart. In such an instance it is not a question of racial, national, or international policy or right. It is only a question of the principle of human brotherhood and the purpose of the Group Soul to enforce the action of the law.

Make no mistake in this. I am not suggesting that individual reason or intuition should be stultified by refusal to consider any question of life or policy, or the individual right to form opinions or methods of action therefrom. These are effects of normal ratiocination and are individual processes.

If a body of disciples pledged to action upon the highest principles known to them have decided to tread a certain clearly defined path to a desired end and to accept the guidance of those who have trodden that path to its end, that body of disciples as a whole owes allegiance, support, and obedience to those guides and owe brotherly love and help to their fellow disciples. The more they may differ personally in opinions or methods of action in other [77] fields of life, the greater should be their efforts to refrain from jeopardizing the life and usefulness of the group as a whole, which depend upon adherence to the principles upon which the group is formed. If unable to successfully make such effort, there is but one honorable course for any unit of that group to pursue, i.e., withdrawal from the group, both for his individual good and for the best good of the group, even if it be but a temporary withdrawal until adjustment may be made.

A door for the entrance of the Disintegrator is left open if there is strong opposition to the accepted principles of the majority of a group, however innocent of wrong intent the opposing ones may be, and the combined opposition of the majority of the group would seriously affect the others. While this is more or less true in the case of any organized body, it is far more true in an organized body of students of occultism, for stronger forces are playing through such a body, and the effects are correspondingly more potent for good or ill.

UNITY – SPIRITUAL AND MATERIAL

When the purpose was served, the power won, the work done, then came the reward, but never before; and the reward is always commensurate with the purpose sub-served. And all this is as true of spiritual as of material development.

It is necessary to accept the fact that psychic power is as much a development as the development of the senses. Therefore, if we have not yet attained to it and so cannot satisfy ourselves personally of any other phase of existence than that our outer senses will furnish, we will have to put that possibility out of our minds

for the time being, and try to find out what we have in the way of spiritual and material equipment to depend on and how we can apply the same to the purpose in view. [78]

We have an innate sense of the possibility of a higher, a better condition of human life than that which now exists. We have reason to believe that a human being is capable of being fitted for such a life. We can also perceive the limitations, the weakness, the lack of power to overcome obstacles without assistance and guidance from those features of life which hold man down.

If we will take the trouble to study the laws of nature and the consensus of knowledge gained and transmitted by the races which have preceded ours, we will find that in all cases there must have been a central point, a combination of forces or beings in advance of any then existent family, tribe, or nation to make possible the birth and evolution of a higher race or family. In other words, we will accept the idea of evolution with all its concomitant phenomena.

Once accepting this fact, the Lodge of Masters is a logical necessity. Accept the fact that all we now are or are capable of becoming will be the fruit of the labor, the overcoming of great difficulties, the constant care, instruction, and devotion of all our forebears, and humanity's individual and collective debt to those who have preceded and our obligation to those who succeed us are very evident.

If the world's greatest need – a higher type of humanity – is perceived by the present human race and the evidence of the existence of such a type is procurable, it stands to reason that those who have any interest in the evolution of the present race will lose no opportunity for securing the proof and following up any and all clues which would naturally lead to placing at least a few prepared pupils under the direction and instruction of those who constitute that typical grouping. And with the assurance that this is possible surely there must develop a feeling of reverence, honor, and love which would impel said pupils to seek with all their hearts for a method by [79] which all their force and energy could be turned in the direction of Unity, and reject with equal power all that would tend toward separateness.

But when all is told, it is a matter of interior hunger and the possibility of satisfying that hunger which drives mankind on to the solving of these great questions. Where one has a personal recognition of the divine force to which we commonly give the name Love and is willing to yield himself as a channel through which that force may flow to those who have as yet no recognition of it, the first requisite to genuine discipleship has been attained.

Oh! What a terrible retribution will fall at no very distant day upon the soul of the self-righteous, spiritually selfish, condemnatory man or woman who heedlessly, indifferently, or egotistically sets himself in judgment upon the weakness or

fallibility of the brother or sister whom karma has linked him with, in a bond of discipleship, and with the expressed or unexpressed thoughts, "I am holier than thou", refuses to carry out his part of a mutual obligation upon which may rest the final salvation of the accused or condemned. Many a better man and woman has gone down into the depths of degradation because of the loss of faith in his innate integrity by some self-righteous individual.

Does it ever occur to you that your brother's need should be the measure of your helpfulness, not your own supposed need? I say "supposed" advisedly, for if the need were real it would never be in opposition to honor, principle, and compassion, for these are fundamentals. The ease with which an undeveloped human soul can convince itself that its higher needs, the promptings of its Higher Self, are jeopardized and so justify to itself its cowardice, its desertion of its post of duty, its responsibility for other souls, is enough to sicken the heart of the Initiate to whom the real, though often hidden motives are disclosed. The Higher Self of no man ever was responsible for the shirking [80] of a duty to humanity, was ever the instigator of desertion, cowardice, or selfish emulation. But the rapidity with which the lower self can accomplish a similar object and clothe itself in the garb of the Higher Self is proverbial.

If you are ever placed on the firing line in a time of battle, whether that battle be with material or spiritual giants, you may make sure of one fact, that never will there come to you from the throne of the Higher Self the order to desert your post, to trip up the comrade by your side, or disobey your commanding officer. You may be equally sure of another fact, namely, that you will never stand on that firing line without being tried to the utmost as to your ability to hold your position until your cause is won or lost. It is in this wise the soldiers of that great army of souls purified which we term the Great White Lodge are tried.

Many a weak stomach, many an abnormal condition of other physical organs is responsible for the failure of a promising soldier, and with his failure goes his last chance of ever strengthening the weak and overcoming the abnormal condition in one lifetime.

In either case, the one all-important essential to security is unceasing effort to reach a state of unity, a state where differentiation in the line of disease cannot obtain; and every time he yields to the separative forces when a trial of strength comes upon him he will go to the wall, another object for the derision of his enemies, another deep seated sorrow to his friends. [81]

ETHERIC DESIGNS IN NATURE

Has it ever occurred to you that the position of each star in a constellation is an

exoteric point in a definite design or plan which has been or is being worked out by elementary forces within its own confines, and subsequently has been, or will be, reflected in four different states of matter, or planes of consciousness? This is more easily done in fluidic states of matter, but it requires more energy and more time for grosser forms of matter to fall into the design.

Man takes all credit to himself when he designs a form or plan of any nature, but if his inner eyes were opened to the mysteries of etheric space, he would learn that he had, even though unconsciously, actually copied the design outlined in some constellation in the heavens. If the design calls for color, it is because the original design is in color and his inner eye has caught the color scheme, and his subconscious mind has transferred a facsimile of that color scheme to the brain consciousness, and he all but automatically uses the colors at hand which would most perfectly follow the color scheme of the original design. He cannot do so perfectly in all instances, for the scales of color manifesting in the etheric universe reach higher and lower tones of color than can possibly manifest in gross substance. Therefore he is confined to the colors manifesting in the fourth spectrum, while in fact there are three higher and three lower spectrums in the whole scale of colors.

THE LAMP

Out from the Eternal – the ever-living Heart of God – the Central Spiritual Sun – in ever increasing, widening waves of fire, serenely rides the Bearer of the Torch Celestial. The Torch which is to light afresh the flickering, [82] dying Lamp within the hardened heart of man. The Lamp burns without the aid of wick or oil through aeons long and sheds its beams of light in seven distinct Cyclic rounds – the Lamp of consciousness.

Man enmeshed in matter stands now within the focus of that Light, the focus fixed within the last cyclic round of a wave. If this Lamp has been kept alight and trimmed, his vision or line of life will plunge diagonally through each one of these seven waves. From the circumference of the last wave to the center: and at each juncture of a life-line and wave, he will find new worlds, new beings, new forms of life confronting him, forms both like and unlike his own, replicas of his own form and forms of others far beyond his present power of visioning. One day, when his purification is complete, his resurrection from gross matter accomplished, his inner eyes will be opened to the mysteries unveiled in the countless ripples set in action by the powers of those diagonal lines, and he will learn that despite the findings of his outer consciousness, there has never been but one world, one universe, nor can there ever be more than one at any future time.

All the matter in which man has been enmeshed is illusion from the standpoint

of the spiritual plane. His belief in all seeming differentiation was, for the time being, necessary for his development, and such differentiation of matter was entirely dependent upon his angle of vision at different eras of his cycle of manifestation. Also he will learn that these angles were formed by the direction given the beams of light – his spiritual illumination – which came directly from the Central Spiritual Sun and were radiated by means of the Lamp when the individual soul had gained sufficient power to receive and transmit the cyclic influx of power set free by the Bearer of the Torch – the Christos.

But if he has allowed the oil to burn out of his Lamp through neglect and the wick become vile, it will not take the flame; the Lamp has become useless; and the Bearer of [83] the Torch must pass him by. What is there in mortal life of the nature of pain and suffering to compare with such a tragedy? Yet, knowing of like tragedies in the far distant past, man still blinds his eyes and fills up his ears that he may not perceive the signs of the day, while he blocks up the paths to safety for himself as well as others, and shrilly cries to the multitude, "Follow thou me!" and the multitude follow.

Here and there is one who catches a glimpse of the Torch Bearer and holds up his Lamp to be lit. There is joy in heaven as the flame of that Lamp ascends and peace in the heart of that one.

THE WAY OF FULFILLMENT

In the stress and hurly-burly of the present life cycle with its numerous and incessant demands, the conscientious disciple naturally asks the question, "How am I, with the limitations of one individual, to fulfill all the demands made upon me, to perform all that is required of me from within as well as from without? That which is required would take the energies and efforts of a dozen or more individuals if performed rightly, capably, skillfully. I am equal to but one man's work. What is the solution, for the tension and pressure increase rather than diminish?"

The question, as said before, is natural as are the deductions logical and reasonable, taken from an outer, mental-physical point of view. The solution, however, does not lie therein, but is to be found on other planes of activity and consciousness altogether. In fact, it is on the inner astral-soul planes that freedom and power over the conditions of tension and multiplicity of affairs lie and must be looked for and found if desired.

To the man who drops his attachment to results, to technicalities of living, who performs the duty at hand with [84] whole-souled serenity, steadfastness of purpose and mind, his eye ever fixed on his life's goal, to that man – himself at his best at all

times in whatsoever and all things he may do – shall come a quickening of force and power, a time and a leisure that shall place not only the astral light, with its clarity and potency, at his command for exceptional skill and service, but shall give him also place and standing with the Sons of Mind in the realms of Spiritual Living.

And what is of even more consequence than this, it will bring to him that which is the Greatest that can come to man as man, the Gift of Peace with his own Higher Self as he places himself before It in judgment. The hurry and strife, the turmoil and dissatisfaction of living will drop from him as raindrops from the drooping branches after a storm, and the illumination which always follows desolation will lift him up to full strength and vigor of realization in the Law of his own True Being.

Would it not be well, therefore, in the light of the above, to accomplish the victory over the personal self while the storms press, while night lingers, while noonday urges forward, while friends exact or foes assail, that opportunity may be taken to rest in the twilight and to participate in the splendor of early morning when the Soul arises to view the Daybreak of Life in its Power and Glory resplendent?

SPIRITUAL AND MENTAL HEALING

According to a statement in the Bible, man was made in the image of God. The image of God is the manifestation of the Deific Essence of Deity as the Heavenly Man, the vehicle of the Christos on the plane of Manas – in Biblical phraseology "the first born Son of God", the mental type or pattern upon which the physical body of man has been evolved. Part by part, organ by organ, center by [85] center, the physical body of man corresponds with the divisions or centers of the Deific or Auric Essence which forms the vehicle of the Christos, the Heavenly Man, as it appears on the universal plane of Manas.

If spiritual or mental healing alone or in connection with any other method of medical or mechanical treatment is adopted, it is well to adhere to a definite system or method of treatment, as for instance the method here given. The object of physicians, surgeons, spiritual or mental healers should be to assist in rendering the diseased or injured, therefore imperfect, physical body of man into a replica of the perfect spiritual body of the Heavenly Man, whatever be the means used for accomplishing that purpose.

The first essential for the practice of spiritual healing is love for and faith in Christ, using the prayer of healing in expressing such love and faith. Then should follow the "laying on of hands" in the manner herein described.

If the head alone of the patient is affected, the right hand should be placed over

the forehead and the left hand at the base of the brain, and while counting forty-nine (49) breaths of the patient hold the idea that connection is being made between the corresponding center of the Heavenly Man and the afflicted part of the physical body. A direct line is thereby established between those two points, through which the spiritual or mental constructive forces would naturally flow.

If the stomach or heart is afflicted, the right hand should be placed on the solar plexus and the left hand over a corresponding vertebrae of the spine. If the bowels or generative organs are affected, the right hand should be placed over the region of the umbilicus and the left hand on the sacral plexus – the end of the spine. If the whole body is affected, all three positions should be taken in each treatment, counting 49 breaths during each one.

In the process of treatment it is requisite that a synchronous vibration should be established between the [86] Heavenly Man, the healer, and the patient, in order that the Deific Essence of which the healing force is one aspect may be transmitted to the patient. The vibration is set up by the action of the breath and as a result of the action of the will, aspiration, and prayer of healer and patient.

The use of the hands for the transmission of the healing force from healer to patient has been practiced by the Divine Healers and their disciples in all ages.

The sense of touch, i.e., feeling, is the highest, the most spiritual of the five senses of physical man. It is by the hands that physical contact is more easily made between physical bodies. Therefore the hands are naturally made the conveyors for the transmission of any force or substance from one body to another.

It should be understood that no method of spiritual or mental healing should interfere with the natural action of the laws of health. Right diet, exercises, elimination of waste products, sleep, etc., are as necessary in those methods of treatment as they are in medical treatment.

If a satisfactory medical diagnosis in the case of some obscure disease is made by a respectable physician and medical treatment is advised, the spiritual or mental healer working harmoniously with the physician can do very much to alleviate the distress of the patient by using the method herein described. One of the effects of this method of treatment is to quiet the disorganized nervous system of the patient, so permitting the magnetic healing forces to flow more freely through the body.

The similarity of the method of divine healing given by Madam Blavatsky in private instructions and quoted below to the method endorsed by those Templars who have faith in the efficacy of divine healing will be of special interest.

“It is through the cosmic or spiritual centers that the physical centers, the seven openings (centers), which are the channels conducting into the body the influences, *viz.*, [87] the cosmic forces that the will of man attracts and benefits by. In order to stop pain in the eye, the right eye, let us say, one has to attract to it the potent magnetism from that cosmic principle which corresponds to Buddhi, locating it as a center in that part of the head. Create by a powerful effort of will an imaginary line in that portion of the head and the right eye. That line is real, once you succeed in seeing it with the mental eye.”

The interaction of spiritual forces between the cosmic and physical centers mentioned by Madam Blavatsky like-wise occurs between the divisions and centers of the Heavenly Man and the centers or parts of the body of the patient who is having spiritual or mental treatment. The so-called imaginary line of Madam Blavatsky's method becomes an actual avenue when created by prayer and aspiration, through which the spiritual, manasic, and magnetic forces – the cosmic forces – flow from the Auric or Deific Essence to man.

There is a deep occult significance in the following words spoken by Jesus: "Ask and it shall be given you." It might appear that there would be no occasion for asking for any spiritual gift from a being who was supposed to be all good. We might find a clue to any mystery in these words in the law of opposites, one feature of which is covered by the law of demand and supply. Neither Jesus nor his disciples would be apt to break that law by healing the sick unless they had been asked to do so. Hence the necessity for aspiration and prayer preceding treatment by spiritual or mental healing.

THE ATTRIBUTE OF BEAUTY

The concepts of beauty held in the minds of the masses of humanity vary as greatly as do the forms and features of their physical bodies. There is beauty in even those expressions of life which to many appear horrible or [88] grotesque, and when all is said the ability to perceive beauty in such expressions is either a matter of Initiation or education.

The term beauty is largely applied to objective forms whereof lines and colors are blended in harmony. It may be equally applied to subjective expressions where other senses than that of vision are in action. There is a beauty of sound, of feeling, as well as of character and attributes which appeal to the interior senses of soul as strongly as the beauty of color and line appeal to the exterior sense of sight, all of which is indicative of the philosophical truism that man possesses but one sense of which all expressions are variations.

Beauty is one of the attributes of the Heavenly Man and insofar as God expresses Himself in man, beauty must be one of the attributes possessed by all mankind.

Wherein man is unconscious of the beauty in any natural object that particular attribute in him has been inhibited by some quality of his lower nature.

Where the personal consciousness of beauty is inhibited in relation to some natural object, the inharmonious elements of the object appeal more powerfully to the mind considering the object than do the harmonious elements, for beauty is preeminently harmony. It is not that the attribute of beauty is nonexistent in the personality. One of the great mistakes of the ascetics of all time has been the endeavor to kill out desire for possession or appreciation of beauty, whatever be the form or object in which that attribute is expressed. Unconsciously though it be, such an ascetic has banished a part of the Godhead he worships.

Insofar as man is able to express that attribute in art, music, literature, or in his natural surroundings, he is bringing to birth some feature or form of the unmanifested.

No man can express an exact replica of the ideal form in the mind of another. However similar one expression [89] may be to another, there must inevitably be some difference, and it is that difference which marks the individual expression.

To the mind of the beauty lover life speaks in no uncertain tones, and speaks through the heart. The speech may take the form of a material thrill or of a sense of the peace which passes understanding. It is as food and drink to the hungry and thirsty when a new vision of beauty bursts upon the eyes of that lover.

THE LODGE OF MASTERS

There are seven major degrees of universal life in manifestation and forty-nine orders or divisions of these degrees. Each one of these degrees and orders is under the direction and guidance of some great Spiritual Entity throughout a Manvantara.

On the physical plane each one of these universal orders is represented by seven Masters, and it is under their direction that the various orders into which the human race is divided are brought into form as the evolution of individual man proceeds. These Masters are a unit in purpose and in action when any effort is put forth for the development of humanity. The work of forming an organization to carry out the designs of the Masters in the differentiation of the universal orders is always given to disciples who are their agents, intermediaries between them and humanity as a whole, and who carry out their directions to the best of their ability.

The Temple of the People is such an organization and has been formed and instructed through the agency established by the aforementioned seven Masters (one of whom is Master Hilarion). Four of the seven masters are no longer in incarnation on the physical plane, but this does not prevent them from functioning with those in incarnation in any effort for the benefit of humanity. The Master [90] director of the seven-fold group of Masters is the Master C., who last incarnated in the body of Jesus of Nazareth.

It is the spiritual, mental, and moral attainment of an individual Templar which constitutes his right to initiation in any esoteric order of the Temple. The initiation is but a recognition of his rightful place. He is in part a member of the corresponding universal orders, and membership in the orders of the Temple externalizes his position and place in the scale of life.

The efforts of the Masters now in incarnation are largely concerned with the working out of the great world problems of government, education, religion, and science. This work is done in secret, and they seldom appear in person to people in the ordinary walks of life. The duty of the members of esoteric orders of the Temple lies in similar fields of labor.

Those corresponding orders of universal life which are not yet organized in form on the physical plane in the Temple organization will be formed at a later period. They are now represented by groups of Initiates and high chelas under the guidance of the same group of Masters, but are located in almost inaccessible places. Their efforts are largely devoted to mental and psychic investigation. When the right cyclic hour strikes they will be identified with the members of the orders to be organized later.

A corresponding gulf or state of matter to that which divine law has fixed between the different planes of manifestation has been fixed by the same law between the different degrees and orders of life; but it is not an impassable gulf in either instance. It is passed in the sacrifice of physical life in the first instance and in the last instance by sacrifice of personal ambition and by unselfish service for the next lower orders of life. The law of sacrifice governs growth in all fields of life from the atom to man and from man to the highest archangel. Whenever this law is thwarted degeneration follows. [91]

Without some knowledge of the degrees and orders of divisions of life which constitute the various degrees it would be impossible for a mortal to rightly place himself or others in the positions they occupy in the cosmic scale of life. Fortunately it is not necessary that he should be able to do this, for the Lords of Karma (one of the highest degrees of life) take care of that. There can be no mistake. Each human being is in the position where karmic law has placed him, and that position is shown in Akashic records. The human mind as now constituted could not compass such a

tremendous task as would be that of numbering and placing the units of humanity throughout all the past ages.

We are told that at the beginning of every Manvantara – great Age – a definite number of monads – sparks of Divinity – are sent forth from the Absolute and, under the direction of high spiritual beings, gradually bring into manifestation the necessary forms for the expression of the Absolute in individuality. This is accomplished within four of the seven states or planes of universal life.

INGRATITUDE

Three times in a single quarter-century have we emphatically assured three different bodies brought under our direction by or through the labors of H.P. Blavatsky that ingratitude is not one of the besetting sins of the Initiates.

Three times have we pleaded with the units of those same bodies to stand firm in their allegiance to those individual disciples who were chosen to direct those bodies. No advantage would come to the Initiates through the allegiance of those bodies, but because of the perfect futility of any effort to reach and direct them in still higher degrees [92] if they wavered in allegiance to the lesser degrees and orders established by us and thereby cut off communication between themselves and us. They can no more afford the personal satisfaction of ingratitude than we can.

The apparent ease with which some of these pledged disciples have determined the worthiness or unworthiness of some established link with us is truly remarkable. In view of the fact that notwithstanding all our thousand of centuries of experience to draw upon for data, we could not accurately determine the same questions until the supreme trial of each such individual was over. When this occurs in any given instance, no question remains, the answer is all too obvious.

The colossal egotism of the self-righteous individual who can presume to designate the cause, the time, and the extent of the failure of some fellow pilgrim to pass some predetermined test is as indefensible as is the characteristic line of offenses according to which he brazenly condemns his fellowman to forfeit his (or her) connection with that Initiate or the Lodge as a whole, when in fact there is but one offense that is irremediable, i.e., treachery.

Truly there would be but little encouragement for those who must weigh and sift the wheat from the chaff or must select the stones for the building of a Temple from among a group of disciples, the majority of whom were limited to such a degree as I have intimated. Were it not for the one here and there among said groups whose fidelity, humility, obedience, and courage, like jewels set in a crown, shine

out vividly by comparison with the qualities expressed by the former we would be of all men most hopeless when the memory of the tremendous task is set for us in those periods in which we are forced to review the varied remnants of our scattered flocks, those periods sometimes referred to as eras of selection, when empty places are to be filled or broken lines are to be reformed. [93]

It takes the great majority of the human race a long time to appreciate the fact that but a very limited number of its units have evolved to the degree where it has become possible for them to determine the exact truth regarding any phase of nature or any act of man.

The last word on any subject is seldom spoken. The basic cause of any action is very seldom determined. Irrefutable evidence is supposed to be furnished when a number of persons are agreed as to what was seen and heard by them at some given time. Yet such evidence would not be sufficient to justify condemnation of a fellow being by an Initiate of the right hand path. Such an one would know that the whole array of testimony might be truthfully refuted and all the premises upon which it was founded safely rejected by some other observer whose eyes and ears were open to higher and lower wave-lengths of light and sound, and who, therefore, had been able to catch some word or tone or perceive some less prominent intermediate act between two pronounced acts or scenes which would change the whole character of the evidence.

Countless numbers of people have gone down to disgraceful death or imprisonment perfectly innocent of the crimes for which they were condemned. The lives of countless others are now being made wretched beyond power of description by similar unjust proceedings. Allowance for such possibilities is seldom made, even in this day when scientific research has openly revealed the fact that the eye and ear of the average man is blind to the color vibrations beyond the violet in the scale of colors, and deaf to corresponding vibrations of the scale of tones, and therefore is unfitted for exact judgment.

A very slight change in the construction of the eye and ear would make a radical difference, and such changes have already occurred in the eyes and ears of those who have passed beyond the degree of life where the average man of today functions the greater part of the time. [94]

If it be granted that the above statements are true, it is evident that nothing will justify a fixed and therefore an inaccurate opinion or decision in any case dependent alone upon the eye and ear when the life or honor of another is at stake, until such time as perfect sight and hearing are attained, and these are dependent upon the evolving of the pineal gland and pituitary bodies.

But bear in mind, I would not have you rush to the other extreme and refuse to act upon a given conclusion in the ordinary affairs of life, for as a general thing such conclusions come within the compass or the range of the sight and hearing now possessed by the average human being.

Knowing the facts in the case, it behooves all students to keep an open mind on all subjects and to acknowledge the necessity for obedience to the behest of those who have evolved the organs by and through which righteous judgment may become possible, in order that they too may come into their birthright of clear sight and hearing.

The present races of the earth are not as yet perfectly human. They retain many animal characteristics and qualities. When their evolution as perfect human beings is complete they will have become something altogether different from any race of beings that has ever inhabited this planet, and the foul evils springing from ingratitude and unjust judgments will vanish from the earth.

Keep a sharp lookout for the hydra-headed monster ingratitude. Nothing else can so blunt your intuition and your perception of spiritual truth. However lowly the individual who opens your inner eye to the perception of some spiritual reality, cultivate the natural impulse to gratitude and show your gratitude in some perceptible way. You will find that you will be the gainer each time. [95]

THE CROSSING OF SWORDS

It is useless to try to cross swords with the Lodge. Only the foolhardy make the attempt. The noise of clashing blades at the onset attracts the unschooled and is mistaken for challenge of skill, only to be too surely followed by disappointment and defeat when discerning that the main part of the noise consisted in the breaking of the attacking point at the first stroke, thus rendering it useless for effective continued action and humiliating the aggressor, who is rendered helpless of honorable escape and must unavoidably face elimination or surrender.

Before lifting the lance, therefore, it is well to consider the outcome as well if not more than the start, if individual integrity and evolution be valued. This may seem to involve qualifications unpossessed by the finite mind. This is true of the great majority of the mass of humanity, but it is not true of those who have in any way started upon the Path. There is within each and every disciple of the Lodge, even though he may have taken but the first step on the conscious march toward victory of the Higher Self over the lower, the instinct, intuition, or actual voice, according to the degree of his development, which warns, protects, counsels, guides aright, if time be given to silence the outer stir of emotions and listen to the word of light and command within.

I say it is within the consciousness of each and every one who has taken the first step upon the Path in subduance of the personal and is at his command at any and all moments he may call upon it. It is the failure to make the call, caused by the seething swirl of his own or others desires, which he allows to sweep over him, that draws him into and involves him in precipitation of forces that mislead and deceive him into believing he has the power of the Master Swordsman, and whisper to him in subtle and enticing tones he cannot resist to raise his blade [96] against Law and Truth and the kingdom of the world shall be his.

I say, the cause and character of such battles are not in the occurrences of the outer precipitations and action so much as in the inability to silence and control the personal self when alone within the inner chamber of intimate relationship with his own ambitions, desires, and attitudes for and toward material and personal power, pleasure, and glamour of spectacular position.

I say, too, any honest seeker for truth may know within himself and can discern for himself the hour and cause, the very moment, if need be, for difficulties in which he may have become involved and the events attending certain decisions or resolves – in secret hour of the night, in superficial moment of the day, in the time of test as to the strength of his spiritual qualities in contradiction to those of his elemental, emotional self.

Therefore I insist if you wish – all of you – to avoid the eddying whirlpools of force that swirl around careless action and drag you to the muddied or snag-covered bottom on the riverbed in the currents of life. Give time for consideration and inner reflection of natural, reasonable, and logical effects of results attending or following hasty and superficial conduct or thoughtless acts.

Lift not your own hand, use not your own sword for your own downfall, for that is what in reality occurs when you lift your sword against the Lodge. When you violate the Law you bring violation upon yourselves. That is the Law of the Lodge. None can hurt the Lodge or those thus appointed. Only themselves can they injure.

Therefore do I finally entreat you, if you value life and its opportunities, to give room in the program of the days for hours of pause, meditation, and communion with your own soul, with me, and with those under me who would lead you through safe waters. Not once but frequently do I ask you to follow such course, and I assure you that you shall [97] find true port as surely as the magnet leads to the pole. It must be a steady, constant practice, not occasional and erratic or in some sudden moment after winds and storms are upon you, the hands of your spiritual self should be at the helm of your personal natures as surely and persistently as the hand of the captain is never withdrawn from the control of his boat lest unseen, unlooked for, and unexpected obstacles suddenly appear and his vessel be rammed, swept out of course

by high seas, listed, and sunk.

This principle must be borne in mind in details of daily living. As much if not more damage can be done by and oft-times is due to weakening, tiring, straining the body, mind, and nerves by over-tension in so called duties of life than in any other way. The system is impaired, the judgment dulled, the intuition blinded for important decision in times of crises, thus indirectly and by reflection causing precipitations which would not otherwise have occurred. Such manner of living is back of the oft-times heard remark: "I do not understand what made me act so, why I spoke in such a way," or "I cannot see why he behaved so." "I did not know he had such characteristics." I repeat, these instances are most often due to the tension of an over-wrought system caused by disorderly method of living and are no excuse for irresponsibility of action. Every soul should order his life according to Higher Law, and it is possible to so do if the desire be strong enough. I have said enough to give you light and wisdom, if you choose to profit by it. I shall watch for the results. There is perhaps more need for your considering this communication seriously than you can see now, both in regard to the present conditions with which you are dealing and with those which may become present in the not too distant future. [98]

GROUP RESPONSIBILITY

The man who fully accepts the fact that a perfectly constructed engine depends upon the perfection of its parts, and that a perfect physical body depends upon the perfection of each one of the aggregation of cells which compose that body, that man is inconsistent if he stops there and fails to perceive that only to whatever degree each individual of an organization approaches perfection can that organization, whether it be of a religious, social, or business nature, become even relatively permanent. If there is a single diseased or abnormal cell in a physical body, that body is in danger of dissolution. If there is a single evil minded, utterly selfish individual in any organized body, that body is unhealthy and is liable to disorganization. Every other member of the body is karmically responsible by retaining that one within the body.

While so-called Christian charity is a virtue in all walks of life, if man would be just he must make a distinction as to whether such charity should be applied to a single unworthy individual or to a group of which that individual is a part. If a question arises concerning the expulsion of such an one from within the confines of the group, the duty of the loyal members of the group is plain. They have no right to continue the opportunity for disruption of the group.

This does not mean that anything in the nature of true charity should be withheld. The recreant should be given every opportunity for reclamation and for proving his right for readmission to the group. But the greatest good of the greatest number

demands that he should so prove himself outside of that group. The group has a duty to him as well as to the whole body. If it fails to do this duty, it becomes an accessory to the future evil acts of that particular unit and so helps to make conditions which will finally disrupt the group. Until mankind recognizes the fact that sentiment, [99] over-indulgence, or the careless ignoring of evident facts cannot interfere with the action of Divine Law, he will be the sufferer; and until he learns that the exercise of Christian charity does not imply contempt for the very law and principles which the Leader of Christianity has endorsed, he feels no responsibility for exercising such charity. Man is responsible for such imperfections as appear in every group to which he is related, to whatever degree he has condoned his own evil acts or those of others. On the other hand, his responsibility is lessened in like ratio if he does his utmost to redeem his own errors or help others to do so. Discrimination alone can point the way to accomplishment.

THE HOLY SPIRIT

For many ages the term "The Holy Spirit" or its equivalent, Holy Fire, has become increasingly familiar owing to the Biblical references to its action in a number of instances and in a special relation to the Master Jesus. Its real nature, its offices, its relation to and in the Godhead are as a sealed book to the majority of mankind.

That the Holy Spirit may be somewhat possible of comprehension by the finite mind does not often occur to man, although such references as may be found in the Bible afford some clues to its mystery – for instance, the tongues of flame which settled on the disciples of Jesus after his great initiation, and the representation of the Holy Spirit as "a consuming fire."

That Prana, life force, is a form of electric energy is now very generally suspected. That the human body is a magnet and is capable of generating or attracting electric energy is conceded by eminent physiologists; but that the basis of all forms and degrees of matter on the four lower of the seven planes of matter is electrical is not so well [100] understood. Yet in their first and last analysis there is nothing in manifestation but electricity and ashes, i.e., burnt out or nearly burnt out forms of different combinations of matter as they are reduced to ashes. The escape of the various constituents of a human body in a state of combustion and the final residue as ashes furnish a clue to the mystery of the constitution of organic matter.

The creation of matter is but half of the round of life. Death and disintegration is the other half on the same round. Fire has accomplished both the organization and the disintegration, leaving a few ashes. But chemistry will satisfy you that even that handful of ashes is not the end, for within those ashes is concealed

an immaterial form of fire. So at the beginning of every form of life as well as at its end is to be found a basic fire, and all fire at its base is electrical. What is true of one form in manifestation is equally true of all forms of life on the other three of the four planes or states of consciousness and life in manifestation as matter. The difference between these planes lies in the nature or rather in the differing degrees of volumes of intensity.

It is claimed by many occultists, as well as by modern scientists, that the beginnings of life are to be found in water; but water itself is the product of fire – heat. You will doubtless remember that it is said that after the resurrection of Jesus he bade one of his followers to refrain from touching him. Before his crucifixion he touched and healed many, and even his clothing brought healing to others. If a human body is charged with electricity even the lightest contact will affect another. It will depend upon whether the current is even or interrupted as to whether the shock is felt by the one so contacting the electrically charged individual.

Specifically the Holy Spirit is the creative fire manifesting in the Trinity of Atma, Buddhi, and Manas – Father, Mother, Son, or spirit, soul, and body, the basis of which is [101] flameless fire, electricity; and it is the use to which that creative fire is put which constitutes its holy or unholy spiritual nature.

MENTAL MIRRORS

The brain of man – the vehicle of Lower Manas – is in one sense a double reflector, a mirror to and from which definite thought pictures are reflected both to and from the Deific and Universal Mind as well as to and from the personal mind.

The hidden qualities and characteristics of the nature of man, whether they be good or evil, will flash out corresponding images from his own mirror to the mirror of another personality, or may unconsciously transmit the reflections from still other mirrors to the mirror of one with whom he is in special alignment. If a man senses love, sympathy, helpfulness or the reverse, anger, hatred, or revenge flowing toward him from the mirror of some other man, he may be sure he has reflected or transmitted images of similar nature to others.

If a mirror is distorted or spotted, i.e., if the brain is diseased or injured, the images cast thereon will not be true to life. They will convey grotesque or evil thought-forms. The light by which the forms are reflected has been deflected or separated from its natural course.

The Deific Mirror, the Mind of God, as reflected in matter is continually flashing the images formed therein upon the human mirrors of man, thus creating in

privation of form all those things which eventually materialize as objective forms. Man uses his powers of mind and body to work out the details of the subjective forms he finds reflected on his mirror or has intuitively sensed. As a rule he calls this subjective form his own invention. If he could [102] consciously behold the images flashed from the Deific Mirror, he would learn that God was the real inventor, the Creator of the ideal form, and would better understand the intimate relation existing between God and himself.

Manas – Universal Mind – is both a reflection of the Absolute and the vehicle of Its manifestation. Lower mind – personal mind – is a reflection of Higher Manas. The action of instinct in the animal kingdom springs from a differentiation and a partial reflection of Lower Manas. Sunlight is a reflection of spiritual light – the light of the Central Spiritual Sun – and that light and electricity *per se*, Prana or live force, are identical. What sunlight is to the objective world the light of the Central Spiritual Sun is to the subjective worlds and to the souls of mankind.

There never was a beginning, nor can there be an end of life. There is only incessant change of vibration and radiation of pranic life force, and Prana is dependent for manifestation in the objective worlds on alternate periods of light and darkness. Darkness is the result of the in-drawing of light.

It is in darkness that all generation of life sparks takes place, but the growth and development of those life sparks take place in light. They are transmitted from one world to another by the energy of light from the Sun of the solar system to which those worlds belong.

Believers in the modern scientific theory of evolution do not accept the teachings of the Masters of Wisdom regarding the immortality of certain orders of Spiritual Beings – Beings whose lives are coexistent with the light of the Central Spiritual Sun and who are the generators of all forms of life on the physical plane. In different systems of philosophy they are termed Gods, Rishis, or Dyan Chohans.

It is difficult for the mind of man to conceive even a hypothetical idea of the Absolute. It is less difficult and quite natural for him to think of a Supreme Being, a God [103] who is creator of differentiated forms in an objective world. It is to such a God that the Bible refers in the following words: "And God said, 'Let there be Light,' and there was Light." In one sense the words Light and Life are all but interchangeable, as life is dependent for manifestation upon the energy of light.

There is in the heart of every human being an intuitive perception of the existence of a Supreme Intelligence, and however man succeeds in temporarily smothering the belief so gained, he cannot utterly destroy it. It will assert itself in some subsequent period and will eventually demand his recognition of that Supreme Being.

No person is less able to make a satisfactory distinction in his mind between the Absolute – formless and undifferentiated Life – and the reflection of the Absolute in manifestation as differentiated form than is the average orthodox Christian; and one of his chief difficulties in the way of accepting the philosophy of the Wisdom Religion in this respect seems to lie in his fear that the God he worships would lose immeasurably in power and glory by the descent from pure Spirit – formless Life – into the substance of form. The reverse is actually the case. According to the philosophy referred to the Ego, whether it be the Ego of a God or of a man, cannot become self-conscious in all states of life until it manifests in individual form. There may be a vast difference between the form in which the Ego of God manifests and the physical body of man. The form must be indicative of the nature of the mind that has built the form.

The laws of Evolution and Involution do not obtain on the three higher of the seven states of consciousness. They are laws governing the ascent and descent of life in form on the four lower states of planes of manifestation. [104]

BUILDERS OF FORM

My children, if you would have a well-ordered future, search the backward track of your life-cycle. Wherever you find a broken link in the life chain you are forging, a wrong or unwise act you have committed, get into tune with the little lives, the elementary builders of form, and direct them to change the form which was built by your thoughts and their corresponding acts. Just as your thoughts of evil brought mental substance into a corresponding form and that form was materialized by means of your corresponding acts, so your thoughts of an opposite character concerning the same thing or person with whom those first thoughts were connected would wipe out abnormal or crooked outlines of the original form and straighten or fill them in accordance with the pattern in the mind of God, the form which you had distorted.

The mind of man is not capable of formulating a mental image which does not exist in the mind of God. When man seizes upon a thought form in order to bring it into material form, in his ignorance of true proportions and of the character of the mind-substance it manipulates, he distorts and changes true outlines.

The personality, or lower self, does not realize that it is using actual, individual, elementary lives, even in drifting, careless thoughts. Then how much more effective must be his power when a definite idea is concentrated upon. To whatever degree man has intuitively caught the true ideal of a form in the mind of God can he perfect the details of the form he is trying to materialize or change for the better.

In order to remold the aforementioned broken links, i.e., to correct the effect of the wrong or unwise act committed by means of the elemental builders of form, you must do so constructively. You cannot do so by aid of the destructive agencies of life. In other words, the elemental [105] lives you are directing by your will and thoughts must be of a building or reconstructive positive nature. You can no longer indulge in like thoughts to those which previously were responsible for the breaking of the links, the commission of the acts, the action of the elementary forces which have injuriously affected the form you had constructed after the pattern form in the mind of God. Your thoughts in relation to the object or person affected by your act must all be of a constructive nature if you would gain your purpose. For instance, if you had constructed an ideal form of Justice which you had willed to manifest in your individual life and had failed to manifest justice toward another, either consciously or unconsciously, you would have set in action the destructive force of the elementary lives, and your ideal form or plan of manifestation would be thwarted. You could only repair the injury by setting the constructive elementary lives in action by thoughts and acts of reparation for your former injustice. Refusal to do so would lead to an increase of the tendency toward injustice, and karmic law would bring punishment for the act.

TO ALL THOSE WHOM IT MAY CONCERN

The coming karma for your disobedience to the Law of Brotherhood and evident repudiation of the obligations assumed by your Higher Selves upon your entrance into the Orders of the Great White Lodge (which above all other degrees of universal life demand unity of purpose and endeavor) is coming upon you with terrific effects unless they are materially changed. For you have attained to understanding beyond that of the masses of humanity and therefore have much more responsibility for the conditions existing as a result of the ignorance of your fellow [106] beings, the conditions of friction between the members of family, group or nation which have made way for the diabolical forces set free by the Great Disintegrator and his minions. Therefore it is upon you that the results of their efforts will fall the heavier.

Every one of your number who has become a vehicle for the generation and action of those separative forces between yourselves and others who rest under the same obligations has prepared conditions which have been seized upon by the Brothers of the Shadow to enlarge the conditions and take in many more of the same class of disorganizers as well as others who are on the verge of falling into the same snare.

You would not dare to become such a vehicle if you had the faintest idea of the karmic reaction which follows upon the acts which result in the creation of such conditions. Murder, rapine, fire, and torture are a few of these results, for remember

these results are not confined to a single race or nation or even to the physical plane. The conditions are brought into form primarily by the elemental lives of the manasic and psychic planes and eventually materialize on the physical plane. It is those elemental lives which are the real builders of the conditions referred to, however much the human will is responsible for the direction of their labors.

If you have become a vehicle of inharmonious, disorganizing elemental forces in a family, nation, or race, you have opened the door to the action of elemental forces of the same character as that of the desires which inspired your action, and the end thereof cannot be told in words.

If you are a vehicle for the harmonious, organizing, creative elemental forces you are a blessing to those lesser lives and therefore to the whole world, as a result of the effects of your action upon those lesser lives. You are working with the evolutionary forces which are raising those lesser lives to higher degrees of life. [107]

Man's ignorance of the nature of the interior forces which work in conjunction with his desires and will is appalling, and upon those individuals who are consciously directing the action of the elementary forces there is a responsibility beyond power of expression.

The meagerness of your exterior lives, the lack of worldly emoluments and position, often blind you to the importance of your action on interior lines.

THE POWER OF LITTLE THINGS

I have said much in the past in connection with the power of little things, but it is a subject of such importance too much can hardly be said in relation to it. Especially is this true in this critical age when so many important discoveries are being made, each one primarily dependent upon the devotion of some one person's investigation of the minutiae of life. He who despises the rule of little things will never rise to any height of life until experience has taught him many sad lessons.

The human monad was a little thing in time and space when first it separated from the mass which held it in suspension within the great void; yet the Hierophants who sit upon the thrones of a universe and rule the suns and stars therein were once of those "little things." And never in the history of this earth was the rule of little things so potent as in this present cycle, for man is awakening to his inherent power and is learning the methods by which that power may be utilized. Those methods all rest upon some one essential yet inconspicuous verity.

Investigation has brought to the consciousness of the race the fact that a single

disease germ, barely visible under the strongest microscope, is the "little thing" which by increase may eventually sweep the inhabitants of populous cities and countries into one huge grave. [108]

A single spark of fire may be responsible for laying low thousands of towering, great-girthed trees and blaze a way through fields and towns to the shores of some far distant river or ocean. The first drop of water seeping through the soil upon the fiery masses in the interior of the earth may make way for others, until at length a head of hissing steam is generated powerful enough to displace rocks and earth; and the fire and earth elementals may be aroused to such a fury that they may even split a continent in twain by internal convulsions.

So it is through all the fields of life, the "little thing" is the thing we have most cause to fear or to love; and were it not for our knowledge that a divine purpose is being served, a divine plan worked out, all men must go, as does now the blind man all the days of his life, with outstretched arms and trembling feet, lest by a single step he strike his foot against a stone or fall into some fiery furnace just ahead. Ah, my children, look out for the "little things"; walk steadily and with open eyes. Look into your own hearts, not into the hearts of others, for the signs of the coming of those first.

It is man's perversity in first searching his neighbor's life for traces of some evil that has given that evil the needed opportunity to grow within his own life beyond his power to vanquish; for however undeserved it may seem from a superficial point of view, no evil can happen to you that has not received its first impulse from some one single act or thought of your own. Of course you will not accept this if you reject the fact of reincarnation and karma, but exact justice is unthinkable under any other predications. Perfect love cannot exist apart from perfect justice.

You are not responsible for the good or evil results of a good or evil act only so far as you are responsible for the act itself. So long as you are attached to the results of any act you are wandering in an interminable maze. The more [109] impersonal, unselfish your kindly acts, the purer, the more potent, the greater the results will be. Those results will be of lasting benefits for the whole race instead of for your personal self alone.

It should be enough for you to know that you have raised the race to which you belong to whatever extent you have been of service to any individual part of that race. You are manipulating eternal cosmic energies in every good and therefore serviceable thing you do, for God is good and good is eternal. The appreciation or lack of appreciation in the case of the individual primarily benefited by a kindly act of yours should be of no special interest to you. The good things are generally little things in their beginnings; so watch well your opportunities for doing the things,

speaking the kind word lending a helping hand, regardless of the immediate effect on yourself.

THE OBLIGATIONS OF LIFE

How often do you find the courage to face up to your own souls and make an effort to learn on which side of your ledger of life the balance is cast? It certainly does take courage and something more also to so face yourself, unless you be of the vast number of egotists now rampant throughout all fields of human life, the people who are thoroughly infatuated with the mental image they have formed of themselves, believing they are visualizing their real selves. In such instances vanity supplies a mock courage which satisfies the lower self. The questions of principle and honor do not even come up in the minds of the aforementioned egotists. The obligations of common everyday life are abrogated wherever it is possible to do so, unless they are driven by fear of the physical results of ignoring them. [110]

Yet there is another phase of the same subject which must also be considered: lack of power to remain faithful to the obligations assumed by one's acceptance of the life essence and opportunity for evolution, for the human Ego assumes those obligations to the Dhyān Chohan, the Spiritual Father, under whose influence he naturally falls. If by continued failures the lower self loses the power of tenacity and cohesiveness which are the fundamentals of faithfulness and the mentality perceives this loss of power, its self-torture is increased a hundred fold, and its opportunities are lessened by many degrees by forcing the personality to remain in a condition that will not admit of the control of its allegiance to any given cause or being.

There are today in many organized bodies numbers of forsworn, unstable, selfishly ambitious, as well as some inhumanly vicious and cruel men and women, and still others coldly critical, egotistical, soul-blunted, intellectually "over-capitalized" men and women who are working great wrong to the main bodies with which they are connected. Fearing that they may possibly lose something which their comrades may receive or be unable to retain whatever influence they may have obtained over some division of the body for some definite selfish purpose of their own, they refuse to sever their own connections with the main body. In many instances their egotism will not permit of the recognition of the fact that they have lost whatever little connection they ever had with a higher order of life. Yet their very outward relation to the body with which they are connected is a continual menace, and may become a barrier between the spiritual teachers and the other individual members of the body, as they become, as it were, avenues through which a constant stream of the elementary forces of the Eighth Sphere is flowing out into the world. If there is sufficient energy expended through such an avenue to accomplish it, the tone of the whole body may be lowered. This is usually accomplished as a [111] result of the

weakness, the carelessness, and indolence of the other members of the body who do not recognize the character of the forces at work, take the personalities concerned at their own valuation, and permit themselves to be robbed of all their hard won opportunities; when a decided stand, a refusal to respond to overtures, an examination into self-evident motives would protect and guard their group fortress by increasing the rate of vibration of their body to such a degree as to make it impossible for their enemies to reach their weaker brethren, while at the same time they might be able to transmute the evil forces of the former by their united strength and power.

The Father cannot give the children's meat to the dogs. Therefore, when the children are so hopelessly attached to the dogs as to be temporarily satisfied with their food, the meat is withheld until they have become so hungry for the same that they begin to look for the cause of its withholding. Then when they find that cause, if their senses have not been deadened by their suffering, anger and hatred take the place of former attachment, and they become yet more incapacitated for assimilating such strong food and have to continue to take food of infants.

The analogy is plain. Man cannot live to himself alone. He is a helper, protector, teacher, or guide to his kind, or he is a constant menace, an ever-living barrier between his fellows and the Gods to whom they look for all that the higher life offers. The greater his intelligence and desire to serve, or the reverse, the sooner man finds his true place in the cosmic scale.

The instructions issued by Krishna, Buddha, Jesus and other Masters to Their chosen disciples were so simple a child could understand them. But when selfish egotism and ambition crept in among their ranks those instructions were made so complex, were so misinterpreted and altered that they no longer conveyed their original meaning, and the same is equally true today. When it becomes [112] possible for an ignorant or depraved nature to take so sacred a thing as an obligation to the Higher Self – the Christ and deliberately alter or misinterpret it in order to gain favor or power over some other soul, no matter how wise or proficient the doer of the deed may be in his own conceit, he has in reality fallen to the very foot of the order of life with which he is connected and will rapidly draw all those who follow him in the same direction. This would seem to be an evident fact, yet repeated acts of that nature are of daily occurrence. Much of what I have said will be ridiculed, denied authenticity, or derided by those who are guilty of such deeds, but it is all true.

LIFE WAVES

The life wave of an Ego, as well as that of a world, a sun or of any living creature, comes forth from the Archetypal World in twelve major waves or cycles

during a Manvantara – a Great Age.

Within the life wave or line of attainment are set the stages of development for the human soul throughout its spiral course during the twelve great life waves. The efforts of the soul to reach its final goal constitute "the twelve labors of Hercules" – the efforts of the soul to break down the barriers between matter and spirit and so free the soul from the restraints of matter.

The energy of light from the Central Spiritual Sun holds the key of accomplishment. It is by means of that energy that each individual life wave is, metaphorically speaking, expanded, thinned, made more tenuous, elastic, and absorbent as man advances in the scale of evolution by the power of Higher Manas. Correspondingly it has been indrawn, thickened, made impermeable and nonabsorbent by man's inhumanity and his acceptance of the great [113] heresy of separateness, until now it is difficult for the radiations of the Central Sun to penetrate to the center within the Auric Spheres of the masses of humanity wherein dwells the Ego while the latter animates its vehicles of bodies.

The varied vibrations of the one homogeneous spiritual energy of light are resolved into that energy at the close of one Great Manvantara.

The mysteries of all differentiations of form, color, number, weight, and density can be partially solved by the study and application of mathematics; for once accept the fact that each form of force and each state of substance is the result of the action of a separate wave or vibration of the energy of light and that the light is diffused by and through and radiates from the Central Spiritual Sun, and you have a working hypothesis upon which to build. That which primarily marks the difference between the shape and character of any two objective forms is the difference between the length and density of the wave, or the number of vibrations in each wave of light.

The difference between a good and a bad man, the useful and the useless man, the difference between the spiritually minded and the materially minded man is, primarily, the difference between the length, breadth, and density of the vibratory waves which constitute the substance from which the vehicles of the Ego are formed.

With the increase or decrease of the number of vibrations of any one life wave, the form and nature of the wave varies. The weight and density of the matter which now constitutes the physical bodies of the human race are the result of a decrease, or slowing down, of the vibrations of the matter which formed the bodies of an earlier race.

Of course this is equally true of all material forms. It must be understood that

this decrease in the number of vibrations could occur only during the first half of any Great Age. The cosmic impulse for increase in vibration is [114] given at the lowest point in the arc of the cycle. The corresponding increase of vibration in the body of an advanced disciple who has, as it were, come out from among the masses and started on the upward arc is what makes it possible for such a one to become a progenitor of a new race, a Master, and he becomes such a one when he no longer desires to absorb and retain the life essence of light for his individual benefit alone, for he has become conscious of his unity with all living creatures.

The faster the diffusion of light takes place the more rapid is the absorption of the same by the Master and the greater the increase in the number of vibrations of the wave which is represented by the basic principle of life – Divine Love. Therefore, the more rapid is his return to his spiritual form with all its powers.

This is the secret meaning of the Master's words, "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

To gain a clear concept of the individuality of man it will be necessary to postulate each life wave as a definite, indestructible, spherical form gradually increasing in circumference as the energy starting from a central point moves outward. On the Etheric Plane the form of the Auric Body of a human being appears something like a whirlpool in the midst of a body of water, both in its first and last manifestation in form, although it would partake more of the nature of fire, as would also the element in which it has its being.

The Ancient Wisdom Religion, among many other axiomatic truths, voices two which are in common use today, "As above, so below," and "That, which may be found without may also be found within." The latter is perhaps more applicable in attempting to explain the relationship between light and the Ego. The line of demarcation is thinkable only from the four lower planes. No such line [115] exists on the three higher planes, for the length and thickness of that line or wave – the first Auric Body – is determined by the thinking principle active in the Ego. It is the expansion of this wave or line during life after life until it disappears into what, for convenience, we will call the circumference of the light which constitutes the individual life wave.

SOUL CONSCIOUSNESS

The term "cosmic consciousness" falls very glibly from the lips of many students of occultism whose interior senses have opened in some degree. You will not hear the term expressed in connection with a personal experience by an advanced student or an Initiate. Such a one knows that there is no possibility of attaining to

cosmic consciousness while the incarnating Ego is still bound by form and matter of low vibrating rates, as in a human body. It therefore cannot escape the action of the laws which govern the four lower of the seven states or planes of consciousness.

It is not surprising to one who understands the philosophy of the Wisdom Religion that so many are deceived by the term cosmic consciousness, for to one whose consciousness is momentarily functioning in any one of the three higher of the seven planes or states of manifested life it is an experience which leaves the mind in such a condition of ecstasy, awe and wonder that he cannot imagine there could possibly be anything beyond or above the state or condition he has experienced. The more orthodox student who has had this experience is apt to refer to this state as that of "God consciousness," and this term might be more truly applied to the experience than that of cosmic consciousness, especially if a Planetary or Sun God is meant. However, this is not usually the case. [116]

The human brain as it is now constituted in the masses of humanity could not bear the rapid vibrations of the etheric force applied in the opening of the consciousness to such a degree for any length of time without disaster, and you to whom I speak may be sure you are subject to intentional or unintentional untruth if you are told that any human being in incarnation on the physical plane can attain a permanent state of cosmic consciousness.

To one who has experienced the state above referred to, all other psychic experiences seem commonplace, for during that instant of time he appears to be omnipresent, omnipotent. He knows all things within the compass of his imagination, can see all things, hear all things, and apparently he lives through aeons of time and experiences every possible sensation. Time and space disappear. He alone is all that is. As quickly as this state of consciousness comes it is gone, leaving only a memory of a state of being to which only the thought of Deity can be fitly applied. Yet what he has experienced is but a flash of soul memory. He has touched, as it were, the edge of the sphere of memory in which his soul is enveloped. It must be remembered that his soul is not yet even a half-developed soul. It has ages and aeons of live experience yet to pass through, as it has ages and aeons of experience behind its present life cycle. In many of its incarnations it has informed the bodies of sentient beings on this and other planets of this solar system. Stored up in those ethereal memory tablets of the soul, as it were, are the data of all the experiences of those lives which lie behind its present point of vantage, as well as the memories of the devachanic interludes between lives.

The higher the soul is evolved, the closer it has come to Deity and to the Christos. The greater and more far reaching will be the experience he will have in the state of consciousness we are considering. The less of detail he [117] will be able to remember when his consciousness returns to the earth sphere.

What I have told you will be contradicted by those who are convinced that there could be naught in life comparable to the wonders perceived in the state they have touched. Think of the wonders of this earth and sea and sky of which you are ignorant, save by hearsay. They have not been seen by you unless in vision. Think of the marvelous play of forces in the Sun and other stars and planets, to say nothing of the interior states of being touched in deep, trance or death which fill up the interludes of earthly life. Then, if you have attained to the knowledge that you have or are, an individual soul, the fact of the identity of the stored up memories of that soul with the experiences of that state commonly termed cosmic consciousness, by the majority of present-day students, will not appear to be so much of a contradiction as when first presented.

That there are states of cosmic consciousness is beyond question, but they can only be touched temporarily by the great Hierophants, the Sun Gods or Regents, of the Planets. It is the permanent state of the Nirvanee, the highest state attainable by the incarnating Ego.

FREEDOM FOR THE SOUL

Knowledge is not power. Words emasculated from creative fire are dead. Life's long lesson is not learned in duty alone, nor is the end of man a slavery of service.

Law is not a demon, fanged and deadly, springing from a jungle growth to bite the heel of man, nor is it a foul trap to catch the halting feet of man or dangle those same feet above the earth, to walk a plank or tread the cells of a prison. [118]

Man, in fear and ignorance, has clothed the words of God in raiment vile or colorless and set them up for fetishes to scare, to tempt, deceive, and punish those he fain would hold in leash for his own ends. Release those words from bonds, and thou shalt find only eternal Wisdom, Power divine, Love unutterable, and Freedom for the soul. Duty will become privilege, law the path to growth, and service a delight.

The mind of man is bound by words, by definitions springing from the depths of life. He has become the slave of the false rendering he gives to words. He curtails his power, degrades his soul, and gives death and poison to his fellow men by using forces he knows naught about, bound up in words now credited to God.

THE SEVEN BUILDERS

You have asked how it would be possible for seven earnest disciples of the White Lodge, if such might be found, to change a human race, as I have declared

might be done. I can tell you in part, but it would be necessary for you to become one of that seven to comprehend in full.

With a moderate amount of knowledge of medicine, surgery, astrology, geology, and geometry, and an extra large amount of pure love for the human race, individually and collectively, and acceptance of the fact that the majority of the units of that race are sick in mind or body, or both, instead of wicked, and with sufficient energy and personal magnetism to demand and hold the attention of his patients long enough for them to get into the vital currents of life force which are continuously in action, a single individual could change in a marked degree the lives of as many persons as he was able to contact during a life-cycle. [119]

Add to these qualifications a knowledge of the laws of supernature, the realms of the soul, and the ability to harmonize his personal life currents with those of six others who, with himself, not only represented but who, in collaboration with nature, were in effect the builders of the environments in which the human race were born, and then take into consideration the plastic nature of the mind-stuff – the basic matter of all form – and you have a combination that no power of evil could overcome. And the human lives, bodies and souls, under the direction of and in collaboration with seven such individuals would be molded into the highest idealized forms which those individuals were capable of conceiving, and without the loss of a single attribute or characteristic worth conserving in any given instance.

A realization of the power of mind is rapidly dawning on the people of the world, but owing to the ignorance of the majority of those who are manipulating the energy, so named, in cases of disease, other forms of mental and spiritual disease are induced which sooner or later will react on the body, especially on the brain, heart, and organs of generation, with tremendous effect.

The field for work on true lines is unlimited, but the individuals capable of training for such fields are rare indeed.

Overcome by sex impulse, lacking in the broad humanitarian principles which would enable them to meet and bear the discouragements incidental to training, enfeebled in constitution by hereditary taints or, worst of all, tied hand and foot by the power of suggestion as to the necessity for money which has been rapidly gathering strength during the last century, it is evident there can be but comparatively few in this age, as in past ages, who are even in position to enter the lists for individual training. But that need not discourage us, for every effort made to overcome present limitations, even if but partially successful, [120] is creating the soil, the mental and physical environment in which some soul can grow to a point where it may take up more specific training.

Above all things, put away from you the false idea that such training is to be had by seeking it amidst the mountains of the Himalaya or the temples of ancient Hind or Egypt, the religious monasteries, or the countless self-announced teachers of other lands than your own.

If you believe in the laws of cause and effect you should be able to see that you have been placed in your present environment to work out some much needed change in your own character and surroundings. When that change has been made and it has become necessary for you to seek other racial opportunities, the law will place you there. But if you run away from present duties and necessities, you will gain nothing and only have to return to and remain in the environment you have deserted.

When you are ready for a change in the right direction, if your heart is fixed on necessary training for such a field as I have suggested, the way will open for it.

You have to form an ideal pattern, and then mold the soul substance by or into that ideal. There are many unnecessary and hurtful protuberances to lop off, many cavities to be filled, organs to be changed, before that ideal form can be completed; but the fact that you have the power to do it should be a strong incentive to effort.

Be sure "your own will come to you." The plastic nature, the elastic, tenuous nature of the substance which constitutes your form body renders it possible for you to overcome even the strongest hereditary handicaps; but it is essential that you understand and accept the fact that you have unconsciously strengthened them in the past. [121]

WORTHINESS

A soul entered upon a new incarnation, fresh from a preceding life which had been filled with unrecognized, unrewarded service for others. It brought over a strong realization of the righteousness of reward for merit and rebellion against all unrewarded service. Together these qualities grew until they dominated its existence and made of the new life one vast desire for recognition and for appreciation by others of the qualities it dimly realized were worthy of the same. Its new life battle must be fought out on that line, for until the soul has attained to true indifference no constant peace is attainable. Hunger for earthly recognition changes to hunger for Divine recognition as one life passes into another, and Divine recognition comes not until after the soul has ceased to desire it for itself. The battle between selfish and unselfish desire grows more fierce as time passes.

Jesus said, "He who loveth father or mother more than me is not worthy of me." In this incident Desire and Will would correspond to the father and mother in

the sense that Jesus used the terms; and Desire and Will must be united, thereby producing the third principle, the Higher Manas – the Son, the Christos. Consequently the soul can never gain its goal until the spirit of Christ is born within it. It is then that the soul has become worthy, that is, capable of becoming a Christ, the Prince of Peace. We are not worthy of the Christ until the personal Desire and Will have become fused, as it were, and true indifference toward personal desire attained. [122]

ANSWER TO QUESTION CONCERNING BIBLE AND TEMPLE INSTRUCTIONS

In reply to a question as to why the different passages in the Bible were so continuously quoted or referred to in Temple Instructions, almost to the exclusion of other sacred books which according to the previous statements of the Masters, were of as much or more importance than the Bible and more authentic in some respects the Master replied: "The Bible is a condensation of all the sacred books of the world. Though perhaps not exactly the same terminology is used in all explicit statements, prophecies, historical events, divine commandments and threatenings of punishment, you will find in the Bible the same fundamentals, the same basic ideas that may be found in all the different religious works. You will also find that in all the instructions issued by the Initiates who are confined to work in the areas dominated and controlled by the ancient orders of Masonry, through their karmic relation to those orders, that these same Initiates are more deeply attached to the authentic books of the Bible than to any other one exoteric revelation of divine guidance. The reason for this would be very evident to one who was capable of interpreting these books aright.

In the light of the secret sciences wherein the Initiate reads the Bible there are, as it were, great streams of illumination poured out on all the perplexing mysteries of life and being.

The simplicity of the language used is still another reason for reiterations of many deep passages, and the Initiate who does not bend all his energies toward simplifying his language and bringing the subject matter of his discourses down to the comprehension of his most illiterate disciple, is fading in his mission to the world to just the extent he has neglected to do so. [123]

In some instances this is manifestly impossible as there are no means, no experiences, nothing whatever in the disciple's mentality to render comparison and therefore understanding a possibility.

In such instances failure to understand a sentence or even a whole instruction is due to the disciple's lack of power to bring his mentality into a state of concentration

wherein the higher light of the intuition might cast its beams upon whatever obscurities existed and render the subject intelligible, however deep it might appear to be at the first reading.

Where you find perfectly obscure or over-embellished language in presenting a divine truth, you may be sure there is far more exploiting of personal qualifications than desire for presenting the simple truth, for the deepest truths of religion are couched in the simplest language.

PHOTOGRAPHY

If for no other reason than that supplied by inherent desire for certainty of life after death, man's indebtedness to the science of photography is beyond question. To the trained philosophical mind such certainty seems assured, even if the search for knowledge has been largely confined to the study of the laws of analogy and correspondence. How much more, then, is assurance possible when the seeker is able to perceive the action of solar and hyper-solar energies at the same time by means of exterior and interior vision.

Many devotees of the science of astronomy are now practically satisfied of the existence of a Central Sun around which circle all solar orbs and other heavenly bodies. It is evident that the substance of the Central Sun must be of finer character and of greater potency than that [124] of the substance of lesser suns. Therefore, it must be capable of seizing and fixing more permanently a presentment of any living form upon a screen of substance more tenuous, elastic, and impermeable than that of any earthly screen of film whereon may be laid the shadowy outlines of exterior forms. One difference lies in the fact that while the last mentioned forms are only outlines, the former comprise the object as a whole.

As the fading presentment of one face may be superimposed upon the presentment of another or appear between two more vividly produced figures on a film and thrown on a screen, so by means as of the energy of the Central sun and by purely natural processes the astral body is released from the physical and transferred to the sphere of the Central Sun, as the dying physical body fades out – disintegrates – as a result of the action of the energy of our solar orb, a sun of the circumference of life.

Photography offers more media for reaching a perfect understanding of the transfer of life forms from one plane to another, or from one planet to another, than does any other exterior gift of the Gods to man.

Many of the deepest mysteries of body and soul are solvable by a study of the laws governing solar energy. When you appreciate the fact that there are forty-

nine grades or divisions of matter, substance, and force penetrating and interpenetrating each other and that the governing laws of one plane or grade must also govern, to a great degree, each one of the other forty-eight planes. Also you must realize that while light is the foundation of all the forty-nine planes, love is the moving power of each one, then the great mystery of eternal life may be approached with some measure of hope in its solution. [125]

FAITH IN CHRIST A SPIRITUAL GUIDEPOST

As Theosophists we feel that we have the right and privilege to tear any statement, any theory, any suppositious fact to tatters and put the tatters together again, if by so doing we can arrive at the underlying truth, believing, as we do, that there is no philosophy, no science, nothing higher than truth. If we have found the statement or theory even relatively true we should be consistent. We should be willing to acknowledge our error, if we have previously been in error, or the error of others whose opinion we have blindly accepted, if such be the case.

I believe that many Theosophists fell into one particular error in the early days of the movement in regard to the claims, reality and purpose of the life of Jesus of Nazareth, and there were two now obvious reasons for such error. The first mistake was due to the natural reaction of an over zealous adherence to our former religious concepts. A spirit of slavery had gradually crept into the orthodox churches, and the free spirit of man finally revolted at the bondage to what had come to be believed dogmatic theology. Consequently we demanded freedom of soul, freedom to doubt and freedom to reject what we doubted without being subjected to the scorn and contempt of our erstwhile friends and the persecution of our enemies.

Another cause for such error as we may have fallen into arose from our misunderstanding of the motives for the apparent license of H. P. B. in dealing with all subjects concerning Jesus. While she never denied the existence, the reality of character and greatness of that Master of Men, she refused to accept the orthodox view of a personal Saviour, or His divinity, only so far as He had cultivated the Spark of the divine in His nature to a greater degree than had the masses of humanity. She held up to ridicule many features of orthodox religion; and to those who were unable [126] to see beneath the superficial word, she would appear to reject all the miracles imputed to Him. Among her listeners and readers were many who did not understand her mission or who were unable to comprehend or accept her statements regarding the different degrees of divinity as expressed in the humanities of all time, and especially the degrees of the perfected – the Masters of Wisdom. The consequence was that she inadvertently was responsible for some of the errors her students fell into. The latter did not understand that she was sent into the world from her retreat specifically to stem the tide of materialism then sweeping over the world. It would have been impossible

for her to do this if she had come as a peace-maker or a devotee to any religions. The Christian church would have none of her or the philosophy she brought, and materialists would have nothing to do with any advocate of a personal God or with any concept of Jesus as a personal Saviour.

If there were no proof that such a man as Jesus had ever lived upon the earth, and the world of men had only possessed a legend, a myth of such wonderful beauty and power as sacred history has revealed in the life, death and teachings of Jesus, it would not alter the fact which even profane science is daily proving to the observer, that by no other method or means than those compiled and embodied in the teachings of Jesus, the Sermon on the Mount, for instance, can man possibly raise himself in the evolutionary scale of life.

Someone has given those teachings to the world, therefore the world is indebted beyond all possibility of repaying to that someone. There is something at the bottom of every human heart that proclaims the truth embodied in those teachings. If there were not another scrap of writing in the world, if man had no other exterior guide to right conduct in the whole universe than just that Sermon on the Mount, it would be sufficient to carry him [127] from the depths of ignorance and vice to the heights of divinity, if he would abide by the rules therein voiced.

Knowing all this and knowing these words were imputed to Jesus would it not be the height of absurdity to refuse to believe in the one who had voiced the words which could only have come from a divine source? For as Jesus said, man does not gather grapes of thistles. Guidance to divinity could only have come from Divinity.

The more a true student of occultism examines the claims made by Jesus Himself, rejecting, if he chooses, all the disciples, or the enemies of Jesus may have said of Him, the clearer is the vision.

Every claim He made for Himself he made for every other man and woman in the world, asking only that they should travel the same path He had trodden if they would win the same station.

Alone He stands as a guide-post for humanity. Then let us take care that we give Him His due, regardless of what others may think, or may have *seemed* to think.

SUPERABUNDANCE OF LIFE

As the waste of human and animal flesh and vegetables supplies the substance wherein chemical action takes place by means of the action of various gases, thus

returning to the soil the valuable elements that have been taken from it to supply organic life with nourishment. A corresponding chemicalization takes place in the waste or overabundant lower astral substance thrown off by the action of lower mind.

It has always been a source of much surprise to the human races that Nature should be so prolific in supplying so much more of the apparently worthless forms of vegetable, animal, and human life than were required for the [128] carrying out of any known evolutionary plan. There is superabundance of plant life which makes the labor of the tiller of the soil so much harder than it would otherwise be, the hordes of destructive animal and insect life which destroy the fruits of his labor, the countless millions of human beings who are like great millstones about the necks of the industrious and self-supporting and for which the latter have been made to feel that they are in a sense responsible.

While the different religious systems afford a measure of enlightenment in regard to some of these mysteries, the importance of the superabundance of life on interior lines of life has not been realized. The higher forms of human life are as dependent on the lower forms of humanity for spiritual sustenance as the tiller of the soil is dependent on the waste products of animal and vegetable life for his crops.

The interdependence and interpenetration of all grades of substance on all planes of life must be kept in mind, if any light is to be gained on this subject. Nature does not supply a single unnecessary or useless form of matter, and humanity is as dependent on the so-called worthless weed and the destructive insect as it is on all the forms of nourishment it uses to sustain itself. If it were not for the harmful gases the weed draws to itself and transmutes and in its death gives back to the soil, and the still more destructive life form which the insect life transmutes, humanity could not live upon the earth.

If it were not for the problems forced upon it by the superabundance of the lower phases, the less developed, of humanity, the minds of the more highly evolved would atrophy, for they require constant stimulus, and in order to command such stimulus the mind must have the benefit of all that pertains to both poles of human nature. [129]

UNIVERSAL AND INDIVIDUAL SOUL

It is generally conceded that spirit is the creative and energizing power of Universal as well as individual Soul. In some systems of philosophy this spiritual power is termed Atma, in others it is termed God. But the same power is manifest in all other exterior and interior states of matter, and if either Universal or individual soul is considered to have form and substance it is plain that it must be interior to that of the matter

of the exterior universe.

The difference between the Universal and the individual Soul from the standpoint of form and substance corresponds to the difference between universal space and the heavenly bodies, stars, planets, asteroids, etc. located therein. The substance and form of both Universal and individual Soul are an inter-etheric, inter-atomic state of substance. It is a substance in which the principles of Higher Manas and Buddhi – Wisdom and Spiritual Love – are the ruling potentialities. In the Universal Soul this substance is not restricted by form to such a degree as it is in the form of the individual soul. All form, whatever its nature is, is limitation, restriction.

While the principles of Manas and Buddhi are potentialities of all states of matter, force and substance, their power is decreased by the lower vibratory rates of the cruder forms of matter.

Higher Manas within the inter-etheric states of substance becomes lower or Kama Manas on the physical plane of action. Spiritual Love – higher desire – within the inter-etheric planes becomes lower desire or passion on the material or physical plane.

The ignorance of the masses of humanity concerning the nature or substance of the soul, and the disinclination of the same to associate the soul with matter of any constituency whatever is responsible for many erroneous concepts. [130] Yet the orthodox philosophy of the church and its creeds postulate a form of the individual soul which escapes from the physical body after its dissolution, but give no location for the soul except a problematical heaven or hell. Without a recognition and understanding of the sevenfold differentiation of matter, force and consciousness it is impossible to fix the mind upon the actual existence of a state of substance of which the form of that soul is composed.

After disintegration of the physical body and escape of the soul there must be a place, a world, a universe in which that soul must exist, and it must be a place or condition of finer vibrations than the one it has left.

According to esoteric philosophy the aforementioned inter-etheric state of substance is the substance of both the form of the soul and of its environment. The cellular substance of the physical body and all other material forms of nature are of the same vibratory rate as is the substance of outer space and the visible forms therein. It is not until the atomic, electronic, and auric vibrations of matter, force and energy are contacted by the consciousness of man that he can reach to actual knowledge of his divine birthright.

POWER OF AKASHA

There is interaction, interpenetration, and correlation between all substance, force, and energy in manifestation; and as it is by means of mass motion and vibration, that is, the breath of God, that all combination and disassociation occur, there must of necessity be an interchange between all finer forms of force throughout all the planets of a solar system.

If the power stored up in a single atom could be utilized by man, he might even deflect the axis of the earth at [131] will. This stored up power is held in leash by a still higher power, a spiritual power. As it is now, only sufficient electrical and magnetic energy is generated in an atom to maintain life and action in its own field – its own auric sphere.

The planetary bodies of a solar system have their correspondences in the various organs and parts of a human body, and as the existence and health of a human body is maintained by the interaction between all the organs and parts of that body, so the existence and well-being of all planetary bodies is maintained by the interaction between them and their constituent parts. The forces operating in the sun of a solar system correspond to the forces operating in the heart and brain of man, upon which the body must depend for continuous expression during its life cycle of time.

There is a similar action and interaction of forces occurring between different solar systems. It is a question of degree, not of kind which differentiates one from another. Inter-atomic space, sometimes termed *ether*, is the medium of transmission both between the organs and parts of the human body and between the bodies of a solar system and a universe of solar systems.

Exact science cannot reach to the basic truth of all these phenomena until it can accept the existence of a state of manifestation beyond the etheric state, the state termed *Akasha* by the occultist, the fifth state or plane of life. It is light, not solar light but Absolute Light, the vibration of which is so rapid, it is inconceivable and immeasurable by the senses of man.

It is the power of the light of Akasha operating through an etheric medium that throws the etheric substance into waves. It is the stored up power in the atom and the electron. It is omnipresent in all matter. It is the one life in manifestation, the first differentiation of spiritual energy. The motion of the earth or of any other planetary [132] body serves to free the stored up energy in gross matter, as the action of the heart serves to free the stored up energy in the atoms and molecules of the human body; and the motion of the etheric waves serves to carry all excess energy from one planetary body to another, wherever it is required to build up an embryonic body.

INTERACTION OF LIVES

By way of illustrating the action and interaction between mental forces and substance-matter, consider the following:

An idea flashes into the mind of man apparently from nowhere, but in reality from his Higher Self. It falls into a corresponding center of the brain, as may a seed into the ground. The inherent energy of the idea expands and touches other live but quiescent centers of the same brain, and each one of these centers constitutes a single order of a definite degree of lives governed by a specific rate of vibration.

If the original idea was drawn by the law of affinity to that center commonly called invention, and the individual inventor had a genius for machinery, with the expansion of the idea the thought-forces thus awakened by the inventor would serve to evolve the plans, method of work, etc., necessary for materializing the idea. These plans would be carried out by the inventor or machinist, who, by the way, does not usually recognize the fact that he has been led to take certain pieces of metal and reject others for some particular piece of work by an impulse from the Higher Self or Ego, but so it is. If he had taken other materials to build a machine, the materials would have rapidly disintegrated. If the elemental fiery lives of the materials were not in synchronous vibration with the fiery lives of ideation [133] in the brain center of invention, the cohesive energy especially active in the connecting lives between any two or more divisions of those lives would be powerless to hold them together for any great length of time.

This illustration may be carried on and on, even to the man who purchases the machine, the money with which it is purchased, the things which it produces, and so on to its final disintegration of mass whereby all the hitherto confined lives in metal or wood or flesh are liberated when the cycle of ideation has closed.

When this occurs there has been a raising in the scale of evolution of that particular division of the fiery lives which has contacted man, and the divine power back of another cycle of their evolution will place them in incarnation in a higher round of life, possibly raising the lower manasic forces to higher degrees of mentality and the fiery lives of the mineral kingdom to the vegetable kingdom, etc., etc.,

The original idea corresponds to the hub of a wheel; the plans and method of work, the workmen, materials, purchaser, and user of the finished product are as the spokes of the wheel; the different scenes of action, as the spaces within the spokes; and the connecting lines between lives are as the rim.

One revolution of the wheel takes it from one point of space to another, places it, as it were, in another environment, as the developed idea – the machine – would be placed in a different environment during another revolution of the earth on its axis. The lesser lives which constitute all of the substance of the wheel are thus given new experiences and opportunities for growth.

Whenever rebellion is aroused and man refuses to obey the law of progression, to whatever extent such rebellion is based upon the negative – the disrupting forces of life – to just that extent is the evolution of man or atom retarded. [134]

There is more truth than fiction in the oft ridiculed claim of a devoted attachment between man and machine, and the claim is based upon a reciprocal attraction between the different degrees of the fiery lives which constitute physical and mineral substance. While the machine is not consciously aware of the attraction, the consciousness of the host of fiery lives en masse is influenced by such attraction.

THE LESSER LIVES

Only a fragment of Time, as the Gods count that great illusion, lies between you now and that day when out of the slimy ooze of the underworld rose the elementary lives which en masse have built the rupas you now so proudly drape in cloth of gold and deck with precious stones – those changing forms you place in the seats of the Gods, build golden altars before, and call aloud to your fellowmen to refuse at their peril to kneel down and worship, forgetful of the way and means by which those forms (similitudes of the real selves, the expanding mentalities clothed in eternal substance) have reached their present status; forgetful that the way and means of their ascent are still open for their descent; forgetful that the homogeneous bodies may again become the heterogeneous elementaries, if so be they cannot serve the purpose which called them into expression.

You would laugh to scorn those slimy pools through which you waded if so be they found voice to claim worship and allegiance from you. And yet they hold within their depths the lesser lives, the basis of a myriad forms like yours, waiting only the striking of the hour set by the Gods to start upon the path that you have traversed.

Give opportunity to Time to cleanse the slime of that foul ooze which yet does cling to you, ere you dare to cry [135] "unclean" to any other fragment of the Self whose feet were loosed from that same ooze but yesterday, and who may take your place tomorrow, thrusting you far back upon that open path which leadeth to the point of first departure, if you do not rise to greater heights and so make room for them.

The gold and jewels and the altars raised to them may blind ye for a time to that great truth which leaves no room to doubt your oneness with your brother. But when the blindness passes, the true adjustment made within the scale of life for all the lesser lives, the things which now loom up so large upon the screen of your mentality, your brother's face will be the dearest thing on earth to you, however it may be defiled, however far his feet have wandered in forbidden paths, for you will see behind that sore defilement another face, your own, and farther still the face of God, the imprint clear of every life the Son of God hath loved into the image of Himself.

THE COMPOSITE BODIES

Contrary beliefs concerning the nature of the creation and development of the bodies built by the Ego simultaneously during its line of incarnations – as presented by different teachers of philosophy – have led to so much confusion in the minds of many modern students, owing to the unfamiliar terms and symbolic language in which they were couched that the subject of the composite bodies evolved by a single Ego should be simplified as far as it is possible. Although these bodies are separate while the Ego is manifesting on different planes of life during a great age, they are actually a composite body – many in one – in the last analysis. [136]

In order to find an illustration, we shall be obliged to go back to the single cell, the spermatozoon of the seminal fluid in the generative organs of man and in the ovum of woman, neither of which is capable of using creative energy alone as man is now constituted. They must be brought together under right conditions for that purpose on the physical plane.

Each one of these primary cells possesses three special centers of unfoldment. When combined in the central cell of the fetus they are seven, the seventh being the synthetic center. While this seventh center does not function apart from the others in a physical organ on the plane of matter, it is nevertheless indispensable to the evolution of the physical body and uses the cohesive energy which combines all physical, astral and spiritual forms of life in one.

The three centers of the spermatozoon are positive to the three negative centers of the ovum, while the seventh is neutral to the positive and negative centers. It is from this seventh center that the central cell primarily draws the energy required for the unfolding of the multitude of cells which finally create the fully developed human fetus. During its growth in the uterine cavity the fetus draws from the six major chakras of the mother the life forces necessary for its sustenance during the nine months of pregnancy. It must be remembered that each human being has within himself the six major chakras or centers which correspond in their nature to six of the universal principles of life. The combined central cells of the spermatozoon and ovum

correspond to the seventh universal principle. The umbilicus is the avenue through which the energy of this synthetic center contacts the nucleus of every developing cell of the fetus, first passing through a corresponding seventh center in the mother, which endows it with the power of selecting from the four of the seven principles of universal life all that it requires for the sustenance of its physical vehicle. [137]

It is evident that the poor debilitated mother who cannot take sufficient nourishment during and after her pregnancy to rightly sustain her own body, but who nevertheless brings forth an extremely large, well-nourished child, must draw on some power outside of her physical body for the sustenance of the child. When the reverse is the case and the healthy, well-nourished mother brings to birth a feeble, undersized child, she has used up the major part of the energy generated by the seventh synthetic center in building up and sustaining her own body, and so has not furnished sufficient energy for the growing fetus to draw upon to enable it in turn to draw upon the above mentioned centers of universal life to such a degree as to enable it to grow to the stature of a normal child. The energy released by assimilation of food and drink alone is not sufficient to furnish the prospective mother with vital energy enough to build and sustain the growing fetus she carries.

The chemical elements which in combination form the blood, tissues, bones and other portions of the organic structure of the fetus are supplied as a result of the action of the three lowest of the seven universal principles or divisions of cosmic life. The alchemical elements or the finer substances which form the vehicle of the soul – the higher Manasic body – are taken from the three higher of these principles. For instance, by the action of the breath center of the mother the necessary gases – oxygen, hydrogen and nitrogen – are drawn into the mother's lungs where, together with other gases released by assimilation of food products, they are changed or purified and raised into a higher degree of substance. The undesirable components, such as carbon dioxide, are thrown off in the process of assimilation. In the purifying combustion of the gases another elementary force is released, which enters directly into the building of the breath centers of the fetus, as this force is of the nature of that form of energy which is [138] generated in the universal breath centers of the Heavenly Man. Constant interaction takes place between the energy creating the heart and lungs of the fetus and the energy generated in the universal breath centers until the corresponding organs have attained to full growth. The central cell of each physical, astral and spiritual body is developed in the heart center of each one of these three bodies.

What is true of the building of the physical body first through the action of the negative-positive aspects of the universal life principles, is true of the building of the permanent body of the soul by means of the positive-negative electrical aspects of the life principles. This vehicle of the soul is the Manasic or higher astral

body, which functions on a corresponding interior plane. Thus gradually the embodiment or permanent form of the soul is being simultaneously created and sustained with each physical body during the many incarnations of the Ego on all planes, primarily by the energies generated and stored in the three higher of the six centers of each incarnated mother by the individual Ego during the whole line of its incarnations, and secondarily by the corresponding three higher universal centers, until the vehicle of the Nirmanakaya, the spiritual body of the Ego, is formed and its full line of incarnations is completed.

If the latter seems a material view of a spiritual reality, remember that spirit and matter are one in essence and that astral and spiritual substances are created by higher degrees of vibration than are those vibrations which create the substance we term gross matter.

If we are to reach farther back than the combination of the spermatozoon of the male and the ovum of the female for the beginnings of physical life, we must turn our minds to the great ocean of life which, from its material aspect, is the serum – the watery substance of the blood, "the waters of crystallization," the universal binding [139] force – that vehicle of the creative fire which draws together and binds all living beings into one great Universal Entity. Every drop of serum contains in essence the ideal form, the outline of every created or creatable thing in manifestation. As every grain of matter, whatever its nature, contains this serum or water, the spermatozoon and ovum have within themselves the outline of the form of the creature to be evolved by their combination.

THE BURDEN BEARER

As the years flash by, the powers of the body wane, the eyes grow dim and the ear becomes deaf to the wood-dove's note. If the heart of man has not been seared by the cruelty or frozen by the neglect of the fellow pilgrims traveling the same path with him, a sense of deep loneliness, an unutterable longing for companionship comes over the pilgrim's soul – a longing for the clasp of a friendly hand, a glance of understanding from the eyes of some other soul who has passed through the same valley of torture and caught a glimpse of the place of Peace.

If he has gained the power of clear sight, not even the knowledge that he has been deceived and exploited by those he has met and loved most unselfishly while on his way, will serve to kill out the intense longing he feels for the realization of the ideal he has so often fitted to the self of the beloved.

Hope is the last live thing to die in the human heart, and as long as hope lives, the soul will continue to search for its ideal.

Though that soul must look forward as well as backward to a long stretch of sodden graves wherein now lie – or one day will lie – the dead forms of those who once have worn the garments of his Ideal, all expectant, alert [140] and watchful, he waits continuously for the first glimpse of the "other self," the "self" who will not die, the self that will blot out forever from his consciousness that long line of graves.

What though the hand of that other self seems soiled and stained from contact with the things of the world which always soil and stain the body, there will be enough of purity, compassion and loving kindness behind the impulse which prompts the outstretching of that hand which meets his own to wash away at once and forever every spot and blemish, leaving only an image of the white hand of the Christ visible to his eyes.

Ah, you who prate of Brotherhood, Compassion and Love and yet can pass unheeded an old or wearied burden-bearer of the world who has borne the burdens that you, and others like you, might have the fuller, freer life that now is yours, look well within thyself if thou wouldst find the cause of all thy fruitless search for the key which unlocks the mysteries of life. Never wilt thou find it until thou seest it in every seamed face and trembling hand outstretched to thee for help to cross some muddy stream of life, every crippled soul that lies within the compass of thy path, however dark the curtain of night or blinding the sun that thwarts thy vision of the Path. Every cry of pain or sorrow falling upon thine ear or piercing thy heart is an appeal from that Ideal of thine. Each time thy hand reaches out compassionately to a suffering soul, that hand will grasp the hand of thy Beloved, the Christ. [141]

"THE TRIPLE STAR"

My Dear Children:

The glimpse of an isolated truth serves as a good illustration to explain the fact that so many false concepts are formed in the minds of psychics from the failure to relate one phenomena to another of which it is a part. From the fact that to psychic vision is opened at one time a certain related state or plane, and at another time a different plane, the psychic is thus unable to relate isolated glimpses of truth, one to the other, for the reason that the consciousness is not able to reach a plane above perceived phenomena on the astral.

Only the trained psychic who can contact the highest mental plane in full consciousness can accept what may be caught in separated glimpses, as it were, and relate one to another in its proper relation. As an example, the isolated fact perceived of the Blue Star glowing with a blue aura – simply because at that instant of time connection was made with this vibration and the consciousness thereby carried to a higher plane – the "star of blue" was perceived glowing in its beauty.

To avoid undue importance being given to this glimpse of a blue star, I explain to you the reason for that particular point being observed by psychic vision. It gives an opportunity further for you to enlarge your mental concept of the beauty and glory of the star of which each individual forms a glorified ray.

Conceive if you can of a vast Star of Light whose synthetic color corresponds to the Ray of Mercury. Each point in that large star flames with a specialized ray synthesized in each point to one of the seven colors. Each point in that star is again synthesized into one of the seven colors and gives out in turn vibrations of the seven, forming a most glorious point of light and color. [142]

You are individually sub-divided into Seven Rays, but your aura gives a synthetic color vibration, although continually changing by thought emanations, and by regularly recurring synthetic vibrations conveying the color waves which constitute you a part of that special ray.

With this slight explanation I ask you to try to conceive of the Central or more interior "Triple Star" as a Yellow Star, glowing and flashing with synchronous vibrations its glowing mass of color and light.

Next conceive of the great Blue Star, each point scintillating, vibrating and sending out into "the darkness of the great abyss" living lines of light and beauty.

Again go outward and encircle in consciousness the outermost Points of the great Red Star glowing in its turn in each point with a great central gem of beauty and light.

Conceive of the whole in rotary motion, from the Central to the Outer, from each Point in each Star and each Star in each Point, and you may have a very faint conception of the radiance and beauty these living Stars form from our plane of consciousness. The beauty and glory and power of the Star is only that of Love, Will and Wisdom, or Aspiration, Devotion and Illumination in your individual auras.

My Children, you are also a star of glowing light and beauty. When you give out your brightest flashes, you do so only through the exercise of these three powers. Losing the uplifting and expansive force, the light flame is down, flickers, almost goes out, and the outreaching energy and force through which you touch other lives and bless and help humanity is lost.

See to it, my children, that your light flashes high; that the three colors flame steadily upward forming the Point which sends out straight into the Darkness the direct creative power of spiritual force and energy potent on all planes. The key to this creative power I have given you is thought control. [143]

And now, bless you, my loved ones present and absent. I am ever near you.

THREATENED ELIMINATION OF GOD AND RELIGION

It is no uncommon thing for a member of a religious organization or orthodox church to confuse the principles and laws upon which the organization has been founded with the theories or acts of some official or other member of the same body, and threaten withdrawal from the body. If some personal grievance alone is responsible for the withdrawal of that member from the body and for his repudiation of his obligations, he is apt to become good material for the exploitation of certain classes of atheists or materialists who are, as they express it, "out for the elimination of God and all religion." The first and foremost religious obligation of that one is the maintenance of those principles and laws, and nothing or no one should be permitted to conflict with them. If he holds to a personal grievance, a hatred for the offender will almost invariably result, and hate will vitiate and weaken or kill the natural religious instinct in man.

There have recently sprung up in many lands large bodies of men and women who have destroyed that natural religious instinct as a result of hatred for other men or institutions, and who have become a menace to all religions bodies.

Denial of the existence of God is the main factor in the destruction of the religious instinct of the soul. This instinct has developed in man as a result of the soul's intuitive perception of the relation which actually exists between the divine and human nature of man – the relation between God and man. With the denial of that relationship by humanity in general it would indeed become "the great orphan" that it is sometimes termed. No man can measure [144] the injury which may result to a people who have repudiated that relationship. It is not surprising that those who have so killed out that natural instinct should feel impelled to associate together in order to endeavor to prove their own contentions to themselves and, if possible, prove them to the world in general. It can never be possible to do so from the universal viewpoint. It is only in certain individual cases that such arguments can avail. The Bible, the Vedas, the Upanishads and many other sacred works upon which great religions have been built up convey the same idea in relation to the existence of a Supreme Being. Too many millions of human beings in different parts of the world are devoted to the deep spiritual truths enunciated by the Great Souls who have given these systems of religion to the world to make possible the elimination of revealed religion by the comparatively few who have set out to destroy it.

Of you individually and collectively to whom I speak I would ask: are you willing to accept a theory that the most highly developed and spiritually evolved people of the present age should be violently transferred to Devachan or some other state of life

to gratify the hate of the comparatively few? This is practically one object of the irreligious, unmoral elements of the present humanity who desire to eliminate God and religion from the earth. Disguise it as they may, their primal intention is the unlawful seizing of all the material means and advantages gained by the labor of the moral and religious classes of people.

When you think of the present-day worship of the "God of Mammon" by the masses of mankind and the apparent indifference of the same to the religion of their fathers, does it not strike a discordant note in the symphony of your soul and make you realize that a vast responsibility is resting upon you to help to meet and conquer the destroyers of belief in God and in the religion which has been founded upon Divine Law? [145]

Unless you have destroyed the bridge between your soul and body, you cannot eliminate your belief in a Supreme Being – a God – whether that belief is based on a personal God, a Hierarchy of Divine Beings, or upon the Higher Self of each one. The law of evolution alone would compel your belief in such a Being, if you accept its decrees. The time is coming when you will be compelled to affirm or deny your belief in that Supreme Being. "The First Born Son of God," the Christ, will appear in concrete form again, when His cycle opens, as He has appeared again and again in the past; but this time it will be infinite in expression of the radiance of His Selfhood, the center of the effulgence of Divine Love. Even in such a limited expression of the truth as is contained in this message, does it not help you to realize that it will be something more than an abstract principle that will speak to the soul in no uncertain tones when the words "My Child" shall fall on your ears on the day of your last Initiation? It requires something more than a dissertation on abstract principles to bring home to your soul the truth that there is actually a Supreme Being who is in a definite relation to you and all created things. That something is the silent voice in the soul which I have here termed the religious instinct, the recognition of that relationship and desire for conscious service.

ADDENDUM

The universal emotional aspect of the religious instinct is transmitted to individual intelligence by the Divine Hierarchies as an effect of increased vibration in a definite center or area of the physical brain. This center is the bridge between mind and matter – the area in which are located the pineal gland and pituitary body. Concentration on any religious subject will cause a rapid vibration in that particular area of the brain, and similar vibrations can even be transmitted to a like center in the brain of another by the one in concentration. [146]

OCCULTISM OF DISEASE

The Death Angel uses many methods but only one force, the force of gravity, for accomplishing the divine purpose of dividing spirit and matter. The separation of the oily sheaths from the fiery atoms may be slowly or rapidly accomplished. The first separation in the form of the sheath may be made by a sudden shock or by the more natural process of a gradual drawing asunder of the atoms. In the first instance recovery from the shock very frequently occurs. Such a shock as might produce entire suspension of all function in one body, i.e., death, if the vitality of the body was very low, in the case of a well nourished, strong body, it might be overcome by the vital force resident in that body, and while all the symptoms of violent death might be noticeable in the case of the one receiving such a shock, the resistance offered by the vital force would prevent the finality. The action of this force of dissolution referred to as shock is repeated again and again like clock work in every life. It is the same force that sends man to sleep, causes fainting spells, convulsion, fits, etc., the separative force as opposed to the force of combination. Its action is more or less pronounced according to the tension exerted by the fiery lives. If the oily sheaths are loosely held by the fiery lives, it only requires a slight shock to separate them, and in such instances the tension of the soul, formed of the fiery lives, is quickly released and then, as said before, it depends upon the amount and strength of the vital force resident in the body as to whether or not the soul can resist the pull to such an extent as to free itself entirely from the body, or whether it will be drawn back into its physical envelope and the amount of tension determines whether one of these repeated shocks will result in sleep or the intermediate states between sleep and death, before mentioned. [147]

All forms of disease are determining factors in the matter of the release of tension. Some diseases use up the substance of the oily sheaths and so leave no necessity for the exertion of tension; others increase the normal amount or harden the same and so necessitate more tension, and consequently a more difficult release of the soul.

THE BONDS OF SECRECY

Of all the ties that bind humans – ties of love, hatred or fear – there is none which binds so securely or so mysteriously for good or evil as does the tie of a common secret. Nothing leads to a more perfect understanding of the hidden places in the hearts and lives of those involved than being party to a secret. If the secret pertains to some concealed act in the life of either party to it or to some one especially dear to both, the sharing of the secret opens the way to discussion of the events which preceded and succeeded the act which, in turn, throws on the light of rigid self-examination as well as investigation of the causes which led to the commission of the act. These are some of the causes and effects of the bond. But there is an interior

cause and effect of a greater significance. The two possessors of a secret – and it is not a secret if it reaches a third person – stand absolutely alone in the world on a single self-built platform. They enter one sphere of knowledge that can contain naught but themselves. Each one of the binding, cohesive forces of nature is set in action to a limited extent in the creation of the bond and however dissimilar in thought and feeling they may have previously been, each finds himself or herself taking on more or less of the psychic influence, the thought and feeling of the other.

The man who kills at the instance of another and for a purpose common to both, finds that the common bond is developing the characteristics of the instigator of the murder [148] in himself. On the other hand it is the action of those great cohesive powers of nature which has made possible the keeping of the vows of the Initiate of the Great Mysteries. It is the disobedience to these infinitely powerful forces – spiritual entities – which causes the speedy downfall of the Initiate who has broken his vows of secrecy. It is not only his Higher Self that he has disobeyed, but it is the binding cohesive forces of the universe. He loosens their power of holding him in balance, and consequently can no longer sustain himself in his position. It is because of this possibility that all novices are so solemnly warned against the breaking of a pledge to the Higher Self, and not because a Hierophant has any fear of the effects of revealing mysteries to the profane, for, in the first place, the secrets regarding the Greater Mysteries could not be so revealed, however much one might desire to reveal them, and the lesser mysteries are but stepping stones, as it were, to the greater. A man could no more reveal the secrets of the Greater Mysteries by word of mouth alone than he could make another simultaneously feel the action of the nerves of sensation in his own body. There must be unification of the mind of the neophyte with the mind of the Hierophant to make possible the imparting of the secrets of higher initiation. This having once been accomplished cannot be undone save at a price that would stagger the strongest soul. In such unification the infinitely powerful forces of cohesion have given of their own substance the binding force which holds those minds in the holy bond of union. To a greater or lesser extent this same great power is sacrificed in every bond between two people, and the revealing of the nature of the bond constitutes sin against this great natural law. If the nature of the bond were evil, a higher law would compel its revelation. It should be clearly understood that it is the unifying of the individual mental forces for a definite purpose which constitutes the bond between two or more people. [149]

OCCULT RESULTS OF SUSPICION

The effect on you is greater than you know, or rather not than you *know* but greater than you *remember* at the present moment. You do not sufficiently take into consideration the immense power of thought and of sound. For instance, you have a suspicion against some person. You fondle that suspicion and turn it over in your

mind, thus creating the first live center of force. You then begin to try to corroborate that suspicion, sometimes by what the world would call underhanded means. You then give voice to the suspicion which you have by this time decided to be a fact, and there springs at once into active life within your aura a center of consciousness and *form* which is your own child. We will leave out of the question the effects on the first person and return to its effects on you. That child you have created and to whom you have given power of action, remains indefinitely in your aura, whether you ever think of it again or not. The karmic action of your fault returns to you through someone you care for or who is attached to you, and who therefore receives your thought currents. The force of the suspicion you first entertained is sown in the mind of the person; the form you have created is reflected on his consciousness. Suggestion awakens desire, and the first thing you know the very thing you have imputed to someone else comes back to you with added force through the one you love best. That is the *modus operandi*, the karmic action of both good and evil thought and speech. The evil is intensified because of the nature of the lower plane on which you now function most commonly If you are true to the Lodge or true to your Higher Self and to me, you will at once turn to the tale bearer and say: "If this is true, you can have no objection to repeating it before the individual named. If it is not true, let it drop right where it is." You have no other course open to you as disciples of the White Lodge. [150]

THE CRIME OF SEPARATENESS

It is deplorable when the masculine aspect of any evolutionary, line, the Red Ray of a line, has willfully or ignorantly permitted a separative force to break the essential harmonic vibrations between itself and the feminine aspect of the same line, the Blue Ray, for many sad results must inevitably ensue. But it is disastrous in the extreme if the feminine aspect of an organized body be overcome by such a separative force and break the connection between itself and the masculine aspect, thus leaving the lesser units of such a body in a position corresponding to that of a nest of unfledged birds deserted by the mother bird.

The feminine aspect – the mother force – of a race, nation or family, is the very center of its existence. If the mother and father of a family have descended in a straight line from the Founders of the racial family through many generations, and the mother is incapacitated for bearing, protecting and nourishing her children through the action of the separative forces of death or evil upon the father of that family, she can bear no more children for that family group and would find it difficult to retain her influence over those already born as time passes.

She might possibly bear other children through union with the prospective father of another family, but the main line of descent for the first family would be broken. In

occultism such children – step-children, figuratively speaking – are not considered by the Masters as belonging to the first mentioned race. They would come largely under a different influence, a different hierarchy, for, while the descent is always reckoned from the feminine side, if the father is not in the right karmic position toward the mother the children do not occupy a similar position on the heredity line to that occupied by the children of the straight hereditary line.

All these correspondences are repeated unchangeably [151] in every department of human life from the highest to the lowest, whether they occur within a planetary system of worlds, a single world, a race or a family.

It is the vital responsibility for the spiritual and moral welfare of a race or family, the absolute necessity for purity, faithfulness and unselfishness of the feminine aspect, the mother, which makes the willful or ignorant yielding to the separative forces by the woman of the Blue Ray such a calamity to all under her influence or dominion, and at the same time it makes her such a target of all the opposing forces. The guiding entities of those forces well know that the very heart of a movement, a race or a family receives its death blow with the yielding of the feminine aspect to the separative forces, unless the masculine aspect of the feminine is strong, wise, brave and faithful enough to stand in the breach and receive the brunt of the blow directed at the mother or to ward it off. If he is remiss in this respect, both are inevitably doomed to disaster sooner or later.

What I have said in relation to the action of forces between hierarchal lines, the heads of movements, nations and families is equally true of the disciples, the individuals and the children of either. All Temple units of the feminine sex are aspects of the Blue Star. All Temple units of the masculine sex are aspects of the Red Star. If the former are not pure, unselfish and faithful to the cause or family to which they belong, and if the latter are not strong, brave and wise enough to protect and sustain the former, that movement, race or family will become the prey of its natural enemies. When a nation or race begins to ignore these universal laws, the very laws of its existence, its death blow has fallen. No amount of sophistry, no supposed revelations can lead to repudiation of these truths without opening wide the doors to disintegration and death.

The mismating of the men and women of the present races of the earth, resulting from the karma of past races, is [152] the cause of the spiritual bastardizing of the children in the case of the great majority. Therefore, clear descent along hierarchal lines is out of the question, save in the comparatively few instances where souls have recognized each other and taken up their married lives where they dropped them in former incarnations.

LAW AND PRAYER

Over and over again, in some slightly changed form, some one of you put the same questions to me; over and over again I make the same reply. Unconsciously to yourselves, you often ask that the governing laws of the universe be changed, in order that some personal idiosyncrasy or desire be gratified. I can tell you of things to come, as I am able to judge by visible signs, as well as by my knowledge of interior laws. I can tell you how certain catastrophes might be averted if the humanity of this age would listen and obey, but bear in mind, I cannot change the laws that govern manifesting matter: I cannot make two and two make five; I cannot take two pecans from five and leave four, although I might be able to make you believe that I had accomplished this feat, by means of hypnosis or some other ultra-physical power.

One of the greatest difficulties you are experiencing lies in your inability to accept as literally true the statements given out by me and others, regarding the action of universal laws.

The unyielding, unpliant man is invariably the man that is broken on the wheel of the world. The pliant man bends beneath the storm, and the storm either passes over and leaves him untouched or touches him so lightly, in comparison, that his rebound to a normal position is accomplished with but very little difficulty. [153]

The strained, tense condition of the nerves, from which countless thousands of people are now suffering, is responsible for much of the evil that falls upon them. The same law that renders relaxation of the body is behind an equal necessity for soul relaxation. The law commonly known as gravitation, and true prayer (aspiration) should be this relaxation of soul.

If the positive energy of intense desire is sent, and the energy is not powerful enough to force accomplishment of the desire, that energy is dissipated, and the body in which it was generated and by which it was sent forth, is broken or beaten down by the reflex action.

While in a perfect state of relaxation, if the soul, from the higher point of renunciation, sends forth a prayer to the Infinite – not for some personal favor, but of faith and love for that Infinite – the same law which compels one pole of electricity to respond to the other will compel a response from those Infinite Domains, and the response will be in accordance with the real needs of the aspiring soul.

You will frequently find that the surest way of winning a thing is to give up even the desire for that thing.

Thought is one form of energy; words are another form. Combined, they create a

third form, and true prayer is this third form. Generated and sent out from the human heart it can go as far as its inherent power can take it. If the prayer or aspiration is selfish, it meets, on an interior plane, other forms of the same energy, the desires of which are in opposition to it. One neutralizes or destroys the other, and the consequence is, neither reaches those who have power to answer.

The wisdom of the ages is comprised in the words spoken by Jesus: "Not my will, but thine be done." It is only prayers preceded by that sentence, and winged by unselfish love, that asks only to love, not for love, that Omnipotence can answer. [154]

The highest power is only won by renunciation. Renounce with thy whole heart, love with thy whole heart, work with thy whole heart, and all things in heaven and earth are thine.

CREATIVE FIRES

To all Templars: When the human race comes into a realization that the divine creative fires are generated by specific vibrations set in motion by mental, spiritual and physical power, there will be much less cause for friction between personalities who have chosen different methods for awakening those rates of vibration. All creative and preservative fires are divine whatever be the method of their materialization.

He who despises the methods of one school of healing despises the God who is responsible for freeing the creative fires in the mind of man, and so has enabled him to produce a method by which the healing of disease and preserving of the living substance which is requisite for use can be accomplished.

The creative fires are the forty-nine degrees or aspects of cosmic electricity – Life Force. They are the forty-nine differentiated energies in action in the creation of the one homogeneous substance from which all diversified forms of matter in manifestation are evolved.

The substance or matter from which the organic form of an ant is created is of the same nature and character as is the substance matter of the organic form of mankind, but it is of different intensities and powers in the case of man and therefore of different rates of vibration. [155]

DEFICIENCIES OF MODERN CHEMISTRY

A truly great chemist will be the first to admit the deficiencies of modern

chemistry, although it ranks among the exact sciences among the superficial devotees of that branch of study.

When any substance is reduced to its elements the chemist faces an unsolvable problem, but these so-called elements are, in most cases, capable of further investigation, if one were able to bring to bear upon them the right combination of matter and force.

The different gradations from spirit to matter are so silently and unobtrusively accomplished that the line of demarcation is seldom observable. But the time will come when a delicate instrument capable of recording vibrations far more rapid than any now noted will prove conclusively this line of demarcation, the effects of heat in combining and the effects of cold in separating the different states of substance.

COAL AND BITUMEN

In the early ages of this Manvantara the vegetation of the earth as well as the animal and mineral kingdoms was confined to fewer species, but there was a vast difference in size and weight between these and the forms of matter now in evidence upon the earth.

Where a thousand or more varieties of some family or plant or tree may now be found, the same family was then represented by a single huge thick-stemmed large-leaved plant or tree with sap or juices. At the same time there roamed through those virgin forests innumerable proportionally huge animals now extinct. During cycle after cycle, trees, plants and animals were buried and resurrected [156] and buried again, one strata upon another.

The action or elementary forces held the real life principle of these forms of life as it were in suspense, and the decaying animal and vegetable substance was transformed into what we now realize as coal, asphalt, bitumen, etc. The discoveries of the coal fields due to scientific research have been marvelous indeed, but they are as nothing to those that remain undiscovered; for, hidden within the oily substances always associated with these old forms of life is secret upon secret of infinite importance to man, such as Nature's remedies for innumerable diseases, and the means for supplying the great needs that will arise, which will be even greater than those now experienced.

In these condensed, concentrated substances, essences and oils, may be found the true missing link between the mineral and vegetable kingdoms or substances. Crystallization of dead animal and vegetable forms created coal, and Nature stored that coal in her great work shop to furnish supplies to man for the healing and

saving of the nations of the earth in time of extreme need, when other methods of obtaining such supplies should be cut off.

Fine essences, potent remedial drugs, mysterious poisons, and the stored-up colors of vast gorgeous wildernesses of bloom, as well as fire and light, are some of the properties of this wonderful bitumen, the concentrated blood of the vegetable kingdom, or that product which corresponds to the blood of the animal kingdom. And as in human and animal blood is contained the life principle, so in bitumen is contained the life principle of that old vegetation; and, as the life principle never dies, but simply passes from one form of life to another, it is conserved in the above mentioned products of coal and bitumen and their constituents. [157]

IF WE KNEW

If we knew that tomorrow all opportunity would be gone to give the tender word, the loving smile, the gentle forgiving glance, the strengthening hand of helpfulness, would we, think you, be so critical, so slow to respond, so hasty to reprove and to reject the oft-times truest, deepest approaches of those we contact day by day?

Would we, if we know that father, mother, brother, sister, wife or child, or faithful friend, maybe, were to be taken from our sight forever, in the passing of the night, would we close one day's record, would we allow our good night parting stand as many times it does?

When we know how a word of praise, of recognition, of true enthusiasm, of even casual interest from another counts with us when striving with some problem, when cast down with some despair, why is it so difficult for us to express a sympathetic word, to bestow a cheering smile of encouragement on others?

Why is it, ask yourselves, so difficult to lead a life of gallantry toward those closest, nearest, most faithful and devoted to us for days and years and periods of time?

What is it, can we say, do we ever stop to think, that makes us sometimes almost revel in precipitating forces that are most unworthy of our higher, better selves, upon those to whom we owe the most, who have given their best and holiest to us?

Can you answer this for yourselves? You can if you will. Shall I give you indication from the standpoint of longer, higher, better and deeper experience than your own; experience from which deductions have gradually been derived and

merged into spiritual victory and understanding sympathy? Because I have gained some little step beyond you, along with the desire to help you, as we know in actuality you long to be helped, shall I speak plainly with you? [158]

Beloved Ones, Children Mine, I say to you it is the World Dweller, called by you the Disintegrator, a very demon, giving vent to itself in most cowardly manner in endeavor to throw you from the Higher Throne of your spiritual acquisition obtained through sweat of blood, toil and labor in long sequence of incarnations. It is, in other words, to the degree you permit it to seize hold on you, your own Dweller also seeking entrance to the Threshold of your Divine Sanctuary.

Give open door and room if it be your choice. Let it continue in its censure, its constant vituperative abuse if you must. It will do you naught but harm even though it be against your worst, most determined enemy or betrayer. You will be the greater loser, for you know the Law.

No man, no power can loose its hold upon your Threshold but yourselves. It must be taken by the throat and throttled by power from within. Little by little, inch by inch, swoop by swoop will it take possession until your entire being come under its sway and you will no longer have power to throw it off.

It is from one standpoint like the inhaling of an anesthetic. For a brief moment you yield, then find relief, because the sensibilities are numbed and the hold is loosed from the higher, inner Self. The difference lies, however, in the fact that you must wake to responsibility and greater suffering than before because you have allowed the negative pole to indulge itself in temporary release from its higher pole and guide, to ease or gratify your selfish emotional nature and feeling; when in case of sickness resort to sleep through anesthetic is obtained, the higher Self grants release temporarily for definite constructive purposes that finer more powerful forces be liberated to tide over a crisis and make recovery possible. Thus are healing influences liberated and the higher and lower poles reunited with beneficent result.

Let no one or few among you anywhere think these [159] lines are directed to them in particular. The curse I mention is at the present time almost universally present. It comes from the tension abroad in the inner and outer atmosphere of the world, in both private and public life. It springs from anxiety, prolonged responsibility, fatigue and despair thrown upon the nervous system of mankind, and must be checked before it crosses a certain line or its harvests will ravish the strongest constitution.

It is a great mistake to think only the weak or the spiritually unevolved may have such struggles to meet and overcome. It overtakes all alike wherever conditions have made or make it possible to obtain slightest entrance. And that conflict may

come into action entirely without fault or intent of the one contending with it. Especially is this true in the case of those in public eye, who must stand against opposition, attack and false play. In sworn friendships where trust has been broken and the inner man exposed and wounded unawares by broken faith and affection, great damage can be done if the system cannot throw the poisoned forces off promptly.

There, wounds take time to heal, and sometimes do serious injury to the astral emotional self. Great patience, sympathy and firmness should be used. The higher the personage, the more spiritually inclined the individual, the greater the glee on the part of the Disintegrator if indenture or cleavage can be made upon the aura. The deadly force, the wreckage to finer sensibilities and relationships which attends it and which follows in its train, its futile effect upon all constructive effort, its wholly destructive attitude to health, happiness and inner contentment is completely at variance and antagonistic to any possibility of help or reinforcement from us in any way. It can only increase greater and greater demolition of things beautiful unless it be recognized, and determined and steadfast will be exercised to vanquish it for good.

You who are suffering with its demonical force, take **[160]** one brave step toward staying its advance, toward routing its hold, and you will immediately feel the Lodge forces pouring in and through you to help you. It will at once be easier for you to take the next step, and so on the finish. You have no idea how important a matter this is to you.

It is not hopeless. There is no strain, no burden too great for us to help you eliminate, if you will but work with us. But you must make the first effort, must indicate the initial desire.

You will recall how we repeatedly warned, plead with you, shall we say, for several years back, in the annual message most particularly, to take note and advantage of the power and strength, the light and gladness of kindly living, sympathetic understanding one with another. It has been for your own good we have done this, as well as for the impression and effect upon others, complete strangers perhaps looking to you for example. We have wanted to save you from the suffering entailed through the straits you are bound to find yourselves ensnared in by allowing careless, loosely directed flow of forces to become gradually emotional habit to establish itself in your daily rounds and duties with one another.

It may pass as incidental and unintentional at first, but repetition wears until it becomes unbearable. The delicate constitution breaks first and the stronger only a matter of time, rougher ones later.

Surely you do not want to be known as critical, whimpering, dictatorial, unsympathetic, rough and selfish. You do not want the weak to fear you, the helpless to

turn from you trembling because of the gruffness, the apparently unlimited strength and inconsideration of your animal nature. We know it is not so, but that you are caught in the intrigues of the negative side of living, and must jerk yourselves up positively, if you would be free from its grip.

You may not like to read or listen to what is given herein, but it is the kindest advice we can offer at the [161] present time, and knowing your hearts, the longing that lies within them in reality to overcome the things of darkness that weigh you down, and instead to lift the shadows of the personal self that the Kingliness of Your Royal Line may shine abroad upon all, I have dared to bring these points to your attention once more in trust and hope that they will aid and strengthen you. Remember – until you have given service in actual joy nothing of value is really accomplished. "The Lord," it is said, "loveth a cheerful giver."

Remember also that as the old adage reads, "True Charity begins at home," so for Charity can be substituted – Chivalry (the stamp for Knighthood), and we shall have True Chivalry begin around the hearth stone, the sacred altar of home and the soul.

RESISTANCE

Misinterpretation of single words in the most authentic passages of the Bible leads to much error, but ignorance of the nature and character of the force or substance designated therein and the methods used by the Cosmic Builders in nature's laboratory leads to even more confusion.

For instance, take the apparently contradicting injunctions, "resist not evil" and "resist the devil." The "devil" and "evil" from the highest point of view are synonymous terms.

The energy of Resistance is a principle of universal life without which there could be no manifesting life, for it is the energy which stops or retards the currents of electricity, backs the force or fluid back on itself and causes it to overflow, as it were, in other fields of life; whereas if there were no principle of Resistance the before mentioned currents would circle the ether over and over eternally, [162] giving no opportunity to the Cosmic Builders and Destroyers to overcome conditions or limitations and become visible or audible, or in fact even to take form on any plane of life.

If you will take all this into consideration, the use of the word "resist" in an esoteric sense as it is expressed in the passage referred to becomes more intelligible. To "resist" no "evil" in the esoteric sense, is to permit the vibratory currents of negative

good to pass through your consciousness when absolutely necessary without stoppage, for stoppage means infection, materialization, condensation and final absorption.

It would seem that the same necessity existed in reference to the last named passage, "resist the devil and it will flee from you," but there is just enough difference between the "devil" and "evil" as here indicated as to necessitate a change of method in the operation of the same negative force. Through its age-long, periodical stoppages in its passages through Cosmic substance, as provided for by evolutionary law, that force has assumed a transitory form, a false form, which may be as methodically and instantly destroyed by a concentrated condensed degree of the same force which originally gave it whatever form it assumes. Therefore when the commonly called "devil" meets the positive aspect of the energy of resistance in a human mentality it is stopped, turned back and rendered harmless or killed out; it cannot pass entirely through the mental or spiritual sphere which is the aura of man.

It is the knowledge of this fact that justifies the Esoterist's oft repeated assertion that "evil destroys evil"; in other words, the positive aspect of Good-Resistance destroys the negative aspect of the same energy, when that energy is in opposition to the eternal laws of growth, whether it be in mass, matter or organized life. When you come to analyzing and classifying the different characteristic [163] modes of action and varieties of form and feature which comprise this one form of energy, you will find you have an endless task, and a task which grows more and more difficult, incomprehensible and bewildering, the deeper you go.

You may be inclined to scoff at the familiar claim of sudden conversion as it is made by the members of some sects, and while many commonly represented conversions are merely the result of excitement and nervous strain accompanied by an exhibition of self-suggestion, there are many other instances of similar action where the whole course of a person's life is instantaneously changed. Some of you may have experienced a full awakening resulting from the sudden recognition of the indwelling forces of evil which have been, as it were, running rampant in your organism and blinding you to truth, to morality, to righteousness and compassion, enlarging your egotism, your self-adulation to such a degree as to make you an object of horror or contempt to your Higher Self which has been instrumental in arousing you. Overwhelmed with contrition, agonized over the mental picture of yourself as you ought to have been and might have been had conditions been different, you have sunk to your knees.

With the soul-wrenching cry, "God forgive me, I knew not what I was doing," on your lips, you have drifted into a partly lethargic condition, to be later followed by a period of higher self-consciousness, there has doubtless come to you a realization that in some way, by some obscure and wonderful operation of a Divine Law, a great change has taken place in you. The weight has gone and in its place is an unspeakable

peace, a realization of the God in yourself as in all other things. From thence forward all life is changed for you. What has taken place in reality was an operation of the positive aspect of the force of Resistance which had been set in action by your Higher Self, a cosmic current turned aside momentarily from its natural course [164] by your Higher Self to enable you to have the opportunity of viewing the condensed evil which had been piling up through your life cycle, and which, being so piled up, dammed as it were, held perfectly still for a sufficient length of time, and plainly recognized by you, at once aroused the hitherto latent force of expulsion with sufficient intensity to enable you to expel the extraneous, abnormal, devitalizing elemental creations which had found lodgment in your little individual world.

As was before intimated, Resistance, being one aspect of God, God in conjunction with you, i.e., the power you had thus far evolved, was sufficient to exorcise any spirit of "evil" or "devil" – any conjunction of evil forces which could possibly gain control of you, but God could not do so alone. Your cooperation was necessary, the primal effort must come from the organic you. You – Yourself had to resist or to offer no resistance as the case might be.

If you will bear continuously in mind that you, yourself, consciously or unconsciously set up the rate of motion of every form or current of Cosmic energy that touches your life, you will be led into many paths of knowledge hitherto sealed to you, paths which your continual persistent disobedience and rebellion are constantly sealing, in spite of all the efforts of your Elder Brothers to unseal them a little way in order that a thirst for still deeper knowledge might be aroused in you. You might be saved the long eras of wasted lagging days and years, as have so many races of men in this and other ages, and as it would seem, it must be even unto the end of the Maha Yuga, yes, I repeat, even unto the end.

BREATH

The Great Breath referred to in Occultism is the Breath of God. When the Breath went forth it threw chaos into order and form. In other words, it was the basis for a [165] manifested universe. This Great Breath also created seven hierarchal planes with their correspondences and everything on that plane receives the Breath of God and evolves accordingly.

Everything breathes, the mountains, the rocks, the rills and the hills. It is what gives the fragrance to the flowers, and if we do not detect that fragrance it is because the breath vibration is either too low or too high for us to perceive.

For instance the sun of our solar system beats once in eleven years. The vital

force sent through the ether to the planets keeps them alive. This is not blood as in the human but is a vitalizing essence. The sun breathes in and out between four and five years and that breath is not air but is what Occultism calls Prana. As said, the rocks and all substances breathe. This is imperceptible to our senses save as we perceive all substances are transformed into other substances in course of time. This is because the pranic vital elements all make for transforming crude matter into astral and spiritual matter. There is much in the Biblical expression that God breathed the Breath of Life into Adam who was a race of red clay and Adam as a race became a living soul. So with all human and animal life it is the same. The Sun is a great transformer and transforms the Breath and Life of God on the seven planes of Breath so that all things and creatures develop according to their needs.

As we aspire to the Godhead and His Servant the Sun we indraw these forces to every part of our organism as nature does into hers. This law of Divine emanation is very important to bear in mind, for God is always trying to reach us through his various agencies on the seven planes of Breath and Life. [166]

LIFE AND DEATH

Nobody seems to understand the mystery of life and death. From one standpoint everything is alive. Every cubic inch of space is full of life so that all things alive could be swept aside and the whole plan of life would be repeated.

From another standpoint there is nothing but death. For instance, it is a startling statement to say that all humanity is dead, yet it is true from the higher standpoint. If anyone of this humanity were to be plunged into the consciousness of the Trinity of Masters and their associates, they would at once become unconscious. For that consciousness to the living mortal is oblivion, and oblivion is death. Therefore life and death are the Great Mysteries, the pairs of opposites. Even the sun comes into life and pours out its radiant energy into its worlds and goes into oblivion, death; the same with the planets. The only thing that endures and lasts forever is the principle of things but not things themselves. The seven great principles, or if we want to say it, the forty-nine great principles are divisions of the Godhead laid down wherein things may come into existence.

The pairs of opposites are also black and white. Black is the negation of all color. White is the radiant reflection of all color. For example, to particularize according to the spectrum, the color violet corresponds to the lower astral and is the pattern of the physical which molds its form in which inhere the skandas of previous births. It is very close to the physical plane. The function of the color red is to bring all form into manifestation. There could be no form without this color either in philosophy, religion, science, or spirit and matter. The color orange gives life through these

forms to the prana which they inhale. Yellow, one of the points of the Trinity, imparts knowledge without intellect. The color green helps the intellect to develop and in this cycle it is the color of nature. There is [167] a magnetic bridge that connects this color with the next, indigo, which ensouls Manas or the higher mind. Then we have the blue-white of Atma which is the synthesis of all colors. These have their correspondences in the universal scheme of life and death. The correspondence of colors, forces and qualities has been worked out with every organ and tissue of the physical body and the physical universe. When one is born on this plane he takes on a body of life, and dies on another plane. When anyone dies on this plane he takes on a body which is cosmical in its functions and is nearer the Great White Throne.

So to know the real do not think you have a soul, but the soul has you. This goes on until evolution brings you the great release into ineffable and universal consciousness when you will know all truths without the aid of books or teachers. This is the Great Mystery and difficult to understand until one has attained to the Seamless Robe where life and death are as one.

By means of strong search, aspiration and unselfish service the Great Mystery will be revealed to you, and you will be identified with the All and the One Great Reality.

SPIRITUAL MARRIAGE

You will make a sad mistake, my children, by lightly considering or ridiculing the most vital of all the vital sacraments which unite spiritual and material lines of life. Unfortunately the list of those who appreciate the far-reaching consequences of such marriages as are now the rule instead of the exception, is daily growing larger, and every true spiritual movement finds itself confronting the questions of marriage and divorce; and upon the right solution of these questions depends not only the future existence of the movement, but many of the most important [168] phases of evolution for the world as a whole. All humanity is equally concerned in the questions of sex which are now being brought preeminently forward before all divisions of the human race. This fact is particularly noticeable in all movements erroneously designated "The New Thought" movements. The effort to reach to and understand the finer forces of nature inevitably brings the student to the consideration of the great creative principle, and it is no far cry from that to the consideration of the functions of sex as generally understood.

The language in which many of the most important ancient truths are clothed has concealed instead of revealed those truths, and there has been most important reasons for the same, first of which is the necessity for protecting the ignorant and over

anxious disciple from the careless interpretation of revealed truth, and secondly from the misuse and abuse of the higher finer forms of energy for personal advantage, which must bring tremendous reactionary results upon the one who dares to prostitute those forms of energy to unworthy purposes.

There is no more holy, sacred function than that of the sex relation between man and woman; nothing more god-like than the right use of the great creative principle, and, mark my words, nothing more fiendish in its final results than the abuse and misuse of the same. It matters not what forms and ceremonies or customs may be used to hedge the guilty, the fact remains that a marriage without true love, confidence and perfect trust, is only one form of prostitution.

It has been said that there are no marriages in Heaven, and it is true, but the causes for the same are not generally understood. There could be no marriages made in that devachanic condition, for the simple reason that there has never been a separation between the souls that are "at home" in that state of existence. A perfect marriage relation could only be consummated on earth because the [169] parties to the same understood that they were the separated selves of a single entity who had some great mission to perform, which could only be performed by a temporary separation of the masculine and feminine principles, involving the two aspects in matter of coarser vibration. It must not be forgotten that the two separated selves of a single Ego may gain necessary experience by uniting with the separated selves of another Ego. However, the only possibility of what is commonly termed a happy marriage on this plane must come from the uniting of those who are in synchronous vibration; that is, between those who belong to the same group soul, and this is true because in this particular age the true marriage between the separated selves of a single Ego cannot be accomplished save in the case of the parents of a great Avatar, and the cause of the same lies in one of the Great Mysteries hitherto unrevealed to the masses.

There is a wide difference between the commonly accepted idea of twin souls and the teachings of the Temple anent the separated selves of an Ego or a group soul.

The theory of affinities, twin souls, etc., has arisen as a result of a partial understanding of the fact of the synchronous vibration of the various phases of some one state of matter belonging to a common center or head, which may be illustrated by the action of the positive and negative poles to the neutral center of a magnet. That center, as far as man is now concerned, has its being on an interior plane, and the truth is, in order to perfect such a marriage as has been mentioned, the third principle – the neutral center – must be on the same plane of life whereon the positive and negative, the masculine and feminine manifestations in bodies have their natural habitat.

The number two, symbolizing twins, is a number of differentiation instead of unity. The number three is the symbol of aggregation, unity; and, as we have not evolved [170] to the point where the vibrations of the Cosmic Two can respond to the vibrations of the Third manifestation now in operation on the higher astral plane, owing to the impassible gulf between the two states of matter, the perfect marriage is impossible, save in instances sometimes termed "special acts of Providence" when a great spiritual entity is ready to incarnate for the salvation of a race or nation, as has been the case in the conception and birth of Jesus and other Avatars.

As there are exceptions to all rules, so there is an exception to the general law which rules the separation of the planes, as in the case of Jesus. The great mystery of the conception of the Virgin Mary is comparatively a simple thing when understood. The overshadowing of the Holy Ghost referred to in the Gospels was in reality the bridging of the gulf between two planes for a definite purpose, i.e. that the Light of the Spiritual – the great Creative Principle of the universe, might shine on – (overshadow) the conceptions of what would have been under other circumstances merely an ordinary human being. But it was that Light which differentiated Jesus and other Saviours from the rest of the race to which they belonged.

The time was, and will be again at the close of this age, when a bi-sexual race will inhabit the earth, the natural vibrations of which will be synchronous with the vibrations of the life essence of a higher plane; and when the true marriage, the union of the combined masculine and feminine with the higher, the Father or Group Soul, will be the rule instead of the exception. We can hasten or retard that time according to the use we make of present opportunities.

Even if this subject is only partially understood, it may enlighten us as to the great responsibilities now resting upon us, and the absurdity of permitting the general concept of affinities to influence us to repudiate the most sacred obligations, and follow a "will 'o the wisp" in the [171] search for an impossible condition. We never can reach to a spiritual reality by repudiating a self-evident material duty.

The perfect marriage is a three-fold union, and the now atrophied organ in man (the Pineal Gland) through which alone the Spiritual creative energy (the third principle of the union) can act, will again become active in the sixth race.

PATHWAY TO THE STARS

Go thou to the Stars, Oh man, if thou wouldst know what Cosmical Consciousness is. If thou art a sluggard and goest to the ant, thou wilt only find the industrial instincts of those tiny lives whose aim is to provide food and wage warfare

with other species.

But if thou goest with the Stars and art on the heights of life and seekest eternal, universal truth thou canst find the Path made by Great Masters who guide the evolution of worlds and man. Thou canst tread that Path to the Stars, and thou canst know the majestic roll of the planets around the Sun, Lord and Light of our Solar System. Thou wilt also know that the solar system is but a cosmical cell with the sun as its nucleus. Also that thou art – and every cell in the solar system is – built on the same plane, even though one is cosmical and the other microscopic in size. Thou wilt see that all the planets, by the law of centralization, receive light, life and energy from the nucleus which they recognize. Each planet has its correspondence in the microscopic cell, and, as in the cell, its planets are transformers of cosmical energies coming to them from this sun nucleus of life and light.

Thou mayest perceive also a light shivering movement of these planets when they revolve around their center [172] due to the gravitational pull of one planet upon another and the Sun on them. Know also that some day thine own aura will be so expanded, and with others, as a group soul, thou wilt be given a point in space and become the ruler of a planet. Thou wilt then have the ability to span the Cosmic vista.

All planets are centers of consciousness, apparently millions of miles apart, but that is an illusion. From the standpoint of consciousness it is as easy to go from one planet to another as you go from one room in your house to another, because the solar system is one cosmical cell, and the Sun is the center and ruler of all. It also revolves around a Greater Sun until finally it reaches the Central Sun itself which is interchangeable with the Christos, and all planets are suns when they attain the Central Sun and bear on them lives which are Christ-like. The planet or sun itself then is so spiritualized that it becomes One with the Central Spiritual Sun itself.

Hence find the Pathway to the Stars, and thou wilt find the One Eternal Truth and Life, and from the terrestrial heights thou wilt attain to heights celestial.

SPIRITUAL TREASURES

The Master of Masters taught a great truth when he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt and where thieves do not break through nor steal; for where your treasure is, there will be your heart also."

In other words there are material treasures and spiritual treasures. Material ones consist of property, money and all possessions which are lost and must be

given up in [173] the end if laid on the earth plane. But if laid in the heaven world they are spiritual treasures built on the eternal principles. Laying up such treasures in heaven there is no danger of moths, dust or thieves. These spiritual treasures are created by the highest aspirations, unselfish endeavor to help others, and a gentle kindness for all peoples interwoven with sympathy, compassion, sacrifice and many other qualities. These treasures await you in the heaven world and they are used as stepping stones in bringing you nearer to the Christos. These supernal qualities stored up in the higher realms are luminous with the incandescence of Spirit and can be used in helping to attain the highest ideals of service, beauty and truth.

Therefore seek for the divine truths; and for every treasure found lay it at the feet of the Christos lighted by the flame from the altar of your heart.

TEACHINGS OF MASTER HILARION

You have been told the time when with me you were associated in the Order of the Sons of the Dragon, Children of the Glory of Ancient Egypt.

Ah, my children! you were groping then in the rushes to find the Sun that had never set, the Sun that has lighted the Universe from the beginning of Time, and we have not all ceased groping amid the rushes even to this day. We were then deciphering the written pillars of the Gods, and I have learned that the only path that leads to the Temple gates lies over the stones of sacrifice.

You have often misinterpreted and misunderstood my words as given to you. No great reformer has ever passed through the world and accomplished his object, save over that path of the stones of sacrifice. There is no other way. If I were to pour into the world today millions upon millions [174] of treasure, and the hearts of mankind remained the same as now, the result would be inevitably the same as does now obtain in the world. It would be worse than giving a child a sharp sword to play with. The many would be sacrificed to the few in the end, and that end would not be far off, for the effect of the causes set up by that action would be invariably the results of similar actions in the past. The closing of the cycles has made it possible for us to do much toward elevating the race, but there are many things that we cannot do. You cannot see as do we, or you would know this to be true.

If you could understand how we have labored, in the past quarter of a century, to bring mankind to a point where they might be able to RECOGNIZE some modicum of truth, and see how little, APPARENTLY, has been accomplished, it would surprise you greatly. All over the world, people have been prepared for entrance into the higher life and when the opportunity comes to them they do not recognize it but cast it away as worthless. Here and there, among the masses, are those in the position

of leaders, who, by mere force of character and ambition, have risen above the mass to some extent. Having once gained the power and tasted of the sweetness of ambition, they are not willing to give up the power, even for a temporary span of time, because they are not able to recognize the truth that it is only by giving up that one can obtain. Therefore, sooner than risk the little power they have gained, they almost invariably cling to it as to life, holding the masses back in the ditch from which they themselves have partially emerged.

The host of souls whom you speak of and think of as forces, are now combining to assist in the great work of the elevation of mankind and they **MUST** succeed, but man can hinder and does hinder in spite of all, for he is a free moral agent and cannot be saved against his will. It is only a question of time when all will be compelled to see: in [175] the meantime, there is work enough for us all, and if we can see but one step at a time, it is better to take that step and trust for strength to take the next.

THE BODIES OF THE CHRISTS

Possibly no other subject would be of equal interest to believers in the reappearance of a Christ, especially at such an interesting period as the present, as would the subject of the body in which such a Christ might incarnate.

To the deep student of Esotericism the seeming mystery appears easy of solution, for the seven-fold constitution of matter, the interpenetration of all planes and state of matter, force and consciousness, and the power of will and mind over all organized substance, throw much light on the subject. In order that those interested may have the opportunity of viewing the subject from some of the aspects accepted by the Masters, as represented to us, we will endeavor to present the same, while fully realizing the difficulties in the way of an adequate delineation.

One of the difficulties encountered by the average mind in accepting the fact of the cyclic reincarnation of an Avatar is due to ignorance of the truth that when the substance matter of a world, or any one form of energy or force, or even the atoms of a single physical body, reach a certain definite rate of vibration, that world, state or body is changed to some degree in an instant. Therefore such a change, as for example, the raising of the vibrations of the matter of this world to the next higher degree in the scale of evolution, would make manifest to those who were in the raised degree, the forms of life already existent in that degree. As such changes invariably occur at certain definite cycles, there must of necessity be a synchronous vibration of all forms of matter in both degrees in such an instance, making possible immediate intercommunication and identification of all interests. One degree may be raised [176] without affecting others save to a minor extent. Reverse the process and

consider the lowering of the vibrations of a single form of matter or a body existing on a plane immediately above the present earth plane and it is evident that the body would then appear to be like the occupants of the lower plane. One of the best known Bible prophecies refers to such change as in the twinkling of an eye.

Possessed of sufficient knowledge and of power over the natural forces of life, such as a Master must possess to reach Mastery, the latter would have no difficulty in accomplishing the descent from a higher to a lower plane for the purpose of aiding those in lower degrees of evolution; in fact such phenomena are of daily occurrence.

Even on the physical plane, subject to the investigation of all people, we may see an illustration of the action of the law which controls the raising and lowering of different rates of vibration. Take a piece of ice, apply the energy of heat and the ice quickly becomes water; apply more heat and the water is raised to steam; increase the heat and the steam disappears in vapor and finally enters the gaseous state. Reverse the process and by the application of cold the gases, vapor, steam and water become ice again. Heat and cold are the positive and negative aspects of one form of energy, electrical by nature, the same form of energy used by the Masters in increasing and lowering the vibrations of all forms of matter. Consequently they find it necessary to change the matter of which their physical bodies are composed. The skins, shells or crusts, the coverings, of the indestructible atoms of matter which in combination constitute a physical body are cast off at the departure of a soul, the unclothed, invisible atoms remaining unchanged in nature but free on the plane of their natural habitat – the soul or astral plane – and at the time of their departure, leaving the skins and shells – ashes intact, and still in the natural form of the living body, but to all appearances nothing but a quantity of lifeless matter, a corpse, subject to disintegration, but not to annihilation. [177]

It is said that it has been scientifically proven that a simulacrum of a burned flower can be produced from its ashes, and so it may. It is equally true that the cast-off matter of a physical body may be revived and appear to physical eyes for as long a time as the will which produced the phenomenon could hold that matter intact, as a form; but it requires the highly developed will of the Master to thus control matter in a state of decomposition.

A seed, whether it be of plant, animal, or human life, is a doorway between two planes of matter. Each seed of sun, star, planet, and therefore of this world, contains a nucleus, and within that nucleus is the eternal life spark, the Father-Mother, so to speak, of all life that can manifest in or on each world. As the nature forces, guided by evolutionary law, may develop and bring to birth the matter collected and revived by the life sparks within the seed, it is evident that a fully evolved entity – a combination of those life sparks – an individual who had become one with the law, as has every fully developed Master – could likewise bring to birth and fruition any seed

belonging to His auric sphere or His body. If after apparent death the indestructible life spark still remained in the dead or cast-off skins or shells of what were once the atoms – seed – of his physical body, what would there be to prevent his vitalizing them by his divine will and power and so recreating the form, the form again being ensouled by the controlling Ego? It is no argument against the possibility of such an event to say, "I do not believe it, for neither I nor any of my acquaintances have ever seen or heard of such an occurrence for you would not and could not see or hear of such an occurrence unless you were on the same plane of development as the one producing the phenomenon and could witness the process and the results of said action, as they may be seen in the case of a reincarnating [178] Christ, and as such a Christ will be seen at a future day by those prepared for His coming.

The personality known to the people of his day as Jesus of Nazareth was a certain combination of the same character of life sparks – seed – as are those which now constitute all other personalities. Being earlier differentiations of the Absolute than are others, they are the bases of all the seed – the atoms of all the personalities – known to humanity as Saviours of the human race; patterns as it were, on which later lives were built. Each one of those bodies of the Christ was ensouled by one and the same Ego, the first-born Son of His Father. The soul and the bodies used by the Son have been gaining power, experience and development through their manifestation in form just as the soul and bodies of all humanity must gain the same, and for the same purpose, the purpose that was expressed by Jesus in the words, "that you may become one with us, I in you and you in me, that we may be perfected in One."

It is a question of the reliability of those who claim to know these facts rather than unbelief in the possibility of such phenomenal changes, which drives the great majority of unbelievers in Occultism into repudiation of the truth, and therefore into materialism, and the other isms and cults of the age. The very simplicity of the idea is the greatest argument against it in the complex, unevenly developed minds of a great many people, when it is not due to the inability to think or reason out the details of purely natural life and who believe that only by some great miracle could a Saviour come to earth.

The votaries of many different religions are now looking forward to some Christly manifestation. In some instances it is taught that a reincarnation of Jesus is taking place in the body of a child, and in others in that of a full-grown man, ignoring or denying the truth of the express statement of Jesus (after his resurrection), as to the manner of his second coming. [179]

While we admit that obsession of a physical body by a departed soul is quite possible and frequently occurs, and also that a manifestation of the Christ may be born every day in the year, we cannot admit that such a great soul, a Master of such

high degree, having passed his last earthly initiation, is still compelled to return to earth by the same means and by the same method used in former and lesser incarnations. In such case, what advantage is all the power He had gained over earthly limitations, over Heaven and earth and the very devils in Hell, as is claimed for him?

Is it even reasonable to believe that He is still confined to the same limited conditions which hindered Him in a previous life, or that he is compelled to use the body of another soul, thus driving out that soul, in order to manifest Himself, especially when such a course would violate His own given promise?

If He is to be the progenitor of a new race surely He will come under a different law of manifestation than the one which now dooms the human race to such woe and suffering.

It has been repeatedly taught by the Master that a human brain could not conceive an idea or imagine an object that has no existence. If this truth can be accepted and you individually are conscious that the individuality, the Ego – the "I am" – is something apart from your body though related to it, you will not find it difficult to imagine the parting from, or the revivifying of that body, even if it is in a state of dissolution or disintegration, and therefore can perceive how a more highly developed Ego could revivify his own body with ease. The same forces are in action in either case, but the methods of use in materialization may be different. That a Christ is to come to the human race is beyond all question to those who have access to the astral planes, or those who believe in the countless prophesies of such an event. The real question is what are you individually going to do by thought, word and deed to open the way for His Coming? [180]

CONCERNING GROUP SOULS

There is one item in one of the late lessons that will help you in the consideration of many things that may come up, i.e., that in that vision of the creation of a universe, the first Son of Light, the first sacrifice swept out from the point of manifestation as far as the impulse or rate of vibration could carry him, then he returned along the same lines to the center. He had only sacrificed his body to make these points of light, his soul and spirit were where they always were. When he went back to that point of manifestation there followed a Pralaya. And then there were three that were shot out for another manifestation. But those three were the same one, and so it was when the seven swept out. He returned for a Pralaya and then went out under another rate of vibration. The one was seven at the time, and so it has continued. They must return along the same lines. This also applies to the evolution of the whole Universe, there are wheels within wheels. The evolution of a planet was performed

under the same law that evolved the whole Universe. There is an almost perfect correspondence in the life of every atom that is in manifestation. Every atom has to retrace along the same lines.

The whole action of the cosmic forces is not to emphasize any one color but to grow so that all may manifest equally, that each and every individual entity may grow as a tree grows, when perfect, rounded out in every direction, with no one color prominent but all in equal proportion. That is as true of each ray as it is of the cosmos, and applies equally. The personalities are all on the lower planes of manifestation when there are many, it is only by higher aggregation of astral bodies – to put it as plainly as possible – on the same principles, that aggregation of atoms makes a body. When there are so many personalities, it is simply because the individualities are not [181] powerful enough to assimilate all the force of that entity and it has to be distributed over a large area. By lower planes I mean astral as well as physical planes.

When the soul on its return leaves the lower astral it begins to unite with its own special ray and the atoms of each plane go back into universal matter for a time, until they are called forth for another manifestation.

Where the soul remains when it leaves the body depends upon how far the personality has become developed. If it has gained much experience and assimilated all it has gained, and is ready for a high step it will remain in the upper astral. The soul that was manifested in two bodies on the lower plane would have but one on its return.

A Group Soul may be represented by a seven-pointed star, seven times seven, or forty-nine. There are other figures that would represent it on its return, better than these I have mentioned, that I cannot give you now. There is one on the Temple pavement that represents it perfectly and that you will see one day. The whole is represented in the Pyramids at Egypt, particularly in the one called the Great.

The development of all lives is like the progression of geometrical figures, as they are called, although of course such illustrations convey no adequate conception of the truth, for those lines are in reality living entities; those geometrical figures, so-called, are really composed of substance in a state of evolution, as is all Matter, Force and Consciousness.

Every spiritual being is a line. There is a certain individuality in every atom in manifestation.

Comment: Relative to the subject of group souls it is true also of minerals, plants and animals. But even these belong to the same group souls, that is, the same Hierarchal

line that humans may belong to. The one Life runs through all. GOD Himself is a Group Soul, including every thing and every creature. He sends out seven Rays of Himself, corresponding [182] to the seven Colors, and all elementals, minerals, plants, animals, men and Angels must belong to one or another of those seven great universal rays, on which all outer manifestation rests. A great Angel, or a Great Master, is an entity of Universal Consciousness, made up of myriads of souls, the same as our purely human body is made up of millions of conscious lesser lives which we call cells, each one an independent entity, yet all together making the complete organism.

CONCENTRATION

Whole volumes have been written in denunciation of spiritualism, and in pointing out the dangers, and warning the would-be medium to refrain from using the methods advocated by the majority of self-styled teachers. Many of these volumes are valuable from one point of view, but the one great obstacle in the way of undirected or misdirected self-development, as well as the cause for so many failures and woeful disasters, has not been clearly pointed out, because the writers had no knowledge of the same, and no way of gaining such knowledge.

You have been taught somewhat of the Pineal Gland and Pituitary Body, and of the golden light which may be seen surrounding those centers when an advanced disciple is in deep concentration; but the nature of this light, as well as the cause of its appearance at such times, and its effects on the rest of the brain, have not been publicly given out by the Initiates. In the case of its appearance in the brain of a Master, the molecular tissue of the area of its manifestation has become greatly refined by spiritual aspiration, and by raising the creative forces from the lower to the higher aspect of his human nature, thus enabling him to use the most potent form of energy in refining such tissue and permitting the Etheric essence to become visible [183] to others under right conditions, and to be of incalculable service to himself. The Etheric essence is the light by which the human soul of man may be able to catch glimpses of the existence and being of the Divine Soul. It is the light which lightens the plane of soul, as sunlight gives light and life to the physical plane, as well as the media by which interior sound-waves may reach the interior sense of hearing.

Electricity has recently been found possible of subdivision to a degree hitherto unsuspected by material science (the term IONS has been applied to the latest subdivisions), but it is capable of still further subdivision. At the point where the vibrations of electricity become so rapid that its manifestations entirely disappear from observation, it becomes etheric energy, and is so powerful that its contact with unprotected molecules of physical matter would cause the latter to disappear, as molecules, instantaneously. The protection of the oily sheaths of the atoms of the molecule hinders or prevents such destruction, and enables the operator to make use of

said energy, according to the state of development he is in, and the control he is able to exercise over the elemental forces of nature.

Intense mental application under wrong conditions may break down the protecting wall of oily sheaths of some important brain center, and this is what frequently occurs to students in "sitting for development," as one process of concentration is sometimes termed, before the student has learned how to protect his brain tissue from the harmful aspect of said energy, for it literally burns up the shields of the molecular tissue of the organic centers which control the various functions of body and mind.

This etheric energy to which I refer is in its turn an obedient subject to the law of attraction, which finds it scarcely an obstacle to its action on force or matter of denser degree, and the energy of attraction is responsible for the strong desire felt by mankind for psychic phenomena. [184]

The majority of psychics and mediums will bear me witness when I say that almost from the first of their efforts toward psychic development they are aware of a drawing, painful sensation in the eyes and in different parts of the brain. A condition diagnosed as eye-strain is also frequently induced, and causes much suffering, and, if this strain is intensified to a great degree it sometimes leads to mental affliction of various kinds.

Even if no material object is used to aid in fixing the mind on a given point, it is difficult to keep from straining the muscles and nerves of the eye in concentration; for the mind seizes upon some point in space and clings just as tenaciously to that point as to a material object, and the nerves and muscles of the eyes and head feel the strain even more keenly than when using the material object alone. This sensation of strain must be controlled to render concentration safe, and it cannot be controlled as long as the mind is fixed on any exterior thing or organ, or before the attainment of indifference to results of action, for it is the action of uncontrollable Desire that produces the strain. It is a difficult thing to make the mind negative and retain consciousness without such aid, yet this must be done, or the result will eventually be as I have stated. Sleep is refreshing to the brain, and right concentration should be the same.

Again and again have students been warned against making any effort toward concentration when physically exhausted or weakened by disease, and to no avail in many cases. The consequence has been that the efforts of the Initiates to teach the possibilities of wise occult research have been retarded, and many tales of the awful results of wrong methods of concentration have been brought forward by their opponents in denunciation and refutation of their teachings, thus producing unwarranted prejudice.

Unless a disciple is at his best physically and mentally, and has reached a point of "indifference" as to the results [185] of his action, he cannot reach that positive-negative condition which renders deep mental concentration safe, for, paradoxical as it appears, the positive and negative currents of mental force must meet and commingle, thus creating the neutral, the right receptive attitude to give best results. All psychic phenomena resulting from an unbalanced condition of mind are unreliable and harmful; i.e., when the disciple is in either the extreme positive or extreme negative condition. The motives must be pure, the methods right, the mind at peace, the body in good condition, and the soul free from any anxiety as to immediate results, in order to place a disciple in perfect alignment with the Masterforce, which alone can lead to true enlightenment.

But these facts should not discourage even the least developed disciple, for bad Karma may be overcome, and self-conscious effort must have a beginning. Therefore it only requires implicit obedience to such directions as are given by the Higher Self, to remove all obstacles. With every sincere effort made by a disciple, there is a corresponding effort made by the Lodge to aid. Unfortunately such efforts by the "Elder Brothers" are not always understood. It may be absolutely imperative for the disciple's power of Resistance, ability to resist some definite course or to overcome some form of inertia which can only be done by opposition. For instance: unless the ability has been gained to resist the elementary forces when they are directed by the Brothers of the Shadow for some definite evil purpose, such elementals crowd in upon and confuse the mind, when the great issue requires concentrated effort, thus making such effort impossible.

Where a lack of the power of Resistance in the case of a pledged disciple is evident to the Initiate teacher, and great results are hanging on the disciple's ability to concentrate mental energy, some severe loss, temptation or sorrow is precipitated upon that disciple. It is karmically [186] his own, but might have been dissipated, or have come at a more distant time. The Initiate only increases the tension (the connecting line), and thus precipitates the act, in order to give the disciple an opportunity for the attainment of far greater good.

The power of Resistance is one of the last to develop in human beings of the present age. Its identity with the commonly understood power of non-resistance is not generally understood; the latter is the effect; the former is the cause of one single mode of Motion – degree of Energy.

THE PLANE OF DEVACHAN

The Auric Body and its Atmic centers are seldom discussed or even referred to publicly by the Initiates of the White Lodge. It is such a sacred subject and withal is

the vehicle of such power that its mere discussion is liable to precipitate uncontrollable forces of good or evil. In common terms, it is that essence in which the Godhead in each person is first embodied or manifested. To the eyes of a mortal it would appear as an elongated, egg-shaped, iridescent, tenuous spheroid, radiating many colors more or less brilliant according to the era in which it was manifesting and the power and cosmic position of the Ego manifesting therein. What I have termed the Atmic centers in combination would be the Sutratma or silver thread, upon or within which the different incarnations of an Ego may be combined somewhat as beads may be on a string. The spiritual aroma exhaling from every personality used by the Ego, that is, the essence of every good deed and thought, arises as a definite color or force, which being still further purified by its contact with the fires of the spiritual plane, ultimately becomes spiritual indestructible substance, and it is from these purified colors that the radiant white light is reflected – the basis of the individual [187] Aura. From this auric essence are created by means of the Spiritual Will the Nirmanakaya bodies, the vehicles or bodies of their Great Masters. This substance can be controlled only by the Spiritual Will, and it is the highest degree of potential substance. It is asexual, eternally masculine and feminine; every differentiation of such substance manifesting on the planes of differentiation as man and woman. The vehicle of a single Ego first descended into manifestation at the beginning of a Manvantara as one entity having one Aura, though each individual is, as it were, surrounded by a portion of that auric substance which would appear to mortal eyes as a single Aura. But the Aura can never be really separated, no matter which sex its manifesting personalities may choose to represent in any incarnation. Sooner or later they must be united, for neither can reach fruition without the other.

In the case of the death of a normal human being, the soul, when fully released from the body, ascends into Devachan. The Aura leaves behind sufficient vitality to continue to give form and substance to the Linga Sharira (astral body) for a certain length of time. When this vitality is exhausted the astral body fades away. While the terms "arise" and "ascend" seem to be absolutely necessary in order to convey any idea of the movements of the soul, the student must disabuse his mind as much as is possible of all thought of space and time as regards the future existence of a released soul. Do not attempt to locate the dwelling place of such a soul save as you can partially do so rightly by "thinking inward".

Instead of such a separation of principles as takes place in the ordinary individual after death, the Initiate, who has passed through all lower degrees of the Lodge, and who has reached the point where a physical body, strictly speaking, is no more necessary to him, parts with the Linga Sharira and the physical body voluntarily when he desires, and remains clothed in the spiritual body [188] above mentioned, on the Astral plane. He has no more need of Devachan, or rest. While he has the power to condense and concentrate the spiritual forces which form that body to such a

degree as to create an illusionary body which to all intents and purposes will seem to be a physical body to the senses of the ordinary observer, and may live in that body for a short time, it will only hold together as long as his will is fixed upon it, and that would not be for any great length of time. It is such a body as this that Jesus used after his resurrection.

It is a crime in Occultism to waste force and energy, and one cannot conceive of such a Master as was Jesus as using that sacred Auric force for common purposes such as materializing to prove he still lived, or to give directions to his followers, especially if a medium could be found in the shape of a prepared agent through whom such desires might be accomplished, and accomplished by means of the use of lower forms of energy.

We have as a rule but little knowledge of the tremendous power of the Spiritual Will. It has all power over all forms of force and matter beneath itself in the scale of being.

The Theosophical teaching in relation to the plane of Devachan has never been fully understood by the masses of humanity. At the time H.P.B. came to us there was good reason why the old idea of heaven should be dissipated or temporarily obscured, for the minds of the majority of the human race had been so long fixed upon the idea of a place of sensuous gratification when there was a surcease from all pain and sorrow, and the longing thus awakened so turned desire away from the more important phases of active development that only too many weary, sorrow-stricken souls would literally "throw down their arms", and give up the battle of life, unnecessarily.

The plane of Devachan has been termed "the plane of illusion", while in fact it is no more illusory than is the [189] physical or any other plane of being. Devachanic life really consists of the fully realized ideals of all the races of people that have ever lived. A mental image of those ideals is, as it were, impressed upon the auric essence from age to age, and the Ego lives in those ideals during a devachanic period, as it lives in its materialized ideas during earth life.

The law of compensation always provides that for every pain or sorrow there is a corresponding peace and pleasure, and Devachan gives opportunity for the realization of the latter which earth life cannot give. A great Initiate renounces this compensation for the time being that he may add to the sum of his rightful compensation by helping his fellow pilgrims, and by means of that great renunciation he wins the power to enter the Nirvanic state where no more incarnations in flesh await him. Each mere Devachanee must return to earth at the close of a definite period of time, and take up another life cycle. Having reached the Nirvanic condition there is no more bondage to form and matter for the incarnating Ego.

The orthodox doctrine of the future meeting of friends and attainment to a place of peace and perfect understanding has therefore a true basis, although such a state is not eternal, and the oft quoted statement that we carry heaven and hell within ourselves is equally true.

It may help us to understand the Devachanic condition somewhat to consider the degree of happiness a number of people in perfect sympathy and affinity may experience when, actuated by a single high motive, they meet to lose themselves in considering the beauty, strength and joy of some ideal which has been the motive power of their gathering. All sense of time and space under such circumstances would be annihilated and they would really be a group of souls "with but a single thought", and that thought would be, as it were, an epitome of the higher ideals all were capable of conceiving. [190]

No mere sense gratification could begin to confer such unalloyed happiness, for there is "a worm in the bud" of every gratification of the senses.

PLANETARY INFLUENCES

It is a well known fact that the continuous rapid whirling of the body, as is done in the religious observances of the sect known as the whirling dervishes, will produce an exaltation which may end in a trance – a temporary separation of the astral and physical bodies. The common waltz movement of the dancer produces a lethargic dreamy condition of body and mind. Other movements in various dances produce different degrees of exhilaration or lethargy in the dancer according to the rapidity, the break or the decrease of motion. All of these varied movements tend to arouse different sensations in the mind and body by their action on the sensory nerve centers which have definite results on the lives of man. From the same or similar movements in time and rhythm there are set up in different bodies of a planetary system corresponding influences to those which result from the aforementioned movements of man. It is these influences which, when transferred to the auric centers of mankind by the force of attraction, and left unchanged by man, increase, or modify, or decrease the vibrations and therefore determine to a great extent his life and career, for man is largely controlled by sensation. Man, the divine monad, is not at the mercy of any such influence, for he has the will and the power to change the vibratory impulses of his body, and therefore change the influences which control him.

The aura of man is a star in embryo: a star in process of evolution from the primary stage of a quiescent laya [191] center to that of an active sun. To that primary laya center has been and is still being attracted the star dust, the stored up influences of long disintegrated suns and constellations, the regents of which have

passed into spiritual states of being beyond possible computation by man, leaving their impress on the mass of matter which constitutes their visible vehicles of manifestation. The physical condensations of the aforementioned star dust, keenly alive to the spiritual impulse imparted to it by the departed regent, has been and is still being attracted to the environment of the human being, and serves to build up the various physical bodies of the spiritual monads which were the units of force of the original laya centers. In effect, the bodies of the human and animal kingdom are composed of the cast off garments of the present Gods and Archangels, and these bodies in turn will furnish vehicles for lesser spiritual entities as time passes away.

If the student permits the idea that he is being absolutely controlled by planetary influences to become fixed in his mind he will become a slave to, or a playground for, certain orders of the semi-conscious, irresponsible creatures which reside in all planetary spheres; and every such binding thought force he generates will serve to increase his bondage. It is only as he recognizes the nature of the dominant influences which control any one or more stars or planets of his solar system, and therefore the nature of the influences he must combat or attract to him, as the case may be, that he will gain by astrological research. [192]

SUPPLY AND DEMAND

My Children:

I have tried to keep you very close to me in storm and tests. It is not always possible, for despite your wish not to do so, you wander off into paths that lead elsewhere. I must warn you in regard to this, for when you have wandered off elsewhere you make it impossible for me to reach you, and the results of such wanderings are not apparent at first, either to you or to those about you. But the end of those wanderings is invariably the same alienation from us and temporary oblivion.

I have something to say to you of a very important occult law, a law immutable and irrevocable, the law of supply and demand. I have mentioned this to you before but have not gone into it as deeply as perhaps I should have done.

When you demand of my agent or myself trivialities you receive trivialities. When you demand spiritual knowledge you receive spiritual knowledge. When you unthinkingly supply Blue Star with a burst of criticism, uncharitableness and distrust, you receive the same in return. When you give to her your best you receive in return my best, for I wish again to impress upon you that part of the best of myself is now within that entity. The brain makes mistakes, the heart never, for it has been purified by fire. There is a deep underlying truth in the exhortation of Jesus to His disciples: "Cast not your pearls before swine, lest they turn again and rend you," and whether it be swine and pearls or rubbish and people, the law is invariably the same. There is a great

danger hanging over you. You are not always as charitable to each other's failings as you should be. The lines between you become tangles; this is largely due to past incarnations, but it is something that must be overcome. When one of you can say with perfect truth, upon being wounded or hurt by [193] another, that there must be something in yourself that has called forth that saying from your brother or sister, you will have won a battle that will help you onward. Remember that a tangled line with you results in a much worse tangle elsewhere. You have as yet little idea of the real importance of your own lives and associations. Unless there is perfect harmony between you, there is, as I have said, great danger of worse complications among those whom you are trying to reach. It is a hard task I am putting before you, for you are yet babes in wisdom and knowledge, and require tender nursing and care each for the other.

There is within you all a vast ocean on which reflections may be cast and from which they may be received by the sender. If the reflections cast are evil, the return reflections received will be evil. If they are good, the returns will be good. It is in this way that many make great mistakes. They believe the reflections of their own minds to be information conveyed by inhabitants of that sphere. Of course, that is not always, but it is frequently so.

MATERIAL BASIS OF ASTROLOGY

If the average student would recognize more fully the material basis and consequent material aspects of the science of astrology, instead of confining himself almost exclusively to its spiritual and psychic aspects, therefore to that which is not science in the general acceptance of the term, there would be much less antagonism engendered in the average mind and more faith in its findings awakened.

The whole universe, both interior and exterior, is governed by cyclic law. When the first creative impulse is given by the passing of the energy of a ray of light through [194] a hitherto quiescent laya center, cyclic motion is aroused, and the force of gravitation is set up. To that then active center of force is attracted some measure of the star dust floating in space, and these microscopically minute particles of long dead and disintegrated suns and planets fall into the rate of motion previously established in that center of force. As a result of that one rate of motion, some one influence or quality is aroused, which will persist and dominate all other influences or qualities that may be generated later, as other degrees of solar energy are attracted to that center and other qualities of star dust are drawn into it. This influence continues to rule until the energy which first set the laya center into action has been exhausted and the first cyclic round has been completed.

When other stars and planets have been evolved in like manner, each with its

own dominant influence or quality, there must inevitably be a clash or an attraction, as the case may be, between the ruling forces, thus setting up cycles of opposition, which will endure for a length of time determined by the strength of the forces thus aroused.

As the physical bodies of all the humanities of all the planets are subject to the same cyclic laws of birth and rebirth as are the stars and planets, and as the basic substance of each one is the same and subject to the same dominant and sub-dominant influences – qualities – the close relationship between man and the heavenly bodies is evident. But as a general thing, the individual man is ignorant of the fact that he is exerting a certain degree of influence upon each one of those heavenly bodies, as great in comparison to his size and power as are the influences he is sustaining from them.

Divine Will has determined the different rates of vibration in each creation, and the same divine Will, operating in man, can change the dominating rate of vibration or influence of a physical body, but does so only in obedience [195] to its own laws, and it has decreed that such changes shall take place always at the beginning of a new cycle. In other words, man can pass out from the controlling influence of one planet into that of another by changing the dominant qualities of his personality at definite cycles in his own life. As every quality, every influence, every habit of mind or body has a definite time limit of manifestation, if the man has sufficient knowledge of his own nature and of his limitations, he can take advantage of the natural time limit of the said qualities, influences and habits to raise the character of the same.

If he clings to the idea that mind is not substance, he will not succeed to any extent in raising the vibratory pulse of a quality. Neither will he if he holds to the idea that all suns and planets are of exactly the same grades of matter. While the same qualities may exist in two planets, the manifestation of the qualities may be very dissimilar in degree.

If the student permits the idea that he is being absolutely controlled by planetary influences to become fixed in his mind he will become a slave to, or a playground for, certain orders of the semiconscious, irresponsible creatures which reside in all planetary spheres; and every such binding thought force he generates will serve to increase his bondage. It is only as he recognizes the nature of the dominant influences which control any one or more stars or planets of his solar system, and therefore the nature of the influences he must combat or attract to him, as the case may be, that he will gain by astrological research.

DREAMS

It is a well known aphorism that "dreams go by contraries", and the verification of the same in so many instances has led to a wide acceptance of the aphorism. That [196] it is founded on the action of a universal law is not always recognized save by the few who see the action of the pairs of opposites in such seeming perversity. All phenomena of the physical plane are inverted. Rays of astral light may be reflected and refracted as are rays of sunlight, and lead to even greater deception in relation to phenomena than does the sunlight under similar circumstances. If you gaze into a concave mirror you will notice several reflections of your face, each showing a different view of your features.

The state of substance which forms the boundary or screen of each plane of existence has one peculiar property, it acts as a perfect reflector for the next finer state of substance. As the astral light reflects many aspects of the objects or characters active therein, upon the screen of the mental plane, it depends entirely upon your astral angle of vision as to which aspect of a reflected image you see: whether it is elongated or contracted, or what degree of density it manifests. The same is true of the mental plane, for the correspondences are exact.

Dreams are repetitions of events in which you or others have participated at some stage of life. Life repeats itself, and while the personnel of a dream may change, an event precipitated will occur again and again, as its particular cycle rolls around, and as every molecule of matter has its opposite poles of operation, so every event has its opposite aspects; and if one pole or aspect of an event is called into manifestation on one plane, its opposite aspect manifests on another plane, and the transference is effected by means of the before-mentioned boundary line, screen or mirrored surface of that plane and the position of the fiery lives which constitute the brain, astral or physical, at the time of the dream: that is, the position of the observer determines to what extent the main points of the scene or event will be reproduced, or transferred to some part of the screen of his consciousness. For instance, you may dream of attending some place of amusement and [197] enjoying a pleasurable hour: you happen to be in an astral position which reflects a grouping of people, but, at the same time, your position as related to the opposite poles of sensation – pain and pleasure – may be such that the aspect of pain alone is in evidence when the scene of action is shifted and the astral experience is transferred to physical life. Therefore your dream of pleasure would manifest in a grouping of people for some painful purpose. At another time, a changed condition or angle of vision might bring about an exact reproduction of a dream in physical life.

There is a point in the evolution of man when he becomes capable of "dreaming true dreams" at will – a point of equilibrium. Where he stands, as it were, at the center of each of the four lower planes and can therefore see all around and through all the phenomena of those planes. He is then no longer subject to illusion. But he does not

reach this point until pain and pleasure have done their perfect work and all material things are matters of indifference to him in that he has risen above their usual effect.

PROPHECY

The laws governing all Prophecy are as scientifically exact as are the laws of Attraction and Repulsion. The energy, direction, and scope of a given cause will invariably determine the effect of that cause.

A Master, or so-called Prophet, can predict an event more or less accurately, according to the knowledge he has acquired of the laws governing potential force. An exact prediction is a solution of a universal, mathematical or geometrical problem.

The predictions made by psychics by means of glimpses into the astral envelopes of the earth can never be depended upon; such glimpses may be reflections of past [198] or future events; or they may be but thought-forms generated in the minds of mankind.

To correctly determine the final result of a particular cause, the prophet must be able to estimate correctly the force of the desire or motive behind the cause; or, in other words, the energy set free by the spiritual will; the points of contact it will make en route; the exact direction and length of time occupied in transit; and many other things not possible to enumerate at this time.

Each minor or contributory cause set in action by means of the points of contact before mentioned, produces lesser effects which must ultimately affect the major result to some degree; these effects are manifest in the seemingly uncontrollable events of daily life, but the major cause of any manifestation of life and action stands out pre-eminently through perhaps a whole series of incarnations, and its strength and potency will eventually bring all minor causes into subservience. At the close of such a Cycle of manifestation, or major cause, the minor or contributory cause will also have run their course, and their effects be lost in the greater effect.

A true Prophet will be able to find the first or major cause in the history of man or nation, and work out the solution to a mathematical certainty, thus safely predicting the final outcome; when it would be absolutely impossible in some cases for him to disentangle some one or more of the contributory causes from the many, and trace their ramifications or effects to the primal cause.

For instance: Take the case of a nation or a soul. With a perfect knowledge of the governing impulses set into action at the birth or inception of either, I might be able to follow the course of that primal cause, and safely predict certain great

catastrophes and their results, through one or more cycles of evolution, when it would be well nigh impossible for me to predict the exact result of some trivial movement made by a man, in some one incarnation, or an [199] event, the force of which could only manifest a few hours or years.

Only a God whose intuition was universal; who could in an instant see both the cause and effect of every atom of force and consciousness in manifestation, could perfectly disentangle the great mass of minor incidents which make up the lives of men and nations; and such a God does not descend to prophecy unless some great end is to be gained thereby.

My children, believe me, I could desire that not only a few, but that every Temple Neophyte might prove himself, or herself, not only mentally competent to understand, but sufficiently alive to the importance of the messages I have sent you, both in instruction, and otherwise, as to impel them to action in every field where human endeavor can avail to protect and save not only themselves, but their more ignorant brothers.

The Siren Sisters – Indifference, Unfaith and Indolence, have long been lulling the people of this and other countries into a false sense of security, that will be broken by disaster so appalling, so widespread in its results, that few, if any, of the human family will altogether escape its effects. This is one of the instances to which I have referred before, where there can be no possible mistake in prophecy. Every true Master who has passed this way before has given more or less intimation of the disasters which the close of this Fire-Cycle would bring about. Each one has based his predictions on the same mathematical certainty on which I base my own, the same knowledge of the primary cause and its sequence.

It requires but a slight review of the main incident in the history of the world during the time that has elapsed since I came to you to re-establish the Temple work, to prove the reality of the danger, and the necessity of the warnings I have given you.

The final meeting of the colossal antagonists of the present Cycle draws nearer year by year. There is possible [200] escape for you and your children, for the Karma which has decreed such disaster has also conferred much power on those who have won in the battles which have taken place with the powers of darkness during this Manvantara, I refer now particularly to the seven Masters to whom evolution has delegated the work of the Temple in all its ramifications; but, **MARK MY WORDS**, while it is quite possible to draw a person out of the path of a cyclone, if he will be guided – if he insists on remaining in its path, we would not only be powerless to save him, but must share his fate if we persist in remaining at his side.

The soul-blind, self-seeking leaders or the common people, political, sociological

and religious, will be responsible for many terrible catastrophes ere this Cycle closes. The people are now awakening to the dangers facing them in many directions; but, in their ignorance of a possible solution of differences on high moral grounds, or because of their loss of faith in the integrity of said leaders, they are in many cases inclined to take back the power into their own hands, and they are often wiser, less selfish, and more capable of dealing with the opposing forces than are the leaders they have raised to thrones of power. Coincident with the disasters due to the play of Nature's terrific forces, will come this great struggle of the people, which will not close until it would seem as though Nature and man had conspired to destroy an offending world.

As before said, I cannot draw you out of the path of the storm if you insist on remaining in it.

In order to create a common social Aura in which may appear the great leader and Saviour of the present Cycle, you have a great work to do – for you have to prepare conditions in which He may be able to exist, and at the same time prepare a PLACE OF REFUGE for yourself and children. To do this you must faithfully obey such directions as are given you. If you permit the demons of Doubt and Distrust, of Lust and Selfishness to swerve you [201] from the path you have entered, neither my Brothers nor myself can give you any appreciable assistance.

In order to live under a governing power which will render to each man and woman the fruits of his or her labor, and furnish equal opportunity for all, you must build up that government from the foundation, little by little, and on lines of true harmonic proportions; and the sooner the work is commenced the better for all concerned.

The ancient Egyptian Mysteries, the early Christian Church, the Masonic Fraternity are three of the seven great divisions or connecting links by which physical man – as you recognize the term – has, at different periods in the world's history, been enabled to contact to some extent, and receive assistance from, what you have been taught to call the White Lodge. In each instance, division, dissension and emulation have followed close upon each other with disruption as a finality – all of which is due to the passing out of the real substance or soul of the organic body, thus disconnecting the interior link which bound each to the Lodge, leaving nothing but the mere shell of form and ritual, and in some instances destroying even these by altering them in such a manner that the forces of Color, Form and Sound could no longer harmonize with the spiritual energy which supplied vitality.

The Egyptian Mysteries were degraded and finally disrupted, through the misuse of high spiritual powers by the Priesthood. The Christian Church, partly from the same cause, and partly through the unwarranted act of the Councils which expurgated all of the Fifty-two Gospels which did not authorize their power over the masses, has

lost spiritual power. Copies of these Gospels were saved, however, in spite of all efforts to destroy them, and will again be given to the people when they are ready to receive them.

The connecting link between the Lodge and the Masonic Fraternity was lost during the time of the Crusades, [202] when the members of the higher orders descended to every known crime to carry out their purpose.

The Cycle has once more rolled around, when the re-establishment of a Degree strong and pure enough to sustain the higher vibrations of the Lodge may once more be formed, thus bringing back to that Fraternity the Spiritual guidance it requires to make it a world power, second to none. Within its ranks are those who dimly perceive this truth and are working toward that end.

Each Temple member can do his or her part in establishing the vital center from which such vibrations can be sent forth to the ends of the earth; and, however trivial any primary effort put forth by those at The Temple Headquarters may seem, for the time being, to the minds of those who do not as yet understand the great purpose behind every such effort, and who do not realize that such a Center must grow naturally and normally to secure stability, and even approximate perfection, we can only say it will be worth their while to WAIT, WORK, AND OBEY.

The ultimate design of the Lodge is to make of The Temple a composite, living picture and example; alive with the germs of a new civilization, a pattern for the newly evolving race.

I say again NOW what I have said before; it is useless to give you directions and information you can obtain at the cost of a little exertion, from countless manuscripts and books written by old Philosophers and Alchemists. A repetition of words, phrases and formulas would be utterly worthless without the Key which would open those closed doors. I cannot give you that Key until you have proven yourselves capable of safely and judiciously using it. If you cannot, and will not, render your hearts and bodies pure enough, and your minds clear enough to use such knowledge without detriment to yourselves and those about you, I must wait until there are those who can; but, in the meantime, all that I have before intimated must come to [203] pass, and if you would be of the 144,000 of which many prophecies have been made, you have but to listen and obey.

It would be a source of great satisfaction to me could I prevail upon you to study all prophecies made by the Masters in toto, as well as singly; for as it now is, you frequently single out some one sentence without considering the bearing other prophecies, or parts of such, may have on that particular sentence; and, because it is not fulfilled according to your interpretation of it, you are impelled to deride or

repudiate not only the prophecy, but the Seer himself. You are the losers – but I must still suffer in your suffering.

THE MANASIC PLANE OR SPHERE OF THOUGHT

No plane of life and being is of more importance to the student of occultism than the one now under consideration, for whether he is studying practical or theoretical occultism, a vivid impression and intuitional knowledge of the greatness and power of the laws that govern the Manasic plane are essential.

First of all, a mental image of it as an existing reality is necessary. In order that some such conception be formed I must ask you to consider the following, which is an exact reproduction of a vision recently shown to one of your number for this express purpose. Imagine yourself standing on the outermost verge of the zone of light that encircles the world on which you dwell, and capable of gazing with spiritual eyes into the plane of mind, which is in reality a plane of substance. You would see, not the light of the physical sun, but a light far more intense. You would see no physical earth, but one vast sheen of sapphire splendor, cylindrical in general outlines, through which is moving in spiral currents another force dazzlingly white in color, and through the whole mass still another mode of [204] motion parallel to the waves of the ocean, the vibratory ripples of which flow outward from the central point of what we on the physical plane call the earth, but which is in reality the sphere of energy which moves to action every atom of the chain of worlds we inhabit.

Unclose those spiritual eyes a little wider, and you would behold that vast expanse peopled with every conceivable form that human mind has ever called forth, some marvelously beautiful, some grotesque, others horrible, some half formed, others just but commenced, mingling and intermingling, and carried around by those rapid currents of white, electrical force with such rapidity as to appear to one looking at the whole as changing waves of formless color.

The waves of this vast ocean of mind convey the thought and make operative the laws of thought transference, for the battery of the human brain throws the image of the idea on the crest of a wave put in motion by the energy of will, and by the law of affinity or attraction the first brain is placed in sympathy with another brain battery, and if the second battery is in a state of inactivity or subjection, it will receive the image on its own individual reflector and translate it into images or words through the lower brain mind. Thought transference is supposed to be an act of individual will alone, but this is not true, for it is one of the great laws that govern the whole mind sphere. There is here, as elsewhere, interchangeability of atoms, and the forms, pictures, or ideas of the World Soul are conveyed to all alike, though not all are conscious of the law.

I have said these are living forms. I must not be understood as meaning that thought creates matter, for matter is eternal, as is spirit. Thought does create form, which form is at some period of a Manvantara externalized on the physical plane, incased in matter. We are now considering only the mind plane of a single chain of worlds [205] and the action of human thought on that plane as it might be observed by one using spiritual sight; and as all that we have been and may be has and will pass through and live on that plane for uncounted ages, there is not much danger of bestowing too much thought on the subject.

Within the zone of light that encircles the earth and all other worlds is an aura of spiritual substance that to the spiritual eye would appear as the most intense sapphire, the atoms of which are in a state of vibration inconceivable to mortal man. This substance is the mind essence of the earth and constitutes one of the globes of the chain of worlds of which the physical earth is another. To one on the physical plane capable of watching the action of the laws governing the Manasic plane on this substance a most wonderful phenomenon would appear, to which some correspondence may be noted in the screen on which biograph pictures are thrown; for thoughts and ideas fully or partially developed are indelibly impressed thereon, or rather interatomic action of the substance itself with the electrical energy from the brain battery of man takes place, which interaction forces those thoughts and ideas into lasting, living forms. Every thought, whatever its nature, however immature, lives in this mind-sphere through the manvantara that gave it birth. There is also an interaction between these forms and the mind that originated them, as well as with the minds receptive to their influence. It is this interaction that occurs when one, holding his own mind in subjection, permits these so called fancies to float through the individual aura.

While this is the thought sphere of the earth, the human being has a corresponding aura of thought essence, and this it is that constitutes his individual memory, as the former constitutes the memory of the earth; and the collective auras of worlds and races is the Book of Life, out of which all shall be judged. Each is attached to his individual aura by spiritual law, and consequently each must judge [206] and condemn himself when his spiritual eye beholds what is written thereon. No action of atom or molecule of the universe but is recorded in this way.

These auras are often confounded with the lower astral light, but the latter is yet another of the chain of globes that constitute the whole world. The astral light is the reflection of the true mind sphere, which is what is sometimes called the higher astral. The lower astral is deceptive because it is only a reflection, as when two concave mirrors are placed in juxtaposition. Every image, defect, or blemish on the surface of one will be reflected in the other, so, as the very nature of the lower astral light, or the *anima mundi*, is deceptive, being the opposite pole to true light, real images in the mind

sphere are distorted when thrown upon it. The reflection or shadow of physical man is also analogous to the process by which the reflections in the astral light are produced. The confounding of three aspects of what has been collectively termed the astral light has been the cause of much confusion in the minds of students, for many use the term indiscriminately, and the consequence is, one often hears such applying the term to the sphere of mind which is in opposition to the same.

The perfidiousness of beautiful images of the lower astral does not lie in the beauty of these images, but is because of the incompleteness of the substance of which they are composed. The reality of those same beautiful things exists in the mind sphere where conditions are altogether different, and where they are as real as anything in manifestation is real. They are deceptive because they lure the person witnessing them to believe them within the grasp and reliable, while the reality is yet much further inward. The lower astral corresponds to the human soul of man, the mind sphere to the Divine Soul or Ego. [207]

THE MIDDLE PATH

The Middle Path is the path of the Christ, the path of reconstruction. Standing firmly on that we have the power to draw on the extremes and use them intelligently and wisely, and not be USED BY THEM. To do what we can do and should do, we must put these forces into action in concrete terms. That is, from the spiritual we must accept the fundamental truth of the middle path and transmuting all prejudices and biases and personalities, allow the forces of the Middle Path to radiate and manifest in our own lives and to those around us.

We must also as a collective body endeavor to put into concrete action the forces of the Middle Path in outer or economic work for the world. Our opportunities for doing this may seem small, but we have a start in this direction through certain phases of outer work, and if we put ourselves in the right attitude of helpfulness, the law of supply and demand will undoubtedly operate and extend this beginning indefinitely; and instead of this outer work being comparatively unknown, it can become a potent factor in the evolution of society, internationally and otherwise.

The Middle Path is ever the center for unification and wherever unification is at work you can be quite sure that the force of the Christos is operating. As we know, this is the Messianic cycle. An Avatar, a Great Light, is descending into the aura of the human race. As this Great Light has come closer to humanity, old conditions have been disturbed and are in process of transmutation. These conditions refer not only to the political, but also to the mental and spiritual life of nations and peoples. With the still nearer approach of the Avataric Light, the old order of things will crumble more and more and will disappear, to be replaced by an order of life more in accord

with natural and divine law.

It has been said that the Middle Path is the path of the [208] Christos, and the Avatar is the Christos; and therefore, in this process of transmutation in the various fields of world action, the line of cleavage so to speak between all the extremes will follow the line of the Middle Path; and if we wish to work with the Avatar and the Christos, we will turn ourselves to that fundamental line, seeking ever with the highest discrimination to find the medium between any two given extremes.

And the coming of the Avatar will sound the keynote for the new cycle. The conditions of the old cycle must practically be over before He can come in full measure. This means the stabilizing of conditions in the world on the truth of the Middle Path before the great event occurs. It will also mean that at last the children of Man will have been able to establish on the earth conditions that will prevent wars – a condition of Universal Peace. On this foundation and on this foundation alone can the Avatar appear to sound the keynote of the next cycle, the stop that will open the door for the Golden Age.

THE CULTIVATION OF THE SOIL

Farming as conducted in past decades was a crime against human nature; men and women were broken in health and stultified in intellect because of the immense physical strain endured by long hours of work and consequent lack of time and strength for mental effort.

The time is coming when Americans will have to depend upon America for their food products. Unless a sufficient number of rightly educated, practical men and women can be raised from among the children of today, the downward arc of the present so-called civilization will be rapidly traveled, through lack of the essentials of material life. [209]

A man cannot learn practical farming in a school or college. He may gain some knowledge which can be applied subsequently, when primary conditions are fulfilled, but he must put his hand to the plow, must get acquainted with the earth and form a heart-to-heart friendship with it if he is to coax from its bosom the wealth it hides therein; and he can only do so by living close to it; giving it a fair exchange by bringing to it an equivalent in the line of mentally equipped elemental forces, for contact with intelligent man awakens the potential of mental energy in such elementals.

When the time comes that you can obtain a large enough acreage of ground, create a true home center in the midst of that land, and gather around that center a

sufficient number of young people who can be rightly educated in every sense of the word, you will have done more for the world by far than the most notable college that the world contains, has ever done.

A co-operative farm, where a definite number of the hours of each day shall be devoted to study, practical work, and recreation, and where intelligence and skill can combine with more physical energy, and where all the healthful, life-giving exercises can be turned into hours of recreation; where there can be turned out the most practical horticulturists, agriculturists, fruiterers, and foresters – those upon whom the world, then as now, will depend for all that makes life worth living in an esoteric sense – here is a work outlined for true Templars, a work for which millions yet unborn may sometime arise to call them blessed.

I have waited for the dawning of a day that should bring a realization of certain facts to the minds of Temple members, before advancing the idea of a plan dear to the hearts of the Initiates, for the reason that I know that in the early stages of the work I should arouse prejudice, discouragement, and a great degree of unbelief by a premature [210] revealing of the same, all of which might be lessened by the experience of a few years.

The time has now come for speech. I am well aware that I shall arouse considerable controversy when I say that the boasted educative methods of the present age are a delusion and a snare; that thousands upon thousands of college bred men and women have unfitted themselves for life and its responsibilities, are now drifting into business or disgracing the professions of which they believe themselves to be shining lights. As long as the present ideal of a true civilization based on mere wealth prevails, a man will be satisfied with the results of modern education; but when the true idea of a common wealth gains permanent hold of the people, modern college will go to the wall with many other false institutions.

I shall not enlarge on this subject further than to say that all true education is the result of the interaction of certain mental forces resident in man and their corresponding material representatives. That is true knowledge of any thing or state, and it comes as a result of the reflection into the ocean of mind of a material form, and the interblending of the vital forces which comprise both reflector and reflectant. It is only by the attraction exercised by the thing itself, and the repulsion of its reflection in the mind, that the two forms of energy meet and blend, and by blending imprint a lasting image on the sensitized plate or brain of man. You cannot *crowd* an idea into the mind of man; you can only awaken a responsive force that lies within the mentality, and by correlation, bring to birth the form of that idea.

But I only call attention to these facts to explain my motive for objecting to modern educational methods *in toto*. My real object relates to only one department in life's

educational plan, namely, the tilling of the soil – agriculture. If many of these thousands of college bred failures had been kept in their country homes and had [211] been taught farming as a science, they would be today among the army of happy, contented producers instead of the indolent, useless consumers of the food, clothing, and shelter that other and better men have produced. A false estimate of the value of modern education, a desire to shirk honest toil is responsible for many of the above-mentioned failures. Hundreds of thousands of acres of land are lying today uncultivated, because there are no men at hand to cultivate them, and the cities are crowded to suffocation with this unproducing element.

REGENERATION

Long ages of poverty, crime, and ignorance have dulled man's moral sense, left him without incentive or power to control the opposing forces. Still the higher ranks (the common people) must be reinforced by the loser if conditions are to be changed. The hope of creating this change without revolution has been shattered, and by the element of which I speak, and every man and woman left in ignorance adds one more to the revolutionary element. This class of people will not come to you for help; they have even lost the desire for help; consequently you must go to them; they have to learn the lesson of hope over again.

Your karma is bound up with the classes under consideration and you cannot get away from them; if you refuse to help them you retard the work of regeneration for yourselves as well as them. While the more spiritually developed are standing idly by, the God of material wealth grows in power; luxury enervates its worshippers; the Brothers of the Shadow are reaping great harvests among all classes and every nation on earth is being honeycombed with secret organizations devoted to the destruction [212] of present conditions, caring naught that chaos would be the result of their plans if successful.

The great abscess in the political and social bodies must *come*, or be brought to a head, and the pustulant matter discharged and changed by alchemical action on interior planes ere the better condition for true growth can manifest; but you must not permit yourselves to consider all this from a minute point of view. It is the natural reaction, the cyclic result of centuries of wrong doing and wrong thinking, and of *all* things do not allow yourselves to think that the little that you are individually able to do is of no consequence in the face of such gigantic evils, for with you is the positive energy of the New Cycle when "one man can put a thousand to flight."

RELIGION, SCIENCE AND ECONOMICS

This is the triune foundation on which The Temple of Humanity is building. When the truths of those three aspects are correlated and practically applied on earth and in human life, the GOLDEN AGE will be here, the HOLY CITY will descend on earth – a new SPIRITUAL CONSCIOUSNESS will enter the races of the earth and a UNIVERSAL BROTHERHOOD OF ALL HUMANITY without distinction will reign on this planet.

These are the fundamental stones of The New Age. There can be no true religion without its scientific basis, and there can be no right economical system not based on a science that is religious and a religion that is scientific. Therefore, these three aspects are all important and high Spiritual teachings and literature have constantly called attention to the fundamental principles on which these three aspects of one Truth are based. The basic truths of Unity, Brotherhood, and Centralization furnish the key for understanding [213] and applying these fundamentals. When applied we shall have naturally on earth Right Political conditions, and with this there naturally results a true Brotherhood of Man without distinctions.

The Great Work is to transmit teachings and forces from inner spheres that will help humanity to understand the eternal verities on which the Universe of Body, Soul, and Spirit is built, and to transmute all lower metals or forces into higher spiritual and moral qualities. This transmutation will bring the realization of the essential Unity of all Life and peoples, so that instead of the present hatreds and antagonisms between races and individuals there will be a natural manifestation of altruistic forces on the basis of justice and liberty, all embodied in a Universal Organism, a Brotherhood of Man without distinctions. This is the practical ideal that the Divine Master forces back of all progress is striving to externalize in the world of today. It is the Great Work that began ages ago, but is as yet unfinished. We are helpful factors in perfecting this UNIVERSAL TEMPLE OF HUMANITY in proportion as we seek to benefit humanity rather than ourselves. No higher ideal can be offered to those who wish to attain the heights of life.

CLOSER CO-OPERATION WITH THE OVERSOUL

Try to understand the meaning of what you are going through. First of all it is a world condition in which you are involved and which must be borne in mind constantly if you are to have any intelligent outlook and be able to control situations or keep them within command.

There is a world house cleaning in process, a most thorough one indeed. Every room, closet, corner, crevice, and shelf in every department of life is being overhauled. [214]

The very vessels and articles for carrying on the process must be cleansed themselves before the work can fully go on. Tubs, piled one within the other, but partially drained, must be upturned, scrubbed, scalded, sunned and made ready for fresh, sanitary waters to be used lavishly otherwise.

Here again care and wisdom must be brought to bear. Certain skill, born of interest, concentration, and devotion to higher principles must be used rather than anything gained by outer skill and discipline by technical instruction or command. In other words, the Key must be turned that opens up the current of interior observation and situations, and ways and means will come directly before your attention for your immediate helpful service and thoughtful, practical care.

For instance, rare articles are needing preservation in various places. Some are being destroyed by wear and tear, of exposure to dust, climatic conditions, and neglect. You have passed them by so many times without seeing – have brushed against them so repeatedly – have shoved or shuffled them out of sight or mind until tomorrow that it would be doing you a wrong to specify in particular just what they are and where they are to be found. You must call up the activities of your own inherent mental faculties, your so highly important, so hardly achieved powers – and apply them where most needed that the reconstructive forces of the Lodge be injected into the work with power, rather than allow the straining of Their souls to find you in the dark.

Jerk yourselves into spiritual activity. Feed the hungry souls standing on every side, pressing against you with wide-opened mouths for spiritual food to save their starving spirits. You are in luxury compared to these. Feed them through your own persistent, incessant, determined faith, courage, and cheer; your positively promised knowledge that Light Will Come, the darkness be vanished; [215] Power, Possibilities and Opportunity present. Patience and Endurance must be used unto the end, and in repeated *new beginnings* if efforts fail you temporarily.

Failure in effort is only temporary. Truer and better beginnings – renewal of effort, greater and more efficient union with the Divine, closer co-operation with the Over Soul of the Race – Purer alignment and adjustment with the Master Forces of your lives, with the Great Lodge of which you are in reality a necessary and integral part, without whom can not be accomplished the complete and perfected work, which ever confronts you and the race in all cycles of time.

TWIN SOULS

I venture to assert that never since man began to believe that he had, or was, an individual soul, or that he was an individual part of the oversoul, have there been two

people of opposite sexes drawn together as a result of mutual passion – creative instinct – who have not, at least in the early days of their association, convinced themselves that they were twin souls.

If a true concept of the nature of a soul exists in the mind of man he believes that his soul is eternal and unchangeable. If eternal – without beginning and without end, it would hardly appear that separation or reunion of souls would be possible, and if not possible, what becomes of the modern theory of twin souls?

Matter is polarity, constant, unremitting, to and fro action of energy, separation and recombination of electrons, atoms and molecules in all forms of life.

There would be less cause for contradiction if the said theorists were willing to accept the fact that wherever polarity exists, matter alone, and not soul, furnishes the binding and separating influences; but they neither can [216] nor will accept that fact until they have evolved to a consciousness of the nature and functions of the Soul.

The illusionary power of sex is so strongly exerted wherever the creative instinct is concerned in mankind that not until the Divine Soul reflected in such creation has evolved a sexless vehicle – body – can the lower, the human mentality be capable of facing its soul – in other words, be capable of knowing itself.

The reason for this is not far to seek. The incarnating ego is forever seeking the next higher step on the ladder of life. The higher aspect of the Desire principle in man is continually striving to regain reunion with the universal principle of Desire – Divine Love; and human passion, taking upon itself the semblance of Divine (selfless) Love, deceives the lower self into the belief that that which is in fact the effect of passion is of the nature of Soul, which is passionless. Therefore the average person in the throes of what is believed to be Spiritual Love, is not willing to admit that the attraction between the opposite sexes is the action of polarity – matter.

When all is said, it is a curious quality of the average human mind, which, although it is as yet wholly incapable of even comprehending the nature of matter, it is more or less satisfied with its solution of soul problems. The ultimate nature of Matter still baffles all scientific investigation. Then what probability is there that man in his present stage of development can comprehend the deep mystery of the Soul?

A false belief in the modern theory of twin souls has led, and is still leading to the mismating of many men and women, and has led to many more scandals and final separations than any other one cause.

True spiritual sexless attraction between individual souls whether in or out of physical embodiment arises from the knowledge that they are all reflections of the

Over Soul, and they bear no resemblance to sex instincts [217] or to any grade of matter pertaining to the physical plane. It is the attainment of common consciousness – the universal consciousness latent or active in each reflection of the Over Soul, which alone may give a true perception of unity in diversity. Having once attained to this consciousness, the attraction of the phenomena of physical plane loses its powers to a great extent. The mind functions no longer in matter of low vibration alone. The individual Soul then knows it is one of the sexless spiritual beings which came from higher spheres to redeem gross matter. It is our individual prayers, our aspirations and unselfish actions which furnish the dynamic power by which we can reach to a knowledge of our divine Higher Selves.

TRUE HUMILITY

"Desire power ardently," and the power ye must desire, yea, strive for as a warrior strives for the cause he has identified himself with and entered upon with the enthusiasm born of true knowledge, is the soul-born Son of Humility. No word has been more widely misinterpreted than this, no power is greater. Here again as in all other instances of the higher manifestation comes in the question of force and substance. For humility is a force.

Humility in differentiation recognizes that, while containing the potency of the All, it is nothing without that All. It does not underestimate itself; it does not overestimate any other. It is closely akin to Justice.

It says "I and my Father are one," but it stoops to wash the feet of the humblest foot-sore pilgrim on the Path. There is no sense of abjectness in the action; the soiled feet are literally its own, and simply need the cleansing. The act is performed with a full realization of the inseparableness of the All.

Jesus was the most perfect example of true humility this dark star has ever known. He never lost sight of his own [218] greatness in the Father, never depreciated his own manhood, yet perfectly understood that he was the servant of All and that *perfect service* must be rendered *in exact justice*.

In the Temple of Truth, facing the living representation of exact justice, is another form symbolizing Humility. Not as the world has represented it, by a forlorn maiden utterly devoid of all facial expression, but as the sexless Lord, with clear pure eyes, gazing out from a straight level brow, on which is depicted indomitable courage and resolution, the mouth alone betraying the heavenly sweetness and self-abnegation of the Warrior of Light. Strive for this ideal, be satisfied with nothing less.

There is great need of humility among all students of Occultism. There is a great

danger that threatens each one of us. Whenever we are, or think we are, taking a step above our brothers, unconsciously we often assume airs of superiority, and without our own knowledge, convey an idea to others that we are in advance to some extent. While we should never belittle that knowledge, should never depreciate ourselves, still we must always bear in mind that we are but one atom of the whole, and that in its own time every other atom will reach to our position, and may pass us in the race and leave us far behind.

DISSENTION

I greatly wish that I could draw you closer to each other. I have no words to express the pain I feel when I see you drifting away from each other even in the slightest degree. Any dissention that takes place between any two of you means so much more to you than I can possibly express. It does not make any difference that you are now placed in somewhat antagonistic circumstances, one to the other. You have been in the past – and may be in the future – united members of a group – united members of one family, with power sufficient to wield a world. I have told you in the past of your relationship to me; I have also [219] told you that there is a present limit to my own evolution; that I must bring you to a certain point before I could go forward; that of course you do not comprehend, for I am not able to make it clear to you now. But a vital division between any of you may work harm that cannot be remedied in many lives. You have come to a point in your evolutionary career where two ways are open to you, one down, the other up, but you cannot go up alone, you must go together if you would succeed, unless any one of you should willfully elect to go down.

If you would be more patient with each other, if you tried as hard to see the good in each other as you try to see the faults and failures, you would accomplish much more than you have any ideas of. I know you do not do things with the intention and design to hurt each other or the work. You are in a manner victims of the powers we are combating; there is nothing in the world that will give these opposing entities such supreme delight as to put a stone in your way that you may stumble and so hurt yourselves or the work. It is not so much you, on the physical or lower planes, that they aim at as at US; they strike you also in your Spiritual nature and cause a separation between you.

Oh, my children! I wish for one instant you might be capable of seeing the expressions on those malignant forces turned toward US in glee when they have caused a breach between you that may mean centuries of work for US. I have never been able to make you, or any group under my care, understand for a moment the truth of what I have told you over and over again; that if we could get 7 people – only 7 of our children to love each other, be patient and bear with each other, and obey US, we could move the world. [220]

EXPANSION OF LODGE WORK

Your attention is called to the Era of Expansion of the work of the Great White Lodge. You will realize at the outset that it is an Heroic Work which has been placed in your hands.

From the beginning and steadily forward as proceedings progress the demands upon your resources will be great from every standpoint. The initial effort of organizing, bringing yourselves into the lime-light of the world, the establishing of sound material conditions, the acquiring of suitable equipment, wise selection of and provision for capable efficient personnel to execute and transmit the underlying spiritual-educational principles and purposes involved, along with the satisfying of patrons and public. All these in accordance with Lodge principles and plans, is no easy task.

In reality, it calls upon the superhuman elements of your natures, which elements you all possess in unique degree. The success of the New Undertaking depends almost entirely upon the measure you draw from this superhuman self in your determination to supply the necessary force, material and conditions required.

Now is the time to look the situation bravely in the face and decide once for all, if you intend to help or hinder, whether you wish it to be a work of yours or others. Decide whether you are equal to living on one meal a day if need be at intervals if thereby an amount of substance or energy may be released to bridge an emergency. Determine which comes first in your desires, the adornment of your persons in accepted worldly apparel, or the advancement of some aspect of the work through your denial of self. Above all else determine, if you have the spiritual strength, stability, nobility, and graciousness of character and impersonality to enable you to look upon and behold upon another, all those things which your own [221] individual tastes cry out for and remain gladsome and content to see them in possession of that other. These and multitudinous similar qualifications will be necessary if you wish the work of expansion to succeed as outlined by Us for you.

Seldom has it come to pass that a Representative of the Lodge places Himself in position such as I am now, in giving this communication to you. Rarely, practically never, does He involve himself with material conditions and means even to the extent of referring to them *per se*. Only because of most vital importance of their effect upon interior planes are they ever so considered. It is wholly because of the vital importance of the work of this present cyclic moment, the unlimited effect, for or against, the Lodge Movement, the consequences issuing from success or failure in the world at large, that I have allowed Myself to give consent, to intimately advise with

you in these matters. By so doing I place Myself in your power to certain degree, power to crucify and prevent immediate furtherance of My own opportunities for advancement toward the goal of liberation, not for Myself alone but those following on My Line of Hierarchy. Upon giving this, I leave you for a season that you may have opportunity to be alone, to seek earnestly, to choose seriously as to where you stand, where you wish to hold and labor.

There is no use to mince matters when it comes to reviewing points for success or failure, especially when it involves development of Lodge Plans.

Let me digress for a moment that you may consider for an instant. Were the pyramids built without toil or sacrifice? Were the moans and sweat of individuals dared to be taken into account? Was not the personal compelled to be merged into the universal in order that the work should be accomplished? Could a work of Herculean structure be ever entertained from any other standpoint? The ultimate goal alone could be taken into account. The [222] superhuman powers referred to in the beginning of this communication were drawn upon from each and every worker. Personality was lost in a solid group unit in obedience to command of one unquestionable central authority. These noble monuments of antiquity and truth could not have been built and made to stand by any other method or process. They were superhuman tasks.

You, Pyramid Builders of Old, stand today in almost precisely similar position as then in relation to the immediate work before you. In so far as principle is involved there is no difference, save today you have opportunity of intelligent choice in regard to your relationship to and status in the situation. In ancient building it was a matter of force or forfeiture of life. Today you have privilege of voluntarily laying down your individual lives that you may build upon them for future races and peoples that will follow you. The character of the edifices allotted to you for construction are vastly different in practically all respects. Exteriorly they are all but too insignificant to bring to attention when estimating relative values. On inner planes that lie so close to the physical that you should be able to see them with naked eye, they are of a supreme magnificence that is bewildering you. The purposes assigned for their use, the difficulties lying in the way of their up-rearing, along with the dissemination of the principles which they embody are practically identical.

Over sands of deserts, literally, in so far as effort is concerned, must material be drawn for their erection. By labor massed from your own ranks, drawn from your own life's blood must the structures be raised. For they are to be built to stand, to last the effects of time, to be a Mecca to which the New Race may journey for enlightenment, illumination, and initiation. Given this, can you take responsibility lightly? Shall you sigh at end of day when you find yourselves weary in body and muscle? Or shall you fail to discern in the struggle of forces that must necessarily [223] precipitate because of such undertaking, and be caught in doubt, fear, and

excitement before it begins? Again and yet again I say, determine at the outset if you wish to give yourselves in toto or not to this work to which We now challenge you, for your whole-hearted co-operation. Only too soon shall you drop on the field, be trodden under foot of your own acquired spiritual understanding, as unfit for further use, if you undertake to hinder or to give service in lack of sincerity. Beyond terms of outer expression, on the other hand, shall you find satisfaction of reward in whatsoever service you may render, in willingness, truth, and faith that knows no time for hesitance, suspicion, or unbrotherliness. These are the enemies at your right hand to undermine and undo you if you permit.

ATTAINMENT

Make sure of your purpose, your aim, before striving to enter the path of conscious at-one-ment with Divinity. If the latter is the case your path is clear cut. It is renunciation every step of the way. Spirit and matter cannot meet; one must disappear in the face of the other. You cannot reach the height of attainment with your back weighted with the heavy load which self-indulgence makes. You cannot gain purity by means of passion; you cannot gain selflessness by means of selfishness. If you are sure you have not the strength, the will power, the purpose to tread the harder path, be content with the easier path, keeping in view the greater ideal until you are able to tread the harder. If you do your best on a lower level the time will come when you will be able to take the higher level.

Until a neophyte reaches the point where he can, figuratively speaking, set his lower self a prisoner in the dock before his Judge – his Higher Self, and answer each [224] question put by the Prosecutor as well as by his Advocate specifically and truthfully, regardless of the injury to his egotism, regardless of his fear of consequences, regardless of the countless drove of stinging, troublesome demons in the shape of excuses and explanations evoked by his passions, pride and selfishness, and make up his mind to abide by the decisions, and accept without questions the estimate of his judge as to his culpability, thereby facing his lower self fairly and squarely until he can do this, there is no possible chance for overcoming his limitations and reaching a point where it is possible for him to consciously reach to a Master. For until he is fully aware of the conditions to be met, the weapons he has the right to use, and the character and possibilities of the enemies he has to overcome, as well as willing to accept the estimate of the Master as to the possibilities for profiting by the personal supervision of that Master, the latter would be wasting his time and effort; and there is no other way by which such readiness for advance can be secured.

"THE LIE"

"A Social Convenience," "a business necessity," "a pardonable evasion," so say ye, one to another, to cover that which ye dare not face. "A little oiling of the springs of life," "a saving of self-respect;" yet withal, say I – *a lie*.

A single germ, a unit of the millions which form a tiny cell hath within itself the power to fell a giant. Then thinkest thou the lie to which thou hast given birth and endowed with the power of growth hath less power to work evil when thou hast winged and sent it forth untrammelled to work its will and way within the heart of another who like thyself hath strength to suffer; that other who now must daily fight the powers of darkness, the fiends of fear and desperation, the demons of cowardice [225] and hate and who might even win the fight against such odds but for the havoc wrought within the heart by that foul virus tainted thing which thou hast loosed?

Thinkest thou the truth, pure and undefiled, the truth however crude and harsh it be, could ever work the same disaster in the end as that which any lie must work, instinct with evil as a lie must ever be?

The lie the Serpent whispered in the ear of Eve hath filled a world with misery unspeakable. The truth alone can work redemption for that world, and every willful deviation from the truth can but increase the weight of woe and defer the day of release; as every bravely uttered truth must decrease the load of sorrow and hasten that coming day.

FALL OF THE ANGELS

Question: Referring to the fall of the Angels, was that a necessary step in order to bring out a higher manifestation?

Answer: It was inevitable. The fall of the Angels into generation has been but little understood, notwithstanding all the teachings that have been given. You are perhaps aware that there were a limited number of beings sent forth into manifestation. Those beings were composed of atoms, and in order to bring all substance of creation up to the point of consciousness which the Creators themselves enjoyed, it was necessary that it should pass in turn through what the Creators had before passed through in other worlds, in other lives.

Question: This process of falling into creation was, so to speak, to separate the Angels in a way, that is to say, the substance which belonged to them, to differentiate it?

Answer: It was spiritual substance. It was what you would term differentiated, but

the term would hardly apply [226] to spiritual substance.

You must not forget, my children, in discussing the humanity of any age or any world that it is but one small wheel within another, that there is no beginning to creation, neither will there be an end. It is simply impossible for the brain mind, as it is ordinarily constituted, to understand what I might be willing to convey, if possible, of the earlier ages of creation, of which you have not yet the slightest conception, notwithstanding all that you have been able to gather from books on occultism. The Secret Doctrine goes into that subject deeper than any thing else that has ever been published, yet there is but little that you can comprehend of the Stanzas of the Secret Doctrine.

Take, for instance, one ray of light. Think of that light as a spiritual entity, clothed with an inner body which makes it possible to give light on the spiritual plane. The physical body of that light, which is in manifestation of the physical plane, must be raised by the power of evolution to the rank of the spiritual entity which inhabits that body.

Question: Light as we perceive it is but the physical body of that entity?

Answer: Yes, of the spiritual light of entity, the spiritual light which is consciousness, which is love, which is the essence of unity.

Question: Yet that entity is an ever-receding ideal. Is there ever any end to it?

Answer: Why, most certainly there is an end to it, as you would count an end – not an end in reality on the spiritual plane of being. Through an era of manifestation, consciousness is a unity in diversity, as is matter or body. But a body that has been spiritualized, (you will perhaps be better able to understand if I say a Master who has gained a Nirmanakaya Robe, who is one of the Angels of God, as it would be termed in an orthodox church) is one with the All in thought, in feeling, in desire, in will, in motion, but he has a separate conscious existence. [227]

THE CRYSTAL PATH

Many are there who think the jagged stony path of life to be the most difficult to climb, the hardest to endure, the one that causes greatest suffering. In this they are mistaken. There is another path far more difficult of ascent, vastly different in outward appearance, seemingly glorious, beautiful, brilliant, but which calls for characteristics, requires closer adherence to principle, so much finer in the individual that traverses it, that comparisons can scarcely be rendered.

It is the Crystal Path, the Path of the Soul Direct, distinct and apart from any outer conditions and relationships whatsoever, though these may be affected profoundly by it as the soul proceeds.

On the Path of Soul, the Crystal Path of the Higher Law, there is no support whatsoever, to grasp or lean upon, save direct obedience to the soul's own decision and command to stand within the Crystal Light, which gives it sheer power to hold, to walk upright and scale the sharp incline to the top.

Slightest deviation from such course must invariably loosen the feet from their security, cause them to slip or fall. None may come to the rescue other than by holding more securely, the more erect upon his own point, and thus generating increased strength to all others in similar situation.

Many finding themselves so placed, seemingly stranded as it were, isolated from all outer help, become alarmed, panic stricken, confused and unable to receive any assistance from within or from without, and therefore slip and drop to the bottom. Woe be unto them for the tremendous loss they suffer. Woe be unto them for the desperate effort they inevitably make to clutch and drag with them all who may come within their reach in effort to pull them down also. And all because they deviated from principle, [228] came under the spell of the Tempter for the slightest fraction of a second it may be, thus yielding to the doubts, subtleties, ambitions and snares of their lower nature, thereby losing their grip on the one sure support for spiritual mountain climbing, the support of obedience and faith.

Miraculous, superhuman, must be the effort to reclaim the lost position. Pride, stubbornness, resentment, generally weakened qualities from the shock of the fall itself, all enter in, to prevent the soul from rising again. Most often it needs must be that an entire new set of circumstances prevail before it can even make the initial effort to climb again.

It is not impossible, however, for it to regain its feet at once, but it must be done at once without dally or delay, before the net of the lower self enwraps it round in a mesh from which it cannot find release.

Rise, O Soul, that may have slipped on the Path! Rise! Delay not! Take thy staff in hand, call upon thy God and journey upward once more over sharper inclines, insensible to all else but attainment of the higher peaks, and overcome thyself that thou mayest come into thy true spiritual inheritance.

Better thou shouldst lose the world in all its glory, than gaining the world in its entirety, thou shouldst lose thine own soul. Think ye of this with seriousness. [227]

THE ONE GREAT PRIZE

My Child:

"Take heed lest you despise one of these little ones." These words do not apply solely to little children, they apply equally to new ideas or ideals; little, because they are new to the people of a new race; new, because not fully grown. A new race is being conceived and born; a [229] new age is opening, change is the order of the day.

Prejudice and pride can work as much injury to the soul as deliberate crime. The one great prize for the humanity of this age to strive for is the gaining of an open mind. Of course it is hard to gain.

Whatever you have gained of good, retain and use, but do not deny the good that some other person has gained. When there is a struggle in your mind between the two, be wise enough to allow experience to guide your course of action.

When an individual permits a personal bias in some one direction to cloud his power of righteous judgment, he jeopardizes his power of correct vision in other directions, and correct vision is dependent upon adherence to the divine fundamental laws of growth. It is not easy for man to understand that two diametrically opposed methods of action may both be right.

A BEACON LIGHT

One of the greatest mistakes an accepted neophyte of the Great White Lodge has ever made or will make is in failing to realize sufficiently that on assuming the obligations and accepting the penalties of disobedience, as well as the protection and assistance of those who are the immortal Rulers over each division of that universal body, those obligations must be religiously observed or the Karmic penalties must be enforced regardless of anything or anybody who might possibly be affected by their action. It cannot be a matter of choice or of favoritism; it is the law of conscious co-discipleship.

Neither myself nor any other Master, nor any responsible Agent of the Masters, can demand that any disciple shall keep any specific feature of those obligations. If the [230] latter permit doubt, personal interest or exterior influences to restrain him from fulfilling those obligations, whether they are of a social, financial, political or moral nature, he blocks the way for those who come next to him on the figure on the Great Initiation Pavement of the Universal Temple to which they karmically belong, as well as for himself, and compels the Great Law to make readjustments.

In the interim, or while those readjustments in position are being made, there is always room and time for the Brothers of the Shadow to project their inhibiting creations within the opened spaces, and by so doing confuse the issues or purposes of those who are striving to bring some feature of the universal plan to complete fulfillment. Inevitably, suffering must result to those responsible for the necessity for readjustment, and when such suffering comes the individual most concerned almost invariably turns upon and tries to rend the ones before whom those responsibilities were assumed; and this is the result of the action of the aforesaid creations of the Brothers of the Shadow for which they have made room.

To illustrate: If you have obligated yourself to obtain and lay some one particular stone in a foundation wall, if the means are provided in some way for you to secure that stone, and when the Great Law has made such provision through some exterior channel you secure a keg of nails which may or may not be suitable in the construction of the tower or some other portion of the building; or, if you proceed conveniently to forget that you have obligated yourself to secure that *one* stone for *one* definite purpose, you have then opened a door in your aura which allows the entrance of influences which will commence at once to assure you of the unessentiality of that particular stone, or that something or someone foreign to the main purpose of the building requires your immediate presence, or requires the means which you had primarily intended to [231] devote to the purpose of securing the stone. When all this has been accomplished the Master Mason in charge of the construction of the building is left totally unable to proceed with the construction of the designed lines until such time as another has provided the requisite stone.

Time after time, something comparative to the foregoing figurative outline has occurred among neophytes. Those same neophytes have subsequently expressed surprise and discontent that the building of the structure or edifice was not more rapidly consummated. It seems all but impossible for such neophytes to develop spiritual egotism sufficient to convince them of the extent to which they were individually responsible for the failure of some great feature of the Universal Plan. No comment is necessary in regard to their *natural* egotism, when, any question arises relative to their suitability for any position of power or of reward for perfect service.

All this may seem non-essential or too figurative to apply when considering such momentous questions as may arise as a result of re-reading the opening sentence of this letter to you; but believe me, it is of supreme importance to you, and upon your perfect understanding and acceptance of the truths outlined, and profiting by them, depends far more than can be expressed by means of any form of communication, for it concerns the very foundation of the Spiritual Edifice you have started out to build, and your longed for power to build aright.

DIVINE INDIFFERENCE

It takes a long period of unremitting effort for any disciple to reach the necessary stage of indifference where praise and blame, joy and pain are all alike – the stage of the power to deny the urgent request of unprepared disciples [232] for more secret directions for gaining power. It is the stage where the joys or sorrows of one have no more effect on the disciple than the joys or sorrows of another and therefore cannot draw greater sympathetic response and correspondingly lesser power of unbiased judgment.

Sympathy, which is one of the requisites for chelaship in the first degrees of occultism, must be raised to a higher degree of the same basic principles, Justice and Compassion.

A recognition of the justice of any punishment meted out to him by unerring law will enable the advanced chela to render great assistance to others by proving the power of silent endurance.

Sympathy often weakens the personality and leaves it still farther subject to the same line of requirement, while silent endurance enables the soul to work toward final renunciation, the highest quality of all.

If you pour out your heart upon and give lavishly of the knowledge entrusted to you to those who have not reached a consciousness of the importance of that which they have undertaken (as has been proven to you repeatedly through repudiation of the first principle of occultism, loyalty, by former disciples), you only add to the sum of the offenses of such an offender by drawing upon yourself the effects of their ingratitude – the unforgivable offense – for remember, the guilty one in such an instance can never return to the same status from which he has fallen in any other way or by any other means or person than by and through the person wronged – by and through you, in the above mentioned instance. The karma of victim and offender is thus inextricably entwined.

When any pledged chela takes upon himself the responsibility of placing his Master or teacher in the criminal dock of his mind, knowing that he himself is far from having reached a point in development which would enable him to judge such a one righteously, he places himself [233] by that act outside the pale of the Lodge Degree which he has entered. He responds to a lower vibratory key, and he is therefore all the more subject to the guidance of a lower degree of elementals the offices of which make it impossible for him to perceive the key to what was apparently ill advised or even wrong action, such action as he considers has justified his recreancy.

To his own Master alone the Initiate or representative appointed by the Lodge is amenable. If the latter has broken any one of the higher laws of discipleship, and so failed in his own tests, there is no escape for him. He will have to suffer as severely as the hardest heart could require. But the chela, the student, because of his sacred obligations, cannot judge his Master or teacher without bringing condemnation on his own head.

I am expressing one of the fundamental laws of life. It is the basic principle underlying the commandment given by Jehovah to Moses: "Honor thy father and thy mother, that thy days may be long." Note that the commandment is not qualified. It does not contain a single "if."

"Thus far shalt thou go and no farther" is spoken by Infinite Law to every center of infinite life in manifestation – whether it be atom, object, or man – at the central point of the line of evolution it has reached, and always spoken to the degree or object or force, energy, or substance that has preceded it in time, space, and point of development.

It was the breaking of this divine command by the black magicians and their disciples that plunged the continents of Lemuria and Atlantis with their countless inhabitants to the bottom of the ocean.

Think you the action of that law can be defied with impunity by a handful of nineteenth century disciples of one of the lower degrees of the Lodge? If you individually had held each incoming disciple to as strict account for the breaking of the rules of discipleship as you are sometimes [234] held by those who imagine that you have broken your obligations in some respect, you might not have had more than a dozen loyal disciples left today, but that dozen would be so fitted by interior and exterior development as to have been able to hold any position in the Temple work satisfactorily to us.

When all is told you can see it is the World Soul that is on trial today. Its integrity, its right to continued expression as a distinct entity must be proven; and every human being hinders or helps according to his individual integrity, his power of holding his own base, once having accepted the responsibility and committed himself to the given purpose. And this great truth is ignored by all too many of those who are satisfied with the fallacy that the temporary fluctuations of matter now in form, the personal idiosyncrasies of those who are involved in the mere scattering of the seeds, will give more immediate and better results than are attainable by steady, silent consideration of the divine life principle active in the seed, which will bring forth a rich harvest if planted and tended aright, or which will be driven back into its original base if its vehicles, the seed, are neglected, leaving the material, typifying the lower self, to disintegration, it having failed to bring its gifts to fruition.

It seems a very difficult task for the average disciple to fully accept the truth that the one all-important task that has been set the Initiate or his representative is the development of the power of endurance and stability in his disciples. If he individually had not already won that power, he could not have attained to his position. So it is not for his own benefit, not to serve some personal purpose that he is constantly inciting his disciples to meet his tests perfectly and to cultivate by all possible means those qualities in his nature.

If the disciple could break his attachment to the fallacies of time and of his responsibility for the punishment [235] of others whom he believes to be recreant and fully realize that it was he himself that was being tested as to his *own* power of self-control, his *own* power of endurance, his *own* power of fidelity and of guardianships, and not that of another, when once he had demanded for himself the opportunity for advancement, and that just exactly as he was observing the failure of someone in a more advanced position to meet his individual tests, or criticising that one in his own mind, the Initiate or teacher was observing his failure in those essentials without which true discipleship is an impossibility, he would be more willing to leave the power to the action of the higher Law, knowing that as true as is the needle to the pole, that Initiate or representative would inevitably rush on to his own fall and punishment if he or she had failed in a supreme test, and that someone was being prepared by the cultivation of the very powers I mention to take his place.

Remember, I am not now referring to the duties and responsibilities of the world at large toward any offender against the laws of occultism, although the same would apply in a lesser measure. I am referring to the pledged disciples of the Great White Lodge, to those who have demanded opportunity to try for the greatest prize human life can offer. To such a one there is one straight path. Deviation from that path means the displacing of that one from his position on the narrow line and the moving up of the one formerly in his rear. It means that the one who has held that position was not strong enough, had not gained sufficient amount of that power of endurance, stability, self control; fidelity, and guardianship to hold his own indefinitely, even though he had won it.

The one all important thing a disciple has to personally decide, and upon which the result of all his effort will depend, is what mark he shall set for his goal. What is his aim? Is that goal, that aim, high, mediocre, or low? For upon his decision the individual tests he will have [236] to meet have been set, and as surely as the law of cause and effect is unalterable, just so surely will his triumph or defeat rest upon his passing those individual tests.

THE MASTER SPIRIT

Why is the Christ life as led by Jesus (whether the thinker believes in that entity as a living person or a concept of the united Christs of all time) the one bright star in the firmament that shines into and brightens every separate dark place in the life of man? It is simply because it is an illustration of a perfect man, living a perfect life, dying a perfect death, and entering into his inheritance with perfect power. In fact a perfect ideal, a perfect pattern.

Because of the fall of the angels, which is literally the fall of mankind, man lost sight of the perfect type. Many aspects of that type have been presented in the Saviors of the past ages, but there has been some one or more points in these lives that were assailable. In the life of Jesus there was none such. Humanity requires a *Master Spirit*, a Spirit Who has conquered *all* matter; and because of the very laws governing the manifestation of spiritual substance, it is almost an impossibility for a perfect Master to appear in material conditions.

In the case of Jesus, there was a series of incarnations leading from the beginning of time in this manvantara, for He was in truth the first born among many brethren. History, sacred and profane, is full of the manifestations of that one entity. Frequently a man will reject Jesus as merely a figure head, and accept the life of another as a surer guide, when the life accepted is only another, a lesser incarnation of the same entity.

For that entity is the guiding Spirit, the Son, the Master, the Watcher on the threshold for the people of this [237] manvantara. But this does not imply that mankind is to fall down and worship it, for within each is the same essence that has perfected that One, and many other entities, and which must perfect every pilgrim on the path. But it must be a help instead of a hindrance to grasp the reality that there is this possibility of perfection for all men.

YOUR CHOICE

Divine Justice and Compassion are thwarted and killed in the heart that harbors a sense of injury. That heart cannot render justice when it is filled with thoughts of injustice toward others.

Man cannot be true to God if he is not true to the White Lodge, which is God in manifestation, nor true to his solemn obligations to the same. It is a travesty on the word Law for one to demand that the Law shall rule when the fundamental action of that Law, which is centralization, is ignored and set aside.

If one party to a controversy persists in ignoring any means which might prove his adversary in the right, and so persists because he desires to carry some personal

desire or opinion into effect, he not only wrongs his adversary but he builds up a wall between himself and his God.

Nothing will excuse the repudiation of an established Lodge Center by a disciple. The edicts of Law are built up by centralization.

If you believe in the fulfillment of Divine Law you know that the Lodge is quite capable of removing a recreant executive or leader when the Karma of that one is full; but no act of that ruler justifies the breaking of an obligation to such a Center; and what is of even more importance is the danger of breaking such obligation because of the unproved allegations of others. Nothing justifies [238] the repudiation of the vows and promises of one person because of real or imagined wrong done to another.

You came into the world and must go out of it – alone. You came into each degree of the White Lodge alone. You will go through every initiation of your long line of incarnations alone.

If you are great enough in soul to acknowledge whatever wrong you may have committed, whether intentional or unintentional, make an honest self-examination; prove your boasted desire for justice by being just to each other; prove your love and compassion for humanity by being loving and compassionate to each other. Prove your willingness to serve God by serving the God in each other. Prove your ability for discipleship by obeying the laws of discipleship. Turn to and help us prepare for the Coming of the Blessed One, instead of making it impossible for Him to come among you.

If you will do these things you will be swept on in the flood tide of the White Lodge force to final success.

If you will not do these things you will go down and out of incarnation, the world no better for your having been in it, your opportunities wasted, disaster following in your wake.

It is yours to choose. We cannot choose for you.

THE GULF BETWEEN

In Paul's Epistle to the Romans may be found the words: "And they changed the glory of the uncorruptible God into an image like unto corruptible man, and to birds and four-footed beasts and creeping things."

What the degenerated race of human beings – here condemned – did in that age,

had been done long before, by another race and another age – a race much higher in [239] development – a race sometimes mentioned as the fallen angels, and in an age in which matter as we know it, did not as yet exist; for it was not yet evolved to its present state of density; it was far more tenuous and elastic, finer in quality and of a much higher rate of vibration.

Matter as we know it, is but arrested motion. It took long cycles of time and an immense expenditure of energy, to change the glory of the uncorruptible into corrupted matter by means of disobedience and evil imaginings (misusing the image-making power) the result of which awakened a centrifugal force which slowed down the vibratory action of the higher grade of matter.

Many people in the world wonder, why, if Masters exist at all, and labor among and for men, they do not more often come out openly.

If you throw a combination of virulent poisons into a pool of clear water, every molecule of the water is impregnated with those poisons; the fishes indigenous to the pure water can no longer exist in it; if it is to be inhabited by forms of life at all, Nature must evolve a peculiar kind of substance which the poisoned water cannot affect injuriously.

When the race which we will agree to call the fallen angels existed, in that far distant age, they made exactly such a change in the etheric atmosphere in which they then lived, i.e., changed its substance, and evolved bodies capable of existing in it; and we are the descendants of that race and age, and our atmosphere and earth are the changed substance. Those belonging by birth and environment to a higher order of life – in fact, those who kept their high estate, with all others who have returned by their own efforts to the same state of life – cannot pass that gulf of poisoned matter save in the silence of thought-transference and spiritual communion with those who are higher up "on the Path," than we; that is, with those belonging to a lower Order of the Universal Lodge of Masters, [240] among which are some known by name to many of our members. It is from the latter class or degree of Masters that we receive what has been imparted to them by the higher Orders of Masters before alluded to, (sometimes called Gods, Rishies and Planetary Spirits) as we are capable of understanding and assimilating such instruction.

The spark of the Christos which existed in each unit of the fallen race, and which could not be killed out, for it is life, rendered it possible for them to once more change the matter in which they were engulfed, to a higher rate of vibration, by persistent effort and right living, after they *remembered*, caught the whisper and saw the beckoning hand of those they had left upon the heights, just as we may do now if we will.

As far as those of whom we speak as Masters (and, ultimately, even farther than they are now) – we may travel up the same path, but only by the same means. The farther they have progressed, the more difficult is it for them to manifest to us individually or as a race, or to live among us; in fact they cannot do the latter, without changing the substance of their bodies like unto that of ours and thereby putting themselves under the same limitations that surround and trammel us; and this is only done when necessary to serve some very great purpose. The fact that we could not endure the forces that stream from their natural bodies without special preparation is another reason, and they never waste force or energy. The Master Hilarion once said: "Oh, children! don't wait for me to come to you; rise up and come to me," and this we must all do sometime, or life has no meaning for us, or holds out no hope to us.

We have been told that one of the Masters whom we have known by name, will see or communicate with the Executive Council of the Temple in the near future – but what then? Will it make any difference to us? Will it alter the fact that every single one of us must climb the same [241] rugged path that the Masters have trod in loneliness, poverty and struggle, if we ever reach the heights on which they stand? The coming of a Master will not alter one iota the conditions which we have made ourselves, and in which we now exist. We must "work out our own salvation." The food our brothers consume will not nourish our bodies.

If another could turn the blood in his body to tears and shed each drop for you, it would not help you in the least. It would be an easy thing to die for one whom you loved unselfishly, but that would not help the other. The work, the way, the reward, is and will be yours alone.

Why will you wait? Why will you allow some little misconception or misunderstanding, some treachery of falsehood to bar your way, when the universe is yours to win or lose?

It is a libel on the Lodge, an insult to the common sense of the people, and a doctrine of devils, for any human being, I care not who he or she may be, to say the Masters are behind him or his coterie alone, to the exclusion of some other body of people, or the rest of humanity. One might as well say the Infinite was back of a few self-sufficient people and has no use for the rest of the world or the suns of space. Such a doctrine it is, that has furnished the impetus of and sustenance for every religious war ever entered upon, every crime committed in the name of God.

The Masters are only too thankful to find a man or woman, or a body of people, through which They can work for the benefit of humanity. You can put it down as an axiom, that They never have, They never will work consciously through a person or a body of people filled with uncharitableness, given to denunciation of others who do

not see things as they do at all times. They cannot nor will not work through those whose every thought bristles with unbrotherliness toward some neighbor or friend; for They [242] would only be tearing down the ladder by which alone they had been enabled to rise.

Anyone with a child-like heart who has been taught obedience, through his or her suffering; who has learned to love disinterestedly, by observation and personal realization of infinite Love; who has learned to trust by faith, is the only vehicle a Master can use for transmitting force or instruction. Wherever such a person or body of people exists the Master is not far off. All other needful qualifications are a mere matter of time and effort. When the foundations and corner stone of a structure are laid, the plans all made, the completion of the structure is comparatively easy work.

SEX AND SELF RESPONSIBILITY

When all is said, sex and all that pertains to it is a matter of involution during this latter half of the present great world cycle, in so far as it concerns the humanity of this period. It is because of that fact that it has such a dominant note in the present scale of evolution. It is both the highest and the lowest key of matter in manifestation. One key opens the door of heaven and the other opens the door of hell; and it depends upon the evolutionary status of each individual as to which one of the two keys will be turned.

Archaeus, the noumenon of electricity, vitae or life force, is the creator, preserver and destroyer of all forms of life. The centers of actions – the vehicle – the organs in and through which that force finds expression, vary in form and function in every manifested form of nature. If you were able to perceive its action on the Spiritual and Manasic plane as a whirling globe of exquisite colors, or in such a material center as the sun, you would see little resemblance to the sexual organs of man or animal or [243] plant or mineral. It is performing the same functions in each, increasing its action on the ascending arc of development, decreasing its action on the descending arc of any form of sex center such as I have mentioned. At all times subject to the action of whatever manifestation of Will-power directs the growth and development of each such center of action.

Man as an individual has such a center of synthetic action as well as the centers of the sexual organs – it is only a matter of degree.

By the force of his own will, and in response to the lower passions which have demanded satisfaction, man has decreased the vibratory action of the substance which forms the center of the sexual organs, so there is no longer the perfect rhythm between that center of action and the Spiritual and Monasic corresponding centers.

The demand for satisfaction in the average human being is so strong he is frequently incapacitated from a physical point of view if he places too strong a restraint on himself. He at once jumps to the conclusion that such restraint is unnatural and therefore wrong. He is not able to see that the bad effects are the results of karmic action: that the more he indulges his desires the more control they will have over him until he reaches a point of satiation.

Unconsciously to himself, he has the power to raise the vibrations of the sexual center by the transmutation of the substance of that center by means of the vital force pouring through it until it catches the rhythmic action of a greater center of the same character, either the heart or head centers in himself, or a corresponding center in a sun or a higher Spiritual center, as the case may be. It must be remembered that neither as to form or function are the last-mentioned centers replicas of the physical organs, which are simply the vehicles for the expression of the vital force on the physical plane.

There is a certain correspondence between the two [244] canals of the spine through which the transmuted substance of the lower centers pass back and forth to and from the heart and head centers, moved by the power of Will and Yoga.

The gratification of sensual impulses plays no part in the transmutation of the substance of those centers mentioned by me – that is purely physical. It is by the action of will and mind on the substance of the sex center that transmutation occurs.

You must remember that such transmutation was unnecessary in the earlier, the divine races. The union between God and man, between the masculine and feminine, was perfect. There were no long ages of broken law back of them.

It is not strange that so many earnest disciples of the Lodge should associate the act of copulation with absorption into the Divine Essence. The creative force is but one form of spiritual energy which acts primarily at the center of every living thing and creature. Every desire for union or closer relation with God, or the highest ideal of God, springs from that center – the Heart. That force is differentiated and acts through the sexual organs; but the Creative Energy Itself remains one eternally; consequently it does not matter how pure the desire may be which springs from the heart for closer communion with God, the creative impulse thus aroused to action may awaken response in the Sex organs. If many streams flow out of a body of water, the water in those streams will be of the same character as that of their source – unless tainted in their passage.

Passion taints the pure creative stream which flows from the heart. It does not follow that the realization of the striking of a responsive cord in the sexual organs should demand the act of copulation. By copulation the spiritual creative energy is

expended on the spiritual plane.

It is at such moments, when pure desire for close [245] communion with God wakens a vibration in the sexual centers that the aspiring neophyte find a great opportunity – for by the sacrifice of the desire for physical union the creative energy will demand response from a higher creative center than that of the physical organs – the pineal gland – and the action between head and heart centers which then occurs is what gives to man the use of the Kryashakti power, all other things being equal.

It is impossible to describe the action of the higher creative forces, for if we reject passion and copulation, as we must do, there is nothing visible or tangible by which analogy and correspondence might furnish a concept. The nearest one can come to this is by imaging the union of two currents of air, resulting in the formation of a vehicle for the transmission of an electrical spark.

The desire for the possession of spiritual powers does not release either man or woman from the solemn pledge they have given in taking the marital vows. They have taken those vows voluntarily. Much or more may be gained by self-sacrifice, in a way of development than could be gained by special effort for spiritual development in the line of abstinence from sexual intercourse. Naturally there are exceptions to this rule, for every human being owes primary obligations to their physical bodies, and if the marital obligation militates against the primary obligations, it is a matter for deep consideration.

Every man and woman possesses the centers through which both the masculine and feminine principles primarily operate. Each human being is complete as far as essentials are concerned. Those centers lie in the heart and the head. In the man the head center is generally stronger than in the woman. In the woman the heart center is generally stronger than in the man. When these centers are equalized, sex as you will know it will disappear: the sexual passion will be raised. The inequality in strength and virility between the head and heart centers is one result of the [246] differentiation of the sex in the present races of the earth. Where the two centers are equal sexual desire no longer controls – the divine Hermaphrodite is created, in whom exists the power of creation by Will and Yoga. The creative energy flows back through the two canals of the spine until a certain rate of vibration is reached, when two fiery sparks are emitted – germs of life. In the differentiated man and woman these germs are finally deposited in the generative centers. They are the seed of life physical. In the divine Hermaphrodite they are deposited in the center to which has given the term, pineal gland – the Third Eye of the ancients, and becomes the source of the Kryashakti power.

ON "THE TRIPLE STAR"

The glimpse of an isolated truth serves as a good illustration to explain the fact that so many false concepts are formed in the minds of psychics from the failure to relate one phenomena to another of which it is a part. From the fact that psychic vision is opened at one time to a certain related state or plane and at another time to a different plane, and is thus unable to relate an isolated glimpse of truth one to the other. For this reason the consciousness is not able to reach a plane above perceived phenomena on the astral.

Only the trained psychic who can contact the highest mental plane in full consciousness can accept what may be caught in separated glimpses as it were, and relate one to another in its proper relation. As an example, the isolated fact perceived of the Blue Star glowing with a blue aura – simply because at that instant of time connection was made with this vibration. The consciousness thereby was carried to a higher plane. The "star of blue" was perceived glowing in its beauty. [247]

To avoid undue importance being given to this glimpse of a blue star, I explain to you the reason for that particular point being observed by psychic vision. It gives an opportunity further for you to enlarge your mental concept of the beauty and glory of the star of which each individual forms a glorified ray.

Conceive if you can of a vast Star of Light whose synthetic color corresponds to the Ray of Mercury. Each point in that large star flames with a specialized ray synthesized in each point to one of the seven colors. Each point in that star is again synthesized into one of the seven colors and gives out in turn vibrations of the seven, forming a most glorious point of light and color.

You are individually subdivided into Seven Rays, but your aura gives a synthetic color vibration – although continually changing by thought emanations, and by regularly recurring synthetic vibrations conveying the color waves which constitute you a part of that special ray.

With this slight explanation I ask you to try to conceive of the Central or more interior "Triple Star" as a Yellow Star, glowing and flashing with synchronous vibrations its glowing mass of color and light.

Next, conceive of the great Blue Star. Each point scintillating, vibrating and sending out into "the darkness of the great abyss" living lines of light and beauty.

Again go outward and encircle in consciousness the outermost Points of the great Red Star glowing in its turn in each point with a great central gem of beauty and light.

Conceive of the whole in rotary motion, from the Central to the Outer, from each point in each Star and each Star in each Point. Then you have a very faint conception of the radiance and beauty these living Stars form from our plane of consciousness. The beauty and glory and power of the Star is only that of Love, Will and Wisdom, or Aspiration, Devotion and Illumination in your individual auras. [248]

My Children, you are also a star of glowing light and beauty. When you give out your brightest flashes, you do so only through the exercise of these three powers. Losing the uplifting and expansive force, the light flame is down, flickers, almost goes out, and the outreaching energy and force through which you touch other lives and bless and help humanity is lost.

See to it, my children, that your light flashes high; that the three colors flame steadily upward forming the Point which sends out straight into the Darkness the direct creative power of spiritual force and energy potent on all planes.

The key to this creative power I have given you is thought control.

RECOGNITION OF THE AVATAR

Remember what I say now to you, that your power to recognize the Avatar, your right to His recognition of you, rest on your power of interior vision first, and secondly on your proven desire for such recognition, proven in the only way desire can become effectual, i.e., by action.

What recognition, what interest, what love could you give to a father in the flesh if he suddenly appeared to you for the first time in later life and there were no points of mutual interest, no common experiences between you? The mere form and face would mean no more to you interiorly than would the form and face of any other individual. The form of his appearing, whether it were in daylight and with blare of trumpets and great glory or in the darkness and stillness of night, would make no difference to you as far as true recognition is concerned.

You will never recognize the Christ or meet with such recognition as you desire unless you have done your part [249] toward building up the necessary mutual interests and memories, by obedience to His demands, thereby preparing a matrix within which the ideal Christ may first take form and become visible to you.

If you are questioning the possibility, yet desiring the reappearance of the last great Avatar, give your own self, your Soul, as well as that Great One, an opportunity of proving not only the possibility but the certainty, by preparing a place in your heart for Him first, and then making what outer preparations are needful, as you have

been directed.

Do not dry up the springs of life in yourself by doubt, or starve your soul by denial, and so kill out the divine Ideal now back in your consciousness, which is the basic source of your realization.

Be very sure that the Power that has built up and sustained this universe has never left Itself without witnesses. Find those witnesses if it cost a life. There is no lasting peace, happiness or divine usefulness for you until you do find them and lead others to the Source of the same.

THE AVATARIC MANTRAM

"I WILL ENDEAVOR TO REALIZE THE PRESENCE OF THE AVATAR AS A LIVING POWER IN MY LIFE."

Without formality, without outer arbitrary organization, let all who feel and believe the truth of the Presence of a Redeeming Cosmic Force repeat the above daily and constantly. It will help to build a matrix – heart center – through which the Christ force will externalize in qualities of living power.

Let us keep clean our hearts and minds. The earnest endeavor to realize His Presence daily will help in His Manifestation, and the Spirit of Love will impel humanity to ideals of true Brotherhood. [250]

ETERNAL LOVE

Saith one who knew whereof he spake, "Greater love hath no man then this, that he lay down his life for his friend."

To lay down his life for a friend, in the sense that John used the word life, is not merely to lay down the vehicle of transmission, the body, and surrender it to the elements while the Ego passes on to other fields of expression. That alone would be a needless sacrifice of a vehicle which might be used for the benefit of others on the same plane of life, even if needed no longer by that Ego for individual expression. He who truly lays down his life for his friend, renders somewhat of infinitely more power than is expressed by the physical vehicle. He renders up his Love, his attachment to individual form, in order that the power of his Love be enormously increased for use in cosmic fields of life. If he renounces his power, to make of his body a stepping stone for his personal friend, in order that his friend may step safely over the gulfs which lie between spirit and matter, it may well be that those gulfs were

needful for the growth of his friend.

But his Love! Ah, that is a different matter; that is his true life. Dead, he could be of little service to his friend on the plane of illusion. In the science of Divinity that Love makes wondrous changes in his friend, as in himself, and can only be so used with one end in view.

It was not the forced surrender of life energy of the body of Jesus of Nazareth which has given hope and courage to uncounted myriads of men since the day of its taking away; it was, and is the Love which has never died, and which can never die, but which flows through the human race today as it has ever flowed since the day of His final Initiation; the human race to which His friends belonged and still belong. He did not lay down His life in form. [251]

His real life was His Love, and that Love was and is omnipotent, eternal and all-embracing, as is the unselfish Love of every human being, to whatever degree that Love has unfolded.

It is but a little *thing*, in comparison, to surrender the more physical form in the service of another when mayhap that form has become or will become the seat of pain, disease and slow disintegration. It is a great thing for man to surrender his love, to lay that love down at the foot of his friend, mayhap to be misunderstood, despised or ignored ere his friend has gained the power to perceive what has enfolded, protected and saved him day by day and year by year for long periods of time.

Love and life are synonymous terms from the highest point of view, yet it is Love alone which lives when the energy we term life departs and serves unseen, unsought even unto the end of all things. Life is the motive power, Love the substance moved to action in fields of sacrifice. Love clothes itself in the garments of renunciation.

THE POWER OF ATONEMENT

The power of Atonement, or as it should be pronounced, At-one-ment, in contradistinction to the universal powers of the positive and negative poles of attraction and repulsion, is the neutral power – or power of Cohesion.

The positive and negative poles of any manifested thing or substance cannot be combined in individual form, without the service of the power of Cohesion.

All material life is born of sacrifice. Sacrifice of some nature must precede all manifestation, and sacrifice is one aspect of the power of Cohesion. This law

holds good from molecule to man. The powers of attraction and repulsion; positive and negative; good and evil; wisdom and [252] folly, must be combined. The power that combines (Cohesion) must lose its individual existence temporarily, in the process. It becomes one with the opposing forces, and thereby changes them entirely. Another rate of vibration, another substance is formed, nonexistent previously.

The sacrifice of all Saviours, more particularly Jesus – who combined within himself the lives of those who had preceded Him – was a perfect manifestation of the working out of this law in physical and astral life. The Christ-Principle – the Son – sacrificed its personal life that the masses, the younger brothers, might be brought to a realization of their unity and their relationship to the Father-Mother principle, the positive pole of life.

No atonement is made for sin. An at-one-ment occurs whereby Good and Evil are swallowed up, or overcome by the united powers of attraction and cohesion, which are Love and Sacrifice, the product of which is the perfected Man.

TIME

Time is the great illusion; Time is the great Revealer – two contradictory aspects of the Real, the Eternal, the Motionless. Time, the source of measurements, no-thing in itself, yet it is the background of all things mutable. Measured by seconds, minutes, hours, and days, yet measureless in itself, who can solve its mystery?

The average human mind seeking background for divisions of time to fix the data of life experience upon, finds that the only sure units of measure are events; events of tragedy or comedy as the case may be, events which have fastened themselves upon the memory tablets of the soul, there to remain while individual need for their records remains. [253]

As the hand of a business man writes memoranda of his appointments and files his data away for possible use at a later period after the appointments have been kept, so the hand of the soul, the human mind, imprints a record of events of a life as they occur upon the substance of the Auric Sphere, there to remain forever. These records are the memory tablets that the passing soul may read in the intervals between life and death. Beside your own eye, no other eye save that of Deity could read and interpret those records.

The events which have occurred during all your former lives, as well as those which will occur in all future lives, are the words and letters of a language which is peculiarly your own. The last sentence to be recorded upon those memory tablets can only be inscribed as you stand on the border of Nirvana. What will be the

last words or sentences you individually inscribe thereon?

By the time man has reached the middle of life the fiery forces of Prana have reduced the various qualities of exterior youth to ashes as the waters of the great ocean of Life pour in and commence to leach those ashes, figuratively speaking. As a result of the alchemical changes produced by the evolutionary forces of life, there is formed a superphysical element which naturally separates the lower from the higher qualities.

The man in whom this process is completed and who has caught the vision of the Higher Self has become possessed of some measure of wisdom. He perceives that the young are making the same mistakes and indulging in similar follies to those which hindered his own progress, and he would fain save them from the inevitable consequences. But the man who has sunk his consciousness into that of the lower passionate self, when the process of change is completed, is a menace to youth. However, divine law has set up a barrier between that man and his would-be victim. Youth instinctively recognizes that barrier [254] and shrinks from too close contact with such a man, unless previously contaminated by vicious influences in complementary forms.

Time and the events of daily life will record the lessons of experience for each human soul. If those lessons have been learned, the soul is ready for a higher expression of life.

SPIRITUAL TRIUMPH

I am obliged to tell you the truth, but I also wish you to have the knowledge, the surety that over and behind the sorrow, the sickness and woe of the world, there is the bright sunlight of spiritual hope, love, courage and endurance, and finally above all, *spiritual triumph*. So no matter how much you seem to be in trouble, how many blows the enemies may seem to get in and about you, or how often you think The Temple is going to pieces, *remember* I tell you it *cannot fail*. Your work will not be lost. Every particle of love and courage you have put into it will be returned to you a thousand fold. Remember, I *promise* this.

I wish you to feel in the darkness the hand I hold out to you. Remember, you are dearer to me than the apple of my eye, and although I must see you suffer, I suffer more than you in that suffering, and I would save you with my life if I could.

Put fear behind you. There is nothing to fear. With clean hands and a pure heart we can do all things. All things shall work together for good for those who love God.

The only weapon that the occultist can use in this warfare is the power of a pure

heart. These forces are powerless when thrown against a pure, unselfish heart. There is but one unforgivable sin. It is treachery to another [255] human being. There is but one virtue which can take a chela over all the obstacles the whole of the Black Lodge may lay in his pathway, and that is faithfulness.

As you go upward you are more and more united with all who are gone before, who lend you strength and help. A pure heart, pure purpose, perfect love to God and man, will take you over the most terrible pitfalls in safety.

THE WORLD'S STRUGGLE

What can I say in reply to your question about world conditions that I have not already said? Is it not a world old subject? Has it not ever been that the children of the darkness have stolen the sustenance, the panoply, the weapons, of the children of the Light, while the latter were sleeping or quarreling among themselves? The emissaries of the Brothers of the Shadow even now go from house to house in the cities, send less well equipped missionaries over long stretches of inland districts. Artfully they select their victims from among the very ones the White Brotherhood have been spiritually preparing for the past quarter of a century. They enter every group of students, brought together by individual or collective effort for the purpose of delving into any possible feature of modern psychic phenomena connected therewith. They craftily select the one or more who are the chief supporters of the body, they bend every effort, use every means psychic and material, to influence those chosen ones. Having won their confidence, they, like the thieving coyotes of the animal race, metaphorically break the backbone, suck the blood and throw aside the broken bodies of their victims. The latter, at last enlightened, discouraged and hopeless, drift away in all directions, useless as far as any determined, enthusiastic work is concerned. I ask you, who do you think will be [256] responsible for the Karma, for all this injury to the one great cause? Will it be those to whom the original charge, the promises, the opportunities were given and who threw them all away for temporary indulgences, or will it be those who seized the half formed, neglected ideals of others and what remained of despised opportunities, and who carried their point by all means and sacrifice at their command?

Do not make the mistake of imputing the cause of failure on one side and success on the other to different motives and means.

The brothers of the shadow and their disciples are prepared to make ten-fold more sacrifices of all that is dear to them to the gaining of spiritual power to selfish ends than the average disciple of the Brothers of Light will make for gaining of like power for unselfish ends. Therein lies the secret of the success of one and the failure of another in all too many instances. For in the last analysis all power is the

result of sacrifice.

Until a disciple can rise to the point of making as complete a sacrifice of time, physical strength, personal possessions, even reputation, family ties (if need be), the brothers of the shadow will continue in force and power on the physical plane where sacrifice of such a nature is requisite. Such a disciple as I indicate must be so thoroughly imbued with the importance of his task, and of love for those who will benefit from his labor. He will be able and willing to use any means in his power, even to reach down into hell and make companions of demons, if it be necessary, in order to drag out any one of his brethren who has been caught in that maelstrom of evil, and to set the rescued one to work for the rescue of others.

The Kingdom of Christ will not be won by the disciple who betakes himself to some quiet corner for the express purpose of getting out of the strife and turmoil of the world. [257]

If it were so, evolutionary law would have placed that disciple in another world, upon some other planet in space, than this same planet where peace and quiet were the natural effects of action, or were now requisite to mental concentration.

Every success has been gained by adherence to an orderly systematic course of training and development for work in those fields of life where friction was most pronounced and by those who could now be turned from the purpose which incited them to action.

When the purpose was served, the power won, the work done, then came the reward, but never before. The reward is always commensurate with the purpose served. All this is as true of spiritual as of material development.

It is necessary to accept the fact that the exercise of psychic power is as much the result of development of higher consciousness as is the use of the senses. Therefore if we have not yet attained the use of that power we cannot satisfy ourselves personally of any other phase of existence than that which our outer senses will furnish. We will have to put that possibility out of our minds for the time being and try to find out what we have in the way of spiritual and material equipment to depend on and how we can apply the same to the purpose in view. We have an innate sense of the possibility of a higher, a better condition of human life than that which now obtains. We have reason to believe that every human being is capable of being fitted for such a life.

We can also perceive the limitations, the weakness, the lack of power to overcome obstacles without assistance and guidance, and all those features of life which hold man down. If we will take the trouble to study the laws of nature and grasp the consensus

of knowledge gained and transmitted by the races which have preceded ours, we will find that in all cases there must have been a central point, a combination of forces or beings in advance of any [258] existent family, tribe or nation. This makes possible the birth and evolution of the next higher race of family. In other words we will accept the idea of evolution with all its concomitant phenomena.

Once accepting these facts, the Lodge of Masters is a logical necessity. Accept the fact that all we now are, or are capable of becoming, will be the fruit of the labor: the overcoming of great difficulties, the constant care, instruction, devotion of all our forebears, and humanity's individual and collective debt to those who have preceded. Our obligation to those who succeed us is very evident.

If the world's greatest need – a higher type of humanity – is perceived by the present human race, and the evidence of the existence of such a type is procurable, it stands to reason that those who have any interest in the evolution of the present race will lose no opportunity for securing the evidence. They will follow up any and all methods which would naturally lead to placing at least a few, prepared pupils under the direction and instruction of those who typify that higher race. With the assurance that this is possible, surely there must develop a feeling of reverence, honor and love for the latter, which would impel such pupils to seek with all their hearts for some method by which all their force and energy could be turned in the direction of Unity, and reject with equal power all that would tend toward separateness.

When all is told, it is a matter of interior hunger and the possibility of satisfying that hunger which drives mankind on to the solving of these great questions. Here one has a personal recognition of the Divine force, to which we commonly give the name Love, and one is willing to yield himself as an impersonal channel through which that force may flow to those who have as yet no recognition of it. Then the first requisite to genuine discipleship has been attained.

Oh! What a terrible retribution will fall at no very distant [259] day upon the souls of the self-righteous, selfish and condemnatory man and woman who heedlessly, indifferently or egotistically sets himself in judgment upon the weakness or fallibility of the brother or sister with whom karma has linked him in a bond of discipleship. With the expressed or unexpressed thought: "I am holier than thou", he refuses to carry out his part of a mutual obligation upon which may rest the final salvation of the accused or condemned and countless others who are looking to him for guidance.

Many a better man and woman than the self righteous individual who condemn him, have gone down into the depths of degradation because of the latter's expressed loss of faith in his innate integrity.

Does it ever occur to you that "your brother's real need" should be the measure of your helpfulness, not your own supposed need?

I say supposed need, advisedly, for if the need were real it would never be in opposition to honor, principle and compassion, for these are fundamentals. The ease with which an undeveloped human soul can convince itself that its higher needs, the promptings from its Higher Self are jeopardized. To so justify its cowardice, its desertion of its post of duty, its lack of responsibility for other souls, is enough to sicken the heart of the Initiate to whom the real, though often hidden motives of such an one are disclosed. The Higher Self of no man ever was responsible for the shirking of a duty to humanity, was ever the instigator of desertion, cowardice of selfish emulation. The ease and rapidity with which the lower self can accomplish a similar object and clothe itself in the garb of the Higher Self, is proverbial.

If you are ever placed on the firing line in a time of battle, whether that battle be with material or spiritual giants, you may make sure of one fact, that never will there come to you, from the throne of the Higher Self, the order [260] to desert your post, to trip up the comrade by your side or disobey your commanding officer. You may be equally sure of another fact, namely, that you will never stand on that firing line without being tried to the limit of your strength as to your ability to hold your position until the cause with which you are identified is won or lost. It is in this wise the soldier of that great army of souls purified, which we term the Great White Lodge – have won their positions.

Many a weak stomach, many an abnormal condition of other physical organs, is responsible for the failure of what was once a promising disciple. By his failure goes his last chance of ever strengthening the weak and overcoming the abnormal condition in one lifetime.

In any such case the one all important essential to security is unceasing effort to reach a state of unity with the Christos, a state where differentiation in the line of disease cannot obtain. Every time he yields to the separative forces, when a trial of strength comes upon him, he will go to the wall, another object for the derision of his enemies, another deep seated sorrow to his friends.

TRUE MARRIAGE

The question of true marriage is as wide and deep as the manifested universe, for it goes back as far as does matter itself, as you know it. The great difficulty experienced by many of the people today in understanding this great question lies in their inability to remember the fact of the cyclic development of all matter, force and lower consciousness.

In the first place you must remember that in every great cycle, Maha Yuga, there is a complete cycle of development; i.e. the one becomes the two, the two the three, the three the four, and then on to the seven. Matter [261] differentiates and again returns to the One during every such cycle in the same ratio.

There is a separation of the male and female, positive and negative forces of the fourth stage of evolution in every such cycle and then a corresponding return to the One. You are now in the first stage on the upward arc of the present age of your evolution when there is set up a tendency to return to the One. This necessitates the agitation of every great Cosmic question and is responsible for the agitation of that particular subject in the world today.

The fact of a possible perfect marriage cannot be denied by those who understand. The tendency in all manifested life is to seek and find its own in every phase of nature. There are so many other questions involved, and all which are deeply concerned with the involution of man, on other lines. It is practically impossible to separate any one of them from the group and grapple with that one alone. True marriage is not of the world, it is of the spirit. Nevertheless, its correspondences are sacred if understood.

If more care were exercised in the selection of mates, more opportunity were given for the same, much of the present trouble could be saved, but this life is a small item in the sum of all your lives. If a mistake has been made that is not endurable, both parties to the mistake would gain far more spiritually than they would lose materially by holding to the vows they have taken than they would by separating and searching for a true mate. The latter would never be found in that way.

This is a very deep subject as I have said before. There is an ever-increasing tendency in the world to throw overboard all old traditions in regard to marriage, its ceremonies, its duties and privileges. In case of the former it must be remembered that no matter who pronounces the words (be it Priest or layman) it is the spirit of the words, the sound force sent forth into the universe. Its base is [262] holy and sacred, not the mere mechanical speech of the same. In regard to the performance of duties, I have only to refer you to the Golden Rule in that respect as well as in all others where the relation of man to man or man to woman are concerned. Where there is an unendurable condition aroused between a husband and wife no good can come of continuing the same, but both parties must be satisfied that it is unendurable before a change is made that may end in much more difficulty. The difficulty with trial marriage would be that under the present circumstances the conditions of the world would lead to infinitely greater controversy than any of the problems which have preceded it. What is termed trial marriage, in the coming age may be altogether another thing than that which it could possibly become in this age. It would require different economic conditions in society and a higher grade of humanity.

SEALED AND UNSEALED EYES

If your desire for enlightenment was commensurate with your desire for transient values you could not so block your own way as you do by ignoring or disbelieving the vital truths I have tried to impress upon you.

You long for spiritual knowledge, you wish to open your eyes and ears to inner planes, to come consciously closer to me and my brothers, yet you persistently do those things which must prevent success on those lines. You leave those things undone which would accomplish your desires, and then allow yourselves to fall into faithlessness and materialism.

One difficulty lies in your inability to hold in mind the similarity of the laws which govern two planes of consciousness. A blind man does not expect to see with his sealed eyes, yet you hope to see on inner planes with inner eyes sealed. [263]

Death which unseals the eyes does so by relinquishing the blinders which have previously intercepted the light that the inner senses may be opened. The physical body and undue attachment to the things of sense must be laid on the sacrificial pyre. When you are told that the same law applies in the conscious relinquishment of matter and worldly things, for the same reason, you are unable to see the logic of it, or refuse to submit to the findings of the law.

Other men and other women, whose ears and eyes are sealed fast, are in ignorance of the laws of true discipleship as yet. They may scorn these words, these thoughts, and despite that scorn pass on over your heads to the heights on which I stand and beckon you. Having seen and heard, knowing well the law which must govern disciples of the right hand path, you cannot still my voice in your soul. You cannot fall back into the depth of ignorance from which you all have been rescued, and travel again "this step" of the path that leads to God. To you it hath been given to touch the hem of the Seamless Robe, to stand on the threshold of the Temple Gate and behold a tithe of the Glory which rests on the Altar of Sacrifice. If you turn back on that Altar and pass out into the darkness beyond the outer court, how great will you find that darkness.

"You are Sons and Daughters of a King. If you barter that birthright for a bauble, for a passing dream, I cannot give it back to you nor can you win it again for yourselves in many ages. You must pay royally for your birthright, in purity of service, in loyalty to your Father's house, in love to your Father's people, in fidelity to your BRETHREN.

"He can accept no less at your hands without degrading His Kingly throne. You can offer no less without belittling your own ancestry.

"Raise high the banner of your house, and let no earthly honor, no personal selfishness, no host of Hell [264] trample it and you underneath the feet of your soul's oppressors."

THE ART OF HEALING

In the enumeration of the gifts of the Holy Spirit in the New Testament, Cor. 1, 12th Chap., the gift of Healing is mentioned as one of the gifts. In occultism, the Holy Spirit is the directive Power (or motion) of Cosmic Electricity (or pure Light) which is the One Life. The positive pole of which is the Creative Power or the Light which is Eternal Love, and the negative pole of which is the Astral Light – or evil (God and the devil). The Seven Sons of Fohat or the Holy Spirit are: Flame, Heat (or magnetism), Sound (or form), Color (number), Attraction, Repulsion and Cohesion. Each of these corresponds to the fruits of the Holy Spirit given in the Bible. The gift of healing is in essence, Heat or Magnetism. As each Son of Fohat partakes of the nature of every other Son, Attraction and Repulsion form the particular trinity that rules the healing power. The process of healing is accomplished by raising the vibrations of the body by the imparting of this special force which impels the atoms to attract the life energy and repulse the diseased germs. Every human being is a Microcosm within a Macrocosm. All the forces of the Universe are latent in him.

If a person leads a pure life, one which places him in true alignment with Nature's laws, he has the power to impart the right rate of vibration to one who is ill. He has given the divine touch to the sick man that will enable him to reach the true healing force of Cosmic Magnetism. If a bad or impure and selfish man attempts to do the same thing, he will fail and will fall short in imparting the right vibration. Instead, he will give an antagonistic impulse to [265] the mass motion of the body. Nothing but evil could result. The Master knows the karma or mass motion of the body and can give the right touch that will raise the vibration. If it is an unselfish act and for the good of humanity, the good pure man often has the help of the Masters in his work.

A mine of occult wealth will be found in the above.

THE TEMPLE LIGHT

The fundamental object of The Temple is to teach and reveal the essential unity of all life. Once the mind apprehends and feels this basic unity and reality, sequence upon sequence of correlative truths in the form of ideas arise naturally and

take shape spontaneously in the consciousness. It is suggested into being by all the nature symbols cognizable by the inner or outer senses. These truths germinate and expand in the soil of our consciousness as flower and plant forms of life germinate and are born from the bosom of mother earth. The earth symbolizes and is a basic reality on the physical plane. All material forms of life arise from and go back to it. Living forms are generated in, and differentiated from, the ocean waters – symbol of the great deep – the universal ocean of life and being. The elements composing these forms go back to the ocean element again when their course is run. Any manifestation of form or force is an acceleration or retardation of the one Rhythm or Motion pervading primordial or universal substance. Any modification differentiates it from its greater self or greater motion and so creates a minor center of motion or consciousness different from its total or mass consciousness. This modification of the Universal Rhythmic Consciousness may be atomic, molecular or cellular. The atomic is spiritual, the molecular [266] is astral, cellular is physical. The natural Rhythm of the one universal substance would symbolize Deific consciousness. A modification of rhythm in any part results in a creation of a system of worlds, a world, or any form of life on any world, bearing a relationship to the total or Deific consciousness in proportion to the number of its vibrations or quality of its modified Rhythm. Deity utters the Universe into being.

TRUE KNOWLEDGE

When the mind touches this basic stratum of consciousness, the Real, the universe becomes an open book wherein we may read, see, hear, and sense and feel the real Word of God uttered by and through all forms of life, animate and inanimate, around and in us.

True knowledge is the sensing and realization of an inner light back of every fact, and which light can only be known by actual identification with it, mentally and spiritually. In other words, to truly know, we must become the thing which we wish to know. We must again become identified and unified. With its inner light and spirit. Therefore, real knowledge and wisdom can never be gained by mere study of printed books. Knowing this, the Wisdom back of The Temple points out and suggests to the student of life and its mysteries, the great fundamental, moral and spiritual truths on which the Cosmos, the Heavenly as well as the earthly man is built. It is pointed out that on this divine plan each one is the *builder of his soul*, and the architect of his own immortality. [267]

LIGHT AND WISDOM

Through the senses, man contacts the different grades of universal substance,

material and spiritual. By the material senses, he contacts the material world. By the spiritual senses he contacts the spiritual world. Therefore by contact of the polarities, these "pairs of opposites" he senses pleasure and pain, gain and loss, victory and defeat, all of which imparts what is called experience. By experience, he arrives at knowledge; by knowledge he wins the power to discriminate between good and evil. He enters into the light of Wisdom. To strike another key, in the beginning the evolving pilgrim soul possesses the innocence of ignorance. Then at the end by traveling the Path – which is himself – and by contacting its shine and shadows, he evolves through the Gateway of Experience to the innocence of Wisdom. He has consciously identified with the Highest Good, which is another name for God.

THE GEOMETRY OF THE SOUL

Man is made in the image of God. Therefore, as the drop of water from the ocean contains in itself all the elements, forces and potencies of that ocean, so man includes in his being, actual or latent, all the planes, forces, powers and possibilities of a God. Truly has it been said by the sages of old "Man know thyself and thou shalt know God." We know God by traveling the path that leads to Him, which Path as said, is ourselves. Traveling that Path means to contact consciously every point, line, surface and dimension on all the planes of being from the lowest material to the highest spiritual. It is with coincident realization of all corresponding qualities and forces in light or shadow, positive or negative. [268]

As we may know the phenomenal world, the physical, by means of a physical body, so may we know the mental, astral and spiritual noumenal, real world, by means of corresponding bodies or principles. Hence, the wonderful possibility of some time making the complete correlation between all the planes of our being. Some time, while in the physical body of consciously knowing, sensing and realizing the cosmic planes to the very highest. It is a divine possibility because the corresponding planes are in us or to put it more truly *are* us. We must make this divine correlation ourselves. No man, no Master, no God can give us this divine status.

THE GOAL OF LIGHT

On the great foundation stones of Love, Wisdom, Strength, and Beauty is the true Temple, Cosmic or Human being built. In building on those foundations we win our Crown of spiritual power in the Universal Lodge of Life. The radiant jewels of eternal truth gemmed in the Diadem of the Soul are the perfected qualities evolved by strong search, sacrifice and effort, life after life in the cause of truth and the service to Humanity which means service to our Higher, Greater and Larger Self, the Christos.

Because of a fundamental moral and spiritual Unity with the All, this identification with the interests of All gives final conscious immortality in the Universal I.

Search for hidden causes in the hearts of people and things. Stand on your own mental and soul feet and realize that no other can grow for you, no other can live for you, no other can eat for you. Try to realize unity with God, the Omnific principle of Life and Love, NOW. No need to wait until this body is dust. If we have spiritual or material wealth and do not know it, of what use? To get acquainted [269] with our real selves, the God within, and which we are in reality, is, and should be the divine purpose of life. To that end all else should be subordinated. When we do realize it, then we shall know what to do next, how to help the other fragments of our Greater Self to realize it, to point out as far as the Great Law will permit the true Path that "winds uphill all the way" at the end of which is the Goal of Light and Life Eternal.

PROTECTION OF THE HELPLESS

Divine Law provides protection for the helpless, the ignorant, which is not always perceptible to the onlooker but is nevertheless very real. The same law just as surely promulgates, proclaims and executes its edicts against the willful disobedient, regardless of the will and desire of any finite creature.

The interests, the aspirations, the intelligence and morality of any one of the co-disciples of any planetary division are increased or decreased by every thought and act of every other disciple. There is a spiritual tie that unites them all under one head, in one division of the Great White Lodge.

You have the advantages of personal direction, advantages far in excess of those given the majority of mankind in this age. Is it possible you can be so incomparably dense as not to perceive the inevitable consequences of the following acts:

1. Depending upon the fallacy of special protection for the individual.
2. Harboring the belief that you can be freed from the responsibility for the thoughts and acts of your co-disciples.
3. Believing that there is special protection for the individual because of acceptance by the ruling Initiate into some one Order of the Lodge. [270]

You have been distinctly told, and the words have been reiterated over and over again, that your responsibility rests primarily and irrevocably on the one fact of your co-disciple's life. Co-discipleship rests upon ages of karmic results, and is not due to

the act or desire of any one personality in some one incarnation.

You are not pardoned for, or protected from the effects of unwise or wrong action resulting from obedience to the behests of any teacher or leader. A leader who through excessive zeal, or underestimation of your power and ability, may have put forth instructions on this special subject calculated to lead you into difficulties. That teacher must bear his or her part of the results of said action. If fault there be, even if said instructions are tests of obedience to higher law upon which the instruction is founded.

The fact that you have accepted and endeavored to act upon any given instructions, while knowing your own inability to carry them out, places you in the category of willful offenders against the sacred law of discipleship.

Many Temple members, as well as members of other organizations of a similar character, made the grave mistake of entering upon the duties of discipleship merely from motives of self-interest, ambition and desire for power, and influence over the lower elementary forces.

Because of your karmic relation to your teachers, it has been possible to become closely associated with the conscious vehicle for the promulgation of different phases of the Secret Science; you grew rapidly for a season. Some of you had reached a point when a single step on the line would have given you opportunity for fulfilling your great desire, but what happens?

Either because of prematurely taken obligations, resulting from the over confidence of your leader, you deliberately walked into the open pit, against which you had been repeatedly warned. You consciously indulged some thought, or selfishly committed some act which, because of [271] the close intimacy of discipleship, seriously affected every other disciple in your group. You brought upon them an increase of trial all unexpectedly, a test for which they were unprepared.

The result of all this addition to your karmic responsibility, overwhelms you; your Faith and Will are not sufficient to carry you over the bridge between you and the next higher step; therefore you cannot go forward and you cannot stand still. There is but one course left and that is a backward step.

The very first test that comes to you after that backward step is intuitional. You begin to reason; you lose faith in the reliability of the teacher, the teachings, the methods, and finally in yourself and the creators of all the matter and force in which you are engulfed.

With that loss goes your morality, your truthfulness, ability for unselfish love.

Some day when a crisis is upon you you cry out: "I don't believe in anything, I don't know anything. There is no God, no Heaven, no Hell – nothing but blind force. Let us eat, drink and be merry for tomorrow we die." And then – what is it which forces you to the other side of the stream of life to which you are crossing. You are oblivious for the moment mayhap to the scorching fires of memory, the opening of the great book of life, the sight of the blasted lives of the co-disciples you have led, or by example have tempted into the same maelstrom which swallowed you.

These may seem serious charges, but there is more than one of your number to whom they are applicable.

The words thieves, liars, adulterers and hypocrites, applied to the mercenaries – the multitude which thronged the public places, where another Initiate taught the same truths his co-disciples are now teaching. Those words are as fully applicable to some of the novices of inner degrees of the Lodge, today. If I were utterly without hope, those words would not fall from my lips today, for it would be [272] useless. I utter them to fix them in your minds. I ask you to examine yourselves to see how far, if at all, they apply to you individually. I ask you what you think the next step is?

FROM THE GREAT WHITE LODGE

From the moment your feet shall cross the threshold of the high-barred gate which now divides the things of the spirit from the things of the flesh; from the moment when you bid adieu to the long loved and long followed friends of the past, and gird yourself afresh for service, grasp firmly the handle of the staff that has well nigh fallen from your shaking hand in your hour of final testing. For the last time wipe the cheek wet with the tears of your beloved, for from that moment life has changed for you.

You have caught a glimpse of the towering pinnacles of the Temple of Life and its Mysteries at the end of the Path, and of the tender face of the Great Mother bending over its battlements. That one glimpse is enough. From that moment your viewpoint of life has changed. You are no longer owner of yourself. You have no longer a right to claim for yourself the easy things, the delights of that part of Life's Path you are leaving. You have only the right of Renunciation, the joys of introspection and the ever-widening realization, that when your task is completed, when you have reached and passed the Temple Gate, widely opened for your entrance, you will at last be folded closely in the Heart you so long have sought, the Heart of the Christ, the Heart of the Universe.

"The self of spirit and the self of matter can never meet; one must disappear as the other draws nigh." The true and the false are diametrically opposed to each other,

and all the energy of the vast spaces of the universe cannot draw them together. Truth and falsehood cannot unite. No [273] Disciple can be true to God and false to his brother at the same time.

If you to whom I speak are indeed Disciples, to you I say: If your brother trusts you to his undoing while you sleep, sad will be your awakening. If it be so, you have failed to plant the guide posts at the points of danger of the Path where lurk the treacherous, slimy demons of the under-world you have but just escaped yourselves. The demons now lay in wait to trip the weary foot-sore comrade returning to his home. Those are the same demons who will draw YOU back into toils, however far you may have traveled from them.

If thy brother will not hear; if life with all its myriad of soft beguiling notes still urge him on to satiation, and he turns his face from thee to tread some other path, then thou are clear of blame.

If ambition's curse and all the brood of devil's spawn which tempt men on to hatred and revilings now drive them on to stab their brethren to the soul, and blind the eyes of sister souls with acid and with blood, then they of all men need thy pity and compassion. Thou canst only stand with none to know the anguish of thy soul, and see them pass to other fields of life than thine, while yet the tendrils of heart cling close to them.

Ah! Children, could I but show you the final result of the steadfast devotion of a single soul. With full faith in the eternal all-sufficing Justice of Omnipotence, and in admiration for the boundless sublime effort and endurance of this soul who stands in the breach of some wall of life. He stands up, alone if need be, before the maddened crowd of selfish, crude, or even weak or wavering souls who throng that wall on either side. With all his heart cries he aloud: "I am my brother's keeper. Here stand I ready to battle with all men for the life of my brother. I am ready to fight for his right to bring to a successful finish the Work the Christ. In the body of the Great White Lodge he has [274] been given a work to do in His Name and for His Cause. Naught shall stand in my way! Not even a gnat shall cross my path to reach him, or a serpent glide between my feet to sting him till he falls and dies. Thus leaving the work to which he has been called, in chaos or undone! By his death in such a way he proves me traitor to the cause I chose myself. This failure I must answer for at the Judgement-bar of the Great White Lodge, which received my promise of protection for my brother."

The aisles of Heaven echo and re-echo with the paens of praise sung by Angelic hosts, and many are the wreaths of victory which crown the brow of such an one, for he is victor in life's hardest lists, victor in the fight twixt them and man. Never can the human race reach the height of power until many are the true, brave souls who can stand the test for loyalty, bravery and endurance when the life and honor of their

fellow-disciples are at stake.

The world is seething with the masses of the weak and wavering, sick of soul and body, the panic-stricken crowds who trample down each other like a drove of maddened beasts at smell of fire. There is a wild rush to leave a battle-ground where braver, stronger souls are fighting hard to hold a vantage point. When the fight is over and hard won peace has been declared, all men may have security and opportunity to grow aright.

Here and there lies a soldier of another class, a stricken soldier of higher rank, beaten down to earth by shafts of malice from the tongue of former friend or open enemy. The mercy he has freely given to all who asked is now denied by all, and in his last long hour of anguish he sinks to rest with none to turn his eyes towards but God. Nevertheless, he, with his brother in the breach of the wall, are greater far than any kings of earth, for both have overcome man's worst enemies, cowardice and faithlessness.

I would that every pilgrim in life's lists; that every [275] chela started on the path marked out for him might see and seize his chance. The chance which comes but once in any single life, to take and hold a point of vantage such as I have limned. Having won that single point, he has won the power to reach to greater heights.

THE LAW OF CYCLES

By knowledge of symbolism and the law of cycles, every event of individual, national or world wide import, material or spiritual, may be safely predicted and consequently may be prepared for.

To the true Occultist, the law of Cycles is both sacred and scientifically perfect. It is almost identical with the law of Numbers, and no Initiate would dare impart the correct date for the beginning or end of an important Cycle to the uninitiated without special permission from the Hierophant of his Order. Such permission would not be granted unless it were to serve some equally important purpose. The subject is most difficult to handle from a common standpoint, and is only attempted in response to many requests for enlightenment from those not familiar with Occult nomenclature.

According to our Philosophy, with the "first thrill of the Mundane Egg," (undifferentiated matter) i.e., with the awakening of Motion at the beginning of a new Period of Manifestation, after a Pralaya or rest. This corresponds to the nightly sleep or to the death of a human being. There begins a new Cycle or period of time which contains within itself the potentiality of all lesser Cycles. This cycle of

300,000,000 years will close at the expiration of that term, with the return of all matter to its primordial state of Undifferentiated Substance. As Light is Cosmic Substance, the substratum of all life – not the light of our Sun but spiritual Light emanating from the Universal Over-Soul or [276] God. It is this Light that becomes also Motion, through the medium of Sound, or "the Word," "the Voice of God." Any particular mode of mass Motion ceases with the withdrawal of the energy imparted by "the Word" which called it into manifestation thus closing a great Cycle, or age of Evolution.

The Atom, which as the word signifies, means One, corresponding to Light and is here used in that sense. It is broken up by a particular mode of mass Motion, into what is termed differentiated or Atomic Substance. The Atoms of Science correspond to the light of our and other suns, and the medium for distribution of the life energy to all planets and all beings upon them. To each division, or class of Atoms, as well as to each individual atom, a peculiar rate of vibration has been imparted by the same or another rate of the mass Motion that differentiated the original substance. This causes it to move a certain distance in a particular direction and then return to its starting point in a given length of time. However infinitely great or small any combination of Atoms may be, whether it be Molecule, Man or World, it contains within itself a center of action which corresponds to the hypothetical center or axis of this Earth. It moves with either rotary, vertical or some other mode of motion around or from that center, necessitating the passage of an appreciable length of time which comprises a definite Cycle.

With every beat of a human heart, a new Cycle is begun in the existence of the minute lives of the blood which passes through the heart. This illustration is true of every created thing and being. As each and all of these minute lives are interdependent, each beat of the heart is connected with, and dependent upon, previous and subsequent beats of the same or some other heart (as in the case of a mother and unborn child). So all beings, all spheres of action, all cycles of time, force and consciousness, are interdependent and inseparable. [277]

When this great truth is realized, the folly, suicide, moral, physical, and Spiritual, of those engaged in war, competition, and cruelty under other names, becomes apparent.

As the earth moves on its axis around to the same point with each revolution, and around the sun, or axis of this Solar System, yearly, so each molecule or combination of molecules of matter, returns to a certain point in a certain division of time. If you commit a crime or perform a good deed, when all the causes and consequences of it have passed through their individual cyclic rounds, and the moment, hour, day, year, or term of years corresponding to the time when you committed the action has come again, the effects of your deed will return upon you in full force.

Knowing the law of Cycles, an Initiate can predict to a moment the time any event will occur, and the effect on any given cause. Mathematics is the only exact science known to the uninitiated. An initiate is a past Master of the Science which contains the clue to the action of all Cyclic Law.

THE TRUE AND THE FALSE

If there is any one accusation beyond the power of the average human being to prove, and consequently the most useless to make, it is the accusation that had been repeated over and over as fast as any branch of Theosophical work was projected. This has torn each such branch into fragments, namely, the accusation of the delivery of "false messages."

The ignorance displayed by a disciple and his or her followers in making such a charge against an accepted disciple, a so-called leader, is phenomenal, in view of the fact that so much information has been given by the White [278] Lodge to the disciples. This would make such an accusation impossible of acceptance by those who had thoroughly absorbed an idea of the first principles of occultism.

When all is told, it is remarkable that an intelligent, sincere student of occultism should have any difficulty in determining the status of a real or pretended disciple of the Masters. By a simple sum of subtraction the question could be easily settled. Take away all other qualifications, gifts, possibilities, etc., and see if there remains an active devotion to first principles, and compassion for the human race. No matter how great the erudition, how much power over nature's forces, what he or she may be in the estimation of his or her followers, an agent of the Lodge cannot willfully injure another human being by word, deed or thought, and retain his or her position. Whatever else he or she may be guilty of, or capable of doing, his or her devotion to and compassion for the human race must be the keystone of the arch of endeavor for spiritual development, and if deficient in these respects, the die is cast.

Paul's Exposition of Charity (I. Corinthians XIII.) fitly defines the essential qualifications for an accepted disciple of the Lodge. It is plain to even a clouded mind that a qualified disciple is far and away above the commission of an act which would incapacitate any other human being for contact with the Lodge. The first word offered in willful condemnation or abuse of another, the commission of a deliberately cruel, unbrotherly act, would change the status of even an Initiate of the White Lodge. You have an irrefutable test always at your command; a very little observation will inevitably bring the truth to light in respect to the position of a disciple.

According to the Judas of his day Jesus had a devil when he attempted to give his Father's message to the world. According to the Judas of her day, H.P.B. was

similarly [279] afflicted, as has been every torch bearer since the beginning of time, and will be to the end. Knowing all this, is there any necessity for you to ignore the evident signs of the same inhibiting, destructive forces in yourselves or others, or forget your own responsibility on other lines?

If you have ever known what a Master is, you could never be deceived by the specious falsehoods of the present day Judas.

Any good judge of human nature can pick out a capable, trustworthy, efficient helper in his own line of work. He would be a poor, unstable character who would take the word of his janitor or bellboy as to the power and ability of that selected helper to keep his books or be faithful to his business interests. If the helper had been hired for the express purpose of keeping his books and to deliver the messages, the employer would not be apt to care whether the employee ate beef or pork for his dinner, or wore cotton or woolen clothes. The continuous employment of that helper would rest upon the ability of the latter to perform efficiently *the class of duties for which he was employed*, and for nothing else.

The rock upon which so many investigators split is due to their refusal to apply the same principles in the selection of a teacher for any one line of occult research who they would use in selecting a suitable employee for any class of exterior work.

An attack made upon any accepted neophyte by one of the lesser disciples (supposedly at the instigation of a Master,) on account of some jealous, ambitious or vindictive personal feud, would impel any fair-minded person to repudiate that Master. He would be justified, if the latter were the chameleon-like, unstable, unreliable, creature often described by those who fall in behind the deserter or traitor. He is almost invariably one who has been reprimanded or personally hurt by the contents of some true message, and who therefore sets up the cry, "false message," [280] in an attempt to justify himself.

You can take it as an axiomatic fact every time, that it is some one who has made an unreasonable demand for some special personal recognition and has been refused, who sets up such a cry. He endeavors to draw to him others whom he believes to have suffered from the same cause. It is never the one who has passed the supreme test of Discipleship.

If not able to obtain the books or manuals which will furnish the necessary data for illustrating the exact correspondences between the twelve great divisions of the Cosmos which manifest exteriorly throughout every Messianic cycle (the twelve major divisions of mankind). We can at least gain much valuable information in that respect by taking the twelve disciples of the Master Jesus as illustrations. Faithfully devoting our attention to all that can be obtained in reference to their characteristics, qualities

and methods of work. We will not only always find the same necessary qualities in evidence around and within the constitution and orbit of every Saviour, but we will find them, in lower degrees of intensity and power, in the orbit of every Master and every selected Agent of such Master. They may all be symbolized by the names: Simon-Peter, Andrew, James, John, Phillip, Bartholomew, Matthew, Thomas, James (the son of Alpheus), Simon-Zelotes, Judas, the Brother of James, and Judas Iscariot. No one of these divisions is more in evidence on the physical plane than the Judas power. With the first vibrations of a Messianic cycle, like the hydra-headed monster it represents, it appears and draws to itself all the sustenance it can secure from every weak, miserly creature that can be influenced by selfish desire. It tempts those poor souls to reach out for the paltry thirty pieces of silver, or something which could be represented by the same; it may be revenge, ambitious preferment, faithlessness, covetousness, or some one of countless other things symbolized by the thirty pieces. If [281] our own ears were not sealed, our own eyes blinded by something of the same nature, we would never be at a loss to recognize and deal with such limitations in our associates.

There are countless messages given out pretending to come from some one or more Masters, which were never seen or heard by such Masters, but they are not supplied by appointed Agents of the Masters. Such Agents know all too well the results of such actions, and if they were not restrained by love they surely would be by fear, if such a temptation should ever come to them. What temptation could accepted and trained disciples have for giving false messages when it is in their power to obtain the true messages, when any direction is required, or information desired? People are not often tempted to grasp a handful of chaff when they can grasp wheat just as easily. Judas force throws a veil over the understanding of those it can affect and the real facts are forgotten or overlooked, in any instance where a vital issue is at stake and a treacherous blow is to be struck at the Masters of the right hand path.

THE EARTHQUAKE

In the excitement during an earthquake it is possible to overlook a few important truths. Nature has built up the whole crust of the earth by the action of internal fires which are the ultimate cause of earthquakes and volcanoes. Water pours in through some crevice, in the vicinity of which is an internal smoldering fire. Steam is generated, gases take fire, an explosion occurs, and the crust of the earth within a certain radius is disturbed, much or little, according to the degree of energy liberated by the explosion. The Western coast is now in process of construction, the Eastern coast in process of disintegration. [282]

The fires were originally started by quantities of water eating their way to and pouring over, large beds of metallic sodium and potassium. The same form of energy

is requisite for either pole of action, construction or disintegration. The Western coast is fast making land; the ocean deposits large quantities of sand on the shore day by day, the same sand that has broken away from the coasts far away. It is deposited in the ocean, and perhaps centuries afterwards shaken up by the power of explosions underneath the ocean, and sent on its way by great tidal waves and finally deposited on another shore.

If man would but learn the lesson nature is trying to teach him, there would be no occasion for any great loss of life as the result of nature's efforts to build or destroy any portion of the crust of the earth. Nearly all the great disasters which follow the earth's convulsions are due to fire resulting from the careless, insane construction of buildings. If the plan of the Masters as given for the construction of the White City could be carried out in all large centers, it would make no special difference how many earthquakes there were. As long as man continues to pile structure upon structure and crowd countless numbers of people in a small area, the world must suffer. It is said this is necessary as business is now carried on, but if right methods prevailed there would be no occasion for crowding into cities. With all the power at the command of modern men, it is quite possible to build and conduct a city on right principles, and one that would be perfectly safe for its inhabitants as far as the elemental forces of fire, flood and earthquake are concerned.

Just as surely as the sun rises daily, there will be still greater upheavals in the East, for nature tears down much faster than it builds, when any special cycle of fulfillment has rolled around, and there is no occasion for anxiety or fear that any mistake has been made. We believe that San Francisco Bay is practically the crater of an extinct volcano, [283] as are some of the beds of our eastern lakes and bays. The fires are yet smoldering thousands of feet below the waters of the bay, and we have reason to believe that said bay section is the center of all earthquake disturbances on the Pacific Coast. Nature, or Nature's God, has sent forth warning after warning preceding every great calamity, but man will not heed, or he is so entrapped and enwrapped by his earthly Gods, he cannot escape.

If Humanity has any one great lesson to learn from this natural catastrophe, it is that there surely does exist a great necessity for preparing a center of industry on right lines, and under right protection. Until we acknowledge and act upon this, no center in the world is safer than another. We have been begged and pleaded with and threatened that we might see this.

To one who can observe the Karmic causes of given effects, it is not difficult to see even from an interior standpoint, why the city of San Francisco should have been so visited. Consider the psychic forces generated in that city as a result of the gold fever. These were crimes committed by hordes of people who have found refuge there after being driven from other countries for evil deeds, crimes committed as

a result of the thirst for gold. All such force combining with the force of fiery metallic elementals hungry for action, must inevitably precipitate such catastrophes. If we persist in doing the same things, thinking the same thoughts we always have done and thought, it will not matter where we are, destruction will overtake us. If we would follow the advice of the Masters, go back to the land, live in normal, natural ways, construct our business centers aright, Nature would work with and for us instead of against us. Everyone must face up to this question for himself or herself. If we are ready to go on as of old, making excuses, saying, "I have a wife or husband who does not believe as I do;" "I want to educate my children," "I want to make a little more money;" instead of [284] preparing the way for ourselves and others, we will not alone be guilty of our own self-destruction but of the destruction of thousands of others whom we might have saved.

THE FOUNDATION STONES OF THE SPIRITUAL TEMPLE

The relation of the earth to the sun illustrates and symbolizes that equilibrium coupled with freedom and usefulness should characterize each individual soul. This equilibrium is attained by a perfect balance between opposing forces.

The centripetal force would draw our earth to the sun and thus burn out all planetary life. The centrifugal force on the contrary would drive the lonely earth entity into the infinite cold with equal destruction to planetary life. The balance between these forces, however, unifies the earth's orbit and the solar system at just that point where human life may thrive.

In the individual soul the centripetal force is the tendency to spend one's life in rapt contemplation of the Divine; it is the tendency which would lead one to devote one's life to the absorption of spiritual principles and to the perfection of one's soul. The centrifugal force on the other hand is the tendency which sends us into the practical material affairs of life; which would occupy our minds with the details of every day affairs whether because of greed or of a desire to serve. Either force alone is destructive to the opportunity to realize one's own form of life which may be defined as freedom. Only in the perfect balance between these forces is that freedom realized.

The average man misses his way because he is dominated by the centrifugal force with its separating tendencies [285] and consequences. The spiritual neophyte is apt to miss it through the domination of the centripetal force with its tendency to absorb the soul in personal adoration of spiritual things. The balance, the ability to realize one's human and divine form of life, the freedom, is attained when the desire, the wonder, and the love of learning the truths of our divine spiritual unity is balanced by continuous efforts to apply them to the realization of this unity in every day affairs.

How may this balance be attained?

The man of the world of course needs to seek spiritual truths that his life of external details may be illumined and regenerated by a desire to serve which will dominate his desire to acquire.

The man of the spirit needs to restrain, control and direct his forces. They should be externalized because only in the external relations of man with man do spiritual truths become facts of life. Merely as personal intellectual conceptions or as personal emotional experiences, without active and continuous practical expression in every day life, they are eddy currents which retard rather than advance the flow of divinity into the consciousness of man and thence into the life of that greatest of unities, of which we are all parts.

As no two human beings are alike in temperament and genius the direction which these external activities take will differ widely. Some will become teachers of spiritual truths. Others will find life in devoting themselves to business in order to make it a field for reciprocal service rather than for gratifying greed. Another type of man will give his life to political activities. All our countless efforts to externalize spiritual truth are good.

There is one great principle in them all which should be recognized. It is symbolized to the building of a house as it must be realized in the Spiritual Temple of Mankind. In either case an excavation must be made and the foundation [286] must be laid properly therein before the superstructure in which we are to live may be built. We can go no further than to plan the Temple and to gather materials for it until the foundation is laid in the excavation prepared for it. The first step toward construction is to make excavation.

This foundation of the spiritual Temple consists of the just conditions under which men eventually will live in this material world. The excavation for it, which is the first work of construction, consists in actively and efficiently attacking the injustice of things as they are. Until present conditions are just, and all men are in freedom, regenerate spiritual life is impossible. This is true because there can be no regeneration except in freedom and because, since humanity is an organic unit the regeneration of the individual is contingent on the regeneration of the larger organism of which he is a part. Prior to active and successful attacks on present unjust conditions therefore we can go no further than to draw architect's plans of the Temple and gather materials for the structure. We cannot build it.

Now the conditions under which men live are determined by our man-made laws, and especially by those laws which govern each man's opportunity for access to the common Mother of all material life – The Earth. For this reason political

activities with particular reference to the removal of unjust economic conditions come first in the actual building of the Temple. They constitute the excavation for the foundation.

This does not mean that other activities are not necessary before and after construction has been started. Far from it. The teacher of spiritual truths, for example, has a prior function. His is the task of familiarizing apprentice builders, by rational and non-authoritative methods, with his conception of the architect's plans. In doing this he also is gathering materials for the Temple. So it is also with educators, scientists, statesmen and others who lead their [287] disciples to think for themselves and to recognize the unity of man. They too, are gathering materials for the Temple.

While these preliminary activities are essentially necessary they do not in themselves build the Temple or any part of it. They supply the plans and the materials; the actual construction begins with excavation for the foundation, and the first materials needed are those to be used in that work.

As in building the loftiest and most beautiful of material habitations we must first dig into the bowels of the earth and line the excavation with strong materials which will remain as the basis for the life which is to dwell in the superstructure. Also in building the spiritual Temple, we must first dig into the bowels of man-made laws which govern material relationships and line them with stones of Justice. These will remain as the basis for the common spiritual life of organic regenerate humanity which is to dwell in the upper regions of the completed Temple.

Nothing is sufficient unto itself. Interdependence is the corollary of Unity. Unity, Beauty, Strength and Wisdom are the pillars that sustain the Temple of Life, whether in the cosmic, the human or in the social organism. Without Beauty, harmony, there could be no Unity. Without Strength, Beauty would be Ugliness. Without Wisdom, Strength becomes Weakness. So in terms of the qualities, the foundation lines of Unity, Beauty, Strength and Wisdom, are established thus coordinating life with those qualities in everything around us. Then we work with the divine and natural purpose of the Master-Builder of the Temple of the Universe. This means strong search and effort, aspiration and sacrifice. There is no royal road. Whatever of lasting good comes we pay the price for it in some way. If we gain spiritual wisdom we have paid the price in material sacrifices of some kind. If we gain the inner life, we have paid in some degree in terms of the outer life. In other words, we must redeem matter, our [288] outer selves, as we near the goal of eternal light. We must be nourished daily perhaps on the fruits of injustice and misunderstanding – and be silent in the fire while the transmuting flames do the purifying work. Then the dross is burned away and the pure life remains a fit foundation on which to base spiritual responsibility. How can we rule cities, nations, planets – rule with God – until we rule ourselves? The foundation stones of the Great Temple must be without fault or

blemish. They must be living stones, purified souls, unified, harmonized, and strengthened with an all-wise natural and divine purpose. Then they are fit to be emplaced and function divine consciousness, knowledge and wisdom.

FAITH AND DEVOTION

Man is ever trying to climb up to God some other way than by the way God has ordained. He will not accept that way until disappointment and despair have driven him back to his starting point. If he is wise, he will subject the vacated spaces in his brain from which their long-time tenants have been expelled, to the action of simple faith and devotion. He will begin to understand that he can climb up to God only as he becomes God.

Every great religion has its legend of Lucifer – Satan – the fallen Angel, who was banished from heaven for attempting to prove his equality with God. Personal knowledge of God cannot be on predicated equality with another. One cannot truly know that other, whether that one be God or man.

The man who says he loves God while his every act shows indisputable hate of his brethren must be a curiosity to the angels.

The man who professes to possess the higher creative power, the kryashakti, when he does not function the [289] higher love – universal love – in his life, places himself in the category of falsifiers.

The man who could be induced to perform a dishonest act cannot shelter himself under the garment of truth.

The man who is not truly humble, universally kind, just and wise could not hold up his head in the presence of the Masters long enough to present his claims to discipleship.

The man who is not willing and able to sacrifice his life, his all, for the good of the race to which he belongs will never be able to greatly advance that race.

Like not only seeks, but it finds, like. Only Love can find Love. God is Love, and out of Love were all thing created.

THE SPIRITUAL CREATIVE WILL

The irrefutable fact of the existence of sex in every atom of manifested matter is continually brought before the mind of the student of the Secret Sciences, and a true

understanding of the functions of sex seems as difficult of attainment now as it has ever been in past ages, owing to the power of desire or passion over the cooler or more dispassionate operations of the functions of mind.

While students have been repeatedly told that attainment of the spiritual creative power is altogether impossible save by one method, as a rule they are continually seeking some other method of combining the action of the lower creative functions with those of the higher or spiritual plane, while in reality the gulf between the two is impassable.

It is a well known law of Nature that disuse of function gradually brings about change in construction of form. [290]

With the development of the spiritual body of man, inclination and ability to misuse the lower creative power disappears from the more etherealized body. This change is brought about by the higher development of the functions of the brain and heart. "One must die that the two in one may live." It is the old story of the crucifixion over and over again. Man is continually seeking some method by which he can adjust or overcome the difficulties in the way of his belief in the unity in action of two or more spiritual counterparts, and at the same time make it possible for him to seek and find the physical bodies of those counterparts, and justify to his conscience what he knows in reality is purely sexual attraction between such.

Unfortunately, the desire for the latter is far in excess of desire for the former, and those particular operations of the principles of desire **MUST BE REVERSED** before it is even possible to awaken the first flutter of motion in those centers of the brain which have been to all intents and purposes atrophied for ages, and motion must be awakened before growth can be commenced.

THIS IS THE REAL SECRET OF THE CRUCIFIXION, THE SECRET OF WHY PASSION, GREED AND HATE MUST BE KILLED OUT.

Spiritual energy cannot awaken to action those atrophied centers while the same energy is used up in gratification of lower desire. To use a homely metaphor, "You cannot eat your cake and keep it too." As I have said before, the gulf between Spirit and Matter is impassable. The substance constituting those centers must be transmuted i.e., raised to higher vibration, before Will can command and force obedience from that particular grade of substance we term Mind. When the pineal gland and pituitary bodies of the brain are in a normal condition, their physical semblances are larger in area for one thing, but the more vital change takes place in the same centers of the astral body, which, when fully developed, assume the appearance [291] of globes of rapidly vibrating golden light in rotary motion. **THOSE GLOBES OF LIGHT BECOME THE VEHICLES FOR THE ACTION OF THE SPIRITUAL**

CREATIVE WILL. In other words, they become the engines which set in motion all other machinery under their control. There is no sex (as the word is commonly used) in the Spiritual Will, for it is bi-sexual.

ADDENDUM

"Man, know thyself," spake the Delphic Oracle. In this is contained the Key to the Mysteries. In order to know ourselves, we must be conscious of the inseparableness of our lower and Divine Selves with all other Selves in the Cosmos.

In other words, we must be able to cognize the God within us, in and by means of correlations made between what we call the personal or brain consciousness and the Higher Self. To know ourselves, we must know the seven planes and states of consciousness, on and in which we function. These seven planes are the physical, lower astral, higher astral, lower mental, higher mental, Buddhic or plane of pure soul intuition, and the auric or synthetic spiritual. The states of consciousness corresponding to these, are the waking, the waking-dreaming, the dreaming, the sleeping, the psychic, the super-psychic and the pure spiritual. These planes and states have colors, sounds, forces, metals, principles, etc., corresponding with them, all of which must be known and understood, if we are to know ourselves and be able to hear, see, and realize the Divinity within. Then, and then only, may we solve the mystery of consciousness. Therefore, the earnest student must study, analyse and examine, relate, and correlate all that occurs within his own consciousness, no matter on what plane it may be. Every symbol, every dream and figment [292] of a dream, every vision, every impression felt, means an action of forces going on within, and should be carefully considered. Nothing transpiring in consciousness should be ignored. As we understand better the forces acting in our consciousness on these different planes we gain points of contact with the same, and our mental and soul horizon becomes correspondingly wider and broader.

DIVINE LAW

Divine Justice and Compassion are thwarted and killed in the heart that harbors a sense of injury. That heart cannot render justice when it is filled with thoughts of injustice toward others.

Man cannot be true to God if he is not true to the White Lodge, which is God in manifestation, nor true to his solemn obligations to the same. It is a travesty on the word Law for one to demand that the Law shall rule when the fundamental action of that Law, which is centralization, is ignored and set aside.

If one party to a controversy persists in ignoring any means which might prove his adversary in the right, and so persists because he desires to carry some personal desire or opinion into effect, he not only wrongs his adversary but he builds up a wall between himself and his God.

Nothing will excuse the repudiation of an established Lodge Center by a disciple. The edicts of Law are built up by centralization.

If you believe in the fulfillment of Divine Law you know that the Lodge is quite capable of removing a recreant executive or leader when the Karma of that one is full; no act of that ruler justifies the breaking of an obligation to such a Center; what is of even more importance is the danger of breaking such obligation because of the unproved allegations of others. Nothing justifies the repudiation [293] of the vows and promises of one person because of real or imagined wrong done to another.

You came into the world and must go out of it alone. You came into each degree of the White Lodge alone. You will go through every initiation of your long line of incarnations alone.

You are great enough in soul if you can acknowledge whatever wrong you may have committed, whether intentional or unintentional, make an honest self-examination; prove your boasted desire for justice by being just to each other; prove your love and compassion for humanity by being loving and compassionate to each other. Prove your ability for discipleship by obeying the laws of discipleship. Turn to and help us prepare for the Coming of the Blessed One, instead of making it impossible for Him to come among you.

If you will do these things you will be swept on in the flood tide of the White Lodge force to final success.

If you will not do these things you will go down and out of incarnation, the world no better for your having been in it, your opportunities wasted, disaster following in your wake.

It is yours to choose. No one can choose for you.

THE DEMON GREED

A great soul was detained while passing on his way through the wilderness of transient life when he beheld a kneeling woman, hands supinely crossed upon her breast, eyes upraised to his, lips parted in a plea for pardon and remission of sin. As he listened to the plea, his own eyes searched the depths of those eyes upraised to his,

and therein he beheld a Demon of Greed who was cautiously peering out upon the scene before it. His hand, partially [294] upraised in an act of blessing, was stayed at the sight and fell to his side as he listened to the words which followed the pleas for forgiveness from the woman's lips.

"O, thou divine Master of Wisdom, show me by thy divine power, by sign or symbol, how I can turn the gold I now possess into more, much more gold, that I may become rich indeed; then will I give unstintedly to the cause for which thy poorer servants labor. Indeed, I will even promise to build Thee a church; I will provide for thy servants, that they no longer be hampered in their service by need of many things; I have use for that wealth I now possess, and must have much more if I do these things for Thee."

Slowly, sadly fell the eyes of the Compassionate One as He pityingly turned away, saying, "How long, O Lord, how long must I continue to plead for and with these, Thy children and mine, to turn their eyes inward to the true field of vision, there to discover and slay the Demon of Greed which peers forth from their willfully unseeing eyes, the Demon who causes the fierce itching of their palms?"

Not only once, but many times had he listened to the same plea, always followed by the same contingent promise – the promise used as a bait to draw something from the strong box of the Gods, which had not been rightly earned by the pleader. Prompted by the same Demon of Greed, one after another of the children of man are drawn toward the same vortex of evil, to kneel on its verge and plead with their God to violate His own Law – the law against covetousness – in order to give them that which they have not earned, that for which they can give no rightful equivalent; and to so give that they may satisfy some personal desire or possess some coveted thing. This they will do in a puerile effort to deceive God and their own souls, as to their real purpose, while a tithe of that which they already possess or may earn by honest toil, if laid upon the altar of service in a spirit of self-sacrifice, [295] might bring a divine blessing on both gift and giver.

If anything would prove to man the nature of the power which drives him on to seek by occult method the wealth of gold he cannot earn by self directed, honest effort, it would be the results of the action of the Demon of Greed, those results which become manifest as unrest, suspicion, fear and uncharitableness.

Not a single one of the many gifts which a true man values most could be bestowed upon him as a reward for yielding to the power of the Demon Greed, when that influence was turned upon him. Can a victim of Greed purchase Love, Courage, Compassion, Endurance with the gold he has gained by methods prompted by covetousness and avarice, however willing he might be to part with some small share of that wealth for the furtherance of some good work? And if so gained, does that

wealth yield him anything save the envy, hatred and suspicion of others of his same kind, and finally anxiety, broken health and despair? The capacity for such pleasure as he may have had with his companions in the initial stage of his search, soon leaves him. He revolts at the sycophantic littlenesses he beholds in his whilom companions; he loses the friendship of those who had previously been his true friends, and of whom he has grown suspicious, and drifts into a Hell of his own making. Is anything on earth worth having at such cost?

THE THINGS WHICH COUNT

It has taken you long to learn that it is not the things you have done, or those you have not done, which count the highest or the lowest in the summing up of your life problems however important they may be in detail. It is the fact that it was possible for you to do them, or leave them undone, as the case may be. [296]

The Karmic Law will compel a cancellation of any debt, whether for or against the desire which impelled the act. But not even Karmic Law can add or take away an inch from your spiritual height, metaphorically speaking, and that height is dependent upon the absorption by the spiritual body of the Attributes of God. It is those peculiar attributes which add to, or abstract from, that which might be termed the character of the Spiritual Self.

There are certain vacuums, so to speak, in the spiritual body the Ego is building, to which are attracted and held the substance of those attributes. They form, as it were, the connecting links of the line of demarcation which separates spirit from matter.

The acts which follow upon yielding to lower desire are largely the effect of environment and the karmic effects of those acts appear on the physical plane. This may seem paradoxical, but remember, there is a line of demarcation between spirit and matter and those vacuums in the spiritual body constitutes a large part of that division.

Powerless to commit a moral wrong in some instances does not spring from cowardice or fear of consequences. If certain Attributes of God were developed in that spiritual body, it would be a physical and spiritual impossibility for one to do such a wrong. The life line would break in the effort, as a result of shock to the physical body, just so pronounced is the difference between good and evil, between God and Satan.

Rebellion, anarchy, fear and doubt have no fellowship with the attributes of God. The one and only way in which the karmic effects of broken physical laws can effect the formation of the spiritual body is in the construction of those centers of force

I have termed vacuums. Liquidated debts leave vacuums so far as the physical self is concerned, therefore into those vacuums may flow the spiritual force or substance we term attributes of God.

The completed spiritual self – the Nirmanakaya [297] Body – is above and beyond karma. It is at-one with God.

In my use of the term – God – you must always remember that I am referring to the triune Deity, the First Emanation in form of the Absolute, and not to any lesser being.

VENUS AND MARS

Venus and Mars are Father and Mother to the Earth and They are in reality one entity, the feminine part ruling Venus and the masculine part ruling Mars. Therefore the regent of the Red Star, known as Hilarion, and Venus, the ruler of the Blue Star, brought this Earth into existence and are protecting it.

Venus was born immaculately from the ocean. That entity is sometimes known as Aphrodite and Astarte. She is also known as the Goddess of Love, Beauty and Music.

At one time Mars was a great sun and when its cycle of sunship ceased it became a planet, and the regent of the Red Ray now rules it. The Earth also has its ruler, but under supervision, direction and protection of the Two in One mentioned.

Venus is the universal feminine principle and gives the Mother touch. Mars is strength and can make and unmake worlds. Both Mars and Venus are mated, and the Two in One watch carefully the progress of the Earth and its humanity.

Infinitely more could be said on this interesting subject and relationship but that is left to your interior search and intuition. To know that we are under cosmical protection is in itself glorious and comforting.

Look within and you will know the truth. [298]

JUPITER

The planet Jupiter is the largest planet of our solar system and quite self luminous according to Those Who Know. The civilization on Jupiter is more advanced than that of any of our planets, yet the density is no greater than that of milk or other fluids of about the same specific gravity. Therefore its inhabitants must

be, to a great extent, on the inner planes as there is no solid matter on it. Being now self-luminous to a large degree is significant. This means that when the great energy of our Sun and its source is exhausted, which may take hundreds of thousands or millions of years, Jupiter will take the Sun's place in the heavens and all the planets will revolve around it as they do now around the present Sun. Thus we see how Suns are evolved and when they lose the source of their great energy they become planets. A Master radiates light and those who are not Masters simply reflect light as do the planets. Jupiter presides over happiness, good fortune and all highly constructive conditions that make for Unity; so when it comes into Sunship, humanity will probably have evolved out of the fourth degree of the Lodge into the fifth degree. Under such conditions there can be no depressions, no selfishness, no separateness, and the inhabitants of the Earth and all the planets subject to the influence of Jupiter, will realize their oneness with one another and Unity with all, and will radiate their highest forces materially as well as spiritually.

SCIENTIFIC RESEARCH

Humanity – stands on the edge of an abyss which, as the cycle draws to a close, perceptibly yawns to receive it. The forms that have led this humanity into its present dangerous position are coalescing and combining for its ultimate overthrow. Many of its units are in the position of [299] a cripple without a crutch – blindfolded and compelled to cross over a raging torrent on a single unstable plank. Materialistic science has done its work and done it well from the standpoint of those self-interested ones who under the guise of devotion to science and humanity, have achieved distinction and laid up for their own exclusive use all the treasures of earth their capacious hands could grasp. In their arrogance they have unhesitatingly attacked the very foundations of the universe; have made Faith, Love and Trust – the golden apples on the tree of life – subjects of widespread ridicule and contempt. And the masses who have ministered to their caprice and desire for notoriety, though ignorance of their literal standing or real motives are now reaping the results in atheism, anarchy and rebellion against God and man. Promise after promise remains unfulfilled, for these poor deluded enemies of the human race who cannot see that when they had reached the middle point of investigation they had thrown away the only tools and weapons necessary to their further advancement.

Without the Shield of Faith, the Gospel of Peace – the Breast Plate of Righteousness and the Sword of the Spirit – no man, angel or demon can enter the Spiritual domain and wrest from its Guardians – true knowledge and power. These weapons are far more real, serviceable and lasting than their prototype on earth.

Occultism has no quarrel with real scientific research – to the pure in heart, the honest unselfish seeker. Nature opens her wonderful eyes and permits him to look

into their depths to touch, taste and handle with spiritual organs her vast treasures of wisdom and knowledge – he may not always be able to bring them forth for the scorn and scoffing of the world, but he has seen and is satisfied. To such of those who have bridged the chasm between life and death – between death and life – and permitted many foot sore pilgrim to pass over, occultism [300] opens wide its arms. But it would be remiss in duty, false to its ideals of truth and devotion to humanity were it to pass unnoticed the traitors to the cause – the murderers of souls of uncounted millions who have been led by false promises of cruelly inspired ambition into a worship of the Golden Calf far exceeding in refinement of cruelty the literal epoch of Biblical history.

Here and there throughout these masses are those who have not permitted the light of the Spirit to be quenched, who have bravely stood the imputation of mental degeneracy, of extraneous growth of a morbid intellectualism and other like epithets of scorn – who have taken the best these so-called scientists could offer and rejected the rest; and to these has fallen a double and treble duty – the duty to God, themselves and their neighbors. These know that the River of Life fed by streams of true occultism and Christianity – still flows underneath the crust of superficial knowledge, and if they can arouse the other units to a realization of their own blindness and lameness, there is yet time ere the cycle closes to combine forces for the final attacks of the enemies of the race, and sweep around the downward arc of the cycle into the serene water of the Golden Age. There can be no question but friend and foe will be locked together in a deadly embrace – when the sweep is made, but the possibility of its accomplishment and its glorious results should inspire the true Warrior with courage unconquerable. For the real Warrior now fighting the same battle on the Spiritual plane of being knows – for he is knowledge – that he can and must win in this battle of life, or the earth be dashed into fragments that will fall upon other worlds – piece by piece for ages to come. [301]

MAN, KNOW THYSELF

"Man, know thyself," exclaimed one of the most ancient sages, and the words have come down the ages with ever-increasing power. It is the wisest, the most significant injunction ever given to man.

If a man knew himself perfectly he would know all things, for he is a universe in toto. Every form of energy, every phase of matter and spirit is actively or potentially operative in the seven-fold entity termed man. He is a congeries of forces on one of the planes of his being, overshadowed by a superior force – his Higher Self, and each one of those forces has its representative form in one of the three lower kingdoms of nature, animal, vegetable, or mineral.

Every phase of manifested life, national, social, and industrial, drones as well as workers, all phases of law and order, law keepers and law breakers, have their several individual and collective representatives in the various organs, senses and other divisions of the genus homo. As the Ego of man passes through all the varied kingdoms and divisions of kingdoms, in its incarnation in gross matter, it brings over to the present the skandas, good and evil – the qualities most dominant in each incarnated form, and they are now in active or potential existence in its present incarnated personalities.

Does not this give you some concept, some understanding of the conglomeration of good, bad and indifferent qualities, characteristics and impulses which go to make up the warring factions of your individual selves?

The savage instinct to kill, to strike down an enemy, is shared by every living thing and creature in these three kingdoms. The same instinct is in evidence in the elementary kingdoms of Earth, Air and Water – the semi-material embodiments of natural forces; and so it is with every other instinct and impulse of manifested life. [302]

The war of the elementals is far more than a poetical fiction. The instinct to kill is as strong, and the act of accomplishment is as violently undertaken in the case of the warring elementals as it is in the soldier on the battlefield. When such a war of the elementals is taking place as occurs in the midst of a violent storm, it takes but little provocation to drive men headlong into acts of violence and quarreling with their fellow men. Owing to the sympathetic tie between the elementals and man, whenever there are violent disturbances in the sun, every thing and creature in the solar system is correspondingly disturbed, according to the development of the sympathetic nervous system of each.

THE CHRIST'S MESSAGE

The Christ, descending from the heavenly kingdom of the Divine Father, came to earth, born of woman in a lowly manger, and brought to the world the great message that men love one another, so that peace and good will might prevail over the earth.

Down the centuries some few have carried the Christ's Message, that men love one another to the people, while the many have pursued the path of selfishness and separateness, bringing sorrow and suffering to mankind.

In accordance with the Divine plan, the Christ has appeared again in great power and glory, descending from the Godhead into the aura of humanity, not born of woman but by an astral process akin to physical birth. This universal Entity has

reappeared with a great message that men love one another; that the races and nations unify in a bond of universal brotherhood so that peace and blessedness may prevail over the earth. Thus will the spiritual consciousness of the races of the earth as well as the [303] physical nature of man be raised to a higher level, in order that the great message of the Christ be exemplified in the hearts of humanity.

May you find that love and peace of understanding in the Christ's Message this day and in the days to come.

CENTERS OF CONSCIOUSNESS

In forming a center of consciousness between a Master and his agent for purely exoteric work, that Master makes, as it were, a psychic switchboard, a point of call, between him and his agent. He selects some one point in the private apartment of the agent and creates by thought and will an operating center.

If you realize perfectly that all grades and degrees of matter are grades and degrees of the energy termed Electricity, you will perceive that as the wireless telegraph must have its two centers of connection, so even the invisible lines of the psychic planes must be connected by centers through which any two operators may work to better advantage than by other method of communication. Of course the ultimate centers must be in the brain of transmitter and receiver, but the more material the work to be done, the more material must be the centers of communication, and where alphabetical symbols, numbers or forms, for example, are used for delivering and illustrating messages or instructions pertaining to the physical plane, the forces used for so doing must have a more material point of contact than the brain of man can furnish in this age. When it comes to instantaneous transmission of spiritual truths pertaining to the higher principles of the universe, the nearest we come to a material center of consciousness is the center established by Infinity in the inmost region of the human heart; and I do not use that term [304] metaphorically. It indicates a literal, material center within which is received and from which is sent all the messages we term "intuitional;" but in such instances it is the heart of the Heavenly man that contains the center which we have previously likened to a switch board, and that heart needs no intermediary between planes to be able to interpret intuitive messages aright. The moment Reason is brought to bear on Intuition that moment the current between sender and receiver is cut off and a lower form of communication becomes absolutely requisite if the same knowledge is to be imparted.

Unfortunately, mere Reason is but too often mistaken for Intuition, and mistakes in the nature of supposedly intuitive messages have led to confusion worse confounded, in the cases of undeveloped chelas, who were unable to distinguish

between Intuition and Reason.

As the passing or stationary form of anything or creature leaves an indelible imprint on every reflecting surface, in its vicinity, such for instance as floors, ceilings, walls of houses, etc., which a psychic may perceive centuries after the forms which produced them are dust, so the before mentioned centers of communication are lasting, and a Lodge agent entering a house where such a center ever has been established, recognizes the fact at once by the "feel of the house." The same form of energy which imprints a figure on a wall is used in establishing such a center of communication; namely, the basic energy of concealed light. Not sunlight, but the energy which produces sunlight. Some intuitive perception of this great reality is back of all directions to build churches, temples, shrines, and places of worship, of any character. The original instigators to the building of such sacred places well knew what final purpose would be served. They knew they were creating centers of communication through which the White Lodge forces might work, and that all pure, unselfish souls could in reality communicate with the Higher [305] Powers, by such means; though in many instances it is all unconsciously. And this is why, when a congregation and priest or minister become befouled and sensualized or commercialized there is such a loss of spiritual power. The current between that group and the spiritual center is cut off by the destruction of the center of communication.

In church this center is always at the altar or the central point of the ceiling, and to the advanced psychic this center is as visible as is the station at the top of the wireless pole. If the receiver is imperfect and the interpreter selfish the centers become useless, and so are destroyed.

RADIUM

With the discovery of the phase of Fohat energy termed Radio-Activity much discussion has been aroused relative to the nature and possibilities of the same. This substance has apparently upset all preconceived ideas of the action of the laws of Energy, and the atomic constitution of matter, in the minds of some of its investigators. Difficulties of such character will vanish when the ultimate of investigation along that line has been reached, and demonstrates unmistakably, as it must, that in its last analysis all matter is a unit: that there is but one substance, one law, one reality: add that every constituent atom of the same contains potentially all that every other atom contains and requires but a change of vibration, necessitating a change of environment under the action of some other phase of the same law which previously governed it in order to manifest the characteristics and potentialities of any other atom.

The atoms which constitute the molecules of radium have been unclothed, as it

were, to a greater degree, than has any other form of material life; therefore the fiery lives, [306] the atomic centers, are operating what might be termed an undress uniform in all radio activity. In other words, the substance from which radium is extracted has been temporarily raised by means of the inherent power of resistance which has been called into active life in that substance by the exercise of the force which has broken it up and extracted the radium from its hiding place, thus releasing the confined energy.

Sulphur furnishes a vehicle for the operations of radium. If you strike a sulphur match against any hard substance it will break into flame and the flame is a vehicle of radio activity. The energy used by the hand in striking the match arouses the dormant power of Resistance in whatever hard substance the match is struck upon. This energy, (resistance) and the dormant radio element in the sulphur unite in the flame. The flame thereby is the revealer of a certain definite amount of the vital principle of radium, and that vital principle is the same force that Keeley tried so hard to demonstrate through his motor, Divine Will – Fohat.

Radium will ultimately be extracted from many other minerals than pitch blend, but woe unto the men who use that spiritual power for selfish purposes.

TRUE AND FALSE LEADERS

If there is any one accusation beyond the power of the average human being to prove, and consequently the most useless to make, it is the accusation that has been repeated over and over as fast as any branch of Theosophical work was projected, and which has torn each such branch into fragments, namely, the accusation of the delivery of "false messages."

The ignorance displayed by a disciple and his or her followers in making such a charge against an accepted disciple [307] (a so-called leader) is phenomenal, in view of the fact that so much information has been given by the White Lodge to the disciples of the same, which would make such an accusation impossible of acceptance by those who had thoroughly absorbed an idea of the first principles of occultism.

When all is told, it is remarkable that an intelligent, sincere student of occultism should have any difficulty in determining the status of a real or pretended disciple of the Masters. By a simple sum of subtraction the question could be easily settled; take away all other qualifications, gifts, possibilities, etc., etc., and see if there remains an active devotion to first principles, and compassion for the human race. No matter how great the erudition, how much power over nature's force, what he or she may be in the estimation of his or her followers, an agent of the Lodge cannot willfully injure another human being by word, deed or thought, and retain his or her position.

Whatever else he or she may be guilty of, or capable of doing, his or her devotion to and compassion for the human race must be the keystone of the arch of endeavor for spiritual development; and if deficient in these respects, the die is cast.

Paul's Exposition of Charity (1. Corinthians XIII) fitly defines the essential qualifications for an accepted disciple of the Lodge, and it is plain to even a clouded mind that a qualified disciple is far and away above the commission of an act which would incapacitate any other human being for contact with the Lodge. The first word offered in willful condemnation or abuse of another, the commission of a deliberately cruel, unbrotherly act, would change the status of even an initiate of the White Lodge. You have an irrefutable test always at your command; a very little observation will inevitably bring the truth to light in respect to the position of a disciple.

According to the Judas of his day Jesus had a devil when he attempted to give his Father's message to the [308] world; and according to the Judas of her day, H. P. Blavatsky was similarly afflicted, as has been every torch bearer since the beginning of time, and will be to the end; but knowing all this, is there any necessity for you to ignore the evident signs of the same inhibiting, destructive forces in yourselves or others, or forget your own responsibility on other lines?

If you have ever known what a Master is, you could never be deceived by the specious falsehoods of the present day Judas.

Any good judge of human nature can pick out a capable, trustworthy, efficient helper in his own line of work, and he would be a poor, unstable character who would take the word of his janitor or bellboy as to the power and ability of that selected helper to keep his books or be faithful to his business interests, or even to decide whether his messages to his subordinates had been given correctly or not; and if the helper had been hired for the express purpose of keeping his books and to deliver the messages, the employer would not be apt to care whether the employee ate beef or pork for his dinner, or wore cotton or woolen clothes. The continuous employment of that helper would rest upon the ability of the latter to perform efficiently the class of duties for which he was employed, and for nothing else.

The rock upon which so many investigators split is due to their refusal to apply the same principles in the selection of a teacher for any one line of occult research that they would use in selecting a suitable employee for any class of exterior work.

An attack made upon any accepted neophyte by one of the lesser disciples (supposedly at the instigation of a Master) on account of some jealous, ambitious or vindictive personal feud, would impel any fair-minded person to repudiate that Master, and he would be justified, if the latter were the chameleon-like, unstable, unreliable, creature [309] often described by those who fall in behind the deserter or traitor –

who is almost invariably one who has been reprimanded or personally hurt by the contents of some true message, and who therefore sets up the cry, "false message" – in an attempt to justify himself.

You can take it as an axiomatic fact every time, that it is some one who has made an unreasonable demand for some special personal recognition and has been refused, who sets up such a cry, and endeavors to draw to him others whom he believes to have suffered from the same cause; it is never the one who has passed the supreme test of Discipleship.

If not able to obtain the books or manuals which will furnish the necessary data for illustrating the exact correspondences between the twelve great divisions of the Cosmos which manifest exteriorly throughout every Messianic cycle – the twelve major divisions of mankind – we can at least gain much valuable information in that respect by taking the twelve disciples of the Master Jesus as illustrations, and faithfully devoting our attention to all that can be obtained in reference to their characteristics, qualities and methods of work. We will not only always find the same necessary qualities in evidence around and within the constitution and orbit of every Saviour, but we will find them, in lower degrees of intensity and power, in the orbit of every Master and every selected Agent of such Master, and they may all be symbolized by the names: Simon-Peter, Andrew, James, John, Phillip, Bartholomew, Matthew, Thomas, James (the son of Alpheus), Simon-Zelotes, Judas, the brother of James, and Judas Iscariot; and no one of these divisions is more in evidence on the physical plane than the Judas power. With the first vibrations of a Messianic cycle, like the hydra-headed monster it represents, it appears and draws to itself all the sustenance it can secure from every weak, miserly creature that can be influenced by selfish desire, tempting those poor Souls to reach out [310] for the paltry thirty pieces of silver, or something which could be represented by the same; it may be revenge, ambitious preferment, faithlessness, covetousness, or some one of countless other things symbolized by the thirty pieces; and if our own ears were not sealed, our own eyes blinded by something of the same nature, we would never be at a loss to recognize and deal with such limitations in our associates.

There are countless messages given out pretending to come from some one or more Masters, which were never seen or heard by such Masters, but they are not supplied by appointed agents of the Masters. Such Agents know all too well the results of such actions, and if they were not restrained by love they surely would be by fear, if such a temptation should ever come to them. But what temptation could accepted and trained disciples have for giving false messages when it is in their power to obtain true messages, when any direction is required, or information desired? People are not often tempted to grasp a handful of chaff when they can grasp wheat just as easily; but the Judas force throws a veil over the understanding of those it can

affect and the real facts are forgotten or overlooked, in any instance where a vital issue is at stake and a treacherous blow is to be struck at the Masters of the right hand path.

ELEMENTALS

Every germ of life is an elemental, good, bad or indifferent according to its habitat, the play of nature forces upon it, and the direction given it by the next higher grade of elementary life.

The method by which the bad elementals prey on the good ones is practically the same method by which good [311] people become bad by evil associates. If a close association is formed between rival or antagonistic elementals and the homogenous elementals of a body, by the entrance into the body of the germs – the elementals of any disease, one corrupts the other or weakens it so that its normal action is impeded.

If your mind is posited in the direction of any evil or abnormal thing or creature, you draw the mental elementals composing that thing or creature to your own mental environment, and a combination is formed between them which incited you to the perpetration of more evil.

All functions of life and nature are controlled by elementals, whether mental, astral or physical, and like seeks like inevitably and as surely as man seeks the man of like habits, like nature and desire to his own. If the sexual pervert who is teaching occultism draws about him men and women it is because there is something in those men and women that responds to the mania in that teacher, and it may end in such a commingling of the elementals composing the bodies of both teacher and scholar, in the case of some weak willed or mentally depraved man or woman, to such an extent as to cause insanity or any other disease.

BEAUTY

The terms goodness, purity, and beauty are all but interchangeable terms with us, and the thought of beauty in connection with evil is abhorrent to us. We often see an exquisitely beautiful face which seems to conceal an evil, diabolical soul, and we rebel at the seeming incongruity. But the radiations of beauty are as perfectly under the control of karmic law as are any other phases or states of force or substance.

We can easily imagine a human being shut off for even a lifetime from the rays of the material sun; but it [312] does not always occur to us that some karmic

action may shut us off from the rays of the Spiritual Sun. But as those rays of the Spiritual Sun only shine upon a soul at the moment the great mystery of soul-birth takes place in the young child, and the strength of its radiations depends upon the karmic opportunities won in a previous life, the subsequent evil committed by that soul need not necessarily have an effect on the exterior beauty of the individual face and form in that particular life.

As silently, imperceptibly, and exquisitely as the frost king covers the window-pane with beautiful pictures of nature's phenomena, so the all powerful, indescribable radiations of the Spiritual Sun imprint on flower and tree and all other forms of the four kingdoms, the radiations of Divine Thought.

THE CALL OF RACE

Have you ever taken the pains to seek along the back track of the race or nation to which you belong, the special division of that great Race which you call your family race, the particular strain of blood which underlies those strains which are clearly manifest, and which in fact constitutes the binding force, the tie between you and your family and race?

If you have not done this it would be well for you to do it, for upon the characteristics of that strain of blood now depend your decisions in every momentous period of your life. However you may be affected by circumstances and conditions in all lesser affairs when a final and lasting decision is to be made, whether for weal or woe, your heredity – both racial and family – is going to cast the final die. This is a condition that will last until you have transcended race. When you have become cosmopolitan in all [313] your principles, desires and habits; when the one underlying principle of unity, the basic strain of blood of a raceless, so to speak, humanity has become the dominating factor of your existence it will disappear. Every soul must reach this point sooner or later, and in order to reach it one must first accept the truth I have stated, and then by force of will counteract the effect of this racial or family heredity, refusing to yield to it, forcing decisions despite it. If you know you are going to meet it, it is your duty to be ready for its appearance, to bring all your reason and intuition to bear on the question to be solved, and make your decision according to the knowledge you individually have gained instead of being coerced by racial or family traditions.

A little clear reasoning shows us that the Master's words contain a deep truth. We have only to look at the results of some of the decisions made by the high officials of different states and nations, and even to drop down the line to our own immediate relatives and friends in order to perceive some features of the truth indicated.

In trying to avoid personalities it is sometimes difficult to bring illustrations out clearly enough to throw the high lights upon a deep subject and illumine the details of it, but we will do the best we can. Take, for instance, the direct descendants of the pilgrim fathers. The tenacity of purpose, power of endurance, keen sense of morality, contempt for weakness and instability which were characteristics of the early Dutch and English races from whom those pilgrims descended were also characteristic of the latter. In the degeneration of the descendants of those forebears of ours – the present American race – we see that the hereditary strain still holds good when it comes to an important personal or national issue. The very qualities by which their progenitors fought their way and founded a new home under such hard circumstances when applied to purely selfish desires will prove to be their destruction as a race. [314]

The forces applied to meet some cosmic or national crisis, demanding a decision which might, for instance, bring on some great war are too strong and positive to bring to bear on a decision involving personal success or the well being of others who merely belong to the same family. They would disrupt, break down or kill those who used them thus.

This great decisive power of the racial force may be temporarily concealed in the case of a person through the greater part of his life cycle, yet there are bound to be periods when it will speak too loudly to be ignored and it may be at a time when the lives and interests of all who are dear to him, and who have a right to protection and help, are hanging in the balance.

If we have not struck a new balance, that is, if we have not reached a point when the racial demand for action or inaction, as the case may be, is held in subjection by the higher power of patience and forbearance, and is so held by the soul's recognition of the rights of others, we are still in the throes of ignorance and selfishness. Until our present different racial characteristics are lost in the chief characteristics of the race to which we belong, we are slaves to our heredity. Until we belong to the world, instead of to one tiny bit of it, we are limited beyond our present power of appreciation, and it is no light task to reach that point, for it means that whenever we are called upon to make a decision concerning others we have first to consider the probable results of our action upon others and to realize that we are creating a debt no other can pay for us if the results of our decision bring woe and suffering. On the other hand if the impulse to such decision can be lost in the impulse of a higher power – a power beyond all racial influences, the decision will be right. After all, does it not resolve itself into the words of Jesus: "Thy will, not mine be done." Let infinite love and law make our vital [315] decisions for us, instead of our personal desires, and so save ourselves and all dear to us from unnecessary suffering and continued ignorance.

RULING HIERARCHY

The ruling Hierarchy, as represented by the Official Staff, encounters much opposition and revolt.

Every ruling aspect of a hierarchy, every individual who is in a sense a part of that ruling aspect, meets those who are lineally beneath it, with revolt in the hearts of the latter. I mean by this that every individual who is in any sense in a ruling position (no matter how tender-hearted he may be in reality, no matter how he may crave the love and appreciation of those brothers and sisters, no matter how kindly he may feel toward the world) awakens in every individual who is in any sense beneath him in the Cosmic Scale a vibration of fear, hatred, or rebellion. For this reason rulers, of all people, are to be pitied, for they are seldom understood. If you trace the history of every great king, ruler, president, or official in high authority, you will almost invariably find that though they may be feared and obeyed, they are seldom loved by those who are subject to them and this rule holds good up through higher ranks of life, as well as through lower.

In many cases you will find that one, or at most two, sincere earnest friends or lovers were all that they could claim for their own amidst the myriads surrounding them. This is due partially to a cause not known to many. That cause is set up with the beginning of the evolution of matter. A single cell is the beginning of all organic forms of matter. That cell separates and form others, either by budding, extension, or division and final aggregation of atoms. In every instance there is first manifested within the [316] single cell the action of an expulsive force. This action of the force of expulsion is by its very nature positive and arbitrary in action and must inevitably arouse in other cells, even if hitherto latent, a negative force of opposition to the ruling cell.

I call your attention to this for more than one reason.

ETERNAL VERITIES

The lives of nearly all of us are, as a usual thing, passed far away from the bloody outrages, the carnage, rapine, feuds, etc. of the early and middle centuries of the present Manvantara. Our natures have become more self repressed. We do not laugh as we once laughed; our tears have become silent, almost spiritual. Our heart-ache is not perceptible to the casual passer by, but is more deeply graven on our faces.

As compared to a knight of the middle ages, we now think of a man seated upon an office stool pouring over a ledger; balancing accounts, with lines of care, anxiety, self-repressed passion running from angle to angle of a strained face; lending but an unconscious ear to eternal laws; submitting without protest to the destiny he

feels creeping upon him. Paresis, paralysis, may happen to him; charity, the streets, the poor houses for his loved ones; and all depends upon the efforts made by that one struggling soul in a partially developed body.

We hear much of the sublimity of tradition; but alas, how superficial and material, beside the tragedies of the 19th century, with its city slums, great cathedrals, towering tenements: contrasts that may well make the Angels weep.

The mysterious song of Infinite Life: the ominous silence of the Universal Soul; the low murmur of the eternities, past, present and future roll over us in waves as we attempt to associate our own, and the lives around us, with the Eternal Verities. [317]

TRUTH AND AUTHORITY

Truth is its own authority; the light within is alone able to recognize the light without, or in any message, teachings, or Teacher. So the Divine in the human recognizes and knows the Divine in Nature and the ring of Truth will always be heard by the Divinity within vestments of human nature for Truth and Divinity are kin – are One in fact.

On the scroll of "Infinite Duration" are written in letters of flaming life, the basic meaning of the first great Word – the Word which all evolving life is spelling out in orderly sequence letter by letter, syllable by syllable, as the ages pass. The higher consciousness of the human soul is a part of that scroll of light and on that plane understands its unity with the All, but entombed in matter and outer husks, the personal man though "trailing clouds of glory from afar" – is seethed in oblivion and forgetfulness so far as its real nature, its inherent divinity is concerned. Wars, pestilence, famine and cataclysms, with their shock of suffering, may awaken the latent spiritual memories of man to the basic and moral meaning of life, by stilling the outer self. Those "whose ears have lost their sensitiveness to the outer sounds," may hear the Sentinels of life of the races and worlds, transmitting and modifying the cosmic forces from the heights of life to the statue and understanding of those on the levels below.

To the valleys of the masses, the cosmic sounds fall gently and persistently. Ever and anon the inner ear or sight or feeling of some one in the valleys of life catch the tinkle of sound, or sense a flash of light or color or cosmic feeling coming from celestial altitudes; and the world knows a higher truth or larger concept of life in consequence. It may mean an uplifting poem of truth, a more basic understanding of the philosophy of life, a new scientific truth or invention that further unified the races of the [318] earth, or a basic principle for action that will regenerate politics and help to bring the world a step nearer true economic freedom in line with life's

fundamental purpose. It may crystalize on a high religious impulse, striking a new keynote for bettering the world.

Beating, ever beating, the rain of spiritual forces and influences ever fall on humanity, refreshing, quickening and awakening the human more and more to his interdependent greatness, spiritually and morally, with all that is.

Standing on the peaks where one may look down – and understand – the Word thunders its truth to the inner self – inner senses; in the valleys however are but the whisperings of this truth, not easily heard, and most easily misunderstood – yet the basic truth of the Word is as always attainable to those who will listen unselfishly and aspire – and search.

TESTS OF DISCIPLESHIP

I would that it were possible to convince some of the self deceived or ambitious latter day students of occultism, as well as a number of the earlier students, of the injury they are inflicting upon themselves and others who are less developed interiorly, by falsely claiming the personal guidance of the Initiates, and telling fanciful tales of astral experiences which have no basis in fact.

They do not realize that they are thereby preventing the fulfillment of their desire for seeking guidance by failing to pass the tests of truthfulness and honesty; attributes which are essential to true discipleship. Not only do they bar the path for themselves, but even though it be unconsciously they tempt their hearers to do the same by their example; for they arouse envy and ambition and a desire [319] to pose as fully developed occultists in those instances where they have awakened a certain phase of admiration for the personal self.

It does not occur to these self deceived or willfully untruthful students, that the very fact of their thus advertising themselves by claiming Initiation into the high degrees of the Great Lodge would be a sure indication of the falsity of their claims to those who knew what such initiations were in fact. One who had in reality passed through these deepest of life's experiences could no more make capital of them than they could live on the earth without breathing; it would be a spiritual impossibility. One Initiate is recognized by another by other means than those which the senses could supply on the physical plane.

Such deep experiences of life touch the soul too intimately and too sacredly to allow for outer expression. It is only the ripples which cover the shallows of experience which become visible to the casual seeker.

The treasures which lie in the depths of the Ocean of Life yield no surface indication of their value. Truly doth the poison of the asp lie under the tongue of the demon-driven egotist who, to quiet the hunger in his heart for the adulation of the crowd makes the claim that he is under the personal direction of the Gods and has experienced Initiation into the Sacred Orders of the Most High, thus arousing the qualities which render their efforts abortive however strong their desires may be toward the attainment of spiritual power.

USE OF ELEMENTALS

If you would always remember that there is no death, only displacement of soul, you could more easily understand that nature forces must furnish forms for disembodied souls, whether of man or elemental; and those [320] lesser souls which man frees from form, man must also help to inform again, or he is a thief and a robber. He can only give such help by means of thought.

The destruction of large areas of forests, uncontrollable fires in thickly settled districts, volcanic fires, etc., are all due to the elementals which have been deprived of their natural habitats by man's selfish misuse of the material which embodied them, and in their uncontrolled rage they seize upon any thing available and destroy it by setting free others of their kind, and all together will ravage and destroy all they can reach. Like man, though so much less intelligent, they are souls and in prison, and also like man they object to being freed from their prisons – their embodiments – by force; but unlike man they are lacking in the higher attributes, two features of which are patience and endurance. Therefore, when ignorantly or viciously freed from bondage to form, they run riot. But even they are not free from corresponding results, and the result of such riot restrains them from embodiment in matter, and therefore an opportunity for development for a much longer period than would otherwise be the case – and the demoniacal work done by the Black magician, when of the nature of fire, is done by these disembodied elementals.

THE OILY SHEATHS

Mention has frequently been made of the oily sheaths. The first covering of the fiery life, the electric spark which is the life principle of every form of substance.

It may be interesting to our members to note that the difference between mundane electricity and the magnetic energy of the human body is the difference between the covered and the uncovered spark or fiery life. It has always been a mystery to investigators of electric phenomena as [321] to just what constituted the difference between magnetism and electricity. As all live substance is continually changing and

must be constantly renewed, the necessity for absorbing a certain amount of oil by a human being is thereby accounted for. The substance of the oily sheath must be continually used up, in fact burned up by the electric spark, its central nucleus, and if not replaced, matter would disappear from the physical plane. In fact we are entirely dependent upon the oils taken into the body for the renewal of all tissue. It is for this reason that a fleshy person can exist without food longer than one without much flesh, all things being equal; the fats supplying the oily substance from which the sheath is renewed, and as long as that fat continues to supply the oil, the fiery life principle cannot destroy the body. Being converted into a non-conductor by chemical means, the oily sheath acts as does the insulation on a live wire between the life principles and the outer coverings of the sparks which are more commonly known to us as the nucleoli or lesser divisions of the nucleus – the foundation of matter, according to science.

Electricity cannot be generated without the use of a magnetic field. Electricity being the spiritual force, must have a material medium in which to manifest, and the magnetic field is that medium.

THE DEATH ANGEL

The Death Angel uses many means, but only one force, the force of gravity, for accomplishing the divine purpose of separating Spirit and Matter. The separation of the oily sheaths from the Fiery lives may be done by a slow or a rapid process.

The first breach in the oily sheath which envelopes the fiery life may come from a sudden shock of the [322] gravitational force, or by the more normal process of a gradual drawing as under of the atoms which compose it. In the first instance, recovery from such a shock very frequently occurs. The degree of force exerted in such shock which might produce entire suspension of all function, resulting in death, in the case of one body, if the normal vitality were very low, might be overcome in the body that was well nourished and strong, and consequently full of vital energy.

While all the symptoms of a violent death might be noted in the case of the one receiving a strong shock, resulting in convulsions, the resistance offered by the vital force would prevent the finality.

It is action of the same force, and exerted by the same entity, which causes sleep and fainting spells, convulsions, fits and death, and which operates again and again like clockwork throughout the materialized lines of the universe.

The action is more or less pronounced, according to the tension exerted by the fiery lives. If the oily sheaths are loosely constructed, and closely held by the fiery

lives, it only requires a slight shock to definitely break the connection. If the reverse is the case, the soul – the epitome of the fiery lives – can resist the pull, and refuse to be permanently separated, as in the case of sleep.

All forms of disease are determining factors in the final results, for they determine the amount or degree of tension to be exerted by the fiery lives upon the oily substance of the sheaths, entirely, and so leave no necessity for the exertion of tension, and the soul is speedily and easily released.

Other diseases harden and toughen that substance, and so require the exertion of so much tension that the release of the soul can only be effected by much stress, pain, and suffering.

In the latter instances, the soul is literally torn from [323] the body. The organ of the body which is most involved in the process of dying, is instrumental in determining whether dissolution shall come violently, or the reverse, because of the difference in the structure, volume and tenacity of the oily sheaths which envelope the fiery lives of that particular organ, from that of others less involved.

WHAT IS THE CORRECT "C"?

The subject of just exactly what vibratory pitch constitutes "C" (or any other tone) in an occult sense, is one capable of a great deal of discussion and the answer is not definitely known. The first and most natural thought is that the scientific "C" (256 vibrations per second for middle "C") is the true "C". Its mathematical purity, however, is based upon an arbitrary division into so many vibrations per second. Of course, the division of time into hours, minutes and seconds has a particular occult significance, and it is probable that the second is the true basis of measurement of vibrations, but it is almost equally possible that some other division of time may be better and truer. But even granting the mathematical purity of the scientific "C", the question arises whether the fact that all three pitches used by musicians (International, French and Concert) have broken away from the scientific pitch, although it is well known to them, is not an indication of a lack of spiritual truth in the scientific pitch, because we usually must credit artists with more spiritual perception of their medium than scientists who often approach the subject from a coldly intellectual point of view. On the other hand, it is possible that the musician's lack of appreciation of the scientific tone, is due to the fact that he is not yet able to stand the pure vibrations, its power being too great for him, who better realizes its power than a person unawake to musical vibrations. [324]

It has been suggested from the point of view of the occult force in singing, etc., that although the tone would be purer if exactly the right pitch were

maintained, yet any tone, "C" for instance, is divided into seven planes and each of these into seven sub-planes etc., and that the pitch hit upon in singing would be apt to fall, unless too far off, into one of these planes, which being tributary to the pure "C", would carry the force in that direction. It was presumed however, by the one making this suggestion, that these planes fell on the pitch closest in vibration to "C", that is, the tones between "C" and "B" and "C" and "C#". But it is very probable that the planes of a tone have the same relationship to it as its overtones and undertones, and if that is the case this theory would not be of working value.

To resume discussion of musician's pitches, the lowest pitch, International, is the most used, Concert pitch, the highest, next most. French pitch is very little used, it falls just half way between the other two, and is nearer to scientific pitch than either, but more complicated mathematically than they are. It was felt by a very high occultist to whom this matter was presented, that French pitch was the true pitch. Its being just a trifle removed from scientific pitch may have a relation to Greek art values which, as is well known, were made a little away from an even geometrical relationship, in order to give a more geometrical impression to the perceptions.

SOUL IDENTITY

Much is being said in these latter days, especially in theosophical circles, in regard to the individualization of the soul – the breaking away from the group soul of an individualized soul. If we have seemed to take issue regarding [325] this theory it is not in a spirit of controversy but simply to call attention to one simple fact which can be verified in all fields of life. Every true grouping of lines is a distinct family, no matter how minute or how extensive. If any exterior life is added to the group by circumstance of condition it is an alien and must always remain such, no matter how intimate its association with the original members of the group.

There are groups within groups, from the individualized groups of a solar system to the minutiae of an ameba, but always the groups are distinct, always do they have marked peculiarities. The cells which united to form a heart of a human being could no more be individualized in some other organ or part of an organ than a man could change his identity, denying relationship to the mother who bore him. He may marry, beget children, and so form a new family group, but that does not alter his relationship to his own mother, and therefore his identification with the original family group; he simply serves to form a lesser group in a greater group. As descent always comes through the mother, his children belong to the group soul to which his wife belongs.

The greater his intelligence the more has he absorbed of the Infinite intelligence which was the heritage of the original group from which he has descended through

all the past ages, even to the time of the first sevenfold division of the manifested cosmos. His identity and therefore his individualization was established with the first explosion of the seed of life which made room for the ensouling monad.

Though every cell of every heart that beats in all the kingdoms of nature contains potentially the form and essence of every other organ and form in the universe, they cannot change their form and nature in one manvantara. In the course of time they will be brought into close contact with the cells of other organs, and beget a third form. [326] Those third forms will be the connecting lines between the family of heart cells and the family cells of another organ through which the impulses of each family will be transferred to the other, and so help on the evolution of both.

When the different states of substance which will form the cells of all the organs of sense and volition in all kingdoms of nature have been brought into harmonious relation by interaction, then may they be ensouled in definite form, as is done in the prototypes of all the forms in manifestation. These prototypes were individualized entities. With form comes identity. However, we think there is to be a distinction made between conscious and unconscious individualization, and such difference of opinion as may exist between us and others is probably more in the seeming than in reality, but to our mind conscious individualization comes with the dawning of intuition. If contact with humanity plays any part in it, it must be a secondary part, and we fail to see how it could in any way affect the relation of the individual soul to the group soul of which it is a part. Identification with the Infinite can only be a realization of one's true relation to every other emanation of the Infinite, and a final loss of what we now term identity in the identity of the all.

If we were able to trace back our lineage through every family group of the great group soul of which we are a part, and could thus trace our relationship to all the members of one greater family now in incarnation it would do much to strengthen the ties between us, as well as to explain the antagonism we sometimes feel toward others when there seems to be no outer cause.

We speak of the Ego, the Monad, the Sons of Will and Yoga, and all the other differentiations of the higher realms of thought and being, but they may all be summed up in the two words Identity and Intelligence – the I AM – of the Divine Soul, the knowledge that "I" as an individual [327] conscious intelligent being, am alive and am evolving according to a definite Divine prototype – a greater "I AM". The group soul itself must evolve as well as the atoms of the group; as any one part is developed the whole group is evolved.

A NAKED SOUL

Often, the words "a naked soul" fall on the ear or meet the eye, and invite a feeling of terror, but how few among men understand the meaning of the words in their last analysis. In their general application the words imply a soul stripped of its gauds of material life, stained with sin, a fit subject for the vengeance of an outraged God, or the pity of a sympathetic human breast. But let us try to go a little deeper into life for their true meaning.

The soul stands naked before God and the Higher Self when the soul is stripped of its garments of intellectual triumph: material advantages: of the habits and idiosyncrasies of its long line of incarnations in matter: from animal to man. From the first consciousness of the individual man to the refined, spiritualized, mentally and morally perfect man of the highest civilization, at the close of each incarnation when all these material and mental gifts and graces, all the results of misspent lives, all the brute characteristics of the lowest phase of man are for the time being cast aside. We may ask the question, what can there possibly be left for the soul to cover its nakedness with?

Then, if we will travel back over the lives of that soul on earth, we will find that however good, however evil those lives have been at the base of each life, whether it be lived as the savage, a cave dweller, a heathen, or a civilized Twentieth Century man, there were love, devotion, hope and expectancy. [328]

These God-given attributes may have only been exercised on wife or child, parent or country, but so far as a soul was capable of functioning, and realizing these attributes, just so far that soul was clothed in the majesty, the glory of God; and when all else was gone that soul stood stripped of its gauds – naked perhaps in the eyes of all others – God and the Higher Self could see that it was not naked, could never be naked so long as it was a soul, for it was built of, and clothed with the very essence of the God-head, and therefore was possessed of the inherent power and strength to conquer all limitation of form and matter, however powerful they were, if given sufficient time and opportunity for so doing.

If that glory and majesty, those last inside garments of the soul, could be stripped from it, it would no longer be a soul, and then all that which enshrined the soul for a time, its mere outer garments, could remain, and these only for a short period, that is, until they were resolved into their constituent parts.

So the words "a naked soul" bear no semblance to the sin-stained convicted criminal, or the penitent. It is a Son of God, pure and undefiled, and not until it begins to soil its beautiful garments – Love, Hope, Devotion, and Expectation – with the mud of licentiousness, to desire things for self gratification, and live in expectancy

for reward for virtue, does it commence to strip off its real garments; and when a human mind and body is fully clothed in the eyes of the world, then indeed is it naked, and being naked, it is nothing. [329]

SIX RIDGES ENCIRCLE THE EARTH

If the beds of the Atlantic, Pacific, Arctic, and Antarctic Oceans could be observed by man, he could perceive the signs of six distinct ridges encircling the whole earth, at equal distances apart.

Take the core of an apple, and draw six lines around its circumference, and you have the idea.

The explosions and convulsions which destroyed and sank one huge Continent, at the same time threw up sand, and gravel, and huge rocks upon the encircling lines of ridges. The metals were originally held in solution in the oceans. The energy set loose by explosion of confined explosive substances underneath the beds of the oceans, and the pressure exerted by the tremendous body of water above brought to bear at the same time on stiller waters near the bed of the oceans, produced from the latter the substratum or base of every metal now within or upon the earth.

In later convulsions, these bases, lying on the beds, being heavier than the water above, were thrown up and caught on the ridges before mentioned. Internal fires melted these bases, and ran them in veins through the rocks and earth, and subsequent pressure from the latter from above compressed these bases, which when latterly cooled were formed into the metals as we now know them.

THE SEED AND THE FLOWER

The extension and unfolding of the stored up life in the seed of every living thing and creature, brings into outer expression the one concentrated consciousness that will impinge upon or touch every other thing and creature within its sphere of radiation. [330]

As each stalk, twig, leaf or flower, and every organ of a physical body unfolds and expresses a different phase of that consciousness – as well as the cyclic unfolding, the reabsorption – those various expressions and the mass as a whole gradually assume a homogeneous condition. This is always guided by the same consciousness and conveys one of the deepest lessons to the open mind.

The law of periodicity, the unfolding and infolding, the evident wisdom, these are exemplified in the choice of environment, rejection and acceptance of proper and improper nourishment. All are used by the individual consciousness of each living thing and creature and are the natural guides to the understanding of the laws of super nature and the evolution and involution of the soul.

THE MASTER KEY

The Arm of Nergas has been lifted, the Children of the Seven Kings are once more being destroyed. Those which do not exist are coming into being that Balance may be restored again. The dance of Death is in operation. The Almeh are performing their magic as you pass through the initiation of Spiritual Discrimination, Knowledge of Law, Realization of Truth. It is the effort of the Forces of Evil to test Their influence upon the Dance that the Disciples of Light may be deceived by the appearances and activities of the Dance; that Fear, Pity and Panic be caused to reign, and that surrender of Higher Discrimination be made, which surrender to ignorance is the only real death. By so doing the Powers of Evil accomplish their ends for the time being, and the Purpose and Plans of the White Brotherhood are temporarily defeated or frustrated; but they cannot hold such positions long. It is required that you see through the mark to the Truth beyond, that you solve the Riddle of the Cross, the Geometry of Deity, the basis of [331] occultism, whose point at the intersection of the horizontal-vertical is the Master Key to Knowledge and Mysticism. The teardrops of the soul are hanging heavy on the Arms of Justice through perpetration of man's inhumanities to man. They cannot be removed until karma be expiated, wrongs transmuted, pain requited with deeds of mercy. They will but hang the heavier by attempted interference with the Law. The soul exacts to the last jot and tittle of itself, if it is to rise, be freed and live anew. The Tree of Knowledge of Life, Death and Ignorance has been planted in your midst, for you to partake of the fruits of your choice. The Phoenix also is making effort to manifest. Fiery combustion beyond your control may be yours for the choosing, or Union with the Flame of Purified Life. The separation of the evil from the false, the sowing of the subtle germs of testing is in process. Once so often do they ascend to heaven and descend to earth again. The Ineffable Light, the Incommunicable Word, the Magic Archanum, is yours for the seeking, yours for the listening, yours for the living.

OBEDIENCE

In every messianic cycle, the concomitant group of disciples, the units of which have passed the dividing line between the spiritual and the material consciousness, put forth a plea to the Hierophant for greater liberty of action in some one or more specific fields where rules are very rigid. This plea is not for release from the responsibilities of

their position, or from the exercise of psychic power.

As a general thing it is without exception a plea for release from the vows of implicit obedience to those in temporary authority on some one line, and there is usually so much in evidence which appears to justify their plea, from the purely material aspect, that the subtlety and assurance [332] of the demons of disruption who ever strive to widen the gulf between the right and the left hand paths, passes without observation.

As often as the plea is made, just so often is it sadly refused – sadly refused because he who must make the refusal knows that the plea would not have been made if the disciple, unconsciously to himself, had not reached a point in development where still more restriction must be placed upon him, stricter obedience required, and upon his success or failure in passing the test would depend his advance into higher Degree.

Disciple after disciple has failed in this test and will continue to fail, for it is the supreme test of every Degree and will meet the Neophyte at the close of every Order of the Degree. Egoism, ambition, self-assurance, generally prompt the plea, and it is with soiled plumage and torn wings that the Bird of Self finally releases itself and seeks its nest, when battle is over, even in those cases where victory has crowned its efforts.

The power of Obedience is difficult to gain, simple as it may seem to the uninitiated, yet all other divine forces and powers are inoperative within that soul where obedience no longer dwells.

The disciple almost invariably fails to perceive that his disobedience to some specific command struck the keynote to the withholding of the specific desire which prompted the disobedience. Strong desire is very apt to prevent a realization of the desire. Yielding up of desire on the altar of Sacrifice opens the door which desire has closed, and leads to fulfillment.

The knowledge of the fact that the spirit of rebellion has entered the heart against constituted authority, should signal the disciple to seek out the cause of such rebellion, and if it be against the completion of any part of the known Plan of the Great White Lodge, he may be sure that he has come to the parting of the ways, for he could not have reached a conclusion which could warrant such rebellion [333] but for his undermining of his spiritual power. He knows a definite plan involving millions of his brethren would never have been specifically mapped out, and its details have been placed in physical hands for working out, were it possible to alter the plan by a hand's breadth.

Woe to the hand that would dare to attempt to alter a single detail!

Woe be to the head and heart that would dare to plan such alteration! The disciple who imagines himself exempt from the liabilities of disobedience is building his place of refuge in the bed of an old river. Its waters will return and overflow his refuge and all that are therein.

Ah! but it is passing strange that any normal intellect can be blinded to the resident Angel of Obedience, and the incalculable power thereof, when the results of its opposite are so sadly manifest in the lives of all humanity.

MAHA MAYA – DIVINE ILLUSION

As a general thing the natural egotism of man renders him willing to accept the philosophical concept of the union of God and man, at least as a working hypothesis, but he can offer no satisfactory evidence of the truth of his conclusions to other minds.

So far as he can find in himself the attributes with which he has mentally endowed his ideal of God, he finds what is proof to him of the imminence of God, but his imagination cannot conceive of a spiritual form embodying those attributes that is great enough to conform to his ideal of God which is also identified with his physical body.

It requires the recognition of a link or bond of unity that is common to both God and man to satisfy the intellect of man that such an identification of spirit and matter [334] can be found in a human body. There does exist such a bond in the principle of consciousness.

In the last analysis, the God in man is an extension or reflection of the consciousness of God. All forms of substance, force and matter are illusions from the standpoint of the Absolute. They have no actual and permanent existence apart from consciousness. Space and Time, motion – Soundless Sound – and Light are the first four emanations of the Absolute – the Godhead, the first designs of Cosmic or God Consciousness to manifest as universal energy, and subsequently as form and substance.

Consciousness designs all forms divine and human and directs the activities of these cosmic creations. Various speeds of Motion bring undifferentiated substance – Light, into differentiated forms of substance or planes of activity.

Man can gain but little understanding of the phenomena of nature surrounding him until he gains some idea of the divine illusion of all manifested life forms.

He cannot rely on his senses; they continually deceive him in regard to the fundamental causes of the effects of such action as he perceives around him. Many visible and audible objects appear to be real and staple, yet with the passing of time and the action of natural forces they disintegrate and disappear, from sight. He cannot discover by means of his senses what it is that has produced these changes.

The soul within his body cries out continually for recognition from that which he believes to be Divinity, but not until he becomes aware that there is a common consciousness between a Divine Being and himself which permits of inter-communication between such a being and his Soul can the answers to those cries be found.

When this occurs he begins to understand what is meant by the term illusion as applied to matter. The scientific production of the moving picture gives a fair illustration of the illusionary character of substance, force and matter. The consciousness of the designer of the play to be [335] produced with all its characters and scenes, is indicative of the consciousness of the God-head which has designed the great Drama of life that is being staged by humanity in Time. Light is the basic source of the power of production in both instances as Light is the electronic substance by and which all life forms are primarily created. The material screen upon which the picture of the play is thrown corresponds to the great screen of space in all its dimensions, upon which the life drama is cast. Light – is the basic source of the power of production in both instances, as Light is the substance by and from which all life forms are evolved.

All energy is primarily aroused by Motion which throws Light into waves of various densities and velocities; consequently the energy of the Motor which throws the picture of the play upon the material screen and the energy which throws the great life Drama upon the screen of Space is derived from the same fundamental source. Yet both pictures and drama are illusions; neither one is real. Both are reproductions; both are materialized pictures of the designs in the consciousness of God.

Consciousness alone is real, eternal, all inclusive.

BELIEVE

You say you ought not to "believe without knowing" yet, we daily profess to believe things – the facts of science for example – which we do not know. Science itself believes a fire to be lit, but does not know why this can be done, and one of its experiments calls it a great scientific mystery.

The truth is that no man believes a thing until he can live the knowledge out, or be the thing himself. If he believed (in truth) the present facts of science, as we say we

do – we should live very different lives. So with Theosophy, [336] we can only come to know and to believe, and at last to be it, by study, by strong search and by applying its teachings to our daily lives and experience, wherein alone they can be verified.

The action is as solemn as you say, for the Higher Self is never invoked in vain. You will now be more susceptible both to good and evil. May you choose aright.

SERVICE

The Law of Service holds a large place in the evolutionary scheme of life affecting each and every one. It consists of use, work, labor. The Master says: "There is nothing in heaven or on earth greater to strive for than an opportunity for usefulness."

All service must be rendered in the spirit of love and willingness to do one's part in all of life's activities, as the sum total of each life cycle elevates or degrades one in his progress according to use and service giving.

Throughout all the kingdoms of life Divinity molds, shapes and guides man's destiny, and, as life moves on from the lowest to the highest, cyclic law provides a vehicle whereby form and substance are evolved and through which the Law of Service can manifest. In other words, the law of cycles works with the aid of and in cooperation with the Law of Service in fulfillment of man's destiny.

As man builds in the Higher Forces by unselfish service, sacrifice, love and devotion he helps to create atoms of the higher substance for the form used in evolving all the various degrees and grades of life. These higher forms of atoms manifest as spiritual substance. The plan and operation of these laws is little understood by the outer perception. The real glimpse of these results must come from the Soul awakened, whose desire is to be of service and use in all walks of life. True service springs from the [337] heart – that inner desire to help one's fellow man – and thus fulfills this law in myriad ways: to one's country, family, home, or wherever placed in life's pattern. It must be an active part in every person's life for spiritual growth and attainment.

True service is not measured by man; it can be measured only on the higher planes where God's scales weigh every atom of life, and the Great Law decrees accordingly. It has no monetary value. The offer to serve must come from the heart filled with love and a desire to help, and duties must be performed in that spirit. However hard the labor may be, the inner help comes, and a greater foundation of usefulness is built. As one really loves to serve, the more aware he becomes of the Inner Light and Understanding, for certain centers become awakened by obedience to

this law. Time does not count in this great journey, but effort and devotion are essential and carry a great power for true growth and interior understanding.

When service is not given in the true spirit and is offered in insincerity, it is the result of the broken law and brings a long trail of suffering and pain. The law deals sternly with the insincere who refuses to obey the instructions and directions of the Master. Refusal to follow or accept them by rejecting or ignoring them leads inevitably to a severance between the Master and the disciple and so binds the disciple to the forces of negative service until the Great Law gives him another opportunity to retrace his steps and become aligned with the positive forces of service.

All the Orders of The Temple are based on Service, and as one goes deeper into the Inner Orders more is said about the absolute necessity of Service based on working together as one in obedience to the Law of Centralization. "The slogan is Use and the keynote is Service, which are the working hands and feet of The Temple, and the motive is Self-Sacrifice." [338]

Each life must be ruled by the motive of giving instead of receiving, by renouncing rather than self-seeking, or conquest. Wherever placed in life's activities, true Service is Use in its highest sense, and work and use go hand-in-hand for true progression.

COMPASSION VERSUS PASSION

It is a well established fact that compassion is the fundamental principle of the religious life, and that without the attributes which may be summed up and expressed by that one word compassion, the Neophyte cannot touch the hem of the garment of true discipleship. The amazing spectacle of a would-be disciple, a pledged Neophyte, fairly reeking with the poisonous effluvia of the 8th sphere meets us constantly, turn which way we will, in the fields of life.

There is no possibility of acceptance in the advanced degrees of the White Lodge for the applicant desiring personal recognition, who is still in thrall to the fiends of condemnation.

What is the vicious critic, who with self-righteous, hypocritical efforts to shine, in contrast to the brother or sister who has been degraded by his own, or some other's sin, but the poor tool of the blind elementary forces of nature – one of the tools which are only used for the purpose of testing greater souls.

If some of this class of people could only comprehend the depths to which they sink, the purposes which they serve, when they yield themselves up to the conscious

slaying, murderous, soul-destroying forces of inhumanity, jealousy, and envy, the cruel reputation-slaying, heart-breaking scandal mongers, they would shrink back in terror; and if they could look forward into the coming ages, and catch a glimpse of the conditions [339] they are preparing for themselves, they surely would make more effort to overcome the forces now using them.

Think for a moment of what must be the inevitable result, when anyone of two or more pledged Neophytes of an Order of the White Lodge loses no opportunity of injuring the other, seeking among the ashes of some dead and gone episode in a life for a weapon to slay his fellow-disciple, filled with suspicion, imputing wrong motives, indulging in jealous recriminations.

Every body of Neophytes is bound by a tie which unites them on an inner plane, as two bodies of water are united on the outer plane, and "he who throws dross into the melting pot of discipleship" changes the character of all the contents of that pot, consequently there is nothing else for the Cosmic Chemist – the Hierophant of the Order – to do but watch, that no such dross, no disciple capable of creating such dross, ever gets into the secret Orders – the melting pot.

It is very evident that the applicant to such an Order as I have indicated never can reach a step beyond his present position while he is capable of such indulgence. He or she continues to create the dross which eventually poisons the whole auric substance, until the soul is driven from the body, and another soulless entity is let loose on a suffering world. Jesus said, "he who is not with me is against me", and every Neophyte who is "with" the Christ in himself is one with his brother.

He who defiles his brother defiles himself.

When you hear a fellow disciple deliberately attacking, or vilifying another disciple, whether or not any charge made can be proven, you can at once understand that he or she has been already degraded from his former position in the ranks of the Order.

If judgment is to be given, or punishment inflicted, it is the prerogative of the Hierophant in charge, or one to whom he has deputed his power for the moment, never by the fellow disciple of the Order. [340]

Failure to appreciate and to act upon this one fundamental fact is responsible for countless failures to personally contact any of the Initiates of the White Lodge, while the reverse constantly throws the applicant into the power, and under the teachings of the Brothers of the Shadow.

Compassion and passion refuse to combine, even as oil and water.

CAUSES

"If disciples of the initiates would fix their minds more perfectly on the fundamental laws of occultism as expounded by us, and obey those laws, they would have no occasion for such dissatisfaction and discouragement as they must inevitably undergo after the first few days or months of content."

With the taking of a pledge to an Initiate of the White Lodge a radical change takes place in the astral constituents of the body. The currents of force which at once are set in motion between Master and chela are accelerated with every thought that travels over those established lines, and are decreased with every selfish or injurious thought directed toward any other individual thing or person which is a part of the division of life that has been entered when such a pledge is recorded; and the consequence is a constant fluctuation from one pole to the other, a state of discord in the astral body which is reflected into the physical body, and may bring on a feverish condition of the blood and result in one of many different phases of disease, or it may cause the chela to rush into difficulties of every description.

This fact taken in connection with the fact that a call is made for the precipitation of past karma when such a pledge is taken will account for the causes for such dissatisfaction [341] and discouragement as before noted. If all this were perfectly understood and accepted, a fair measure of mental and physical poise be maintained, and a full realization be had of the fact that whatever came to the disciple was a needed opportunity for an upward step, or the payment of a debt, progress would be rapid and power be momentarily increased until the path lay wide open before him.

If any great measure of power be gained before poise is assured, failure is inevitable. Notwithstanding the urgent warnings and instructions given, very few of the western chelas have as yet attained to any measurable control of their thoughts. Constant streams of careless, unmodified, and even vicious thought currents are set up in the aura, which too often result in corresponding deeds calling for retribution, and when retribution falls, instead of taking it as an opportunity for climbing some height it calls forth a still deeper stream of invidious self-destructive *actions*; and then the disciple falls back into unbelief and final despair, all of which might have been saved by simple obedience to the law of discipleship as laid down by every true teacher.

When you once seriously consider what mastery may mean for you, is it not worth the struggle?

When you contemplate the useless, destructive, selfish lives of the majority, and understand that there are countless incarnations to be lived by that majority, filled

with similar experiences to those now constituting existence for them – is it not worth your while to take yourself in hand? [342]

RESPONSIBILITY

The anna, the sou, the centime, or bank note of commerce, whatever the value of coin or note dispensed in obligation or in charity, has a value little understood by the one who grudgingly or generously parts with the same, for be it small or great it represents a reality which does not pass with time as does its material base.

Into each piece coined or printed has gone the thought force which originally created its value. Each piece in circulation has for who have handled, saved, cherished, or squandered it, making it a center of force, a live thing, pregnant with the influences which have created it.

Then is it surprising that each piece of money possessed by man carries with it not only a beneficent but also a degrading power, and that is the spirit in which the obligation is paid, the charity bestowed, that will determine its beneficence or degradation, and whether the return wave from its passing brings you joy or sorrow, pleasure or pain in the end?

Man seldom thinks seriously of the ultimate nature or the effect upon himself and others of the simple things that enter into his material life, the things he handles, cherishes, dislikes or casts away; while if he could appreciate the fact that nothing he contacts, holds or uses can be lost from his consciousness, lost from the auric sphere of his being, and that he will contact, handle or use each such object again and again, even though its form changes through the cyclic course of his lives, affecting in greater or lesser degree his destiny for all time, he would not be so willing to load himself, his home, his environment with needless things which he can never part with while life in form remains for him – however weary of them he becomes.

The tragedy of *things* will one day be revealed to man with startling vividness. The knowledge of the limited [343] number of things he has really required for his well-being will appeal to him as something to be greatly desired, when he realizes the karmic responsibility that will rest upon him for the things he has created or has drawn to him by desire.

DESIRE

So long as the efforts of man are exclusively directed toward the

extermination of the effects of action instead of their causes, just so long will he be bound to the wheel of change, and so long will his efforts be of little avail to kill out the passions or habits of life he has formed and so overcome the limitations of the physical plane. It is only here and there one who fully realizes the fact that his chief task is to change the character of those desires which excite his passions and appetites and limit his efforts to control action. The principle of desire is back of all action, whether it be the movement of a planet in its orbit or the wish to satisfy some appetite, and only so far as man can change the character, the very substance, of his desires can he change his characteristics.

The principle of desire has so long been associated with the action of that principle in regard to material things that its larger interpretation is frequently lost sight of entirely. In its last analysis it is the power of attraction, or love, and when you consider the subject and analyze the effects of the action of that principle by tracking some action back to its original source, you will find it is because you love the idea or ideal of a thing or object that you put forth any specific effort to attain it.

That love may be so far back in your consciousness that you may not be aware that it is the first cause of the effort you are making, but it is there and it is because of [344] some impulse of the indwelling energy of attraction – love – which incites you to action and which is a part of your own divine nature that you are capable of drawing to yourself, capable of attaining to the purpose, thing or object which is a material symbol of the thought force set into action by your desire.

The attainment of your desire and the satiation which follows upon attainment close up the cycle opened by the first impulse of the particular desire which has incited you to action in that particular field, and as all life, all action, moves in spirals, the round or cycle of that one desire is completed, and some other impulse of the same energy moves you to action in some higher field, i.e., compels you to follow after some desire of a higher nature.

You frequently see this exemplified in the case of people who have passed the middle point of a life-cycle. It is a commonly accepted idea that the change in the nature of the desires which have hitherto actuated men and women is entirely due to loss of power to fulfill those desires, but this is by no means the case with all people. Many rounds of the spirals of a life cycle may have been completed and the compelling desires which guide their conduct in later life may have risen in the scale, and the controlling motives, ambitions, guides to effort, may have changed entirely, urging them on to fields of endeavor of a much higher nature than any which had preceded them. The evolutionary laws provide for and even compel these changes, when they are not thwarted by prolonged, insatiable lust for the lower things of life, for desire has its two poles of action, as has every other principle, and the negative pole of desire is

lust.

The Creative Fire is the basic principle of life in every atom of manifestation. It is commensurate with the air you breathe, the food and water you eat and drink, and is concentrated in the generative organs of all organized life.

Every breath you draw is throbbing with exactly the same force as that which sent you into material life. Evolutionary [345] force and creative force are one and the same thing; and it is this force which incites the mind of a child to inquire into the mysteries of its being and which, if set in action by the Desire principle, awakens its curiosity regarding all those things commonly classed as indecent and vile.

If no mystery were thrown around the subjects of conception and birth, and the dangers of self abuse and incontinenes were as clearly and simply explained to children as is the danger of burning by fire; the poison fangs of the snake of lower desire would be drawn. Instead of indulging itself and secretly encouraging others to commit wrong and harmful acts, the impulse to the reverse would be irresistible in the case of the normal child.

It is the *use* to which we put any of nature's forces or products which determines their good or evil results.

If the real purpose of continence or of celibacy were fully understood to be necessary in order to conserve and concentrate the life force, the essence of life, within lesser compass (exactly as any gas or liquid may be concentrated for a definite purpose), the subject could be openly and intelligently discussed instead of being hedged about with all manner of forbidden things as is now the case, and the action of those who were striving for development by means of self control would scarcely evoke comment. Its naturalness and desirability would be so apparent there would be no controversy, and the danger of yielding to temptation to scatter the life essence would be minimized to a very great degree.

The intelligent disciple of the White Lodge knows that he cannot squander the life forces and at the same time keep them for use in the attainment of power and spiritual development. He knows that the high alchemical process of transmuting gross matter into pure energy lies within the radius of possibility for him, and he knows that the attainment of power to accomplish such results is a question [346] of his ability to make the sacrifices demanded by universal law; but he also ought to know that there is a right and a wrong time for the making of such sacrifices. He has no right to sacrifice another human being. He has no right to make such sacrifice at the bidding of another human being. His own Higher Self should be the arbiter in such matters. He must put away from him the false belief that celibacy and continence are only questions of morality and consequently subject to change in

time, for they are questions of physics, questions of chemical and alchemical affinity, and changes in construction of form.

Blessed is he who, knowing good from evil, chooses the good because his purpose is wise instead of because he fears the evil.

We would desire that once for all we could dissipate the false idea that any true Initiate is opposed to marriage between those disciples who are trying to live a natural, normal life. It is the *misuse* of the rights and privileges that we condemn, as well as the ill assorted, astrologically antagonistic marriages between those who are mentally and physically unfit to propagate the human race. I bid you beware of the pseudo occultist who presumes to give you advice in such matters. The devil's own work is being done by some of that ilk.

There must inevitably come a time in some life of a disciple when the desires and passions of the lower nature must be brought under subjection if he is to gain the self control which is essential to spiritual development, but he will be in no doubt about it, for his Higher Self will echo in no uncertain tones the advice vouchsafed by his director. The Pythagorean Y, reversed, symbolizes the two paths either one of which the celibate or the wedded disciple may traverse to the point where both unite to form the one path, where "they neither marry nor are given in marriage but are as the Angels" (the Masters) – sexless, perfect. [347]

SPIRITUAL LEADERSHIP

It is upon the great man, the man or woman with the Great Vision, however lowly the station now, that the responsibility for right government in the future will rest. Therefore upon him or her rests that responsibility now – the responsibility of fitting himself or herself for spiritual leadership. There will be no more statecraft in the day of the great outpouring of the Christos, and that outpouring will open the eyes of the blind – the present selfish, egotistical, ambitious rulers, or would-be rulers of the earth. They will then be only too willing to follow those who have had the Great Vision and have taken opportunities to widen that vision by means of personal sacrifice – the sacrifice of early ideals and ambition, as well as selfish desires.

The Great Vision has shown them that until the present race of mankind has reached its mental and physical apotheosis, no form of government can be lasting; therefore, whatever be the difficulties he must surmount, however much he must sacrifice lower desire, his one great end and aim must be the attainment of Spiritual Wisdom in order that he may become able to help his fellow men to understand themselves in the day of reorganization. It is appreciation of these facts which are the distinguishing marks between the great and the little man in the eyes of the Masters.

Evidence of the power of discrimination in the average man of this period is becoming daily more difficult to secure by those among us who watch the signs of the times, for the truly great man among the masses of humanity is becoming more and more rare. There will always be the little man, the short-sighted men, to the end of the age; men who fail to catch the Vision, men who fail to perceive that no form of force, no intellectual concept of government of world or nation can have any permanent [348] stability or be anything but a temporary expedient until there comes a world or nation-wide revival – an outpouring of the Holy Ghost (to use a biblical term) which will wipe out once and forever the lines of separation between man and man. It will do this because, with the outpouring of this Spiritual Power, brought about by the re-descent of Great Hierarchies, the Father-Motherhood of God, the Sonship of Man – the Christos – there will come such a revelation that the differences which are bases of separation must disappear by their very weight, their burden on the heart of man.

THE CROSS AND CROWN OF THE NEW HUMANITY

The Cross and Crown of the New Humanity is balanced living and thinking in clear heart consciousness to be born out of the strife, greed, struggle, intellectualism and commercialism of today – the humanity now passing. Unity of spirit, kindred feeling, tolerance, liberty, sympathy, with recognition of rights of individual, group or nation, to work out its own problems or ideals, and thus establish a general basis of common brotherhood, will be its fruit.

This spirit of unity shall prevail independent of race, color, nation, organization, creed or caste of any kind. Utter selfishness is the great obstacle in the way of development. In our great greed for all and everything that can be of service to us individually, we pass by Love, Mercy and Justice, and grasp at every hope as a drowning man at a straw, regardless of what it may have cost others to extend a helping hand to us. If we perfectly realized the law of supply and demand we would be more careful. It is exact in its action. If one gives us something that is of great [349] use and benefit to us, by that giving he has created a demand on us which, if we do not supply to the best of our ability, nullifies the gift as far as we are concerned. Spiritual truth cannot be sold, but if we are given a great truth we should immediately set about seeing in what way we can return to the giver an equivalent, or at any rate supply a need of his which is perhaps equal to ours. This interaction produces harmonious conditions which permit of mutual help.

The cup of cold water given in His name to the disciples was an application of the working of this same law. Consequently, those who grasp for all with outstretched hands, without offering help in return, bring into their lives a force that can only repel the longed-for assistance. This is the fundamental cause of a constant attempt of spiritual teachers to incite pupils to unselfishness.

We are one and inseparable in essence. No one can live at the expense of another without creating an unbalanced condition which always results in pain and suffering. This is the primary cause of the present unsatisfactory state of modern life, social, ethical, political and philosophical, and unless remedied the disease will grow worse and worse until finally, like a huge cancer, the whole will become a mass of putrefying matter and will end in great cataclysms, upheavals of government, nations and the very earth itself.

It is to create a Brotherhood, indeed, of all the scattered lambs of the Great Flock of incarnated souls now on earth, to merge all the differences of opinion, to stop the great war of mere words, and unite all factions in a common cause, i.e., true evolution, that The Universal Order of the Cross and Crown is being brought to the attention of humanity.

Its mission is preeminently one of harmonizing discordant elements and unifying the separated parts of the scattered flock. One of its greatest efforts in this line is [350] directed to persuading all to lay aside peculiar personal opinions and unite on the one fundamental plank that is acceptable to all – common unity based on the BROTHERHOOD OF MAN AND THE FATHERHOOD OF GOD.

In this presentation of Universal Truth and Principles no organizational lines, creeds, fees or dues exist. Spirit alone ensouls all things without form or obligation, each one following his own light within himself and his own particular field of endeavor, aspiration and influence, trying ever to realize the Unity of All Things in the Great Father-Mother Source of all Being, through their own spiritual principles.

Contact or relationship with any church, organization, group or society with which one may be affiliated, shall in no wise be interfered with or disturbed.

The Great Law has never been without witness in any age or clime, and all sacred writings of past ages and past races, as well as the present dominant races of the earth, show one universal thread of Fundamental Divine Truth running through them all. Without prejudice and open-mindedness all these should be examined and studied in view of the profound truth symbolized by the Cross and Crown. By the Cross of Sacrifice, involving renunciation and non-attachment to outer things, we attain the Cross of Inner Balance in Love, Wisdom and Compassion, and the Crown of Spiritual Mastery over all limitations and forms.

The disintegrating power sadly in evidence in this century is tearing apart nations, states, societies, families. Unless its opposite pole, the power of unity, is brought into manifestation, developed and put into immediate action on all lines where the good and happiness of the human race are threatened, the consequence of this tearing apart is obvious and not far distant. The one lesson of consolidation the

great money combinations of the day should teach us is the one we are slowest in absorbing. If we are going to permit every one who has a little personal [351] magnetism or grievance to cause us to first lend an ear and then persuade us that a split is necessary in the particular organization to which we have given our allegiance, the evil will continue to grow until no two men can hold together even where the most vital interests are concerned. This spirit has gathered power with success until the mental atmosphere is impressed with it, and it is time to call a halt and begin to work with full force, power and energy for combination, for unity.

The reform parties all over the world are rendered useless because of these tendencies, and while quarreling goes on among ourselves the octopus that will surely devour us if we do not keep on good watch is strengthening itself at our expense.

Effort should be made between different movements for promoting a better understanding of the objects and aims of all; to find a common ground upon which all can unite for rendering the greatest good to the greatest number; to ignore points of disagreement as far as is possible and work for the combining and uniting of all on some one or more principles that are common to all; to study and consider all the live issues of the day and apply the lessons taught by historical, spiritual and scientific research on such. In short, to form connecting links and friendly association with and between all bodies of people who believe in the Brotherhood of Man and who are working for its fulfillment in the world.

There are no two people built just alike in the universe, consequently the perfect agreement on all questions is impossible, but all earnest and progressive people can agree on main issues, and if they cease bickering among themselves there is nothing to stop the way of final success for practical realization of true Unity and Brotherhood on Earth. It is a most disgraceful fact but none the less true that paid agents are at work to foment insurrections, and we stupidly permit them to do so instead of settling upon [352] some main issue and standing on it with both feet, so to speak. For instance, if we took one issue which all could truly understand, and fully agreed to drop all differences of opinion on other lines and worked for all we were worth for that one, we would ultimately get all the others desired, if true, and which we are now wrangling over.

Philosophically, if we were to take one command of the Greatest Teacher the world has ever known – "Do unto others as you would that they should do unto you" – we would find the spirit of truth had come to dwell among us, and the differences that now prevail would vanish like the dew before the sun. So long as we split hairs we are doomed. Or in other words, as another great teacher has put it: "the solution to the whole problem, the key to universal life, lies in the one word Love – 'Whoso loveth most hath most to give' – not love to any one man or woman, but Love, unselfish, trusting Love to and for the whole race of Divine fragments

scattered over this and all other worlds."

In renunciation of self, inspired by desire for perfect service to and for all, the Cross of Sacrifice on which we are nailed by selfish and personal desires will be changed into the Cross of Perfect Balance in Infinite Love for all beings, who collectively constitute our Higher or Lower Self in a Golden Brotherhood of Souls on earth – the Crown of the New Humanity.

INDIVIDUAL RESPONSIBILITY

Comparatively few among the many in authoritative positions fully comprehend their personal responsibility for the failure of those under their guidance, to live up to the principles inculcated

Very frequently, the individual who is mainly instrumental in destroying all the harmonic vibrations, breaking [353] up the home, nation or organization, is the one who most loudly asserts his innocence, and protests against the supposed injustice of the accusation that his is the responsibility for the failure; and he believes what he says, because he is not conscious of the personal limitations or characteristics upon which his methods are based.

There are three methods of control in general use by the average man, all of which must eventually result in failure, and it is very seldom that the initiators of any one of these methods, recognize the cause of their inability to control their adherents for any long period of time. For instance, the method of dictatorial, arbitrary, tactless rule, an evident desire for compulsory obedience, leaves as a result of every given order or direction, a sharp sting, a feeling of resentment and outrage in the minds of all those who are in any sense subject to that rule; all of which is clearly due to aggravated egotism and an innate contempt for all who do not fit into some personally devised pattern.

Nothing can hold such a body of associates together, save cowardice or a supreme love for home or organization as the case may be, and in either case such domination has a very limited life, for the most arrant coward will eventually revolt, when driven to the last degree of endurance, and the greatest love will succumb to prolonged injustice.

The second method is a weak yielding to the desires or demands of the stronger elements of the body, for the sake of avoiding unpleasant contretemps, and preventing a clash of wills, which if permitted, might clear the auric atmosphere, and bring out more enduring qualities, and weak avoidance, of which will only result in arousing contemptible jealousies of each other, and finally such a contempt

for the authority in question, that the body is torn apart by its loss of cohesive power; all of which is primarily due to supineness, depreciation of self, and fear of the results of decisive action. [354]

The third method of control, devised by the persistent, willful, self-examination of some individual, is by a forging of a chain of daily reminders of the position occupied, and obligations due to such self-exalted personage, primarily the result of the cogitations of an immobile, inelastic character, incapable of perceiving the humor of the conditions evolved by him and which finally results in contempt for or active rebellion against such guidance, by every self-respecting soul within its sphere of action.

All such guides or rules are lacking in the only characteristics that could give ultimate success to any movement, lasting harmony in a home, or peace in a nation.

Over appreciation of self, depreciation of self, or inaction, by self, will eventually arouse active rebellion, and forever prevent amalgamation of any number of people into a permanent body.

Self can be dominated by unselfishness, if a wise presentation of and strict adherence to facts can be made and maintained, an irresistible force of submission to the governing laws or rules of a body may be aroused and supported by the active body, once those laws are recognized as wise and beneficent; and a home, a nation or organization may be made invulnerable.

While such principles be adhered to, and such conditions obtain, the body cannot be broken up, for it will be built according to natural Law and on a Universal plan. If every third member of such a body be expelled for cause, their places will be filled by stronger, better equipped men and women; but you may be sure, no treachery or willful disobedience could be tolerated or left unpunished by the governing power of that body. The White Lodge is such a body.

Human beings are, consciously or unconsciously, applicants for membership in that body; and you may be sure, no applicant capable of betraying whatever trust may have been placed in him, capable of willful injustice and [355] falsehood, capable of treacherously attacking his co-disciples or of ignoring solemn obligations to his Higher Self, can possibly come into full initiation therein.

The soul's knowledge that it has done these things, through the weakness of the personality; drives it into the repetition of the same faults, in its efforts at justification. It loses its power to be just, speak truth and show mercy; it becomes a vehicle for the use of the destructive forces of Nature.

It becomes that most despicable, incestuous correspondence, on the human plane, to the bird that befouls its nest and its own young; and a man or woman who weakly or ignorantly places himself or herself in such an environment, cannot escape the contamination.

The willful perjurer, false friend, traitor or human bird of prey, only arouses incentive in himself to kill out the qualities that have made him what he is, when brought to a recognition of his true place in the scale of life, by the active protest, the decisive revolt against such evils by those whom he must respect because of the opposite qualities in action in the lives of those others.

Therefore the only chance for rehabilitation, in the eyes of Gods and men, and in his own eyes, lies in the attitude of his co-disciples towards his offenses. It is this fact and this fact only which justifies repudiation of one man by another, or expulsion of one body by the governing power of that body. It is the basis of the Merciful Law; but woe be unto the man or body that executes sentence, while befouled by the same filth, for as sure as the Rays of the Central Sun touch the outermost line of the circle of manifestation, so sure will like judgment fall on his head.

Woe be to the man, who proud of his own integrity, is merciless to his neighbor's lack of integrity.

There is a fine line of distinction between the two, and the wise man will find that line and adhere to it.

The fool will ignore it or repudiate its existence. [356]

That line begins and ends at the central point of any one cycle of action, and can only be found by searching for the connecting line between all centers of all cycles of manifesting life, and following it to the individual center required.

THE MYSTERY OF THE WINDS

The whirling of the molecular substance of the earth around the earth's axis evokes a form of energy which frees the constantly forming interior gases, and combines them with the exterior gases of Hydrogen and Oxygen, and creates the moisture which even, circumfluent motion of the earth's mass, induced by centrifugal and centripetal energy, serves to gather into what are commonly termed clouds.

When the action of the centrifugal and centripetal forces reaches a certain high degree of power, which occurs cyclically, they release a finer form of energy which imparts a circuitous motion to the moisture held in suspension. This energy gradually

rolls up and masses the moisture into clouds, and increases the speed with which they move, with every circular movement, that is, with every expulsive movement.

It is this peculiar form of energy that is the propelling power of the Winds, or to be more explicit, it is the cyclic expulsions of this particular form of energy that are the Winds.

When the same energy is at its lowest point of power, through the cyclic lowering of the action of the centrifugal and centripetal forces, the massed moisture or clouds are compelled to discharge their heaviest drops, and rain, snow or hail falls upon the earth, at whatever point on the earth's surface the attraction is greatest. [357]

When there is an abnormal generation and expulsion of the energy before mentioned, there is an increase in the speed and strength or the circuitous mode of motion, and the result is the high winds, cyclonic storms, tornadoes, etc., which play such havoc upon the earth; but back of all this action of forces is another great mystery – the law of gravitation, for it is this law which arouses and controls the action of the centrifugal and centripetal forces, and therefore which generates the energy of the Winds.

By intelligent study of the operations of the Great Breath in all its differentiations, applying the knowledge imparted to you in instructions and correspondences, you should be able to throw open many now closed doors; but let us never forget that back of all the most wonderful phenomena, back of all forms of energy, there is always the one eternal, all-inclusive Energy – Divine Love.

THE MYSTERY OF THE RESURRECTION

It is now in this present age that the great mystery of the resurrection has been interpreted. All mysterious religious rites, such for instance, as those of the Egyptians concerning the dead, are due to imperfect interpretation of former revelations.

The Theosophical interpretation is the only one that does not conflict with science and reason. All life is change, and is deathless.

The basis of manifested life is mind – soul – and the Universal Soul, of which we are emanations, being substance in such a high state of vibration, is never still; it is in a constant state of change.

It is only when any part of it is confined by the principle of form that it can be even temporarily confined, and in order to confine it, Nature or God has built four

[358] sheaths – instruments – bodies in which each division – each cell, as it were, of that mind stuff may be temporarily confined, and within which it can operate as guided by the spirit of God, which is the basic source of Universal Mind.

As each one of the sheaths or bodies grow old, or are otherwise disrupted and disintegrated, the remaining sheaths remain intact on their various planes of expression: astral, higher astral, and spiritual; and whenever the consciousness – the spirit – of anyone operating on the physical plane is raised in vision, trance or sleep, he is conscious on that plane where his own astral sheath, as well as that of the dead, is then acting, and may come into contact with the latter exactly as he would come into contact with the physical surroundings on this plane.

If the consciousness of the one who has passed on is drawn strongly to his own discarded body, and the physical conditions surrounding it, and his friends on that plane happen to be in a state of vision, trance or sleep, it is all the easier for mutual recognition of each other. And this is evidently what happened with Jesus and His friends after His crucifixion.

If you think over the condition of mind of Mary Magdalene, John and Peter, and the Disciples gathered in the upper room when Jesus appeared, it is easy to supply the missing links in the chain of evidence.

In the first place they were in a state of high expectation. He had taught them the value of silence, concentration, and the invoking of the Spirit – the Higher Self – before His death, and they naturally would be using that power, in expectation of His appearing again, which would have made exactly the right conditions.

As He was a fully developed Master, and had absolute control of all the matter which constituted His four sheaths, He could build up or disintegrate at will any one of those sheaths for a temporary purpose, and appear in what would have all the earmarks of a body such as ours, [359] and live in it as long as He wished. He was first of all obedient to His Father – to the laws of nature and God – and when He could appear to them under the natural laws I have referred to, I cannot think He would infringe upon those laws, and perform a miracle by building a bona fide physical body, when there was no reason for doing so.

His words to Mary: "Touch me not for I have not yet ascended to my Father" prove this – in other words, He had not yet assumed the Nirmanakaya sheath, which would give Him the privilege.

LABOR

The power of the sun surges through all of its creations. From its inner work of the winter solstice it brings forth renewed greater glories at the vernal equinox. Each cycle of regeneration is eloquent witness to the law of reincarnation in all kingdoms of nature, spiritual as well as material.

The new forms of life are hopefully greater manifestations of the timeless perfection that is the ever-existing Mind of God. It endows the various kingdoms of its nature with renewed impulse toward its own perfection.

In the kingdom of man these impulses, these ideals of divinity are as yet but poorly accepted. These fragments of God are abused and mutilated and crucified on the cross of their violation, hatred, greed, passion, lust and all unbrotherliness. Yet even from man's abuse are the qualities and principles of God reborn. Just as each man's daily life is the result of his past lives, so will future incarnations reap the effects of his actions today.

Every basic religion of this humanity has from its opening cycle symbolized this divine guidance by the descent of its avatars, angels, messiahs to the level of their [360] younger brothers, our mankind, to endow them with the light and power needed to bring them closer to the God-head. This has been universally symbolized as the crucifixion of the Christ by man, of His spirit by man's inhumanity.

This is not simply an abstraction. Each day's labor by each man is made possible only through the daily labor of all the men who have gone before him on his evolutionary path; the building toward a better life or the destruction of it, the incorporation of the Golden Rule on the material plane of existence or the rejection of it. The Golden Rule has ever been the first law or truth or principle of every Avatar.

Every Great Leader comes to man when man needs Him most, when the heart is sorest pressed, his vision the dimmest, the pain the greatest, during the symbolic severity of winter.

This sacrifice of Love and Service is made by Them to enable man to rise above his own despair. It is not a salvation by vicarious atonement, for man alone must account for his own conduct. Nature itself demands complete restitution for the use or abuse of all its kingdoms, substances, forces, by man. No God, no Angel can restore any imbalance for him. He must do it himself.

And so, year after year, age after age, wondrous Messengers from God have come from Their celestial heights of evolution to man in the long dark winter of his defiant abuse of Their Golden Rule. And They show him how to transmute and redeem that very discontent itself, by endurance, sympathy, courage, into self-responsibility. Man's separateness becomes unity, his war becomes peace, his earth

becomes heaven. Transcendent glory is resurrected in the springtime growth of consciousness reborn in the light of the new spiritual sun.

Man cannot remain changeless. He must either advance or retrogress. All change of whatever form is [361] achieved only through the destruction of the old form, hopefully to be replaced by a more sensitive awareness in a new form. This response to immutable law is unrecognized in the pain and suffering that accompanies the change. Mankind in its loneliness cries out, forsaken. When man's consciousness of change has become aware of its newly won form of greater bonds with his fellow man and God, he sings with all Nature of the glory of God's Messengers. [362]

GLOSSARY

The following is a partial list of terms used in Temple Teachings:

ADI – The First, the Primeval.

ADI, SONS OF – Sons of the Fire Mist. The Great Creators.

AETHER – With the ancients, the luminous substance that pervades the Universe. The Garment of the Supreme; with the moderns, Ether. (See Dictionary.)

AKASA OR ALAYA – The basis and root of all things.

ALCAHEST – The Wine of Life. The Universal Solvent.

ALCHEMY – The Divine Science of Life, from which modern chemistry is descended.

ANDROGYNOUS – Male and female combined.

ANTASKARANA – The Bridge between Matter and Spirit. The Understanding, or power of comprehension.

ASTRAL BODY – The ethereal counterpart or shadow of man and animal, existent in the Astral Light.

ASTRAL LIGHT – The invisible plane (to mortal eye) which surrounds this and all other worlds, and in which exists, throughout the great world periods, the astral body of every living thing or person until it dies a second death, and the informing principle has passed on, leaving the shell to finally disintegrate.

ATMA – The Divine Monad. The Supreme Soul, or Seventh Principle in Man.

AUM – The Sacred Word or Syllable. The Three in One.

AURA – A psycho-electric force, which emanates from all bodies and things, and which surrounds the body in an egg-shaped form. Its colors change with development of mind and soul, and are clearly distinguishable by the Occultist, and oftentimes by the more psychic.

AVATAR – A divine Incarnation. The descent of a God or some other exalted being who has progressed beyond the necessity of rebirth. There are two kinds of Avatars: the parentless or mind-born, and those born from women.

BUDDHI – Universal Soul. The Spiritual Soul or Christos in man.

CADUCEUS – The Caduceus is formed of two serpents twisted around a rod; it symbolizes the fall of primeval matter into gross terrestrial matter; it also symbolizes the restoration of lost equilibrium. [363]

CHELA – Disciple. Student and servant to Initiate. DEVACHAN – Heaven; the Place of Rest between Incarnations.

EGO – The Incarnating Spirit; the Thread – soul, which passes from life to life, and finally unites with the Higher – Self in Devachan or in Nirvana.

ELEMENTALS – Beings who people the elements evolved from the Kingdoms of Earth, Air, Fire and Water; the Peris, Djins, Banshees, Faines, Elves, etc., and subject to the control of the Occultist, and also of the Elementary. Irresponsible, blind forces.

ELEMENTARIES – The disembodied souls of the depraved, which have been separated from the Higher Self and who have lost their opportunity. These souls remain in the Kama-rupic shells, and are irresistibly drawn to familiar earthly scenes and companions.

FOHAT – The energy awakened by the "WORD." Cosmic power of sound. The propelling power and resultant of Vital force, or the Essence of Electricity.

GURU – Guide or teacher of the secret laws of life and its mysteries.

HIEROPHANT – A title belonging to the chief of Adepts or Initiates in Ancient Temples. The Great Teacher.

KALPA – A period of mundane evolution. KAMA-MANAS – Lower mind.

KAMA-RUPA – Lower desire body – a form which survives the death of the physical body; a shell from which the real soul has departed. A spook, capable of being drawn into observation by the mediums, and, once having learned the way, it returns again and again, vampirizing the body of the medium.

KUNDALINI – One of the forces of nature latent in all men, and developed in those who, by concentration in Yoga, have opened the way for its manifestation.

LINGA SHARIRA – Astral body. It is born previous to birth on the physical plane, and dies with the last molecule of matter.

MANAS – Mind.

MANASA-PUTRAS – Sons of Universal mind. Beings who live and work on the Third plane of Universal consciousness.

MANTRAMS – Verses of single sentences from metaphysical works, used in connection with certain sounds, numbers and letters in those sentences.

MANTRAS – Verses from the Vedic works, used as incantations or charms. [364]

MANVANTRA – A period of manifestation as opposed to Pralaya or Rest. A cycle of 4,320,000,000 solar years.

MAYA – Illusion. Applied to all four lower planes of consciousness.

MONDA – The immortal part of man, which reincarnates in the lower kingdoms, and gradually progresses through them, raising at the same time all grades of matter with which it is associated, by imparting a higher rate of vibration.

NEOPHYTE – A beginner. Also applied to the students or chelas of the lower degrees of the Great Lodge of Universal Life.

OCCULTIST – A student of occultism or the secret laws which control the Universe.

PRALAYA – Period of rest between two periods of manifestation. Corresponds to sleep of human and animal kingdoms. **PRANA** – The Life Principle. The Breath of Life. **PSYCHE** – The animal, terrestrial soul. Lower Manas.

PSYCHIC – From **PSYCHE**, or soul. Applied to two different planes of consciousness, or what is sometimes called the higher and lower astral light.

RUPA – Form. The body of anything or person.

SAT – The Indivisible. That. The Eternally Concealed.

SKANDA – A characteristic. A finite principle brought into manifestation by a thought, word or deed; and thereafter attached to the aura of the incarnating Ego through its series of lives.

TATWA – A fundamental principle of Nature, correlative to some one physical sense. There are five Tatwas exoterically; there are seven Tatwas esoterically, two of which are still latent in the human race.

WARRIOR, THE – The Higher-Self. The first manifestation of The Christos.

YOGA – Concentration in meditation for the purpose of attaining Enlightenment.

YUGA – The one-thousandth part of a Kalpa or great World-Period.

END OF THE BOOK II